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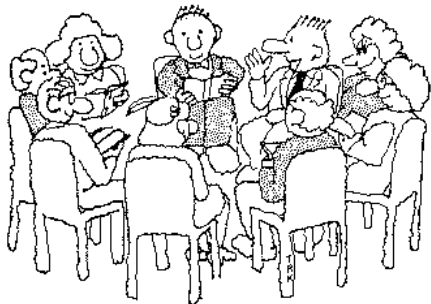
## MEETINGS by Endtime Ministries

### *Meeting details:*

Contact: Wendy Howard  
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### Bible Studies in Brisbane:

**"Study of PROPHECY"**  
 2nd. Wednesday each month  
 10.00am - 2pm [BYO Lunch]  
 phone Marion **38481031**



# Churches Are Being Subjected To Political Indoctrination!

*DESPATCH* deals regularly with the astonishing changes being foisted upon us all by the **Global Luciferian community**. This booklet by Berit Kjos reveals the inroads of international political facilitators in our church denominations. Berit is from Los Altos, California. She is the author of many books, including **"Your Child and the New Age."** She is a frequent speaker in church and educational groups in the USA.

Despatch magazine urges Christian believers to be alert to the wiles of the enemy of men's souls. Please study carefully the material herein, be prepared to warn and alert others, despite any criticism that may come your way. We are, right now, in spiritual warfare that is deep indeed and brilliantly devised. Most church-goers will not be able to sort out the dangers of the new mind-sets being used against God and His truth, as these infiltrate their groups. You, the reader, have the privilege of Berit's inquiry and analysis to aid your understanding in these hazardous times.

*Wendy B. Howard* ...editor of Despatch Magazine

Welcome, friends!



Long ago, one of God's faithful servants saw the crossroad ahead and showed us the only safe way through an immoral world. Joshua encouraged God's people to follow truth, avoid compromise, and shun their neighbors' earth-centered spirituality. His words clash with today's demand for unity, consensus and global values.

But they fit our times:

*"... choose for yourselves this day whom you will serve.  
But as for me and my house, we will serve the LORD." (Joshua 24:15)*

The crossroad - the way of the cross - may be rocky and narrow, and it will never merge with the crowded superhighway nudging the masses toward a global village. But no other way leads to genuine love, peace, and lasting security. The destination is well worth the struggle.

*"Eye has not seen, nor ear heard,  
Nor have entered into the heart of man  
The things which God has prepared for those who love Him."  
1 Cor 2:9*

We hope to provide vital facts and Biblical encouragement that will help you prepare for a global society that shows little tolerance for the Christian world view.

**You will find resources that  
demonstrate and document --**

- The cultural shift from a Christian to a global paradigm.
- The classroom shift from truth, fact and logic to myth, feeling, and imagination.
- The growing acceptance of an earth-centered spirituality and code of ethics that rules out biblical truth.
- How movies, television and schools promote this global spirituality.
- Why the "group thinking" or "consensus process" taught in schools and workplaces around the world turn young and old against absolute truth.
- Why many Christians are conforming to this consensus process.

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love Him with all our mind and strength as well as heart and soul. They equip us to resist deception and stand firm in Christ. And they prepare us to follow Him without compromise or hesitation, as He intended when He chose us to be His friends forever.

*“Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; but his delight is in the law of the Lord, and in His law he meditates day and night. He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season....” Psa.1:1-3*

### Personal explanation:

It has not been easy to write this article. I have agonized before my Lord concerning the rightness of criticizing a pastor who desires to serve God’s people and heal His church. Many times over the last half year, I have tried to put this project aside and ignore these hard issues. Then this morning, as I again prayed for guidance and confirmation, God seemed to give me a clear answer, both in His Word and through Van Yperen’s taped April 21 morning message. Though I am not a member of his local church, I am a member of the Christ’s worldwide church — the Body of Christ. Therefore, we are called to minister to one another — as Van Yperen makes abundantly clear in this teaching:

*“Some believe it is more loving to keep silent. But I suggest to you that in the Church, silence is not golden. It’s deceitful. If you know of someone who’s been in sin — or you*

*know of a sin — you are called to go, either to confess or to confront. And to do so in a loving way. Keeping silent never helps....*

*“Am I my brother’s keeper? The answer is: Yes you are. You are your brother’s keeper. Denying truth is not a redemptive Christian response to good or bad....*

*You need to learn how to speak the truth. It is more hurtful to keep silent than not to. ... If you are paralyzed by fear and doubt, ask God for the faith and the strength. Take courage. Believe.”*

This report shows only a small part of the picture. It focuses primarily on the strategies used to change conservative Bible teaching churches, which differ from those used to mold the church-growth-oriented churches. But both use the **dialectic (consensus)** process to conform minds to the new vision of unity. Today’s leaders, whether in churches or the world’s organizations, are trained to adapt their process to diverse settings.

We plan to follow up with a glossary of new words and meanings that might help explain today’s persuasive language and the subtle new messages behind traditional words.

[NOT INCLUDED HERE IN THIS BOOKLET]

I pray that God will use this report to show the dangers of bringing the world’s ideology, visions and systems into God’s churches. By His grace, may He awaken His people to the envisioned transformation, the unbiblical processes and the ambiguous language that blind our eyes and twist the truths that we love.... *Berit Kjos*

## The Changing Church

# Re-Inventing the Church -

Part 1 by Berit Kjos

*“The Church seems afraid to invest in new modes of being the Church, breaking free from antiquated models and irrelevant traditions toward living the gospel in a twenty-first-century context.”[1]*

GEORGE BARNIA, LEADERS ON LEADERSHIP

*“Our common future will depend on the extent to which people and leaders around the world develop the vision of a better world and the strategies, the institutions, and then will to achieve it.”[2]*

THE UN COMMISSION ON GLOBAL GOVERNANCE

*“...there is a substantial critical mass of people and churches that are already moving.’ ...While acknowledging that there are still many unhealthy churches, there is a justified ‘change in basic premises, basic attitudes, basic mind set... on the whole, we are on the march....”[3]*

“PETER DRUCKER ON THE CHURCH AND DENOMINATIONS,” LEADERSHIP NETWORK

[[HTTP://WWW.LEADNET.ORG/ARCHIVES/NETFAX/1.PDF](http://www.leadnet.org/archives/netfax/1.pdf)] .

*“Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, ‘We will not walk therein.’” Jeremiah 6:16*

A strange distortion of truth has spread like a grass fire on a windy day through churches around the world. It calls God’s people not just to understand our changing times from the world’s perspective, but to actually

flow with the wind and help fuel the transformation. It uses familiar old words to persuade the people, but it conforms God’s Word as well as human thinking to politically correct views of unity, community, service and change.

Behavioral laboratories,

[[HTTP://WWW.CROSSROAD.TO/ARTICLES2/](http://www.crossroad.to/articles2/)

BRAINWASHING.HTML]

SCHOOLS, UNESCO AND LIBERAL CHURCHES

[[HTTP://WWW.CROSSROAD.TO/TEXT/ARTICLES/](http://www.crossroad.to/text/articles/conformingchurch1-00.html)

CONFORMINGCHURCH1-00.HTML]

all helped light that fire during the 20th century. Hidden from sight, their subversive efforts seared America’s Biblical foundations and prepared the masses to believe a lie.

Now, at the dawn of the new millennium, “conservative” and “evangelical” churches are following suit. Worldwide “Christian” networks provide trained leadership and management consultants to guide God’s people along this alluring superhighway to a new world order. Forget the old narrow way that leads to life. Today’s “change agents” hope to popularize Christianity so effectively that whole nations will join their crusade.

Forget solid Bible teaching and “the offense of the cross.” To win the masses “for Christ”, the church must be re-cloaked in a more permissive and appealing image. It must be mar-

keted to the world as “a safe place,” purged of the moral standards that stirred conviction of sin and a longing to separate from the world’s immorality. So they re-imagined a feel-good church stripped of offense - one the world could love and claim as its own.

Their march to a “better world” is well under way. In this new church, group thinking, compromise, conflict resolution, the dialectic process [http://www.crossroad.to/articles2/Community-Policing.htm] and facilitated consensus are in. Uncompromising conviction and resistance to group consensus are out. For God’s way seems far too intolerant to fit the managed systems of the new millennium.

[To better understand these terms, please read Brainwashing in America and The People’s Church

[http://etherzone.com/2000/proc081800.html]

## Guiding the revolution

### Hard to believe?

Then listen to the leadership team chosen by George Barna, founder and president of Barna Research Group, to write his revolutionary 1995 book, *Leaders on Leadership*. I call it revolutionary because it is. It actually invites a revolution in the Church and shows a new brand of leaders how to manage it.

Doug Murren, then senior pastor of Eastside Foursquare Church, wrote a chapter titled, “The Leader as Change Agent.” In it, he explains the first step in the psycho-social process of “managed change.” Notice that he takes his cues from an experienced

“change agent” at Stanford University which — like MIT, Harvard and Teacher’s College at Columbia — is a major research institution in the area of social change, persuasive propaganda and psycho-social manipulation:

*Arnold Mitchell, a social psychologist from Stanford, has spent years studying the attitudes and behaviors of Americans. He contends that three ingredients are necessary for change to occur. First, Mitchell notes that change comes from dissatisfaction.... Effective change agents assess the chances for change by evaluating the level of dissatisfaction within the group. If dissatisfaction is strong, the potential for change exist....*

*To be effective, a leader must also deliberately develop dissatisfaction. ... Preparing people for change sometimes takes what seems like forever... I shared startling or even embarrassing statistics about where we were as a church body and where we needed to be, seeking to create the right level of dissatisfaction....*

*Positive change rarely intimates ‘returning to the way it used to be.’ Most positive change I have witnessed has been about creating a better future rather than returning to a cherished past.”[4]*

Notice that Pastor Murren’s “**three ingredients**” for changing people have nothing to do with God’s guidelines or standards. They have everything to do with deceptive human visions of how elite “change agents” can control the masses. Their manipulative methods have become so familiar that their subjects barely notice what is happening. Lest you

God’s Word themselves can be strong corrective influences in authoritarian churches that deemphasize “**facts**” but do emphasize new interpretations of a “**negotiable**” Bible.

It’s no secret that cults through the years have twisted truths, denied privacy, redefined sin and pressured people to participate in group confession. So did Communist leaders and trainers in China and the former Soviet Union. In his testimony before the **Committee on Un-American activities**, [HTTP://WWW.CROSSROAD.TO/QUOTES/GLOBALISM/CONGRESS.HTM] Edward Hunter, an respected authority on Communist psychological warfare, explained the process which included constant “self-criticisms... confessions and the ultimate indecent and humiliating disrobing of minds.” And in his 1956 book, *Brainwashing*, Hunter wrote,

*“‘Learning’ and ‘confession’ are inseparable from brainwashing. Everyone has to participate in them, whether a party member or not.... Confession is an integral part of the rites. In China there are no exceptions from it for anyone, any more than for attendance at “learning” classes. The retention of his own individuality by a single person is recognized as a deadly menace by the whole monolithic structure.”[28]*

Brainwashing blurs the line between fact and distortions, between truth and lies. Without facts and absolute truths — and the mental discipline to cling to those certainties throughout the horrendous assaults on their minds and bodies — the POW who faced brainwashing in Asian concentration camps quickly broke down. In

contrast, the prisoners who knew the absolute certainty of God’s Word were able to endure and triumph in the midst of terrible oppression.

In light of our need as Christians for truths and facts in this changing world, Van Yperen’s message is all the more troubling.

*“We are not called to know facts about God, but to know Him,” he told the congregation. “Knowing things about God is not knowing God.”[29]*

The last part is true, but the first part is not. Yes, we want to “**know God**” personally and intimately both as individuals and as the Body of Christ. Anyone with a Bible can learn facts, even demons: As James (2:19) wrote, “*You believe that there is one God. You do well. Even the demons believe—and tremble!*”

But if we don’t study and know the facts that God has revealed about Himself, we can’t know Him as He wants to be known. Apart from the God-given truths, it’s all too easy to lose perspective, follow the world’s suggestions and accept an unbalanced or twisted view of our Lord. We need to understand His wrath as well as His love... His judgments as well as His wonderful promises. We must remember that — by His wisdom and love — He can be both “**jealous**” and “**angry**” when we turn to alternative sources of strength and wisdom, yet He is neither “**tolerant**” nor “**permissive**” as many like to believe.

The Biblical facts — even the less popular aspects of His nature — increase our delight in His wonderful attributes. Together, they enable us to

20 ing barriers and “scientific” disinformation have first been removed.

## 6. “From salvation out of hell to an invitation into a way of life.”

That invitation is summarized in the introduction to Making Peace: “All believers are called into a way of life that makes peace. The place God has given for this is the church — the called out, called together community of believers. The Church is God’s agent for reconciliation in the world.”

### But what does he mean by peace?

**Peace and reconciliation between God and people? Between Christians? Or peace between the Christians and the world?**

To global leaders it means unity in diversity - breaking down barriers between cultures, religions, lifestyles and values.

Unlike “seeker churches” that ignore words like “sin” and “guilt” for fear of offending visitors, Van Yperen rightly identifies sin as the culprit that destroys peace. He calls for confession [25] as a means to healing and unity. That’s good, as long as confession flows from genuine conviction of sin by the Holy Spirit and isn’t used to manipulate people into submission to unbiblical guidelines.

**The problem?** God’s truths have been put into the context of the new vision of community — a vision that reaches beyond the Biblical church to the world’s idea of a managed community. This vision changes both the

emphasis of confession and the meaning of sin. So in spite of God’s promise in EZEKIEL 18:20, he defines “sin” according to today’s demand for universal participation in the collective:

*“As we submit to one another and learn to love one another and forgive one another and confess our sins to one another, we practice salvation.... Sin is never private. There is no private sin in the church. If there is sin in the body, it is our sin.”*[26]

*“Ninety-five percent or more of Scripture was written for and to be heard by a people, not individuals. It was not given for your personal edification and devotion. That... we have called that its primary purpose and looked and acted like lone ranger Christians, each with our private study Bible by our our private personal pastor and never interacted with others, is a sin.”*[27]

It **could** be a sin, if pride drives our personal study. God calls each of us to communion with Himself. Christians who can’t find a Biblical community that loves His Word can always find fellowship and peace in His wonderful presence. To discourage the personal study needed for a personal relationship with Christ would seem to be a greater sin.

It’s easy to see the Bible through familiar filters which show a preferred but slightly unbiblical perspective. When taught by a persuasive and articulate leader like Van Yperen, that filter will affect how the group thinks, acts and views itself, the Bible and God. Individual Christians who search

forget, take another look at the initial steps:

1. Assess (survey) the attitudes, values and wants of the people. Your personal assessment will be the benchmark for measuring planned change in the months and years ahead.

2. Stir dissatisfaction with the old ways so that the seeds of revolution can grow without regrets. Actually, the survey itself initiates the “dissatisfaction”, since a “good” church survey would contain anxiety-producing questions that suggest internal problems and prompt public dialogue and complaint.

3. Offer an inspiring vision of “a better future.” That better future must be a here-and-now future — one that man can create with his imagination. It’s the opposite of the glorious future God offers us for all eternity. In this context of worldly change, heaven serves no earthly purpose. Only visions that motivate collective efforts and drive transformation can advance revolutionary plan.

To guide this process, well trained leaders are needed. That’s why Mr. Barna gathered “a team of experts that is as awesome as any of you can imagine” to write his manual for the church. “Fifteen people have contributed chapters to this book,” he wrote. “I believe that the cumulative efforts of this team have demonstrated the meaning of synergy.”[5] emphasis added

Mr. Barna wrote the chapter on “The Vision Thing” himself. In it, he explains that vision “is a view of the kind of world God wants us to live within, a world He can create through

5 us if all those He has called as leaders would lead according to the guidance provided by His Spirit.”[6]

**Does that statement sound like an oxymoron?** It is. Mr. Barna seems to imply that God will recreate the world around us if today’s “change agents” would walk by the Spirit. But these leaders of “managed change” have been trained to follow a formula never given by Holy Spirit. Man may shoot himself in the foot, but God will not give us tools that clash with...

- Biblical absolutes
- His call to trust Him, not human ways and philosophies.
- His call to share in Christ’s suffering and persecution

For example, Barna calls for “evaluative tools prepared so you can assess how well you are doing along the way, fine-tuning your implementation efforts as you go along....” But God doesn’t tell us to continually assess and evaluate our progress. He tells us to love Him, study His Word and follow His ways, then leave the result with Him. He will produce the fruit. He knows that if we continually measure our successes, we may shift our focus from His will and sufficiency to our own vision and achievements. That’s why David was punished severely when he disobeyed God by measuring (assessing) the size of his victorious army. (2 Samuel 24)

God’s Word and Spirit must guide our daily steps, not our human standards and measurement for success. And His ways tend to clash with the world’s vision of prosperity, numbers and success. But that matters lit-

tle to mentors of “managed change” whose ears are tuned to their methods rather than their Maker.

## Molding Truth to fit the vision

Mr. Barna introduced Jim Van Yperen, another change agent on his team of experts, as “a marketing strategist and creative communications consultant.” Van Yperen has “worked with a wide variety of churches, parachurch ministries and non profit organizations in the areas of vision development, strategic planning... resource development and conflict resolution.”

Note those buzzwords. They help us identify the change process whenever we see it.

Mr. Van Yperen is consultant, not a pastor, but he has been “serving several churches as Intentional Interim Pastor.” He hires himself out as Interim Pastor after leading a church through the initial phases (assessment, dissatisfaction, vision, etc.) of the change process. Using his strategic surveys to assess church attitudes and needs, he facilitates group dialogues and “diagnoses” the health of the church.

Since he speaks persuasively and manages this process well, he can soon inform the members that their church has some good qualities yet current conflicts and dissatisfaction demand drastic measures. To become a “healthy church,” it needs new leadership, new structures, new schedules, a new way of thinking and a new emphasis on spiritual growth through group relationships.

He also teaches a new way of understanding the Bible. His chapter in Barna’s book, “Conflict: the Refining Fire of Leadership,” contains a section called “Affirm Truth in Community.” It helps set the stage for the consensus process by suggesting that the Bible can best be understood in groups where members pool their thoughts and shape their consensus. Notice how his guidelines minimize the New Testament emphasis on a personal love relationship with Jesus and maximize the world’s view of the collective:

**“Nearly all of Scripture is written to and for groups of people, not individuals. We must learn to read our Bibles this way. Instead of asking, ‘What is God saying to me?’ we need to ask ‘What is God saying to us?’**

*“Responding to power with truth places Christ at the center and builds bridges with our brothers and sisters. It acknowledges that no one person knows the truth completely, so we need each other. It opens up the opportunity to own our assumptions honestly, state our convictions directly and allow others to give perspective openly.”[7]*

Today’s change agents don’t really want everyone to “give their perspective openly.” Some facts and group observations can topple their plan. They want “dissatisfaction” but not dissent. They want tolerance, but not toward uncooperative church members. Those who are found to be enemies to their manipulative process must be disciplined, expelled or changed.

I have talked with many humble and faithful Christians who were

we must confess our sin to God. When we sin against one or more persons, He calls us to confess to those we hurt by our sin. Repentance is primarily a personal issue between the sinner and our God. “Against You, You only, have I sinned,” said David in his heart-broken appeal to God’s mercy. PSALM 51:4

Van Yperen sees sin in a different way. “Think in wholes, not in parts...” he wrote in Leaders on Leadership. “God views sin as a community responsibility. When one person in the community sins, the whole community bears the guilt.”[22]

That was true in Old Testament days. But God promised us, through the prophet Ezekiel, that the time would come when the guilt of personal sin would be borne by the individual sinner, not by others: “?The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Ezekiel 18:20

### 5. From telling to inviting.

“‘Leader as teacher’ is not about ‘teaching’ people how to achieve their vision,” wrote Peter Senge. “It is about fostering learning, for everyone. Such leaders help people throughout the organization develop systemic understandings.”[23]

“Preaching is not shepherding. Teaching is not feeding,” says Van Yperen. “... Leaders must see their flock...as sheep who hurt and need understanding and guidance to help one another. Our preaching and teaching

must nourish the flock, not answer the intellectual questions...”[24] He illustrates his point with a story about a pastor who apparently violated this principle. Van Yperen had visited his church and heard his sermon:

*“For the next 45 minutes the pastor spoke from Genesis about Noah and the ark. ‘There are two questions we must answer,’ he said in defense of Scripture. ‘Was there really a global flood?’ and ‘Could the ark really fit two of every species?’*

*The pastor had done his homework. He shared volumes of archaeological evidence, scientific data and meteorological facts. He was earnest to answer these questions because, as he stated, ‘if we cannot accept this story as true we would have to doubt all of Scripture.’*

*The pastor was obviously passionate and sincere. Some of his sermon was even interesting. ... Like so many young ministers, this well-meaning pastor was answering a question none of us ever had or cared about...”[24]*

Whether Van Yperen cared or not, many Christians do want answers to those “intellectual questions.” When challenged by pseudo science and anti-Biblical persuasions, they want to respond with love, truth, facts and logic — trusting that God will use the faith and knowledge He has provided. He tells us to “always be ready to give a defense to everyone who asks you a reason for the hope that is in you...” 1 PETER 3:15. While our hope is based on the finished work of Jesus Christ, others may not hear His promises until some of the world’s confus-

mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself." PHILIPPIANS 2:2-3. That's His goal for us, and He doesn't need today's psycho-social strategies to accomplish it.

#### 4. From Knowledge to character.

"Building learning organizations requires personal transformations or basic shifts in how we think and interact," wrote Peter Senge in Personal Transformation. [HTTP://WWW.SOL-NE.ORG/RES/KR/TRANSFORM.HTML] "...And the only safe space to allow for this transformation is a learning community." (more)[19]

Or, as Van Yperen says, "It is impossible to grow godly character outside the church, that is, the fellowship of believers." [20]

Actually, today's church "fellowship" may even hinder godly character. Leaders who love the world and fear offending potential members often ignore the Biblical boundaries and disciplines that help build Christian character. In many churches, conformity to the culture in the name of tolerance has become more important than self-denial and self-discipline. In those settings, a Spirit-led choice to stand alone and refuse to compromise will do more than any human effort to conform their character to that of Christ.

In spite of their quest for "community," some leaders show little tolerance for those who — like Bill Liniewicz — resist the process and ask hard questions. So, on March 3, Jim Van Yperen used the parable of the sower to validate a new standard for

submission. Remember, in the gospels, Jesus gave us His interpretation to the seed that fell among thorns:

"Now these are the ones sown among thorns; they are the ones who hear the word, and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful." Mark 4:18-19.

Compare the words of Jesus with Van Yperen's interpretation, one that supports his ban on individual "knowledge":

"Third, we have the seeds that fall among thorns. ... These are the seeds who hear and roots take form, but the hearing is always in the form of knowledge — that now I know something. And so I assume something and form opinions about something. And the word does not become fresh in God's work and hands to change us but becomes something that we possess and sometimes use against others to prove how we are right and they are wrong. It's a thorny kind of hearing." [21]

God calls us to love one another, not use His Scriptures as forceful clubs to press others into conformity. On the other hand, we need to know and follow His Word in order to grow in the character of Christ. For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." 2 TIMOTHY 3:16-17

Our character must be rooted in truth — on God's guidelines for right and wrong. When we sin against God

labeled "divisive" or "critical" by the new leadership in their beloved church. Some were given a simple choice: leave or stop asking hard questions. Others were told that "confession" (including confessing the "sin" of questioning the change process instead of submitting to it) and counseling under an assigned change agent would be a prerequisite for permission to stay and continue their ministry.

In contrast to the critic, the perfect group member is flexible, cooperative and open-minded — especially toward new and different ways of interpreting the Bible.

### Thinking outside the box and Bible

Church reform, like education reform, calls for "critical thinking,"

[HTTP://WWW.CROSSROAD.TO/CHARTS/NEWMEANINGS.HTML]

but few church members know the real meaning of this phrase. To pacify parents, public school teachers might define it as "teaching students to think for themselves." They know that the revolution in education will proceed far more smoothly if parents never realize that "critical thinking" means criticizing and challenging traditional beliefs, values and authorities.

Former pastor, Kenneth O. Gangel, is academic dean and Vice president of Academic Affairs at Dallas Theological Seminary. A prolific author, he wrote "Competent to Lead" and is considered an expert on this topic. A natural choice for Mr. Barna's book team, he wrote a chap-

ter titled "What Leaders Do."

One of the six tasks of a leader, says Gangel, is to "think." Of course, we all think. But, in the context of managed change, thinking isn't really thinking unless your thinking fits the new formula.

Pastor Gangel quotes Stephen Brookfield who, for ten years, was Professor in the Department of Higher and Adult Education at the liberal Teachers College at Columbia University. While traveling as keynote speaker to national, and international education conferences around the world, Brookfield continues to serve as Adjunct Professor at Columbia. The statement Pastor Gangel used to support his own teaching came from Brookfield's book, Developing Critical Thinkers:

"Central to critical thinking is the capacity to imagine and explore alternatives to existing ways of thinking and living. ... Critical thinkers are continually exploring new ways of thinking about aspects of their lives....

Critical thinking is complex and frequently perplexing, since it requires the suspension of belief and the jettisoning of assumptions previously accepted without question." [8]

#### Did you catch the message?

"It requires the suspension of belief and the jettisoning of assumptions previously accepted without question." That's the essence of "critical" thinking! Church managers can't establish the new view of "reality" without first undermining the old Biblical beliefs. Before they see success, the group must let go of the old absolutes and dare to flow with the changing wind.

Linking the old mental hindrances to negative feelings speeds the process and brings lasting change. That's why each group member must learn to associate the "poor thinking" of the past — including Biblical absolutes that can't be bent to fit our times — with something unpleasant or unacceptable. On the other hand, "good thinking" must feel good and be linked to the "right" things such as unity or fun things such as Harry Potter. This illusion of freedom without consequences is illustrated by a set of Middle School lessons published by the curriculum branch of the mighty, liberal National Education Association:

### Good Thinking vs. Poor Thinking

*"This model helps us make some valid and useful distinctions between good and poor thinking. Here we wish to distance ourselves from those who equate good thinking with a long list of discrete mental operations and those who describe poor thinking in terms of several logical errors.*

*"Good thinkers are willing to think and may even find thinking enjoyable. They can carry out searches when necessary and suspend judgment. They value rationality, believing that thinking is useful for solving problems, reaching decisions, and making judgments. Poor thinkers, in contrast, need certainty, avoid thinking, must reach closure quickly, are impulsive, and rely too heavily on intuition." [9] Emphasis added This issue is illustrated in New Beliefs*

*for a Global Village*

[[HTTP://WWW.CROSSROAD.TO/BOOKS/ BRAVENEWSCHOOLS/1-GLOBALVILLAGE.HTML](http://www.crossroad.to/books/bravenewschools/1-globalvillage.html)]

Does the phrase "*suspend judgment*" remind you of Dr. Brookfield's call for "*suspension of belief.*" It should! The two phrases make the same point. They also show that the new breed of church leaders are simply taking the world's pedagogic formulas and psycho-social strategies and peppering them with Christian words to veil the unbiblical source and diffuse opposition.

**Do you wonder how Pastor Gangel, the academic dean at Dallas Seminary, could use Dr. Brookfield — a globalist change agent — as a model and authority?** I do and it grieves me to see such deception in high places.

It's no secret that Columbia's Teachers College embraces the UNESCO education agenda and leads the world in training teacher-facilitators for the new global management system which has no tolerance for Biblical truth. As in the former Soviet Union, the education goal is nothing less than developing a new kind of person — not with facts and logic but with the latest high tech versions of the mind-changing strategies first used to manipulate and monitor the Soviet masses.

### Taking our stand

This is spiritual war, friends.

Writes the apostle Paul,

*"For we do not wrestle against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this age, against*

*rather than presentation."* [6] That dialogue takes place in a group, a community. "*The church is not and never will be the church outside of a gathered community,*" he wrote in "**Shepherds as Leaders.**" [16]

**Is that true?**

**Has God not gathered to Himself believers "out of every tribe and tongue and people and nation"?**

REV 5:9 Most of us will never meet in this life, yet we are brothers and sisters in Christ, members of the the Body of Christ for all eternity! Van Yperen goes on to say, "*Sheep always graze together. In fact, an animal that feeds alone is usually a sign of sickness. So it is in the church.... There are no lone ranger Christians.*" [16]

Actually, God's "*lone ranger Christians*" are scattered around the world. Many have left the churches they loved because they couldn't submit to compromising leaders. Most have sought Bible teaching churches in their community but found only shallow, feel-good messages stripped of truths that might offend. Some have established house churches, while others continue to seek genuine fellowship in Christ.

God will surely use those solitary times to draw His people close to Himself. As we look to Him and the Biblical teachers He provides, He deepens our love for Him, our dependence on Him and our understanding of His truth. Thus He trained the apostle Paul during the solitary years that followed his conversion. GALATIANS 1:17-23

He trained Moses, David, and Jeremiah through years of aloneness to put their trust in Him. And count-

less missionaries in distant places found their only comfort in Christ as they sought the lost, shared God's love, and endured hostility and persecution. Trusting His Word, they can say with Jesus, "I am not alone, but I am with the Father who sent Me." JOHN 8:16

Our Shepherd cares for the needs of His people — whether they travel alone or in the great company of fellow believers. In contrast, Van Yperen's assertion that "the needs of one submit to the greater need of all," suggest a communitarian philosophy — the belief that the individual needs must be swallowed up in the "**Greater Whole**" of the collective. [17]

That philosophy fits right into Dr. Senge's worldview. The article, "Peter Senge and the Learning Organization" mentions Senge's emphasis on dialogue and shared vision." It suggests a "*link here with the concerns and interests of communitarian*" [HTTP://WWW.INFED.ORG/BIBLIO/COMMUNITARIANISM.HTM] *thinkers.*" [18]

The dialectic process, which is vital to communitarianism as it was to communism, can build the appearance of Biblical unity through intimidation, manipulation, compromise and facilitated consensus. In contrast, true unity comes from each believer's personal faith in our One Lord. As we study His Word, trust His promises and follow His ways, we become one. We share one hope, one goal, one blueprint for victory, one source of strength and one Spirit to guide us along the way.

"*Fulfill my joy,*" wrote Paul, "*by being like-minded, having the same love, being of one accord, of one*

As Van Yperen wrote in **Leaders on Leadership**, “When a leader arrives too early at ‘the answer,’ it is usually by focusing on parts of the problem or individual events instead of the deeper issues underlying the conflict.”[12]

In the context of the above chapter, the “**deeper issues**” refer to a blend of theological, structural and relational problems. But whatever the conflict, it provides an opportunity to turn once again to the consensus process for a resolution. “*What matters is that the root issue is revealed so that it can be explored in dialogue,*” explained Van Yperen.

Of course. Ongoing conflict and dialogue. Both are essential to the process. It takes time to lead people to the new “**discoveries,**” examine “**root issues**” and — through group dialogue — rethink their “**core values and beliefs.**” Minds must be “**unfrozen**” — flung open to the new ways of thinking, relating and interpreting the Scriptures. Then, when the new mental habits have been established, the leaders must “**re-freeze**” their changed minds. There can be no turning back!

In his manual on leadership, Van Yperen explains this constructive conflict with an illustration from the writings of Dr. Peter Senge,<sup>[HTTP://WWW.INFED.ORG/THINKERS/SENGE.HTM]</sup> founder and Chairman of MIT’s Society for Organizational Learning, a “global community of corporations, researchers, and consultants.”

“Peter Senge,” says Van Yperen, “writes about the tension between vision and current reality by describing two poles linked by a rubber band. The rubber band stretches between the vi-

sion and the reality, causing tension.”[13]

In light of Dr. Senge prominence in the world of business management and Jim Van Yperen’s promotion of the new church management, it might be helpful to compare the two parallel processes. The two sides of the coin — the sophisticated strategies used to build collective communities both in the world and in the church — are amazingly similar. And both change agents know how to utilize that constructive tension between a current conflict and an inspiring vision of a better future on earth.

That’s not surprising. Van Yperen’s hearty endorsement of Dr. Senge’s 1995 bestselling book on systems thinking, *The Fifth Discipline*, leaves little doubt that Senge influenced his views on organizational change. He specifically credits Senge’s book with his understanding of “**the roots of conflict**” and the effect of theology, structure and relationship on social and behavioral change.[14]

### 3. From individualism to community.

“*Only with the support, insight, and fellowship of a community can we face the dangers of learning meaningful things,*” wrote Peter Senge in his article, “**Creating Quality Communities.**”

<sup>[HTTP://WWW.SOL-NE.ORG/RES/KR/QUALCOM.HTML]</sup>[15]

Van Yperen uses slightly different words to teach the same message. Remember his earlier statement from *Spiritual Leadership Formation*, “*Learning comes through dialogue*

*spiritual hosts of wickedness in the heavenly places.*”

Paul tells us how to “**stand**” in the victory Christ won for us on the cross: “...take up the armor of God,<sup>[HTTP://WWW.CROSSROAD.TO/VICTORY/ARMOR.HTM]</sup> that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth....”

*Ephesians 6:12-14*

The main truth has to do with the nature of God Himself. We need to know Him as He has revealed Himself through His Word. We need to know...

- His justice in order to understand His mercy
- His wrath in order to appreciate His amazing love
- His mighty power so we trust Him in our weakness
- His wisdom so we can let Him be our guide always.

The second truth of the armor deals with our new identity in Christ. If you indeed have “been crucified with Christ” and filled with His Holy Spirit, you belong to Him. You are already a “*new creation*”[10] blessed with a personal relationship with the King of the universe! As you set your heart to follow Him, He will speak to you through His Word and guide you by His Spirit through the challenges of each day.

Jim Van Yperen may tell us that the Bible must be understood in groups - as something “*written to and for groups of people, not individuals.*”[11] **Don’t believe it.**

Like the serpent’s deceptive ar-

guments in the garden, those misleading words sound believable because the message is cloaked in a half-truths.[12] We do need each other, but each of us can best encourage others when we know Jesus as our life and His Word as our guide. Then, even if we must stand alone for His name’s sake, His loving presence will be enough. Many tortured and persecuted martyrs can testify to the sufficiency of Christ when all other help is gone.[13]

What we don’t need is dependence on a group that would divert our hearts and attention away from Jesus to hollow alternatives. The facilitated group consensus that Van Yperen promotes trains people to compromise their understanding of truth under the noble banners of relationship, “**conflict resolution**” and “**common ground.**” While God wants us to practice standing firm in our faith, such groups press members into oppressive re-learning sessions which force everyone to practice — over and over — conforming their convictions to that of the group.

As His ambassador and earthen vessel, I must follow His narrow and rocky way. But it’s easy and sweet when He takes my hand. I must refuse to compromise, but I’d rather have Jesus than the world’s fame and fortune. An old hymn summarizes the disciple’s walk well:

*When I survey the wondrous cross On which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride. Were the whole realm of nature mine,*



# The Changing Church

## Re-Inventing the Church -

Part 2 by Berit Kjos

10 A "change agent... should know about the process of change, how it takes place and the attitudes, values and behaviors that usually act as barriers.... He should know who in his system are the 'defenders' or resisters of innovations." [1]

Ronald Havelock, *A Change Agent's Guide to Innovation in Education*. "There is no privacy in the church. We are called together to work out our salvation with fear and trembling.... Leaders are change agents." [2] JIM VAN YPEREN, *THE SHEPHERD LEADER*. "In and through community lies the salvation of the world. Nothing is more important."

[SEE NOTE] M. SCOTT PECK, *INTRODUCTION TO THE DIFFERENT DRUM: COMMUNITY MAKING AND PEACE*. "Think in wholes, not in parts.... God views sin as a community responsibility. When one person in the community sins, the whole community bears the guilt." [3]

JIM VAN YPEREN, *LEADERS ON LEADERSHIP*.

Bill Liniewicz and his family can no longer share in the fellowship at Chain of Lakes Community Bible Church (CLCBC) in Illinois. Like other members who questioned the new church



That were a present far too small:  
Love so amazing, so divine,  
Demands my soul, my life, my all.

ENDNOTES: NOT INCLUDED REQUEST IF NEEDED



management, he has been banned from the communion table. By declining a series of "counseling" sessions and by failing to attend a "Solemn Assembly" — a special congregational meeting for the purpose of public confession, brokenness, reconciliation and healing — he supposedly proved his "unwillingness to submit" to his spiritual authorities. There's only one way that "insubordinate" people like Bill would be welcomed back into fellowship: they must follow the steps to "reconciliation" determined by the new interim pastor.

For Bill, reconciliation would mean compromise, for he could neither trust the new leadership nor agree with the proposed program. And disagreement was, apparently, unacceptable to the new leadership. As Jim Van Yperen, the "intentional interim pastor" would soon teach, "There's not a lot of things you have permission to disagree about." [4]

### What, then, was Bill's initial sin?

During one of several "adult group forums" held to introduce and discuss the new church agenda, he had shared his lack of peace, called for spiritual discernment and asked some challenging questions about the psychological strategies that might be used to produce change. He had reasons to be concerned.

It all began with some unre-

knew what was in man."

John 2:24-25

While he walked on this earth, Jesus took His Father at His Word. He memorized Scriptures, quoted what "is written" and spoke what His Father told Him. Few understood His teaching at the time, but He knew that the Holy Spirit would soon make His words alive in individual hearts. Today's popular paths to collective "understanding" — such as Hegel's group consensus, simplistic interpretations or feel-good cultural adaptations — would have been unthinkable.

Jesus told His followers, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free." John 8:31-32.

### 2. From methods to discovery.

Van Yperen's shift from old ways to new ways may sound wise and helpful. But, like other change agents, he seems to be trading the old ways of teaching, preaching, fellowship and service for Total Quality Management, [HTTP://WWW.CROSSROAD.TO/ARTICLES2/REINVENT1.HTM]the worldwide formula for managing and conforming people to the global vision of solidarity.[HTTP://WWW.CROSSROAD.TO/TEXT/ARTICLES/SOLIDARITY.HTML]

Adding Biblical words and phrases to validate the planned change, he persuades the church to implement the world's latest pathways to group "discovery."

"Leaders are visionaries who see the big picture, envision great goals and inspire bold work," writes Van Yperen in *The Shepherd Leader*. "Gifted leaders are spiritual entrepre-

neurs. They are risk-takers and motivators. A compelling vision needs a gifted leader..." [11]

Van Yperen's expertise in "conflict resolution" fits right in. The perceived conflict helps the congregation accept the need for change, embrace the "compelling vision" and conform to the new way of thinking.

The two — conflict and vision — are essential to "managed change." A felt or perceived conflict — along with a strategic vision of a great future — is needed in order to make the new resolution palatable to Christian groups. As *Mary Poppins* sang, "A spoonful of sugar makes the medicine go down." The collective "discovery" of a better world or church will hardly motivate people to accept radical change unless they also sense a current crisis.

Like *Georg Hegel's* dialectic process, today's more sophisticated forms of brainwashing are designed to expose continual conflict and produce nonstop tension. Both conflict and tension are essential. They fuel an ongoing demand for continual resolution. In other words, the contrived tension drives and sustains the process of change.

The initial conflict becomes a convenient catalyst to start this process, but it must not be resolved too quickly. After all, it takes time to reach the ultimate goal: a personal and communal transformation in the way people think, perceive reality, communicate their feelings and relate to one another.

[See "Paradigm Shift: Total transformation" HTTP://WWW.CROSSROAD.TO/CHARTS/PARADIGM\_SHIFT.HTML]

church leaders, Van Yperen explained his view of Biblical truth:

*“We’re not going to negotiate whether Jesus is the Christ. We know that... But there are relatively few non-negotiables. After those top five or six or seven or ten, whichever way you count them, there’s a lot of the Word out there that we have to interpret through faith and listening...”*[8]

**Few “non-negotiables”?** While God — by His sovereign will — has left many questions unanswered, it’s not up to us to clarify mysteries He hasn’t revealed yet. We don’t “have to interpret” or “negotiate” those uncertainties for Him. When we try to describe what He hasn’t shown us or explain what He hasn’t fully revealed, we risk adding to a growing body of divisive speculations and deceptive myths.

Whether we understand a passage or not, it **“is written”** with the Spirit and authority of God. Therefore it is absolute and unchanging.[9] Yet, Van Yperen continues with this strange statement:

*“There is nothing we know absolutely because we are not absolute. So I think it’s presumptuous when any of us say, ‘I know something you must follow because I know it.’ Even when we do know and we’re right, it is a little bit presumptuous — perhaps spiritually arrogant — to claim such a thing. Rather, I do think you can say ‘I believe this. ... Will you come with me to prove it?’”*[8]

**Does that sound familiar?** Those who understand the dialectic (consensus) process know that its ground rules

[[HTTP://WWW.CROSSROAD.TO/ARTICLES2/TWISTINGTRUTH.HTML](http://www.crossroad.to/articles2/twistingtruth.html)] ban both absolute truth and statements such as **“I know.”** Factual knowledge or absolute certainty would hinder the required compromise and could offend the group. On the other hand, words such as “I think” or **“I feel”** imply a more flexible attitude — a willingness to conform and bend one’s beliefs in order to reach the preplanned **“common ground.”** In a context that **“negotiates”** God’s truth and adapts Scriptures to the need, even the words **“I believe”** become non-threatening. Stripped of the certainty that upsets skeptics, they no longer offend the group.

This process demands a willingness to put more faith in the group and its evolving consensus than in the unchanging nature of God’s Word. Stephen Shields, part-time pastor and technology manager for USA Today, summarized this evolving trend in his article, *“Christian discipleship in Postmodernity: Toward a praxis of spiritual friendship.”*

[[HTTP://WWW.NEXT-WAVE.ORG/AUG01/FRIENDSHIP.HTM](http://www.next-wave.org/aug01/friendship.htm)]  
He wrote,

*“One of the strands of postmodern reflection worth considering in this connection is the importance of community and relationships in establishing truth. ... There are few things more powerful than when Christian has faith in Christian.”*[10]

But God warns us not to put our faith in people. Well aware of our compromising nature, Jesus modeled that caution. He *“did not commit [or entrust] Himself to them, because He knew all men, and had no need that anyone should testify of man, for He*

solved issues in the church. The last senior pastor had left and CLCBC continued to struggle with disunity of board and staff. The old-timers still saw Bible teaching as the main focus, while others preferred the feel-good relational “church growth” approach to “doing church.” When the assistant pastor suggested outside consultation, the board agreed. It soon met with Metanoia Ministries, headed by Van Yperen. His team assessed the congregation, presented a diagnosis and proposed a solution.

You met Jim Van Yperen in *Re-Inventing the Church, Part 1*. He wrote a chapter titled “Conflict: The Refining Fire of Leadership” for George Barna’s book, *Leaders on Leadership*, and is a respected “change agent” for churches. “A leader of leaders,” George Barna tells us in his book by that title. He is “a marketing strategist and communications consultant,” who “has worked with a wide variety of churches, parachurch ministries and non profit organizations in the areas of vision development, strategic planning, communications, resource development and conflict resolution.”

As expected, the results of Van Yperen’s surveys, interviews and assessments showed serious conflicts — or more specifically: “systemic, structural problems.” The conclusions were presented to the church body, which hired Van Yperen as “intentional interim pastor.”

*“I invite you into a process where, in this church, we will practice salvation,”* Van Yperen told the congregation in his Sunday morning sermon on March 10, 2002. “We will

grow up together to the glory of Jesus Christ.”

**What does that mean?** We tend to hear Biblical words through the mental filter of the traditional church, but the new postmodern context changes the old meanings.

[[HTTP://WWW.CROSSROAD.TO/CHARTS/CHURCH-GROWTH.HTML](http://www.crossroad.to/charts/church-growth.html)]

So when the “intentional interim pastor” promises to “lead a spiritual/discovery/change process that seeks to understand and to embody what it means to be the church,”[5] some might wonder what to expect. But, as Bill discovered, not all questions are welcome.

Van Yperen’s workbook, *Making Peace*, presented some goals of the ministry — and introduced some phrases central to the new church management system. Keep in mind, whoever defines, discovers, dialogues and decides the terms will help steer the change:

- “Define what God’s Word says about conflict and community,
- “Discover how these principles apply to your church community,
- “Describe what it would look like to practice redemptive community,
- “Discuss what would have to change in your church to be redemptive,
- “Decide how God would have you change your mind, “
- Do it! Start making and practicing peace.”

### **So, how does Van Yperen make and practice peace?**

One of his sources of inspiration is M. Scott Peck who wrote *The Road Less Traveled* and *The Different Drum: Community Making and Peace*. The

latter book gave Van Yperen his model for **“four levels of community,”** which supposedly illustrate and guide the journey from “fake community” to “real community” — the place of true peace. Chaos and conflict are essential to this upward journey.

“Peck would say, *‘The only way to deal authentically with chaos is to live in it for a while,’* explained Van Yperen during his weekly leadership training session (5-13-02) *“Which means brokenness, not trying to get rid of this [the chaos] too soon.”*

To understand Peck’s vision of the world, consider his introduction to The Different Drum:

*“...the human race today stands at the brink of self-annihilation. .... Because so few have a vision of community and so many know that peacemaking must be the first priority of civilization, initially I thought this book should be titled ‘Peacemaking and Community.’ But that would put the cart before the horse.... ‘I am dubious, however, as to how far we can move toward global community— which is the only way to achieve international peace — until we learn the basic principles of community in our own individual lives and personal spheres of influence.”* [more]

**Does Van Yperen share Mr. Peck’s vision** [HTTP://WWW.CROSSROAD.TO/ARTICLES2/GORE.HTML] **of global peace and solidarity?** [HTTP://WWW.CROSSROAD.TO/TEXT/ARTICLES/SOLIDARITY.HTML] Probably not. Unlike Peck’s writings, his sermons proclaim the Lordship of Christ. His teachings on the cross and resurrection show a true understanding of Biblical salva-

tion. And his ultimate hope seems to rest in an eternity with Christ, not an earthly paradise of man-made peace.

Yet, his continual emphasis of **“community”** and **“change”** seem to follow the tracks made by Peck and other modern visionaries. And the “change process” he uses to resolve conflict and transform churches resembles the Hegelian dialectic process [HTTP://WWW.CROSSROAD.TO/TEXT/ARTICLES/MC9-24-98.HTML#MATT] which is central to the fast-growing networks of global systems. Used in the Soviet Union to mold compliant citizens, this process has been perfected by behavioral psychologists and embraced by schools, corporations, governments and other organizations intent on “developing” people for the envisioned global community. These world citizens would think and act collectively, not individually.

This manipulative program doesn’t belong in the church. Yet, many Bible studies and other small groups in churches, schools [HTTP://WWW.CROSSROAD.TO/ARTICLES2/TWISTINGTRUTH.HTML] and homes across the country have adopted its rules for dialogue and its dubious approach to **“common ground.”** It produces an illusion of unity, but the unity is based on submission to the group consensus rather than submission to God.

Van Yperen is a gifted teacher and leader. His articulate sermons bring Biblical encouragement. Most of his teaching on love, obedience, fellowship and submission sounds Biblically sound. But some of it turns sharply off its Biblical course and merges with the postmodern empha-

sis on group thinking and social solidarity. And his insistence of unqualified submission [4] to the “spiritual authority” of “shepherd-leaders,” who interpret and adapt “negotiable” Scriptures for group “discussion,” should raise deep concerns.

For example, in his sermon on March 3, he told the congregation that, *“Ninety-five percent or more of Scripture was written for and to be heard by a people, not individuals. It was not given for your personal edification and devotion. That is not the primary purpose of Scripture.”*

The following Sunday,

March 10, he said: *“[W]e live by the Spirit... we sow to the Spirit — all of which are commands for a people, not an individual. As we collectively... walk in the Spirit and grow with Him, we will, in the interactions of our lives, grow salvation.... ‘God... wants you to grow by receiving His Word in the fellowship of believers and in the interpretation of that. And in the coming together in the discussion of it. In the coming together and saying, ‘God speak to us,’ we grow.”*

Some might argue that American churches have over-emphasized the individual at the cost of church fellowship and oneness. True or not, it’s still wrong to swing the pendulum into the opposite realm — that of mandatory agreement and unity. Throughout history, God has spoken to individuals as well as nations and churches through His Word. Forbidding dissent destroys accountability. And discouraging individual Bible study in order to produce community oneness would

only undermine the genuine unity which grows out of each believer’s personal walk with Christ. God calls each of us to come to Him in a solitary place [see Matt. 6:6], find comfort in His Word, be filled with His life and bring His love to one another.

Even so, Christians are tempted to let a new group consensus — facilitated by leaders trained to “manage change” — interpret Scriptures and redefine its values. According to Van Yperen, *“Learning comes through dialogue rather than presentation,”* [6] and this pattern for transformation is fast changing churches around the world.

**“It’s an organic movement of God,”** he told the congregation in his leadership class on April 22. And it demands a shift in emphasis -

- “from knowing to interpreting”
- “from methods to discovery”
- “from individualism to community”
- “from knowledge to character”
- “from telling to inviting”
- “from salvation out of hell to an invitation into a way of life.” [7]

Please consider each of these points in the light of God’s timeless and unchanging Scriptures. The Berean believers modeled the kind of Biblical scrutiny needed in our times. **“...they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.”** (Acts 17:10-11) They didn’t just listen to Paul’s teaching; they also checked to make sure it lined up with Scriptures. Should we do any less?

### 1. From Knowing to interpreting.

In a weekly teaching session with