

November 2015

# ADVENTIST WORLD



*Looking  
for*

**LEGALISM**

*Finding* **HYPOCRISY**

22 **Free  
at Last**

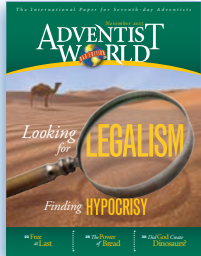


28 **The Power  
of Bread**



38 **Did God Create  
Dinosaurs?**

November 2015



COVER STORY

**24** Looking for  
Legalism,  
Finding Hypocrisy

By Joseph Olstad

It's a good idea to define our terms before we debate them.

**8** WORLD VISTA  
**Everyone a Sower**

By Ted N. C. Wilson

There's life in God's Word.

**20** DEVOTIONAL  
**Spur of a Moment—  
or Well Thought Through?**

By Bernd Sengwald

How we respond to Christ's call depends on where we are when we hear it.

**22** FUNDAMENTAL BELIEFS  
**Free at Last**

By Gerald A. Klingbeil

Sabbath rest is more than a symbol.

**28** ADVENTIST LIFE  
**The Power of Bread**

By Jeff Couzins

Sharing a meal is the ultimate form of hospitality.

**30** NAD FEATURE  
**Pillars of Great Communication**

By Martin Doblmeier

Start with a story, and tell it well.

**38** FAITH AND SCIENCE  
**Did God Create Dinosaurs?**

By Raúl Esperante

The Bible may or may not have the answer.

**39** ADVENTIST MISSION  
**On the Jericho Road**

By Michael Mace

We never know when we're going to be the helper or the helped.

DEPARTMENTS

**3** WORLD REPORT

3 News Briefs

6 News Feature

10 A One-Day Church

11 NAD News

14 NAD Update

17 NAD Perspective

18 NAD Letters

**19** WORLD HEALTH

Parkinson's Disease

**40** SPIRIT OF PROPHECY

Nature Alive!

**42** BIBLE QUESTIONS  
ANSWERED

A Question of Sonship

**43** BIBLE STUDY

Elijah: A Question and  
a Command

**44** IDEA EXCHANGE



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## Grace Unending

My quest for sinlessness didn't even survive the day of my baptism.

I had risen from the watery grave, glowing with joy because I had given my life to Jesus. After two long series of Bible studies, I had joined five classmates for a Sabbath afternoon service that filled my 12-year-old heart with joy. Family, friends, and classmates crowded around, affirming the decision I had made and the life to which I was now committed.

But no mortal with brothers ever got far down the road to sinless perfection.

Later that afternoon, while our family was walking at a nature sanctuary, I had fallen into a familiar argument with one of my brothers—about schoolwork; about who was doing more of the household chores—some forgettable topic not worth the disagreement.

And with a sickening feeling in my stomach, I realized that I had just failed in my quest to be perfect. Less than three hours had elapsed since I had promised my life to Jesus, and I was already conscience-smitten for losing my temper.

My story is familiar to millions of Christians and Adventists who remember the time of their baptism. Naively, we hoped—perhaps even believed—that we might never sin again, that Christ's forgiveness for our pasts might not be needed in our futures. But no later than the day after we gave our lives to Jesus, we discovered afresh how much we needed His grace and mercy. This was when we actually began to live the life of discipleship—not in those fleeting hours when we made no conscious mistakes—but in those days and months and years when our brokenness was graciously mended and restored by Jesus.

Around the Adventist world, more than 3,500 persons are being baptized every day. Come alongside them; hold them; affirm their good decision. Then help them realize—with you—that we will never outlive our need for grace, nor will we ever be saved by anything other than the righteousness of Christ.



*Bill Knowlton*

## WORLD REPORT

By ANDREW MCCHESENEY

# Adventists Reach Out to Europe's Migrants

*The Trans-European Division's president is a war child himself.*



ADRA AUSTRIA

A migrant girl gets help with her homework as part of an initiative of the Adventist church in Mödling, Austria.

As Europe struggles with a flood of migrants, Seventh-day Adventists from across the continent are stepping up efforts to feed, shelter, educate, and otherwise help refugees establish better lives.

Raafat Kamal, president of the Adventist Church's Trans-European Division, said the migrant crisis revived memories of his own childhood in a Middle East war, and he urged Adventists to unite in prayer and support for ADRA and the Adventist churches that are assisting refugees.

"I personally see this challenge as an opportunity to help our guests and us become better people," Kamal said. "This is the beauty of compassionate generosity and service to broken human beings."

European leaders are grappling with how to deal with the surge of migrants, mainly Syrians, who have made their way to Europe in recent months. Many migrants were stuck in entry-point countries on the edges of the continent for weeks as authorities tackled a backlog of asylum applications.

"Refugees are really exhausted when they reach Serbia," said Igor Mitrović, ADRA's country director in Serbia, who helped open an asylum information center in the capital, Belgrade, in late August. "They often say that the experiences along the way — the abuse, the extor-

*Continued on next page ▶*

tion of money, the near-death situations, and simple hopelessness — turned out to be worse than the destruction and bullets at home.”

Adventists working with the Adventist Development and Relief Agency (ADRA) are at the front lines of the migrant crisis. The Croatia and Slovenia branches of ADRA have been actively collecting in-kind donations for refugees in Greece, Macedonia, and Serbia. A train car carrying 10 tons of humanitarian aid was sent to Serbia, while 2.5 tons was delivered free of charge to the Greek island of Lesbos by Adria Airways, the national air carrier of Slovenia.

Adventist Church members are assisting migrants in many European countries, including Austria, Germany, Italy, and Britain.

“I encourage our members to check with their local church leaders and ADRA offices about ongoing plans and initiatives,” said Kamal, whose British-based Trans-European Division encompasses more than 20 European countries, including Serbia, Hungary, and Greece. “If there are not any, I encourage them to initiate and actively support ADRA and the church.”

The migrant crisis has brought back many memories to Kamal, who grew up in Lebanon during its 1975-1990 civil war. He lost family and friends in numerous attacks on his village. At one point a rocket slammed into his house, destroying a floor. Kamal left Lebanon in 1984 to pursue business and theology studies at Newbold College of Higher Education, an Adventist institution in Britain.

“Migrants are frightened and homeless, and many have witnessed unspeakable horrors,” Kamal said. “We must help them. It is our human and Christian duty.” ■

## Alberto C. Gulfan, Jr., Remembered for His Evangelism

*The former division president passes away after a long struggle with cancer.*

By ANDREW MCCHESENEY,  
with reporting from the Southern Asia-Pacific Division

Alberto C. Gulfan, Jr., a passionate evangelist who conducted five to six evangelistic series a year, even during his 12 years as president of the Southern Asia-Pacific Division (SSD), died September 26 after a lengthy battle with cancer. He was 64.

Gulfan, a lifelong Seventh-day Adventist, had a quiet, humble leadership style and a love for tennis that endeared him to friends and colleagues.

“He was a wonderful champion of God’s truth and evangelistic proclamation,” Adventist world church president Ted N. C. Wilson said in a condolence letter to Gulfan’s wife, Helen Bocala-Gulfan, and three adult children.

Gulfan served the church in a 42-year career that culminated with his election in June 2003 as president of the Southern Asia-Pacific Division, which covers the Philippines, Indonesia, and 12 other countries. He stepped aside because of his illness at the church’s General Conference session in July 2015.

“He was an evangelist at heart. Evangelism was in his blood and was his constant refrain,” said G. T. Ng, executive secretary of the Adventist world church, who began working with Gulfan as a professor at the Adventist International Institute of Advanced Studies (AIIAS) in the 1990s. Gulfan worked at the time as

president of the church’s Central Philippine Union Conference, whose territory included the school.

Myron Iseminger, undersecretary of the Adventist world church, said he will long remember participating in a large evangelistic campaign held in multiple locations on the Philippine island of Mindanao that concluded with a mass Sabbath baptism of more than 2,000 people led by Gulfan.

“I believe anyone you talk to would agree that Pastor Gulfan’s legacy was his passion for evangelism,” said Iseminger, who worked directly with Gulfan as an associate treasurer of the SSD for three years.

Gulfan held many roles in the church. He was a literature evangelist, church pastor, district pastor, hospital chaplain and health educator, union health and temperance director, mission president, union ministerial secretary, union executive secretary, and union president before being elected division president.

“I appreciated and liked his ‘quiet’ leadership,” said Gerald A. Klingbeil, an associate editor of *Adventist Review* and *Adventist World*, who worked with Gulfan as dean of AIIAS’ Theological Seminary from 2006 to 2009. “He was not a noisy leader, very humble, and often searching for consensus, but he knew where he wanted the church to be.”



Alberto C. Gulfan Jr. in 2010.

ANSEL OLIVER / ANN

Ng described Gulfan as “always unassumingly humble,” and recalled how the two enjoyed playing tennis together two decades earlier.

“When we played a game together, I never saw him upset after losing a game,” he said. “Indeed, the church has lost a dedicated man of God and a valiant soldier of Christ.”

Gulfan had an excellent memory, said Linda Mei Lin Koh, who knew him for nine years while overseeing the children’s, family, and women’s ministries for the division.

“He knew I love to eat marang, a local fruit from the Philippines,” said Koh, now director of children’s ministries for the Adventist world church. “Whenever I went to the Central Philippines Union Conference to conduct training seminars, he would tell me when he met me that he had asked someone to buy some marang for me to eat.”

Alberto Cuyos Gulfan, Jr., born on December 1, 1950, in Cataingan, Masbate, Philippines, is survived by his wife of 38 years, Helen Bocala-Gulfan, who has served as the division’s women’s ministries director and Shepherdess International coordinator. They have three children: a son, Lloyd, and two daughters, Helen Zella and Jarbien Pol; and two grandchildren. ■

By ANDREW MCCHESENEY

## Adventist Food Deemed Fit for a King

*Tonga’s new monarch praises the coronation breakfasts.*

Tonga’s new king apparently thinks Seventh-day Adventist food is fit for a king.

Thousands of guests at King Tupou VI’s coronation dined on wholesome breakfast cereals and soy-milk produced by the Adventist Church-owned food giant Sanitarium Health & Wellbeing.

“[We] are fairly sure that this is a first in our history,” a Sanitarium spokeswoman said.

Sanitarium, with headquarters in Australia and New Zealand, shipped pallets of breakfast cereals and its popular So Good soymilk to the celebrations in Nuku’alofa, capital of the Polynesian kingdom of 177 islands located about 2,400 kilometers (1,500 miles) northeast of New Zealand.

Students and staff members from Beulah Adventist College in Tonga served three days of breakfasts to some 4,000 of the 15,000 guests invited to the 11 days of celebrations. Several organizations, including church groups, provided meals and activities during the event.

The Adventist Church offered a special program that began with an early-morning prayer, followed by 30 minutes of physical exercise and the healthy breakfasts at three sites in the capital.

All three venues were packed with coronation guests: cabinet ministers, civil servants, business executives, and clergy from various denominations.

The 56-year-old monarch liked what he saw.

“The king, who has a particular interest in health, was very pleased that a program that promoted exercise and healthy food choices was going to be provided for the Tongan people,” the South Pacific *Adventist Record* reported. ■



U.S. MARINE CORPS / WIKICOMMONS

King Tupou VI leaving a church after his coronation in Nuku’alofa, Tonga.

## Church President Joins Facebook and Twitter

*Ted N. C. Wilson looks to communicate more directly.*

By ANDREW MCCHESENEY

Ted N. C. Wilson, president of the Seventh-day Adventist world church, launched his own Twitter and Facebook accounts in an effort to better communicate the church's activities directly to members and other people.

Wilson said he would use his Twitter account (@pastortedwilson) and his Facebook page (facebook.com/pastortedwilson) to share his personal prayers, favorite Bible and Spirit of Prophecy materials, information about his current outreach activities, and photos and news from his travels.

"I want to better communicate to church members some of the exciting activities of the church," Wilson said. He said church members would be directed back to their pastor, local church, and local conference for more information about those initiatives.

Wilson has a small team of people working with him on social media, but all posts go through his office.

Among other things, Wilson intends to use his Facebook page to answer questions about his vision for the church, his spiritual life, and his activities. People can submit questions to the e-mail: askpastorwilson@adventist.org. Wilson answers three questions every Friday. ■



PIXABAY

## God Answers Prayer

# With a Lightning Bolt

*Adventist school in Japan was praying for water.*

By ANDREW MCCHESENEY

God answering a prayer with a powerful bolt of lightning may sound like a story of biblical proportions, but the principal of a Seventh-day Adventist boarding school in Japan says that's exactly what happened on his campus.

Hiroshima Saniku Gakuin Academy, a school nestled in rolling hills near Mihara, a city about 70 kilometers (45 miles) east of Hiroshima, faced an urgent water shortage from its aging wells that drove its faculty and 300 students to their knees.

Then a thunderous lightning bolt—complete with billows of yellow and white smoke—rocked the campus one morning, causing several million dollars in damage but also miraculously causing water to gush out of the old wells, principal Shiro Onoue said. "The water in our wells began to flow

immediately after the lightning strike," Onoue said. "Hallelujah! I know that God helped us."

Water began drying up at the school's eight onsite wells several years ago, and the problem became critical during the summer of 2014. The principal, fearing a shortage when classes resumed in the fall, ordered that new wells be drilled on the campus' hills about 450 meters (1,500 feet) above sea level.

"The campus water is very delicious because it comes from the well-conserved natural groundwater system of Japan," Onoue said in a statement released by the Adventist Church's Northern Asia-Pacific Division.

The first two wells came up dry. A third attempt near the end of the summer struck a vein that yielded enough water to meet the campus'

needs. But there was a catch: The well would not be ready to go online in time for classes, because various legal procedures and water quality examinations had to be completed first.

Hiroshima Saniku Gakuin Academy reopened as scheduled, and the faculty and students began to pray fervently about the water. “Every day we prayed to God to guide and protect our water supply,” Onoue said.



N S D

A bird's-eye view of Hiroshima Saniku Gakuin Academy, nestled in hills about 45 miles (70 kilometers) east of Hiroshima.

### The Lightning Strike

The morning of September 4, 2014 broke with a cloudy sky and rumbles of thunder in the distance. At 10:55 a.m., five minutes before students would stream outdoors on a break between classes, an ear-piercing explosion rattled the campus.

Onoue was sitting in the principal's office, working with his back to the window. “I quickly turned to the window to see what had happened,” he said. “There was yellow and white smoke coming out from behind the gym, and I knew that lightning had struck.”

Buildings went dark as the electricity failed across the campus. Onoue

immediately called the gym and was relieved to hear that everyone there was safe. He ordered the students to stay indoors as adults investigated the extent of the damages.

It turned out that the lightning had hit not the gym but a mobile phone antenna near a tennis court outside the building. Chunks of concrete debris from atop the antenna lay scattered on the ground after being blown off by the lightning bolt.

Electricity was restored in the afternoon, but other problems surfaced in the following days. Water pumps, extension phone systems, streetlights, campus emergency broadcasting systems, and boiler systems in faculty houses had all been damaged by the lightning. “It was a great headache even to think about the cost of repairing all the damages to our campus,” Onoue said.

Total repairs ended up costing the equivalent of US\$5 million, all covered by the school's insurance.

### More Than a Silver Lining

But faculty and staff members began to find many positive things as they considered the destruction. That summer the school had replaced all the computers in its computer lab with new models purchased by the Northern Asia-Pacific Division, and not one of them was damaged. While boilers were damaged in the faculty houses, the only ones that wound up requiring replacement were old and in need of repair anyway.

Then a campus maintenance worker alerted Onoue that something had happened to the campus' water supply. Worried, Onoue asked whether the water had stopped finally. “No,” the worker replied. “The wells that were not producing water are

now beginning to yield more than double the amount as before!”

Onoue could not believe his ears. He asked whether the water meter had been damaged and was giving the wrong reading. The worker said that was his initial concern too, and he had double-checked the gauges and found them to be accurate.

Onoue said a lightning strike that had initially looked like a terrible disaster had turned out to be a divine miracle.

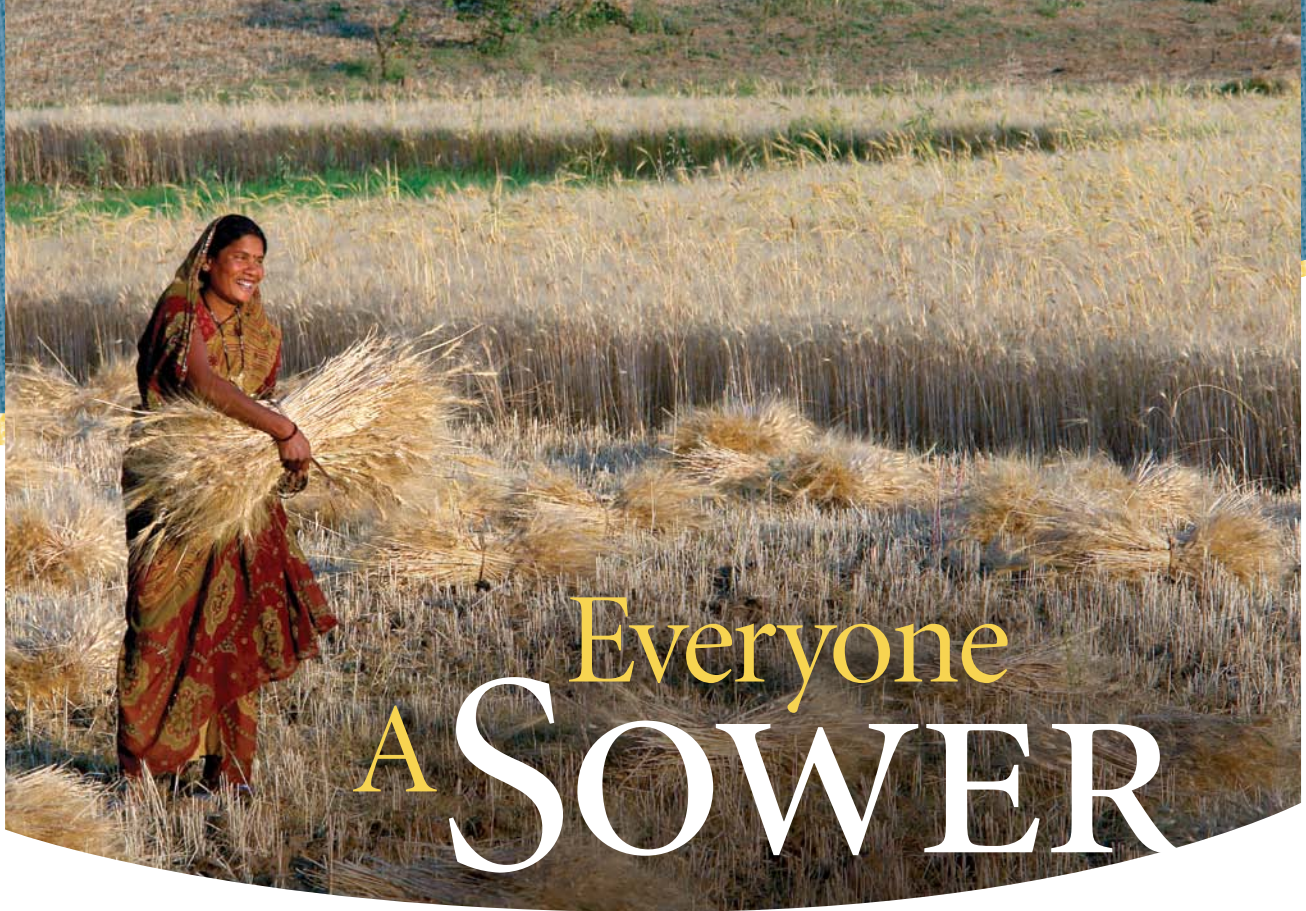
“This onetime burst of energy from the lightning allowed us to upgrade all the old systems to new ones,” he said. “Most of all, we are grateful for being able to experience firsthand God's miraculous work of allowing lightning to strike the water vein and provide enough water for our campus.”

More than a year has now passed since the lightning struck, and the school has not faced any water shortages. The newly drilled well is now ready for use.

Onoue said the incident has encouraged faculty and students in their belief that God is guiding Hiroshima Saniku Gakuin Academy, which traces its roots to a Bible school that opened in Tokyo in 1898. The school's Japanese name means “threefold educational school,” referring to the mental, physical, and spiritual aspects of an Adventist education.

Onoue said he found comfort in the words of the apostle Paul in 1 Corinthians 15:58: “Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord” (NIV).

“Through this experience we are once again assured that Hiroshima Saniku Gakuin is indeed a school that God intentionally built,” Onoue said. ■



# Everyone A SOWER

By TED N.C. WILSON

## *There's Life in God's Word*

*Editor's Note: This article is adapted from Elder Wilson's sermon on October 10, 2015 during the Annual Council in Silver Spring, Maryland. Elements of the oral style have been retained. For the complete transcript and videos, visit [www.adventistreview.org/church-news/story3336-everyone-a-sower](http://www.adventistreview.org/church-news/story3336-everyone-a-sower).*

**W**e are living in a time of unprecedented change. God has asked His remnant people, the Seventh-day Adventist Church, to prepare the way of the Lord, to lean completely on Him and receive the power of the latter rain of the Holy Spirit. It's time for the final, loud cry—the proclamation of the first, second and third angels' messages.

Christ has called us to follow His example in service to others by proclaiming His truth and righteousness to the world and announcing His second coming. Members in this worldwide church of almost 19 million are called to partner with the Heavenly Sower, Jesus Christ, in proclaiming His final message of love, righteousness,

redemption, and last-day prophetic warning heralding Christ's soon return. Everyone a sower, all of us working together in Total Member Involvement under the guidance of the Holy Spirit.

### **Parable of the Sower**

In Mark 4:3-9 Jesus was speaking to thousands by the Sea of Galilee near the beautiful plain of Gennesaret. The listeners could see sowers and reapers who were busily casting seed and harvesting the early grain. Jesus identified the truths of heaven using parables with simple references to what was happening.

“Behold, a sower went out to sow. And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it.

Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth. But when the sun was up it was scorched, and because it had no root it withered away. And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop. But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirty fold, some sixty, and some a hundred.’ And He said to them, ‘He who has ears to hear, let him hear.’”

What a privilege to hear the Word of God, to listen to its instruction, to understand its directives for living the victorious life through Christ's justifying and sanctifying power.

### **Stand Firm for God's Word**

Today, the Word of God is being ignored more and more. It's becoming fashionable to misinterpret and misapply what is plainly indicated in Scrip-



## “We are to partner with Him as sowers of the truth.”

ture. It's being reinterpreted by those who participate in the higher criticism or historical-critical approach to Scripture—by those who place themselves above Scripture as they interpret according to their own standards and approaches. We are to faithfully follow and promote the historical-biblical method of interpreting Scripture, allowing the Bible to interpret itself.

As Seventh-day Adventists, we should carefully adhere to the document voted on October 12, 1986, at the Annual Council held in Rio de Janeiro, Brazil. This document, “Methods of Bible Study,” ([www.adventist.org/en/information/official-statements/documents/article/go/0/methods-of-bible-study/](http://www.adventist.org/en/information/official-statements/documents/article/go/0/methods-of-bible-study/)) carefully outlines how to study God's Holy Word. We are to follow the historicist view of prophecy and Biblical understanding. Pastors, teachers, administrators, church elders, leaders, members—don't let anyone turn you from the historicist understanding and the historical-biblical interpretation of Scripture. Stand firm for God's Word.

### The Bible—As It Reads

Note the following instructions about accepting the Bible as it reads: “God requires more of His followers than many realize. If we would not build our hopes of heaven upon a false foundation we must accept the Bible as it reads and believe that the Lord means what He says.”<sup>1</sup>

“He is seeking to teach them that the Lord's way is always to be closely followed, that His word is to be taken as it reads, and that men are not to devise and plan according to their own judgment, irrespective of His counsel.”<sup>2</sup>

And in *Prophets and Kings* we read, “Many do not hesitate to sneer at the word of God. Those who believe that

word just as it reads are held up to ridicule” (p.185).

Let's have ears that hear the Word of God, and minds that will accept the Word of God in its plainest forms as it reads.

### The Sower Sows the Word

What did Jesus want the disciples and us to understand about everyone being a sower of this precious truth in the Word of God? In Mark 4:14 He explains: “the sower sows the word.” Luke 8:11 says the seed to be sown is the Word of God. Seeds have germinating capability. There is life in God's Word.

Matthew 13:37 indicates that the Sower of good seed was the Son of Man, Jesus Christ. He came not as a king but as a sower pointing to a great harvest that would result after challenging difficulties. Jesus left His heavenly home to sow the Word of God on this earth. We are to partner with Him as sowers of the truth. “His servants in like manner must go forth to sow. . . . So those who are called to unite with Christ must leave all, in order to follow Him.”<sup>3</sup>

### A Plain Path

In *Christ's Object Lessons*, we read that “In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized” (p. 38). In the same chapter we read, “Those who study the word of God with hearts open to the enlightenment of the Holy Spirit, will not remain in darkness as to the meaning of the word” (p. 37). And on page 39, “In the days of Christ the rabbis put a forced, mystical construction upon many portions of Scripture. Because the plain teaching of God's word condemned their practices, they

tried to destroy its force. The same thing is done today. The word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practices in His day. He taught that the word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same.”

Every pastor, teacher, and member is to participate in helping all to become ardent students of the Word of God and then to share it. We are all to be sowers of the Word—everyone a sower—that's Total Member Involvement in the last great proclamation of God's important messages.

Christ intends for us to be understudies to Him in being sowers of truth. We are to be encouraged that there will be many who will listen as we sow and will receive the Word of God as “good-ground hearers.” This is our great privilege. It is with quiet respect and humility that we all are to be sowers for God as we lean completely on Him for His leading.

Let's commit ourselves to following God's instructions in His precious Word and His Spirit of Prophecy, to daily walking with Him in Bible study and prayer as we allow Him to work in us for revival and reformation.

### Edge of Eternity

This past 2015 General Conference Session theme, “Arise! Shine! Jesus Is Coming!” must be the foundation of all we do as we move forward into this new quinquennium that is filled with uncertainty. However, it is filled even more with God's abiding presence and leading. God is calling the Seventh-day Adventist Church for a unique last-day purpose and mission as participants with the Heavenly Sower.



# A One-Day Church

## Sunflower Stalks and Biodegradable Buildings

By CARRIE PURKEYPILE

MARANATHA VOLUNTEERS INTERNATIONAL



**Left: BEFORE MARANATHA:** Adventists in Kainja built their first church out of materials at their disposal: dried sunflower stalks and sun-dried mud “bricks.”  
**Right: READY FOR WALLS:** Adventists in Kainja have been baking bricks for walls. The weather-proof roof means their walls will last for years.

This church was initiated by God Himself at the right time, in the right place and for the right reason—to fulfill Revelation 12:17—a people “who keep the commandments of God and have the testimony of Jesus Christ.”

We are at the edge of eternity. God wants to work in and through us as sowers of His Word. Take this call from God very personally and seriously. Do something for Jesus! Revival and reformation is a constant foundation for all that the Lord wants to do through His remnant church in proclaiming the three angels’ messages and turning people back to the true worship of God.

As we see the end of time approaching, let’s renew our efforts to be involved in all that God intends for His remnant church—every member involved in lifting up and sharing Christ, His Word, His righteousness, His sanctuary service, His saving power in the great controversy, His three angels’ messages, His health message, His last-day mission to the world and His soon second coming. This is our work of sowing—entrusted to us from heaven itself—all of us working together in Total Member Involvement under the guidance of the Holy Spirit.

Soon, we will look up and see Jesus appearing in the clouds of heaven as He said He would. He will come to take us home—the culmination of His redemptive work using every willing follower to reach the world for Him. ■

<sup>1</sup> *Testimonies for the Church*, vol. 5, p. 17.

<sup>2</sup> *Counsels to Teachers*, p. 353.

<sup>3</sup> *Christ’s Object Lessons*, pp. 36–37.

Perhaps you’ve heard the phrase “Bloom where you’re planted.” People in the small village of Kainja, Zambia, may have never heard that familiar refrain, but they are certainly living it.

All around Kainja are sunflower fields. Sunflower seeds from acres and acres of sunflowers are grown to be pressed into oil in some faraway city.

The Kainja Seventh-day Adventist congregation has 13 baptized members. But at least 35 people come to church each week, and many of those are children. Until recently the congregation met in a building composed almost entirely of dry sunflower stalks.

Building with sunflower stalks was certainly resourceful, but it hasn’t been a good solution for their needs. Termites and other bugs have attacked with a vengeance. All around the perimeter a thick trail of dust is generated as the pests munch through their walls.

The people of Kainja have been working to mold bricks to build a real church. Countless hours have been spent forming and curing red bricks from local clay. The roofless building in progress is impressive, but only until it rains. When these clay bricks come in contact with moisture, they quickly crumble, leaving barely a mark of ever having existed.

To keep the bricks solid, they really needed a metal roof. But the Kainja church would not be able to fund even the cheapest of metal sheeting for the roof for at least two more years.

That cycle came to a stop when Maranatha’s big trucks came rolling into the village. In just a few hours crews erected the answer to their prayers: a lofty steel structure covered with what they’ve been lacking—a solid roof to protect them from heat and rain.

The Kainja Adventist Church is in better shape than ever, and thanking God every day!

*ASI and Maranatha Volunteers International collaborate to fund and facilitate One-Day Church and One-Day School projects. Since the project’s launch in August 2009, more than 4,500 One-Day Churches have been built around the world.*



**Ted N.C. Wilson** is president of the Seventh-day Adventist Church.



LOMA LINDA UNIVERSITY HEALTH



CREATING A VISION: An artist's rendering of the new adult and Children's Hospital under construction as part of Loma Linda University Health's Vision 2020.

## Loma Linda University Health Envisions the Future

An artist's rendering of Loma Linda University Health's new adult hospital and expanded Children's Hospital towers gives a sense of the planned construction, made necessary by new seismic standards set by the state of California that will take effect in 2020.

Construction is in full swing at Loma Linda University Health as demolition and dirt moving make way for the transformational vision of the organization.

Last year Vision 2020: The Campaign for a Whole Tomorrow was revealed as the organization's largest endeavor in its 110-year history, with an intent to raise \$360 million. Beyond the Vision 2020 philanthropic campaign, additional funding for health care will come from state grants, bond financing, and cash flow from operations.

The Vision 2020 campaign addresses the future growth of education, research, health care, and Loma Linda University Health's emphasis on wholeness. A major part of this vision is the construction of a new adult hospital and an expanded Children's Hospital.

California passed new seismic requirements for hospitals that mandate a new adult hospital by the year 2020, and this has created a challenge that has been embraced as an opportunity to step forward in faith and an opportunity to build a new state-of-the-art hospital that best serves patients, medical staff, and students who train at Loma Linda University Health.

Ground was broken for a new parking structure earlier this year on the corner of Campus Street and Barton Road; in early August, demolition of old buildings on Prospect Avenue

began, making way for the new hospital complex. Groundbreaking for the two new towers is slated for May 2016.

While the total number of licensed beds will not increase, all the rooms will be private, maximizing efficiency, utilization, and quality of care. The new adult hospital will have 288 licensed beds, with a future capacity for 320. The expanded Children's Hospital will have a total of 349 licensed beds, which includes existing compliant beds, and will have a future capacity of 377.

The new adult tower will be 267 feet tall, becoming the second-tallest building in California's Inland Empire.

One of the largest underserved populations in the nation sits steps from Loma Linda's doors, and care and ministry have never been needed more than now. The goals of Vision 2020 will allow Loma Linda University Health to continue to meet the needs of its community, while enhancing its facilities to provide mission-focused education that prepares students for service around the world.

The organization's motto, "To Make Man Whole," is evident in the new plans. At the entrance, a chapel will be in sight, reinforcing that this is a space in which patients, families, staff, and community members can experience a healing environment and whole-person care.

Vision 2020 is also raising funds to enhance scholarships, support research, and expand the Wholeness Institute. Education and training for service are central to each of these plans for the future, as they strive to continue the teaching and healing ministry of Jesus Christ.

—Briana Pastorino, Loma Linda University Health

Continued on next page ▶



## Southern Adventist University Alum Starts One-Teacher School

■ Southern Adventist University encourages students to embrace its mission of service and provide assistance to those in need. For an educator, that means offering students a warm smile and a safe space. And that’s what one graduate is doing on a Native American reservation where suicide attempts have become dangerously commonplace.

Jamie Howell, class of 2014, has been working with the Dakota Conference to plant a one-teacher elementary school on the Pine Ridge Indian Reservation in South Dakota. The conference approached Howell with the project after she spent a year working at Dakota Adventist Academy.

“We’ve never had someone like Jamie,” said Bill Glassford, director of native ministries for the Dakota Conference. “I think the Lord chose her. She was the one we were looking for.”

Payabya Adventist Mission School is housed in a converted two-car garage under Howell’s apartment. Though the accommodations may be small, Howell believes the school could be a beacon of light to its students.

Since December 2014, suicides among young people aged 12 to 24 on the reservation have spiked. Between December and May nine young people took their lives, and more than 100 others attempted to do the same, the *New York Times* reported. Many of these deaths have been attributed to the depression, abuse, and high drug use that surround children on the reservation. But as the number of suicide attempts has increased, other causes have been considered, such as bullying.



DAKOTA CONFERENCE

MEETING A NEED: Jamie Howell, a recent graduate of Southern Adventist University, is principal and head teacher of Payabya Mission Indian School on the Pine Ridge Indian Reservation.

“My goal is to give the kids a safe place to come to every day if they don’t have it at home,” Howell said. “Most of our students seem to have a good home situation, but you never know.”

Howell believes her students, because of their stable backgrounds, will not be tempted to take their lives, although they might be affected by family members or friends who have already committed suicide.

“They tell the kids that life is a lot better on the ‘other side,’ and many kids want that better life, so they commit suicide,” Howell said. “As a Christian, I can help them understand that you aren’t going to find out what’s on the other side until Jesus comes.”

As she embarks on this challenging and exciting journey, Howell has realized the value of her time as an elementary education major at Southern. Student teaching gave her the opportunity to teach in a multigrade classroom while exposing her to people who didn’t know about God. Her service as a missionary in Bolivia prepared her to adapt to a different culture and readied her to move out of her comfort zone. Most important,

her professors taught her how to create a safe environment where students will be excited to learn through words and example.

“The professors in the Education Department are great,” Howell said. “They are always willing to answer any question that I have. If I need help with something, I can call them or e-mail them or text, and they’ll help me if they can.”

—Myron Madden, *Southern Adventist University*

## Taking It to the Streets

■ The unprecedented venture began the same way as many God-inspired projects: thoughts planted in the minds of those seeking to be used by the Lord in ministry. This particular idea started developing in 2010 when Tara VinCross, then pastor of the Pennsylvania Conference’s Chestnut Hill church, wrote a ministry development plan as part of her doctorate in ministry. She hoped it would result in an urban evangelism school in Philadelphia.

Unbeknownst to her, Columbia

Union Conference leaders had hatched a similar idea and were also planning to launch an evangelism school. Eventually the plans coalesced. “After completing my doctoral program, I thought, *Well, that’s the only piece that hasn’t been completed,*” Vin-Cross recalls. Then the union called to discuss a collaboration, and together in 2013 they formed a task force.

After seeking the Lord’s guidance, the REACH Columbia Union Urban Evangelism School opened in Philadelphia in June. Now its first group of diverse young adults is having an immersive experience in urban ministry and earning university credits.

Restoration. Empowerment. Action. Community. Hope. These are the REACH Columbia Union Urban Evangelism School’s five core values. During the 12-month program young

adults aged 18 to 35 receive hands-on experience in the areas of discipleship, community development, and various other aspects of evangelism. The school has a formal partnership with Washington Adventist University in Takoma Park, Maryland, where REACH students can earn up to 12 university credits.

“My greatest desire is for young adults to experience transformation in their own lives, understand the gospel by experience, and learn how to be in a relationship with God and join Him in His work in the world,” says Vin-Cross, who leads the program.

REACH students spent their first summer semester in the Columbus, Ohio, doing evangelism in partnership with the Ohio Conference’s Eastwood church and the Allegheny West Conference’s Central church. Dubbed

“Mission Columbus,” students spent 10 weeks canvassing with local church members, knocking on more than 50,000 doors, and distributing 6,978 books.

“The only way to have true success in reaching people is by drawing close to them and having a personal relationship,” says Justin Khoe, REACH evangelism coordinator. “In this program, [students] are going to get their hands dirty in the sense that they’re going to be out there doing the work rather than learning about *how* to do the work.” In the process, they reach people who would not be reached by other means of evangelism.

There are 18 classes in the REACH curriculum (five of which offer three credits each), covering a wide range of topics. “Jesus and the Gospels” offers an introductory study of the life and teachings of Christ through reading the four canonical Gospels and Ellen G. White’s *The Desire of Ages*. Other accredited courses include “Ministry in the City,” “Knowing and Sharing Christ,” and “Theory and Practice of Urban Ministry.”

“We try to make it a very hands-on curriculum,” Khoe adds. “It’s pretty much year-round laboring to make it a point that, whenever someone learns a concept in the classroom, they are also given the opportunity to apply it in the field, whether that’s through ministering by giving Bible study, by preaching, by reaching out to people in their homes, or in a variety of different ways.”

VinCross expects students to transform into “young professionals who very much know who they are and are committed to Christ and to making a difference in their community.”

—Sam Belony, Pennsylvania Conference



KRISTAL HIRGANG

**COMMUNITY MINISTRY:** Participants in REACH Philadelphia combine academic credit with outreach activities such as tutoring and community gardens to build relationships in their community.

# What About Pathfinders?

*When congregations need a boost*

By ARMANDO MIRANDA, JR.,  
Pathfinder Ministries, North American Division

Nearly every fall our churches start a bundle of new activities. Brand-new dreams, brand-new ideas, and the church's children's and youth ministries start anew. With all that activity, some parents seem overwhelmed about what to choose for their children. There are many plans for activities, and among those activities are club ministries: Adventurers, Pathfinders, and Master Guides.

Many of us know about Adventurers and Pathfinders, which are targeted at children and youth from age 4 until 16 or 17. Master Guide ministry is relatively new in North America, but it is growing. These ministries are a staple in many churches, and some congregations exist because of the life that these ministries bring to them. Yes, they bring life to the church.

## A Case Study

At my first pastoral assignment as a lead pastor, I was given the opportunity to serve a two-church district in south Texas. When we arrived at

the district, there were signs of discouragement, but the churches were solid. They were looking for ways to influence their communities, yet it seemed that their efforts brought few results. As I analyzed the situation, I became aware that we didn't have many activities for our young people. We had a few teens, and a few children under the age of 10, but no specific ministry was getting them excited. That's when club ministries came to mind. I decided to ask, "What about Pathfinders?"

I grew up camping, enjoying the activities of Adventurers, Pathfinders, and Master Guides. How many times did I camp in the rain? Too many to count. But oh, such fun! Friendships—and memories I will never forget—were made; and I definitely learned some things (I still know how to tie a few knots and how to make a fire with no more than three matches). I also learned lots of Bible knowledge and Seventh-day Adventist church history. My time in club ministries made an impact in my life for good!



INVESTED: A mother and daughter celebrate being invested as master guides at the 2014 Forever Faithful camporee in Oshkosh, Wisconsin.

The answer to my question "What about Pathfinders?" was not what I expected. Nobody wanted to start, or even knew how to go about starting, a Pathfinder Club. They hadn't had a club in several years. People had good memories, but didn't have the courage to do something with that ministry. Since nobody said much about starting it, I decided that this ministry was worth my time. So I became Pathfinder director for the club.

We had one club for both churches, and we started by working toward going to Oshkosh the following year. Most of the 10 Pathfinders didn't know what the Pathfinder program was all about, nor did they know about the upcoming camporee. So we set out in faith to raise the money needed, in less than a year, to buy tents, equipment, and tickets for the camporee, and to rent a bus to take us there (more than 30 hours



there and 30 hours back).

The ministry focus started to shift as both churches started to support the fund-raisers, the families, and the Pathfinders trying to go to the camporee. Suddenly more families became involved in Pathfinders. Parents and family members started to come to church activities that included Pathfinders.

When we arrived at Oshkosh, we had 52 people in the bus, 31 from our club and 21 from another club in south Texas. When our Pathfinders saw the thousands of other Pathfinders, they began to feel differently. They weren't just a small club that didn't have much going on—they were part of a worldwide family, and that made them feel proud.

### Lasting Benefits

The following year the impact of that focus brought nearly 20 Pathfinders to our church, with kids from the community who came because of the Pathfinders who recruited them. Even parents started to become more involved, not only in the Pathfinder Club but in other church activities. An Adventurer Club formed among some members who had small children.

It all started with a Pathfinder Club in a small district where nothing much was happening. Today both churches are still in the Pathfinder ministry together. More families attend church, and Adventurers and Pathfinders offer programs that were not there before. ■

Do you want to bring new life into your church? Start an Adventurer Club, a Pathfinder Club, and, if you have enough interest, you can even start a Master Guide Club. If you want to know more, visit the following Web sites:

[www.adventistyouthministries.org](http://www.adventistyouthministries.org)

[www.adventurer-club.org](http://www.adventurer-club.org)

[www.pathfindersonline.org](http://www.pathfindersonline.org)

[www.masterguides.org](http://www.masterguides.org)

Contact your local conference youth department about starting or restarting a club in your church. It's one of the best ways to bring life to a church!

# ALL YOUR MINISTRY NEEDS FROM

# A to Z

Whether you're looking for resources for your Pathfinder Club or you need new ideas for family ministries, stewardship or the youth group, AdventSource has you covered.

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# A Turning Point

By JOSÉ CORTES, JR.

What if 2016 became the turning point for Adventists in North America? What if we decided to intentionally love people in cities and towns across the United States, Canada, Bermuda, and the islands of Guam and Micronesia? What would happen if together we committed to bring hope and compassion to our neighborhoods?

Can you imagine Adventists in North America being synonymous with hope and compassion? When this happens, we'll be in the company of Jesus. People gravitated toward Jesus because they felt safe, hopeful, and loved in His presence. We Adventists shouldn't venture into 2016 without making a serious commitment to be people of hope, compassion, and wholeness.

Under the direction of North American Division president Dan Jackson, and in collaboration with our leadership team, union conferences, conferences, pastors, and leaders, we have worked on several initiatives that encourage us in our calling for 2016 and beyond.

**Compassion 10 Million** will be an awesome opportunity to collectively bless our communities with 10 million hours of intentional love and service. Imagine 1.2 million Adventists being the eyes, heart, hands, and feet of Jesus inside and outside the walls of our churches and homes. Preaching and teaching are acts of compassion, but while not all of us may be able to

preach or teach, we can all reach others. Christ's method is still valid today. If we all commit to the movement of compassion and follow the example of Jesus:

- Our communities will become better places.
- Our members, of all ages and genders, will become active disciples in the mission of our church.
- Our churches will become healthy, vibrant community changers and will grow.

Actions speak louder than words. It's hard for our communities to hear our wonderful message if they don't know we exist, or if they don't trust us.

**Compassion Weekends** encourage every church in North America, beginning in January, to make every second weekend of each month a special time for intentional community outreach, attending to the needs of people in our neighborhoods. This is what Jesus did. These weekends will serve as reminders of our mission.

Think about it: more than 6,000 churches, taking time after the worship service every second Sabbath to go into their communities to show the love of God and the compassion of Jesus in practical ways.

**Day of Hope and Compassion** (April 16-17, 2016) calls for Adventist churches, elementary schools, academies, colleges/universities, and hospitals across North America to join together in reaching out to our neighborhoods, towns, and cities with

our message of hope and our lifestyle of compassion. President Jackson envisions a grand collaboration among church members, church departments, and institutions to bring hope through service, acts of kindness, social media postings, and inspiring literature that benefits people in our communities in their everyday lives.

Mark your calendars: we need total involvement to make it a reality.

**Plant 1000** is an unprecedented vision of collaboration and church planting. The North American Division, General Conference, conferences, and union conferences will partner with local churches to help establish 200 community church plants every year for the next five years in our territory, for a total of 1,000 brand-new community churches in five years. Many communities in North America still don't have access to the good news of Jesus. These community church plants will put the gospel within their reach. We're challenging all our conferences to plant at least three churches. Conferences with more than 15,000 members are encouraged to plant at least four churches in 2016.

If we work together under the influence of the Holy Spirit, 2016 can be a year unlike any other, a turning point for Adventists in North America. So get involved, lead, follow, collaborate, and venture into 2016 as an active part of the church that proclaims hope for a better future by blessing people in the present. ■



**José Cortes, Jr.**, is an associate ministerial director and leads evangelism for the Adventist Church in North America.



## NAD Letters

### Teaming Up

Regarding Joanne Ratsara's article, "WHO Teams Up With Adventists in Global First" (October 2015), I commend Adventists for their willingness to participate in this worthy project. Adventists should be in the forefront of saving babies and their mothers from harm both before and following the birth experience. . . . Let us redeem some of the precious time we lost, and let us straighten what is crooked.

NIC SAMOJLUK  
*Loma Linda, California*

### Headline in Question

The headline on Andrew McChesney and Marcos Paseggi's article "Delegates Vote 'No' on Women's Ordination" (September 2015) is incorrect. The vote was "No" to the question "Is it acceptable for division executive committees, as they deem it appropriate in their territories, to make a provision for the ordination of women to the gospel ministry?" The divisions were denied the right to make an independent decision.

GORDEN R. DOSS  
*Berrien Springs, Michigan*

*Doss is technically correct as regards the title, but the first line of the article states the outcome accurately: "Delegates turned down a motion that would have allowed each division of the Seventh-day Adventist Church to decide for*

itself whether to ordain women to the gospel ministry in its territory."

—Editors.

### Looking Forward

I am responding to the news article on the women's ordination vote (September 2015). There is no time for us to look backward; we are all disciples! Jesus has commissioned us to bring the good news of salvation to a dying world. Look at our world today. It is telling us that Jesus is at the door.

Let us work together, for bigger trouble is ahead. As Mike Ryan was quoted: "There are no winners or losers." The race is almost over. Let's unite together in Christ Jesus.

LINDA WILLIAMS  
*via e-mail*

### The Facts?

Kimberly Luste Maran's article "Davy Crockett's Adventist Descendant Takes Stand at Alamo" (September 2015) takes liberty with the facts: the American troops at the Alamo were fighting to keep their slaves and take land from Mexico. The oppression and tyranny came from White slave owners toward anyone not on board with their ideas. Please refrain from comparing greedy land grabbers with Adventist believers.

GIL SANCHEZ  
*Santa Ana, California*

### What Happened in Africa?

I read with a great deal of interest Andrew McChesney's article about the celebration in Zambia, including the

Adventist Church membership numbers for Kenya and Zimbabwe, "Zambia's President Celebrates 1 Million Adventists" (July 2015).

A little research revealed that Rwanda, a nation about the size of Vermont, has more than a half million Adventists. That compares with 1.2 million Adventists in the entire United States.

How Jesus must rejoice in what has happened in Africa! But what *did* happen in Africa? I became friends with some Rwandan engineering students at the local university who visited our church regularly, and I asked them this question. They had no idea. They have always been Adventists.

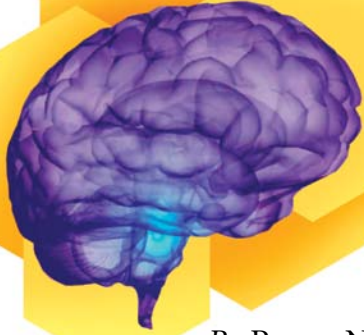
With the Great Commission among the last words of Jesus, I think answering the question of what happened in Africa would be of enormous benefit to all Adventists. *Adventist World* is the best possible forum for that answer.

ERNIE SCHULTZ  
*Edmond, Oklahoma*



“We are all disciples! Jesus has commissioned us to bring the good news of **salvation** to a dying world.”

—LINDA WILLIAMS, *via e-mail*



# Parkinson's Disease and Levodopa

By PETER N. LANDLESS and ALLAN R. HANDYSIDES

**My colleague has been diagnosed with Parkinson's disease, and the family is very distressed. He is only 62 years old. He has been a very active person and was brilliant in his field. I have heard of newer electrical stimulation methods, and I wonder whether I should mention them to his wife.**

**P**arkinson's disease is a difficult disorder that will become much more prevalent as the population ages. It is anticipated that by 2030 there will be double the number now living with Parkinson's.<sup>1</sup>

For many the use of the drug Levodopa has been remarkably successful, with a reduction in motor effects of tremor, slow rigid movements, and the deadpan facial features. In advanced Parkinson's, fluctuations in mobility become an increasing problem. Dementia accompanies about a third of the cases of Parkinson's disease, and it has been suggested that improving motor ability may delay the onset of such impairment.

For many years neurophysiologists have been experimenting with stimulation within the subthalamic region of the brain. Electrical stimulation of the human brain was first used by a court physician, Scribanus Largus,<sup>2</sup> of the emperor Claudius. He used the "electric torpedo fish" to treat headaches and gout in A.D. 50.

When the generation of an electrical current became possible in the late eighteenth century, fresh thoughts of its utilization became popular.

Patients with Parkinson's disease have been prime targets of research, and in September 2014 the winners of the Lasker-DeBakey Clinical Medical Research Award were Alim-Louis Benabid (a neurosurgeon at the University

Hospital of Grenoble, France) and Mahlon DeLong (a neurologist at Emory School of Medicine, United States). Their research and its translation into clinical practice have improved the lives of tens of thousands of people with Parkinson's disease.

It is estimated that 1 to 2 percent of people older than 60 years of age in the U.S. are affected by Parkinson's disease,<sup>3</sup> and that 7 to 10 million people worldwide are living with the disease.<sup>4</sup> The blank masklike face, soft voice, tremor, small handwriting, rigidity and balance issues, as well as the shuffling gait, are not the only symptoms. Depression, anxiety, sleep disorders—to say nothing of the fact that strangers may be quite rude, suggesting that the sufferer has a mental deficiency—may all add to the patient's distress.

Before Levodopa, the life of a person with Parkinson's disease was a nightmare. The problem is that there often comes a refractory period; this means the medication seems to have stopped working.

Benabid and DeLong, along with others, have been utilizing electrical probes and sending rhythmic electrical currents to specialized brain centers that help to regulate movement, called the subthalamic nerve centers. Low-frequency rhythms worsen tremor, but faster pulses decrease it. Individualizing the stimuli and utilizing meticulous research techniques, these two

researchers have developed protocols that have been used by others to replicate their results.

Whether resistance to this stimulation will develop is not yet known. Increased suicidal thoughts and suicide attempts have been noted. Multidisciplinary teams, however, are now using such therapy, often with stunningly effective results.

By all means, speak with your colleague's wife, and encourage her to be open to such therapy. Being cutting-edge therapy, and with lots yet to discover, it is important to be treated at advanced institutions. Deep-brain stimulation (DBS), as this therapy is called, promises a new era in the management of Parkinson's, or, at least, a period of remission that can bring great comfort. Other neurological diseases will soon be the focus of attention for such interventions.

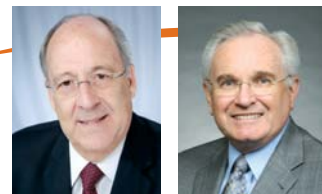
As we await the time when God will make all things new, the possibility of even some relief from debilitating diseases such as Parkinson's brings additional hope! ■

<sup>1</sup> Carolyn Tanner, "A Second Honeymoon for Parkinson's Disease?" *The New England Journal of Medicine* 368 (Feb. 14, 2013): 675, 676.

<sup>2</sup> Michael Okum, "Deep-Brain Stimulation—Entering the Era of Human Neural-Network Modulation," *The New England Journal of Medicine* 371 (Oct. 9, 2014): 1369-1373.

<sup>3</sup> National Human Genome Research Institute, [www.genome.gov/10001217](http://www.genome.gov/10001217).

<sup>4</sup> Parkinson's Disease Foundation, [www.pdf.org/en/parkinson\\_statistics](http://www.pdf.org/en/parkinson_statistics).



**Peter N. Landless**, a board-certified nuclear cardiologist, is director of the General Conference Health Ministries Department.

**Allan R. Handysides**, a board-certified gynecologist, is a former director of the General Conference Health Ministries Department.

Fishermen are busy with their fishing nets. A man appears on the shore of the lake. He begins to speak. More and more people gather around Him. Then they witness a miracle. They willingly leave their nets and, ultimately, abandon their work and follow Him. They give up everything that protected their livelihood and instead, without any security, decide to follow someone little known to them into an uncertain future (Matt. 4:18-22).

Have you ever marveled at this story in the Gospels when Peter, Andrew, James, and John just seem to leave everything to follow Jesus? Did you ever ask yourself if you'd be willing to do the same—spontaneous and spur of the moment-like?

#### What's the Model?

If you're anything like me, you would like to have a little more time to think and, above all, pray about such a far-reaching decision; and you would like to know as much as possible about the person whom you are planning to follow.

Here is good news: Peter, Andrew, James, and John did not just decide at the spur of a moment. The particular inci-

dent recorded in Matthew, Mark, and Luke took place around the summer of Jesus' twenty-ninth year, roughly one and a half to two years after Jesus began His public ministry.<sup>1</sup>

This point gets overlooked easily; yet it becomes obvious from a careful study of the biblical text. In Matthew 4:12 we read: "Now when Jesus heard that John had been put in prison, He departed to Galilee." The same reference can be found in Mark 1:14, and the context in Luke also makes it clear that Jesus had already begun His ministry in Galilee when He invited the fishermen to follow Him. Jesus was active before the arrest of John the Baptist.

However, these reports are found only in the Gospel of John. There we read of the wedding in Cana (John 2:1-12), the first cleansing of the Temple (verses 13-17), followed by the succinct words: "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did" (verse 23). John writes about the nighttime encounter with Nicodemus (John 3:1-21) and that both Jesus and John the Baptist baptized at the same time. In connection with the latter we read: "Now John also was baptizing in Aenon near Salim, because there was

# Spur By BERND SENGEWALD of a Moment— or Well Thought Through?

*We are called to follow Jesus  
wherever we are*

“As human beings,  
we usually need our  
**time**—especially for  
important decisions.”

much water there. And they came and were baptized. For John had not yet been thrown into prison” (verses 23, 24).

When Jesus came to Galilee the second time, His popularity among the people was so great that a royal court official, living 25 kilometers (about 15 miles) from where Jesus was staying, heard that He was back in the region and traveled from Capernaum to Cana to ask Jesus to heal His son (John 4:45-47).

The four people who seemingly left everything spontaneously to follow Jesus actually had a lot of time and opportunity to get to know their Lord and Savior. They were very closely associated with Him, and they saw and experienced how He lived (John 1:35-42). They heard His preaching and saw His miracles. They even baptized on His behalf (John 4:2). Jesus Christ did not require a spur-of-the-moment decision from them. A short while after His baptism, Jesus had taken them in as part-time disciples (John 1:35-51), and now, about one and a half to two years later, He called them to full-time discipleship.<sup>2</sup> As human beings, we usually need our time—especially for important decisions. Jesus acknowledged this fact with His disciples.

### Immediately With Jesus

However, there is also an “immediately” when Jesus calls. For example, as the Samaritan woman at Jacob’s well became convicted that she was in the presence of the Messiah, she immediately left her water jar and went into her village. There she spoke openly and enthusiastically about her newfound faith, and consequently there was a great movement among the local population (John 4:28-42).

The demoniac of Gergesa in the Decapolis region is another example. His plea to be allowed to stay with Jesus was refused. Instead, Jesus told him to go to his family and talk about the miracle that had taken place in his life. The man left Jesus and wandered throughout the region of the Decapolis to talk about his experience (Mark 5:18-20). Sometime later, when Jesus visited the region

again, 4,000 people gathered to meet Him. For three days He taught and healed them, concluding in the second account with a miracle feeding. In contrast to the feeding of the 5,000, where mostly Jews were present, in this case most of the people were Gentiles from the Decapolis region. In other words, they were from the home of the former demoniac of Gergesa, who had immediately begun to share his experience with Jesus Christ (Matt. 15:29-39).

### Follow Me

It’s important to take what we have learned from Jesus, immediately put it into action, and pass the blessing on to others. Undoubtedly, this is one way of responding to Jesus’ “Follow Me.” Yet Jesus Himself was careful, and His service to others was well thought through. He knows our hearts and how much He may, at times, require of us.

By the way: Have you ever noticed that Jesus’ preaching followed the same model? In Acts 1:8 He said: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” In the first year and a half of His ministry, Jesus preached only in Jerusalem and Judea. When the resistance by the Jewish leadership became too great there, He took His kingdom message to Galilee. However, on His way He stopped in Samaria (Matt. 4:12) and preached there. When the resistance in Galilee became too great (John 6:66), He ministered in areas where Gentiles lived, including in the region of the Decapolis (Matt. 16:13).<sup>3</sup>

It’s easy to overlook important links and intriguing aspects of the ministry of Jesus when we read rapidly through the Gospels. Chronology is not always easy to grasp. But everything has and takes its time, especially when it comes to human beings. Christ’s “Follow Me” still invites us today to entrust our lives completely to Jesus. He knows exactly *what* we need most, and *when* we need it. ■

<sup>1</sup> *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Publishing Association, 1956), vol. 5, pp. 315, 316. Compare additional notes on Luke 4 in *SDABC*, vol. 5, charts on pp. 216-218 and 229-231.

<sup>2</sup> *Ibid.*, p. 319.

<sup>3</sup> *Ibid.*, p. 428.



**Bernd Sengewald** pastors the Schwäbisch Hall district in southern Germany. An earlier form of this article was published in *BWgung*, the newsletter of the Baden-Württemberg Conference, headquartered in Stuttgart, Germany.

NUMBER 20

## Free

By GERALD A. KLINGBEIL

## at Last

*We are saved to celebrate liberation*

They set out in small boats, carrying hundreds of people squashed into a space designed for a few dozen. Children, women, men, grandfathers, and grandmothers are all trying to make their way to a better land. They start their journeys in Iraq, Syria, Libya, South Sudan, Somalia, Congo, or wherever conflict, hunger, or persecution is part of daily life. They are on their way to Europe and are driven by hope for a better future—or plain survival. They risk all in search of rest and freedom.

Their plight speaks to our common struggle for that elusive rest, that sense of belonging, the recognition that we are finally safe and free. When we see the boats battling the sea and overcoming all odds, we are reminded of our own journeys in search of a better place and true rest.

**Created for Freedom**

That's when Sabbath becomes part of the story.

Sabbath is a weekly reminder of God's greatest gift to humanity. In fact, it's a gift to *all* creation. The seventh day of the week calls us to remember two key events in human history. First, we recognize that life had a beginning. Scripture tells us that God created this world through His word—and *it was* (Gen. 1). God invested six days to design and create a breathtaking environment and most wonderful creatures. Creation speaks of a God who loves vibrant colors, mind-boggling shapes, and life itself. "Remember the Sabbath day" (Ex. 20:8) connects our hearts and minds to the moment it all began. It wasn't new theology or new light that Moses happened to include in the foundational

expression of God's character we call the Ten Commandments. It was a reminder of a perfect creation, perfect relationships, and the ability to choose.

Unfortunately, our first parents chose to distrust the Creator with whom they had met on each seventh day of the week. That's why we need to remember: "Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. . . . For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it" (verses 9-11). We rest because He rested. We rest because we marvel at His holiness and His blessings. We rest because we have found creation rest and trust Him to make us whole. We rest because we remember.

There is, however, another important reason given for Sabbath rest. Following 40 years in the wilderness, Israel was finally ready to enter the Promised Land. A new generation stood at the threshold of a completely new life experience. Instead of living in tents, they would build permanent homes. They needed to hear again the expression of God's explicit will and character. That's where Deuteronomy 5 comes in. They needed to commit, individually and corporately, to the God who had led their parents out of Egypt. The biblical text of Deuteronomy 5 is very similar to the first proclamation of the Ten Commandments at the foot of Mount Sinai. Yet there is a marked difference, and it is found in the crucial Sabbath command. Instead of "remembering," the biblical text invites us to "observe" or

## “Sabbath observance is a conscious decision, not a casual happening.”

“guard” (verse 12). Sabbath observance is a conscious decision, not a casual happening.

The greatest surprise, however, can be found in the rationale given to observe the Sabbath. “Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day” (verse 15).

The text really makes the implicit explicit and seeks to speak to a new generation. Creation is the foundation of the Sabbath; liberation is its most tangible expression. Every Sabbath thereafter, Israel was to remember humanity’s true condition. We are creatures who were lost but have been found; who were enslaved but have been set free; who were saved by a God who not only shapes humanity with His own hands (Gen. 2:7), but gives them freedom “with a mighty hand and with an outstretched arm” (Deut. 26:8).

### The Rest of the Story

No wonder Satan is so interested in destroying the Sabbath.\* Instead of recognizing our created-ness and our need of salvation, he whispers self-sufficiency, self-righteousness, or independence into our ears. The eternal sign of creation and salvation has become the focus of the cosmic battle between good and evil. The past centuries, even millennia, have witnessed often-violent conflicts involving

the Sabbath, reminding us that it’s not just another day. Rather, it represents the center of God’s creation care and His salvation action.

And so the conflict continues. Boats carrying desperate people in search of shelter, protection, and freedom continue to put to sea until the day when Jesus finally returns. Evil, pain, destruction, and abuse will remain the most pervasive currency in a sin-sick world where hundreds of millions are constantly on the move to find safety and refuge.

Yet every Sabbath day reminds us that we are His and that this life of drudgery and pain will not continue forever. The One who is always at work for His creation (John 5:17) will one day make an end and welcome us into His ultimate rest (Heb. 4): rest from ourselves, rest from our own feeble attempts at righteousness and holiness, and rest from the anguish and sorrow that seems to be the normal mode of our existence. Then we truly will know His *Shabbat*-rest. Soon, very soon. ■

\* See, for example, Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1990), vol. 5, p. 88.

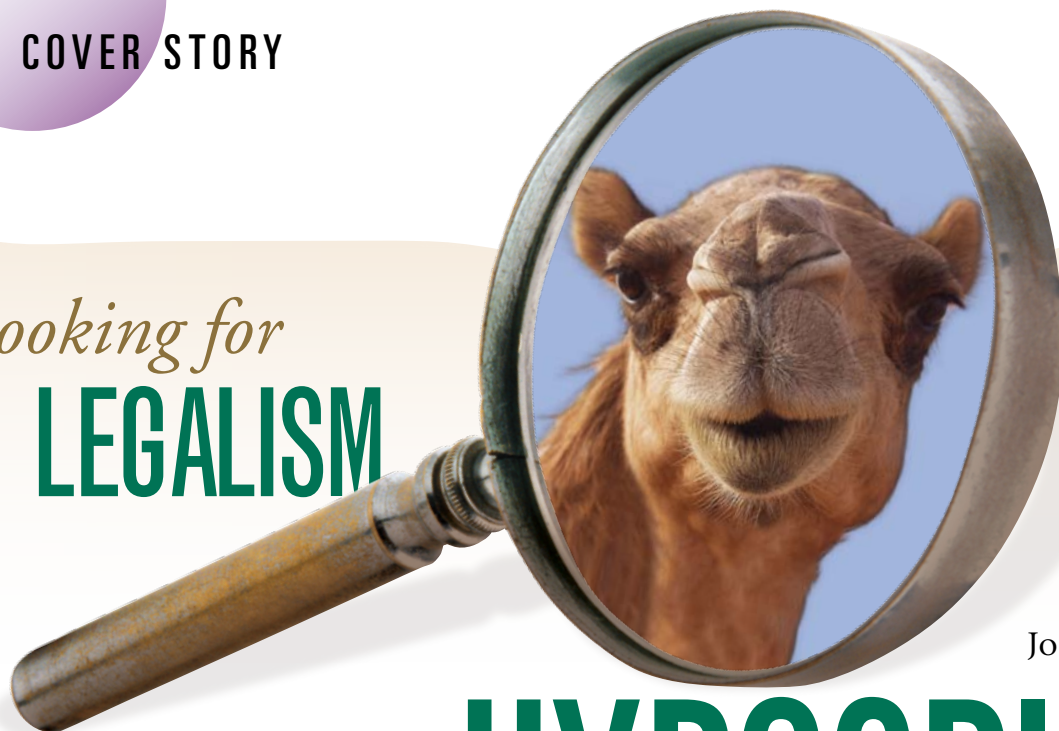


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## Sabbath

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; 31:13-17; Lev. 23:32; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Eze. 20:12, 20; Matt. 12:1-12; Mark 1:32; Luke 4:16; Heb. 4:1-11.)

# Looking for LEGALISM



By  
JOSEPH OLSTAD

# Finding HYPOCRISY

**T**hough we run the risk of appearing closed-minded, most of us don't have time to consider every new idea or teaching crossing our religious radar. We often pick and choose what to consider based on the theological models or paradigms in our minds that serve to frame or filter information.

My own modeling helps me frame an understandable picture of God's wrath in the Old Testament with Jesus' teaching on forgiving one's enemies in the New Testament. Without a model, I'm either left with a contradiction or tempted to favor/ignore one part of the Bible over another.

On the other hand, if a biblical scholar tries to tell me that Jesus wasn't really divine, or the New Testament documents are a collection of forgeries, I'm not motivated (in most circumstances) even to consider such positions. I just filter that out and make no attempt at changing my paradigm to accommodate what I consider nonsense.

Paradigms are essential and work well until we forget we are using them.

If that happens, we may begin unconsciously filtering out crucial bits of data that would improve our paradigms to reflect the truth better. It may be that some Christians, including Adventists, have unconsciously assumed, when reading the Gospels, a paradigm that has caused us to overlook some of the sharper points Jesus was making. The concept of legalism is one of these problematic paradigms that warrants a closer look.

I read and hear the contours of this model everywhere—in Sabbath schools, sermons, periodicals, and casual conversation: “Pharisees were legalists and were teaching legalism”; “Jesus rebuked the Pharisees’ legalism and taught us a new way of grace and love”; “Christians should obey the law but not legalistically”; “Obeying the Sabbath is legalism”; and so on. Within this paradigm it seems that legalism is a major threat in the Gospels; therefore, Jesus’ rebukes and teachings are seen as correcting that problem. But I suggest a different paradigm. Remembering the saying “What you focus on determines what

you miss,” I believe that legalism has been focused on or assumed . . . but *hypocrisy* has been missed.

When I started considering this distinction, I asked friends at church if they could offer a single text from the Gospels that addressed legalism. I usually received either silence or a response about “tithing dill and cumin.” Perhaps that phrase came to your mind as well. Let's start there.

Given that legalism is usually defined as “keeping the law in order to be saved,” let's see if Matthew 23:23 is a good example of such behavior.

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.”<sup>1</sup>

## The Rebuke

Here is my question: what exactly is Jesus rebuking? Is He attacking legalism as commonly understood? It doesn't appear so. In fact, in one sense the opposite is true. He is not con-



# *You blind guides! You strain out a gnat but swallow a camel.*

MATTHEW 23:24

demning the Pharisees' *keeping* of the law, whatever their motives may be; He is condemning their *neglect* of keeping the law.

But Jesus doesn't stop there. Not only does He rebuke their neglect of the law—He highlights that they are neglecting the most important matters of the law. According to Jesus, the Pharisees not only are lawbreakers, but also break the most important laws.

But Jesus highlights another dimension of their disobedience. It is this highlight that brings "legalism" to mind for many readers. They not only are neglecting the most important parts of the law, but are keeping less-important parts so that they appear to be comprehensive law keepers. This last point earns them a special designation by Jesus, but it is not the designation "legalist." It is the designation "hypocrite," which He uses repeatedly.

But what about their legalistic tithing of herbs? Does Jesus want them to

stop tithing? Not quite. He cautions that neither the weightier matters nor the "others," i.e., tithing, should be neglected.

Jesus closes His "woe to you, hypocrites" with a startling metaphor of someone straining a tiny gnat (notice the singular) out of one's drinking water, but promptly swallowing a large, hairy camel. The insanity of such water filtration methods is coupled with the hypocrisy of keeping lesser laws while violating crucially important ones. The razor edge of Jesus' words did not concern the tithing (the gnat), but instead the massive deletions of the law (the camel).

He launches His next woe using a parallel metaphor of beautiful, white-washed tombs (verse 27). But take a peek inside and the beauty is forgotten at the sight of decaying corpses. The rebukes don't center on the whitewash and gnat, but instead on the camel and dead men's bones, which Jesus

decodes for us as "hypocrisy and lawlessness" (verse 28).

To stick with Jesus' parable, the legalistic paradigm has caused us to zero in on the gnat and whitewash, whereas the crux of Jesus' rebukes is centered on the camel and dead men's bones. When all the imagery comes together, Jesus calls the picture "hypocrisy." Legalism, in fact, may be present, but as a paradigm it skews Jesus' rebukes to the Pharisees into something quite different than what He intended.

## **Who Is a Pharisee?**

As I took a closer look at these passages and others like them, the typical picture of the Pharisees began to crumble. The Pharisees have been considered the epitome of legalism: those who obey every law under the sun but whose exhaustive obedience is infected with motives characterized by a meritorious, works-oriented, salvation-earning, pull-myself-up-by-

## *Did You* **NOTICE** *the* **GORILLA?**

By  
JOSEPH OLSTAD

Psychologist Arien Mack says that "most people have the impression that they simply see what is there and do so merely by opening their eyes and looking." An experiment out of Harvard University demonstrated that this is not the case.

Two groups of people were asked to watch a basketball game. The experimental group was told to count the number of passes between the teams. During the game, a man in a gorilla suit walked unexpectedly into the middle of the game and stayed visible for five seconds. The control group was asked to watch the same game without counting passes. This group easily noticed the intruding animal; however, more than half the participants counting passes didn't notice the gorilla.

One researcher said that he asked the subjects, "Did you see anyone walking across the screen?" No, they had not. When asked "Did you notice the gorilla?" observers would answer, "The *what?*"

So what is going on here? When the group was told to count passes, it narrowed and directed their attention to a particular task, and the brain created a simplified model of ball, man, and motion. The model, working efficiently, filtered out irrelevant objects, such as gorillas, and caused the spectators to see only what they expected to see.\*

That same phenomenon occurs when we read the biblical text with the expectation of confirming what we already know, or we forget that we possess powerful models that could be filtering out important biblical data. This has occurred with the paradigm of legalism. We looked for legalism in the pages of the gospel, and missed the gorilla of hypocrisy lumbering across the page.

\* Quotes and analysis taken from Laurence Gonzales, *Deep Survival* (New York: W. W. Norton & Co., 2003), pp. 79-81.

my-moral-bootstraps framework. The more I read the Gospels and take each dialogue Jesus had with them into consideration, the more problematic the traditional view becomes. The Pharisees Jesus addressed<sup>2</sup> need to be recast as classic lawbreaking hypocrites, not meticulous lawkeeping moralists.<sup>3</sup>

Ellen White's description is not as flattering as mine. She wrote that their "outward holiness" served to conceal "iniquity,"<sup>4</sup> and though "they were punctilious in ritual observances, their lives were immoral and debased."<sup>5</sup>

With this distinction in view, many Bible texts converge and are better explained by a paradigm of hypocrisy. For instance, Jesus commanded the multitude to do what the Pharisees and scribes say to do, but not to follow their example, because they didn't do what they said (verses 2, 3).

Ellen White notes that Jesus made this statement in light of a greater purpose: the "character of the . . . Pharisees must be more fully exposed."<sup>6</sup> They preach the law, "but do not obey the law themselves."<sup>7</sup>

The pressing question is "Was Jesus successful at exposing the Pharisees?" or are we going to continue repeating, as a church, how perfectly the Pharisees kept the law when in fact they didn't? One time Jesus bluntly told those trying to kill Him that "none of you keeps the law" (John 7:19). Again, notice Christ's warning: "Beware of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1).

John the Baptist's evangelistic strategy in Luke 3 may shed some light on the issue. If his audience had been immersed in a "works" theology of salvation, then John missed the target in his closing appeal. After giving a stirring message of repentance, John's listeners asked, "What shall we do?"

Here's John's chance to turn them away from their legalistic moralism. But no, he tells them what they need

*to do*: share your extra clothing, share your food, be fair in collecting taxes, don't extort money through false accusations, and be content with your wages (Luke 3:10-14). I submit that John's closing emphasis would not be safe for a "works"-oriented crowd. What if the people thought doing those works would earn them salvation? Obviously, that wasn't the main concern. Let's assume that John, the one more than a prophet, knew his audience better than we do in the twenty-first century, and knew exactly how to end his sermon. They needed to repent of bad works and to start doing good works.

Incidentally, John does pull the false "security blanket away from his listeners"—a blanket that very well could have been warming them into a counterfeit assurance of salvation. But that blanket wasn't the I-keep-the-law-in-order-to-be-saved blanket; it was the I-have-Abraham-as-my-father blanket (verse 8). John's next incisive comment implied that unless there is a shortage of rocks in Israel, one ought not to rely on ethnicity as giving automatic salvation status before God.

### Motives

At this point someone may protest: "OK, I get it. Hypocrisy was a big problem. But concerning the laws that the Pharisees and others *did* keep, didn't they keep them out of legalistic motives?"

This may very well be true, and I wouldn't be surprised if legalistic motivations undergirded lawkeeping back then, as may be the case today. But even if it could be shown that the Pharisees were consistently legalistic by our standard definition, isn't it interesting that if that was the case, Jesus consistently rebuked their *law-breaking* instead of trying to critique any legalistic motives?

When Jesus does bring motives out on the table, the motives are in relation

to appearing righteous before, or garnering praise from, *people*, not meritoriously gaining praise from *God*. Jesus said, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God" (Luke 16:15), and "They do all their deeds to be seen by others" (Matt. 23:5).

Ellen White concurs: "To make a show of their piety was their constant aim."<sup>8</sup> Jesus wanted people to do good works before the eyes of God as opposed to doing them before the eyes of others. "Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven" (Matt. 6:1).

In contrast to what one might think, Jesus desired His listeners to perform their obedience and religious devotions for and before God, because placing God as the audience of one's obedience was the antidote for hypocrisy. The greatest sermon ever preached deals significantly with this issue. Consider Jesus' words in the Sermon on the Mount (Matt. 6), where He commands the following recipe:

### How to Do a Righteous Act Without Being a Hypocrite:

Pick a righteous/religious action to perform (e.g., give to the poor, pray, fast).

Do it in secret or in a way imperceptible to others.

Result: Only the Father will see and will reward accordingly.

If desiring reward from others instead of the Father, see recipe "How to Be a Hypocrite," in which religious duties are performed for maximum public exposure.

### Wrapping Up

The crux of this rethink is that as long as legalism is seen as the massive religious issue that Jesus is dealing with, then *lawkeeping*, albeit with bad

motives, is under attack. But if hypocrisy is the more nuanced rebuke Jesus is leveling, then *lawbreaking* and inauthenticity become the main issue. Why not reread the Gospels and ask yourself, “Which paradigm fits best with Jesus’ teachings and rebukes?” The model I am suggesting has the potential to free many sincere Christians to obey the law without being paranoid that they will become legalists or Pharisees in the process. On the contrary, if we are going to be paranoid, it should be concerning religious hypocrisy and its skillful and persistent lawbreaking.

It’s time for the teachings of Jesus on hypocrisy to make a major comeback. Legalism has been in the spotlight for centuries now, and if it is a problem in your life or church, then by all means confess it and by God’s grace—literally, His grace—root it out. But to be honest, I don’t see people keeping the law in order to be saved as much as I see them breaking the law because they think they already are. This rings more of hypocrisy than legalism, and thus makes Jesus’ words just as relevant today as they were 2,000 years ago. ■

<sup>1</sup> All Scripture quotations in this article are from the *Holy Bible*, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

<sup>2</sup> We must be careful not to generalize every Pharisee in Palestine as a hypocrite.

<sup>3</sup> Though it is conceivable that both could be operating simultaneously.

<sup>4</sup> Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 617.

<sup>5</sup> *Ibid.*, p. 309.

<sup>6</sup> *Ibid.*, p. 612.

<sup>7</sup> Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 2, p. 98.

<sup>8</sup> E. G. White, *The Desire of Ages*, p. 612.



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By ANTHONY R. KENT

# How Do We LIVE THE LAW Without Falling into Legalism?



Antinomianism is certainly *not* the solution! Antinomianism takes a Christian to hypocrisy as fast as legalism!

Our Savior, Jesus, exemplified the answer. He observed all the Ten Commandments, yet He could never be charged with being a legalist, antinomianist, or hypocrite.

Jesus said: “Come to Me, all *you* who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke *is* easy and My burden is light” (Matt. 11:28-30).

It shouldn’t be forgotten that Jesus gave humanity the Ten Commandments on Sinai (1 Cor. 10:1-4). He lived by and continues to live by these commandments to this day!

The overwhelming majority of those commandments tell us *what not to do*. Rarely are people called legalists for *not* having other gods, images, or engaging in blasphemy. Christians who don’t murder, commit adultery, steal, lie, or covet are seldom called legalists, nor are children who honor their parents. That leaves one commandment: the Sabbath.

It’s ironic that Christians who rest on the seventh day and take Jesus’ yoke are sometimes called legalists, yet others who choose to wear “Pharaoh’s” yoke to *make bricks* seven days a week are called free.

Personally, I prefer to rest in Jesus’ grace and graciousness. There is no sin or shame in being called obedient!



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Locals in Mauritania typically share a bowl of bread mixed with water.

By JEFF COUZINS

# The Power of Bread

The Bible says, “Do not let anyone judge you by what you eat or drink” (Col. 2:16, NIV); however, the symbolic and cultural idea of food extends beyond what we eat. Eating involves both biological and cultural elements, and sociologists believe that “human meal practices can be understood as a kind of language system.”<sup>1</sup>

This idea can be applied to families in the Apostolic Era, where every member of the household—family or otherwise—was subject to the authority of the father. The father was patron to all. A powerful symbolic representation of being under the headship of the father was captured at mealtimes, when all were dependent upon the father in order to eat. Consequently, some powerful practices were built up around eating and drinking.<sup>2</sup>

## More Than Sustenance

The apostles’ devotion to sharing food together (Acts 2:42) can be said to describe a first-century Christian’s normal way of life.<sup>3</sup> Here, food provides more than sustenance; it is the means to achieving a deeper fellowship between believers and their Lord.<sup>4</sup>

Furthermore, with repeated references to eating and drinking in Jesus’ teachings, alongside His desire to share meals with people marginalized by mainstream society, we get the impression that to Jesus, eating and drinking together has significance beyond its biological and cultural functions.<sup>5</sup>

When we look further, we find that food is everywhere in the Bible. It’s almost everywhere we look in Scripture. The place of food and fellowship in the Bible is sometimes

overlooked when we focus on the commandments and doctrines, yet so much in the Bible seems to happen around the proverbial dining table. Are these references there just as a record of practical necessity, or is there some spiritual relevance to food and fellowship?

## Food and Salvation

Food has a place in the plan of salvation. For example, it was eating the forbidden fruit that led Adam and Eve into sin through an appeal to the appetite.<sup>6</sup> It was also through food that God taught us about the means of salvation.<sup>7</sup> The Communion emblems are just one example of the symbolic link between food and salvation.

Another example is the Old Testament sacrificial system, which pointed to the sacrificial ministry of Christ in its varied forms and functions. For instance, all the main feasts in the Old Testament point to the ministry of Jesus. A feast isn’t just a small portion of food; it is a large meal. The main feasts were (1) the Passover, which pointed to the death of Jesus Christ; (2) Pentecost, which pointed to the outpouring of the Holy Spirit; (3) Tabernacles, which pointed toward the second coming of Jesus; and (4) the Day of Atonement, which pointed toward judgment.

There was a greater purpose, however, than simply teaching about the plan of salvation through the offerings. The sacrificial system was not just to mediate forgiveness for sinners but to bring the people into fellowship with God (see Lev. 9:22). Sin offerings symbolized the confession of sin and an appeal for atonement through God’s forgiveness. Burnt offerings expressed worship, gratitude, and dedication

to God. Peace offerings symbolized alliance with God and fellowship with other believers through eating the sacrifice together.<sup>8</sup> More modern versions of the Bible (such as the NIV) translate “peace offering” as “fellowship offering,” indicating the social and cultural nature of the final offering.

The Old Testament worship service culminated in a fellowship meal, which all worshippers shared in God’s presence. Worship of God in the Old Testament was not complete until all the assembled people—prophet, priest, Levite, and laity—sat down to enjoy a fellowship meal together. And this concept of sharing food together continues through to the New Testament times as well. Jesus had finished teaching the people, for instance, before He fed the 5,000.

### Food and Relationship

While food cannot save us, it can be representative of the relationship we have with Jesus Christ. For example, in Luke 24:41, after His resurrection, Jesus asked for food when He joined the disciples in the upper room. In John 21:9, after His resurrection, Jesus prepared a meal for the disciples who had gone fishing. In both instances Jesus in His resurrected form wanted to share food and fellowship with His disciples. Acts 2:42 says, “*And they [the disciples] continued steadfastly in the apostles’ doctrine and fellowship, in breaking of bread, and in prayers.*”

The breaking of bread in this verse indicates that the disciples were sharing food and fellowship with other believers. Biblically, food and fellowship go hand in hand with teaching doctrine and praying. *But we often miss that connection. Food and fellowship are not separate things added onto the worship service in church; instead, they should be part and parcel of the process of worshipping and serving the living God.*

As in the Old Testament sacrificial service, we can say that worship is not complete until we’ve shared a fellowship meal with the fellowship of the Holy Spirit. And fellowship extends beyond this as well. In Revelation 3:20 Jesus says that He will enter in and eat with anyone who opens the door of their heart to Him. Jesus links food and fellowship to a relationship with Himself. Scripture doesn’t just say that Jesus will keep you company. Instead, Jesus said, “I will come in and eat with that person, and they with me” (NIV; emphasis supplied).

Sharing food and fellowship are important aspects of human relationships, as well as our relationship with Christ. Everyone who has been saved throughout earth’s history is invited to the marriage supper of the Lamb described in Revelation 19:9.

### Food and Church Services

The ultimate linking of food and fellowship with salvation, however, is found in the Last Supper. Jesus took the bread and said, “This is My body” (Luke 22:19). Then He

took the cup and said, “This . . . is the new covenant in My blood” (verse 20).

Not sharing a full meal together during Communion does not detract from the fact that there is a significant connection between food and salvation. While food cannot save us, food can symbolize our relationship with God and our salvation.

First John 1:3, 4 says, “*That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full.*”

Fellowship in church is more than just having a good time together. Food shared in church is more than just eating together. After all, it was only a small piece of fruit that brought sin into the world. And likewise, it’s only a small piece of bread and a small glass of grape juice that symbolize the sacrifice of Jesus Christ upon the cross.<sup>9</sup> Food may seem like an insignificant aspect in the wider plan of salvation, but, biblically, it could be argued that worship is not complete until we have shared food and fellowship together with one another and with God.

We see a type of this when Jesus promises to share a meal with us in Revelation 3:20 when we invite Him into our hearts. Few “acts are more indicative of fellowship and communion than partaking of food together.”<sup>10</sup> But the ultimate expression of sharing food together is found in “the apocalyptic idea of the eschatological meal, or the messianic banquet, the feast in the coming Kingdom of heaven.”<sup>11</sup>

So since we are subject to the authority of our Father in heaven, let us share meals together, perhaps after worship service on Sabbath, in our homes during the week, or at picnics and other social gatherings. When we do so, we are also fellowshiping with Jesus until He comes. ■

<sup>1</sup> Jan Michael Joncas, “Tasting the Kingdom of God: The Meal Ministry of Jesus and Its Implications for Contemporary Worship and Life,” *Worship* 74 (2000): 330.

<sup>2</sup> Florence Dupont, *Daily Life in Ancient Rome*, trans. Christopher Woodall (Oxford: Blackwell Publishers, 1989), p. 103.

<sup>3</sup> Robert W. Wall, “The Acts of the Apostles: Introduction, Commentary and Reflection,” in *The New Interpreter’s Bible*, ed. Leander E. Keck et al. (Nashville: Abingdon Press, 1995), vol. 10, p. 71.

<sup>4</sup> G.H.C. Macgregor, “The Acts of the Apostles,” in *The Interpreter’s Bible*, ed. George A. Buttrick et al. (Nashville: Abingdon Press, 1954), p. 50.

<sup>5</sup> Joncas, pp. 330, 331, 346-350.

<sup>6</sup> Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), pp. 54-56.

<sup>7</sup> Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 656.

<sup>8</sup> Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary* (Washington, D.C.: Review and Herald Pub. Assn., 1980), pp. 963-966.

<sup>9</sup> E. G. White, *The Desire of Ages*, p. 653.

<sup>10</sup> Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1957, 1980), vol. 7, p. 763.

<sup>11</sup> Ephraim Isaac, “The Significance of Food in Hebraic-African Thought and the Role of Fasting in the Ethiopian Church,” in *Asceticism*, ed. Vincent L. Wimbush and Richard Valantasis (New York: Oxford University Press, 2002), p. 331.



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**FRIEND OF ADVENTISTS:**  
Award-winning documentary filmmaker, Martin Doblmeier, has produced three films that feature Adventist healthcare and education. He spoke at the recent convention of the Society of Adventist Communicators.

PILLARS

By MARTIN DOBLMEIER

*of Great.*  
Communicat

*Telling ageless stories to an ever-changing audience*

*This article is excerpted from a keynote address delivered by Christian filmmaker Martin Doblmeier on October 16 at the convention of the Society of Adventist Communicators, sponsored by the North American Division of Seventh-day Adventists.—Editors.*

**T**his summer I had the privilege of attending my second General Conference session in San Antonio. As a person of faith but not an Adventist, I am blessed to have many Adventist friends and associates I have worked with in the past. I have grown to genuinely love this church and the people who embody it.

In San Antonio I was moved to see people who came from around the globe to celebrate and worship together, all under the same roof. It was a moving experience to see the flags of the world and the parade of nations. How proud everyone was to be part of it . . . myself included.

Like you, I am a communicator of faith, faith in a God who is alive and at work in our world. As communicators for the Seventh-day Adventist Church, your task is not an easy one. I frankly believe that reaching out beyond your own community to the wider world has become more challenging since San Antonio.

No matter what your own beliefs may be, I think it is accurate to say that many of the church's public pronouncements—about the ordination of women, the biblical story of creation, gay and lesbian marriage—in many ways set you apart from, if not

in opposition to, America's popular culture.

For some those issues alone would cast such a cloud over the wider workings

of this church that they would not be able to see their way through. I know some of you struggle personally with these issues. But this is the very reason we got into this work: so we can wrestle with and communicate life's big ques-

tions, life's most vexing concerns. You who work in communication must be at peace with yourself, with each other, with your wider church community, and with God before you go about the task of communicating to others.

### Timeless Truths

This work of communicating religious ideas—often closely tied to politics and social commentary—is not getting any easier. Traditionally, people turn to religion because it is something that appears fixed. In a world that seems ever-changing, religion can offer a strong, stable, reassuring force.

The irony is that human beings are in a constant state of change. Look at the changes in our social landscape over just the past generation. From that perspective religion can appear to be something so fixed that it can appear regressive and at times repressive. Carl Jung once referred to religion as “the misery institute.”

The Pew Study on Religion says the fastest growing segment of the religious population today are those who no longer choose to identify with any faith tradition. Today, especially among a younger generation, you are less likely to hear “I'm Catholic” or “I'm Episcopalian,” and more likely to hear . . . “I'm spiritual but not religious.”

They have been called the “Nones,” those who identify themselves as having no religious affiliation. Often it is because a bad experience with a church or clergyperson has prompted them to leave a faith community. Some have joined several and left, to no avail.

The faith groups themselves are not all to blame. It's also self-evident that in our current culture the notion of commitment seems a concept better suited to past generations. We change jobs and careers like never before; we move from city to city. We

are not as committed to marriage as in earlier eras. We don't even like committing to a two-year telephone plan.

How does a church expect to survive, much less thrive, in that kind of noncommittal social climate?

### The Universal Necessity of Listening

This church—the Seventh-day Adventist Church—celebrates that it grew by 6 million members since the General Conference session in 2010, a remarkable number considering the decline, sometimes the steep decline, taking place in other traditions. It also must be said that over that same period the church lost well more than 3 million members. For me, *that* is a critical number.

There can be lots of reasons for that loss: death; the way people move from city to city in our transient culture. But how many of those people entered this community, came to the doors of this church, and for some reason became so disenfranchised that they left? They entered the doors with hopes and needs that for some reason were left unanswered or unfulfilled.

To the church I would ask: “Is there too much focus on preaching, baptizing, and bringing people into the church, and not enough focus on keeping them? Too much attention to propping up numbers and not enough effort put to fulfilling individuals' spiritual needs, to really listening?”

Christ Himself preached, but He also listened. He would not have asked, “Who do you say I am?” if He really didn't care to listen.

The more I do this work, the more I study, read, and try to grow and deepen my own faith life, the more I come back to the importance of the practiced work of listening. It is a lost art in our culture. We scream and shout at each other as if those who shout the loudest somehow have righteousness on their side.

As you struggle and wrestle with the concepts of the pillars of great

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communications, I can only add that for me great communication is not a one-way monologue but a genuine interchange about our common humanity. In that connectedness, on the most fundamental level, if you listen well, the stories we hope to communicate will begin to emerge. They will rise to the surface because they reflect something about the universality, the common nature, of us all. That is where you will find the best stories.

As communicators, when you tell a story of how God works in the lives of others, and share that story with others, that story is no longer just your story; it becomes so much more. It becomes a sacred trust given into your hands. And one would hope that in the way you tell it, in the way you handle it, people can begin to see beyond what appears on the surface into what can only be described as the deeper mystery, . . . the place where God resides.

### Hearts of Humility

For me, one of the pillars of this work is humility. When it becomes lost—and it always has the potential of becoming lost—you become a barrier to effective communication of God’s story in our world.

Humility is good for the soul. When we were in the process of making the first two Adventist films, standing beside missionary doctors and nurses as they did their work, I felt a great sense of humility. I cannot fix a broken limb, stitch a wound, or diagnose a life-threatening illness. All I can do is tell their story, but I promise to tell that story in the very best way I know. I believe that is what God asks of me. The heart of good communication is never losing that sense of amazement and humility.

All of us want to think of ourselves as “creative.” Many of you already work in positions where you push your creative limits and are creative

on an almost daily basis. That is difficult, not to mention exhausting. In order to sustain yourself and not burn out you must find the energy—fuel for the soul—in the very work itself. As you labor to reveal that sense of mystery for everyone else, see that it also has a way to satisfy your own need, your own spiritual hunger.

When you participate in any creative act, no matter how small, that act itself can become nourishment for your soul. It is capable of sustaining

*“The Pew Study on Religion says the fastest growing segment of the religious population today are those who no longer choose to identify with any faith tradition.”*

you, renewing you. As a person of faith, as you think about the creative process and participate in it, you have the potential to touch something far greater than yourself. It reminds us that being creative is so more than me and my creative expression. God’s gift of creation was not a one-time act, but the beginning of an ongoing, daily process of revelation. It’s like turning the pages of a great book. As you become part of it, you yourself are renewed and in many ways transformed.

As communicators, you have the potential to expand the horizons, not just of your own witness, but of others’ as well. See that not as a burden but as an opportunity. Try to school yourselves in small steps each day. Pray in new ways, study art, visit museums, play music, create when you feel inspired, create even when you don’t feel inspired. See this as a craft that has

to constantly be refined, nurtured, reimagined. If we are constantly moving, why not choose to move toward what is good, following the path toward what you believe to be sacred?

### The Privilege of Introspection

It doesn’t always feel like it, but you and I are privileged. We are privileged because in our own unique ways we can give others and ourselves a different lens through which to see this world. Where others too often see darkness, we can point to the light. Where others see only sadness and despair, we can offer a glimpse of hope. Where there is hatred, we are called to show something of what it means to love.

Sometime back I started to do two things before I began any new film. First, I clean house; I organize and put away whatever is left from the past film. Second, I try to enter into a brief period of prayer and fasting to prepare myself for what lies ahead. That prayer is to empty myself of self, to empty the room of ego and distraction. I do it in the hope that there will then be space for what is really important.

Those of us who are given the privilege of bringing before others the story of God’s work in our world must take seriously the preparation of our own hearts. That too can be a pillar, your own spiritual readiness to enter into the mystery.

### The Church and Culture

I mentioned earlier that on some very public issues this church might appear at odds with the culture of our day. Yet in other ways you are very much in sync, if not on the leading edge.

The work this church continues to do in the name of those who suffer—in our own country and around the world—is worth celebrating and sharing. I have seen it and shared it through our films. Many of you have



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- Listener in the Middle East

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seen it and shared in it through your own mission work. That commitment to the importance of missions is a life-giving pillar of this Adventist culture.

The health message of the Seventh-day Adventist Church is a model for America and the world. The irony is that your health message is forged out of your theological understanding that springs from that same Creation story that for others seems so antiquated. Your fundamental principle that the body is the temple of God and has to be cared for and respected continues to inspire you, and it has made you a health leader on the world stage. Never tire of sharing that, because the world needs to hear it again and again in all new ways.

I invite you to consider that I believe this church is missing an extraordinary opportunity, and that is a logical and faithful extension of that very same Creation theology. This church has every right to claim the high ground—the public ground—on issues of the environment. The Seventh-day Adventist Church should be the *first* church people think about when they think about the environment and the sacredness of our earth.

Evangelical churches dismissed environmental concerns for decades. They dismiss it no longer.

The Seventh-day Adventist Church is perfectly positioned to capture the country's imagination when it comes to the environment, and thereby attract an entirely new audience. The young generation especially is hungry for faithful leadership on this issue. For them, the environment is a central concern.

I believe this church would greatly benefit from an office, a department, for the environment on the North American Division or even the General Conference level. It would send a signal that there is an institutional commitment to care for what has been entrusted to us by God Himself. The faithful would support you.

Young people would applaud you. The earth would thank you.

### Don't Fear the Future

As you consider what makes for strong pillars in the art of communication, I must add something else that is said only with great love and affection. As Adventists, many of you are too comfortable in the silos of your own communities; nestled in a comfort zone of common language, shared traditions, friendly faces, and familiar

*“This church, this Seventh-day Adventist Church, is more like a million-person extended family.”*

practices. That position may have served you well in the past. But as the late baseball player and pop culture prophet Yogi Berra once said: “The future ain't what it used to be.”

In this changing religious landscape in America you will find both allies and kindred spirits within other faith traditions. They, too, are people who wish to serve others out of a prayerful and educated response to the Divine. Take the time to explore them more deeply, even if only to better appreciate your own faith. Invite them into your congregations to share your Sabbath. Visit them on theirs. See their friendship and affection as a pillar for your own work. Understanding and honoring the faith of others will not compromise you in any way. Instead, it will make you stronger in your own.

One of my heroes was the brilliant young German theologian, Dietrich

Bonhoeffer. In 1944 he was imprisoned for his role in the plots to kill Adolf Hitler. From his cell he wrote letters to his family and to his dear friend and fellow theologian, Eberhard Bethge. Of course, I never met Bonhoeffer, but I did come to know Eberhard. He was a remarkable man, and a window into the greatness of his friend Dietrich.

Bonhoeffer wrote from prison knowing that his time on this earth would likely soon come to an end. Yet his thoughts were not so much about himself and his own fate; rather, he turned his heart to what would happen to the world—and the Christian church in particular—after the war. He had witnessed the cruelty of the Nazi regime—what human beings were capable of doing to each other—and how the church was not only complacent but actually supportive in its rise.

Bonhoeffer foresaw a time in the not-too-distant future when people could no longer talk about religion and faith, the Bible, or even Christ Himself as they had in the past. He wrote of a time when words like redemption, salvation, and grace would have little or no substantive meaning in many people's lives.

We are swiftly moving toward that day Bonhoeffer spoke about, when many—maybe soon most—will have no religious or spiritual bedrock upon which to center their lives and values. We who are about the work of shedding light and hope of a God who seems totally nonexistent to so many others will have to find very different ways to engage the wider community. It is no longer enough to tell stories about ourselves to ourselves. If you love only those who love you, what have you gained?

Instead, use the tools at hand to cast a much, much wider net. Tell the very best stories you can about how the hungry are human beings worthy of being fed, how the naked have a



# The LOMA LINDA REPORT

MANY STRENGTHS. ONE MISSION.

November 2015

## Loma Linda University Health Emphasizes Wholeness at General Conference Session in San Antonio

**M**ore than 65,000 members of the Seventh-day Adventist Church traveled to San Antonio, Texas, to attend the 60th General Conference Session, held July 2–11.

This provided the opportunity for tens of thousands of delegates and guests from around the globe who are living Loma Linda University Health’s message of wholeness to learn about Vision 2020 and to further explore the subject as they met with Adventist theologians, physicians, researchers and other leaders at the Loma Linda exhibit. Vision 2020 is Loma Linda University Health’s monumental plan for the future, and attendees learned about the impact Vision 2020 will have in enhancing health care and health education, including a major building initiative on campus.

Exhibit staff used attendees’ own cameras, cellphones and tablets to take photos of exhibit guests with a full-size sculpture of Ellen G. White, her son, Willie, and



Richard H. Hart, MD, DrPH, interviews Gillian Seton, MD, from the Alamodome floor. Seton, an alumna of Loma Linda University School of Medicine, spoke about the challenges of working at Cooper Adventist Hospital in Liberia during the Ebola outbreak.

*Written by Jiggs Gallagher, MS, and Nancy Yuen, MPW; art direction by Larry Kidder, MA*



A copy of the “This is the Very Place” sculpture replicates the original at Loma Linda University Health. Both the original, which was dedicated in May 2014, and the replica are by sculptor Victor Issa. Above, Social Action Community (SAC) Health System Medical Director Kenneth Hart, MD, right, snaps a photo for visitors in front of the sculpture.

John Burden, a founder of Loma Linda University Health.

The moment depicted took place in June 1905, when Mrs. White first visited the new property near Redlands, California, by train and then by horse-drawn carriage. “I have been here before,” she said to her son. When he responded, “No, Mother, you have never been here,” she replied that this was the very place God had shown her in a vision where a great medical and educational organization should be established.

Shawna Roderick, now 19, inspired guests as she shared her story. She and her sister, Janelle, were born conjoined twins at Loma Linda University Medical Center.

The twins were successfully separated several weeks following birth, and both are healthy adults.

Another highlight of the session was the presence of Gillian Seton, MD, an alumna of the School of Medicine, who was working at Cooper Adventist Hospital in Liberia when the Ebola outbreak began. Seton, a

deferred mission appointee, was interviewed by Richard H. Hart, MD, DrPH, president of Loma Linda University Health, on the main stage at San Antonio’s Alamodome, on the Mission Spotlight stage in the Henry Gonzalez Convention Center, and yet again in the Loma Linda exhibit. The brave young physician’s narrative captivated the attention of many.



Shawna Roderick, born a conjoined twin, shares her story with visitors to the Loma Linda University Health exhibit.

basic right to be clothed, how the imprisoned should be visited, how the homeless deserve shelter. Then tell others—everyone who will listen—that in the name of God you are about the work we are all called to do: the transformation of the world *where* we meet the world.

This church, this Seventh-day Adventist Church, is more like a million-person extended family. You can look across the aisle in church, and if you don't know the other person, you more than likely know someone who does. That communal experience, that shared reality, is a remarkable gift in our disconnected, disenfranchised culture. You already have in place a remarkable support and caring system.

Celebrate it. Nurture it. Communicate it.

This church is one of the most diverse bodies in our nation today. It is extraordinary and newsworthy how diverse this church has become.

But ask yourself this important question: As you celebrate your diversity, do you think of diversity only in a linear, one-dimensional way? Do you think only in terms of the color of our skin? Or should diversity also include differences of thought? Because people come from different cultures and heritages, they inevitably bring with them different—sometimes *very* different—political and social understandings and world-views. How will this church handle that? How will you communicators handle that?

Traditionally, religious institutions have not been the first places we think of when it comes to openness to a wide array of thoughts and perspectives. But that challenge now seems very much on the horizon. And because you are the leaders, the country will be watching to see how all this unfolds, and how your communities respond. It is critically

important. It will demand genuine listening, a great deal of compassion, and a true openness to the many faces of Christ in your midst. One thing is certain: you will have many challenges to face and new stories to tell.

Find inspiration in the words of Nobel laureate Desmond Tutu: “Each of us carries a piece of God’s heart within us. And when we love one another, the pieces of God’s heart are made whole.”

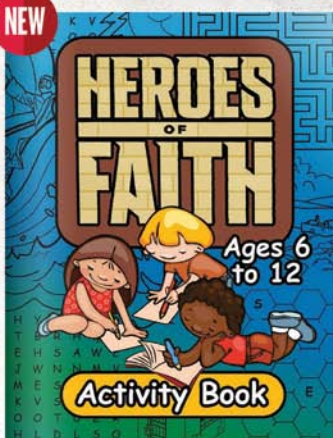
The landscape for religion is going to be very different in the twenty-first century than it was in the previous one. How we talk to each other, how we interact, how we move beyond tolerance into full acceptance, will determine if we simply survive or possibly find ways to thrive. ■

**Martin Doblmeier** is an award-winning documentary filmmaker, and president of Journey Films, based in Alexandria, Virginia.

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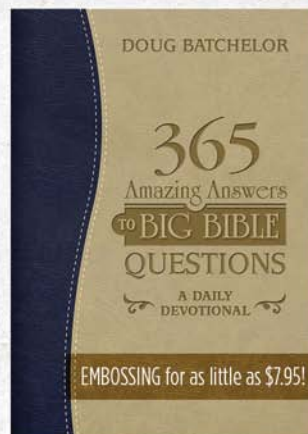
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By RAÚL ESPERANTE

# Did God Create Dinosaurs?



Several releases from the entertainment world have spawned a popular market for dinosaur-themed merchandise. These gigantic creatures, shown destroying entire human settlements with one swish of their tails or swipe from their paws, grip our imagination. Did God create creatures so formidable? Why aren't they mentioned in the Bible?

## Where Do They Come From?

The evidence that dinosaurs existed is clear: we have bones, teeth, eggs, footprints, even skin molds. However, the picture of dinosaurs revealed by science is quite different from that of the entertainment industry. Paleontologists have been able to study fossilized stomach contents and coprolites (dung) of dinosaurs, and have found that many dinosaurs were actually herbivores. Study of their bones and footprints have revealed that some were

small, similar in size to a sheep or dog. For example, *Struthiomimus* was the size of an ostrich, and *Compsognathus* was no larger than a rooster.

Genesis 1 tells us that God created the land animals on the sixth day of Creation week, and provided “every green plant for food.” Dinosaurs must have been included, since they were land animals. We should not be surprised that dinosaurs are not mentioned specifically in the Bible. First, the word “dinosaur” did not exist at the time of Moses. Second, many other groups of animals are not mentioned in the Bible, such as sharks, and starfish, to name a few.

At the end of that sixth day of Creation week, God saw that His creation was good—even “very good.” This raises a problem. Although many dinosaurs were plant eaters, some of them were large, fearsome carnivores that would pose a danger to human life. Can we regard these gigantic, ferocious, potentially human-eating dinosaurs as “good”? Do these carnivorous dinosaurs fit in the newly created, vegetarian, perfect world?

## The Entrance of Sin and Dinosaurs

The biblical account of Creation suggests that the curse that followed the fall of Adam and Eve (Gen. 3:14-19) caused biological changes that led to changes in the diet and behavior of many animals, giving rise to current competitive relationships, predation, and parasitism. Although the Bible does not describe these changes in detail, they are interpreted today as

genetic modification, since we know from science that such major changes would require genetic alteration. We do not know whether the changes occurred immediately or developed over several generations, but they were in full evidence by the time the dinosaurs were buried by the Flood.

At some point in earth's history, dinosaurs disappeared. There is no valid historical record of live dinosaurs, despite some wishful claims to the contrary. Some have speculated that biblical references to mythical creatures may be based on cultural memories of pre-Flood dinosaurs, but we have no way of confirming this. The Bible mentions the behemoth (Job 40:15-18) and Leviathan (Job 41:1), which some have interpreted as possible examples of post-Flood dinosaurs. However, many scholars identify the behemoth as probably the hippo, and Leviathan as the crocodile. Both species lived in the Nile, where ancient Hebrews would have encountered them. Uncertainty about the identity of the creatures does not justify any claim that dinosaurs are mentioned in the Bible.

Most Creation scientists believe that dinosaurs disappeared during the Genesis flood or shortly thereafter, but more study is needed for a better understanding of these creatures. Deciphering the mystery of the disappearance of the dinosaurs requires rigorous and careful research that Christians with interest and ability should be encouraged to undertake. It is possible that research on dinosaurs could lead to important breakthroughs in our understanding of the biblical record of Creation and the Flood. ■



**Raúl Esperante, Ph.D.,** is a senior scientist at the Geoscience Research Institute, and lives in southern California, United States.



# On the Jericho Road

## *A tale of two Samaritans*

By MICHAEL MACE

Jean-François Pina started his workday as usual.\* The married father of one child drove to the hospital, parked his car, and signed in for the day.

Pina is in the business of helping people, of saving lives. The lives of his clients depend on his readiness, his expertise, his safety and speed. Pina drives an ambulance in Lille, near France's border with Belgium.

### A Routine Call

One Thursday morning Pina was scheduled to pick up 60-year-old Christian Nayet and give him a ride to the hospital. Nayet had to go to the hospital for a scan.

About one hour into the drive, Nayet realized something was wrong with Pina, the ambulance driver. He seemed agitated. Finally, Pina exclaimed that he did not feel well. "My fingers are tingling," he said.

"Does the tingling go up your arms?" asked Nayet. When Pina replied "Yes," Nayet's first thought was *heart attack*.

He told the Pina to stop the ambulance. For a second Nayet thought of calling *Service d'Aide Medicale Urgente* (SAMU) (the French equivalent of 9-1-1 in the United States), but he calculated that it would take too long for them to arrive and offer treatment.

So Nayet gave the driver two medications he had in his pocket. "This one is to increase the fluidity of your blood," he said, "and this one is to stabilize your heart's rhythm."

Under normal circumstances this would have been completely inappropriate, but considering the urgency of the situation, and taking a calculated risk, Nayet gave Pina some of his own medications, knowing that they were suitable for someone suffering a heart attack.

Nayet is not a medical professional; he is an artist and writer. But when Pina could no longer drive the ambulance, Nayet said, "Give me the keys! My life is not in danger; yours is. Don't be afraid."

One can almost hear the voice of Jesus, who told people more than once, "Don't be afraid; trust Me."

The patient quickly became the ambulance driver. "I will drive very fast!" "No, please, don't drive fast," said Pina. "You've never driven this vehicle; you aren't used to it."

Despite his misgivings, Pina had to admit that he was now the one who needed medical care. He heard Nayet's voice: "In 10 minutes you'll be OK!" A man with terminal cancer was comforting the ambulance driver, who was having a heart attack!

After playing doctor, nurse, pharmacist, and ambulance driver, Nayet assumed the role of a comforter, just as Jesus promised: "And I will pray the Father, and He will give you another Helper, that He may abide with you forever" (John 14:16).

Behind the wheel of the ambulance, Nayet had only one thought: to go as fast as he could; after all, he was driving an ambulance. He looked for the switch

to turn on the siren, but he couldn't find it. So he flashed the vehicle's headlights to signal traffic to make way.

When they arrived at the hospital, Nayet called on medics, who had to defibrillate Pina. Within 10 minutes Pina was on an operating table. A doctor exclaimed, "Five minutes later, and it would've been too late!"

Then the doctor told Nayet, "You saved his life."

### Surrounded by Neighbors

Three hours later Nayet went to have his scan. It confirmed that cancer had spread to his liver. Still, Nayet slept well that night, knowing that he had gone beyond the call of duty.

So which of these two was neighbor to the other one? Nayet was the one in need of help, yet he was the one who saved Pina, the neighbor who was supposed to help him. The good Samaritan is not always who we think it is.

Jesus said, "Love your neighbor as yourself" (Matt. 22:39). You never know; it could save your life. ■

\*This story is based on an event that happened in April 2013. It is reported at [www.lavoixdunord.fr/region/berck-un-ambulancier-suave-par-le-malade-qu-il-ia36b49106n1182718](http://www.lavoixdunord.fr/region/berck-un-ambulancier-suave-par-le-malade-qu-il-ia36b49106n1182718).



**Michael Mace** is a freelance writer, translator, and interpreter (French/English). He lives with his wife, Lindie, in the Philippines.

# NATURE

By ELLEN G. WHITE

In obedience to the Word of God, and in harmony with His will, there is happiness. The family that is governed by right principles is a witness to the world of the power of a pure and holy faith; the influence of such households has a tendency to check in the church and in society the corrupting, polluting influences that are now coming in like a flood. The religion of Jesus is powerful to lift up the fallen, and to bring to reason the intemperate, that they may be found sitting at the feet of Jesus, clothed and in their right mind.

If men were more in love with natural simplicity, and cared less for the artificial and for fashionable show, they would escape many of the perplexities of life, and would find much more peace, quiet, and rest than they now enjoy. God does not impose heavy burdens upon His creatures; they bring them upon themselves by their unwillingness to conform to nature's laws, and their eager desire to meet the demands of fashion. It is this that wears the human machinery by bringing a constant strain upon mind and body. . . .

He who loves us speaks to us of His tender care in the works of nature. They are the evidences of His wisdom and power, and are designed to impress us with the fact that there is a living God, and that in Him we may trust. "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The hand of God formed every bud and every blooming flower; it was His wisdom that gave them their varied and delicate tints. What beauty has He bestowed upon these silent soulless

# Alive!

*God speaks to us through His creation.*

things, which are today in the field, tomorrow cast into the oven. If God so clothe [sic] the tender, perishing grass of the field, "how much more will he not clothe you, O ye of little faith?"

### The Great Master Artist

On our journey westward we have been watching to catch everything new and interesting in the scenery. We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of His broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still—stiffened billows, arrested in their proudest swell. These towering mountains belong to God; He presides over their rocky fastnesses. The wealth of their mines is His also, and so are the deep places of the earth.

If you would see the evidences that there is a God, look around you wherever your lot may be cast. He is speaking to your senses and impressing your soul through His created works. Let your heart receive these impressions, and nature will be to you an open book, and will teach you divine truth through familiar things. The

lofty trees will not be regarded with indifference. Every opening flower, every leaf with its delicate veins, will testify of the infinite skill of the great Master Artist. The massive rocks and towering mountains that rise in the distance are not the result of chance. They speak in silent eloquence of One who sits upon the throne of the universe, high and lifted up. "Known unto God are all his works from the beginning of the world." All His plans are perfect. What awe and reverence should His name inspire! how should a knowledge of His works quicken our perception of His attributes!

### The Rock of Ages

God is Himself the Rock of Ages, a refuge for His people, a covert from the storm, a shadow from the burning heat. He has given us His promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but His kindness shall not depart, nor His covenant of peace be removed, from those who by faith make Him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heavens above them, we should never be moved from our faith in Him and our allegiance to His holy law.





*“Nature will be to you an open book, and will teach you divine truth through familiar things.”*

Then why not seek for the things that make for your peace? Why not, dear brethren and sisters, make the kingdom of God and His righteousness the first consideration, assured that your heavenly Father will add unto you all things necessary? He will open ways before you, and all you do shall be blessed; for He has said, “Them that honor me I will honor.” Christ died for your redemption. Shall He have died for you in vain? Will you not take His proffered hand, and walk with Him in the humble path of faith and obedience?

God is full of love and plenteous in mercy; but He will by no means acquit

those who neglect the great salvation He has provided. The long-lived antediluvians were swept from the earth because they made void the divine law. God will not again bring from the heavens above and the earth beneath waters as His weapons to use in the destruction of the world; but when next His vengeance shall be poured out against those who despise His authority, they will be destroyed by fire concealed in the bowels of the earth, awakened into intense activity by fires from heaven above. Then from the purified earth shall arise a song of praise: “Blessing, and honor, and glory, and power, be unto Him that

sitteth upon the throne, and unto the Lamb forever and ever.” “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” And every one who has made the heavenly treasure the first consideration, regarding it as of priceless value, will join in the glad triumphant strain. ■

This article is taken from “Notes of Travel: A Sermon on the Cars,” published in the *Review and Herald*, Feb. 24, 1885. Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

# A Question of Sonship

What does the Bible mean when it refers to Jesus as “the Son of God”?

The significance of this title of Christ has been a matter of serious debate among Christians. The most basic understanding is that the incarnated Lord was born of the virgin Mary to be called the Son of God (Luke 1:32; 1 John 5:18). In sharing my understanding of the topic, I hope to motivate your continued study.

**1. Son(s) of God:** In the Old Testament the phrase “son(s)/children of God” designates three types of persons. The *heavenly beings* who met with the Lord in the divine council are called “the angels” (Heb., “sons of God,” Job 1:6; 2:1).<sup>1</sup> At the moment of creation we are told that “all the angels [Heb., “sons of God”] shouted for joy” (Job 38:7). The *people of God* are called “the children of the Lord your God” (Deut. 14:1; see also Hosea 2:1; Isa. 45:11). They became God’s children through creation and redemption (Ex. 4:22, 23). Finally, the *Israelite king* was called the “Son of God” (e.g., 2 Sam. 7:14). God appointed the king as “my firstborn” (Ps. 89:27; cf. Ps. 2:7). In these cases the word “son” is used figuratively. Heavenly beings are sons of God through creation; the people of God are God’s children through creation and redemption; and the king becomes a son of God through his appointment as king. In the Bible God does not have children through natural conception and birth.

**2. Eternal Sonship of Christ:** Christ is the eternal Son of God. Paul wrote that “when the set time had fully come, God sent his Son, born of a woman” (Gal. 4:4). Christ was the Son of God before He was born of a woman. Through the preexistent Son, God “made the universe” (Heb. 1:2). However, the sonship of Christ is unique. Believers are spiritually born of God as children of God, but the Son is never described as being spiritually born of God; He is the Son, who came directly from the Father (John 16:28). He has life in Himself and is one with the Father in will (John 14:31; 15:10), character (John 14:8-11), purpose (John 15:16; 16:15; 17:4-8), and nature (John 8:58). Yet He is a different person. We are dealing with a metaphorical use of the word “son.”

**3. Metaphorical Significance:** In our humanity the image of a child conveys some obvious ideas. *First*, it indicates that a child is of the same nature as that of the parents; they are human beings. When Christ is called “Son of God,” we are being told that He, like the Father, is a divine being (John 5:18). *Second*, a child is distinguishable from their parents. The metaphor of sonship means that although Christ and the Father have the same nature, they are different persons, implying a plurality of persons within the Godhead. *Third*, the relationship between parents and children is unique. Their union is practically indissoluble. The metaphor is therefore a good symbol for the deep unity that exists within the members of the Godhead (John 17:5). *Fourth*, a human child comes from its parents through natural birth. In the case of the Godhead, however, the Son proceeded from the Father, not as a divine emanation or through natural birth, but to perform a work of creation and redemption (John 8:42; 16:28). There is no biblical support for the eternal generation of the Son from the Father. The Son came from God but was not generated by Him. *Fifth*, the father-son image cannot be literally applied to the divine Father-Son relationship within the Godhead. **The Son is not the natural, literal Son of the Father. A natural child has a beginning, while within the Godhead the Son is eternal. The term “Son” is used metaphorically when applied to the Godhead.** It conveys the ideas of distinction of persons within the Godhead and the equality of nature in the context of an eternal, loving relationship.

Ellen White wrote: “The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.”<sup>2</sup> This statement summarizes the main purpose of the metaphor. ■

<sup>1</sup>Texts are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.

<sup>2</sup>Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 1, p. 247.



Prior to his retirement, **Angel Manuel Rodríguez** was director of the Biblical Research Institute of the General Conference.

# Elijah

By MARK A. FINLEY

## *A Question and a Command*



OTTO SEMLER

**A**t a time of national apostasy in Israel, Elijah remained faithful and obedient to God. In our last lesson we focused on the drought in Israel, God's provisions for Elijah, and Elijah's challenge to the prophets of Baal on Mount Carmel. We marveled at God's miraculous answer to Elijah's prayers in the midst of almost overwhelming odds.

In this lesson we will study the perseverance of faith, the humility of faith, and, at times, the disappointments experienced by people of faith. Through it all we will discover a God of amazing compassion, abundant grace, and awesome power.

**1** **What lessons do we learn from Elijah's trust in God's promises, and his faith that did not give up when he didn't receive an immediate answer to his prayers? Read 1 Kings 18:41-45.**

Elijah sent his servant to the crest of the mountain to look toward the sea. When signs of rain did not appear, he sent the servant again. Elijah persevered. He sent his servant to look for rain six times. Not until the seventh time did the man see a dark cloud about the size of a man's hand. The cloud was a sign that rain was coming and soon the heavens would open their floodgates. Elijah's faith did not give up. He persevered in spite of all appearances. He trusted that God would fulfill His Word.

**2** **How did the apostle Paul describe the necessity of perseverance in spite of our past mistakes, current failures, or overwhelming obstacles? Read the following passages and summarize your answer in one sentence: 1 Corinthians 9:24-28; 2 Corinthians 4:7-10; Philippians 3:12-16.**

**3** **Read 1 Kings 18:45, 46. As the rain poured down, making visibility almost impossible, what act of kindness did Elijah perform for Ahab? What does this say about Elijah's character?**

Elijah's kindness in guiding Ahab's chariot in the midst of a terrible storm reveals both his humility and graciousness. The prophet still respected the office of the king and showed compassion to someone who wanted to take his life.

**4** **Read Romans 12:20, 21; see also Proverbs 25:21, 22. What counsel did the apostle Paul give to Christians in Rome who faced persecution? How does this apply to us?**

**5** **Did Elijah ever feel down? Read 1 Kings 19:1-4; describe Ahab's threat on Elijah's life, and Elijah's response.**

After spending the entire day challenging the prophets of Baal on Mount Carmel, and guiding Ahab's chariot through a fierce storm, the prophet was physically, emotionally, mentally, and spiritually exhausted. In the face of a threat on his life from Ahab and his heathen queen, Jezebel, Elijah was ready to give up.

**6** **How did God respond to Elijah's doubt, fear, and discouragement? Read 1 Kings 19:5-8.**

God did not send an angel to preach to Elijah about his lack of faith, or his need for more courage. He sent a heavenly messenger with healthful fare to strengthen Elijah's body and the divine benediction to rest. Faith is practical. Sometimes people need a good healthy meal, some rest, and exercise much more than they need a lecture about faith.

**7** **Where did Elijah end up, and what was God's message to the doubting prophet? Read 1 Kings 19:9-15.**

Elijah ended up in a cave. God met the prophet where he was; God always meets us where we are. God's response to Elijah's doubt was both a question and a command. The question is simple and straightforward: "What are you doing here, Elijah?" In other words: "Elijah, I have a purpose for your life, and you will never see it realized in the cave of despondency."

The command was simple and straightforward as well: "Go out, and stand on the mountain." In other words: "Don't live in a cave when you can stand upon a mountain."

God speaks to each of us, who at times have failed, become discouraged, and live in our own darkened caves: *I have a purpose for your life. I have a task for you. By My grace, through My strength, come out of the cave and stand upon the mountain.* ■



MELISSA ISH

# Letters

## Extreme Makeovers, Humbling Experiences

To Tom Ish's "Extreme Makeover: Pathway to Health Edition" (October 2015) I say, "Amen." We need more of that practical religion. I have noticed that in many regions our message is well known but what remains is that we, the bearers of that message, convince them it can be done.

LIZWI ALPHA NTULI  
*Zimbabwe*

## When Hope Wins Over Loss

Thank you for printing Wilona Karimabadi's article "When Hope Wins Over Loss" (October 2015), even though it brought sad and painful

memories as I grew up without seeing my grandparents.

I hope that my children, who have a relationship with my father, will never experience these same feelings!

GERSHON B. BATULAYAN  
*Ashanti, Ghana*

## 100 Years Ago

I have a comment about the short article "100 Years Ago" (July 2015). The Christian baker mentioned is, in all probability, my great-great-grandfather Tristan Schäffer. He owned a modern (in those days) vapor bakery in Heilbronn, southwest Germany.

Around 1905 he became an Adventist and closed his bakery on Saturdays, as described in the cited newspaper. In 1905 or 1906 he sold his bakery and moved to a small village near Poznan (situated in the German Empire, nowadays Poland), where he bought a farm. His neighbors, also

farmers, wondered why pigs were missing from his farm. Schäffer used this to share his faith. Convinced by his explanations, several neighbors became Adventists too. Later, my great-grandfather Karl Schäffer married one of the baptized neighbors.

My great-great-grandfather's decision to close his bakery had wide and lasting consequences for his family and descendants. It is amazing to see how God used his story to influence people far away as well. Thank you very much for this article!

RAFAEL SCHÄFFER  
*Bensheim, Germany*

Just a correction needed for the "100 Years Ago" item in the July 2015 *Adventist World*: In 1905 there was no Yugoslavia; at that time the area was called Austria-Hungary.

ANDOR J. MOLNAR  
*Los Angeles, California*

# Prayer & PRAISE

Please pray for the Lord to help us complete our church construction, for my finances and my wedding, and for my ministry.

ZOCK, *Gabon*

Through the answered prayers of many, I was able to attend school and will soon have end-of-semester examinations. Please pray for God to help me do well. I have challenges with studying on the Sabbath day, and with being sick.

ABRAHAM, *Tanzania*

Please pray for God's healing of my daughter, who is at a cancer institute in Oslo, Norway. Also, pray for my relatives to find God.

VALENTINA, *Ukraine*

I'm requesting prayer for my family, and that I can pay off my mortgage.

KARON, *United States*

### The Head, the Heart, and the Hands

I am writing in regard to Youssry Guirguis' article "The Head, the Heart, and the Hands: Mission Takes All Three" (April 2015). The title and description is good from a religious perspective, but incorrect from the point of view of physiology.

Although a well-described circulatory function, the heart has nothing to do with the decision. Of course, the heart beats stronger and more frequently when we are afraid or have other intense emotions, and keeps us alive for the brain to work well. In the Bible, when the heart is mentioned, it refers to the brain.

The title of the article should be "With Mind, Hands, and Pocket." For many, the pocket and its contents are a very important "organ" of our body, so important that generously used to benefit evangelism, it can produce remarkable effects on the progress of the work. But if we narrow interests (and the use of our pocketbooks), we can delay the coming of the Lord (and that is not of the heart, but the brain).

HIRAM DARIO ROSTÁN  
*Libertador San Martín,  
Entre Ríos, Argentina*

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# The Benefits of Membership



According to research led by the University of Queensland, Australia, membership in more than one social group can boost self-esteem. The more children, older adults, and former residents of a homeless shelter identified with given groups, the greater the feelings of purpose, meaning, and sense of belonging they received from their membership in those groups.

Source: *The Rotarian*  
PHOTO: FREEIMAGES.COM/BSK

## INTERNET:

According to the Pew Research Center's Global Attitudes and Trends survey, 64 percent of the respondents in developing and emerging countries said the Internet is a positive influence on education, personal relationships, and the economy.

But 42 percent called it a negative influence on morality.

Internet use is highest among well-educated young people who read English and live in more developed economies.

Source: *The Rotarian*



Thank you for praying for our church building project; it is in progress. Please continue to pray for us.

LILY, *United Kingdom*

I will soon take a very important examination. Thank you, in advance, for your prayers.

CLOTILDE, *Guadeloupe*

Please pray for my family to believe in Christ. My parents are not Adventist, and my sisters and brothers don't know which church to go to.

DAVID, *Malawi*

**The Place of Prayer:** Send prayer requests and praise (thanks for answered prayer) to [prayer@adventistworld.org](mailto:prayer@adventistworld.org). Keep entries short and concise, 50-words or less. Items will be edited for space and clarity. Not all submissions will be printed. Please include your name and your country's name. You may also fax requests to: 1-301-680-6638; or mail them to *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.

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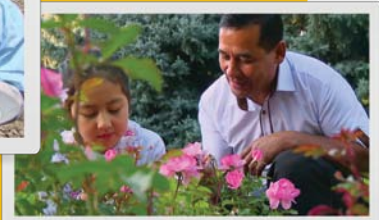
S I D



N S D



E C D



E S D



T E D

# Snapshots of Progress

Last summer's General Conference session in San Antonio, Texas, United States, brought together Adventists from almost every country on earth. And each evening of the session featured reports from each of the world divisions of the church, most of which are available on the Internet.

See how God is using His people to spread the gospel.

**East-Central Africa Division**

<https://youtu.be/JiQxji6fJNs>

**Euro-Asia Division**

<https://youtu.be/CYB2swKTIxw>

**Inter-American Division**

<https://youtu.be/JskXLCWDFY>

**Inter-European Division**

<http://eud.adventist.org/events/events/general-conference/>

**North American Division**

<https://vimeo.com/131616219>

**Northern Asia-Pacific Division**

<https://youtu.be/gsyynVbTFIM>

**South American Division**

<http://gc2015.adventistas.org/pt/vstreaming/dsa-mission-do-the-extremes/>

**South Pacific Division**

<https://www.hopechannel.com/watch/changing-history-one-heart-at-a-time>

**Southern Africa-Indian Ocean Division**

[vimeo.com/133062486](http://vimeo.com/133062486)

**Southern Asia Division**

[Adventist.org.in](http://Adventist.org.in)

**Trans-European Division**

<https://youtu.be/QUVyxqAV3-Y>

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