

Ministerial Forum

Vol. 29 No. 1

March 1981

The Character and Nature of Jesus

by Dr. Myron Houghton

INTRODUCTION

For two weeks in the summer of 1980, it was my privilege to teach a summer school course at Summit School of Theology entitled, "Contemporary Issues in Theology." Quite a few of the class members were ministers in the Church of God (Seventh Day). The original plan for the course called for my speaking on five different subjects for two days each. However, early in the first week the class indicated it would like me to spend two days speaking on "The Character and Nature of Jesus." As a result, we squeezed four days of lectures into two days and spent the remaining two days discussing the person of Jesus Christ. Because of the interest by the class in this topic, it came as no surprise to me when the editor of *Ministerial Forum* asked if I would write on this subject for you.

My development of *The Character and Nature of Jesus* will be in two parts. In this first article, I want to set forth a statement of what I believe about Jesus Christ and try to show that this statement is an accurate picture of what the Bible teaches. Since some students of the Bible do not agree with this position, I will try to respond to various objections in the second article (to be printed in the June issue).

THE STATEMENT

Jesus is the Son of God. He is not God the Father but has always existed with the Father as a member of the Godhead. He

shares the Father's nature, and is, therefore, properly called "God." In His functional relationship to the Father, Jesus always has been and always will be subject to the Father's will. When Jesus was conceived of the Holy Spirit and born to the virgin, Mary, a human nature was united to His eternal divine nature. As the eternal Son of God, He is worthy of our worship and obedience. Such worship and obedience brings glory to God the Father.

A WILLINGNESS TO CONSIDER THE STATEMENT

The "Doctrinal Beliefs"

I have in front of me two pamphlets. Both of them are entitled, *Doctrinal Beliefs of the Church of God (Seventh Day)*. One was printed before 1974 while the other was printed during 1974. The earlier pamphlet has a fine statement about Jesus but says little about His relationship to God the Father, other than that Jesus is God's only begotten Son and that Jesus was sent from God to be our Saviour and Redeemer. The 1974 edition of the *Doctrinal Beliefs* pamphlet adds further statements concerning this relationship between Jesus and God the Father. It tells us that Jesus was present with God in the creation and that Jesus shared the Father's glory before He came to earth.

The statement that I am proposing in this article does not contradict these statements in the *Doctrinal Beliefs* pamphlet. Instead, it adds to them, just as the 1974 edition added to the earlier edition. → p. 15

MINISTERIAL FORUM

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Editorial: Freedom of Expression Without Retaliation

The First Amendment of the Constitution

Lately the media has focused on "freedom of speech." After all that is a constitutional right which every American wants to protect. The problem with this right is that it can be damaging to another. Hence the courts have to decide whether a person who has claimed this right to express him/her-self is liable or not. This means that even though the First Amendment to the Constitution of the United States grants "freedom of speech" there is a risk in the expression of this right. However, it protects the citizen and gives him/her the right of freedom of speech.

The Purpose of the Forum

The purpose of this journal is to provide an authorized and ethical means of debating pending issues between Council sessions; and to stimulate biblical research through open exchange of ideas and information, instruction and resources which will assist the pastor in his everyday duties (see the masthead of the Forum).

Forum for Mature Readers

The above paragraph implies that there should be ample criterion on behalf of the reader. Those who write articles or letters to the *Forum* should not be castigated just because the reader disagrees or feels uncomfortable with the written content. The policy of the *Forum* supports these thoughts. *Articles which question or challenge present church doctrine or policy should not be viewed as a threat to unity or as a mark of disloyalty, but as a part of the on-going "council process"* (Ibid.). This is the reason why ministers should treat such issues confidentially and should not share them with the laity (Ibid.).

The Risk in Writing in the Forum

It is said that parishioners tend to hear what they want to hear, regardless of what is truly proclaimed or intended by the preacher. The same is true about written articles or letters. Therefore, those who write take the risk of being misunderstood, and perhaps receiving recrimination from immature colleagues. This is lamentable since we, ministers are to be examples of forgiveness and reconciliation, but many a time we act as judges without an open ear. I hope this does not discourage anyone from writing. After all we, ministers, have the right to *question or challenge present church doctrine or policy* and should not be viewed as a threat to unity or as a mark of disloyalty, but as part of the on-going process of the council.

Writings by Non-Ministers

The editorial staff agreed that articles by non-ministers may be printed if they are submitted through a minister who is a member of the NARMC of the Church of God (7th Day). We have invited John Roina, Director of Media Outreach, to have a column on church growth, thus replacing Dr. Arn's column. We welcome John Roina.

Daniel Dávila

Letters to the Forum

On Self-Sufficiency

At this present time I am not opposed to our present financial system. Although I feel this way, I am not opposed to a change if God so desires one.

My concern is over the attitude some of my ministerial brethren seem to be developing. One statement in particular which bothered me was the "stay in there and fight" phrase. To me fighting should not be a part of whether we decide to retain or revise our present financial system. We see too much of that in the world in which we live. We need to "stay in there and pray and fast and seek God's will." I am not a traditionalist which would hinder my ability to accept change, merely a "cautionist" wanting God's will to be sought in this matter. Such a drastic change in church policy must be confirmed by God since this is His church. If He so desires the change, let us change. If He doesn't, let us retain our present system. By all means let us formulate our conclusions on God's leading and not on the basis of someone else's influence or ecclesiastical clout.

Our growth problem seems to have found another scapegoat. I am now being told the growth problem is due to our financial system which inhibits growth. Our growth problem is due to a lack of understanding of Biblical evangelism and discipleship. Money has been spent on a District and local level to reach the masses of people. To my knowledge these various programs brought little success. The best form of evangelism

is the one-to-one program which was developed, tried and proved by a man lacking finances but abounding in the understanding of and compassion for lost and needy people...Jesus Christ. Our growth will come when all of the membership, ministers and laymen can become involved in a one-to-one discipleship program.

Thank you for giving me the opportunity to share my feelings. God bless you in your work. I really enjoy the Ministerial Forum. I especially enjoy the innovative things you have introduced.

*Michael D. Vlad
West Coast District*

On the Tribulation

I thought K.C. Walker's article was a very clear and concise examination of the 24th Chapter's dealing with the subject of the tribulation. There is a lot of speculation on the part of some concerning a coming great tribulation before the return of Christ. The article points out that such an idea cannot be drawn from Matthew 24.

With so much focus on the end time - its good to understand what to look for and not look for more than will happen!

Enjoyed the article!

*Steve Kurtright
Southwestern District*

ANNOUNCING!

Summit School of Theology SUMMER SESSION

June 8-19, 1981 in Denver, Colorado

For more information write:

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P. O. Box 33677
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Media Outreach

Responds



by John Roina

Q. Are we counting on church growth through new converts to Christ only, or are we including people who already are Christians, but who need to find out about the Church of God's doctrines?

A. In trying to help local churches establish goals and programs for growth, Media Outreach is encouraging churches to follow the suggested guidelines as given in our church's 10-year goal statement. As approved by the Executive and United Missions Boards, our goal to double our membership by 1990 suggests that 25% of our growth should be biological (from nurture of children born into our church), 25% should be from transfers (people moving geographically within our denomination or theologically into our denomination from another church), and 50% should come from conversions (unsaved people accepting salvation in Christ and fellowship in our Church). We stress that these are suggested guidelines, not binding rules. The suggestion of 50% growth from conversions, however, might call for a readjustment of outreach priorities within some churches.

Q. Do you know of other churches which are not orthodox, that is, not mainline Protestant Sunday-keeping churches, and which are growing because of the principles you suggest?

A. The answer is definitely yes, but before I tell you who, let me offer a note about the principles suggested in a Church Growth Seminar. These principles for growth are not theoretical nor idealistic. They are Biblical, practical, and proven. The principles are derived from research into the fastest growing denominations in this country. The research sought to determine why a church is growing, not necessarily how. If we concentrate on the how-to's, we would come up with a methods' approach to growth. Methods' approaches don't work because the needs of a community and the resources of a church vary from place to place. A method should be determined only after the needs and resources have been considered. When we focus on why a church is growing, we discover principles that can be successfully applied in any community and church. The application of these principles can take place in a variety of methods, depending again on the needs and resources present in any particular church/community situation.

The next important point to consider is that the fastest growing churches in the U.S. are conservative. Those denominations showing the greatest losses are mainline liberal Protestant churches. Among the fast growing conservative churches, the second fastest growing denomination is the Seventh-day Adventist Church. That denomination grew 35% from 1979. The outreach programs of the SDA church show clear application of the principles found in all the growing conservative churches, and most importantly, the "unorthodox" doctrines and Sabbath observance of the SDA Church have obviously not hindered its growth.

There is much that we can learn from the fast-growing conservative churches of America. Perhaps the first thing is this: We live in the same world with the same opportunities as any other church. And we have the same responsibility to "Go and make disciples." It's time we begin to view ourselves with a more positive self-image. It's time we lay aside all of the non-growth excuses we've tolerated for too long. Let's put our resources to work with new insights and a new vision for the growth we can achieve.

Unity of Message and Mission the Key to Church Growth

by Nathan Lawson

I absolutely believe that the key to the growth of the Church of God (Seventh Day) is in unity of message and mission.

INTRODUCTION

Much thought has been given in recent months to why our church is not growing in the dynamic way that we believe she should. I believe all of us want the church to grow. However, there is a diversity of opinions as to why the church is not growing. I want to share something I feel deeply in my heart.

SCRIPTURAL PLEAS FOR UNITY

Sadly, we are becoming more and more a house divided. I say this out of concern and because I see this developing more and more within the church. Jesus said:

And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand (Mark 3:24,25).

The Word of God teaches unity of message and mission. In my opinion the church will not experience growth until we work more fervently. Following are several scriptural pleas for unity of message and mission in the church.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment (I Corinthians 1:10).

Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body. (Ephesians 4:3, 4).

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Ephesians 4:13).

We then, as workers together with him... (II Corinthians 6:1).

In the book of Acts the church has a common mission and they were all involved. Following persecution in Jerusalem, the disciples were "...scattered abroad" and "...went everywhere preaching the word" (Acts 8:4).

When the church experienced doctrinal disunity, they met at Jerusalem (Acts 15) and through counsel, study, and prayer, they came to agreement. These agreements were passed on to the congregations. The church experienced unity of message and grew.

And as they went through the cities, they delivered them the decrees to keep, that were ordained of the apostles and elders who were at Jerusalem. And so were the churches established in the faith, and increased in number daily (Acts 16:4,5).

The church found unity of mission and message and grew.

Brethren, we need to become a house united in message and mission. Then we will grow!

ORGANIZATION IS NOT THE PROBLEM

It seems to me that we are always trying to reorganize the church, thinking that our organization is the problem that stagnates our growth. Since I have been in the ministry it seems to me that we have constantly reorganized, always trying a

little different system. We have reorganized, then we reorganized our reorganization, then we reorganized the reorganization of our reorganization. Now it seems that we want to reorganize again.

Brethren, I am not against improving the work and organization of the church. However, I am tired of constant reorganization. I do not believe that is our problem with growth. Revamping the church again will not solve our church growth problems.

When are we going to get down to the business of *mission and message*? It is painful to the church body to be always reorganizing. The church never has rest and peace. When are we going to give the people confidence that we have a *mission* and a *message*? I do not believe the church will grow until we do.

Our problem is not our system. There are examples of growing church organizations with a variety of organizational systems. They range from very central church government to very local church government systems. The thing I notice about growing church organizations is that they have *unity* in their *mission and message*.

We talk about where finances have gone and been spent. It bothers me that we have spent tens of thousands of dollars to hold each Ministerial Council. We have come to decisions about doctrines. Yet, we are experiencing less unity of message. How well have those tens of thousands of dollars been

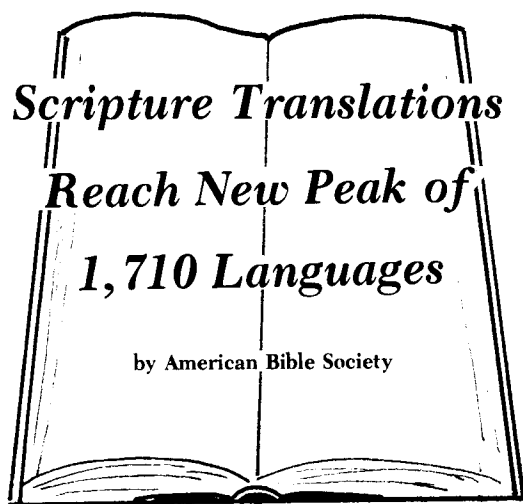
spent? It seems to me that the example in the *early church* was to come to an agreement and then to establish the churches. That unity brought growth to the church in multitudes.

CONCLUSION

I believe we need to give immediate and serious attention to *unity of mission and message* within the Church of God (Seventh Day). I think it is the key to receiving God's blessings and to a growing church.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleigh of men, and cunning craftiness, by which they lie in wait to deceive; But, speaking the truth in love, may grow up into him in all things, who is the head, even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Ephesians 4:14-16).

THE KEY TO A GROWING CHURCH IS UNITY OF MISSION AND MESSAGE.



NEW YORK, February -- Since the invention of the printing press at least one book of the Bible had been published by the end of 1980 in 1,710 of the world's languages and

distinct dialects, according to the American Bible Society.

The American Bible Society's annual language count revealed an increase of 27 languages over the 1979 figure of 1,683 and marks the first time the Bible or part thereof has been published in more than 1,700 languages.

Among the many new translations in which a whole book of the Bible appeared for the first time eight were added in Latin America, three in Africa, five in Australia, three in the Philippines and two in Guinea-Bissau.

Two complete Bibles were published for the first time: Kimbundu in Angola, and Kinandi in Zaire. Each was published by its own Bible Society under the auspices of the 66-member United Bible Societies, a federation of autonomous national Societies worldwide. →

Should Unity Take Precedence Over Truth?

by Pastor Ray Youngs

INTRODUCTION

During the past decades, we have heard much about the Ecumenical Movement and The World Council of Churches -- as they are pushing their way toward a one-world religion. Many sincere Christian leaders have desired and emphasized "unity." True Christianity loves its fellow believers and unity among all believers is the ideal, but the Christian leaders of today want unity so much that they have made unwarranted and unscriptural concessions to liberal leaders in their search for unity. Actually this is not unity -- but uniformity.

SCRIPTURAL UNITY

Unity based solely on the Scriptures is wonderful. This is the unity which the Apostle Paul wrote about and which the early church achieved -- a unity brought about because each individual was filled with the Holy Spirit so that each possessed a genuine love for the truth and for each other. This is the unity of the faith, the blessing of real salvation! (Psalms 133:1).

DON'T COMPROMISE GOD'S TRUTHS

Concerning the Meridian Church of God Seventh Day dialogue, I feel that on fundamental consideration should be given to

Bible truth to what is pleasing to God. If we truly are united in Spirit, truth and purpose -- then the Lord can bless a union. If it cannot be accomplished without compromising and sacrificing truth, it will not bring the blessing of the Lord, but a curse. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness? and what communion hath light with darkness?" (2 Corinthians 6:14). "And if a house be divided against itself, that house cannot stand" (Mark 3:25). Are we willing to compromise our belief in that certain truths are not only vital to our Christian walk but these truths are pleasing to God?

When it comes to church unity or church growth, the first thing that must be taken into consideration is the feelings of God. They are much more important than the feelings of our fellowman.

CONCLUSION

I feel that the main issues of this dialogue should hinge on whether we are right or they are right in the doctrinal issues of each church. Each church must stand on its convictions of what is most important to them: church unity, that is achieved through compromise, or church unity that is achieved without compromising God's important truths. Ω

There were 24 languages in which complete New Testaments were reported published for the first time. New Testaments were the first Scriptures ever published in the languages of Ezaa, Ikwo and Izi. All are in Nigeria.

Geographically speaking, Africa has the largest number of languages (499) in which at least one book of the Bible has been translated. Asia ranks second with 434 languages and Latin America third with 283. In Australia and the South Pacific, Scriptures have been published in 251 languages, in Europe 179, and in North America 62.

The complete Bible has been published in 275 languages, New Testaments in 495, and Portions in 940.

Esperanto and Volapuk, commonly called international languages, are also included in the total count of 1,710.

Seventy-five additional Portions, (at least a single book of the Bible) were reported published for the first time in 1980. This represents 20 languages in the Philippines, 11 in Mexico, 9 in Australia, 4 each in Brazil and Ethiopia and 3 each in Colombia and Guatemala.

The historic language tally, dating from the "first printed Bible in 1456," is compiled from copies of the new Scriptures received from various organizations by the ABS library, the largest collection of its kind in the world, with more than 39,000 volumes of Scripture, documents and reference items.

The American Bible Society, founded in 1816, is a nonprofit interconfessional organization whose sole purpose is the translation, publication, and distribution of the Holy Scriptures without doctrinal note or comment and without profit. Ω

Keeping A Diary

by Robert Coulter

Recently a ministerial colleague inquired about a person I had baptized. A quick check of my records showed that the baptism had occurred in the summer of the mid 50's.

Because I keep a daily diary from which I transfer information of this nature to a permanent record, I was able to provide full information regarding the time and place of this particular baptismal service.

I heartily endorse the idea of keeping a daily diary of all ministerial activities. My diaries go back twenty-five years to the beginning of my own pastoral work. I record the time I spend in study. I list the names of persons on whom I call or who call on me at the office. I record the number of letters I write and any expense incurred which is to be reimbursed. I also keep a running record of my personal and business mileage.

The book I use has an interesting little feature. It has a place to check the weather - fair, cloudy, rain, or snow in one of the upper margin of each page. I check those each day as I make my daily entries. Also, the book I have used for most of the past 25 years has a summary page following the entry for the last day of each month. This is a perfect place to summarize my

monthly activities such as the number of sermons and Bible studies, letters written, calls, etc. What a help, this summary of my income and expenses are when I figure my income tax each year.

From my daily diary, I transfer some information into a running, permanent record. My permanent record includes the date, places and names of all persons whom I have baptized, married, received into church membership and for whom I conducted memorial services. Thus when my memory fails to recall one of these events and the people involved, I can turn to my record and verify the circumstances surrounding that particular event.

I have found my record keeping useful in helping to prepare obituaries, reissue lost membership certificates and reconstructing misplaced congregational membership records.

My diaries while not classic in their literary value contain a wealth of information and references for me. Who knows? I might want to write my memoirs one of these days! Ω



Sunday, September 19, 1971
262nd Day—103 days to follow

Spent the day at Bro & Co.
McDowell see the work of the
District Board of Dist No 5,
see work throughout the day
to discuss the work of Dist #5
and the placement of Able Dale
Lawson
The meeting adjourned at 3 pm.
I returned to Nashville for the
night.
1. William McDowell
2. Sammy Blake
3. James Phillips
4. Robert Muller
5. Dale Lawson
6. Robin Sweet
7. Ronnie Reynolds
E & S
Maddox AF

Local Autonomy Is Biblical Leadership

by Robert Bodine

INTRODUCTION

The differences between us are not biblical differences, but man made. If we would both turn back to the Bible and common sense we would be able to teach the same.

LET THE LORD LEAD

Our trouble today resembles the early Church's schismatic issues: leadership, customs, traditions and judging one another.

We need to return to the proper positions in the Church of God: let Christ be the head; let the Holy Spirit guide; let God add to the Church; and let's preach the Word as it is written (speak where it speaks and stop where it stops).

Jesus said, "I (not man) will build *my church* (not another)." He is the master builder. A builder employs more than one tool and He (alone) selects it for the job He intends to perform. He may have more than one kind of the same tool. For example, all saws are different; they come in different shapes and sizes, but each one does the same job in its own way. If we let the master builder select the tool He wants to use for the job, let Him guide in His way and the job will get done. Many mistakenly believe all preachers should perform the same way; this is only not scriptural, nor even common sense. Let's not muzzle the ox that's doing the work.

I ENDORSE LOCAL AUTONOMY

I myself have run into trouble with foolish leadership laws made by man that do more harm than good. Laws made without care and concern are of value to no one.

As for administration I too feel it's time to change for a less costly method that will benefit all and not just a select few.

Local self-financial sufficiency is a long way of saying local autonomy. I am all for it. I've seen it work with several groups. I wouldn't close my eyes to something that works, instead I would study it carefully. After all it is the way of the Bible.

Too many today look on religion as a business and the ministry as a profession or a mere job. Religion is a way of life and the ministry is a responsibility. Under local autonomy all churches would have their own pastors and be able to support their own projects. We do not need just a few churches. We need a church in every town, regardless of size. We need to go where people are and do not expect them to come to us.

ON MINISTERIAL EDUCATION

As for schools to train the minister I'm not acquainted with them. But we use them the wrong way. We have the mistaken idea that if a man cannot attend seminary he is not fit to pastor a church. Not everyone, due to responsibilities, is able to move to another location to attend school, and many cannot afford the cost. Is it fair to reject them because of this? Our printing presses could be used to put out home study courses for those who cannot afford to attend our seminary. Other groups do this with good results.

CONCLUSION

It is about time we stop and take a good look at ourselves and ask the all important question; *Are we the Church of God or have we started another?*

David and Saul were both anointed of God to lead Israel. There was a big difference between them; David was a little man (in size) compared to Saul, but David was a much bigger man in the eyes of God. Because when he found he was wrong he would change. Can we dare to be a David? Ω

My Experience

With the Biblical Dietary Law

in the

General Council Organization

by Haskell Hawkins

Being born of Church of God parents who very strictly taught and observed the Biblical dietary laws, I inherited some of the emotionalism that often surfaced when that doctrine was called in question. I really don't understand why people so often get frustrated and angered, losing their rationality and possibly their Christianity over this doctrine. Possibly it stems from an old tract printed many years ago entitled, "From His Tail to His Snout." It was written with a healthy dose of sarcasm. There must be other reasons, too.

Although I consider that the clean law is to be observed today as many of the brethren of the General Council do, yet we — the General Council ministerial body — have been able to overcome the emotional block which causes so much trouble so that we have been able to deal with it, I believe, very rationally.

We have established a mutual trust through fair, honest and sincere dealings with each other over a period of years. Any minister is free to express his views but I have never had anyone try to undermine people I have studied with or any member of my congregation. Neither have I taken advan-

tage of any of my brethren who differ with me on the subject. Perhaps there are some ministers of the organization whose views are not well known among the membership. There are some both pro and con whose views are known, yet there is no schism in the body over this difference. If the subject surfaces we express our views with love and respect for God's Word and mankind, leaving it at that.

Once we studied the subject at a ministerial retreat. Though I know of no one who changed his opinion, I knew we were drawn closer together because we had approached the unapproachable and had maintained a spirit of brotherly love.

One needs not fear being served unclean meats at the Meridian camp meetings or youth camps. Those who purchase, cook or bring food for the camp meetings are extremely careful to serve only those foods that can be enjoyed by all.

The General Council does not take a stand on the dietary law. It is left entirely to one's personal conviction. I have become comfortable with it that way and I believe God is pleased. Ω

The Clean and Unclean

(A synopsis of the doctrine and practice by the General Conference)

by Ray Straub

The General Conference of the Church of God (Seventh Day), with general offices in Denver, Colorado, teaches that there is a difference existing between clean and unclean meats and that meats should not be eaten which the law (Leviticus 11; Deuteronomy 14: 3-20) designates to be unclean.

Two approaches are used to arrive at this conclusion: the legalistic and the hygienic. These schools of thought suggest differing emphasis. Both maintain the dietary discipline. There is no friction nor discord in evidence between them. One is not independent of the other. Legalists cite hygienic evidence, and the hygienists make reference to legal involvement.

The Legalistic Approach

This teaching proposes that the distinction between clean and unclean animals is established by law which existed before Moses. It arrives at its conclusion by inference, reasoning that Genesis 26:5 embodies a law dealing with the clean and unclean. The verse reads, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Evidence of the early existence of this kind of law is noted in Genesis 1:29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree yielding seed; to you it shall be for meat."

This instruction is regarded to restrict the eating of vegetables and fruits to those which come from vegetation bearing seed. Accordingly, Genesis 9:3 ("Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things") would be restrictive, because it cites the law stated in Genesis 1:29.

The fulfillment of the law of Moses would bring about the termination of all laws involving contamination and diet except those which existed before Moses. The law referred to in Genesis 1:29 and 9:3 and the distinction between clean and unclean animals by Noah, support this teaching. The laws existed near the beginning, and they will remain through this age.

This approach proposes that God tests the obedience of His people by issuing laws such as this. Such obedience is characteristic of God's family.

The Hygienic Approach

The second approach reasons that, while God created some animals for food, others were never intended to be part of the human diet. The law did not establish the difference; it provided definition.

This school reflects small concern about the status of law. Since it is physiological composition that renders some animals unclean, hygienists see no evidence that the unclean was cleansed or changed from being "abominable" to being palatable.

Conclusions by Both Schools

Legalists and hygienists feel that consistent derogatory references to unclean animals in the New Testament support the "no change" opinion. They note the entry of demons into swine (Luke 8:32, 33; Mark 5:13); the degraded, repugnant status of the prodigal swine-feeding son (Luke 15:14-16); and the comparison of an apostate to a dog and sow in 2 Peter 2:22.

Both schools of thought regard Isaiah 66:15ff to be either primarily or secondarily eschatological.

Practice in Response to the Theology

A potential member probably would not be questioned directly regarding his teaching unless it became an issue previously. He would be taught the Church's position. Should it become known that an applicant for membership disagrees with us and intends to continue eating the unclean meats, it is unlikely that a membership would be given to him.

There are those who are members but disagree with the Church on this subject. Unless discordant behavior is demonstrated, their right to enjoy membership in good standing remains unquestioned.

A ministerial applicant who asserts a conflicting opinion on the subject of clean and unclean meats would likely be refused documentation.

Hopefully, the explanations given represent at least an approximation of the position(s) and practice of the General Conference in regard to the "meats" issue.

It does not intend to offer personal viewpoint or evaluation. Ω

Historical Review of the Doctrine of “Clean and Unclean Meats”

by Robert Coulter

In the earliest stages of the development of the Church of God (Seventh Day) the doctrinal concerns of the Church were the second advent of Jesus Christ and the Sabbath. In Marion, Iowa, Merritt E. Cornell first attracted an audience by focusing attention on the second advent, the observance of the whole law and the unconscious state of the dead.

At the time Gilbert Cranmer began to establish the Church of Christ in Michigan, and the Marion Church was organized in 1860, neither church was concerned about the practice of distinguishing between clean and unclean meats for food.

In the earliest stages of the Church's development, more attention was given in its magazine, *Hope of Israel*, to tobacco than the meat's issue. Gilbert Cranmer chewed tobacco. This fact was generally known and was the subject of both criticism and support as it was debated in the pages of the *Hope*.

James and Ellen G. White report that it was Cranmer's use of tobacco for one thing that caused them to deny Gilbert Cranmer a license to preach. But, at this time (1857-58) neither church had taken a stand on clean and unclean meats.

The first known reference to the problem of the consumption of pork as food appeared in the June 10, 1866 issue of the *Hope of Israel*, published in Marion, Linn County, Iowa. It was a news item. It in no way defended nor condemned the practice of eating pork. The item as published in *Hope* had been selected from the local newspaper, the *Linn County Register*. It read in part, "No little degree of excitement had been occasioned in this vicinity during the past week by the fact being made known that almost every member of a large family of this place have been affected with the dreadful disease, Trichinosis."

The account went on to report that, of a family of ten, only one abstained from eating pork and was unaffected by the disease. It seemed that this family had been eating uncooked yet well-cured ham.

Nearly two years later, the second item appeared in the May 5, 1868 issue of the *Hope of Israel*. This time it was written by William Lockard, Emporia, Kansas. The title of Mr. Lockard's article was, "Shall We Reform our Diet?" in which he wrote, "The subject of diet for health is properly before the American people at this time. It is a fact, that in all this western country, the earth brings forth her abundance of the richest food for man and beast, so abundant, so rich, and of such vast variety, that many indulge their appetites to such a degree that it brings on bilious diseases, and finally Dyspepsia."

"We see the necessity of preaching 'temperance,' raising a warning voice against 'gluttony,' but all this does not prove that it is sin to eat meats that God in solemn covenant gave to man. 'Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things' Genesis 9:3. There must have been some reason why God gave all things to man for food (blood excepted) for all of His doings are founded on principles of strict justice and reason. Likewise the great sheet in Peter's vision was filled with 'all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him. Rise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten anything common or unclean. And the voice spake unto him again the second time, What God has cleansed, that call not thou common. This was done thrice. Acts 10:12-16. Peter understood that he should go to the Gentiles and that they were to be brought into the Church of Christ, though they did eat of those things which were unclean among the Jews. He went to them and 'did eat with the Gentiles.' Galatians 2:12. Nor does our selecting those animals that suit our taste prove too much. It is no reason that it is any more sinful to eat any of them, than our selecting some vegetable in preference to others proves that it is sinful to eat them . . ."

"While we are taking care of our health let us be sure we have no moral pollution."

This article and several which follow have an obvious reference to the "health reforms" which were advocated so prominently during this period. Health reform in the United States had become popular and was advocated widely for both secular and religious reasons. Not all reforms were tied directly to religious practices, such as those adopted by the Seventh-Day Adventist Church through the purported vision Mrs. White had on June 6, 1863. Obviously, the reforms proclaimed by Mrs. White made an impact upon all Sabbatarian adventists, not excluding those of this denomination.

While the question of clean and unclean meats was not discussed frequently in the pages of the Church's paper, it did make an appearance once in a while. A letter appeared in the June 10, 1885, issue of the *Advent and Sabbath Advocate*, published at Marion, Iowa, from Mrs. Mattie Brady, "I would like to ask a question, in Leviticus 11th chapter, of meats clean and unclean, are not the unclean meats in that chapter unclean to us yet! We are not told any place in the Bible that they are not unclean to us. Will someone be so kind as to answer my question . . ."

In the next weekly issue of the *Advocate*, published on July 7, 1885, an unnamed author, presumably the editor, Jacob Brinkerhoff, wrote a short answer to Mrs. Brady's question. The author stated that the enactment of pure food laws had helped to provide the public better and more wholesome food. He conceded that there were different opinions on the subject of clean and unclean before he suggested, "We know that those animals and flesh meats prohibited to the Israelites were not as healthy and good for food as were those allowed; hence those not conducive to health should be left alone."

Brother Brinkerhoff concluded his reply by referring to Peter's vision in Acts 10, and asked, "If this distinction of meats was once good why is it not now?"

Another article dealing with the health aspect of food appeared in the February 16, 1886 issue of the *Advocate*. This article was entitled, "Eating and Drinking." It was written by W. H. Ebert, a frequent contributor to the paper from Frankton, Indiana.

Mr. Ebert does not use the Bible study format for his article. He approached it from the health reform standpoint. He made reference to the likelihood that eating pork contributes to ill health and bad judgment when it is combined with "all the other bad habits prevalent among men, such as smoking, drinking and gluttony."

While there may have been references to the subject of the clean and unclean in the pages of the church's magazine, which have been overlooked, the major items have probably been found and reviewed for the purpose of this article. In any event, the Church of God had not taken an official stand on this subject when John Nuesch again addressed it in the May 9, 1911 issue of the *Bible Advocate*, published at Stanberry, Missouri. His article entitled, "While Observing the Weightier Matters Leave Not the Other Undone," began, "We have the testimony that the law given by Moses came from God. Therefore none of them are old wives' fables. It seems to me that men would be afraid to think any of them are old wives' fables."

Brother Nuesch, who wrote much for the Church of God in his time, then directed his discussion toward celibacy as commanded by some religious bodies. He reported that the Bible does not forbid marriage, and stated, "Therefore celibacy is wrong except it be a voluntary sacrifice for the sake of preaching the word of God."

Following this introduction Brother Nuesch took up the discussion of the clean and unclean. He reasoned, "... To abstain from meats which God pronounced unclean is not foolish and no fable. God commanded it to his chosen people.

"Brethren, if there was no unclean flesh why was it mentioned in the Bible? Clean and unclean went into the ark. There was a distinction even from the beginning. And although immediately after the flood God allowed men to eat any kind of flesh (even as because of the hardness of their hearts He allowed marriage-divorce), yet it was not so from the begin-

ning. The followers of Christ should not do as the Gentiles, they ought to walk as Christ walked."

Continuing to develop his theme Brother Nuesch wrote, "I knew people who would not use hoglard in their cooking — but they used beef tallow. Such ought to know that tallow is the worse of the two. Tallow is not as wholesome even as hoglard, therefore God forbade it to Israel. We certainly cannot grow olives here, which are so abundant in all countries surrounding the whole Mediterranean . . . But the Creator has provided for us also: there are a number of vegetables requiring but a very short growing season, that produce fine oil in abundance. . . The oil of all them can be produced at one third the cost of hoglard. The real value of the corn, as food by itself, is much greater than it is after being turned into flesh and lard by feeding it to hogs."

In the same issue of the *Advocate*, editor Jacob Brinkerhoff wrote a short explanation of the attitude and policy of the magazine on this subject. He noted, "On the subject of food, we must be lenient with those who do not see the matter as we do . . . We should not ignore the importance of correct habits of life if we would live good lives. So while one 'believes he may eat all things,' others believe that a choice of food is better and tends to good health . . . So in matters of food many of us feel it of sufficient import to set it forth."

Brother Brinkerhoff on this and other occasions, stated that pure food laws had improved the quality and wholesomeness of food bought in the market place. It seemed the question of unclean meats was a matter of health, not doctrine, with the Church of God.

Shortly after Brother Nuesch's article appeared in the *Advocate*. It was followed by another one in the July 25, 1911, issue of the paper. This time a frequent writer to the *Advocate* from Dubuque, Iowa, Mrs. J. Smith, wrote an article called, "The Eating Question."

Mrs. Smith's article is rare in that it approached the subject of the clean and unclean in the form of a Bible study. She used various scripture references in an attempt to prove that the New Testament writers did not make a difference between clean and unclean meats for food purposes.

This article was followed by another one in the August 8, 1911 issue of the paper. "Meat for Food" was written by G. H. Hutchins, of Frisco, Arkansas.

Mr. Hutchins, who had been a Seventh-day Adventist, wrote to report that he had just withdrawn his membership of 26 years from the Adventist Church over the question of the three-day and three-night entombment of Jesus. Having introduced himself, he addressed Mrs. Smith's study with a study of his own using several scriptures to point out his opposition to the use of unclean meats for food.

These latter two articles are different from those which preceded them. They are of the nature of a Bible study. Previously so much of what had been written was offered as opinions about healthful practices. These two articles attempted to provide Biblical reasons why meats classified in Moses' law as

unclean should or should not be eaten. This is important because it is possible that it was beginning to signal a change in attitude of how the Church of God was eventually to look upon the clean and unclean meats issue. Undoubtedly the debate on the issue continued both in and out of the *Advocate*. So long as it was viewed as a matter of health, the policy of Brother Jacob Brinkerhoff toward leniency was acceptable. On the other hand, as the issue became more and more a matter of Bible doctrine, leniency and tolerance gave way to debate and division.

Shortly after the turn of the twentieth century, the attitude of the Church of God toward differences in Scriptural understanding was stated as, "... We proclaim the Bible as the divinely inspired Word of God — all of the Bible is true and inspired, and no other divine revelation is given to man, but the Bible. On the plan of salvation, perfect unity; on the parts of the Bible not a direct part of salvation — charity."

This attitude of charity in the matter of clean and unclean meats gradually gave way. By the 1927 meeting of the General Conference of the Church of God (Seventh Day), held August 28 at Rich Hill, Missouri, the following amendment was adopted to the Conference's bylaws, "No member of this conference shall teach any doctrine in public which is not believed by us as a Conference without stating clearly that such belief has not been endorsed by the Church of God, but that it is his own individual opinion."

In the 1929 meeting of the General Conference, held on August 12, Stanberry, Missouri, an effort to fortify this amendment failed. The lost motion was, "Ministers of this conference shall not teach in public doctrines contrary to those adopted by this conference." But this conference did manage to pass a resolution which put it on record regarding the use of unclean meats for the first time. After much parliamentary maneuvering the conference passed this resolution: "Resolved that this conference recommend that the ministers teach against the unclean meats and the use of tobacco."

Surprisingly, the 1929 volume of the *Bible Advocate* does not contain articles regarding the unclean meats. In the May 15, 1930 issue of the *Advocate*, a tract is listed for the first time covering the subject. It is advertised as, "The Clean and Unclean Meats," containing 23 pages, and taking up every objectionable point offered, which is explained in a clear, comprehensive manner, showing that people should discern between the clean and the unclean."

This tract was written by Theodore J. Flo, a minister of the Church of God (Seventh Day) in Michigan. Brother Flo reported that he wrote the tract at the request of Elder A. N. Dugger. Later he expressed disgust at Dugger whom he felt had failed to support the clean meats issue when he began to receive heavy criticism from many of the church's members for his own public stance on the subject. Flo felt that Dugger should have shared the criticism and publicly supported the tract.

It would be impossible to report what Dugger's stand on the question of the meats issue was in 1930.

But as late as 1927 Dugger wrote a letter in which he identified his long-standing position of that time. He wrote to a Sister Harrod on May 21, 1927, making the following statements, "... I see you are well read in the scriptures and understand these questions real well. I am sure as I have previously stated, and have been of that opinion for a long while that there is no sin connected with what we eat. It is impossible to find scripture to this effect, still it is much better for our health and spiritual welfare to abstain from eating the meats that God declared was unclean formerly... From a health standpoint, from my careful and personal observation in traveling all over the United States and meeting our people who eat pork and who do not, I am convinced beyond any question of doubt whatever that we should not eat it for our own health, although my family always have eaten it and I was raised with pork on the table at almost every meal."

The May 27, 1930 issue of the *Advocate* carried an article entitled, "A Scientific View of the Hog." This article was written by Dr. J. H. Kellogg. In it he vividly exposed the unfitness of pork for human consumption. He described the physical makeup of swine which render them unhealthful as food from his point of view.

From this time on articles seem to appear more frequently in the *Advocate* against the use of pork for food. Many of them use a mixture of health and Biblical reasons for not consuming unclean meats. The question of the clean and unclean meats is reported to have played a role in the division of the General Conference of the Church of God (Seventh Day) in 1933. To what degree this matter was an issue is hard to say. But it, along with several other subjects, are reported to have created enough friction to have provided the excuse for the Salem organization to come into existence. Shortly after November 4, 1933, when the Salem Conference was organized, it published doctrinal statements identical to those published over the years by the Stanberry Conference. In both statements mention of the clean and unclean was omitted. Later, however, the Salem document was revised and it included Statement No. 24, as follows, "That the law of the clean and unclean is still to be observed in this age." This was followed by several Bible texts.

When the merger of the Salem and Stanberry conferences occurred in 1949, a pamphlet entitled, "What the Church of God Believes and Why" was published. In its Foreword it said, "It is... deemed fitting and proper that we set forth the following Articles of Belief which were agreed upon by a convention of ministers, church officers, and other leaders of the Church, as being the essential doctrine of the Church." In this tract, Article 18 is listed as the "Law of Clean and Unclean." It states, "The people of God and the followers of Christ in this age are to use for food those things which were given by God for that purpose, as distinguished from those things designated as unclean for human use." Scripture texts followed.

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The Character and Nature of Jesus

Furthermore, the "foreword" of the *Doctrinal Beliefs* pamphlet makes it clear that: "These statements do not constitute a closed creed. The Church of God is open to spiritual growth and to new and better understanding of the Bible. A creed becomes an authority and in many religious denominations replaces the Bible as the source for what must be believed. The *Doctrinal Beliefs of the Church of God (Seventh Day)* are not a creed. Instead, they summarize the Church's present understanding of what the Bible teaches on major points of doctrine.

The point I am trying to make in this part of my defense is simply this: Nothing in which the Church of God (Seventh Day) officially teaches is contradicted by my statement on the relationship between Jesus and God the Father. In fact, the way the Church views its *Doctrinal Beliefs* actually encourages a review and enlargement of its belief about Jesus.

"Worship in Song" Hymnal

Recently I picked up a copy of *Worship in Song* the hymnal used in the Church of God and printed by Bible Advocate Press. I thought to myself: the hymns that we sing often give a truer picture of what we believe than do our statements of doctrinal beliefs because when we sing hymns we are worshipping and praising God with our total personality rather than discussing doctrine from an intellectual perspective. On the title page of *Worship in Song* are the following words: *A Treasury of carefully selected Hymns, Songs and Psalms to be sung to the glory of God.* If these hymns are doctrinally correct, perhaps they can help us understand the relationship of Jesus to His Heavenly Father.

The first hymn to catch my attention was a #11: *All Hail the Power.* Notice the first and last verses of this hymn: *All Hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem and crown Him Lord of all! O that with yonder sacred*

throng we at His feet may fall! We'll join the everlasting song, and brown Him Lord of all! This hymn reminded me of what Paul said in *Philippians 2:10-11*, that *at the name of Jesus every knee should bow...and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

In several hymns (#194, 202, 400) Jesus is spoken of as a *Savior divine* while in other hymns (#367, 391), He is described as *My Savior and my God.* These last hymns reminded me of the visit of Jesus after His resurrection to His disciples when Thomas responded, *My Lord and my God* (*John 20:28*).

In hymn #385 we read, *Lo! He comes, with clouds descending, Once for favored sinners slain; Thousand thousand saints attending, Swell the triumph of His train: Hallelujah! Hallelujah! God appears on earth to reign.*

The point being made here is simply this: These hymns present the Lord Jesus Christ as a proper object of worship. Yet it is clear from the Scriptural account of Christ's temptation by the devil that God alone is to be worshipped (*Matthew 4:9,10*). Peter rejected worship (*Acts 10:25,26*) as did an angel from God (*Revelation 22:8,9*). But we are encouraged to give the same honor to Jesus that we would give to God the Father (*John 5:22,23*) and God wants all the angels of God to worship Jesus (*Hebrews 1:6*). Surely we are not wrong, therefore, when we sing these hymns, these songs of worship and praise to Jesus Christ.

In *Revelation 5:13,14*, John hears every created being praise both God the Father and Jesus Christ: *Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* The four beasts responded with an *Amen.* May that be our response, too!

A DEFENSE OF THE STATEMENT

In this section I want to examine the

statement as I will break it down into 7 parts, looking in the Bible to see if each part is really what the Bible teaches about Jesus Christ.

Jesus is the Son of God. Matthew 3:17 clearly tells us this. At the baptism of Jesus, a voice from heaven is heard, saying, "This is my beloved Son, in whom I am well pleased".

Jesus is not God the Father but has always existed with the Father as a member of the Godhead. John 1:2 presents these truths. "The same was in the beginning with God." Let's break this down into further thought. First, I paraphrase the text to give more literal meaning and make a little more clear an important point. "The same literally, *this one was existing in the beginning in company with God.*" The italicized words express our additions. The third addition - "'in company' with" is a meaning given to the Greek preposition by Arndt and Gingrich in their *GREEN-ENGLISH LEXICON* (John 1:1,2, Page 718; see top, left column).

One more thing should be noticed about John 1:2. The phrase *in the beginning* does not have *the* in the Greek. Literally, it reads, *in beginning* or *In a beginning* or *In any beginning.* In the first edition of the Jehovah's Witnesses' translation of the New Testament, this verse is translated, *This one was originally with God.* (*New World Translation of the Christian Greek Scriptures, 1950.*)

So, if Jesus was existing with God in the beginning, then He was not God the Father, yet He was existing with God the Father from all eternity, so that at any point in the past one wishes to examine, Jesus was with God.

He shares the Father's nature, and is, therefore, properly called "God". John 1:1 makes this clear. Notice the last sentence in this verse: *and the Word was God.*

Compare this sentence with the sentence just before it: *and the Word was with God.* In both sentences, *God* looks the same. In the Greek text of these two sentences, however, there is an important difference. In one sentence, *the* appears before *God* while in the other, it does not. Translated literally it reads: *And the Word was with the God, and the Word was God.* So the question is, why does *the* appear before *God* in the first part of the verse but not in the last part?

Dana & Mantey, in their book, *A Manual Grammar of the Greek New Testament* (page 140) give us the answer. According to them, *and the Word was with the God* points to *Christ's fellowship with the person of the Father while and the Word was God* emphasizes *Christ's participation in the essence of the divine nature.*

So, when John 1:1 reads, *and the Word was God,* it is not trying to identify Jesus as God the Father; rather, it is saying that Jesus shares God the Father's nature and can properly be called *God.*

In His functional relationship to the Father, Jesus always has been and always will be subject to the Father's will. Hebrews 10:7 makes it clear that Jesus came into this world to do the Father's will. I Corinthians 15:28 also clearly teaches that in the eternal kingdom, Jesus as God's Son will Himself be subject to God the Father.

When Jesus was conceived of the Holy Spirit and born to the virgin, Mary, a human nature was united to His eternal divine nature. Luke 1:34-35 express the truth that God's Spirit was responsible for the birth of Jesus to Mary. Romans 1:3 shows that Jesus is God's Son and at the same time was *made of the seed of David.* In order for Jesus to really be the seed of David, He would have to be a truly human being. Both the human and the divine aspects of Jesus are so united that He does not act as someone with a split personality.

As the eternal Son of God, He is worthy of our worship and obedience. John 5:18-23 helps us to understand this truth. In the context, Jesus has been confronted by the Jewish leaders for healing a man on the Sabbath (verses 1-16). The response of Jesus to these leaders is that His Heavenly Father works on the Sabbath, and therefore, so does He. In other words, certain things were permissible by God to do even on the Sabbath, and it was only Jewish tradition which condemned those things (verse 17). When Jesus said that God was His own Father, the Jewish leaders interpreted that to mean that Jesus was claiming to be equal with God the Father (verse 18). A father gives part of his nature of his offspring (a father elephant produces elephants and not beavers!). It is in this sense that the religious leaders would have understood Jesus' claim that since God was His own Father, He must be equal with God. It is important, when trying to determine whether or not the Jewish leaders had correctly understood what Jesus was saying to them, to realize that nowhere in this passage does Jesus tell them that they have misunder-

stood Him. In fact, 13 times in verses 19-23 Jesus uses the terms *Father* and *Son* to describe His relationship to God. In verse 22, Jesus tells the leaders that He, and not God the Father, will be their judge! And furthermore, they can blame God the Father for causing it to be so! Why has God the Father turned all judgment over to the Son? Verse 23 gives the answer: *that all men should honour the Son, even as they honour the Father.* Thus, God desires that the same kind of honor that is given to Him be also given to His Son, Jesus. In fact, verse 23 goes on to say that a refusal to give Jesus this honor is a dishonoring of God the Father!

Such worship and obedience brings glory to God the Father. In Isaiah 42-45, the true and living God speaks. In Isaiah 42:8 He says: *I am the LORD: that is my name: and my glory will I not give to another.* Over and over again in these chapters He claims to be the only true God (cf. Isaiah 43:10,11; 44:6-8; 45:5-7; 48-25) and in Isaiah 45:23

God declares that unto Him every knee shall bow and every tongue shall swear. According to Philippians 2:10,11 however, every knee is to bow and every tongue is to confess that Jesus Christ is Lord. This praise and adoration to Jesus does not make God the Father jealous. In fact, as Philippians 2:11 states, this confession that Jesus Christ is Lord is *To the glory of God the Father.*

It is no wonder, then, that the hymn-writer exclaims: *All hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem and crown Him Lord of all!* May our Heavenly Father help us to worship His Son, also, to the glory of God the Father. Ω

NORTH AMERICAN REGIONAL MINISTERIAL COUNCIL

July 13 - 14, 1981

Denver University, Denver, Colorado

Registration of the membership for the Council meeting will begin at 1:30 P.M., July 13. The meeting will convene at 2:00 P.M., July 13 and adjourn at 3:30 P.M., July 14.

Arrangements have been made for the members of the Council to live on the campus of D. U. for the duration of both the Council and Conference meetings. When you register for Conference, indicate the time of your anticipated arrival on campus. The rooms assigned to you for the Council meeting may be those assigned to you for the Conference meeting.

The cost of room and board for the duration of the Council meeting will be:

Meals

Monday evening - dinner	\$ 4.50
Tuesday morning - breakfast	2.00
Tuesday noon - lunch	3.50
Tuesday evening - dinner	4.50

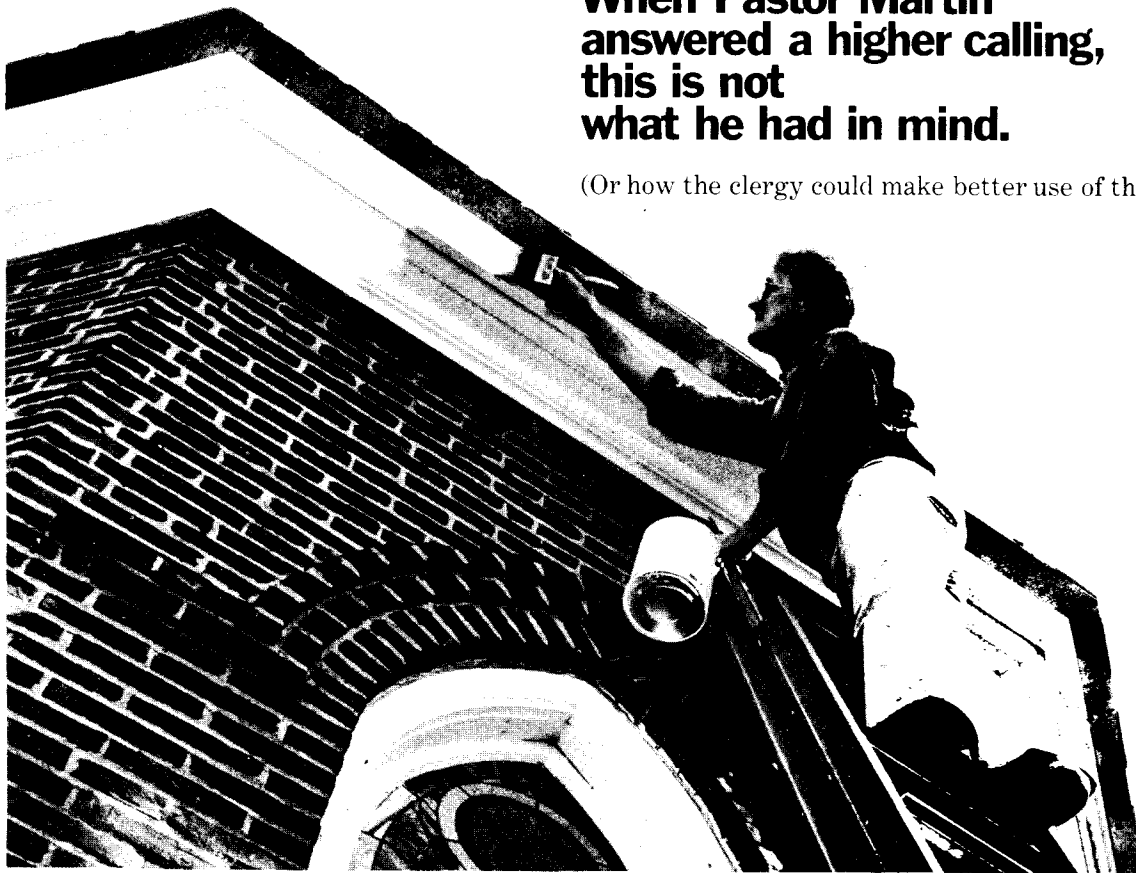
Room:

Monday night (double occupancy)	7.00
TOTAL	\$21.50

The **Conference Fee** you pay for the meeting of the General Conference will cover both meetings. There will be no additional **Conference Fee** for the Council meeting.

When Pastor Martin answered a higher calling, this is not what he had in mind.

(Or how the clergy could make better use of their time.)



As a minister, you're just like every other human being on earth. You often waste time. That's a good part of the reason you may feel pressed, tired, and over-extended. While your family feels neglected.

If this sounds familiar, you're not using your time wisely. Instead of managing time, you've become

its slave.

Maybe this report can help. We'll examine four big ways pastors misuse time, plus ways to correct these habits. We'll also give you the titles of books you may want to read (one of them was the major source of this report).

1. The Compulsive Clergy. (Or: are you sure what you're doing has to be done?)

Do you work more than 60 hours a week?

Do you make a point of letting others know you work more than 60 hours a week?

Does your family have to make appointments to see you?

Do you often feel depressed?

Is your conversation—even at a party—limited to your work?

Have you taken less than four days off in the past year?

When (and if) you do holiday, do you take work-related reading?

Do you set goals for yourself? Fine. Are they realistic?

Do you feel surrounded by loafers?

Do you own more than two books on "time management?"

Psst, we'll let you in on a little secret: *There is no relation between the amount of time and effort that goes into a minister's work—and the effectiveness of that work.*

But if you are among the compulsive clergy, you're not alone. Speed B. Leas did a study of pastors and their reaction to leisure time: He found most pastors are creatures of self-control and order, concerned about self-worth. They find it nearly impossible to sit back and smell the flowers. They must be doing, doing, doing.

There are a number of reasons for this compulsiveness. Some people are compulsive workers because they're trying to prove their worth. They need to accomplish more than anyone on the block, in the state, in the U.S. or even in history.

Sometimes compulsiveness is rooted in a subconscious fear of death, of something terrible happening if we let down. (Have you ever gotten depressed because you were going on vacation?)

You might be compulsive because you cannot face failure. Like in seminary, when you crammed for exams. You were never sure you read enough, so you compulsively set out to study everything within reach until the very moment of the exam.

It's easy for a minister to become compulsive, because it's very hard to measure results in your profession. You don't get much clear feedback. So, to convince yourself you're doing a good job, you pile on the hours.

There are other fears that feed the compulsive personality. Fear of intimacy (when somebody gets too close, you just look at your watch). Fear of being alone with yourself (like the pastor who installed a tape player in his ancient Ford because he said he couldn't stand the "inactivity" of his daily 45-minute commute).

You may use your compulsive work habits to gain recognition, praise or sympathy. Speed Leas says that at clergy conferences you often get the idea that pastors are the most oppressed class on earth. Is this compensatory? Ministers can't measure their worth by their salary—so they measure the value of their work by its volume.

But whatever the reason, the compulsive pastor pays a high price for his or her behavior. First of all, it's very tiring. And you don't get excellence from tired professionals. You get mediocrity. Or worse. (Would you like to board an airliner with a pilot who compulsively takes on three daily flights when he's physically capable of only one?)

What's more, workaholics make few friends. They're irritable, bored, fussy and very hard to get to know.

You can make your compulsiveness work for you.

Begin by being compulsive about scheduling rest. Sit down and spend some time planning all your days off for the next year. While you're at it, count up the total number of days in the next year you expect to spend writing, conducting meetings, making calls, preaching, etc. Once you have all these numbers, your compulsive side can relax. You've proven you have earned your holiday.

Be compulsive about a new interest—outside the church.

That's right, join something. Get involved *with others* doing something completely removed from your work life. We emphasize involvement with outsiders, because if other people are depending on you, it'll be easier for you to keep your end of the bargain. So make a weekly date to play golf, handball, tennis or bridge.

Join a group interested in gourmet food, photography, ham radio, lapidary, horology, gardening, skiing—or start your own group. Whatever the subject, your enjoyment will be enhanced by sharing it with new friends.

Looking inside yourself for the cause of your compulsiveness.

What are you afraid of? What are you trying to avoid by being perpetually in motion?

If you don't know the answer, ask your spouse.

Make a regular appointment with another pastor or friend to reflect on your intentions to be less compulsive.

Set up several times each day for meditation and prayer. Times when you are committed to "doing nothing."

And if all these methods fail, see a professional counselor or therapist. Life is too short and too beautiful to work right past it.

2. The Procrastinator. "Work fascinates me; I could look at it all day."

There is a National Procrastinator's Club. They've just gotten around to planning their 1950 National Convention.

The procrastinating pastor deals with unpleasant tasks one of several ways: He postpones it until it's too late to do anything (i.e. he has a super idea for a new Christmas morning service, on Christmas Eve). He gets the job done only *after* it's needed. (He plans summer school curriculum after the classes have started.) Or, the third and by far most popular procrastination method is to complete the job only with much frantic activity at the very last minute.

Sometimes we postpone a task because we don't fully understand what's needed.

The answer here is to develop a process to find out what the problems are, gather lots of information and then select certain specific problems to work on.

You delay because you can't decide.

If you knew what was wanted, you'd do it. But because you're uncertain, or because all the alternatives are equally good (or equally bad) you stall and wait for inspiration.

Again, you must define the problem, collect ideas, develop alternatives and decide. Of course, you must feel confident about your choice or your procrastination will persist. That's where meditation and prayer come in. It's good to tell God your problems and ask for help, but you must be quiet long enough to get the answer.

You postpone because you forget.

Forgetting is another form of procrastination. We forget because we feel an antagonism to duty, toward a specific person, or toward our job. This forgetfulness is not intentional, it's not consciously willed, but it may reveal wishes and feelings you have not admitted to yourself. The best way to deal with it is to ask yourself: "Why did I forget that? Is there something unpleasant about it? Am I afraid of something? Punishing someone?"

You stall because you work better under pressure.

It's true people do work harder under the stress of deadlines. But there's no proof they work better. You may leave everything to the last minute as a cover for sloppy work. But you pay for it.

With the deadline coming up, you have no room to handle unexpected problems—or opportunities. What's more, last-minute rushes make things tougher for everyone who has to work with you.

And finally, if you're working with, or leading a group or committee, you ruin your chance for their cooperation. Groups working under time pressure give up participatory style and take on hierarchical leadership. But maybe that's what you really want.

You procrastinate because you're afraid you'll succeed!

It only sounds crazy. You can be delaying a task because of fear of failing, of not getting recognition, that the job will take too long—but you can also be afraid of being torn apart, losing control and being shattered by your own growth! Like the young single woman pastor who complained she couldn't get her work done—until she realized she was afraid that as a successful woman pastor, she would be unattractive to men.

If you think you may postpone work for fear of failing—or succeeding, review the section on compulsive pastors, it might help you.

You put it off simply because it's unpleasant.

We all are guilty of this at times. If a task is dreaded for some reason, we can find a myriad of ways to avoid it. We use busywork as a diversionary tactic.

To get around yourself, try one of these tricks next time you find yourself dawdling before a big job:

- Tell other people about your project, they become a force to help motivate you.
- Make yourself spend five minutes on the dreaded task. Anyone can stand five minutes.
- Do a detailed plan for the job, step by step. It won't look so intimidating.
- Decide in advance to reward yourself with a treat of some kind once you've completed the job. (It worked for your mom and dad.)

You stall because you've bitten off more than you can chew.

This is much like the dreaded task—but it has the added dimension of being overwhelming. When this happens, the smartest answer is to break a too-big job into bite-size pieces. Write down what should happen first, second, third, and so forth. Set deadlines for each part. Now you can monitor your progress and enjoy the satisfaction of "doing something." It may take a little longer than you originally thought. But you won't be wasting all that time being overwhelmed.

Finally, you're stalling because you really hate what you're doing.

Could it be that you're in the wrong job? Maybe it's the preaching that's hard for you, getting up before an audience. That's why you wait 'til Saturday to write your sermon, which means you're ill-prepared, which means Sunday goes badly, which means you hate preaching even more.

Perhaps you have problems with close contact with others. Or the church paperwork boggles you.

Maybe you cannot get yourself excited about teaching Sunday School. There are parts of a pastor's job that can be a real turn-off for some.

But have you ever sat down and listed all the things you really relish about being a minister? Compare your list of positives against your own list of the things you truly dislike to do. Now look closer, are there distasteful jobs that could be combined with enjoyable ones? Are there distasteful jobs you're doing someone else could take care of? Are there distasteful jobs you're doing that simply do not have to be done?

3. You waste time trying to figure out what you're supposed to do.

They call this "role conflict." And ministers are ideal victims. Ministers structure their own time. They have no supervisor. They have no contract or detailed job description. But they are expected to perform an infinite variety of jobs. They usually work alone. They are fuzzy about the lines between work, family, recreation and personal privacy. Their job is not filled with measurable results. And finally, a minister's job is universally misunderstood by laypeople.

But yours is not the only job in the world that is not understood or appreciated. Working mothers have role conflicts, too. Even non-working mothers. Teachers are often uncertain of what's expected of them. So are teenagers. Remember that.

Let's look at role-conflict as it relates to the misuse of time: Pastors are likely to have problems in choosing between job priorities. How much time should you be spending on sermon writing, counseling, administration?

Pastors have difficulty choosing between their work and their private lives. (When was the last time you lamely tried to explain to your family why you wouldn't be home after supper?)

Pastors don't know how to deal with administrative duties. (How can you minister to your flock while recruiting for meetings, following up on committees, keeping records, making reports, more recruiting for Sunday School, memberships and on and on?)

Dealing with role conflict.

Speed Leas has a thorough plan for this problem. He outlines it completely in his book *TIME MANAGEMENT: A WORKING GUIDE FOR CHURCH LEADERS*. Briefly, the Leas solution involves three basic steps:

1. Analyze what you're doing now and how much time you spend at it. This step relies on your commitment to keeping very accurate records for a specific length of time. After deciding which tasks you enjoy and need and those you dislike and don't need...
 2. You begin making choices. You involve others (family, the church board) in this process, getting their views, keeping their needs in mind.
 3. You make your plan. You use your new-found knowledge of your "Body-time" (are you best at writing in the morning? Or late at night?). Incorporate planning for intensity, diversity and improvement. You plan for specific results. And you split things into short and long-range goals.
- Now, once you have your monthly plan and

you've come to a decision on just how many hours you should be spending on the job, go see your church board. Tell them that after hearing their priorities you would like to suggest that you work X hours per week or month. Tell them how you arrived at that figure and ask if they feel it's appropriate.

Share with the board your job goals for the next year, while you're at it. This can be used for evaluation later. It's better to be judged by your criteria than someone else's standards. Besides, you'll be setting up some of the feedback you need to avoid further role-conflict.

4. The only thing worse than having too much to do—having nothing to do.

Speed Leas discovered that when a pastor wants to leave a congregation, 20% of the time it is because the job held no challenge, no potential for growth.

Think of that. While most ministers are harried and over-extended—a full 20% are... bored!

They're bored because there's no intellectual challenge. No nearby cultural or educational opportunities. Because there are too few people to work with and any more projects would overtax the tiny congregation.

They're bored because the congregation is focused on one tiny ethnic or age group that has closed itself even to its minister. Such a congregation cannot grow. Even when it's situated in a large city.

You can make a challenge where there is none.

Assuming you can't, or don't want to, make a move at this time, then you must provide your own challenge by widening your horizons and setting goals for yourself that demand excellence.

You start by sowing seeds where plants are likely

to grow. Which means you do not have to limit your efforts to your present congregation. You must not neglect those in your charge, but since they are not filling your time now, they probably won't suffer from your involvement with new souls.

Remember, however, that merely escaping an unhappy situation is not the answer. You must have a clear idea of what you're trying to accomplish.

Choose a specific area and become an expert in it. (It could be ministering to the aging, for instance. Or you could be an expert on church music. Or fund-raising. Or world hunger.)

Now use your non-challenging setting as an arena for study and research in your new specialty. Set objectives.

Lastly, find a way to use and share your expertise in your own newsletter, writing articles, leading discussions or workshops.

If you discover how to challenge yourself, you'll have found a whole new life.

The Ministers Life & Casualty Union

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The information in this pamphlet was adapted from TIME MANAGEMENT: A WORKING GUIDE FOR CHURCH LEADERS, by Speed B. Leas from the Creative Leadership series edited by Lyle E. Schaller. Copyright 1978 Abingdon.

Other books that may help pastors with time problems:

STRATEGY FOR LIVING: HOW TO MAKE THE BEST USE OF YOUR TIME AND ABILITIES by Edward R. Dayton and Ted W. Engstrom. G/L Publications, Glendale, California.

MANAGING YOUR TIME: PRACTICAL GUIDELINES ON THE EFFECTIVE USE OF TIME by Ted W. Engstrom and R. Alec MacKenzie. Zondervan Publishing House, Grand Rapids, Michigan.

From p. 14

Historical Review of the Doctrine of "Clean and Unclean Meats" in the Church of God (Seventh Day)

Robert Coulter

In 1974, the North American Regional Ministerial Council, serving Conference churches in the United States and Canada, revised the entire tract containing the "Doctrinal Beliefs of the Church of God (Seventh Day)." The statement adopted on the clean and unclean in 1974 is the one which is still in effect. Under the general heading, "Food," Article No. 24 is entitled "Clean and Unclean." It states, "God's people are to use for flesh food only those animals, birds, and fish which were designated by Him for that purpose. All others are to be regarded as unclean and unfit for human consumption."

In summary, the pages of the Church's publications, beginning with the *Hope of Israel*, traces the attitude and concern of the Church of God in regard to the subject of the clean and unclean meats. The subject was no doubt studied and debated to greater lengths outside the pages of the *Advocate* than in that medium. But articles contained in the magazine appear to reflect accurately the manner in which the

Church approached the subject and the transitions which occurred in its thinking.

What is true of the Church's attitude toward the clean and unclean meats also applies to several subjects. In the earliest days of its history, it had little or no concern for a variety of subjects. The Church was slow to develop positions on a number of subjects which are now very much a part of its discipline. The subjects of the use of tobacco, unclean meats, alcoholic beverages, tithing and the manner of the observance of the Lord's Supper, were of little concern to the Church in the nineteenth century. At first these were matters in which individuals exercised their own judgment. As corporate concepts about them began to develop within the Church, differing opinions were treated with leniency in the sense of tolerance. As more definite opinions developed, supported by Bible texts, tolerance gave way. The Church began to seek for conformity on the part of its membership.

BEREAVEMENT RESOURCES SECTION

RESOURCES FOR HELPERS

National Committee on the Treatment of Intractable Pain: Judith H. Quattlebaum, President and Executive Director. A non-profit corporation organized to promote education and research on more effective management and alleviation of intractable pain--particularly that which is beyond the control of available drugs and conventional techniques. P.O. Box 34571, Washington, D.C. 20034.

RESOURCES FOR SURVIVORS

Fetal and Newborn Loss-Support Group is a local group for any parent who has lost a baby during pregnancy, labor, delivery or following birth. The group meets for discussion and support at the Rose Medical Center in the Chapel on the second and fourth Thursdays of each month. There is no charge for membership and participants may continue in the group as long as they desire. For further information and to be put on the mailing list call the Parent Education Group at 320-2713. Group Leaders are Mary Krugman, R.N., M.S., Coordinator of Parent Education, (home number 770-2540) and Karen Harvey, R.N., M.S., Head Nurse on the post-delivery unit, (home number 756-3794).

MEDIA REVIEW

Those Who Mourn. A sensitive six minute color film showing a young wife facing her grief after her husband's sudden accidental death. Memory flashbacks and montage create a dramatic effect. Some scenes are in black and white symbolizing the harshness of death, while her memories are in color representing the warmth of life. An excellent discussion starter. Appropriate for the bereaved and the general public. (\$130.00 purchase, \$10.00 rental, free preview from Teleketics, 1229 South Santee Street, Los Angeles, CA 90015).

The Detour. A sometimes shocking film of a dying old woman's care at the hands of a hospital staff--nurse, doctor, orderly, chaplain--following an apparent stroke that leaves her unable to talk. The entire 58 minute color film is shot from the perspective of the woman lying in her bed with her thoughts narrated for the viewer. An excellent, sensitizing teaching resource for health professionals. (\$695.00 purchase, \$65.00 rental from Phoenix Films, Inc., 470 Park Avenue South, New York, N.Y. 10016).

Dead Man. This is a four minute video experience with an unknown dead body. It is uncomfortable to view, but can be used in grief education to help students examine their feelings and discomfort in facing their own mortality. (a film by Richard Black, produced by Robert Neale for the Foundation of Thanatology, P.O. Box 1191, Brooklyn, N.Y. 11202; \$40.00 purchase, \$25.00 rental for one week).

BOOK REVIEWS

Death, Grief and Widowhood: Experiences in Pain and Growth by Ruth Moro, Parallax Press, P.O. Box 5384, Berkley, CA 94705, 1979, \$3.75 in paperback. Personal account of the grief experiences of a thirty year old widow following her husband's suicide. Written nearly a year and a half following her husband's death, after which she lost her unborn child. Addressed to griever, friends and professionals with many valuable insights as to what is helpful and what is not for the person in grief.

On Being Alone: NRTA - AARP - AIM Guide for Widowed Persons by James A. Peterson and Your Retirement Widowhood Guide by the editorial staff of AARP and NRTA. These two practical pamphlets on coping with widowhood are available free from the Widowed Persons Service of the American Association of Retired Persons and the National Retired Teachers Association at 1919 K Street, N.W., Washington, D.C. 20049.

There's a Rainbow Behind Every Dark Cloud by the Center for Attitudinal Healing, 19 Main Street, Tiburon, CA 94920, 1978, \$5.95 in paperback. Eleven children from eight to eighteen years of age share their experiences with terminal illnesses. Using words and many of their own illustrations, the book focuses on the ways they helped each other cope with the fear that they might die.

Nursing the Dying Patient by Charlotte Epstein, Reston Publishing Company, Inc., Reston, VA, 1975, \$8.95. A practical teacher's handbook that outlines techniques for assisting students and practicing nurses in effectively and personally treating persons who are dying. There is a central emphasis on heightened self-awareness in the many exercises which allow a healthy give and take in the grief education process.

Reprinted with the permission of Grief Education Institute Newsletter, July, 1980, P.O. Box 23, Englewood, CO 80151.

Books for Your Library

by Daniel Davila

You are a very busy pastor and you would like to be selective about the books you read. How are you going to accomplish this without having to read every book in the areas you are interested? One way to do this is to read the book reviews in diverse magazines, for example Theology Today, Christianity Today, Eternity, Leadership, Interpretation, Journal of Biblical Literature, and the list could go on.

I want to suggest some books in different areas which have been helpful to me. I hope they can benefit you.

BOOK REVIEWS

- Book Review Digest. Vol. 1- . New York: H. W. Wilson, 1905-
Book Reviews of the Month. Vol. 1- . Ft. Worth: Southwestern Theological Seminary, Fleming Library, 1962-
Book Review Index. Vol. 1- . Detroit: Gale Research Company, 1965-

DICTIONARIES

- Cheyne, Thomas Kelly and Black, J. Sutherland, Encyclopaedia Biblica. 4 vols. New York: Macmillan, 1899-1903.
Gehman, Henry Snyder, ed. The New Westminster Dictionary of the Bible. Philadelphia: Westminster Press, 1970.
The Interpreter's Dictionary of the Bible. Edited by George Arthur Buttrick, 4 vols. plus supplementary volume, New York: Abingdon Press, 1962.

WORDBOOKS

- Botterweck, G. Johannes, and Ringgren, Helmer, Theological Dictionary of the Old Testament. Translated by John T. Willis, Vol. 1- Grand Rapids: William B. Eerdmans, 1974-
Brown, Colin, ed. The New International Dictionary of New Testament Theology. 3 vol. Exeter: Paternoster Press, 1975.
Kittel, Gerhard, ed. Theological Dictionary of the New Testament. Translated and edited by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964-1976.

LEXICONS

- Arndt, William F., ed. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 4th rev. ed. Chicago: University of Chicago Press, 1957.

PRACTICAL MINISTRY

- Capps, Donald, Counseling and Preaching: A Quest for an Integrated Ministry, Philadelphia: Westminster, 1980.
Collins, Gary R., Christian Counseling: A Comprehensive Guide, Waco: Word, 1980.
Schaller, Lyle E., Parish Planning, Nashville: Abingdon, 1971

Book Review

by Steve Brightbill

PRESCRIPTION FOR PREACHING
by Woodrow Michael Kroll
Baker Book House, Grand Rapids, MI
278 pages
\$9.95 Hardback

Of the many excellent books on the subject of preaching, most busy pastors need down-to-earth practical advice not lengthy philosophizing and theorizing on such things as Augustine's allegorical interpretation of the parable of the good samaritan.

Prescription For Preaching is a more than adequate, single-source volume of practical instruction that should (if diligently studied) improve the quality of both sermon preparation and delivery. Even for the lay leader whose speaking assignments are comparatively fewer, this book provides a solid foundation upon which to build an effective speaking program.

The real "guts" of this book is found in Chapters 7 through 10. The author maintains that "improper preparation and organization of sermon material cannot be made intelligible by even a great delivery." The author zeroes in on the basic of sound preparation with such topics as: The Mechanics of Preparation; Elements of a Good Sermon; The Component Parts of a Sermon; and, A Practical Approach to Homiletics.

Before you dismiss these topics as "too elementary" or simply a review of what you already know, keep in mind that forgetting the basics is the first step to ineffective sermonizing. These chapters offer much-needed instruction, and provide practical alternatives to the often-used "hop, skip, and jump-around-the-Bible" routine so popular these days. As a bonus for those who want to learn how to "do their homework," the author includes a number of demonstration sermon preparation approaches and preaching outlines you may want to "borrow."

If it's been a while since you've looked at a book on preaching, don't hesitate to look this one over carefully. And don't be surprised if both you and your congregation notice the improvement. ☺

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**ABS HIGHLIGHTS SCRIPTURES
 FOR THE DISABLED**



NEW YORK, March -- 1981 has been declared the Year of the Disabled.

In this photo a hearing-impaired boy focuses on the story of the Birth of Jesus in Signed English. Signed English is a pictorial presentation of the narrator highlighting the signs and providing oral cues through facial expressions.

In keeping with its tradition since 1834 to supply the Holy Scriptures to the blind and visually handicapped, the American Bible Society last year distributed more than 3,950 Braille Bibles to visually-impaired people throughout the United States. Cassettes and records accounted for more than 176,750 in sales, and large print Bibles and New Testaments were distributed to more than 77,000 people.

This year marks the 147th anniversary of the American Bible Society's work with the blind. For the hearing impaired, Signed English Scriptures were received by more than 7,000 people.

*Ministerial
 Forum*

er, Colorado 80233 U.S.A.