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Features, Poetry & The Arts
(Available to all logged-in subscribers; to apply for a free 30-day subscription, click here)

First Woman Appointed Associate Dean at Andrews University Seminary (Interview):
Dr. Teresa Reeve has been named the first woman to serve as associate dean of the Andrews University Seminary. In this exclusive AT interview, she talks about the trajectory of her life, leading up to her historic leadership appointment in the traditionally male world of theological academia....

WSMC Collects and Repairs 100 Instruments for Children (Feature Article):
Adventist-operated radio station WSMC (Collegedale, Tennessee) recently asked its listeners to donate musical instruments for needy children wanting to take lessons. Writer Debonnaire Kovacs says the station also arranged to repair as needed the 100 instruments donated in the drive....

Glorious Clouds (Poetry & Arts): Enjoy a glorious panorama and its story, by Rob Futcher of Tennessee, who specializes in nature and school photography....

This message was sent to ahc@andrews.edu from Adventist Today, Post Office Box 1135, Sandy, OR 97055-1135. Edit profile / unsubscribe - Forward to a friend
Pastor Doug Batchelor, senior pastor at the Granite Bay Seventh-day Adventist Church and director of the Amazing Facts media ministry, preached for an evangelism campaign in China in May. He called it a "miraculous" event in a May 27 letter to supporters in the United States. He stated that it was the first time a public religious preaching series has been presented by someone from outside the country since 1958.

It was "a full-scale, 15-part Bible prophecy outreach series in Wuxi, China." There was no real advertizing, but the auditorium was filled to capacity and the event was moved to a larger facility half way through the series. "Thousands" attended and 192 individuals were baptized.

To add to the "miraculous" character of this event, Pastor Xiaomei Hong, the senior Adventist minister in Wuxi who worked with Batchelor in this campaign is an ordained minister and a woman. This is not remarkable in China, where Seventh-day Adventists have been ordaining women to the gospel ministry since the 1980s. It is surprising that Batchelor teamed with women clergy because he has taken a position against extending ordination to women.

On February 6, 2010, he preached a sermon against the extension of ordination to women serving as pastors. Video recordings of the sermon have been distributed on the Web and through DVDs. He taught that for a woman pastor to be ordained is not biblical, that there are "distinctions that God has made regarding the roles of men and women."

Because of how well known Batchelor's opposition to women in ministry has become, he was one of the members of the study committee on ordination the denomination's General Conference appointed in order to provide "balance." Adventist Today has been told that in the committee meetings he argued against women being recognized as ordained ministers.

Wuxi is an old city in southern Jiangsu province on the Yangtze River with a population of 6.4 million. The denomination's official Annual Statistical Report for 2014 lists a membership of 419,378 in China and an average Sabbath attendance of about 415,000 in 4,585 congregations. The denomination's organization in the country is much different than it is in the United States and many other countries because China has a different culture and legal system. Adventists are part of the Three Self Movement, the Protestant entity in China, which sent delegates to the 2010 General Conference Session.

Adventist Today has been provided a photograph of Batchelor with Pastor Hong at the Wuxi Church. The other man in the photo is Pastor Zhu, a retired minister who assists Hong.
Loma Linda University Announces a Billion-Dollar Building Plan

By AT News Team, July 16, 2015

Plans to expand the children's hospital, build a new adult hospital and a research center were announced Tuesday (July 15) in a news conference at Loma Linda University (LLU), the leading Adventist health institution. It will include systems to enable high tech collaboration of an unprecedented nature, the journalists, civic leaders and health professionals in attendance were told.

The planning began when the institution was told that new regulations related to earthquake safety in the State of California will make the current hospital, with its classic three round towers, unusable in 2020. Groundbreaking for the new facilities will come next year.

The new plan is "nothing short of historic," stated Dr. Richard Hart, president of LLU. The new facilities will be "designed from the ground up to match the quality of our care and the passion for our mission." The overall strategy is "campus transformation not just of buildings but of processes that I think is so critical to what we're about."

The project will improve accessibility and provide the best, new equipment for students and faculty. It includes a Wholeness Institute which will conduct innovative research on health care, wellness and the spiritual needs of humanity. The plan also includes funding for student scholarships, faculty development and community service opportunities for both university students and youths in the local community.

The entire plan will cost $1.2 billion and the first $150 million has already been raised, those in attendance were told. A $100 million donation from one couple in nearby Riverside, California, launched the fund raising effort. A total of $350 million is to be raised from philanthropy and $175 million is expected from state bond earmarks. No information was given as to where the other half billion dollars will come from, but sources told Adventist Today that such a plan may include other kinds of bonds and some funds that have been set aside toward depreciation over the decades.

This is the largest fund raising campaign in the history of the Seventh-day Adventist denomination, said Rachelle Bussell, senior vice president for advancement at LLU, six times larger than any other philanthropic campaign attempted by the institution. The $100 million kick-off gift came from Dennis and Carol Troesh. He has been the owner of Robertson's Ready Mix, a supplier of cement for construction in Corona, another nearby California town, since the 1970s. Last year he sold it to Mitsubishi Materials Corporation, an international firm based in Japan. She is an author of children's books.

Started in 1905 by the Adventist denomination, LLU has graduated more than 10,500 physicians over the years and 45,000 other health professionals. It has also conducted research for the National Institutes of Health that has profoundly impacted the understanding of how to prevent major health problems such as heart disease. The university includes eight professional schools, six hospitals and more than 800 medical doctors who provide instruction plus other faculty. It is a massive testimony to the Adventist commitment to health as part of God's intention for humanity.

Information for this story was found in the Los Angeles Times as well as in news releases from the university.
New Stop Smoking Program Introduced for Adventist Health Outreach

By AT News Team, July 15, 2014

The Five Day Plan to Stop Smoking, which began in 1959, is the largest single impact that Adventist outreach has had on America. About 20 years ago it was replaced by the Breathe Free Plan because many things had changed in both the tobacco problem and the methods available. Last week the denomination's Health Ministries Department rolled out a new and revised version of the Breath Free Plan; the third era in Adventist efforts to help people fight tobacco addiction.

This is a completely new approach, explained Dr. Daniel Handysides, the professor in the School of Public Health at Loma Linda University, who developed the new program. Attitudes toward smoking have changed drastically in recent years, said Handysides. "You cannot find a smoker in the world that does not know that cigarettes cause cancer." They want to quit, "so our old model of lecture and fear doesn't work."

The new program takes a relational approach with an emphasis on a support group and helping smokers find new friends who are non-smokers. Handysides challenged Adventists to smile at smokers when they come to church and provide a smoking area outside each church building.

The new program combines up-to-date science, an open-source web site with resources and personal relationships. The introductory phase takes eight days and then it shifts to weekly and later monthly meetings for as long as the smokers need the support.

"It is my goal that every one of our churches will reach the point where they have smoking sections outside," he said. "People should be able to feel comfortable coming to a Seventh-day Adventist church as a smoker." For example, the New Hope Church in Fulton, Maryland, has kept a freestanding ashtray outside its main entrance for years. Many non-members attend there each Sabbath.

Two years ago Handysides, together with his wife, a family nurse practitioner, were sent to Abu Dhabi in the United Arab Emirates to conduct stop smoking classes. When he looked at the current Breathe Free materials available at the time, he realized that an entirely new approach was needed. It has been tested in Abu Dhabi for 18 months.

The English-language materials are available at www.breathefree2.com and a Spanish version will be available next month. Translation into Russian, Polish and Finnish is underway.

The new program was introduced last week at a global meeting on health outreach in Geneva, Switzerland, convened by the Health Ministries Department of the denomination's General Conference (GC). Nearly 1,200 people attended, including health professionals, local church volunteers, conference staff and church administrators. The focus of the meeting was a goal that the GC has been promoting for more than a decade--that every local church around the world should develop a community health center. This means opening a fitness club and offering classes on how to manage stress, a healthy diet and the new stop smoking program.

Many of the presentations shared the latest research on non-communicable diseases; the health problems that result from poor diet and an unhealthy lifestyle. A new documentary on the Adventist contribution to health was shared by Martin Doblmeier, a producer for the Public Broadcasting System (PBS) in the U.S. who is not a church member. Dr. Gary Fraser, who directs the Adventist Health Study for Loma Linda University under a National Institutes of Health
grant, shared an update of the findings from this massive research project.

Dr. Anselm Hennis, a top staff member at the Pan-American Health Organization (the World Health Organization regional agency for the Americas), in a keynote address, told the assembly that Adventists need to share their expertise on health with the rest of the world. "We are sitting on an evolving epidemic on all levels," he stated.

Dr. David Williams, an Adventist who teaches public health and sociology at Harvard University, asked, "What does a comprehensive health ministry look like?" He used the example of Dr. John H. Kellogg and the medical and nursing students from Battle Creek College starting a mission in Chicago in 1893, a model specifically commended by Ellen G. White, one of the denomination's cofounders. A clinic treated the medical needs of the poor in the inner city. A homeless shelter, a soup kitchen, a halfway house and an employment program were all started as well as visiting nurses that went to the homes of the sick and ministerial students and Bible workers who taught religion classes in small groups. This approach won high praise from the public health officials of the day, Williams pointed out. It is still an excellent model and widely needed as the world becomes more urbanized.

Pastor Ted Wilson, the GC president, spoke on Sabbath at the close of the meeting. He urged the participants to go back to their home communities and conferences and share and implement what they had learned.

This story is based on news releases from the Adventist News Network (ANN), the official news service of the denomination. Eight bulletins were issued on a daily basis through July 12 with reporting by Andrew McChesney, news editor of the Adventist Review, and Marcus Chapman, communications director for the School of Public Health at Loma Linda University. The Adventist Review published a special double-issue this week on the same themes with articles from a number of the presenters at the meeting.
First Woman Appointed Adventist Seminary Dean: Exclusive Interview

By Adventist Today News Team, July 18, 2014

The Seventh-day Adventist Theological Seminary at Andrews University (AU) made history when Dr. Teresa Reeve, a New Testament scholar, was appointed associate dean recently. It was not surprising to those who know Reeve and the situation on campus. Adventist Today is pleased to be the first news publication to have a full-length interview with her, an exclusive published here: [(subscribers' link): (non-subscribers see link at end of article)].

Reeve has served the denomination as an educator and youth worker, not as the pastor of a congregation. She is the primary author of significant portions of the religious education curriculum provided by the denomination for local churches to use with children—Junior Sabbath School materials, Adventurer Club materials, camp meeting lessons for children and portions of adult Sabbath School materials. All of these require a combination of careful Bible scholarship, excellent educational strategy and practical, pastoral sense.

In her new role, Reeve is responsible for coordinating the curriculum of the denomination's leading school to train future generations of Bible scholars, church administrators, religion teachers and pastors. She must facilitate the process which brings the mission and vision that denominational leaders have for the seminary into daily reality in the classrooms, reading lists and writing assignments. She will also be the primary administrator in charge of maintaining the accreditation of the seminary.

What began as a few weeks of summer school in the 1930s, grew to Potomac University across the street from the old General Conference (GC) offices in Takoma Park, Maryland, and then moved to AU in Berrien Springs, Michigan, has become one of the largest seminaries in America today and because of the doctoral programs not available anywhere else, students come from all the world to train for leadership roles. Some programs are offered at locations around the globe through extension methods. It all has the highest accreditation from the Association of Theological Seminaries (ATS).

Over the last three decades, as women have become more a part of the Adventist clergy, the seminary has come to have at least one woman faculty member in most departments, and overall about 16 a percent of the students are women. Total enrollment for the spring semester this year was 1,173. Of these 400 are pursuing doctoral degrees to enable them to become Bible scholars, college and university faculty and church administrators. More than ten percent of these doctoral students are women.

The denomination's standard educational requirement for clergy is the Master of Divinity (MDiv) degree, although many pastors take the MA degree in pastoral ministry instead because it better fits the needs of older people making a mid-career change into ministry from some other occupation. There are currently 427 MDiv students at AU of which 15 percent are women. There are 222 enrolled in the MA in pastoral ministry program of which 16 percent are women.

The programs related to preparing religion teachers have much higher percentages of women. A total of 80 percent of the students currently enrolled in the MA in religious education are women as are 76 percent of the students in the MA in youth and young adult ministry. And there are clearly a number of women seeking a seminary education who...
are trying to decide how to approach the current messy situation relative to a career in the Adventist ministry; 75 percent of the undeclared students (taking classes, but not registered in a degree program) are women.

Reeve’s husband (John) is a church historian and also a seminary faculty member. The two share the hobby of rock climbing, which may be appropriate recreation considering some of the issues they both must deal with. About half of the students at the seminary these days are not young adults fresh out of college, but older adults, sometimes called "non-traditional” students, coming into ministry from other occupations and often new converts with little background in the Adventist faith.

The seminary revised its curriculum in 2007, Reeve told Adventist Today in the interview; a careful process that involved extend conversations with conference administrators and others. The goal is "continuous improvement" Reeve said, so another review and possible revision is beginning this year. The denomination’s North American Division is also conducting an assessment of what training is needed by pastors and other clergy.

Then there is the issue of women in ministry which remains unresolved for the denomination and hovers over the seminary. The large majority of the faculty support women in pastoral leadership roles, Reeve told Adventist Today. Publications have documented this for some time, including at least one volume that is papers from many of the faculty. Some oppose it, she said, but relationships among faculty members and students of both genders remain collegial. The discussions in and about the committee appointed by the GC to study ordination for the past year reveal that many of the Bible scholars who oppose the ordination of women are warmly supportive of women in some ministry roles.

Adventist Today assistant editor Jeff Boyd interviewed Reeve and the full transcript is found in our Feature section (First Woman Appointed Associate Dean at Andrews University Seminary). He remembers Reeve from summer camp in Minnesota, where he worked for her husband.

If you are not currently a subscriber to Adventist Today Magazine but would like to read this interview, you can sign up for a free 30-day trial subscription here.
Pastors, Sheiks & Harems
by Danny Bell, July 16, 2014

What do male Pastors and Sheiks have in common? You may be surprised - it's a lot more than we realize.

Apart from the fact that Pastors and Sheiks are responsible for a large group of women, there are other similarities that are interesting. The Harem (haram) - a Middle Eastern style of household governance - may work for Sheiks but parallels with the church are uncanny and can serve as a model of what not to do if we want healthy churches and growth. Let’s begin, shall we?

The "harem" refers to a sacred place where female members of the family dwelt in enclosed quarters forbidding access to men. In the Ottoman Empire they typically housed several dozen women, including wives, daughters and other female relatives, as well as eunuchs. During later periods, the sons of Sultans also lived in the harem until they were 16 years old. Women of harems, especially wives, played very important political roles in Ottoman history, and at times it was said that the empire was ruled from the harem.

Let's see.....large groups of powerful, influential women, protected by Sheiks in a sacred place, off limits to rival alpha males. Young men permitted to remain but ejected at 16, while the only men allowed to stay are eunuchs. Hmmmm.......

It has long been argued and accepted by most researchers that the church has become feminized, a place where women flourish and men are outnumbered. But one of the biggest objections to this has been those who say, "Hey, wait; the church is a patriarchal system ruled by men"....... Not so, if we go with the harem model.

If the pastor’s constituents are overwhelmingly female, then it's natural that he will adopt a style that aligns with their needs. Women make up the majority of his workforce - why wouldn’t he? Keeping the ladies happy, especially the head matriarchs, makes political sense. Like the Ottoman culture, the public sees the Sheiks ruling but realizes that the Sheiks may be but carrying out the wishes of the lead women from deep inside the harem.

No, you say? "What about the men in churches who make valid contributions?"

Yes, there have been a number who stood out in our church history…but what about the vast majority? Where are they now, while thousands of our young men exit the church as they hit 15? Where are current church men’s voices as our appalling growth rate grinds almost to a halt? These men have the record of presiding over the biggest growth crisis and exodus from the church in its history. How is it possible that we have an organization that is supposedly overly-managed by males, yet can’t retain boys or attract men?

The harem model again gives us food for thought. Young men are fostered in a feminized environment till puberty starts kicking in hard. This poses a threat to the harem and the young men themselves. They are faced with a dilemma - leave or become eunuchs. To become a eunuch means giving up masculine qualities in order to remain under the safety and protection of the harem. Aided by the Sheik, they are given over to matriarchal control, reduced to passive servers in minor roles whose lifeless faces forever haunt the hallways and windows of the inner sanctum.

Sadly, this is the story of testosterone-type men and boys who can’t long abide strong feminine environments like the church. Their risky boyish behavior is not tolerated, and in many instances the churches are relieved at their moving
on. "Fit in or leave" is the message they get. Unfortunately, many choose the latter.

If there be any resemblance to harems, the choice our young men are faced with is not good in either direction. We should neither want them to leave nor want them to become passive obedient "good boys" in a system that stifles strong masculine behavior and risk taking - qualities that have been identified as being essential to church growth.

We are not saying that feminine influences in our churches are at fault here. This is just how it is when things are left to follow their natural course….but it can be changed. There are many sources now offering a way forward for churches that wish to break from the harem model and revitalize their churches to have a healthy balance of men and women.

What we are seeing is nothing new, of course. There are many biblical examples of where the balance got out of hand and men allowed themselves to fall under feminist control to the destruction of their lives, community and God's plans for his people.

To return to the analogy, the sheiks and eunuchs among us are possibly the only ones who are in a position to change the system that is stifling the church. Fortunately, the remedy for both types of men is the same – stop focusing on pleasing women and start pleasing God.

Yours in the War,

Danny

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The Great Sabbath Paradox

by Tom Hughes, July 13, 2014

The Sabbath is a great paradox that is rarely talked about or understood. How could we have missed the Great Sabbath Paradox? What is it? Simply put, simply stated, it is this: Even though Seventh-day Adventists exhort the entire world to “keep the Sabbath holy,” no Seventh-day Adventist has ever kept even one Sabbath holy himself. I can hear minds whirring, and saying, “What are you talking about?”

 Aren’t paradoxes grand? What does the word of God teach concerning all our best efforts at righteousness apart from Christ? “All our righteousnesses are as filthy rags.”1 Notice the plural of righteousness. That means not just one particular attempt at accomplishing justification, but all of them. Every attempt is doomed to failure because “by the works of the law shall no flesh be justified.”2 So our Sabbathkeeping, even our most earnest and sincere attempt at Sabbath worship, falls far short of perfect, flawless Sabbath worship. Our prophetess puts it this way, “…passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God’s right hand, presents and purifies all by His righteousness, it is not acceptable to God…Oh, that all may see that everything in obedience, in penitence, in praise…must he placed upon the glowing fire of the righteousness of Christ.”3 This passage makes it clear that all our worship, and even our prayers, have to be placed upon the “glowing fire,” or it is unacceptable to God.

 So isn’t it paradoxical that Seventh-day Adventists are exhorting the entire world to keep the Sabbath holy, when they have never kept even a single Sabbath holy themselves! The same can be said for every one of the Ten Commandments, but the irony is especially observable when it comes to the Sabbath commandment. Nothing else so demonstrates that we have somehow managed to miss the main point concerning the law as it applies in the First Angel’s Message of gospel, sanctuary and worship.

 Let’s explore these themes in the light of our special message to the world concerning the Sabbath. One cannot present the true gospel if one has a flawed view of the law of God. God’s law is a reflection of his character, and the underlying principles that the Ten Commandments reflect also reveal the dilemma God faced when Adam and Eve disobeyed that law in the Garden of Eden. It is precisely because God could not abandon his law, alter it or ignore it that man was driven from the garden. The law is “holy, and just, and good.”4 So the problem was not the law; the problem was man’s breaking of the law. “The wages of sin is death.”5 So Adam and Eve had to die. Satan sat back and thought, “I’ve got God now, and He can’t save His precious humans without saving me. I broke the law, and now so did they.”6

 But Satan miscalculated. He never expected God to take man’s punishment upon himself! Being such a selfish and self-centered being, Satan was incapable of comprehending the height and depth of God’s love for fallen man, and even for Satan himself. God did everything he could to save Lucifer, to no avail, and now he would do everything he could to save the human race, including paying their penalty with the life of his “only begotten Son.” Because human beings sinned, and their fallen nature was corrupted, they were incapable of keeping God’s law. The challenge for Adam was to maintain righteousness, not to attain righteousness. That was also the challenge for the Second Adam: Jesus. Could he succeed where Adam failed and maintain the righteousness he was born with? Remember, Gabriel described Jesus as “that holy thing.”7 Jesus was born holy and had to remain that way. He didn’t have to achieve holiness. God made him holy, and Jesus said, “The Father that dwelleth in me, he doeth the works.”8
So all righteousness comes from God. Remember the plan of salvation in the Old Testament? The sanctuary system was an object lesson to teach the Israelites all about God’s plan of salvation. Remember, the lamb that represented Jesus the Messiah had to be “without spot.”9 Only a perfect lamb without blemish or spot could be used, because only perfect holiness is acceptable to God.

Now let's apply all this to the Sabbath keeping and teaching of Seventh-day Adventists. The first angel's message calls for us to our creator who made all things. The Sabbath message is an important part of the first angel's proclamation. But how has the church typically presented it? I suggest that we have presented it no differently than the Jewish rabbis have taught it. The Sabbath is a symbol of creation. God has commanded that we keep it. The only true day from the Torah is the seventh day, so we need to be obedient and not work on that day. How has the Adventist message been significantly different from the Jewish teachings on the subject? The law is an important part of the gospel, sanctuary, and worship because it is the foundation of God's government, and no lawbreaker can truly worship God.

But there are many religions that teach the importance of the moral law. What are we missing in our Sabbath message that God is trying to get across to us? We are not emphasizing the most important part of the message! It’s not about our Sabbath keeping; it’s about Jesus’ Sabbath keeping! We do not receive credit for keeping even one Sabbath when it comes to keeping the law. All our righteousness is filthy and unacceptable to God unless placed upon the glowing fire of Christ's righteousness. We are saved by his 33 years of perfect Sabbath keeping! Only his Sabbath keeping counts toward our salvation. We've never kept a single Sabbath perfectly.

When Jesus went to synagogue he was focused on God alone. He read the Torah with absolute purity and devotion. He sang the songs with passion and enthusiasm. His mind never wondered or drifted away from his worship of his Creator. When Jesus left the service, and went out into the world, he spent his Sabbaths serving the communities he went to. He never spent a single Sabbath overeating and sleeping away the day. His Sabbath days were totally dedicated to helping lighten the load of humanity. When you compare his perfect Sabbath keeping with our feeble attempts, even the best, most dedicated Seventh-day Adventist would have to admit that he or she falls far short of the ideal Sabbath observance that Jesus accomplished. Fortunately for all of us, by faith we can claim his righteousness, and his Sabbath keeping becomes ours! It's credited to our account, and God looks at us as he does his son, and he is pleased with our perfect observance of his holy day!

Once we realize the ungodliness of our Sabbath keeping and appropriate the perfection of his Sabbath observance, how should we proclaim the Sabbath to others? For purposes of this article we will assume you've already settled the question of the law's immutability, and agree that God's law should be honored by our best efforts to imitate Christ's character by the willing obedience of faith.

What does God say the Sabbath is? He declares, "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them."9 So to God the Father, the Sabbath is a sign or symbol of righteousness by faith! He is the God who makes us holy. He sanctifies us. To sanctify means to make holy, to set apart as righteous. So the Sabbath is a sign or symbol that we don't make ourselves holy; it's a sign or symbol that God makes us holy through his son Jesus Christ! The Sabbath tells us to rest from our own works, and to trust in the works of Jesus Christ. When Seventh-day Adventists begin to preach the Sabbath with true humility, instead of acting as if we are the only ones “keeping the right day;” when we start admitting that we too are Sabbath breakers, and that it's only through the righteousness of Christ that we can keep it; when we point out how the Sabbath is a symbol of righteousness by faith, then we will get the world's attention on this important subject!

The Bible clearly teaches that one of the most important things we receive when we come to Jesus is rest from our sins through Christ's merits. Jesus states, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”10 The word for “rest” used in this verse literally means sabbath! Jesus is saying, “When you come to me, and learn of me, and receive me, you will find Sabbath for your soul, peace and rest in me!” The writer of Hebrews expressed similar thoughts when he wrote, "a promise being left us of entering into his rest, any of you should seem
to come short of it... For we which have believed do enter into rest,... God did rest the seventh day from all his
works... There remaineth therefore a rest to the people of God... For he that is entered into his rest, he also hath
ceased from his own works, as God did from his... Let us labour therefore to enter into that rest, lest any man fall
after the same example of unbelief.\(^\text{11}\)

In Hebrews 4 the writer is clearly using the Sabbath as a symbol of the person of faith, as opposed to the person of
unbelief, ceasing from his own works and trusting in the works of God for salvation! The Sabbath is used here, just as
it is in Matthew, of being a symbol of the way we enter into a saving relationship with Jesus by entering his rest by
claiming his good works as our own! The Sabbath should be preached as a wonderful symbol of grace! We should be
proclaiming that we are all Sabbath breakers, but when we accept Jesus, we become Sabbath keepers because the
Sabbath symbolizes righteousness by faith, renouncing our own works, trusting only in the works of Jesus Christ in
our behalf, and the grace of God, who does for us what we cannot do for ourselves! Like Paul we choose to “be found
in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the
righteousness which is of God by faith.”\(^\text{12}\)

So the Sabbath is a great paradoxical symbol of righteousness by faith! It’s a sign that we cannot, by our own works,
makes ourselves holy. It’s a symbol that we are set apart by God, and sanctified only by grace and not by our own
Sabbath keeping. It’s a symbol that we have renounced our own Sabbath keeping and, like Paul, want to be found
only in the righteousness of God which is by faith. But here’s the great paradox. Those who claim to be the ultimate
proclamers of the Sabbath need to repent of their self-righteousness in proclaiming a self-centered message, and
instead begin to proclaim the Sabbath as the symbol of God’s grace in doing through his Son what we ourselves
could never accomplish.

The Sabbath is the great leveler at the foot of the cross, pointing out how an unholy person could never keep even a
single Sabbath. In Exodus 20: 8 we are told to “Remember the Sabbath day, to keep it holy.” In Rev. 15: 4 the angels
sing, “for thou only art holy: for all nations shall come and worship before thee.” Not only are we to keep the Sabbath
for a day, but for a lifetime. From the moment of our birth, we must maintain the absolute holiness of twenty-four
hours of every Sabbath! We must present to God only perfect, flawless Sabbath worship, every minute of every
Sabbath, for that is the only kind of worship acceptable to him! No wonder it’s said about the Lamb, “Thou only art
holy”! Only Jesus Christ is holy! That’s what the Bible teaches.

Christ’s perfect Lamb of God Sabbath keeping is our only true Sabbath keeping! He alone is holy! Is it a great
paradox? Yes! Is it absolutely true that no human being since the fall has ever kept even one single Sabbath holy
apart from Christ? Yes! Is it true that Christ kept every Sabbath absolutely holy? Yes! Does God command us to keep
his Sabbath day holy? Yes! Is it paradoxical? Yes! Can we be as holy as Jesus? Can we keep the Sabbath? Can we
obey his commandments? Can our righteousness exceed the righteousness of the scribes and Pharisees? Can we
be greater than John the Baptist? Can we keep his commandments if we love him? The answer to all these questions
is Yes! But how? There is only one way: through the righteousness of Christ by faith! He alone is holy, and when you
receive him as your Savior, he stands in your place and God looks at you as if you had never sinned! Hallelujah! The
very Sabbath itself is a symbol of the rest we find by faith in the righteousness of Christ! When we begin to proclaim it
as a symbol of grace, and meet our fellow Christians in humility at the foot of the cross, the Sabbath will be welcomed
in a way that we have yet to experience. Let us make Christ and his righteousness the very center of our Sabbath
message from henceforth!

**Prayer** - Our Father God, the Lord our Righteousness! Forgive us for arrogantly assuming that our feeble attempts at
worship were acceptable in your sight. Forgive us for giving the impression to our children, families and the
communities, that we were “keeping your Sabbath holy” when in fact, we were just as guilty as they were of failing to
grasp the true meaning of the Sabbath. Forgive us for our pride and presumption, as we argued rather than
proclaimed, as we declared them lawbreakers, when we ourselves were doing the same thing. Teach us to worship
you only by placing our own sinful offerings on the glowing coals of the fire of Christ’s righteousness that our worship
might be acceptable in your sight, dear Lord. May Christ’s perfect Sabbath keeping stand in place of ours! May his
perfect law keeping stand in place of ours! And because of his good works alone, may you look at us as if we have
never sinned is our prayer in Jesus’ name. Amen.

1 Isaiah 64:6
2 Galatians 2:16
3 Selected Messages, Book 1, Ellen G. White, pp. 344f
4 Romans 7:12
5 Romans 6:23
6 Luke 1:35
7 John 14:10, emphasis added
8 Numbers 28:3, 9, 11
9 Ezekiel 20:12
10 Matthew 11:28f
11 Hebrews 4:1, 3, 4, 9ff
12 Philippians 3:9
Adolf Eichmann was a key Nazi in charge of the logistics of Hitler's “final solution.” He arranged for the rounding up and deporting of hundreds of thousands of Jews and other out-of-favor groups to concentration camps to be murdered. Hitler and other Nazi leaders committed suicide rather than allow themselves to be captured, but Eichmann escaped, eventually settling in Argentina. There he lived as Ricardo Klement until 1960, when Israeli agents pulled off a daring capture-and-transport plan, and hauled him to Jerusalem to face trial. In what became known as the Eichmann Defense, Eichmann claimed that he had no choice for his wartime actions; he was "just following orders." His defense was unsuccessful, and he was hanged, but his trial focused attention again on how the Holocaust could ever have happened. Surely the blame could not be limited to a few leaders who planned everything. Soldiers did the killing, but the civilians' willingness to turn a blind eye was crucial to pulling off such genocide. The people of Germany were looked at as moral inferiors because they would support such a killing machine. In the United States, we wouldn't have let such a plot develop so far. Oh? Stanley Milgram, a Yale psychologist, researched how people do at "just following orders." In one particular study, he arranged for a “teacher” and a “learner” to be hooked up with an “experimenter.” (The experiment, which was conducted in various cities, involved hundreds of these groupings of three.) The teacher (who was the actual, and unwitting, subject of the test) was to ask questions of a learner and flip a switch to administer a shock to the learner for an incorrect answer. The switches showed the voltage that would be delivered, ranging from 15 volts to 450 volts. The only actual electrical shocks in the experiment were the mild ones the teachers felt before asking the questions of the students, to let the teachers feel how “real” the shocks to the learners would be. The switches were dummies, and the learners were confederates playing a role.

Before Milgram began conducting his experiment, scientists predicted that only one to three percent of the teachers would administer the maximum 450 volts, and those people would be pathological or psychopaths. In the experiment, though, 65% of the test subjects (i.e., the teachers) went clear to 450 volts. A student (actor) would yelp in pain or complain of a heart condition and/or beg to quit the experiment. The teacher would look at the scientist standing close by, directing the experiment, and express his or her discomfort with the experiment. The scientist would simply say, “Please continue,” and gradually raise the coldness of the direction to (on the fourth protest by a teacher), “You have no other choice; you must go on.”

Back to Eichmann. Could a Hitler-type program be carried out again? Using civilized people? Milgram’s experiment aside, we have plenty of evidence that we tend to be submissive to or willing to accept pronouncements by officious, uniformed people. Experiments by Leonard Bickman, Rank & Jacobson, and others have shown that we are more likely to take orders from someone in uniform than someone in street clothes.

Never mind experiments. In July 2011, Anders Behring Breivik used a Glock pistol and a Ruger rifle to kill 69 people, mostly teenagers, at a summer camp on an island in Norway. He used a uniform to draw a crowd. “The youth on the island gathered easily around the man in a police uniform wearing two guns." “We thought it was great how quickly the police had come to reassure us of our safety because we had heard of the bombing in Oslo” (which Breivik had carried two hours earlier). “We have an instinct to obey authority, especially when we have little time to think through our choices."
“We have an instinct to obey authority.” Whether the “authority” is a (real or phony) police officer or doctor or pastor, we have an instinct to rely on presumed authority to tell us what’s what. We have to trust that some of the structures set up by society are for our good. We generally learn to respect parents, teachers, bosses, trusting that they have a bigger picture than we do, and that we can feel more secure in society if we and everybody obeys authority.

We often find it easy to let authorities and others tell us what to do and what to think. Much of what we believe we believe because someone else told us. We don’t have time to learn everything firsthand. We also don’t have time to think through everything we learn secondhand. But we can become too dependent on others’ thinking. Many a harmful financial or medical or religious decision has been made because of deciding to accept what someone else asserted or demanded or pleaded.

Variations on Milgram’s experiment show that subjects are more likely to resist orders to carry out unethical actions if they have time to think and can consult with others. So you’re not quite as likely to turn into a genocide agent as Milgram suggested, given time to think and discuss. But if you have time to think and discuss, do you use it well? “Don’t go along with the crowd in doing evil…” can be very difficult to follow. “Just say no” is not easy advice to follow when you’re dealing with some friends or co-workers. Many who cooperated with the Nazi program had plenty of time to think and discuss with others.

If two people agree on everything, one of them is unnecessary or has stopped thinking. Disagreement is unavoidable when two thinking people work together. The discussion of differences can be healthy, helping take the rough edges off of proponents of both sides, and perhaps even leading some to change to a healthier or more realistic belief. When we have time to think, to reason, we need to use that gift. To allow others to do all our thinking leaves us open to deception or Nazi cooperation. Con men (and women) depend on people’s willingness to trust with insufficient evidence.

Long ago, Ellen White counseled, “It is the work of true education to . . . train the youth to be thinkers, and not mere reflectors of other men’s thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation.” So – “No, governor, I cannot obey that law you just signed. I don’t believe it is ethical or moral.” “Pardon me, pastor, if I respectfully disagree with you.” “Pardon me, Mom and Dad, if I don’t see it your way. I don’t blame you for seeing things the way you do, but I’m not a mere reflector of your thoughts.”

Even the apostle Paul could rightfully be challenged. The writer of Acts compliments the Bereans for investigating what Paul taught. Imagine Paul as he scolds those Bereans? “Why don’t you just believe what I tell you? After all, I’m an apostle. You don’t need to investigate; I’m a trustworthy source.” Paul didn’t say that, and we shouldn’t be persuaded by that type of talk.

There is a place for following orders. We’d have chaos in our society if nobody obeyed police or elected officials. But we run serious risks when we surrender our thinking processes to someone else, in the government, at the office, or in the church. The scenario of Revelation 13, in which good people cannot buy or sell, will not be aided by people who have learned to refuse to go along with authority figures when conscience will not allow it. Healthy thinkers will not excuse their own actions with the claim that they are or were “just following orders.”

The experiment, which Milgram wrote about in Obedience to Authority: An Experimental View, has been conducted all over the world, with all kinds of variations. This column is giving a skeleton description. The experiment also drew criticism, most notably in Gina Perry’s Behind the Shock Machine. Perry found that the experiment wasn’t as carefully conducted as Milgram described it, and she presents various other problems with the experiment and its conclusions. Regardless of Perry’s recent findings, Milgram’s experiment reignited the issue of “just following orders,” which had been used by Nazi defendants in 1945 and 1946, but had largely been forgotten since then.


5Exodus 23:2, Message

6Note: Breivik depended partly on that, although the campers can’t be blamed for being fooled. Trusting with legitimate reason sometimes leads to disaster. We don’t live in a perfect world.

7*Education*, Ellen White, p.17

8Acts 17:11

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I am in despair. As I trudge along northwards—always northwards—I can't help reliving everything that's happened. My brother and I seem to be locked into some kind of eternal struggle. Maybe it's partly because of being twins. As if we're halves of one whole, but such opposite halves! Sometimes it seems as if we can read each other's minds. Other times, we are as foreign to each other as if we came from completely different races! I know I shouldn't have taken his birthright, especially in such a way, but he's such a—well, he makes it tempting to take advantage of him, that's all. Not that I'm saying it's all his fault. I feel even worse about deliberately deceiving Father the way I did, just to get the blessing of the firstborn. As if the stolen birthright weren't enough without the words said over it. I could blame Mother on that one, but after all, I am a man. I could have said no. It's my fault. Everything is my fault. And now...what's the use of a birthright, if I'm not even around to receive or enjoy it? Mother said I should go to Haran, to her brother Laban, "for a few days." She knows Esau's wrath tends to blow over. But I'm not so sure, this time. He's pretty angry. And who can blame him? I'm tired, and it's getting dark. There are some round stones here, almost like pillows. One under my neck would make a nice support.

I jolt awake and jump to my feet. A dream! It was a dream! I try to calm my breathing. It's still so vivid! I look up to the dark sky, glittering with a million stars, and I can see it again—a ladder, the longest ladder ever dreamed of, set on the earth, but its top in the heavens, and on it...I can't help trembling. On it, angels of God, hurrying up and hurrying down, busy on some celestial business.

I discover I'm holding my breath again and let it out, rubbing shaking hands over my face. That wasn't the most stunning part. Above, at the top of this impossibly tall ladder, there was a Great Presence. And a Voice spoke to me—to me! The Supplanter, the Deceiver!

I can still hear the rich, deep voice. I will remember the words as long as I live. "I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed."

I still can't believe it. God spoke to me! Just as he spoke to my grandfather and to my father! He is giving me the same promises he gave them. And I don't deserve it. I hang my head and tears come to my eyes as I remember the final sentence, the one that means the most of all to me.

"Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Aloud, to the stones and the stars, I whisper, "God is in this place. This is his very doorway—the gateway to heaven!" I felt so alone, but I didn't know—he's right here with me. He forgives me. This is my real birthright blessing. And somehow, I know God will bless my brother, too. Perhaps, in the end, all will come right despite what we've done to
mess things up.

Taking the stone that I had under my head, I set it on end and pour some of my precious store of oil on it. I even give it a name: Beth El, the House of God. I kneel beside it and say aloud, to the stones, to the stars, fading in sunrise... to the God of the stars and stones: "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, and I return to my father's house in safety, then the Lord will be my God. This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You."

And I travel on. I don't know what lies ahead. But the despair has faded with the night.
First Woman Appointed Associate Dean at Andrews University Seminary


Teresa Reeve, Associate Professor of New Testament at the Seventh-day Adventist Theological Seminary at Andrews University, was recently appointed as the Associate Dean of the seminary. She is the first woman to hold a position of leadership at this level at the seminary, which is a General Conference-operated institution. Jeff Boyd interviewed Dr. Reeve for Adventist Today.

AToday: Before turning to questions about the seminary, I'd first like to learn more about your personal story. When did you first sense a call to ministry? How would you describe this process?

Reeve: I've never had a “call moment.” When I was in college at PUC, a lot of my closest friends were theology majors, and I went to their events. I enjoyed being involved in the dialogue, but I never even considered ministry. Those interests were just part of my Christian life.

Since I wasn’t sure about my future career, I chose to do a Multiple Subjects major, with an elementary education emphasis. That way I could study lots of interesting things and have a broad foundation for whatever career I would eventually choose. It would also make it easy to find a job because there are always teaching jobs available. I spent about ten years teaching at the elementary level.

My husband, John, did a Theology major, and we taught for a while together before he decided to come to Andrews to do an MDiv. Even at that point it never crossed my mind to study for the ministry. We spent four years in Berrien Springs, and I took the opportunity to do a degree in Developmental and Educational Psychology, just because I was fascinated by that whole area. As part of this degree I studied human development, educational and group psychology, family ministries, and religious education.

AToday: What years were those?

Reeve: We came in 1985. I received my MA in 1990. I didn't know what career would come out of that, but I knew it was an area I was interested in.
I studied with Donna Habenicht, who has worked a lot with the church in developing materials for children's ministries and family ministries. Donna got me involved in writing children's ministries and family ministries materials for the church, so I kind of backed into ministry in that way, along with serving in team ministry with my husband who served for several years as a pastor in the Minnesota conference. I wrote the curriculum for the Adventurer Club, when they were just developing it, including the Family Ministry component. I also wrote ministry materials for Junior and Adult Sabbath Schools, primary camp-meeting programs, and various others. I did a lot of trainings along with the writing projects, doing workshops training people to use the curricula.

So I did that free-lance for a few years. I enjoyed it, but I wanted to get more into full-time ministry in that area. I loved working in ministry. My sense of call has really been a process of discovering my gifts and passions. Unfortunately, I found there weren’t many positions available in the Adventist church for children's ministries specialists. There were a few opportunities to work as a secretary in a conference office, and then be in charge of children's ministries on the side. But that didn't seem quite right to me. I didn't have an MDiv at that point, but I knew that in larger churches there were occasionally a few pastoral positions available working with children and families. I think watching the pastors work, while my husband was pastoring, was a dawning realization: “That's something I could do. That's something I'd love to do.”

So I decided to come back here [to Andrews University] to do the MDiv. John has always been supportive, saying “You need to be doing a PhD. You need to be getting more education.” So when I came to this realization that I wanted to do my MDiv, he was willing to move. In fact, he also wanted to do a PhD in early Christian history. So we came back to school again.

When John was in seminary, I used to tease him because he had to study Greek and Hebrew. I used to think that would be so boring. Then when I started doing my MDiv, I just found so much joy in the studies, including Greek. It was a surprise. The degree was a means to an end, and yet once I got here, it was such a joy. I found myself walking around smiling all the time because I enjoyed the work so much.

I was here for a year—in the middle of my MDiv—and the New Testament Department was looking for a woman to become a faculty member. They had some funding to pay for the PhD, so they offered me that opportunity. Notre Dame gave me a tuition scholarship as well. We were able to use some of my previous MA credits so that I could finish the MDiv in two years, then I went straight to Notre Dame.

So I made a switch from child and family ministries to loving academia, to the New Testament Department inviting me to become a faculty.

AToday: Was the Andrews funding from a private donor?

Reeve: No, it was from funds provided by the General Conference (GC) for seminary faculty development. For ten or fifteen years, the seminary has been dedicated to bringing more women onto the faculty. So my appointment as associate dean is not a new thing; it's just a new step in a
long-time commitment.

**AToday:** When did you finish your PhD at Notre Dame?

**Reeve:** In 2008. My daughter was born in 2000, and I started teaching in 2003. She was born two weeks after I completed my oral comprehensive exams at Notre Dame.

**AToday:** Also on a personal note, I wanted to ask about how you and your husband met—how two biblical scholars came together. You mentioned you met at PUC.

**Reeve:** Yes, at PUC. The occasion for meeting was a Bible conference up at Wawona near Yosemite. He had a van, and my friends and I needed a ride. There was a sign-up list for rides, and we ended up in his van and talking all the way up there, realizing we had similar interests.

**AToday:** Talking about similar interests and Yosemite, I know your husband has rock climbed there. Have you as well?

**Reeve:** I actually climbed in Yosemite before he did. I got to take a PUC summer class in Yosemite. Rock Climbing was also the first class we took together. We “happened” to meet at registration, were both interested in climbing, and decided to take the class together.

**AToday:** Do you still have a climbing wall in your home?

**Reeve:** Yes, we do. There isn’t much opportunity for real rock climbing in the Midwest, but I enjoy biking and backpacking and lots of other outdoor activities. I like to bike to work whenever the Michigan weather allows.

**AToday:** Switching to the seminary and your new appointment: In the time you've been here at the seminary, what have you taught?

**Reeve:** I've taught a lot of Greek classes. I teach the Gospels; my dissertation was on the gospel of Luke. Also the general epistles, the ones not written by Paul. And a class on social issues, a new class that I've developed.

**AToday:** What types of social issues?

**Reeve:** Social ethics issues. I teach students how to dig into scripture in order to gather principles for responding to today's social issues. We work together through understanding the process for this kind of study, and then we apply it to five or six social issues chosen by the students.

**AToday:** What is the role of the associate dean? What will your responsibilities be?

**Reeve:** To describe the associate dean role simply, it's like an academic dean. I will oversee class arrangements, all the academic areas. I will also continue to teach three classes a year for the
New Testament Department, which I'm very thankful for. I'll be able to continue teaching and interacting with students.

I see myself as a facilitator. The dean sets the vision for the seminary, and I help to put wheels on that vision and make it happen. The faculty are the ones who do what is important here—educating leaders. I'm here to facilitate them in doing the best possible job.

It's also my job, along with the dean, to keep the big picture in mind. Each faculty and staff member pursues what needs to be done for their area. I'm the person who helps ensure that we don't over-emphasize one area at the expense of another, that our efforts flow in the direction of the vision. I'm really big on mission and vision. If we keep the big picture—the mission and vision—in mind, we can keep all the details flowing together to accomplish our purpose. I'm excited about that task.

What I've been spending most of my time doing since I started a week and a half ago is talking to people. My first priority is to listen, so I've been talking to the department chairs and the program directors, just saying, “What do you want me to know about you and the work you are doing?”

Another important part of my work as associate dean is dealing with assessment and accreditation. I'm in charge of making sure we are accredited successfully. Our main seminary accreditation is with the Association of Theological Schools. It's basically a group of schools all getting together and agreeing to hold each other accountable to best standards and practices.

In 2009 we had a ten-year accreditation, so a team will come here again in 2019. We'll start writing our self-study in a couple of years. Once we finish the self-study, a team made up of faculty from various theological schools will come and look at our self-study, look at what we have, and help us to analyze how well we are meeting the standards we have set in the context of our own goals and purposes as an Adventist seminary. So that's part of my task, to interface with ATS and our regional accrediting agency and to use these accrediting opportunities to help us be the best seminary we can be.

**AToday: What reactions have you received to your appointment?**

**Reeve:** I've only personally received positive reactions. I know there are others out there, but I've been blessed to have received many kind comments and emails from people from different parts of the world, even from people I wouldn't have expected to react positively. It gives me a sense of support as I start out.

I think many of these reactions are not so much about me. They are about this moment for women in the church. I just happened to be the one who was in the right place at the right time. I've been blessed to be a part of that sense of celebration, and to have the opportunity to benefit from it.

I also recognize a huge responsibility is involved. Women always feel this to some degree when they're in an area where women haven't normally been accepted—you have to do twice as well, you have to be twice as exemplary. When you're the first, this pressure is even stronger, so I feel
that responsibility. But I'm grateful for the opportunity.

**AToday:** The seminary dean, Jiří Moskala, called your appointment a historic nomination because you're the first female in the seminary administration. You clearly acknowledge this, but you have also downplayed it in some ways.

**Reeve:** For me it's not first of all a gender issue. For me it's the opportunity to serve the seminary in a way that fits my passions and skills. Jiří is excited to have a woman, but the primary thing is that it's about being able to put a person in a particular office who has gifts and skills for that office.

I believe it’s important—and I think it's important for the future of women in leadership in the church—to say it's not just about choosing a woman to put in the office. It's saying, “We need someone who can do these things, and here's someone—who happens to be a woman—who is skilled to do them.”

Dr. Moskala sought input from faculty members and from leaders in the NAD and GC, which is standard for all faculty hiring here because we're GC-run. All appointments need to be approved at the NAD and GC levels.

**AToday:** You've mentioned some of your skills that will be needed for this position. Tell me a little more about what you bring to this role.

**Reeve:** One of the things that excites me is I love big-picture thinking, and I love helping a system to work efficiently towards its vision. I have huge respect for our faculty, our staff, and our students. My leadership style is a collaborative style, based on listening and working together toward a common goal.

I even like—and I'm not sure if I should admit this—but I like committees. I think one of my skills is to help a committee to be more than a stereotypical committee that talks but never does anything. I'm always moving towards a goal. I enjoy working with small groups to make things happen. I'm very pragmatic. Even as a faculty member, the classes and things that I get most excited about are pragmatic, action-oriented things.

**AToday:** How many female professors are there currently at the seminary?

**Reeve:** Most departments have a woman professor. In Theology we have Jo Ann Davidson. In Christian Ministries we currently have Hyveth Williams. Lisa Clouzet teaches for NADEI (North American Division Evangelism Institute). Connie Gane teaches for Old Testament. Kathy Beagles is faculty in Religious Education along with Jane Thayer, who is emerita but still teaches occasionally. Esther Knott is program director for the MA in Pastoral Ministry (English Track). Cheryl Doss, who works with GC Mission Institute, also teaches classes for the department of World Mission.

**AToday:** And how many female students?
Reeve: About sixteen percent of seminary students are women. It's been hovering around 12 to 15 percent for a number of years, so it isn't growing significantly. But the opportunities in ministry haven't grown much in the last few years either. We’ll see how the next year or two plays out.

AToday: You have talked about wanting to promote greater learning and leadership. Even though you've only been in this new position for less than two weeks at this point, what do you have in mind in this area.

Reeve: Our mission, very simply stated, is to make leaders for the church—leaders that will reach out to the world with the message of Jesus’ kingdom and of His soon coming. We want to make great leaders for the church, leaders of excellence.

The seminary is doing so many things already. We provide degree programs and other educational opportunities that develop leaders for the NAD and around the world. We are considered by many around the world to be the best place to go for theological and ministerial leadership. I would like to see us not just rest on our laurels but to really pursue excellence in this area.

I'll give you an example of one thing we're currently working on, that was initiated before I started. This Spring the seminary voted to begin work on an MDiv curriculum revision. (It's one of our two biggest programs; the DMin is the other.)

In a curriculum revision we consult student feedback, seminary assessment data, and input from church leaders and administration to re-evaluate the program we offer the MDiv students, including the courses required, options available, and possible methods of delivery. In our last revision in 2007 we recognized that almost half of our students were now second career students who don’t have a theology undergrad, so we put in place a two-track system. We’ve got students who come in recently baptized, so they have almost no theological background, along with those who sat in undergraduate theology programs for four years. So it’s a huge spread to try to deal with.

This year, in initiating a new curriculum revision, we are blessed by the fact that the NAD is at this time doing a comprehensive review of pastoral formation through the lifespan of the pastor. They’re gathering a group of leaders from the NAD—unions, conferences, colleges, and the seminary—to work closely together in order to step outside of our individual boxes and create an integrated plan for pastoral development in the NAD.

So now as we do our curriculum revision, we can do it in conjunction with what the NAD is doing. They'll consider such things as what the colleges are doing, what the seminary is doing, and how we can best coordinate our programs so they function for the best benefit of our pastors and the constituencies they will serve. It's really an exciting opportunity to think about ministerial leadership and how best to equip them at 20 and 30 and 40 and 60. Like all of us, pastoral leaders need support and resources that vary at each stage of their lives.

AToday: There's a lot going on at the seminary, and you've highlighted some things here.
Are there any other things you'd like AToday readers to be aware of?

Reeve: I can mention a few things. We have a number of opportunities for anybody who's interested in coming for weekend seminars. We have a Music and Worship seminar every year, which is open to anyone who wants to register and come learn about leading music and worship.[1] We have one on leading youth and young adults—the 180 Seminar.[2] We also have annually a Christian Leadership Conference, a Conference on Family Research and Practice, and the H. M. S. Richards lectureship on Biblical Preaching, among many other opportunities open to interested individuals who are not Andrews students.

We have a growing distance education component. Right now we have three official extension schools in Romania, India and Russia, where we offer an MA in Religion. We're looking at adding locations as well. Our Doctor of Ministry program offers cohorts in various places of the world that provide advanced ministerial leadership in various ministry concentrations. We see the incredible growth of the church around the world and the need for ministerial or pastoral leadership in these areas is so key.

Regarding our faculty, a former graduate dean said to me on Sabbath, “I don't think many people realize the sacrifice that seminary professors make for the church. I look at some of these people's schedules, and some of them spend a huge percentage of their time traveling—going to teach in the DMin program, leading a workshop here, giving a seminar there. Then they return and teach full time.” We have an awesome faculty that joyfully sacrifices a lot because of their commitment to Christ and their desire to help prepare leaders for the church.

We have some online learning opportunities as well, which has been growing dramatically since Griggs University moved here from the GC. We don't have any fully online degrees yet at this point, but many degrees have some classes that can be taken online.

AToday: Could readers who are interested in taking a class register for these online courses, or are they only available to official Andrews University students?

Reeve: Yes they are, although they are primarily oriented toward students pursuing a degree. We have also begun to offer free video lecture series dealing with challenging current issues in the church. The first one, entitled The Trinity Project, has been completed and can be accessed from the seminary website home page.[3]

AToday: I'd like to ask a few questions about theology. Because New Testament studies are your focus, what perspective can you share about women in leadership in the New Testament time period?

Reeve: I wrote a paper for TOSC on women in leadership in the New Testament,[4] and my husband wrote one on the early church. It's hard to boil it all down into a few sentences, but I can tell you that my belief from studying scripture is that God created both men and women in His image. As a result of the fall, and the presence of sin and conflict in human lives, God made provision for one person, the husband, to take leadership within the home. But this was not His original plan, it was the result of the fall. And certainly, nowhere in God’s law is this stated to
apply to relationships outside the home.

While men certainly dominate the narratives of the Old Testament, I also see bright spots where God was able to raise up female leaders. God did choose male priests at the time of the exodus, but when we come to Jesus, that male priesthood was completed with Jesus, as the book of Hebrews makes clear. Rather than a male priesthood, all believers are now part of the royal priesthood, which began at Sinai and is gender-inclusive.

The New Testament repeatedly speaks of the royal priesthood, as something we *are* now, not simply *will be*. The pastor is not some kind of continuation of the Levitical priesthood; the pastor is a person with a certain set of gifts that are recognized by the church, but as a member of the royal priesthood of believers, not as an exclusive pastoral priesthood. Also the Sabbath School teacher and the community services leader have certain sets of gifts as part of the royal priesthood. So each of us functions as part of the royal priesthood. According to the NT, Christ alone is the priest and head of the church.

The New Testament speaks of a re-creation in Jesus. Jesus pointed His followers back toward God’s original ideals which had been lost across thousands of years of sin. We don't see the New Testament advocating a sudden or drastic switch in gender expectations, any more than we find explicit instructions to end slavery. It's the roots that are attacked. The principle of Jesus is that every person is of value. Every person is created in God’s image. Every person is uniquely gifted by the Holy Spirit in order to serve. There is in Christ no status differentiation between Jew and Greek (ethnic groups), male and female, slave and free (socio-economic groups). Through Jesus, God has called His people back to the Eden ideal—the Eden ideal in regard to Sabbath-keeping, the Eden ideal in regard to diet, and the Eden ideal in regard to male-female relations.

Jesus and His apostles treated women in markedly different ways than the traditions of the societies around them dictated. In *Luke 8:1-3*, you have women traveling with Jesus. For a rabbi to have women accompanying him, especially without their husbands, that's really radical, huge risk-taking. You see some evidence of it in other parts the New Testament with Junia and others. Priscilla, for example was teaching men, whereas some people say that a woman should never teach a man. And Peter reminded people at Pentecost that the Spirit would be poured out on sons and daughters, male servants and female servants.

So you see the evidences of the inclusion of women in leadership beginning to happen. But then, as we Adventists know, the NT church met the Greco-Roman culture and politics. We know that the Bible doesn't teach the immortality of the soul, but when the New Testament church ran into the Greek philosophy, it got bent to teach immortality of the soul. Sabbath runs into political considerations and so on and gets bent. The same thing happens with the growing inclusion of women, so that the way the empire was run becomes how the church is run, and the way society viewed women becomes how the church viewed women.

The way I understand why Jesus did not instigate drastic social changes is that He recognized that the only thing that's really going to change society, the only thing that's going to make a real difference in people's lives, is coming into covenant relationship with him, surrendering to him as Master and Lord, and living life the way he designed it. He knows how life is made to be
lived, and he knows that until we come into that relationship with him, all these external things we try to fix are going to be hopeless.

So when Jesus came and was faced with limited time and the very slow human ability to change—look at his disciples who couldn't even grasp what Jesus was doing even though he explained it in clear, explicit terms—he chose to go for the core of changing the human heart, bringing the human heart back into relationship with him so he can transform it. And He knew that those principles of transformation would transform His church, would transform his kingdom as the seeds became rooted. He's had to be pretty patient with us!

It's a shame that, although the Adventist church early on appointed a number of women at various levels of church leadership, just as in post- New Testament times, ideas from outside the church came in to quench the Spirit's work through women. Some of the arguments about women in leadership aren't coming from the Adventist tradition.

AToday: I've seen graphs by Zack Plantak that highlight this history. The numbers just drop off around 1910 or 1920.[5]

Reeve: In the early 1900’s there was a strong reaction that came to a head against the increasing liberalization of the Christian church. This was spoken of as the “fundamentalist” movement (that's where the term was coined I believe). Adventists naturally agreed with the stand the fundamentalists were taking in opposition to this growing liberalization. We wanted to stand for Scripture, the truth of scripture, the historicity of Scripture, so we got swept into other aspects of the fundamentalist movement by mistake. Innocently we didn't realize all that we were buying into at that point. Gerry Chudleigh has written an interesting book on this topic which can be downloaded for free.[6]

AToday: You mentioned some of the ways the Christian church changed in the early years. One significant shift was the transition from the early home churches to the more institutionalized church of today.

Reeve: I think there are strengths and weaknesses on both sides. I think we've lost a lot by leaving the house church model, as far as community goes, and connectedness with people, as far as fluidity of being able to adapt to a neighborhood. But at the same time, there were very good and valid reasons for instituting more systematic ways of working together, otherwise you tend to shoot off in all kinds of directions.

I think one of the strengths that we have as a church—and I think it's a core, fundamental strength—is that we are able to work together as a global church. We make missteps regularly. We make the mistake sometimes of valuing the bureaucracy over the Spirit. We make the mistake of trying to use force and power as a way to accomplish things.

Having a more systematic organization has its drawbacks, and it gives us temptations that we fall to. But at the same time I've been a part of a number of inter-religious dialogues as an NAD or GC representative—talking with Mennonites, with Presbyterians, with the World Evangelical Fellowship—and none of them have the global unity that we have. They look at us and say, How
do you do it? And they sometimes wish they could have something like what we have, where we're all in such close harmony with one another. We have our sibling spats, but we're all working together, moving in the same direction. So I see the drawbacks, and I see where we've made mistakes with it, but I wouldn't want to give up that organizational unity that we have.

AToday: Thinking of this global church, you have participated in the Theology of Ordination Study Committee (TOSC), writing two papers for review. I'm curious if you have any reactions? What did you think about the process? How well did members listen to each other?

Reeve: One of the things that I really appreciate is that each of the four meetings was conducted, in a sense, as a retreat where the one hundred and four members—as many as could be there—remained together in the same place for three to five days. So we not only read and discussed papers, we ate together, we discussed together. That allowed us to not only see each other as opponents but as people. It was really valuable. You know there were some painful times in the last couple of meetings, and yet we could come back together at meal times and eat in fellowship. There were occasionally hurt feelings, occasionally strong discussion, but we sat down and we ate together and respected each other as people. That is powerful. Similarly, here at the seminary, a very large majority are in favor of women in leadership, but there are a few who aren't. And yet we have an amazing collegiality here as well.

It's true that we didn't change the extreme positions. The people who were committed remained committed. The Steering Committee knows a lot more about the shifts. The shifts weren't publicized because we're not a voting body. We were to explore the research. But I know there were people who shifted, who made decisions, so it was valuable in that way.

We certainly were able to pull together a group of papers that will hopefully serve the church and those who are interested for a long time, building on what we had before. There were great papers before, and we built on that and from a world-church perspective.[7]

I don't think anything was going to lead to consensus outside of a major take-over by the Holy Spirit. Even Jesus couldn't convince all his disciples on what he was talking about, so I don't find it hugely dismaying that we still have disagreements. I pray that God will be able to lead the church as a whole to find a way to deal with this that is according to God's will and will be a benefit to the church.

AToday: You talked about consensus, what came in this area?

Reeve: TOSC was able to agree to a consensus statement on a Seventh-day Adventist Theology of Ordination.[8] I believe that the consensus statement is a very telling and valuable document. It recognizes that ordination is not the conferring of some special spiritual quality or kingly authority on an individual, but is simply “the action of the church in publicly recognizing those whom the Lord has called and equipped for local and global church ministry.”

What we end up with is three summary position papers outlining our respective understandings of the Bible’s teachings as it relates to the ordination of women, and three suggested ways
These are being passed on to the administrative groups who are involved in the decision as to whether and how to introduce the issue at the General Conference in session next summer.

I think for some who are opposed to the ordination of women it's okay for me to be in this office, because I am working under Dr. Moskala who they understand to be “the head.” I'm not the dean. I'm the associate dean, so it's an okay place for me to be. That's alright. We're growing together. We've come a long ways. It takes time for us to wrap our minds around what God is telling us in Scripture. His way of understanding things is often so different from what is natural for us as humans. But my belief is that as people continue to study Scripture and to see how God is using women, not just hearing about it but experiencing it, the change will continue to happen.


WSMC Collects and Repairs 100 Instruments for Children

http://www.atoday.org/article/2595/features/articles/wsme-collects-and-repairs-100-instruments-for-children

by Debbonnaire Kovacs
submitted July 16, 2014

WSMC Classical 90.5 is Southern Adventist University’s 100,000-watt FM radio station. According to their website, www.southern.edu/wsmc, “Chattanooga Public RadioSM Classical 90.5 is a non-commercial, listener supported, public radio station that has served the Tennessee Valley with classical music, news, and local cultural information since 1961. A licensee of Southern Adventist University, WSMC provides students with broadcasting and production experience as part of their education.”

Naturally, as a station run by followers of Christ, the station wanted to reach out to their community in many ways. General Manager Scott Kornblum says they developed a three-prong approach.

First, they developed what he calls “a homegrown program,” called Classical Community. They went searching for young people in the Chattanooga, TN area, looking for ways to feature them using music in their schools and communities. Over the course of 2013, the program featured about 300 youth. Some came into the radio station’s studio and were taped there; others were taped during concerts at their schools.

The second prong was to bring the National Public Radio show “From the Top” to Chattanooga for the second time, in January of 2014. This extremely popular show, now in its thirteenth year on the air, is hosted by acclaimed pianist Christopher O’Riley, and seeks to “celebrate the amazing performances and captivating stories of extraordinary young classical musicians.” www.fromthetop.org/listen It is broadcast on 250 stations to over 700,000 listeners, and will come to a community to run an audition to play on the show. Kids and parents probably bit their nails to the quick, but in fact, four Chattanooga youngsters, a classical guitar quartet, were accepted and played on the show.

In 2012, when WSMS had first brought From the Top to town, many school children in Chattanooga were very interested in learning to play, but did not have access to instruments. So for their third prong, WSMS used the 2014 show as a platform to launch a drive to collect instruments for local children. The drive was reported in the Spring 2014 Columns magazine as having brought in over 50 instruments, but Kornblum says they now have around 100.

They received a grant from the local McKenzie foundation to repair all the donated instruments. Many are now repaired, while others are still in the process. Once schools are back in session, Kornblum says they’ll have “a big event” to donate the instruments. At that point, AT readers will see a follow-up.
Kornblum said he had been blessed as he spoke with visitors who want to help local young people pursue the arts, and no doubt you can still get involved if you want to, by going to the station’s website.
You can also find ways to help young people in your own church or community to nurture and develop their God-given gifts.
We were leaving an after-hours event at the zoo the other night when this glorious scene caused us to pull over in the parking lot and start shooting pictures. “It almost looks as if Christ is coming!” Mom shouted.

At this, our daughter got excited. “Oh, I hope so!” she exclaimed. “Sometimes I think there are things I want to do before Jesus comes back, but if he came back now I’d be very, very happy!”

Visit our website at www.futcherfotos.wordpress.com to see this and other photos. Prints are available at our online storefront, or you can contact us directly from there.

Rob Futcher, of Futcher Fotos, specializes in nature and school photography in Tennessee and Georgia

[Note from AT, for inquiring minds:
I asked if they’d done anything special to this incredibly beautiful photo, and here is their response:
“Nothing particularly special--just standard editing on vibrance and clarity and such. It was just an extraordinarily beautiful scene.”
Amen!]