

THST624 064  
PROTESTANT THEOLOGICAL  
HERITAGE  
*February 24-28, 2019*

*Instructor: Darius Jankiewicz Ph.D.*

# Andrews University

THST624  
**PROTESTANT THEOLOGICAL HERITAGE**  
**FEBRUARY 24-28, 2019**  
Spring 2019  
MA in Pastoral Ministry

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## GENERAL CLASS INFORMATION

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Class acronym:	THST 624
Class name:	Protestant Theological Heritage
Semester & year:	Spring 2019
Class location:	North Pacific Union Conference Office, Ridgefield, WA 5709 N. 20th Street, Ridgefield, WA 98642
Class time/days:	Sun. <b>6:00-9:00 p.m.</b> Mon-Thurs. 8:00-12 noon, 1:00-5:30 p.m.
Credits offered:	3

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## INSTRUCTOR CONTACT DETAILS

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Instructor:	Darius Jankiewicz, Ph.D.
Telephone:	(269) 471 3438
Email:	darius@andrews.edu
Office location:	Seminary Building, N309
Administrative Assistant:	Pamela Climaco
Telephone:	(269) 471 3607
Email:	pamelagail@andrews.edu
Office Location:	Seminary Building N311

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## BULLETIN COURSE DESCRIPTION

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An in-depth study of the most important positions of the great shapers of the Protestant tradition from the earliest times to the end of the Magisterial Reformation.

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## SYLLABUS REVISION STATEMENT

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The instructor reserves the right to revise the syllabus for the benefit of the learning process with appropriate notification to the students.

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## MAPM PROGRAM OUTCOMES

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### ***MA in Pastoral Ministry (MAPM) English & Spanish Program Outcomes (Updated)***

1. Delivers effective biblically based sermons.
2. Demonstrates proper biblical interpretation skills.
3. Understands the historical–theological and missional development of the Adventist Church.
4. Capable of training church members for evangelism
5. Demonstrates an understanding of how to empower church members for leadership
6. Capable of reaching specific social groups

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## STUDENT LEARNING OUTCOMES

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### **Upon the completion of this course, the student will:**

1. Have a general understanding of the key theological developments of the Reformation Era and be familiar with a range of key theological and philosophical terms, which constitute a necessary technical theological vocabulary.
2. Be familiar with the theological positions of major shapers of the Reformation and be able to explain them in a written form.
3. Intelligently and critically reflect on the theological positions of authors of the assigned reading.
4. Informatively and concisely share the information gained during this semester in a written form in a manner reflecting their status as graduate students.
5. Learn how to work with a small group of students made up of randomly selected class members throughout the semester.

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TEXTBOOKS, RECOMMENDED READINGS AND CLASS BIBLIOGRAPHY

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**Required:**

1. Alister McGrath, *Reformation Thought: An Introduction*. Malden: Wiley-Blackwell, 2012. ISBN-10: 0470672811; ISBN-15: 978-0470672815 (326 pages)
2. Ellen G. White, *The Great Controversy*. Any edition. Chapters 4-15. (289 pages)

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PREINTENSIVE REQUIREMENTS

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1. **Reading Statement.** Each student will read both textbooks listed above and submit a written statement to the professor that they have read the book carefully and thoughtfully.

A statement, "I have read Alister McGrath, *Reformation Thought: An Introduction* carefully and thought through the issues presented by the author," must be *signed* and **submitted to the professor on the first day of the class.**

Similar statement, "I have read Ellen White's, *The Great Controversy* and thought through the issues presented by the author," must be *signed* and **sent to the professor by May 2, 2019.**

2. **Reading Journal Paper.** As students read the books, they are asked to comment/reflect on significant thoughts/ideas they encounter in their reading. Each comment (about 30 comments per book) is to be contained within a 250-350 word paragraph. The paragraph should begin with a 1-2 sentence *paraphrase* of the author's idea. Please do not copy the exact words from the source, as this will result in a reduction in points. See the Journal Rubric below for more information.

The rest of the paragraph can focus on (but need not necessarily be limited to) the following issues: Why is this idea significant to the student? Do you agree/disagree and why? How does it influence the student's spiritual/theological development? How does it help to understand someone else's point of view? How will it enhance the student's future ministry?

The heading for each paragraph should identify the source and page where the particular thought was found. *An example of this assignment is provided in Appendix 1. Please follow the format very carefully.*

<b>Journal Rubric</b>	<b>Excellent (5)</b>	<b>Acceptable (3)</b>	<b>Poor (1)</b>
<b>Content</b>	The student exhibited understanding of the material by engaging the author in every comment. Depth of thought is evident in the student's writing.	Some comments exhibit depth of thought; others are simply repetitions of the author's ideas.	Very few ideas come from student's own thinking on the material; mostly repetitious of the author's ideas. No depth of thought.
<b>Follows the Instructions</b>	It is evident that the student carefully read the syllabus and followed the instructions completely.	The instructions found in the syllabus were adhered to half-heartedly.	It is evident that the student did not carefully read the instructions found in the syllabus.
<b>Presentation of the Assignment</b>	It is evident that the journal was composed with care and thoughtfulness. No spelling mistakes. Follows the prescribed format. It is clear that this assignment was not written in the last minute.	The journal is generally OK but it is evident that it was written during the last few days before the deadline.	The journal looks messy; there are spelling mistakes. It is evident that the student did not spend much time preparing this assignment.

**The first part of the journal (McGrath) is due at the class time, February 24, 2019.**

**The second part of the journal (White) is due on May 2, 2019.**

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**REQUIREMENT DURING INTENSIVE**

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**Final Exam.** It is suggested that each student spend 2-3 hours each evening reviewing the material presented during the class. The professor will be present during some of this time to clarify some matters and answer questions. This additional study time should be largely directed toward preparation for the final examination scheduled for **Thursday, February 28, 2-5 pm.** The material for the examination will be taken from the class lectures and the professor will do his utmost best to point out the material that will need to be reviewed for the exam. The exam will consist of short answer and essay questions.

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POST-INTENSIVE REQUIREMENTS

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1. **Reading Journal Paper.** See the description of the assignment above. **This assignment is due on May 2, 2019.**
2. **Research Paper.** Students will write a 15-page research paper (minimum 14 pages and maximum 16 pages, excluding the title page and bibliography) on the topic on which they have agreed with the professor. These papers must be written strictly according to the *AU Standards for Written Work* and using a Turabian style of footnotes and bibliography. Please refer to the rubric at the end of this document for specific information regarding the requirements for this assignment.

**The paper is due on May 2, 2019.** Please consider the late submission rules on page 5 of this document.

3. The student will listen and reflect on the following presentations:
  1. Martin Luther: PBS Documentary. Part 1  
<https://www.youtube.com/watch?v=PyVrPlp4QsA>
  2. Martin Luther: PBS Documentary. Part 2  
<https://www.youtube.com/watch?v=xsDT1pYOW2c>
  3. Other watching materials will be provided at the class time.

**A short, two-page reflection paper is due on May 2, 2019.**

<b>Schedule for class meetings: February 24-28, 2019</b>			
			Running total
Sunday	6:00-9:00 p.m.	3 hours	3
Monday	8:00-12 noon 1:00-5:30 p.m.	4 hours 4.5 hours 8.5	11.5
Tuesday	8:00-12 noon 1:00-5:30 p.m.	4 hours 4.5 hours 8.5	20
Wednesday	8:00-12 noon 1:00-5:30 p.m.	4 hours 4.5 hours 8.5	28.5
Thursday	8:00-12 noon 1:00-5:30 p.m.	4 hours 4.5 hours 8.5	37
Post-session	Lectures to be viewed on-line	8 hours	45

### **Credit-Hour Definitions**

A professional 3-credit course taken at the SDA Theological Seminary requires a total of 135 hours for course lectures, reading requirements and written assignments.

<b>Estimated Time for this Class—MAPM---3 credit (135 hours)</b>		
Class Lectures face to face	37	45 hours total
Pre/Post Online	8	
<b>Independent Completion of Assignments</b>		
Reading + Journal Papers	45 hours	
Research Paper	40 hours	
Final Exam	5 hours	
<b>Total Hours</b>	<b>135 hours</b>	

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## GRADING CRITERIA AND COURSE ASSESSMENT ITEMS

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### **Criteria for Grades**

Written assignments will be graded by considering the degree to which each of the written instructions for the assignment are incorporated into the paper; compliance with *AU Standards for Written Work, 12th ed*; quality of writing including grammar, punctuation, and clarity. (e.g., Criteria for each grade are listed in the *Criteria for Assessment Guidelines* which is attached as Appendix 1 of this document.)

### **Passing Grades**

All assignments must be submitted in order to receive a passing grade regardless of the points awarded for any individual assignment(s).

### **Assinment Submission**

All assignments should be submitted to me as MS Word documents via [darius@andrews.edu](mailto:darius@andrews.edu) dated no later than the day the assignment is due.

### **Late Submission**

The following penalties will be applied for late submission of assessment items:

Assessments received by due date:	(possible A grade)
Delay up to 60 days:	(no better than an A- grade)
Delay up to 90 days:	(no better than a B+ grade)
Delay up to 120 days:	(no better than a B grade)
Delay up to 150 days:	(no better than a C grade)

### **Academic Integrity**

Please make sure that there are no traces of any form of plagiarism in your written work. If any form of plagiarism is detected the assignment will receive 0 points. For more information please see Class Policies below. For more information on plagiarism and how to avoid it, please visit <http://www.plagiarism.org/>



## Assessment Breakdown

Lectures		(SLO 1;2;3)	45 hours
Pre-Intensive Reading Journal Paper	20% (10% each)	(SLO 2;3;4)	23 hours
Post-Intensive Reading Journal Paper	20% (10% each)	(SLO 1;2;3;4)	22 hours
Paper	30%	(SLO 1;2;4)	40 hours
Final Exam	30%	(SLO 1;2;3;4)	5 hours
<b>Total:</b>	<b>100%</b>		<b>135 hours</b>

## Grading System

A : 96-100	B+ : 87-90	B- : 80-82	C : 70-74	D : 50-59
A- : 91-95	B : 83-86	C+ : 75-79	C- : 60-69	F : 0-49

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## CLASS POLICIES

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### Classroom Seating

To facilitate the process of learning, students will be divided into teams of three or four during the first class. The purpose of this procedure is four-fold: first, to create a mini-community of believers where various ideas relating to the subject matter of the course can be safely shared and discussed; second, to enable students to better understand and interact with other people; third, to facilitate the analysis and learning of the subject matter; fourth, to prepare the students for the communal way of doing things in their future ministry.

### Disability Accommodations

If you qualify for accommodations under the American Disabilities Act, please see the instructor as soon as possible for referral and assistance in arranging such accommodations.

### Recording

Students are not permitted to record class lectures.

### Laptop Computers

Computer use in class is for taking notes and research not playing games, emailing or surfing the internet. The professor reserves the right to ban the individual students who break these rules from using his/her computer during class lectures.

### Emergency Protocols

Andrews University takes the safety of its students seriously. Signs identifying emergency protocol are posted throughout the buildings. Instructors will provide guidance and direction to

students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

### **Class Attendance**

“Regular attendance at all classes, laboratories and other academic appointments is required for each student. Faculty members are expected to keep regular attendance records. Whenever the number of absences exceeds 10% of the total course appointments, the teacher may give a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.”

*Andrews University Bulletin*

### **Academic Integrity**

Andrews University takes seriously all acts of academic dishonesty. Academic dishonesty includes (but is not limited to) falsifying official documents; plagiarizing; misusing copyrighted material; violating licensing agreements; using media from any source to mislead, deceive or defraud; presenting another’s work as one’s own; using materials during a quiz or examination other than those specifically allowed; stealing, accepting or studying from stolen examination materials; copying from another student; or falsifying attendance records. For more details see the *Andrews University Bulletin*.

“Consequences may include denial of admission, revocation of admission, warning from a teacher with or without formal documentation, warning from a chair or academic dean with formal documentation, receipt of a reduced or failing grade with or without notation of the reason on the transcript, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university.” *Andrews University Bulletin*

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## INSTRUCTOR PROFILE

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Welcome to my class. You are about to embark on a fascinating educational journey and it is my privilege to guide you through it. As you already know, my name is Darius Jankiewicz (Yun-kye-vich) and I am an Australian of Polish birth. I immigrated from Poland to Australia in 1986 and there attended Avondale College.

After a few years in ministry, my wife and I decided to move to Berrien Springs to continue my education at Andrews where I first completed an M.Div. and then a Ph.D. My area of specialty is Historical Theology and specifically Roman Catholic Ecclesiology. Following my studies at Andrews, I returned to ministry in Australia and then became a missionary teacher at Fulton College in Fiji. From there, I was invited to become a professor at the Seminary.

I have now been married to my lovely Australian wife, Edyta, for over 27 years and have two wonderful daughters, Caitlin and Ashley. You will probably see them on the screen when we meet in class.

And by the way, I don't care much for titles so please call me Darius.



# APPENDIX 1

## CRITERIA FOR ASSESSMENT GUIDELINES

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### **THE B GRADE**

We start with the B grade for a very specific reason. It is because a B grade is a sign that you have competently fulfilled all of the requirements stipulated for an assessment or competency evaluation. It is an excellent grade and demonstrates a high level of knowledge, insight, critique competence and professional written presentation standards essential for an individual wishing to pursue a career as a professional pastor.

### **THE A GRADE**

An A grade is only given when a student not only fulfills the criteria stipulated above for a B grade, but in doing so demonstrates an advanced academic aptitude for content knowledge, critique, synthesis and independent insight, while exhibiting highly developed communication skills and professional publication standards that would allow them to pursue a highly competitive academic career.

### **THE C GRADE**

The C grade differs only from a B grade in that the traits outlined in the B grade above are not consistently applied. However, with diligence and applying feedback from your lecturer, the academic process can provide a perfect opportunity for a student to improve their consistency, and hence, their grade.

### **THE D GRADE**

The D grade exhibits a limited level of knowledge, insight and critique and poor written presentation standards. This may be because of a lack of time management on the part of the student, they may have difficulty grasping the concepts being taught, English may be their second language, or they may be experiencing a personal issue that is affecting their concentration and motivation levels. Again, with diligence, applying feedback from your lecturer, and seeking services offered by the University like the writing lab or the counseling center, the academic process can provide an opportunity for a student to significantly improve their performance.

### **FAIL**

The Fail grade is given when very limited or no demonstrable competency has been observed.

## **EXTRA CURRICULAR ACTIVITIES**

- You cannot be graded on the type of paper you could have turned in if you had had more time.
- You cannot be graded or given credit in this class on extra-curricular activities you may be involved in.
- It is unreasonable to expect a better grade because you are a nice person or are friends with the lecturer.
- It is unreasonable to demand a good grade because you believe you have been called by God, and thus, should automatically be given good grades despite poor performance.

Your assessments have been specifically designed to measure and provide evidence of your competency with relation to the subject matter. This is to meet University accreditation standards. Thus, you will only be graded on the content of the assessments you submit. If it is not in your assessments, your lecturer will not have adequate evidence of your competency and will have to grade you accordingly.

## **PLAGIARISM**

Replicating writing, cutting and pasting or moderately paraphrasing text from publications, internet sources, books, friends papers or publications, family members papers or publications, ghost writers papers or publications with the intent of passing it off as your own work, is strictly prohibited and unacceptable. Students found to be plagiarizing the work of others will receive an immediate Failing grade. Your actions will be reported to the University and your sponsor (if sponsored). You may even face expulsion from the University. Your lecturer will randomly sample sentences, phrases and paragraphs from your paper and compare them with papers from past students and with content on the internet. Your lecturer is also familiar with a lot of the publications and sources you will be using for your assessment and will also be able to identify any potential plagiarism.

## **LANGUAGE AND GRAMMAR**

There is an expectation that a person who holds a Master's qualification will have advanced written language skills, particularly in the language in which their Masters was taught. Thus, no special consideration will be given to students who speak English as a second language or native-English speakers who struggle with written English. Such students are advised to seek the assistance of the campus writing lab or seek the services of a professional academic editor prior to the submission of their assessment.

Students are encouraged to have someone else read their assessments aloud to them prior to submission. This practice will provide you with immediate feedback as to how your written assessments sounds/reads to another person. You may even want to have a friend or a professional academic editor look over your assessments to identify any typing, spelling or punctuation errors too.

**Department of Theology and Christian Philosophy**  
**Research Paper Evaluation Rubrics**

Student's Name: \_\_\_\_\_

Criteria Category	Excellent (5)	Very Good (4)	Good (3)	Fair (2)	Poor (1)	Absent (0)	Score
<b>Introduction</b>	Introduction is engaging, states main topic and clearly previews the paper.	Introduction states main topic and adequately previews the paper.	Introduction states main topic but does not adequately preview the paper.	Introduction does not state main topic and does not adequately preview the paper.	Unclear and convoluted introduction.	No introduction	Out of 10 _____
<b>Purpose or Thesis</b>	Clearly and concisely states the paper's purpose in a single sentence, which is engaging, and thought provoking.	The purpose is stated and is succinct, clear and has more than one sentence.	The purpose is stated but is not succinct, not very clear and has more than one sentence.	The purpose is not clearly stated or not easily understandable	The purpose is not stated and/or unintelligible	No purpose given	Out of 10 _____
<b>Content</b>	Balanced presentation of relevant information that clearly supports the purpose. Thoughtful, in-depth analysis of the topic. Reader gains important insight.	Information is directly related to the purpose. Good analysis of the topic. Reader gains profitable insight.	Information is only partly related to the purpose. Some analysis of the topic. Reader gains some insight.	Information is somewhat disconnected from the purpose. Analysis is somewhat vague or confused. Reader gains little insight.	Information is disconnected from or unrelated to the purpose. Analysis is vague or confused. Reader gains no insight.		Out of 25 _____
<b>Use of Sources</b>	Relates material to other significant and pertinent information about the topic, at a level that includes	Relates the material to other significant and pertinent information about the topic. Arguments are well-	Relates the material to other significant and pertinent information about the topic. Arguments are supported by	Some references to significant materials or other relevant information about the topic. Arguments are sometimes	Few references to significant materials or other relevant information about the topic. Arguments	No references to sources	Out of 10 _____

	considerable synthesis and analysis. Arguments are supported with ample references and gives evidence of thoughtful and discriminating research in relevant and representative sources.	supported by references to relevant information and gives evidence of thoughtful research in relevant sources.	references to relevant information and gives evidence of research in relevant sources.	supported by references to relevant information and give some evidence of research in relevant sources.	are seldom supported by references to relevant information and give little evidence of research in relevant sources.		
<b>Citations</b>	All cited works are presented in the correct format with no errors.	Cited works are presented in mostly correct format. Few inconsistencies	Cited works are presented in mostly correct format. Inconsistencies are evident.	Few cited works with inconsistent formatting.	Very few cited works with inconsistent formatting.	No citations	Out of 5 _____
<b>Organization &amp; Structural Development of Ideas</b>	Ideas are well arranged logically to directly support the purpose, flowing smoothly from one to another and clearly linked to each other. The reader can easily follow the line of reasoning.	Ideas are arranged logically to support the purpose, flowing smoothly from one to another and linked to each other. The reader can follow the line of reasoning.	Ideas are arranged in a somewhat logical way, although occasionally fail to make sense together. The reader is fairly clear about the writer's intentions.	Ideas are often not arranged in a logical way, and often fail to make sense together. The reader is not always clear about the writer's intentions.	The writing is not logically organized. Ideas frequently fail to make sense. The reader cannot identify a line of reasoning and loses interest.		Out of 20 _____
<b>Conclusion</b>	Conclusion is engaging, restates purpose, concisely summarizes the paper and clearly states the main conclusions.	Conclusion restates purpose, summarizes the paper and states the main conclusions.	Conclusion only vaguely refers to purpose. Main ideas and conclusions are somewhat logically arranged.	Conclusion does not refer to purpose. Main ideas and conclusions are not logically arranged.	Conclusion is confusing, does not restate purpose, is incomplete or unfocused, and introduces new information.	No conclusion	Out of 5 _____
<b>Bibliography</b>	Presented in the correct format with no errors.	Presented in the correct format with few errors.	Presented in the correct format with some errors.	Some errors in formatting. Fewer than 5 major	Many errors in formatting. Fewer than 5	No bibliography included	Out of 5 _____

	Includes more than 15+ major references (books and articles) but no more than two internet sites. Evidence that most references were used judiciously in text.	Includes 10-15 major references but no more than 2 internet sites. It is clear that most references were used in text.	Includes 8-10 major references but no more than 2 internet sites. It is clear that some references were not used in text.	references, with some listed as internet sites. References are sometimes unrelated to the text.	major references, with some listed as internet sites. References are mostly unrelated to the text.		_____
<b>Mechanics</b>	No errors in spelling, capitalization or formatting. Clear headings and subheadings.	Few errors in spelling, capitalization or formatting. Headings and subheadings are generally clear.	Some errors in spelling, capitalization or formatting. Headings and subheadings are generally clear.	Frequent and distracting errors in spelling, capitalization and formatting.	Numerous and distracting errors in spelling, capitalization and formatting.		Out of 10 _____
<b>Note</b>	See course syllabus for penalties regarding late submission and issues of plagiarism.						
<b>Comments</b>							
<b>Total</b>			<b>Total</b>				(out of 100_____)



Andrews University  
Seventh-day Adventist Theological Seminary  
Department of Theology and Christian Philosophy

Journal Reflections Paper

SAMPLE

A Reading Journal Report  
Presented in Partial Fulfillment of the Requirements  
For the Course THST 625 Early Christian Theology

By  
Student  
Date

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

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**Page 2**

In history, distance gives us perspective. It is important to focus our eyes beyond what is at hand in order to gain a better understanding of what is going on.

This statement is incredibly valuable. The author gives the example of someone who goes away and lives in a different city for a period of time and when they come back home is willing to better appreciate what they have at hand. I have experienced this first hand when I came to the United States from Cuba. Cuba made me in many ways appreciate better the things many take for granted in this country. On the other hand United States opened my eyes about how messed up Cuba was. When we apply this principle to the church today, and we create distance from our status quo, we will be able to appreciate the gaps in our thinking and understanding.

How can we create this “distance”? Time-traveling could be one option, but I don’t think that technology is available just yet. But looking at history will give us a great deal of perspective. Not only to the history of our church, but the history of Christianity in general. This will allow us to not only understand better where we are, but will equip us to move forward. Way too often we take steps with our head buried down, fixed on our feet. We need to raise our eyes and be able to see way beyond the ground on which we are standing. By keeping our eyes fixed in the horizon and learning from the past the church will gain the perspective necessary to challenge the status quo and move forward with the mission.

**Page 4**

Interpretations of history are not free from the values of the human interpreter. We must be aware of different perspectives as we look at history.

I think this goes both ways! Not only is this a warning for the student who approaches a history book written by someone else. But also as we ourselves look back and interpret what happened many years ago. There needs to be a sense of awareness of what is it that we bring to the table in the sense of values, ideas, and presuppositions. We need to be very careful with this not only as we look at a history book, but even when we read and interpret the Bible through the eyes of Seventh-day Adventist theology. I have seen way too often Adventists with this “we-have-all-the-truth” attitude. That arrogant mentality keeps light from coming in. History is used more as a mirror than as a window. As theologians we need to recognize the impossibility of getting a full or complete picture of who God really is and be able to appreciate what other see and how they see it.

Values are colored lenses that change everything we see without exception. It does not matter how hard we try, we cannot get rid of them. However, something we can do is be aware of them. That will help us to see with more clarity the past and gives us a better picture of what is

to come. This is a humble position to take, and a very necessary one. The reason why it is important is because unless we do this, we will be limiting the amount of new light God can shine in our path as we continue to walk for His glory in this world.

*Ellen White “Thou Shalt Have No Other Gods”*

**Page 362**

If someone feels that is entitled with the authority of ruling over others in the church, it is better for that person to be removed. This needs to be done to keep them from losing their salvation and from leading others stray.

This is such a powerful statement by Ellen White! I mean, the reason why so many people have such a negative impression of the church in general is because of some that feel entitled to rule over them and to impose what they believe is true to others. The dangerous thing is that these leaders will be held accountable not only for their own actions but for being the reason why many others walked away from the Gospel.

I feel that as leaders of the church our first responsibility is to reflect God’s character to the world. When Jesus came to this world He lived a perfect balance between grace and truth. It is our job as leaders to be submissive to that same attitude towards the world. We ought to show the truth in the same measure we extend grace.

The church is not the property of any man. It is God’s. He alone is the head of the body, and the only one with the right to rule over men. Sometimes I get scared of how much we, as Seventh-day Adventists rely on the hierarchy within our organization to transpire to us what “God’s will” is. I agree and understand that God uses human agencies to show His will to men, but this is such a dangerous balance. As a denomination is important that we keep unity, but it is also important not to fall into the place where we will become “interpreters” of God’s will for His people.

**Page 364**

Man who bring themselves above others, as in having a better understanding of God, and pose as His representatives, are themselves false gods.

This is another really strong statement by Ellen White. As I am reading this more than one person come to mind that probably fits the description. When I first arrived in the United States, because of the ease of access to the internet, I began to listen to many sermons from

Adventist pastors online. I got absorbed by some of them and their teachings. However, it got to the point that some of the things they were preaching had zero biblical support so I stopped spending time listening to them and began to spend more time reading the Word of God and getting to know Him personally.

There are so many people in the church that becomes followers of these preachers and they do not realize that at some point they are no longer following God. This is such a scary thing as a pastor! Ellen White says that they are as gods. As pastors we need to be careful not to lead others into idolatry by becoming the center of their religion. We ought to point people to God and His Word rather than to draw them to ourselves.

No human can ever take the place of God in someone's life. This makes them idolaters and those whom they follow are responsible for their error. There is a balance to be kept between our responsibility to teach and the authority that comes with it. There are only two sides in this struggle. We can decide to be on God's army and serve Him, but the moment we follow our own lead, we align with the enemy's plan.

*Ronald Bainton, "Luther's Struggle for Faith,"*

## **Page 200**

Bainton tells us that Luther was concerned over many things that caused him a great deal of suffering and grief. The one that caused him the greatest sorrow was the idea that maybe he had been wrong and was taking many people to hell with him.

There were many things going on in his world that Luther was rightly concerned and worried about. It really speaks volumes of his conviction and his authentic desire to serve God. I know Luther missed the mark in many ways and sometimes his role in the reformation can be overplayed and exaggerated by Protestants. But there is something that cannot be taken away from him and that is the zeal he felt for those who followed him. He felt responsible for those who had made the decision to follow his radical message.

As pastors, we are to a certain extent "reformers" too. People walk into our churches and we facilitate the changing power of Gospel into their life. How responsible are we to feel for other people's salvation? As I struggle with this question I am tempted to say "I am not responsible! It is their choice to accept Jesus or to reject Him!" But even when I cannot make someone fall in love with Christ, my job is to set up the date. So there is a degree of responsibility. The responsibility lays on what image of Christ do I reflect or create to those who do not know Him? That is why diligent study of the word and a commitment to a deep relationship with God is indispensable for the pastor. Otherwise we run the risk of misrepresenting the Messiah of the

Gospel and driving His sheep away from Him. That is our responsibility and we ought to struggle with it like Luther did.