

The International Paper for Seventh-day Adventists

July 2013

ADVENTIST WORLD

Life
MAPS



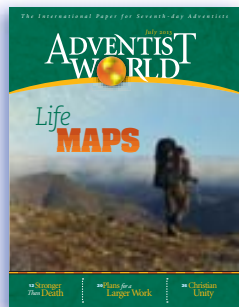
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ADVENTIST WORLD

July 2013



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www.adventistworld.org
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“What is the will of God for my life?”

It is the question behind every other question a believer asks. While others interrogate the wind to understand the meaning of life or the reasons human beings suffer, those who have the faith of Jesus return to this simple query more frequently than any other. Because we have made belonging to Jesus the central commitment of our lives, we want to know:

What am I called to do for my life’s work?

Whom should I marry?

Should I pursue more education?

Where does God want me to use the gifts He has given me?

And then there are the many times—perhaps weekly, even daily—when the imperative of being aligned with God’s will requires answers deeper than the surface-level thinking that too often dominates our days.

What is the best way to spend this Sabbath?

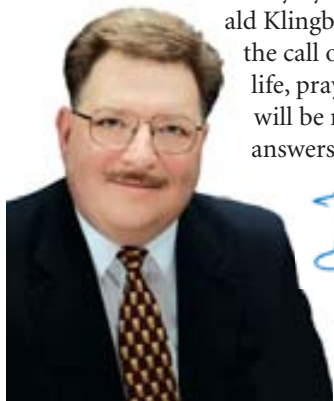
How much should I give to advance the mission of my church?

With whom should I share my testimony today?

The Lord we serve has promised to make Himself known to us, both for the foundational decisions that undergird our lives as believers, and for the smaller choices that order our days. His Word assures us, “Your ears shall hear a word behind you, saying, ‘This is the way, walk in it,’ whenever you turn to the right hand or whenever you turn to the left” (Isa. 30:21, NKJV).

Like Elijah, who ultimately heard the voice of God, not in the wind or the earthquake or the fire, but “in the sound of quiet stillness” (as some of the best translations of 1 Kings 19:12 put it), the quieting of our lives prepares us for both hearing and accepting what the Spirit wants to tell us.

As you read this month’s moving cover story by associate editor Gerald Klingbeil of how he heard the call of Jesus in his own life, pray that your own life will be readied for the answers you are seeking.



Bill Kauts

WORLD REPORT

Swiss Adventists Unite for Meeting



GUNTHER KLENK/ADVENT-VERLAG

Above: HOPE UNITES: Part of the crowd of 2,000 at the Biel/Bienne Ice Stadium for a congress of French- and German-speaking Seventh-day Adventists on May 4, 2013. **Inset:** QUESTION TIME: Pastor Ted N.C. Wilson, General Conference president, answers a question, as a translator, right, listens.

■ More than 2,000 Seventh-day Adventists from the French- and German-speaking areas of Switzerland united May 4, 2013, in the city of Biel/Bienne for a congress celebrating 147 years of Adventism in the Alpine nation.

The “Hope Unites” event was held at the Biel Ice House, which normally hosts games of the local hockey team and other entertainment functions. The city, where both German and French are official languages, is the largest bilingual city in Switzerland.

A special guest was Ted N. C. Wilson, president of the General Conference of Seventh-day Adventists, which itself is marking 150 years of organization this year.

Wilson did not speak in English, as many of those present had expected, but rather preached in French. Using the example of the prophet Elijah, who stood for spiritual renewal against the prophets of Baal at Mount Carmel, Wilson called on Adventists to similarly stand for renewal of their faith.

“Switzerland has historically been a center of reformation, and it will get its role back,” Wilson told the congregation, “Today is the time to be faithful to God and to His message. It is time for revival and reformation again. God will remain faithful to His promises, and Jesus is coming back soon!”

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WORLD REPORT

Among questions discussed in an afternoon session with members, one was on an increase in secularization. Wilson said this is to be met with a return to the Word of God.

Wilson said that the church's position as having been given a special task is a signal, not for arrogance, but rather for humility. "Adventists should be best friends with all people," he said, "but should not mix with ecumenical movements that would prevent them from fulfilling their mission."

The first Seventh-day Adventist congregation was established in 1867 in Tramelan. In 1901 the Swiss church was organized according to language groups: the "Swiss German Conference," with its headquarters in Zurich, and the "Fédération de la Suisse Romande et du Tessin," based in Renens, Vaud. Both administrative regions form the nationwide Swiss Union. As of December 2012, there were 4,394 adult baptized Seventh-day Adventists in Switzerland, worshipping weekly in 49 congregations.

—reported by Inter-European Division, with Adventist World staff

In Colombia, Adventists Celebrate "Vision One Million"

■ The Seventh-day Adventist Church in Inter-America celebrated the fruits of its discipleship training program with a special live satellite broadcast from Bogota, Colombia, on May 4, 2013. The event was part of a multilayered territory-wide initiative called "Vision One Million," which began in 2010. This initiative integrates church departments and ministries leaders to train and empower 1 million church members to become true followers and witnesses of Jesus.



Above: THOUSANDS IN ATTENDANCE: More than 12,000 gathered at the G12 Convention Center in Bogota, Colombia as Inter-America celebrated its territory-wide Vision One Million discipleship program via satellite on May 4, 2013. **Inset:** BAPTISM IN BOGOTA: Carlos Eduardo Rodríguez prays before being submerged into the baptism during the Vision One Million program in Bogota, Colombia.

ABEL MARQUEZ/IAD

More than 12,000 church members and visitors packed the G12 Convention Center in Bogota to witness and participate in the three-hour program, which highlighted the end of intense evangelism campaigns held throughout the large metropolis.

"Thank you, church in Bogota and the rest of the South Colombian Union, for your enthusiasm and commitment and efforts to impact this large city," said Eliseo Bustamante, president of the South Colombian Union, as he addressed the 143,000-member-strong South Colombia region during his opening remarks.

Multiple activities to reach the city included a series of community activities in the city, such as a marathon, street prayer sessions, seminars to restore marriages and families, health expos, health screenings, support of a cancer foundation, and prison ministries, among others.

Edgar Espindola, vice president of the Colombian senate, thanked Seventh-day Adventists for their contribution in improving society by restoring families and standing by the Word of God, which teaches the unity of a family between a man and a woman.

Some 70 longstanding Seventh-day

Adventists in South Colombia were honored during the event for their commitment to fulfilling the mission of the church. Among them was Leonil de Díaz, age 91, celebrating more than 80 years of being a baptized member, who was recognized by Israel Leito, president of the Inter-American Division (IAD) and Balvin Braham, associate ministerial secretary and event organizer.

Raúl Taborda and his wife, Gina, were among the visitors who came to the satellite event to be baptized. The couple found themselves attending the evangelistic campaign held at the Kennedy Adventist Church in Bogota after facing a failed business and troubled marriage. Touched by the Holy Spirit, Taborda, a former Seventh-day Adventist, and his wife decided to be baptized and get married.

"God has called us to return to His ways," said Taborda. "I learned that there is no life without Jesus, and I want to return to His ways from now on."

Carlos Eduardo Rodríguez was also among those baptized during the event. After attending the evangelistic campaign at the Fontibón Adventist Church, Rodríguez, 36, decided to renew his commitment to God. Rodrí-

guez had battled with alcoholism during the 11 years that he had been away from the church.

"I'm so happy to return home," said Rodríguez, "but more so because I feel peace after leaving my [old] life behind and being clean in Christ Jesus."

According to Braham, some 3,580 new members joined the church as a result of the evangelistic efforts among the 130 churches in Bogota and the 130 evangelists from South Colombia and evangelists from the IAD territory who doubled efforts for the citywide impact.

—reported by Libna Stevens, IAD, in Bogota, Colombia, with William Estupiñán and Marcela Piñeros

Romanian Adventists Mobilize for Religious Freedom

■ As Romanian legislators consider changes to the national constitution, the Seventh-day Adventist Church is sponsoring a mass promotion of religious liberty with a marathon

of town hall meetings, university lectures, and interfaith consultations.

In the Eastern European nation, where more than 85 percent of the population identifies with the Eastern Orthodox faith, Adventists are aiming to promote to key audiences the importance of religious liberty. The self-titled "Freedom Caravan 2013" of church and legal experts held events in more than 20 cities.

"Even though Romania has taken important steps in promoting religious liberty, we must stay alert to make sure that the principles of religious liberty stay untainted," said Nelu Burcea, Public Affairs and Religious Liberty director for the Adventist Church's Romanian Union Conference.

Prominent changes to the constitution could include revising the president's role and the prime minister's method for nominating the president.

But a few activists are also calling for the Orthodox Church to become the national religion. Though experts say this proposal isn't likely to become law, Romania's constitution up until

1923 did mention the Orthodox Church as the country's official church. Various attempts over the years to reinstate the church as the state religion were rejected by parliament.

Media reports indicate that a national referendum on constitutional changes won't take place until autumn.

"We are now analyzing each proposal, and we are monitoring the situation so that we can have a prompt reaction and appropriate action if necessary," Burcea said.

—reported by Adventist News Network

ADRA Project Gives Renewable Energy to Chinese City

■ The humanitarian arm of the Seventh-day Adventist Church is moving forward with plans to construct biomass power plants in Chengdu, the capital of Sichuan province in southwest China.

A source of renewable energy, biomass power plants convert organic waste into biogas and electricity.

Representatives from the Adventist Development and Relief Agency (ADRA) in Switzerland and China say a recent feasibility tour with local officials and Arthur Wellinger, president of the European Biogas Association, was productive. The study group was able to assess the local waste chain and take samples for further analysis, said project manager Marcel Wagner.

"The project is still at the very beginning, but the doors are open," Wagner said, adding that the next steps involve drawing up a detailed business plan, project proposal, and contract for potential investors and partners.

Reports indicate that some 5,000

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PHOTO COURTESY RUC



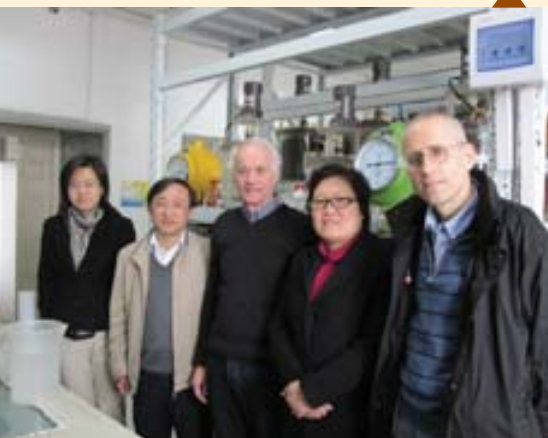
FREEDOM CARAVAN: Religious freedom proponents from six faith groups, along with government officials, met in Lugoj, Romania, as part of the Freedom Caravan 2013, an initiative to promote greater understanding of the need for freedom of conscience. The group met with delegations and addressed university classes in more than 20 cities.

WORLD REPORT

tons of waste is collected every day in Chengdu. To reduce the contamination of soil and water, and avoid using valuable agricultural land for landfills, officials are increasingly turning to new recycling methods.

Already, China operates biomass power plants in several provinces. So far, the plants operate by burning only dry organic waste, such as wood chips, branches, and leaves. Wet organic waste—from kitchens, slaughterhouses, and restaurants—makes up an estimated 60 percent of all organic waste and often remains untreated. ADRA China representatives say this yet-unused waste has potential to generate biogas and organic fertilizer.

—reported by Adventist News Network



ADRA SWITZERLAND

POWER FOR CHENGDU: Adventist humanitarians in China are studying the feasibility of building biomass power plants in Chengdu, where a growing waste problem has local officials scrambling for answers. From right: Marcel Wagner, project manager; Linda Zhu, ADRA China country director; Arthur Wellinger, president of the European Biogas Association; with representatives from Beijing University and China's Ministry of Science and Technology.

DOONSIDE PROGRAM: Seventh-day Adventist Pastor Johnny Murison, presenting in the Sydney suburb of Doonside program at Mountain View Adventist College.



SOUTH PACIFIC DIVISION

In Australia, Adventists' Citywide Evangelism Largest in 30 Years

By JARROD STACKELROTH, Record.net, reporting from Epping, Sydney, New South Wales, Australia

Four motorway billboards, 1.25 million brochures, and more than 100 television advertisements have provided publicity in what is reported to be the largest evangelistic series for the Adventist Church in Sydney in more than 30 years.

On the first weekend in May 2013, “The Last Empire” opened in 29 venues throughout the Greater Sydney Conference (GSC). Some 45 churches throughout the conference worked together to prepare for the program. The opening night saw more than 1,500 community members attend. While numbers fell during subsequent programs, there were still almost 1,000 non-Adventists attending by the third program.

“We are excited by the number of contacts that have been coming along to the meetings,” said Michael Worker, GSC president and series coordinator. “We continue to uphold the presenters and contacts before the Lord as the series continues to develop and unfold.”

The English programs, hosted by Sydney-based presenters, used the same slides and scripting. Some of the venues, reflecting the cosmopolitan nature of Sydney, offered the program

in other languages, such as Portuguese, Tongan, Samoan, Fijian, Mandarin, or Arabic. The use of the Daniel 2 image, the key image used in the marketing, saw a lot of interest from Syrians and others from the Middle East.

“The pastors who have been trained and equipped to present this Last Empire program now have a greater confidence in their ministry and feel more equipped to go out and engage with their community,” said Worker. “Pastors have told me how much they appreciate the opportunity to be involved in this program, as they are growing and developing their own pastoral skills in the process. This will be our first campaign, not our last.”

Worker developed the concept of running numerous local programs, simultaneously across the city, in partnership with the South Pacific Division’s Institute of Public Evangelism director Gary Webster.

“This program is about proclaiming the good news of Jesus in a prophetic context, relating to people’s lives and what is happening in society, using updated, contemporary materials,” said Webster.



PHOTOS COURTESY OF SOUTH PACIFIC DIVISION



Above: FULL HOUSE: Audience for one of the 29 “Last Empire” presentations in and around Sydney, New South Wales, Australia, during May 2013.

Top, right: NORTHERN EXPOSURE: Charissa Fong, Discovery Centre evangelist and layperson, presenting at the Brookvale, New South Wales programs, about 10 miles (16 km) north of Sydney. **Bottom, right:** EXTENDING A WELCOME: Marleta Fong and Sanja Kitevski, two of the volunteers helping to register participants at the Brookvale event. program

Webster had tested a similar approach on a smaller scale in Adelaide in 2011 and developed the scripts for the Last Empire with pastors Lyle Southwell, Garth Bainbridge, and Graeme Christian.

“It was an opt-in arrangement with pastors and churches,” said Worker. The invitation was extended, and any pastor or church that desired to be involved were encouraged. “We wanted those who were enthusiastic and keen, and we gave them permission to try ‘something different,’ alongside the traditional approach.”

Worker explains that the conference began with the “desire to present something that our members can be excited about and proud of and that would also reach a secular, consumer-driven society such as Sydney.”

Kel Naughton of M24Media created “The Last Empire” brand/theme.

The program was projected to run throughout the month of May, with each venue developing a program that represented their congregation and the audience they were targeting. Churches will follow up with programs such as Beyond, Prophetic

Code, Secrets of Prophecy, and a range of other initiatives.

In the 18 months leading up to the program, church members were encouraged to prepare themselves and their congregations for a program of this nature.

“We have been encouraging members to pray for five people for the year leading up to the program. They were also encouraged to invite family, friends, and colleagues to the event,” said Worker. One Sabbath was designated as a conference-wide day of prayer and fasting to seek the leading and involvement of the Holy Spirit in this program.

Unlike evangelistic series of the past, the Last Empire had a large online presence and impact. Close to 80 percent of people registered through the Web site, which had about 14,000 unique visitors over the two weeks leading up to the program. In the same period, almost 5,000 people directly viewed the Last Empire Facebook page.

One church had a unique way to draw attention to their program. Talk radio and social media were abuzz with news of a 98-foot (30-meter) high image, standing in the Hoxton

Park churchyard. The air-filled image was of the image spoken of in Daniel 2 as seen in Nebuchadnezzar’s dream—the same image depicted in all of The Last Empire advertising.

According to Lyle Southwell, evangelist and director of the South Pacific Division’s Discovery Centre, the image is the world’s largest freestanding, air-filled image.

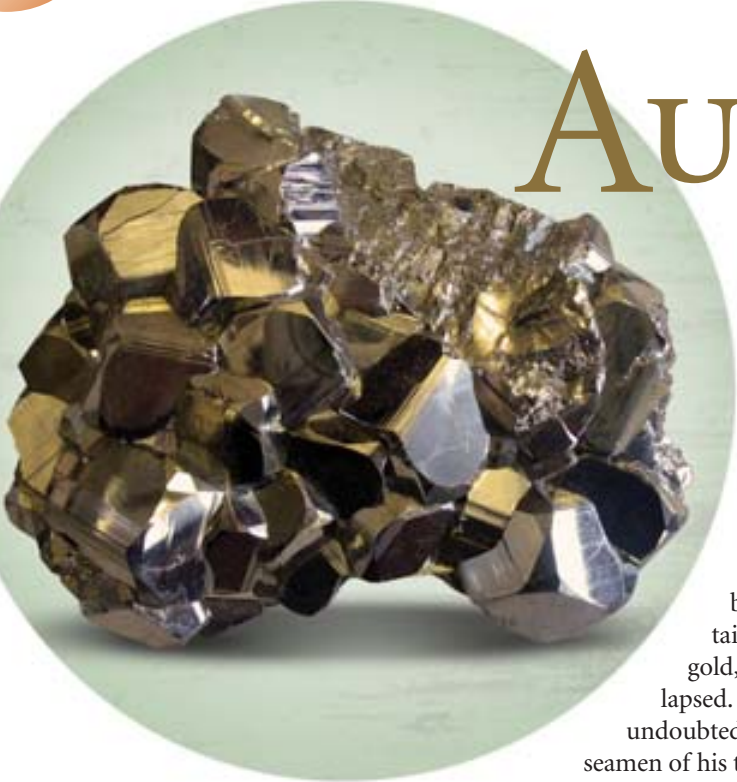
Pastor Worker has already seen changes in the church in Sydney and says the most important outcome of this program will be changed lives. “As a conference, we would love to see the people who have been touched by this program become part of our churches.”

“We hope to see this stronger partnership continue between local Adventist churches as we work together to spread the gospel. We had a much bigger ‘buy in’ from churches than we expected. It has highlighted the latent desire in our members to be equipped and resourced to share the gospel with those who need it most,” added Worker.

“This program has increased the mission focus in our conference and the level of enthusiasm our members have to share their faith.” ■

By TED N. C. WILSON

AUTHENTIC Spirituality



This article is adapted from a sermon given by Ted N. C. Wilson at Andrews University, Berrien Springs, Michigan, on April 19, 2013. Elements of the oral style have been retained. The complete sermon text is available online at www.adventistworld.org and www.adventistreview.org.

Martin Frobisher was an explorer and pirate, commissioned by England's Queen Elizabeth I. In 1576 he turned prospector, assuring Elizabeth he had struck gold on Baffin Island, in the northern part of Canada. The queen sent him back, with instructions to return with gold. Arriving at Baffin Island, Frobisher packed his ships with 200 tons of what he believed to be gold ore. When he returned to England, Martin Frobisher learned he had brought back 200 tons (181 metric tons) of pyrite—"fool's gold."

The *Encyclopedia Britannica* makes this pointed observation about Martin Frobisher: his "single-minded pursuit

of mineral treasure limited the exploratory value of his voyages, and, when the ores he brought back . . . proved to contain neither silver nor gold, his financing collapsed. . . . Frobisher was undoubtedly one of the ablest seamen of his time, but as an explorer he lacked the capacity for patient factual investigation."^{*1}

Looking for Authenticity

Isn't authenticity what we are looking for today? In a world that is often more virtual than real, isn't it refreshing to discover someone or something that is genuinely authentic?

No doubt the most important area for genuine authenticity is in the spiritual realm—our relationship with God and His Word, and how it affects our character.

No one who has ever lived on earth was more spiritually authentic than Jesus Christ. He was, and is, the One He claims to be—the Son of God. As we consider His earthly life, we see consistency—His words and actions always match.

The Authentic, Authoritative Word

He is the authentic Word of God—"In the beginning was the Word, and the Word was with God,

and the Word was God." (John 1:1).

"I am the way, the truth, and the life," Jesus told a doubting Thomas who was looking for direction (John 14:6). Praying to His Father later that night, Jesus pleaded: "I have given them Your word. . . . Sanctify them by Your truth. Your word is truth" (John 17:14-17).

When confronted by angry religious leaders, Jesus went to God's Word for authority: "The Father Himself, who sent Me, has testified of Me But you do not have His word abiding in you, because whom He sent, Him you do not believe. You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. . . . Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?" (John 5:37-47).

Here, Jesus is authenticating the Pentateuch—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—and the book of Job. These writings of Moses, Jesus says, testify of Him. Jesus affirms that the Old and New Testament authenticate each other—if we don't believe the "Old," we won't believe the "New"!

"The Bible is the most comprehensive and the most instructive history which men possess," wrote Ellen White in *Christian Education*. "It [the

Bible] came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God's Word alone we find an account of Creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here, only, can we find a history of our race, unsullied by human prejudice or human pride" (pp. 37, 38).

Above Culture, Prejudice and Pride

The Bible, like Jesus, rises above culture, prejudice, and pride. It reveals to us the truth about ourselves, our world, and beyond. It is the authentic sourcebook in guiding us into authentic spirituality.

Let's allow the Bible to interpret itself, verse upon verse and precept upon precept, using the historical-biblical approach to understanding Scripture. In contrast, the historical-critical method places the individual above the Bible in choosing what is truth. This method does not lead to a true understanding of Scripture, as the method is humanistically based, rather than biblically based.

"A great work can be done by presenting to the people the Bible just as it reads," wrote Ellen White in *Christian Service*. "Admonish them to take the Bible as it is, to implore divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences" (p. 144).

Gold Standard

If you want to know if the Bible is really God's authentic, relevant word for us today, use the gold standard of prophecy! Study the prophecies in Daniel and Revelation and see how

they accurately trace human history. Read the prophecies of the Messiah in the Old Testament and be convinced that Jesus is the one. Many atheists have come to accept the Bible as reliable and authoritative based on the study of prophecy!

"And so we have the prophetic word confirmed," wrote the apostle Peter, "which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Peter 1:19-21). This text does not mean God *dictated* every word to these men—but that He worked through the Holy Spirit to guide them.

Spend quality time with God's authentic Word each day—you will be amazed at how relevant and timely His messages are. Participate with the world membership in "Revived by His Word" (www.revivedbyhisword.org), reading one chapter in the Bible each day.

A Spiritually Authentic Church

A spiritually authentic church is one whose teachings and people follow the "Faithful and True Witness" (Rev. 3:14, NKJV), that is, Jesus Christ.

Have you ever wondered why the Seventh-day Adventist Church exists? After all, 150 years ago there were many other denominations in existence—what would be the purpose of one more?

The purpose is to fulfill Bible prophecy and to stand up, speak out, and share with the world the message that God has for every person on this planet. We have a threefold mandate from heaven *to preach* the everlasting gospel and Christ's righteousness; to

boldly proclaim the fall of Babylon's apostate religion; and to *warn the world* not to receive the mark of the beast, but instead be sealed with the seal of God's everlasting mark of authority—the seventh-day Sabbath.

This is the message of Revelation 14. The giving of the three angels' messages is the reason God raised up the Seventh-day Adventist Church. Everything is centered in Christ and His righteousness.

Is this authentic? Is this real? It is as authentic and real as the Bible itself. It comes from the revelation of Jesus Christ Himself, who "cannot lie" (Titus 1:2).

My friends, we have the great privilege of belonging to something much larger than just another denomination or community of faith; we belong to the heaven-born Advent movement—the Seventh-day Adventist Church, God's remnant church. A church that has been called by God at the end of time for a unique purpose. A church that does not rely on traditions or human reasoning but relies completely on the written Word of God as its sole foundation and the Living Word, Jesus Christ. This is a church that does not derive its power from itself but accepts fully the admonition of the Lord in Zechariah 4:6: "Not by might nor by power, but by My Spirit," says the Lord of hosts."

Are We Authentic?

Are we, the Seventh-day Adventist Church, spiritually authentic? Are we who we say we are? Do we really believe that Jesus is coming soon? Or do we secretly hope that He will delay His coming so that we can carry out our own plans first?

Let's ask the question: Are we truly the "remnant church"? Does God even have a "remnant church"? Revelation 12:17 tells us that Satan, "the dragon,"

“was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (KJV). And the “testimony of Jesus,” we are told in Revelation 19:10, “is the spirit of prophecy.”

What about this remnant idea? Doesn't God love everyone? Of course

“The Bible,
like Jesus, rises
above culture,
prejudice, and
pride.”

He does. And He wants us to love everyone too, including people of other faiths, and those of no faith.

Are we “better” than everyone else? No! The remnant is not some exclusive club that is only open to a select few. It is open to *everyone* who loves Jesus, accepts Him as Lord of his or her life, and takes the Bible, including all 10 commandments, as their guide for life. And because we love people as Jesus does, we want to minister to their needs—physically, mentally, socially, and spiritually—and invite them to become a part of God's remnant church.

Authentic Versus Counterfeit

It's important to remember that for every good gift from God, Satan has a counterfeit. Often it appears to

shine like gold, but no matter how beautiful the offer may appear, in the end Satan's authentic counterfeit “bites like a serpent, and stings like a viper” (Proverbs 23:32).

We must take the time to develop the patience needed for *factual investigation*. God's Word gives us the criteria for determining if something, or someone, is spiritually authentic or not. In Isaiah 8:20 we are warned: “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.”

An Invitation

I invite you to follow Jesus Christ in living a life of spiritual authenticity; to truly be controlled by the Holy Spirit and being willing to be used by God in faithful service to Him, with the Word of God as your sure foundation.

In the wonderful book *Christ's Object Lessons* we read:

“The subject of Christ's teaching and preaching was the Word of God. He met questioners with a plain, ‘It is written.’ ‘What saith the Scriptures?’ . . . At every opportunity, when an interest was awakened by either friend or foe, He sowed the seed of the Word. He who is the Way, the Truth, and the Life, Himself the living Word, points to the Scriptures, saying, ‘They are they which testify of Me’ (John 5:39). . . .

“Christ's servants are to do the same work. In our day, as of old, the vital truths of God's Word are set aside for human theories and speculations. Many professed ministers of the gospel do not accept the whole Bible as the inspired Word. One wise man rejects one portion; another questions another part. They set up their judgment as superior to the Word; and the Scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus

the seeds of infidelity are sown broadcast; for the people become confused and know not what to believe. There are many beliefs that the mind has no right to entertain. 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. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith” (pp. 39, 40).

As we come closer to Christ's soon coming, the choice is yours. Always base your life of spiritual authenticity on the sure Word of God's gold. Christ tells us in Revelation 3:18: “I counsel you to buy from Me gold refined in the fire, that you may be rich.” Let's listen to God's counsel for us as His remnant church in a Laodicean condition that we may be revived and reformed through the power of the Holy Spirit. As a result, you will never be deceived by fool's gold, because God's gold is tried in the fire and is absolutely authentic! ■

¹ “Sir Martin Frohisher,” *Encyclopedia Britannica*. *Encyclopedia Britannica Online*. Encyclopedia Britannica Inc., 2013. Web. 17 Apr. 2013. www.Britannica.com/EBchecked/topic/220573/Sir-Martin-Frohisher.



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



URBANIZATION

What are the implications for health from the ongoing urbanization of the world's populations? Do you know of any consequences to good health?

Urbanization, or the movement of populations to urban settings, started as a population drift that has fast become a stampede. The causes are many, and the consequences are not all yet realized. Motivating some of the movement is the mechanization of agriculture; the reduction of job availability in rural areas; and industrialization around urban centers, which creates jobs.

Unfortunately, the necessary infrastructure essential to balanced growth is often missing, resulting in the sprouting of shantytown conditions in the cities of many developing countries, and the overpopulation and resultant stress on aging infrastructure in developed cities.

The health consequences vary geographically but are very distinct. The current epidemic of obesity, predominantly in—although not limited to—developed countries, typically involves the less affluent. The inner cities often have very few stores selling fresh produce, while fast-food outlets, which encourage obesity, proliferate and predominate. Social interaction may typically be reduced among city dwellers with an increase in loneliness and isolation—paradoxically within their huge population. Mental health is less robust, with an increase in anxiety, depression, and suicide among the youth. North

America's societies are experiencing a marked increase in mental disability.

In less-developed communities a rise in infectious disease may be expected, as the public health measures of appropriate sanitation and hygiene fail to be maintained or are never developed. Inadequate sanitation, a lack of clean water, and crowded living conditions are causative factors in outbreaks, such as the recent one in Haiti in which thousands suffered from cholera.

Densely populated large-city “ghettos” breed a climate favorable to drug dealing, prostitution, and sexually transmitted disease. Crime and social unrest then scar these neighborhoods.

Urbanization with its associated pollution is also cause for concern. China, the most populated nation on earth, has seen massive industrial development, huge population shifts, and associated environmental pollution.

It has been known for a long time that city dwellers have more respiratory disease, including lung cancer.

Recent findings in France have confirmed declining sperm counts in the mainly urban male population. Direct cause and effect of specific potential pollutants are difficult to determine, but something is definitely going wrong.

Birth defects have recently been tied to traffic pollution. In an analysis

of data recovered from two large California studies,* it was shown that mothers-to-be living in areas of the highest traffic pollution (the top 25 percent), with elevated carbon monoxide or nitrogen oxide concentrations, had almost double the risk of delivering a child with a neurological birth defect such as spina bifida. While such data will require confirmation, it gives much food for thought.

The increase in computer technology and ready access to the Internet mean that many can work from home. While there are benefits from office socialization, this does not have to be continuous, and the advantages of a country setting are enormous. Our early church pioneers recognized these benefits, and while there is a huge need for us to address the work for the big cities, it would be conducive to health if we would seek to live in the more rural periphery from which we could extend our care. ■

* American Journal of Epidemiology, Nov. 1, 2012.



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By SYLVIA RENZ

Stronger Than Death

Trusting the God who took our place



T^huhddd!
The door slammed shut with cruel finality. I could still see the light-colored pine coffin through the rear window of the hearse, but then the funeral director started the engine, and the vehicle rolled away. *Gone! My child was gone!*

My glasses misted up from the hot tears. It hurt so much—as if I had been chopped in half. Even though I had known for months that this moment would come; even though I had nodded when the funeral director had asked, “May I close the coffin now?”; even though my mind had long ago agreed when Sonja prayed, “Lord, let me die, I cannot fight anymore”; even though I was relieved that she no longer needed to suffer pain and never again had to fear another test result—my heart cried, “No! It’s so unfair! She is still so young! I wish I could have died in her place!”

Unbearable Pain

Probably every mother and every father would wish this. When David

learned that his rebellious and murderous son was dead, David cried for hours. “The king was shaken. He went up to the room over the gateway and wept. As he went, he said: ‘O my son Absalom! My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!’” (2 Sam. 18:33, NIV).

But *our* substitutionary death cannot solve the problem. Only the Son of God, the Creator, had the power to defeat death by His own death. This is a mystery that we probably cannot comprehend until eternity. We cannot even begin to imagine how God the Father felt when Jesus wept, “My Father, if it is possible, may this cup be taken from me” (Matt. 26:39, NIV). As He hung there naked, nailed between heaven and earth, ridiculed by those whom He wanted to save, misunderstood by His disciples, betrayed by His friends, He cried out, “My God, my God, why have you forsaken me?” (Matt. 27:46, NIV). What did God’s loving heart feel at that moment?

Jesus wanted to die this cruel

death, though He feared being totally separated from His Father, even if only for a short time. He took the pain of separation on Himself to save us from it. The Godhead has suffered and is suffering for thousands of years because their love has been rejected and trampled upon. This is really the second death: the complete absence of God’s love and, in consequence, total annihilation—the end, *fin, das Ende*. No more chances, no more mercy—because the person, loved by God, rejected this love and ultimately didn’t want it any other way.

Death and the Other Death

What we call death is really the younger sister of this final horror. She is as ugly and as scary as her older sister, though, because she takes our loved ones hostage to a “land” from which there is no return, at least not during our time on earth. And yet our experience of death on this planet is mixed with a portion of grace. Anyone who has looked at the face of a loved one twisted in pain,



“Although I know that Sonja is not here anymore, **love** proves me wrong. God saved all of her in the immense data storage place Scripture calls the ‘Lamb’s book of life.’”

heard the agonizing groans, and seen the fear-widened eyes of the dying will know that death can be a mercy in disguise. Peace spreads over the pain-racked features, chapped lips become silent, and eyes turn quiet and still. Those who receive the gift of sharing these final moments, who can consciously say farewell and call out to their loved one, “You can let go, you will not fall—you are in His arms! Your life is well guarded in God’s hands”—to those a hope is given that carries them through the tunnel of grief to a place of hope and confidence.

Goodbye

As we washed our Sonja and dressed her in her favorite blouse and jeans, as we combed her hair and cared for her needs one last time, we felt a sense of reassurance; we felt peace, in spite of pain and grief.

She lay there like Snow White, as if she had just lain down for a little nap, and we understood that this death couldn’t stop our love. Love is affected by other, more subtle “killers”: indifference, disrespect, hurt, unfaithfulness, lack of time, or even forgetting a daily “Yes, I want to love you. You are special to me. You are one of God’s

great thoughts, and I would like to discover you anew again and again; you are precious to me; how wonderful that you are here!”

Although I know that Sonja is not here anymore, love proves me wrong. God saved all of her in the immense data storage place Scripture calls the “Lamb’s book of life” (Rev. 13:8, NIV): her infectious laughter, her sparkling eyes that even shortly before her death could still shine, her delicate hands that danced over the piano keys, or her sometimes slapstick humor (“How many are already buried in the family grave? Ten people? Cool! Sounds like real fellowship—there’s going to be some pushing and shoving at the resurrection!”).

No, we have not “lost” our daughter. She is safe in her present destination, her record preserved in the safest place in this cosmos: the heart of God. And His love is stronger than death. One day our dead will come to life again, transformed and reunited, fit for a new world without pain, without fear, without goodbyes.

That comforts me—even on the saddest of days. ■



Sylvia Renz works for the German Voice of Prophecy in Alsbach-Hähnlein, Germany.

She is an accomplished author and has published numerous books for children and adults. Sylvia, her husband Werner, and their two surviving children, Jane and Manuel, said goodbye to their daughter and sister Sonja on August 16, 2010.

NUMBER 7

Who Are We in

Revisiting a crucial

In the beginning “God created man in His own image” (Gen. 1:27). What does this mean? What it doesn’t mean is that only Adam was created in the image of God, because both Adam and Eve are included within the scope of the Hebrew term *’adam*. “Then God said, ‘Let Us make man [*’adam*] in Our image, according to Our likeness; let them [plural] have dominion over the fish of the sea [and] the birds of the air’” (verse 26). Man and woman coequally bear the divine image. Saying this much, however, does not bring the discussion to a close. There is only one God, but He made two people. How can two people bear the image of the same God and yet be different from each other? Or *are* they different from each other?

Differences

Our first parents were equal before God, and yet they were not in every way the same. Clearly there were physical differences. What about emotional ones? Is it true, for example, that men and women routinely see things the same way? It has become proverbial that they don’t. This is a difference, but not the most interesting one.

The deeper question is whether—on a social and spiritual level—men and women bear their likeness to the Creator in identical ways. We think not. Men and women reflect the image of God in ways that are distinguishable. Thus, the fullness of that image can be seen only when we consider the entire range of human characteristics given by God to our first parents in the beginning. If humanity is incomplete without both man and woman, the image of God in humanity is incomplete without both man and woman.

Coming together as “one flesh” (Gen. 2:24) is not just a matter of flesh. Anyone who thinks it is will have a shallow and unsatisfying marriage. There is a wholeness in the union of man and woman in loving marriage that transcends physical union, going beyond this to include things on a spiritual and emotional level as well.

What Does This Tell Us About the Son?

In the New Testament Jesus is described as “the image of God” (2 Cor. 4:4), or “the image of the invisible God” (Col. 1:15). And yet Jesus came into the world, not as two people, but as one—a “male Child” (Rev. 12:5, 13). This fact raises an interesting question. Can the image of God in Christ be a full and complete expression of the image of God in humanity if He is only one individual? There is no question that Christ was perfect, but was His representation of the image of God in humanity complete?

We would answer yes, but for reasons that require further comment. Christ came to our world as a divine lover, a bridegroom, seeking and wooing us back to Himself. If the sin problem is that “all we like sheep have gone astray” (Isa. 53:6), the solution is to return to the Shepherd. We had not become irreligious; we had become lost. And so He came. Once here, Christ’s willingness to undergo the most ignominious and painful of deaths to save us reveals the depth of His longing for us. If a human bridegroom feels a need for his bride, surely Christ also feels a need for us, and feels it more intensely than we can imagine.

What Does This Tell Us About the Father?

“The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else” (Acts 17:24, 25, NIV).^{*} God does not need to get things from us. Instead, He lavishly gives us everything we have. But this is not the same as saying that God has no needs of any kind. In some sense that we will perhaps never fully understand, He needs us.

This need follows, not from the desire of a moment, but from something that lies deep within His nature; nor is it something He can suppress. If His nature is to love, He must have creatures capable of receiving that love and intelligently reciprocating it back to its Source. God’s

By FRANK W. HARDY and LISA BEARDSLEY-HARDY

God's Sight?

biblical concept

desire for mutuality with us was important enough that He created a world in order to achieve it. We would need to have a place to stand, so God made dry land. We would need to breathe, so He made air. But the idea in all of this was to enjoy intelligent fellowship with our first parents, and later with us.

Here lies a point that must not be missed. Scripture says, "And on the seventh day God ended His work which He had done" (Gen. 2:2). The wording is "on the seventh day," not "just before the seventh day." Completing "the heavens and the earth" was one thing (verse 1), but enjoying fellowship with our first parents was another. For that He needed to set His work aside. It was in setting His work aside that He accomplished His fullest purpose, because on the seventh day He could finally enjoy a relationship of mutuality—of love intelligently and freely shared—with the man and with the woman. Here is the meaning of the Sabbath and one reason God will not do away with it.

It is part of the image of God for us to love and need someone complementary to ourselves, not identical, but with the differences God ordained. This is something we

could never do if we were self-contained or self-sufficient. In Christ's case, His very oneness brings us to the heart and core of what He came to reveal about the Father. He came with needs that only another could satisfy.

Our maleness and femaleness does not reflect the image of God because God is male or female, but because the limitations this imposes make mutuality and sharing with some other an absolute necessity. This one fact is simultaneously the summing up of what it means to be human and what it means to reflect the image of God. ■

* Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.



Frank W. Hardy has recently retired. Lisa Beardsley-Hardy is director of the Department of Education for the General Conference of Seventh-day Adventists. They live in Maryland, USA.

Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him

and fell from their high position under God. The image of God in them was marred, and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in

penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15).

“I want to become a professional musician,” my drummer friend Georg told me matter-of-factly as we contemplated the future in our last year in *gymnasium* (the German equivalent of high school). There was no hesitation—Georg definitely had a plan. Alejandro, another close friend, wanted to study philosophy and literature at the University of Freiburg. Others had already mapped out their career paths in business or information technology. I wasn’t sure.

Two and half years earlier I had been baptized and joined the Seventh-day Adventist Church. I had grown up inside the church community and had never run away—but this decision on a Sabbath afternoon in January of 1981 had been special. I consciously wanted to give my life to God. This was not just my parent’s faith—it had become *my* faith too.

As the only Adventist in my class (in fact, there were only two committed Christians in our entire grade), I had to often maneuver moments challenging my faith. While fully integrated in my school and extracurricular activities—I knew I was different.

Life MAPS

Remembering the reality of God’s call

By Gerald A. Klingbeil

MARTIN G. KLINGBEIL



IMAGE BY GALYNA ANDRUSHKO

ONE STEP AT A TIME: Mountain climbing requires careful balance and small steps—helpful lessons as we discover our life maps.

Big Questions

Following my baptism, I had spent three weeks during the summer vacation participating in a mission youth camp. For three weeks we had studied the Bible in new and engaging ways. We had written music and lyrics and had practiced for a series of concerts for the final week. Every day we had visited with people on the crowded pedestrian zone of Lindau, a town on the shores of Lake Constance. Music, pantomimes, and pamphlets—we had found many avenues to people. We had prayed together and had marveled at God's often-immediate answers. There was a feeling of Acts in those three weeks. This experience had changed my walk with Jesus. Following that summer, my brother and I had invited others to begin a music ministry that lasted for nearly 10 years and touched thousands of nonchurched people.

Three years later I was finishing my *Abitur*. What would I do with the rest of my life? Should I serve my Savior full-time? I felt torn. I loved music and thought of music therapy. I was interested in service and contemplated medicine. Both my grandfathers as well as my father had been Adventist ministers. I knew the life of a PK (pastor's kid) but was not sure if I wanted to take over the family "business" of pastoring. My mother, a staunch supporter of my involvement in ministry, counseled against pastoral ministry: "Life in ministry is tough," she told me. "It will eat you up."

Since our summer mission camp, the youth department director of our conference, Werner Renz, had become a close friend and mentor and a strong influence in my life. As I shared my big question about God's plan for my life

and the intersection of ministry, he made an important suggestion: "Gerald, I know that God is interested in your future. He knows about these questions. Why don't we pray together every day that God will show you the right way? His arm is not too short." That prayer covenant began over two years of waiting—and praying.

In the Real World

In 1984 Germany still required an obligatory military service of all able-bodied young men, involving 15 months of basic training and service. Most Christians, including Adventists, opted to be recognized as conscientious objectors. This meant an 18-month stint serving in a civil capacity in different contexts. However, those studying theology were exempted from this requirement. Since I wasn't sure about God's call for my life and did not want to study for the ministry just to avoid civil service, I began my stint in the real world two months after my high school graduation. I had opted to work as a nurse's aid in a hospital close to home. After years of classroom learning I suddenly found myself in the real world with shifts, tiring (and at times, draining) work, all kinds of colleagues, and the daily brush with death.

I was still very engaged in our local church and in our music ministry—yet I was waiting. Every time I saw Werner he looked at me questioningly. I always shrugged my shoulders: *no answer yet*. It seemed that God took His time, helping me to develop spiritual endurance. This was not a 100-meter dash—this was a marathon. We kept on praying—and waited.

Into the Mountains

Fourteen months down the road I was still waiting. I had spent hours thinking and praying about my future—alone, with family, and with friends. God seemed to be silent on this issue, and I wondered why. I had nearly finished my civil service and had two weeks of vacation coming my way. It was early October—autumn in Europe—and my best friend Mathias and I had decided to climb and hike in the Swiss Alps. We had little cash, but equipped with two full backpacks, an old tent with iron poles, and plenty of enthusiasm we hitchhiked our way to St. Moritz in Graubünden, Switzerland. The first week was pure bliss: blue skies, sunny days, cold nights, icy water, and high mountains to scale. We spent the week climbing and hiking at the 3,000-meter (c. 10,000-foot) elevation.

Friday afternoon, as we huffed and puffed up a steep path to the location where we wanted to spend the Sabbath, the weather suddenly changed. Clouds rushed over the mountains; a cold wind reminded us that this was autumn. We reached our mountaintop location, close to a small and shallow lake full of glacier water. Soon our old tent, iron



EMBRACING THE WORLD: The author and his friend, Mathias take a self-portrait on another nature adventure.

ANOTHER MOUNTAINTOP: Enjoying
the beauty of the Swiss Alps.

poles pointing to heaven, had been set up and our sleeping bags unrolled. A refreshing and icy dip in the lake, together with some warm soup, and we were ready to welcome the Sabbath. After five intensive days of hiking and climbing we were ready for a restful Sabbath and soon fell asleep.

When God Speaks

I woke up in the middle of the night and in the middle of a horrific storm. Our exposed location was precarious. Rain pounded the small tent. Lightning and thunder chased each other through the sky. Counting the time lapse between lightning flash and thunder, I noticed that the thunderstorm was right above us. I was terrified. I could not move in my sleeping bag. For the first time in my admittedly young life I was afraid of dying. I knew that we were close to the mountaintop in a tent with iron poles pointing into the sky—a perfect magnet for a lightning strike. I could imagine what the area would look like after a lightning strike. It was dark. It was pouring—there was nowhere I could hide.

I don't know how long I lay there motionless. Somehow I could not pray; fear had locked me down. It seemed as though hours passed—most likely it wasn't more than 15 minutes. Then something inside me clicked—and flood-gates opened. I poured out my heart to the Lord, the Creator of heaven and earth and thunderstorms and rain and life and beauty. I considered my life and weighed my thoughts and actions. I confessed all that separated me from the Sustainer of all life. And then it happened: Without much reflection I cried out to God: "Lord, if it is Your will for me to serve You full-time, please make this storm stop when I say amen."

Where had this come from? I hadn't thought about *the* big question for weeks; I had been enjoying my vacation and the exhilarating feeling of climbing a mountain. But there I was—and I closed my prayer with the A word. Amen.

A deep silence engulfed our little tent. Lightning, thunder, and rain stopped as if somebody had turned a light switch. I guess Somebody did! As I lay there in the Swiss Alps at nearly 10,000 feet I began to realize what had happened. I shook my friend to tell him what God had just done for me. The Creator of the universe had heard the desperate cry of one of His children. He was interested in my future; He had given me my marching orders.

The Two-Phase Miracle

We spent a wonderful Sabbath on that mountain. A soft misty fog surrounded our tent, and we spent hours talking and praying together. The next morning we continued our hike. The weather had changed. Winter was arriving, and



MARTIN G. KLINGBEIL

“Every time as I struggled and
that I was at the **RIGHT** place
extending His kingdom

snowflakes touched the mighty mountain peaks around us. Nights were colder now. We made it back to civilization and found kind drivers who didn't mind taking home two smelly backpackers.

I was nervous. I highly valued the counsel of my mother. Her perspective mattered—and I knew her opinion about studying for the ministry. How would she react to my mountain experience? What would she say? As I made my way to our third-story apartment and rang the bell I prayed a silent prayer. The door opened, and my mother embraced me excitedly. (Only a mother could have hugged this smelly mountaineer.) “Mama, I need to tell you something. God did something really incredible for me,” I blurted out. My mom hesitated for a brief moment, and then plowed on. “Gerald,” she said, “I have been praying so much about your future. You have less than two months before you will finish your civil service.” She looked straight at me now: “I don't know why, but it seems as though God has been telling me that you should study for the ministry. You know what I have been telling you, but God seems to have a different plan.”

There it was! My mouth dropped open. I hugged my mom and told her my experience on the mountaintop. We laughed and cried together. The Master of the universe had

come through. Realizing the magnitude of the moment, we both knelt down and prayed; a prayer of gratefulness and a prayer of dedication and commitment.

Here's the Reason

God's marching orders did not resolve all issues before I started studying theology at Seminar Schloss Bogenhofen in Austria 10 months later. Yet in spite of many challenges, I knew where I was going. I knew where I was going when I went to South Africa to finish my degree. I not only got a degree but also met a wonderful life partner there on the campus of Helderberg College. Studies, finances, ministry opportunities—God took care of them all.

I wondered I received a reminder
—His place, doing His business,
one little step at a time. ”

When my wife and I began our teaching ministries at Universidad Peruana Unión in 1995, there were times I needed to remember God's call to me. In the nearly two decades since, serving in different cultures and contexts, I had many occasions to revisit my mountaintop mentally. Every time as I struggled and wondered I received a reminder that I was at the right place—His place, doing His business, extending His kingdom one little step at a time.

Still Calling

God is still calling today. He needs those who are willing to listen to the soft, small voice and are not afraid when He speaks out of the thunder. As I see my teenage daughters grow and struggle with finding their place in God's plan, I remember some of the lessons I learned from that long process.

First, as you pray and wait upon God's guidance, remember that you are not alone. Find a spiritual mentor whose prayers will amplify your prayers. Involve your larger family, if at all possible. Search for an experienced prayer partner who is willing to hold up your arms.

Second, take your time and discover your gifts. My 18 months of working in a hospital changed me and helped me discover some of the gifts God has endowed me with. They also showed me some of my limitations. As you wait,

be productive for God and relax. I hope that one day my girls will take advantage of the opportunity to serve as student missionaries somewhere—hopefully a place that is far outside their comfort zone. They will not only return changed, but will also have learned invaluable lessons about the power of answered prayer.

Third, once you hear the call, go for it. Don't get distracted or despondent if not everything works out on the first go. Be patient but persistent. Remember God's voice and let it guide you as you find direction in His Word.

Finally, as you face difficulties and dry patches in your walk and service (and you will!), know that you are in the right place. In the midst of turmoil and wondering how in the world you got where you are, be assured of God's presence. He is not only in the business of calling—He will maintain your balance and bolster your courage when times get tough.

You Are Mine

Long ago the prophet Isaiah reminded his people of God's special call: "But now, thus says the Lord, who created you, O Jacob, and He who formed you, O Israel: 'Fear not, for I have redeemed you; I have called you by your name; you are Mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the Lord your God, the Holy One of Israel, your Savior'" (Isa. 43:1-3).

I wonder how Samuel felt as he witnessed the repeated mess-ups of King Saul or Israel's ostensibly constant lapses into idolatry. Did he remember the moment when he had heard God calling, "Samuel! Samuel!" (1 Sam. 3:10)? What did Matthew, former tax collector and disciple, feel when he remembered that moment on the shores of the lake when Jesus had stood by his booth and invited him: "Follow Me" (Matt. 9:9)?

I cannot speak for Samuel or Matthew, but I know that God's call in my life has been truly life changing. *It's the reason I am still here.* It keeps me focused on the task and helps me look beyond our human shortcomings as we rub shoulders in church. It reminds me of the many fields that still need harvesters. So as you climb your mountain, as you cross your river, as you brave your fire, listen to God's call—and go! ■

Gerald A. Klingbeil still enjoys climbing mountains and loves listening to God's voice. He currently serves as an associate editor of *Adventist World* and lives with his wife, Chantal, and their three daughters in Silver Spring, Maryland, U.S.A.



John G. Matteson, first Adventist missionary to the territory of what is now the Trans-European Division (TED), arrived in his native Denmark in May 1877.

Origins

John Matteson was born in Denmark in 1835; in 1854 he emigrated to the United States, where he became an Adventist in 1863. Before the end of that year he wrote to the official church journal, *The Advent Review and Sabbath Herald*, urging that the Adventist message “be carried to the ends of the earth.”¹ He was ordained and started working for his fellow migrants, translating Adventist tracts into Danish and Norwegian, and beginning a new journal, *Advent Tidende* (“Advent Herald”). By the mid-1870s many of the 800 Danish-Norwegian Seventh-day Adventists were regularly sending the Adventist publications in their own languages back to family members in their homelands, raising awareness of the Seventh-day Adventist Church within Scandinavia. Matteson himself increasingly yearned to work in his homeland, not just among those who had emigrated from there.

In May 1877 his dream came true; for the next 11 years Matteson poured himself, body and soul, into the work. He maintained an unrelenting schedule of travel and preaching; started a journal, *Tidernes Tegn* (“Signs of the Times”); began a publishing house; and even wrote some of the hymns for an Adventist hymnbook in Norwegian, which he published. Sadly, by 1888, Matteson’s health was broken and he returned to the United States, where he died in 1896. But by the time he departed, conferences had been organized in Denmark, Sweden, and Norway; and in 1901, the Scandinavian Union, including the Finland and Iceland missions, was organized.

As Matteson worked in Scandinavia, another emigrant to the U.S.A.-turned missionary to his homeland, William Ings, arrived in England in May of 1878. Ings had been sent to work under J. N. Andrews in Switzerland, but during a two-week holiday with relations in England he won two people to the Sabbath. His success prompted the General Conference to assign a missionary to Britain: they sent J. N. Loughborough who arrived on December 30, 1878.

Loughborough was one of the most experienced and prominent Adventist leaders and a very successful evangelist in North America. But he found the British, masters of an empire “on which the sun never set,” prejudiced against what they perceived as an imported American sect. Not until 1883, just before he returned to the USA, was the first Seventh-day



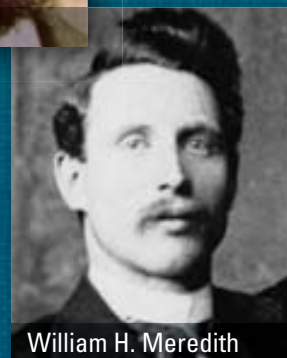
John Matteson



William Ings



John Loughborough



William H. Meredith



Else Luukkanen

By DAVID TRIM

Plans for a LARGER Work

Adventism in the Trans-European Division

Adventist Church in Britain organized, with 19 members. The next year a journal, *Present Truth*, began publication.

Ellen White worked in Europe from 1885 to 1887, and spoke at the first Adventist camp meeting outside North America, held at Moss, Norway, in June 1887. Ellen White made three separate visits to Great Britain and was eager for Adventism to take root in England, for she saw the potential of a strong base in the heart of the British Empire. Sharing her vision, American Adventists sent their best and brightest to lead the work in Britain, among them S. N. Haskell, E. J. Waggoner, and W. W. Prescott.

Organizational Developments

In 1929 the European Division, which had its beginnings in 1909, was divided into three new divisions: the Northern, Central, and Southern European divisions. The Northern European Division (NED) included Poland and vast stretches of the British Empire in West and East Africa. In 1951 the division was reorganized: French colonies in West Africa were short-term, and the Netherlands permanent, additions. In 1971 the other two European divisions were merged as the Euro-Africa Division, but the NED remained distinct, albeit adopting a new title: the Northern Europe-West Africa Division (NEWAD), reflecting the fact that only the West African territory remained of the African mission fields. NEWAD reverted to the title NED after its two West African unions were reassigned in 1980. The division had its final change of name when it became the Trans-European Division on January 1, 1986. Its territory has spanned from Greenland in the west to Pakistan in the east, and from north of the Arctic Circle in Scandinavia, to south of the equator in Tanzania. The sheer geographical extent and cultural variety has been unmatched elsewhere in the world church.

A Passion for Mission

Adventists in the TED's European territory have always been characterized by a strong desire to take the gospel "into all the world." One result was openness to trying new methods.

For example, when the British Conference was formed in 1898, it elected a woman, Edith Adams, as secretary-treasurer; and in Finland, right from the start, women "played an active role in evangelism and in other areas of church work." In the 1940s and 1950s Else Luukkanen conducted evangelistic campaigns across Finland in which "hundreds of people were converted and a number of churches established."² With the election of Audrey Anderson in 2010, the TED became the first division to have a woman as executive secretary.

Furthermore, European Adventists had, and still have, a tremendous passion for foreign mission. Barely had the British Union been formed in 1902 before it accepted responsibility for mission in the extensive British colonies in East and West Africa. In 1906, when the Scandinavian Union was only 5 years old, its leaders volunteered to evangelize Ethiopia. But progress in Africa was slow. At its very first meeting the NED committee resolved "to make every effort to carry the Advent Message to the many millions . . . in the fields where our work is represented. The unwarned millions make their pathetic appeal and . . . we must certainly lay plans for a larger work."³ At this point 3,202 of the division's 24,228 baptized members (13.2 percent) were located in Africa. In 1980, 87,389 of NEWAD's 128,644 baptized members (67.9 percent) were in the two African unions—God has honored the missionary passion of that NED committee!

While Christianity's decline in Europe is to be regretted, the transformation of our church in Africa is to be celebrated, for its growth and self-sufficiency are things the early missionaries wanted and for which they would praise God. Yet in celebrating expansion and progress, it is vital to remember how much is owed to those early missionaries from Europe, whose willingness to face privation, isolation, and tropical diseases for which no cures were then known, was heroic.

Conclusion

In spite of prejudice, war, secularism, indifference, financial difficulties, theological controversies, and other challenges, the third angel's message has taken root in European soil. When the Swedish Union was organized—the first union formed in the TED's territory—there were 4,079 Seventh-day Adventists in Europe: around one in every 62,600 Europeans. At the end of 2012, there were 82,769 church members in the TED—approximately one per 2,500 people in the total population. The Seventh-day Adventist Church is in Europe to stay. With its continuing passion for mission it may confront new challenges with faith in the God of its history. ■

¹ *Review and Herald*, Nov. 10, 1863, p. 191.

² Hugh Dunton, Ronald Stradowsky et al., eds., *Heirs of the Reformation: The Story of Seventh-day Adventists in Europe* (Grantham, Eng.: Stanborough Press, 1997), pp. 32, 96.

³ NED Winter Council, 1928, minutes, pp. 3, 6, 7.



David Trim is director of the Office of Archives, Statistics, and Research for the General Conference.

THE MESSENGER OF

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."

The First Anti-Sabbatarian Periodical and

By THEODORE N. LEVTEROV

A few years ago I came across the name of a periodical called the *Messenger of Truth*. It was published by the "Messenger Party," the first offshoot that emerged from the Sabbatarian group, largely over controversies about the gift of prophecy during the 1850s. The periodical is significant because it is the first known official publication against the Sabbatarians (later Seventh-day Adventists) and Ellen G. White's prophetic claims.¹ Despite its critical nature, the periodical helped Sabbatarians examine their attitude toward Ellen White and develop a more biblically based foundation for their belief in the modern manifestation of the prophetic gift.

While searching for these rare historical periodicals, I discovered three existing copies of the *Messenger of Truth* at the state library of Pennsylvania.²

Origins of the Rebellion

The *Messenger Party* originated in Jackson, Michigan. Led by two Adventist ministers, H. S. Case and C. P. Russell, the rebellion resulted from a controversy over the validity of the prophetic gift of Ellen White.

While visiting the church in Jackson, Ellen White received two visions concerning a disputed situation. While the accused confessed her wrongdoing and asked forgiveness, Case and Russell turned against Ellen White and condemned her visions as false and unreliable. Consequently, in June 1853 the two ministers formed the so-called *Messenger Party* and started to publicize their ideas in the *Messenger of Truth*.

The Objections of the Messenger Party

The three extant issues reveal several charges that the Messengers brought against Ellen White's visions and her prophetic claims. First, they claimed that the Sabbatarians had another rule of faith and practice in addition to the Bible.

A second charge was related to the manifestation of the prophetic gift in the "last days." The Sabbatarians argued, based on the prophecies of Joel 2 and Acts 2, for the modern manifestation of the gift of prophecy just before the second coming of Christ. While the *Messenger Party* agreed that they were living in the last days, they asserted that the gift of prophecy ended with "the end of the apostles' day."³

A third objection related to the "remnant" question and Ellen White's prophetic gift. The Sabbatarians claimed, based on Revelation 12:17, to be the true remnant people of God because they "kept the commandments of God" and had the "testimony of Jesus" (referring to the prophetic gift of Ellen White).⁴ For the Messengers, however, the spirit of prophecy was the spirit of Christ that the true remnant had to represent and had nothing to do with the gift of prophecy.⁵

A fourth objection given by the Messengers was that the Sabbatarians made Ellen White's prophetic gift a "test of fellowship" and a "rule of action."⁶

The Sabbatarians disagreed with these and other charges and began developing a more systematic defense of their belief in the prophetic gift.

Outcomes of the Publication

One outcome was that the Sabbatarians became more conscientious regarding the relationship between the Bible and Ellen White's prophetic gift. In 1854 James White republished an important article that he had penned in 1851. It noted that "*the gifts of the Spirit should all have their proper places*. The Bible is an everlasting rock. It is our rule

TRUTH.

NUMBER 4.

Its Aftermath

of faith and practice. . . . Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. *He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom from which to learn duty in 'all good works.'* But if a portion of the church errs from the truths of the Bible, and becomes weak, and sickly, and the flock becomes scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive and heal the erring, we should let Him work.”⁷

Sabbatarians never claimed equality between the Bible and the gifts of the Spirit; they had different functions. In 1854, because of the *Messenger* critics, James White republished the article.

Another outcome was the development of biblically grounded arguments defending belief in the prophetic gift. In addition to Joel 2 and Acts 2, Sabbatarians began using a wider variety of biblical texts such as Acts 9 and 10, 1 Corinthians 12, Ephesians 4, and Matthew 28:18-20, arguing for the perpetuity of spiritual gifts (including the gift of prophecy) and their “last days” manifestations.⁸ They also saw the prophetic gift as a necessary characteristic of the end-time people of God based on Revelation 12:17 and 19:10.⁹

A third outcome was the Sabbatarians’ examination of the relationship between the gift of prophecy and the “test of fellowship.” Contrary to the claims of the Messengers, the majority of Adventists, including Ellen White, believed that the acceptance of her prophetic gifts was *not* a test of fellowship. Their position was related to the principle that the Bible

was their only rule of faith and action.

A fourth outcome was the beginning of a more intentional publishing work of Ellen White’s writings. In August 1851 James White wrote, “Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate. Now we may all do something for the Lord who has done so much for us.”¹⁰ For that reason he wanted to make the *Review and Herald* a tool for evangelism. In order to preserve the fundamental Sabbatarian belief that “the Bible only” was their rule of faith, and at the same time to escape any form of prejudices against the visions, White and the Sabbatarians decided *not* to publish the visions in the main issues of the *Review*. As an alternative, the visions were published in what they called the *Review and Herald Extra*.

While the policy of not promoting the visions through the *Review* continued for several years, we do not find any other issue of the *Review and Herald Extra*. The reason seems to be an offer by certain Sabbatarians to pay for the publication of a small pamphlet containing the visions of Ellen White.¹¹ In 1851 Ellen White’s first booklet, *A Sketch of the Christian Experience and Views of Ellen G. White*, was published. Ellen White’s *Supplement to the Christian Experience and Views of Ellen White* appeared in 1854. A year later Ellen White’s “testimonies” began to be published individually in a small booklet format. The work of making these writings widely available has continued to be part of Seventh-day Adventism since that time.

Despite its critical nature, the *Messenger of Truth* has helped Adventists to develop a much more systematic defense of the gift of prophecy doctrine. Interestingly, most of the arguments for or against Ellen White’s prophetic gift today are mere repetition of those used in the 1850s. Adventists can learn from the Sabbatarian approaches to objections as we deal with similar critical issues concerning Ellen White’s role for the church today. ■

¹ The gift of prophecy as manifested by Ellen G. White became one of the five major doctrines of the Sabbatarian movement. The others were: the Second Coming, the Sabbath, the sanctuary, and the state of the dead.

² The issues are dated October 2, November 2, and November 30, 1854.

³ R. R. Chapin, “Who Are the Remnant?” *Messenger of Truth*, Oct. 19, 1854.

⁴ See, for example, James White, “The Testimony of Jesus,” *Review and Herald*, Dec. 18, 1855, pp. 92, 93; R. F. Cottrell, “Spiritual Gifts,” *Review and Herald*, Feb. 25, 1858, p. 126. The Sabbatarians made a connection between Revelation 14:12 and 19:10 and claimed that the “testimony of Jesus” meant “the Spirit of prophecy.”

⁵ Chapin.

⁶ J. B. Bezzo, “Test of Fellowship,” *Messenger of Truth*, Oct. 19, 1854, pp. 2, 3.

⁷ James White, “The Gifts of the Gospel Church,” *Review and Herald*, Apr. 21, 1851, p. 70. (Italics supplied.)

⁸ See, for example, David Arnold, “The Oneness of the Church and the Means of God’s Appointment for Its Purification and Unity,” *Review and Herald*, June 26, 1855, pp. 249-251; [James White], “Perpetuity of Spiritual Gifts,” *Review and Herald*, Feb. 18, 1862, pp. 92, 93.

⁹ Some examples are: James White, “The Testimony of Jesus,” *Review and Herald*, Dec. 18, 1855, p. 92; M. E. Cornell, *Miraculous Powers: The Scripture Testimony on the Perpetuity of Spiritual Gifts* (Battle Creek, Mich.: Seventh-day Adventist Pub. Assn., 1875); R. F. Cottrell, “Spiritual Gifts,” *Review and Herald*, Feb. 25, 1858, p. 126.

¹⁰ James White, “Our Present Work,” *Review and Herald*, Aug. 19, 1851, p. 13.

¹¹ *Ibid.*



Theodore N. Levterov is director of the Ellen G. White Branch Office at Loma Linda University in Loma Linda, California.

Same Message, Different Methods

By EARLEY SIMON

In a culture that sometimes seems to ignore Christianity, different approaches are a necessity.

In cities throughout Europe, sharing Jesus is a growing challenge. One of these countries in which it is challenging to share the claims of the gospel is the Czech Republic. Studies indicate that the Czech Republic is one of the most secular countries in the world. But Adventist groups here, and in other parts of Europe, are finding ways to connect with people in their communities.

The Path of Discipleship

INRI Road is a program that has enjoyed great success on college campuses since 2006. In the Czech Republic most people leave the church during their university years. INRI Road is a youth-driven program that allows youth to refuel their faith and gather for worship.

The letters INRI represent the Latin acronym that in English stands for “Jesus of Nazareth, King of the Jews.” Roman soldiers nailed this inscription to the top of Jesus’ cross when He was crucified. INRI Road was developed as a path for young people to build a relationship with Jesus.

In the city of Brno a church specifically designed for INRI Road has weekly meetings. This group is mostly made up of area university students. They look forward to the fellowship and creative ways of worshipping God.

Blanca is a volunteer who helps prepare the weekly programs. “INRI Road is like my family. We know each other, we help each other, we support each other. Everyone has their own



THE PATH OF DISCIPLESHIP: In the Czech Republic participants in INRI Road learn what it means to follow Christ in an increasingly secular society.

way, own life, own personalities; but we only have one God.”

Those who are a part of INRI Road are passionate about the programs, and feel strongly that this is an important part of their communities.

Pastor Marek Harastej, co-founder of the program, states the overall objective of INRI road: “We would like to help them to grow personally and spiritually, and become a strong part of our church in the future.”

INRI Road is one of several ministries throughout the Czech Republic that is passionate about bringing people to Jesus. It’s meant to reach three groups of people: members of the church are invited to get more involved in ministry, students from surrounding universities, and students’ families and friends.

Jakub, a university student, says, “I have the opportunity to serve others; to help others to find Jesus through INRI Road. I have the opportunity to establish new friendships.”

Another student, Vojta, explains, “We can invite our friends and tell them that we are believers, and it is normal for us.”



Left: WORSHIP IN SONG: Music is an important component in the services of Portugal's Vila Cha congregation. **Below: SIGNIFICANT GROWTH:** In Bulgaria, Adventists sharing their faith find increasingly receptive audiences among the country's Roma population.

INRI Road fills the need of so many who seek a spiritual component to an increasingly hectic and secular pace of modern life. "I want to do something for God," says Jana, "so I'm in INRI Road."

Passionate About Sharing

Located in Portugal, the Vila Cha congregation is made up of mostly Africans who immigrated to that country.

This lively church loves coming together to worship each Sabbath. Their sounds of praise fill the neighborhood, and their pews are just as full. The members celebrate the great things God does in their lives each week. Music is a big part of their celebration.

Eli and his mother are active members of this church. Eli takes part in both Sabbath school and the worship service. Every week after church, members divide into groups and distribute literature, so others can learn about Jesus and perhaps visit their church. Both children and adults are excited to share with their neighbors what they know about Jesus.

They regard each paper they pass out as a chance for someone to develop a relationship with their heavenly Father. Eli and his friends have fun doing this. They enjoy talking with people and seeing their reactions to God's message. They use this as an

opportunity to talk with others about Jesus, some who have never known Him before.

The members also collect food to give to the families who live in the poor neighborhoods they visit. This simple act of kindness helps open doors and hearts and can lead to lasting friendships.

Members return to church at the end of the afternoon, where they report about their contacts, sing, and praise the Lord until evening. This congregation shows tremendous faith. They are not afraid to share their friend Jesus with others in their community.

Focused Evangelism

Throughout Bulgaria the church has been making steady efforts to reach the Gypsy, or Roma, people. Bulgaria has many Roma communities. Almost 500,000 Roma live here, and the numbers continue to climb.

Milen Georgiev, secretary of the Bulgarian Union, shares the goal of the church in Bulgaria: To grow and to spread the gospel among many of this ethnic group. "We are seeing that Roma people are experiencing revival, the churches are working more intensively, and many people attend them."

These Roma communities are open to God's leading. They are hungry to learn the message and dedicate themselves to God. In the past



few years the Adventist Roma churches have seen significant growth and expect to see more.

Please pray for the work being done in the Czech Republic, in Portugal, and in Bulgaria. Pray that God can use our dedicated members in each of these countries to share His message. Thank you for supporting the mission of the Seventh-day Adventist Church. ■



To learn more about these or other outreach initiatives, visit **AdventistMission.org**.



Earley Simon is a video producer for Adventist Mission.

*Could you address the question of **unity** in the church? I am saddened by the many tensions I see in the church.*

Christian Unity

I understand your concern. But keep in mind that both wheat and weeds are present in the church, and it's important to seek unity in spite of the tensions. The unity of the church is rooted deeply in the unity of God Himself, whose creation is functionally and structurally one. As Creator, He was the center around

which everything found its reason for being. Therefore, all of creation reflected to some extent God's oneness. Sin damaged creation by decentralizing it. Left without a center, humans found one in their own selves with devastating results.

Let's look at this phenomenon, and at Christ's work of restoring wholeness to the human race and to the cosmos.

1. Human Solidarity in Sin: Humanity's rejection of God constituted them into a massive expression of oneness in sin, one in rebellion against God (Rom. 1:18-3:18), in sin (Rom. 5:12), and in death (verses 17, 21). They share common experiences, attitudes, and a common destination. Obviously this is not true unity. In fact, alienated from each other, they exist in a frantic search for self-realization and self-preservation. Each person has become his or her own center, in tension and conflict with everyone else (Gal. 5:19-21). They come together for particular purposes expecting some personal gain; but open conflict develops when that expectation fails. This fragmentation is the natural condition of the human heart. The ego is not strong enough to hold us together. We look at ourselves and find tensions, unresolved issues, and a frustrating desire to do what is good (Gal. 5:16, 17; Rom. 8:6-8). The ego exists in conflict with itself, leaving us unable to unify our own existence.

2. Oneness in Christ: The oneness of God was manifested in the person of His Son: "I and the Father are one" (John 10:30, NIV). Through the incarnation Jesus reunited humans to God, creating a center around which repentant sinners become one in Him, in the Father (John 17:21), in the Spirit (Eph. 4:4), and with each other

(1 Peter 3:8, 9). Christ provided a unifying center in His own person and work. It is His plan to restore wholeness to the universe by reconciling everything to Himself (Col. 1:20). He is already uniting repentant sinners to Himself in the church, which is His body, one undivided organism (Eph. 2:12-16). They join, through baptism, a new humanity that is not fragmented but exists in oneness with Him, their true center. The church is the *visible* expression of the effectiveness of Christ's work of reconciliation on earth. Its unity reveals that the Son reconciles us to the Father (John 17:21, 23). Without the unity of the church the reconciling work of Christ would lack credibility in the world. It is only in Him and through Him that we can be, and remain, one.

3. Visibility of the Oneness in Christ: The church's oneness is, at the same time, a present reality and a task to be accomplished in the power of the Spirit. Our union in Christ expresses itself and is nurtured within the church through our common *message*, common *mission*, common *lifestyle*, and our *organized* global community of believers. We have "one faith" that embodies the message of salvation in Christ at the close of the cosmic conflict, and it has to be protected (Eph. 4:5; Rev. 14:6-8; 2 Tim. 1:13, 14). This *message* is framed within the work of Christ in the cosmic conflict, providing us with a sound, biblical worldview (Rev. 12). We have a common *mission* that will prepare the world for the coming of our Lord (Rev. 10:11; 14:6-12). Our unity in Christ manifests itself in the way we live the Christian life (Eph. 4:1-3). Since Christ is the center of our lives we align ourselves with the heavenly *lifestyle*. Our unity is visible in the *organized* structure of the church, which facilitates the mission of the global church (1 Cor. 12:12-25).

These things not only make visible our unity in Christ, but directly contribute to holding us together as one people; the people of God. ■



After a career as a pastor, professor, and theologian, **Angel Manuel Rodríguez** lives in retirement in Texas.

By MARK A. FINLEY

God's Principles of Economic Security

This world's economy hangs on a slender thread. Many of the developed, industrial nations of the world face massive debt. The United States and Europe are increasingly concerned about their economies. Since our global economy is so interrelated, what happens in one part of the world seriously affects all of us. How can we survive in economic downturns? What principles has God given us in His word to prepare for what is coming?

In this month's Bible study we shall discover heaven's vital economic survival principles for the challenging days ahead.

1 What predictions does the Bible make about the world economy just before the return of our Lord? Read James 5:1-7 and Revelation 18:9-18, and summarize these passages in your own words.

Bible prophecy predicts a sudden economic crash just before the second coming of Jesus. God's Word shines light on the road ahead. We who know the truth should prepare for what will break upon this world as an overwhelming surprise. Learning to trust God today will prepare us for what is coming tomorrow.

2 Where can we find security in tough economic times? Write out the central thought of Matthew 6:25-34.

When the economy is uncertain, one thing is certain: God cares for His children, and He will never let them down. Corporations may crumble, the dollar (euro, yen, or ruble) may rapidly fall, and unemployment may rise, but our God is unchanging and unchangeable.

3 Read Deuteronomy 8:18. Where do we find the source of all our financial needs?

4 Read Psalm 24:1; Haggai 2:8; and Philippians 4:19. Who is the real owner of this world and everything in it, and what has He promised each one of us?

It is reassuring to know that this world, with everything in it, belongs to Jesus. He created us; He redeemed us. When

Adam and Eve lost their dominion, Christ, through His death on the cross, grasped it from Satan's hand. This world, everything in it, is His, and He has promised to care for His children.

5 How do we acknowledge that everything in this world belongs to the Lord? Read Malachi 3:8-11.

When we are faithful in returning the Lord's tithe—10 percent of our increase—we acknowledge that He is the rightful owner of this world. We also acknowledge that He is the One who meets all our needs and has provided us with all of life's good things.

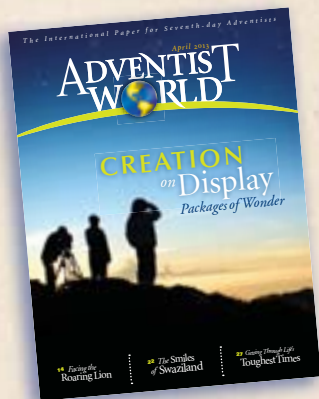
6 What biblical examples from the Old and New Testaments demonstrate the importance of faithfulness in returning God's tithe? See Genesis 14:20 and Matthew 23:23.

7 Read Proverbs 3:5, 6; 11:24, 25. What promises does God make to those who honor Him by their giving, and acknowledge His lordship in their lives through being faithful in returning tithes and offerings? List the key thoughts in these passages. Faithfully returning to God His tithe and our offerings is much more than a matter of money; it is a matter of the heart. Our unselfish giving reveals where our affections are. It demonstrates who has our heart.

It's also a matter of trust. When we give, we are saying to God, "I trust you to supply my needs. Lord, I believe you will care for me."

Would you like to make a new commitment to God to be faithful in your tithes and offerings? Or perhaps you have neglected this important aspect of Christian living; why not make a renewed commitment to trust God with your finances today. He'll never let you down. ■



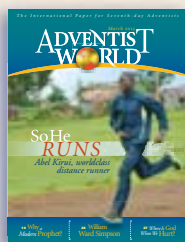


“It was inspiring to read of Kirui’s **determination** to serve God and country.”

—WILLIAM SONGOCK, *Shreveport, Louisiana, United States*

It was inspiring to read of Kirui’s determination to serve God and country.

WILLIAM SONGOCK
Shreveport, Louisiana, United States



The Frog Syndrome

I was impressed by the article “The Frog Syndrome,” by Ted N. C. Wilson (March 2013). I thank God I came across it

when I did. I was preparing a message to preach at my church, on the same subject, and was privileged to add Wilson’s material to my preaching.

Adventist World is a blessing to God’s people.

WALNICE DA CONCEIÇÃO SILVA
Bissau, Guinea-Bissau

Refugees Welcomed Here

Thank you for printing the interesting and inspiring account of Judy Aitken’s work in “Against All Odds” (March 2013). Aitken encourages us to think

of people beyond our borders.

Just a quick clarification: Aitken noted that “those refugees who had not repatriated to the United States were forced back into their home countries.” Actually, many nations opened their doors to resettle refugees. The Canadian city where I live welcomed 4,000 Vietnamese in one project, significantly increasing our population.

Articles such as this are one of the reasons we look forward to the monthly arrival of *Adventist World*.

ROGER MATTHEWS
Ottawa, Ontario, Canada



Faith Everlasting

I was touched by Jorge Iuorno’s devotional “Faith Everlasting” (February 2013). Thank you for printing

Letters

Resolving to Get Through

I have been blessed by Mark A. Finley’s Bible study “Getting Through Life’s Toughest Times” (April 2013). My resolve this month is to commit to memory all the verses quoted.

May the Lord richly bless *Adventist World*, especially for the timely Web site updates. I was already through with April’s edition on April 1!

DAVID MUTUKU
via e-mail

I am thankful and grateful for Claude Richli’s cover article “So He Runs” (March 2013). I am from Kenya, living now in the United States, and I can deeply relate to Abel Kirui’s story, since I came to the United States on a track and cross-country scholarship.

Prayer & PRAISE

Please pray for me. I have a challenge with Sabbath lectures at the university I attend.

Mthoko, *Zimbabwe*

My brother is terminally ill in the hospital. Please pray for him.

Kabungo, *Zimbabwe*

I joined the Adventist Church in 2006. Not long after, I went to the Adventist university to major in theology. I’ve been attending when I can, living on faith. I do not have any money but am hoping I can quickly finish my education and assist in the work of God.

Lusio, *Indonesia*

Kindly pray that I receive some financial blessings to pay my debts and obligations. Pray that God will touch the hearts of the people who can help me to recover from this burden.

Carmelia, *United States*

this article on how to survive stressful times.

NEGAH MEBRAT
Addis Ababa, Ethiopia

Access to Adventist World

I recently came across the March 2012 *Adventist World* and have read it again and again.

Do you have a site where I can subscribe?

MINKY YISAKA
South Africa

I grew up in the Adventist Church, and I am pleased to have come across *Adventist World's* Web site. I enjoy this magazine. I especially like the following sections/features: World Vista, Devotional, the Spirit of Prophecy, Bible Questions Answered, and the Bible study.

I would like to receive this publication every month.

MIZINGA EPHRAIM
Lusaka, Zambia

Adventist World is produced by the Seventh-day Adventist Church and distributed to members free of charge. We are also on the Internet at www.adventistworld.org. We are gratified that the magazine is filling this need.

—EDITORS

Letters Policy: Please send to: letters@adventistworld.org. Letters must be clearly written, 100-word maximum. Include the name of the article and the date of publication with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.

Please pray for my family. We lost our beloved dad and are going through a difficult time without him.

Becky, Kenya

Please pray for my friend's brother, who is suffering with mental illness.

Oketa, South Sudan

Please pray for me. I am trying to decide on what program I will enter in Fall 2013: nursing/pre-med or masters/teaching, or some combination of both.

Rachel, United States

Please pray for my ministry. Pray also for my health.

Sry, India

The Place of Prayer: Send prayer requests and praise (thanks for answered prayer) to 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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WORDS OR LESS

My Favorite... Hymn

■ Many hymns are on my list of favorites. Perhaps number one is "When We All Get to Heaven." My mother frequently sang it when going about her work, and I do the same. It has been used as our "hymn of hope" at numerous family funerals.

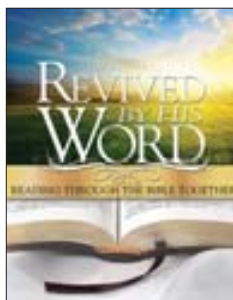
—JANET SCHLUNT, *El Gabel El Asfar, Egypt*

■ "Come unto Me" is Jesus' invitation to us. The hymn "Jesus, I Come" is my glad response: "Out of my sickness into Thy health, Out of my want and into Thy wealth, Out of my sin and into Thyself, Jesus, I come to Thee."

—CLIFF DRIEBURG, *British Columbia, Canada*

■ Last Sabbath we sang "In Christ There Is No East nor West," and I couldn't help thinking how important it is to be reminded of that when so much of society—even our church—is so deeply divided. I appreciate the reminder: "All Christly souls are one in Him throughout the whole wide earth."

—ALONZO TEJADA, *California, United States*



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AUGUST 1, 2013 • Job 36



119 Years Ago

On July 5, 1894, Pieter Wessels and N. H. Druillard, accompanied by Fred Sparrow, A. Goepf, E. J. Harvey, I. B. Burton, and J. Landesmann, arrived in Bulawayo in what is now Zimbabwe from Vryburg by ox wagon to select the land for, and open the Solusi Mission station among the Matabele people.

Leander Starr Jameson, administrator of the British South Africa Company in Rhodesia, acting on behalf of Cecil Rhodes and the British South Africa Company, gave the missionaries the privilege of choosing any site they thought suitable. Having selected the land, they built some African-style huts, bought 200 head of cattle, and returned to Cape Town, leaving Fred Sparrow to develop the mission station.

Today Solusi University, an institution of higher learning operated by the Southern Africa-Indian Ocean Division is situated on 8,800 acres (3,500 hectares), 32 miles (50 kilometers) west of Bulawayo, Zimbabwe, at an elevation of 4,350 feet (1,300 meters).

The constituency of the university is the Southern Africa-Indian Ocean Division, but students come from many countries outside the division as well.

PHOTO COURTESY OF GENERAL CONFERENCE ARCHIVES

Heavy

Scientists in the United Kingdom estimate the worldwide average weight of one person is 61.7 kilograms (136 pounds). The average by continent breaks down to:



	KILOS	POUNDS
ASIA	57.6	127
AFRICA	60.3	133
CARIBBEAN/LATIN AMERICA	67.5	149
EUROPE	70.7	156
OCEANIA	73.4	162
NORTH AMERICA	80.2	177

Source: National Geographic

“If you're looking for a **miracle**, come and meet me. I am a **miracle**.”

—CHIDI FELIX EZEAMA,
Umuhia, Abia State, Nigeria

4,700 mg

Nutritionists recommend that adults take 4,700 milligrams of potassium each day to help control blood pressure. Foods high in potassium include potatoes (with skin), white beans, lentils, bananas, cooked spinach, and dried apricots.



Source: American Journal of Clinical Nutrition/Women's Health



A One-Day Church

Small No More

Top: NEW BEGINNINGS: The first Sabbath at Lakeview Adventist School is a day of celebration and hope for the future. **Bottom:** FULFILLING A DREAM: Local and guest workers for Maranatha Volunteers International take a break to pose for a photo in front of one of the new buildings.



RICHARD DUERKSEN

Lake Kariba, Zimbabwe, then the world's largest human-made reservoir, was completed in 1960. The first Seventh-day Adventists arrived in Kariba around 1962, when four BaTonga tribesmen moved from Malamulo Mission Station in Malawi to work in the lake's growing tourism and fishing industries.

Of course, they started a church beneath a large mango tree, meeting Wednesday evenings and Sabbaths. The church grew. They rented worship space wherever they could find it, and even chopped out hillsides in hopes of constructing a real church building. Unfortunately, 53 years later the church members were still renting, chopping, and hoping.

The Lake Kariba Seventh-day Adventists become known as "the small people with no buildings."

"We are OK with being small groups of Christians," said Kariba pastor Benevolence Shonhiwa, "but we continue to work and pray for solid, permanent buildings."

When Zimbabwe's church leaders visited the lake in 2011, they asked a crucial question. "If you could only have one, would you prefer a church or a school?"

"If we have a church building, we will fill it," members answered. "But if we have a school, we will need many church buildings to hold our new members."

The leaders listened, helped the members secure a six-acre plot of land, and asked Maranatha Volunteers International to build a One-Day School campus at Lake Kariba.

Volunteers arrived on April 12, and a week later had completed nearly all of the 12 buildings overlooking Lake Kariba. Every concrete slab, every truss, and every wall was raised with prayer. The new campus includes space for more than 400 students—and a double-size multipurpose building to serve as a church!

"These buildings are a giant evangelism center," says Enock Chifamba, executive secretary of the Zimbabwe Union. "No one will ever again call these members 'the small people with no buildings!'"

Lakeview Adventist School began classes on May 7, 2013.



The One-Day Church program is a collaborative effort between the Seventh-day Adventist Church, Adventist-laymen's Services and Industries (ASI), and Maranatha Volunteers International. These stories come to you each month from Maranatha storyteller Dick Duerksen.

ADVENTIST WORLD

"Behold, I come quickly..."

Our mission is to uplift Jesus Christ, uniting Seventh-day Adventists everywhere in beliefs, mission, life, and hope.

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