

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

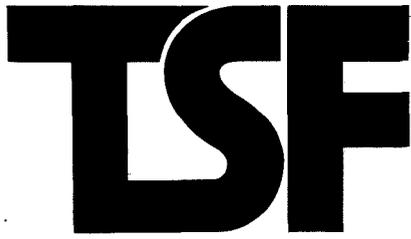
**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

[https://biblicalstudies.org.uk/articles\\_tsfbulletin-us.php](https://biblicalstudies.org.uk/articles_tsfbulletin-us.php)



# BULLETIN

THEOLOGICAL STUDENTS FELLOWSHIP

JANUARY-FEBRUARY 1984

Vol. 7, No. 3 \$3.50

Mark Lau Branson Editor  
Thomas H. McAlpine Managing Editor

**ADVISORY EDITORS**

Clark H. Pinnock, McMaster Divinity College  
Paul A. Mickey, Duke Divinity School

**ASSOCIATE EDITORS**

Ray S. Anderson, *Systematic Theology*  
Fuller Theological Seminary  
Stephen T. Davis, *Philosophy*  
Claremont McKenna College  
Donald Dayton, *News Analysis*  
Northern Baptist Theological Seminary  
Roberta Hestenes, *Christian Formation*  
Fuller Theological Seminary  
Robert L. Hubbard, *Old Testament*  
Denver Seminary

Stephen C. Mott, *Ethics*  
Gordon-Conwell Theological Seminary  
Grant R. Osborne, *New Testament*  
Trinity Evangelical Divinity School  
Donald Tinder, *Church History*  
New College, Berkeley

David Lowes Watson, *Evangelism & Missions*  
Perkins School of Theology

**PERSPECTIVES EDITORS**

George Cummings Chicago Theological Seminary  
Luis Cortes Eastern Baptist Theological Seminary  
Nancy A. Hardesty Atlanta, GA  
Thomas F. Stransky Mt. Paul Novitiate  
Sze-kar Wan Harvard University

**FACULTY CONTRIBUTORS**

Bernard Adeney New College, Berkeley  
Donald Bloesch University of Dubuque Theological Seminary  
Geoffrey W. Bromiley Fuller Theological Seminary  
Harvie M. Conn Westminster Theological Seminary  
Charles Ellenbaum College of DuPage  
Vernard Eller University of LaVerne  
Elouise Renich Fraser Eastern Baptist Theological Seminary  
David Gill New College, Berkeley  
Larry Hurtado University of Manitoba  
Susanne Johnson Perkins School of Theology  
Richard Mouw Calvin College  
Richard Lovelace Gordon-Conwell Theological Seminary  
PHEME PERKINS Boston College  
Bernard Ramm American Baptist Seminary of the West  
Gerald Sheppard Union Theological Seminary  
Charles R. Taber Emmanuel School of Religion  
Keith Yandell University of Wisconsin  
Gregory A. Youngchild New Haven, CT

**Jesus, Power, and Gender Roles**  
S. Scott Bartchy 2

**What is Distinctive about  
"Evangelical" Scholarship?**  
Donald A. Hagner 5

**Reflections on the School of Process Theism**  
Royce G. Gruenler 7

**Christopraxis**  
Competence as a Criterion for Theological Education  
Ray S. Anderson 10

**Children (and Others) and Money**  
Jacques Ellul 14

**The Catholic Tradition of Spiritual Formation**  
Daniel Buechlein 16

**The Wholeness of Evangelism:  
A Bible Study (Part B)**  
Alfred C. Krass 19

**Christian Witness in the City:  
An Annotated Bibliography (Part II)**  
Clinton E. Stockwell 20

**Recent Conferences:**  
Society of Pentecostal Studies, Wesleyan Theological Society,  
Context and Hermeneutics in the Americas 22

**Book Reviews (Itemized on back cover)** 25

money when their parents are free only until they become responsible for themselves. When this happens, the experiences they are called to undergo, the decisions they are called to make, will require them to face up to this power themselves, no longer through their parents. When this happens, what they become is no longer their parents' doing; it is their own business. But obviously if they have had their eyes opened to this struggle, they are better prepared and armed to endure it.

In short (and this is true whenever education is in the spiritual area), no educational method will work unless those who use it are themselves authentic, free from demon possession but able to discern it. All techniques are useless that fail to recognize this reality and try to accomplish by method alone what is really spiritual business. We cannot stint on this enterprise if we want to give our children something beyond a few more or less useful tricks for adapting themselves and getting out of scrapes. It goes without saying, moreover, that the prayer which accompanies this work makes no sense unless we are involved in the quest along with our children.

*Seeking Things Above.* The whole answer, however, is not found in general, indirect action (prayer and parental attitude). There is also specific and direct educational work to do. It makes use of all of today's pedagogical methods. But we must be aware of a major difference between Christian education and all other forms. When children are possessed by money, their resulting behavior will be sin: revolt against God and acceptance of the power of money. We are not speaking only of habits or of psychological illness, and consequently we cannot simply give free rein to the child's nature, leaving it to its natural goodness. We cannot simply arouse in each child the full development and expression of his personality, for this personality is evil. But we will not solve the problem of teaching behavior alone, behavior resulting from a moral code and expressing itself in virtues. If we are talking about sin, we must always remember Kierkegaard's observation that the opposite of sin is not virtue but faith. But how do we express this?

It seems that the most basic advice we can give is to "set your minds on things that are above" (Col 3:2). In all the details of their lives, children are called to offer their love to God in response to God's love and always to act from that starting point. If we do not always go back to God's love, we know how sterile our reasoning becomes. If we restrict ourselves to fighting money with moral or psychological methods, there comes a time when everything stops working, a time when we can find nothing more on which to base everything else. We must in real life rediscover the "things that are above" and derive moral and educational truths from them. The direct fight against money is ineffective without this. We must begin by giving a general direction to each child's life, leading each of them progressively to attachment to higher things, making the larger truths and realities penetrate their hearts. But this will necessarily be a slow work which will not immediately bear fruit. It is as children attach themselves to higher truths that they will pull away from lesser

realities.

For there are two possible directions to take in this education about money. On the one hand we can try to stay on the level of the problem itself by considering money as a purely natural phenomenon, by looking at it from an economic and strictly human point of view. In this case we would need to use certain psychological tricks and, at best, an appeal to morality. On the other hand we can ourselves come to the point of mastering the questions money raises; we can see it in its profound reality. In this case we must lead children to the same understanding and judgment, because we are dealing with more complete truths and because we are living by these truths. We must be careful not to think there is anything mystical in this; we are simply saying that when a person truly loves something, there is little room for loving many other things.

If we love the "things that are above," we will be rather detached from the things that are below. We do not have to repudiate money or despise it: we have already seen that a major part of Christian education must be, by contrast, to teach the proper use and value of money. We have only to be sufficiently detached from it. Money loses interest and its importance when we stop giving it importance and interest; we can do this only if we give importance and interest to something else. Otherwise our detachment will be only constraint and asceticism, and these are never advisable. We must not be a negative influence by depriving children of money or forcing them to do without. What is necessary is that children progressively detach themselves from money because another order of value attracts them.

Let there be no confusion: these values are not just any values. Humanism cannot produce this result even if it is very elevated. Neither intelligence nor virtue nor art will succeed in freeing children. We know how often in real life these things are subordinated to money. Not even Christian education or Sunday school or church membership are truly "the things from above"—only Jesus Christ himself and him alone. Children can learn that all contradictions are resolved in Christ and that the great power of money is only the power of a servant. And when children are joined to Jesus Christ, Christ's action is produced in them, giving them freedom and delivering them from passion.

We must be very careful. If children are thus detached from money, this is not at all a natural phenomenon, a simple psychological effect. It is not simply compensation where mechanically the moment children are interested in one thing they lose interest in other things. This does not have to do with their attention or habits. We must always remember what sort of thing possession by money is. We need the power of Jesus Christ to dominate it, and it is Jesus' unforeseen, all-powerful and gracious act that causes this transformation of love in children as well as in adults. If we try to get by without this act which does not depend on us, our efforts will be in vain and our children will serve another lord.

CHRISTIAN FORMATION

## The Catholic Tradition of Spiritual Formation

by Daniel Buechlein

With your indulgence I begin my presentation with a reading of the Emmaus story. I do so because I believe it contains the components of our tradition of spirituality.

*That same day two of them were on their way to a village called Emmaus which lay about seven miles from Jerusalem, and they were talking together about all these happenings. As they talked and discussed it with one another Jesus himself came up and walked along with them but something kept them from seeing who he was. He*

*Daniel Buechlein is the President of St. Meinrad School of Theology. This article originally appeared in Theological Education (1978) and is reprinted with permission from the Association of Theological Schools.*

*asked them, "What is it you are debating as you walk?" They halted, their faces full of gloom, and one called Cleopas answered, "Are you the only person staying in Jerusalem not to know what has happened?" "What do you mean," he said. "All this about Jesus of Nazareth," they replied, "A prophet powerful in speech and action before God and the whole people; how our chief priests and rulers handed him over to be sentenced to death and crucified him. But we had been hoping that he was the man to liberate Israel. What is more, this is the third day since it happened and now some of the women of our company have astounded us. They went early to the tomb but failed to find his body and returned with the story that they had seen a vision of angels who told them he was alive. So some of our people went to the tomb and found things just as the women had said. But him, they did not see." "How dull you are!" he answered.*

"How slow to believe all that the prophets said! Was the Messiah not bound to suffer this before entering upon his glory?" Then he began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the Scriptures. By this time they had reached the village to which they were going and he made as if he would continue his journey, but they pressed him: "Stay with us for evening draws on and the day is almost over." So he went to stay with them and when he had sat down with them at the table he took bread and said the blessing, he broke the bread and offered it to them. Then their eyes were opened, and they recognized him and he vanished from their sight. They said to one another, "Did we not feel our hearts on fire as he talked with us on the road and explained the Scriptures to us?" Without a moment's delay they set out and returned to Jerusalem. There they found that the eleven and the rest of the company had assembled and were saying, "It is true, the Lord has risen, he has appeared to Simon." Then they gave their account of the events of their journey and told how he had been recognized by them at the breaking of the bread. (Luke 24:13-35)

I cite this story by way of paradigm. It suggests the classic components of the Roman tradition of spirituality. I would outline these components as follows:

1. Scripture, the Word of God is touchstone.
2. Reflection, discussion, and discernment about the meaning of the Word of God *vis a vis* what happened and what is happening.
3. A sense—not recognition—of the presence of the Lord on the journey.
4. Questioning and teaching by the Master on the journey.
5. A moment of recognition in the breaking of bread, that being a transient or passing experience.
6. The interplay of the preparation and beginning sense of recognition by hearing the word of journey, on the one hand, and the enlightenment and discernment the breaking of bread brings to the journey on the other. It is the essential interrelationship of Scripture and preaching and sacramental, liturgical celebration and life in our tradition.
7. From the perspective of spiritual formation, the notion of journey is key.
8. Bearing witness and sharing the experience with the community of sisters and brothers.

Those eight components suggest the classic components of our tradition of spiritual formation. I'll address myself to these components, but not exactly in the manner you might expect.

It would be valuable to sketch the historical developments of our tradition of spiritual formation. It is not monolithic and has many historical roots. There is the complex monastic traditions, the Ignatian and Sulpician schools. These are various components which I could not adequately develop for you. I will speak largely out of our church's tradition of *ministerial formation* because I think that will be most valuable and because that is the area in which I am more experienced. In fact, I shall focus on the aspect of our spiritual development process which we call spiritual direction because this is a method of breaking open the classic elements of spiritual formation in our tradition.

What are the ways in which we see spiritual formation happening? I borrow a typology that Father Damien Isabell, a Franciscan at the Catholic Theological Union in Chicago, uses in a small book, *The Spiritual Director: A Practical Guide* (Franciscan Herald Press). In order to make this typology, imagine four concentric circles. In the larger outside circle place the tag of *general direction* which a Christian receives from the church. In the next circle within the large circle, tag *group direction*. In the third smallest circle, tag *one-to-one direction*. In the final smallest circle, tag *hidden direction*. Remember the question is: How is one influenced in his or her

spiritual formation?

When I speak of the *general direction* a Christian receives from the church it is of the church's mission to embody, to reproduce, or to actualize the mystery of Jesus Christ in time. It does so by communicating knowledge of that mystery by preaching the Word and by living the Word. It is also the mission of the church to insert the life of the Christian into that mystery of Jesus. And here, I am thinking of the sacramental and liturgical life of the Roman church. There

---



---

***It is of the church's mission to embody,  
to reproduce, or to actualize the mystery  
of Jesus Christ in time.***

---



---

is, furthermore, an interplay of personal spiritual activity and the communal activity of the church. The individual Christian reads the Scriptures and other inspirational readings. There is private and group prayer and devotion. There is the personal matter of ascetical practice, e.g., fasting. There is the matter of the social or charitable action in the life of the individual Christian. In our view, this personal perspective prepares the Christian for the liturgical, sacramental experience and at the same time is viewed as an assimilation of liturgical sacramental life. Liturgy inspires. It enriches life and practice. We say that liturgical and sacramental life which does not move the person to Christian action is not good worship. In addition to Scripture, the church's teaching, preaching, celebration of sacramental life, and the celebration of the liturgical year are permanent voices which guide individuals and help them avoid the traps of subjective piety.

Damien Isabell speaks of this next typology of spiritual direction as *group direction*. This describes the phenomenon in our tradition of the forming of communities that consciously come together in order to structure mutual support and a life of faith, e.g., monastic or other religious communities or the seminary community. A program of spiritual direction is planned along with common and private prayer. Groups form in recognition of the need for mutual support that some people in our tradition derive in a shared faith in community.

All of us are affected and influenced by significant other people in our lives. Whether these significant other people are people of deep faith or not of faith at all has an effect on our spiritual direction. Damien Isabell points to this and calls it *hidden direction*. In our tradition it is an important function to probe and to discern who are the significant people in our lives in order to understand our spiritual formation.

I want now to focus on *one-to-one spiritual direction*. We are talking about spiritual formation and asking the question: How is it experienced? How is it experienced in a one-to-one relationship which we describe as spiritual direction? Without undermining the importance of the components of general and group and hidden spiritual formation I approach our topic from the perspective of one-to-one spiritual direction because this focuses best a certain uniqueness about spiritual formation in our tradition.

I begin with a general definition of one-to-one spiritual direction. *Spiritual direction is an interpersonal relationship to assist in growth in the spirit*. There are two elements in this general definition: (a) interpersonal relationship, and (b) assistance to growth in the spirit. By describing the nature of the relationship between spirit director and the person directed, and by defining our expectations in the process of growth in the spirit we can arrive at a more specific and practical understanding of what we mean by spiritual direction in our tradition.

There are three descriptive notes: First, since the Second Vatican Council, there is a shift of emphasis in understanding of spiritual direction. It has to do with a change of image of spiritual direction compared to other eras of the church. Today, the emphasis on interpersonal relationships or the mutuality of the goal of spiritual development and direction is different. We use the image of journey. Previously the favorite image was that of father-son, father-daughter,

or mother-daughter relationships. The emphasis previously—and it is a question of emphasis—was on direction, teaching, showing the way. It implied a more passive role on the part of the directee. (I am going to use the term director and directee which is very clumsy, but I am doing it for a purpose. I do not want to use counselor and counselee because I am talking about something other than personality or psychological counseling which will be discussed elsewhere.)

The previous notion of father-son or mother-daughter implied a more passive role on the part of the directee. Previously one thought of spiritual direction primarily out of a notion of refueling, e.g., a rest stop and checkup. The analogy of journey connotes continuing conversation about prayer and life, and the integration of prayer and action. The director as brother or sister traveler helps the directee read his or her own religious experience in life. Above all the director does not try to supply the experience, which sometimes as teachers, as fathers and mothers we try to do.

---

---

***It is the same me at prayer, in chapel, at my desk, on the tennis court, in the shower, or in bed.***

---

---

The second descriptive point I want to make is that spiritual direction is viewed as both a human and spiritual process. The anthropological ground for spiritual direction is the reality that the human person is social, is related to others. Relatedness is an essential characteristic of the human person. Self-discovery takes place in relationship to other people. The theological ground for spiritual direction is our belief that we are all members of one body, we have the same God, we are sisters and brothers with one transcendent father. Membership in the human family and the family of God are the personal history of everyone. Growth as human persons who are also persons of faith is rooted in one and the same human will and desire.

What is my point? Spiritual life and spiritual direction cannot be viewed as something apart from ordinary human living and experience. Spirituality does not survive as an artificial superstructure if you view it as a layer on top of human nature. From another point of view, the incarnational principle is operative in our spiritual formation. More practically, it is the same me at prayer, in chapel, at my desk, on the tennis court, in the shower, or in bed. The experience of God by a human person is not something simply “out there.” Nor is it true that God “checks in and out” of my human experience depending on where I am and what I am doing. My experience of God has interior roots in the sense that it is rooted in me as he is present to me, i.e., in me and around me. My experience is unique. I can say it is sacred and secular.

My third descriptive point about spiritual direction is that it is ministry. It is not reserved to ordained ministry or certified ministers while surely it is intimately appropriate to ordained ministry. Spiritual direction focuses on the Christian’s call to holiness. That is to faith, hope, and love. And it focuses on continuous vocational discernment in our case, the call to be Christian and the call to ministry. As such we say spiritual direction is a ministry of clarification. It is a help of clarification in response to the question, “How operative are faith, hope, and love in my life?” It is a ministry of interpretation, inasmuch as one helps another person read what God says in living experience. So much of it is a help by listening with certain questions as director. How is he or she experiencing God? What grace, what gift is one receiving? What growth is one called to?

Spiritual direction is an area of our ministry which uncovers our own deeper self as Christian minister-person more quickly, more directly, and often more intensely than any other. It is for this reason that ordained ministers often fear to enter into the relationship of spiritual direction with another person. Milton Mayeroff in his little book *On Caring* (Personal Library) wrote: “Helping someone else grow is at least to help him to care for something or someone apart from himself.” Also, he says, “It is to help that other person to come

to care for himself.” This presumes a lot about the helper—that the helper cares, is free enough to care about others, and knows what is important enough to care about.

Let me summarize what I have said so far. Spiritual direction is defined as an interpersonal relationship to assist growth in the spirit. It is appropriately viewed as a shared journey. The process is both human and spiritual and finds its integration in personal experience. The individual, personal experience of God within as well as in relationship to others is crucial. Finally, spiritual direction is ministry, a ministry of clarification, a ministry of interpretation, and above all a ministry of caring.

I have already said that an essential quality of spiritual direction is that it is an interpersonal relationship. There is a clear task that forms the basis of this coming together of two people. The directee desires to grow in self-knowledge and self-acceptance in relationship to God and to other people. The directee desires this and seeks direction so as to perceive what is God’s will in the journey of life. The director helps the other person in this process of self-discovery with God.

Self-knowledge and self-acceptance in relationship to God are important because, like any other human experience, it is interior. God is not *my* God, he is not *my individual* God. He is not only present to and in me, he is everywhere and out there too. But my *experience* of him is *mine*. My experience of God’s presence is unique. Hence, the importance of self-knowledge and self-acceptance and hence the importance of discernment, i.e., the importance of sharing my journey with another, as an objective voice to the listener. My spiritual director helps me discover and better understand what is my experience of God and what is not, what my experience of God means and what it does not mean.

Spiritual direction draws its richest meaning when we view it as a relationship into which two people are gathered in the name of the Lord to ascertain the will of God for the one seeking direction. It is an action of faith. The purpose or mission of the director with the directee is to search and discover what God is asking of this person. This is based on the assumption that God calls an individual not only according to a general plan but also to unique situations to which one responds in a unique way. Discerning God’s call requires a cooperative searching by director and directee in a faith context.

There are many other statements one can make about the task of the director and the directee. It is the task of the person being directed to initiate discussions, to speak of the Lord in one’s life, to bring to expression one’s faith, hope, or love and how it is lived in truth, and finally, to listen for direction. The task of the director is to listen carefully, to help clarify, to interpret, and finally to educate. A person who sincerely wants spiritual direction must be willing to believe in God’s redemption and love for oneself—a far more monumental task than we often think. There must be a genuine desire to grow in faith, hope, and love and to try to live it. The directee and director must be willing to try to enter into a trusting relationship with another person. A person seeking spiritual direction cannot be seeking a scapegoat, approval of authority, someone to run his or her life. In the end what is required most of the person seeking direction is honesty and faith.

I want to mention something in particular about priests, and it may well be true of ministers. A priest or minister must be willing to receive the ministry that he or she desires to give. By implication that means that we accept the fact that as ministers or spiritual directors we, too, need healing. Spiritual directors need spiritual directors. We must also accept the fact that such ministry is for me and that I am worth the director’s time. We experience difficulty with this among ordained ministers.

Finally, there are some clarifying remarks about the role of the spiritual director. The director is not God. It is the Spirit who inspires; it is the Lord who shows the way. The director is not a guru. In our tradition of spiritual development the director need not be a trained psychologist; ought not be the decision-maker; by all means, must not be a controller. More positively, the qualities that describe the director’s role in the spiritual development process are these. The director must be a person of faith, i.e., especially believe in the incarnation and the gifts of the Spirit; must appreciate God’s grace and the possibility of that grace here and now. As director, personal

faith comes to the fore especially on one's own consciousness and confidence. The director must nurture his or her belief about how much and with what longing the Lord wants to move in the directee—and in the director. Sharing this faith is a key to the spiritual renewal of the directee. How important is our faith that the Lord wants to move in the life of this person! The director must be a person of prayer. This is an essential condition for direction, because whatever else we may want to understand about the needs of the spiritual director, only in prayer do we maintain the memory of what is so obvious (and so often and easily forgotten); namely, that the director, poor in spirit, depends upon the Father, relates to Christ and helps show Him as God, and remains open to the inspiration

of the Spirit. Prayerful presence on the part of the director assures a faith foundation on the part of the director and the directee. It moves the level of relationship beyond, although inclusive of, the personal and the psychological. It creates the situation where believer meets believer, where both meet Jesus in the other and in himself or herself. It gives the confidence the director needs to call forth faith from the other person. If there were opportunity, I would speak about the theological competence required, about the basic psychological competence needed. I simply end saying the director must have a lived, credible spirituality. His or her lifestyle as spiritual leader must, in the end, be believable.

## The Wholeness of Evangelism: A Bible Study (Part B)

by Alfred C. Krass

Based on the National Council of Churches' "Policy Statement on Evangelism," these Bible studies are concerned with four areas of evangelism: personal (Nov./Dec., 1983 issue), social (this issue), communal, and public (forthcoming). Each article, as printed in TSF Bulletin, includes two studies on one of these areas. The time guidelines may help a group avoid getting stalled on introductory questions. The studies could be helpful in several settings—seminary classrooms, TSF chapters, church classes or committees. We, and the author, would appreciate hearing about results.  
—eds.

### Commitment to Jesus Christ Is a Social Event B

"Commitment to Jesus Christ," the Policy Statement goes on, "is a social event: relationships with friends, neighbors, and family are radically altered by the revolutionary demands and allowances of divine love." It goes on to say, "Commitment to Jesus Christ means in our social life to love others more deeply, even as Christ loves us and gave himself for us, a love which is giving, accepting, forgiving, seeking, and helping."

In the past decade, "group process" has been very much a part of the life of most churches. The goal of many leaders, in bringing small groups into interaction, has been what some call "training in love." People, we are told, need to learn to listen and really hear others. They need to be able to deal with outstanding issues among them in mature, rather than childlike ways. They need to be affirmed and validated.

Many people have testified that, in such small groups, they have found new relationships and have become, in significant ways, new people. Others are more skeptical. We do not need to argue the relative merits of their cases here. On one thing both sides seem to agree, and that is why we bring group processes into this discussion. Their point of agreement seems to be that group process belongs more to the fellowship (*koinonia*) activities of the church than to the church's evangelistic outreach.

And here is where they both disagree with the Policy Statement. The Policy Statement says that when evangelism achieves its goal—calling people to commitment to Christ—one of the marks of that commitment will be that relationships among people will be changed. In other words, this is not something which happens only

---

*At the time of writing, Alfred Krass was a consultant to the Evangelism Working Group. He is currently involved in neighborhood ministry in Philadelphia, and contributes a regular column on urban mission to The Other Side. Studies ©National Council of Churches, reprinted by permission. The entire policy statement may be obtained from the NCC, 475 Riverside Drive, New York 10027.*

after evangelism, after joining the church—evangelism which stops at the personal dimension is not whole evangelism.

### SESSION ONE

Text: Luke 19:1-10

Other references you may wish to consult in this session and the next: Matt. 18:21-35, Mk. 3:31-35, Jn. 13:34-35, Jas. 2:1-9, Eph. 5:21-6:4

### Preliminary discussion questions (25 minutes)

1. Look back at 2 Cor. 5:21. What did your group decide it meant for us "to share the righteousness of God"? Now is perhaps the time to share that most scholars describe the Greek word used here (*dikaioisune*) as a "relational" concept. The word translated *righteousness* does not refer to the moral purity of an individual, but to right—i.e., just—relationships among people. In fact, it might be more accurate to translate the clause, "that we might live in God's justice."

Would God, looking at the relationships among people in your community today, have a similar goal in mind for their evangelization? Talk about the relationships among people in your city or metropolitan area. Are they in need of healing?

2. How can evangelization be related to that healing?
3. What about relationships within your congregation? Do they act as signs that the members have been evangelized?

### Study of the Text: Luke 19:1-10 (40 minutes)

1. What was wrong with what Zacchaeus' was doing as a tax collector?
2. From v. 7, what can we infer about the effect his activities had on his relationships with his neighbors?
3. At what particular point in the story does Jesus say, "Salvation has come" to Zacchaeus' house? Is this significant? What does it say to us about how to tell whether evangelism has been completed?
4. Did Jesus accuse Zacchaeus of sin? How did Zacchaeus come to respond to Jesus' approach to him in the way he did? What does this say to us about the way we ought to approach sinners? Is there any danger that, by loving sinners despite their sin, we will encourage them to remain unchanged? How can we avert that danger?
5. What does it mean for us to "seek the lost"? Do we customarily do this in our evangelism? Do we have a passion for people who are lost—estranged or alienated—the way Zacchaeus was? Do people say of us, "They have befriended sinners"?

### Summary questions (20 minutes)

- A. Look back at Preliminary Questions 1 and 2. Has the story of Jesus and Zacchaeus shed new light on them?
- B. What is the relationship between evangelism and social relationships? Can it be said that people have been evangelized if their social relations haven't been healed?