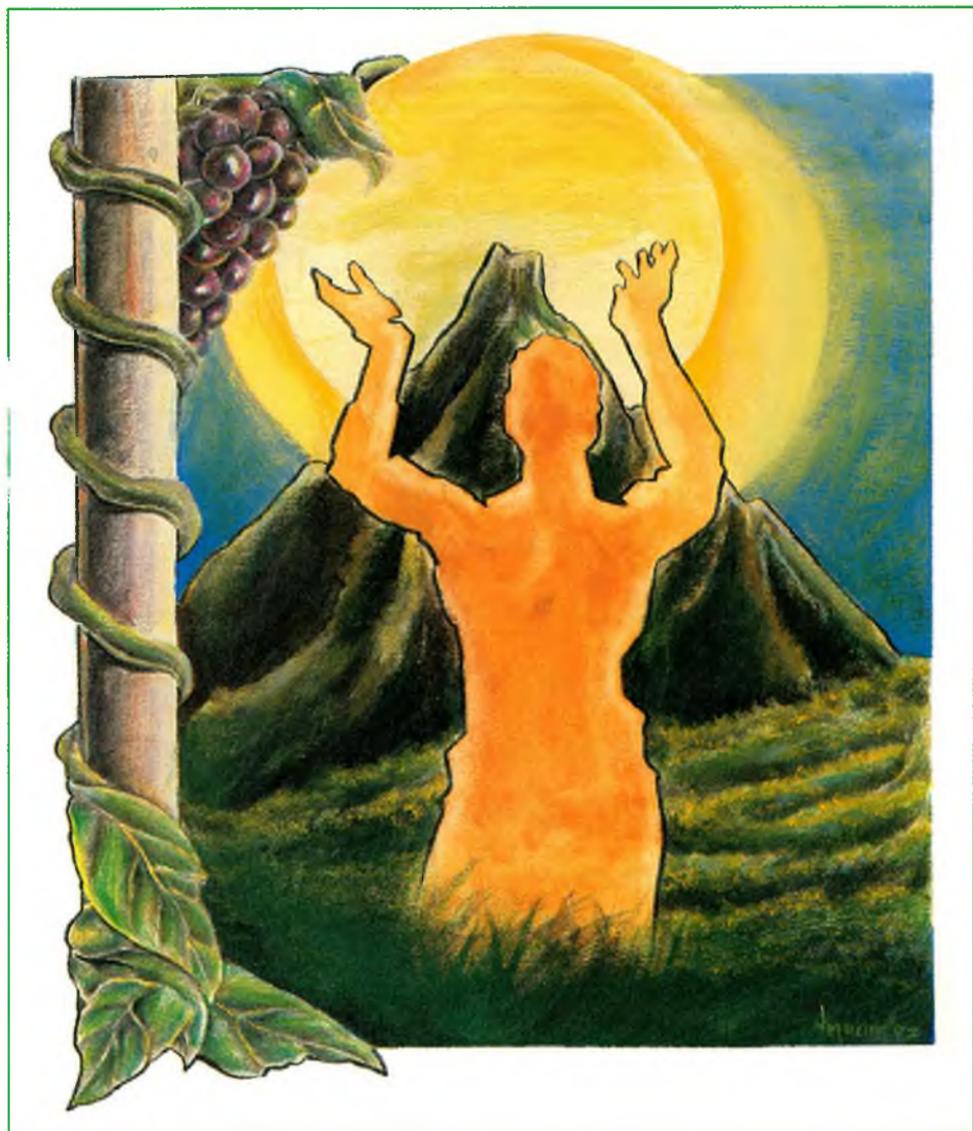


COLLEGIATE QUARTERLY

A General Conference Church Ministries Publication • January-March 1993

HEALTH MATTERS



This year, the book for
sharing will bless
more lives than usual . . .

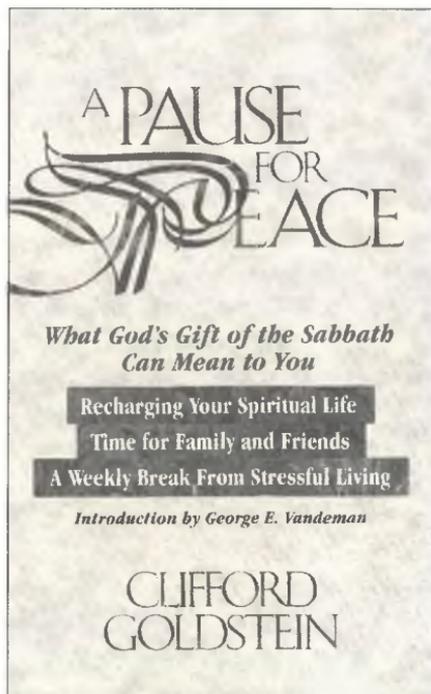
. . . it will bless yours.

Remember when you discovered God's love and forgiveness for the first time? Remember how anxious you were to share your new faith? Remember the joy you felt when you celebrated your first Sabbath?

Rekindle all of your "first love" experiences as you read Clifford Goldstein's *A Pause for Peace*—1993's book for sharing.

This powerful little book lovingly presents the Sabbath truth as God's answer to our overstressed and unfulfilled lives. And because of its low price and nonjudgmental, Christ-centered approach, *A Pause for Peace* is perfect for sharing.

Read the book that evangelist George Vandeman calls "refreshing and exciting," then share it with those who need to know the Lord you love.



Available now at your ABC at the sharing price of only US\$1.95/Cdn\$2.45.

Package of 5 only US\$7.50/Cdn\$9.50.

Or order by phone! Call 1-800-765-6955.

Editorial office

Department of Church Ministries
General Conference of Seventh-day Adventists
12501 Old Columbia Pike
Silver Spring, MD 20904
U.S.A.

Place orders with

Pacific Press Pub. Assn.
P.O. Box 7000
Boise, ID 83707 U.S.A.

Staff

Editorial Director: Erwin R. Gane
Editor: Gary B. Swanson
Editorial Assistant: Shirlee J. Ingram
Pacific Press Coordinator: Jerry D. Thomas

Reading Committee

Richard Barron	Gary Krause
Sherri Breetzke	Israel Leito
Lyndelle Chiomenti	Becky O'Fill
Kelli Dunks	Richard O'Fill
Dave Foreman	Joseph A. Pharo
George Gainer	Tim Poirier
Erwin R. Gane	Lisa Robinson
Randall Goodman	Carol Ann Smith
Pat Habada	Tom Smith
Roger Hernandez	Ted Wick
Stan Hobbs	Myron Widmer
Rick Kajjura	LuAnn Wolfe
Janet Kangas	Melvin Wolford

The COLLEGIATE QUARTERLY is written by faculty, students, and friends of the Seventh-day Adventist colleges and universities around the world.

POSTMASTER: Send address changes to COLLEGIATE QUARTERLY, P.O. Box 7000, Boise, ID 83707, U.S.A.

Send editorial inquiries to COLLEGIATE QUARTERLY, 12501 Old Columbia Pike, Silver Spring, MD 20904 U.S.A.

Send circulation inquiries to Pacific Press Publishing Association, P.O. Box 7000, Boise, ID 83707, U.S.A. When a change of address is desired, please send both old and new addresses.

Copyright © 1993 by the General Conference of Seventh-day Adventists.

Health Matters

1. Intensive Care	6
2. Fanaticism and the Food Chain . .	14
3. Good for Me or Good for Grandma	22
4. Hopelessly Out of Shape	30
5. You Are Made of Stardust	38
6. Two Years to Live	46
7. The Appetite Attack	54
8. Seconds Without Guilt	62
9. Over-Anything Anonymous	70
10. Just Like Mom's Medicine	78
11. Sweating and Praying	86
12. Just Do It!	94
13. A Gospel You Can Feel	102

Other than the King James Version, Scripture versions used in this quarterly are as follows:

Texts credited to NIV are from the Holy Bible, New International Version. Copyright © 1973, 1978, International Bible Society. Used by permission of Zondervan Bible Publishers.

Texts credited to NKJV are from The New King James Version. Copyright © 1979, 1980, 1982, Thomas Nelson, Inc., Publishers.

Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

Scriptures quoted from NRSV are from the New Revised Standard Version of the Bible, copyrighted © 1989 by the Division of Christian Education of the National Council of the Churches of Christ. Used by permission. Permission granted August 16, 1990.

Scriptures quoted from TEV are from the Good News Bible Old Testament: Copyright © American Bible Society 1976; New Testament: Copyright © American Bible Society 1966, 1971, 1976.

Scriptures quoted from TLB are from The Living Bible, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission. (No restrictions, July 22, 1970 letter.)

COLLEGIATE QUARTERLY (ISSN 0744-2939). Published quarterly by the General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.; and printed by Pacific Press Publishing Association, 1350 North Kings Road, Nampa, ID 83687, U.S.A. One-year subscription in U.S.A., \$11.50; single copy, \$5.25. One-year subscription to countries outside U.S.A., \$14.50; single copy, \$5.25. All prices at U.S.A. exchange. Second-class postage paid at Nampa, ID 83687.

5 4821DA XL 1042
11/93 91699-90 CFB

Contributor Profile

Columbia Union College, Takoma Park, Maryland Lessons 1, 2

Campus Editor: George B. Gainer

Contributors:

Michael Bernoi

Trevor Delafield

George B. Gainer

Esther F. R. Knott

Dan McWilliams

F. Randal Mills

Bill Neely

Mike Pionkowski

Union College, Lincoln, Nebraska Lessons 3, 4

Campus Editor: Rich Carlson

Contributors:

Katrina Bush

Rich Carlson

Mike Carner

Julie Fults

Becky Greer

Stacie Greer

Aaron S. Hatfield

Trevor Mahlum

Beatrice S. Neall

Sieg Roeske

General Conference, Silver Spring, Maryland Lesson 5

Editor: Angie Holdsworth

Contributors:

Angie Holdsworth

Jodi McKellip

Richard Moyers

Rebecca Gibbs O'Fill

Raj Sadanala

Ted Wick

Atlantic Union College, South Lancaster, Massachusetts Lessons 6, 7

Campus Editor: Richard Trott

Contributors:

Glenn Carter

R. Dean Davis

Kimberly Dixon

Joan A. Francis

P. Jeannie Guzak

Susan Long

Johnny Ramirez

David Valdes

University of Florida, Gainesville, Florida Lesson 8

Campus Editor: Carlos Robles

Contributors:

Delores Armotrading

David Brannon

Greg Cain

C. D. M. Hooker

Arturo Rankin

Carlos Robles

Rocky Mountain Conference, Denver, Colorado
Lesson 9

Editors: Todd and Janya Mekelburg

Contributors:

John Abbott
John Brownlow

Irwin B. Burton
Ed Gallagher

Janya Mekelburg
Ron Whitehead

Southwestern Adventist College, Keene, Texas
Lessons 10, 11

Campus Editor: Victor F. Brown

Contributors:

Victor F. Brown
Kandi Dye
Roland J. Hill
Lauren Johnson

Terry Johnson
Kelly Ann Koppelman
Charles Lewis
W. G. Nelson

Andrea Starr
Lloyd Willis

Pacific Union College, Angwin, California
Lessons 12, 13

Campus Editor: Mike Dunn

Contributors:

Andrew Demsky
Mike Dunn
Pat Henderson

Debbie Lockwood
Joel Kindrick
Linda Philpott

Jean Sheldon
Linda Strickland
Karl G. Wilcox

Special Contributors

Chester Hitchcock is pastor of the Fairfield (Ohio) Seventh-day Adventist Church.

This Quarter's Artist



John Moore graduated magna cum laude from Alabama A&M University in 1990 with a degree in commercial and advertising art. He painted the murals for the National Children's Advocacy Center in Huntsville, Alabama, and designed the logo for the nursing department at Oakwood College. Presently he is working in the extended-day teacher program in the Huntsville school system, helping children with homework, art projects, and recreational activities. In his spare time, John enjoys hiking, camping, and writing poetry, short stories, songs, and plays.

Getting the Most Out of the COLLEGIATE QUARTERLY

Facts You Should Know

The COLLEGIATE QUARTERLY (CQ) is based on the conviction that the Word of God has transforming power and that group study is one important way to tap into that power. It is prepared with Adventist college students and young adults particularly in mind. Its purpose is to provide this group with a resource for devotional study on mutual topics, which can then be discussed together each week in Sabbath School. Many who use the adult quarterly find that because CQ deals with the same topics as the adult quarterly it enriches lesson study and discussion as a supplemental aid.

Adventist colleges and universities, along with young-adult church groups, work together in producing the quarterly. The writing at each school is coordinated by the campus chaplain's office. More than 200 individuals contribute to CQ each year.

Circulation of the COLLEGIATE QUARTERLY is about 26,000.

Pointers for Study

1. Through prayer, open your mind to the Holy Spirit's guidance as you study.

2. The Bible passage to be studied for each week is indicated in bold type in the "Introduction" (Sunday's lesson). Read this entire passage in conjunction with the quarterly introduction to give you an overview of the lesson.

3. The Bible passage for the week is divided into sections on the "Logos" pages (Monday's lesson). When studying this section, carefully reread the Bible passages indicated in the bold headings before reading the comments beneath the heading.

4. Read the remainder of the sections for the week with the perspective you have gained from your own study of the biblical passage.

5. Keep in mind the purposes of each section of the quarterly:

"Introduction" (Sunday) is designed to stimulate your interest and focus your thinking on the week's theme.

"Logos" (Monday), as described above, is a guide for direct study of the Bible passage for the week.

"Testimony" (Tuesday) presents Ellen White's perspective on the lesson theme.

"Evidence" (Wednesday) approaches issues raised by the lesson from a historical, scientific, philosophical, or theological perspective. It is likely to be the most scholarly article of the week.

"How-To" (Thursday) discusses what the abstractions in the lesson mean for day-to-day living.

"Opinion" (Friday), a personal viewpoint on the lesson, is meant to encourage further thought and discussion.

CQ and the Church

The COLLEGIATE QUARTERLY is the General Conference-approved quarterly for the collegiate/young-adult age group. It upholds the beliefs of the Seventh-day Adventist Church. *However, its contents should not be regarded as official pronouncements of the church.*

Lesson 1, December 27–January 2

Intensive Care



“ ‘But I will restore you to health and heal your wounds,’ declares the Lord” (Jer. 30:17, NIV).

Sunday, December 27

Marlboro Country

INTRODUCTION

Scripture: 1 Cor. 6:19, 20

The doors crashed open as the doctors rushed Mr. Jones into the intensive-care unit. He had just come out of the operating room from open-heart surgery. I couldn't help noticing the size of this man as we quickly hooked him up to all the machines, but his heart suddenly stopped functioning in the middle of this. As the code-blue alert went over the intercom, I grabbed a pair of gloves and began doing CPR on the fresh stitches on his chest. He quickly started turning a pale whitish color. We injected two amps of epinephrine into his IV lines, but there was no response, so we had to give him a large shock of electricity over his heart. We got his heart going again, and after working on him for another 15 minutes, we finally stabilized him.

As I was filling my initial assessment sheet on him, it dawned on me who he was. He had been a patient at the hospital before. He had come in last year for the removal of a lower lobe of his lung because of cancer. After he was feeling better, I had jokingly said, "Welcome to

Marlboro country!" when I noticed a pack of cigarettes stuck in the mattress. He had let me know he wasn't about to give up the habit. He was also raising a fuss about the vegetarian food and then started telling me about the meal he had had at Fisherman's Wharf, complete with steak and every kind of seafood imaginable. You couldn't tell him anything, and he wouldn't listen to suggestions that he change his lifestyle.

Within about three weeks Mr. Jones was able to go home, but he was still sneaking into the bathroom to smoke and telling tales about all the fatty foods that he was going to eat when he got home. As I looked at how his habits had such a grip on his behavior, I began to wonder what kind of habits I was building now and what kinds of effect they would have on me in 25 years. How many times had I overexerted on Sunday and couldn't move without pain until Thursday? And how many times had I wasted an entire evening watching cable when I should have been out getting some exercise? That was when I decided to do something before I had a close encounter of the worst kind with a hospital.

by Dan McWilliams

Dan McWilliams is a respiratory therapist at Washington Adventist Hospital, now serving for one year as an English teacher in Beijing, China.

Monday, December 28

Snakebit by Choice

LOGOS

Jer. 30:17

“The Glory of God is a human being who is fully alive!” (Saint Irenaeus, second century).

Oh, to Be So Alive (read Ps. 8:3-9)

Think of what it would be like to wake up fully alive one morning. No aches. No pains. No regrets over yesterday. No paralyzing fears over what the day will bring.

A college professor used to ask us, “What do you think it means to be a Christian? Do you think God wants you to walk around all sanctimonious with a halo on your head? No! God wants you to be fully alive like Adam and Eve in the beginning.” Oh, to be so alive! Happy and healthy—that is what God intended us human beings to be. “O Lord our Lord, how excellent is thy name in all the earth!” (Ps. 8:9).

Imagine what it would have been like in the Garden before everything disintegrated. Adam and Eve were full of vigor and vitality and the Spirit. The place was full of light and life and love and joy and peace and patience and kindness and goodness and faithfulness and gentleness and self-control (see Gal. 5:22, 23).

Snakebit by Choice! (read Gen. 3)

In the beginning all of creation

was a harmonious symphony of pure joy. “The morning stars sang together and all the angels shouted for joy” (Job 38:7, NIV). Each created thing operated in the circle of its own creation, standing in its proper place and in balance.¹ Even humanity, created in the image of God, was in step with God and the cosmos. Planet Earth was a happy, healthy place to be. It could have stayed that way forever. . . .

God drew a line in the sand, a barrier against death, and warned Adam and Eve, “Don’t cross this line. Trust Me. Be fully human and fully alive. Don’t try to be God!”

But the serpent dangled an offer, and man swallowed it—hook, line, and sinker. Man said no to fidelity and yes to hubris. Man turned his back on loyalty and leaped for godhead—only to tumble into the abyss. Light became dark. Health retreated before disease. Life tasted of death.

The poison worked fast. Earlier Adam had been willing to follow Eve across the line (the original “lover’s leap”). Suddenly, when he was confronted with his act, he turned viciously on Eve. “It’s her fault. Kill her! She is to blame!” Love—agape love—died. And the poison continued to spread.

The separation of Adam from Eve was rooted in the original separation of humanity from God. God created humanity to be in communion with Him, and when

by George B. Gainer

George B. Gainer is the chaplain of Columbia Union College, Takoma Park, Maryland.

man sinned “the purpose of his existence was smashed. . . . Modern man is right when he says that man is dead.”² It was also rooted in the separation of man from himself. “Man’s basic psychosis is his separation from God carried into his own personality as a separation from himself . . . self-deception . . . not lying to others but to ourselves.”³ The final separation was that of man from nature and nature from itself. The great ecological crisis of our own day is evidence of that original separation.

So paradise died. Health, happiness, and love were mortally wounded. The world turned downside up. Was there, is there, no cure? (See Gen. 3:15 for the first clue to the cure.)

The Cure (read John 3:14-16 and Num. 21:8, 9)

Jesus suggested a cure that we find repulsive. He said, “Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life” (John 3:14, 15, NIV). We can picture Jesus as “the Lamb of God” (John 1:29), but Jesus as a snake hung on a pole?

We find ourselves exclaiming with Peter, “Never, Lord! . . . This shall never happen to you!” (Matt. 16:22, NIV). We read the words of 2 Cor. 5:21, NIV, “God made him who had no sin to be sin for us,” but our minds refuse to make the connection. We remember from Isaiah 53 that “the Lord has laid on him the iniquity of us all” (verse 6), and that “he was crushed⁴ for our iniquities” (verse 5), but we recoil from the implication. Let Jesus die unjustly as a good moral teacher, even the best of humanity ever to walk the

earth. But don’t hold Him up as the one who tasted the second death in our place and cried out, “My God, my God, why have you forsaken me” (Matt. 27:46).

We find ourselves joining with the chief priests, the teachers of the law, and the elders, shouting, “Let him come down now from the cross, and we will believe in him” (Matt. 27:42).

But Jesus said, “Now is the time for judgement on this world; now the prince of the world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself” (John 12:31, 32).

And in the light of the resurrection and of Pentecost we now respond, “The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18). The cross is God’s surprising cure, powerful enough to reverse the curse and to restore a sin-sick planet to wholeness and health.

So, the next time you’re seeking healing in your doctor’s office, look for the snake on the pole. Remember the cure. And remember the Lord, who has promised, “I will restore you to health and heal your wounds” (Jer. 30:17).

If you’re still wondering how the cross—God’s surprising cure—relates to your physical health, consider the words of 1 Corinthians 6:19, 20, “You are not your own; you were bought at a price. Therefore honor God with your body.”

1. Francis A. Schaffer, *Genesis in Space and Time* (Downers Grove, Ill.: InterVarsity Press, 1972), p. 69.

2. *Ibid.*, p. 98.

3. *Ibid.*, p. 99.

4. Notice the same word, *crush*, referring to the serpent’s head in Genesis 3:15.

Tuesday, December 29

Self-propelled or Spirit-powered?

TESTIMONY

Key Text: Gal. 5:22-24

Someone once said that the best definition of sin is "selfishness." I believe this is true, especially in light of the actions of everyday people like you and me. When Paul wrote to the group of Christians in Galatia, he gave them two insightful lists in Galatians 5:19-24. These two lists offer opposite benchmarks by which we can test our lives. The first list indicates that selfishness deters us from living as Christ would have us to live. In fact, Paul tells us that if we are living according to Galatians 5:19-21, we are self-propelled rather than Spirit-powered. Now perhaps you find yourself asking, "How is this connected with healthful living?"

In answer to this question, consider Paul's letter to the church at Corinth. "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body" (1 Cor. 6:19, 20, RSV).

Taking care of our bodies, living a healthful lifestyle, is something we are called to do once we've been to the cross of Jesus. This is because we realize for the first time that our bodies don't belong to us. Jesus Christ has bought us with His blood (see

Heb. 10:10). In reality, we are now only stewards of our own bodies. We have a sacred responsibility to take good care of them for the Master's service. We demonstrate our love for Christ by taking good care of that which is rightfully His, including our bodies (see 1 Cor. 10:31).

Ellen White said it this way, "A misuse of the body shortens that period of time which God designs shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness."^{*}

How can anything effective be built on a feeble foundation? By learning to say Yes to the gifts and claims of Christ, we learn to say No to overeating, to overscheduling ourselves, to doing things that will take us away from our God and our family, to all in our lives that destroys our physical, as well as our spiritual, health.

Paul reminds us in Galatians 5:23 that self-control will be a fruit of every life rooted in Christ. The fruit of self-control is a healthful lifestyle.

REACT

If selfishness is a basic human failing, why don't we take better care of our own health?

^{*}*Counsels on Health*, p. 41.

by Michael Bernoi

Michael Bernoi is a junior in pastoral theology at Columbia Union College, Takoma Park, Maryland.

The Cure for Sin-sickness

EVIDENCE

Key Text: 3 John 2

“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (3 John 2, NKJV).

This passage highlights three areas of concern that God has for each of us. God is concerned with: (1) our temporal needs; (2) our health; (3) our spiritual well-being.

1. The opening clause in this text literally reads, “Concerning all things, I wish [or ‘pray’] thee to prosper.” God is concerned with temporal and spiritual needs. He wants us to succeed.

2. God is interested in our physical condition and wants us to enjoy the best of health. Throughout the Gospels we read that Jesus spent much of His time healing. In Old Testament times many of the people associated bodily sickness so closely with sin that they considered it always a manifestation of God’s wrath against specific transgressions. Here, in John’s epistle, healing becomes a picture of forgiveness, of God’s mercy, of His nearness. Jesus came and broke through this narrow Jewish doctrine of retribution (i.e., that every sickness must be the result of a certain sin) without denying the basic connection between sin and sickness. As a rule Jesus’ healings were performed to reveal something about Himself.

God wants us to be healthy because our health should reveal something to the world about Him. Ellen White comments on the health laws God had given Israel: “Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world’s object-lesson of health and prosperity.”*

3. Body and mind are closely connected. When the soul, or character, prospers, the body is better able to be healthy. The opposite is also true; when the health of the body is neglected, the spiritual life also suffers.

In his third letter John is writing to Gaius and comments on Gaius’s spiritual life, which was apparently strong. It is possible that his physical condition was not so good. He may have neglected the physical concerns of life in deference to the religious. A Christian needs a balanced program of health and genuine spiritual advancement.

Jesus never forgot that people’s bodies *and* souls are important. We need to make John’s prayer for Gaius our own prayer for ourselves, our families, and our community of Christians.

REACT

How do such conditions as AIDS and lung cancer fit into the concept that disease is not necessarily an indication of sin in the individual’s life?

* *The Ministry of Healing*, p. 283.

by Esther F. R. Knott

Esther F. R. Knott is an associate pastor at the Sligo SDA Church, Takoma Park, Maryland.

Thursday, December 31

The Mazda Way

HOW-TO

Key Text: John 10:10

In many ways taking care of our bodies is like taking care of our cars.

1. *Fresh air.* The engines in our cars need clean air. So do our bodies. It's important that we get outdoors and get fresh air.

2. *Exercise.* It's not wise to let our cars sit weeks at a time without getting on the road. For the body, exercise lowers blood pressure, increases stroke volume, increases circulation, and helps you face the regular chores of life with less fatigue. These are only a few of the benefits.

3. *Water.* Cars need water on the inside and the outside. Water on the outside of our bodies keeps us clean. Water on the inside keeps us from overheating. Try six to eight glasses of water a day.

4. *Rest.* We know we shouldn't continue driving our car without a rest. Likewise, we need rest. Besides the rest that a good night's sleep provides, we also have Sabbath.

5. *Abstinence.* We don't put

anything in the gas tank that would harm the engine. We should also abstain from things that injure our bodies. Smoking, alcohol, and other drugs impair our ability to function at peak performance.

6. *Diet.* We put the best gas we can afford in our tanks because our engines need quality fuel. Many people today choose a pure, unadulterated, vegetarian lifestyle, not because of religious reasons, but because they want a more healthful lifestyle. God's original plan is still the best way.

7. *Sunshine.* Someone once told me that sunshine was like oil because it lessens pain in the joints. Cars need oil to keep the gears running smoothly.

8. *The Owner's Manual.* My car-owner's manual says, *The Mazda Way: Committed to Your Total Satisfaction.* I'm glad that the people who built my car have given me an owner's manual. I trust what it says. The Person who made me has also given me an owner's manual—*The Bible: Committed to My Total Satisfaction.* As I read the Bible it provides physical and mental health as I learn to trust in divine power.

by Esther F. R. Knott

Esther F. R. Knott is an associate pastor at the Sligo SDA Church, Takoma Park, Maryland.

Friday, January 1

Beginning With the Milky Way

OPINION

Key Text: Deut. 30:19, 20

A friend used to say, "Isn't it great that God has given this church such a wonderful health message?"

Inside I wondered why God would further oppress me beyond the Bible's lifestyle rules by adding such a minutely detailed health message.

Martin Gray, an agnostic Jewish Holocaust survivor, helped me discover that what felt like a bunch of religious food-and-temperance rules contained some real good advice: "I realized this for myself so often in my life: the lack of sleep, fatigue, the wear and tear of the body are what sap the will. They are what enslave us.

"Dina and I had understood this. We had given up wine, and even meat. Each can choose his way, but I know that one has to reckon with one's body."¹

"A man, if he does not wish for his life to slip between his fingers before he is aware of it, must know how to control his appetites. Sometimes to limit them.

"He must refuse the easy, beckoning slope of pleasures.

"Here also one must choose."²

Here was a man, a humanist no less, who had voluntarily chosen the very path I was resisting. He was walking in freedom. I was slogging along,

burdened and resentful. The truth began to dawn that I was indeed a slave. I had thought that by the meticulous observance of religious health rules, I could gain the acceptance of God. It was hard work. Every time I slipped and ate an Almond Joy between meals I felt the frown of God. (So much for joy!)

My problem was that I had confused good advice with good news. The good news is that God loves you and me so much that He gave His one and only Son for our redemption. Even if I set out to eat every candy bar in the universe ("I'd like to begin with the Milky Way, please"), God wouldn't stop loving me.

So is it health you desire? First hear and say Yes to the good news of God's amazing love for you. Then, in the full freedom of God's love, hear His call: "I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land" (Deut. 30:19, 20, NIV).

REACT

How does the good news relate to good health?

1. Martin Gray, *A Book of Life to Find Happiness, Courage and Hope* (New York: The Seabury Press, Inc., 1975), p. 205.

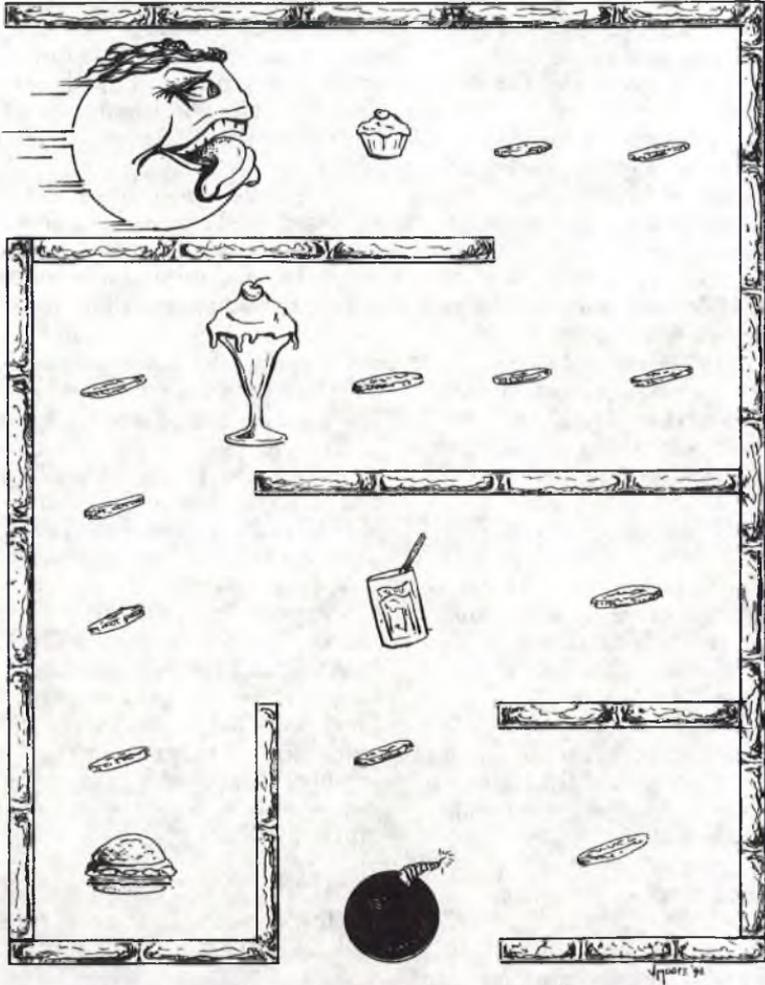
2. *Ibid.*, p. 206.

by George B. Gainer

George B. Gainer is the chaplain of Columbia Union College, Takoma Park, Maryland.

Lesson 2, January 3-9

Fanaticism and the Food Chain



“If you listen carefully to the voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord who heals you” (Exod. 15:26, NIV).

On Adventist Mortality

INTRODUCTION

Scripture: Exod. 15:26

Since the early 1950s, when Dr. Mervyn Hardinge, emeritus dean of the School of Public Health at Loma Linda University, first performed risk-factor studies on Seventh-day Adventists by comparing serum lipids and other factors between vegetarian and nonvegetarian members, our church has been the focus of numerous epidemiological studies. In fact, at the Center for Health Research at Loma Linda, no fewer than 206 published manuscripts are listed that deal with the health status of Adventists.

The latest research, entitled *Adventist Mortality Study*, has concluded that “a nonsmoking, relatively thin Adventist who emphasizes fruit and vegetables and exercises moderately may reasonably expect an extra 10 to 12 years of life as compared to a relatively obese, nonexercising, high-fat/meat-consuming Adventist.”¹ While research continues in comparative life-styles and longevity, a growing body of evidence points to the validity of the Bible text: “If you listen carefully to the voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord who heals you”

(Exod. 15:26, NIV).

For years Seventh-day Adventists have been proof of the truth of God’s Word concerning healthful living. Current research, however, is also pointing out that many Adventists no longer consider our health message an integral part of their daily lives to the point that, in categories such as cancer and coronary-disease deaths, the built-in protection afforded by lifestyle is eroding.

What is God’s plan for His people? Is healthful living an issue of such importance that it should be a test of fellowship? Is there a relationship between health habits and spirituality? How can we practice healthful living and integrate it into our personal witness without becoming fanatics—those who redouble their efforts after losing sight of their goal? Is the health message an area of personal response to God’s saving grace in which we are admonished by the apostle Paul to “stop passing judgment on one another”? (Rom. 14:13).

In light of society’s newfound interest in temperance, these questions are of importance to all Christians, and in particular to Seventh-day Adventists, who have been taught and believe that “medical Missionary work is the right hand of the gospel.”²

Let’s discover together this week from God’s Word His plan for healthful living.

1. *Scope*, July-September 1991, p. 52.

2. *Counsels on Health*, p. 219.

by Mike Pionkowski

Mike Pionkowski is the senior pastor of the Takoma Park SDA Church, Takoma Park, Maryland.

Monday, January 4

Don't Blame Me!

LOGOS

Exod. 15:26

The question of evil doesn't engage our attention all the time. In fact, we tend to sweep it under the rug. Nevertheless, the existence of evil is the most difficult moral question we must face, a problem that moral philosophers have pondered and theologians have debated.

That God is responsible for the existence of evil appears to be the conventional "wisdom"—so much so that the view has found its way into common law, and we speak of natural disasters as "acts of God."

We live in an age that tends to condone homosexuality and to approve of abortion on demand and to blame society for the evil suffered by those who engage in such practices. We blame anyone or anything except sin for our problems. We tend to resent any law or rule, social or otherwise, as a restriction on our liberty.

Conservatives, both political and religious, blame the psychological trauma resulting from abortion on the courts for allowing on-demand interruptions of pregnancy. Liberals place the blame for the trauma of unwanted pregnancy on the conservatives for opposing the courts.

Although it may not be a very popular point of view in such an age as ours, the Old and New Testaments put the existence of

evil back where it belongs—in our lap. Evil is a result of the sin of our first parents, and ultimately, of Satan.

The presence of ill health, in one way or another, is related to the greater question of the existence of evil. It is the thesis of the Torah, as well as the New Testament, that God wants our good, and that the evil we suffer is the result of our choices. Evil is not the product of our society; it is not something for which God is responsible or for which He somehow failed to make provision.

This verse (Exod. 15:26) teaches that God has made provision for recovery from our sin and weakness through the atonement. Beyond that, He wants us to experience the benefits of wellness and wholeness. He wants us to be holy, to experience holiness.

More than that, evil is not something for which we are totally responsible. Within us is a tendency to do evil. Evil results from a fatal flaw in fallen human nature that makes it more difficult to choose to do good. The root of suffering and disease find their ultimate cause in sin.

God wants His people, despite their sin, to be unique, noted for their accomplishments, their physical vitality, and their spirituality. However, as was the case in the existence of evil, so in the case of good, the fulfillment of God's purpose depends in a large

by Trevor Delafield

Trevor Delafield is an associate pastor of the Takoma Park SDA Church, Takoma Park, Maryland.

part on how we respond to Him.

God wishes for us to "prosper and be in health." He has spelled out clearly the laws that tend to that end. Contrary to conventional thinking, law does not bring restriction. Rather, there is freedom in law. We can yet be strong. Though we have sinned, by adhering to the laws of health, which are the laws of God,¹ we can yet enjoy the benefits of health.

Though we are "fearfully and wonderfully made," we are subject to physical law. We experience the results of the law of cause and effect. Consequently, like everything else connected with our temporal and spiritual life, whether or not we experience God's purpose for us depends upon our choices.

An old commentary describes the Levitical distinction between good and evil, between clean and unclean, in this way:

"An oriental Jew, sensible and intelligent, walks out in the fields. He walks along close by the side of the high-road, and what should he see but a string of camels going along? 'Ah!' he says to himself, *'those are unclean animals.'* Sin, you see, is brought at once before his mind's eye. He turns away from the road and walks down one of his own fields, and as he goes along a hare starts across his path. 'Ah!' says he, *'an unclean animal again; there is sin in my path.'* He gets into a more retired place; he walks on the mountains; surely he shall be alone there. But he sees a coney burrowing among the rocks; 'Ah!' says he, *'unclean; there is sin there!'* He lifts his eye up to heaven; he sees the osprey, the bald eagle, flying along through the air, and he says, 'Ah! *there is an emblem of sin there!*' A dragon-fly has just flitted by him—there is sin there. There are

insects among the flowers; now every creeping thing, and every insect, except the locust, was unclean to the Jew. . . . Even the fish, in sea, or river, or inland lake, had their divisions; those that had no scales or fins were unclean to the Jew, so the little Hebrew boys could not even fish for minnows in the brook but they would know that the minnow was unclean, and so their young hearts were made to dread little wrongs and little sins, for there were little sins in the little pools, even as there were leviathan sins floating in the deep and nude sea."²

The purpose of the distinction between clean and unclean, indeed the purpose of the Levitical system, was that Israel should remember that, despite the beauty around us, the earth still has sin in it.

The message of Exodus 6:7 is that God wanted His people to enjoy health and to live long lives. He wanted Israel to seek to be kept from sin. He desired that Israel would make a distinction between right and wrong. He wished for them to refrain from sin, to keep themselves unspotted from the world.

It is still God's purpose that His people should seek to be kept from sins, big and little; He wants us to be protected from wrong.

REACT

1. Who or what does the Bible view as being responsible for the presence of suffering, the reality of ill health?

2. How are sickness and disease ultimately related to the question of evil?

1. *The Ministry of Healing*, p. 113.

2. *The Preacher's Complete Homiletical Commentary on the Old Testament* (New York: Funk & Wagnalls Company, 1892), p. 162.

Tuesday, January 5

A Sure Cure

TESTIMONY

Key Text: Prov. 4:20-22

“Let it be made plain that the way of God’s commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions. Every ‘Thou shalt not,’ whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good.

“Let attention be called to the laws that were taught to Israel. . . . He made known to them the laws relating to both physical and spiritual well-being; and on condition of obedience He assured them, ‘The Lord will take away from thee all sickness.’ Deuteronomy 7:15. . . .

“God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul.

“Men need to learn that the

blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path.

“When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, ‘with healing in His wings.’ Malachi 4:2. Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. . . . The life of God in the soul is man’s only hope.

“The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.”

REACT

How does God view the plight of those who yearn for physical, moral, and spiritual wholeness?

The Ministry of Healing, pp. 114, 115.

by F. Randal Mills

F. Randal Mills is an associate pastor of the Takoma Park SDA Church, Takoma Park, Maryland.

Cleanliness and Godliness

EVIDENCE

Key Text: Exod. 15:26

God has promised to protect His people from the common diseases of the populace.

According to the *World Book Encyclopedia*, disease is a sickness of the body or the mind. And God has given information that can help to stop, reduce, and even prevent the spread of disease and infection.

Modern science has confirmed many of the teachings of Scripture regarding the avoidance, reduction, and spread of disease. Cleanliness, for example, is an important aspect of good health.

Notice this statement from an article published by the department of infection control at Washington Adventist Hospital: "Handwashing is the single most important procedure for preventing the spread of infection. Even in a time of fast-paced, high-technology, *one of the most important methods of prevention remains simple—wash your hands*. The use of soap, water, and good friction suspends microorganisms and allows them to be rinsed off your skin. This process is referred to as mechanical removal of microorganisms."

In spite of this simple basic preventive measure, have you ever noticed how many people use the bathroom, clean their noses, sneeze, and cough without

washing their hands? They are spreading disease by these careless acts. As God's people we have a duty to ourselves, family, friends, and society at large to practice cleanliness. In addition to washing the hands, good personal hygiene is very important in the practice of good health. So, let's use the water (conservatively, of course) to keep ourselves clean while reducing the spread of disease to others.

Cleanliness is just one way to prevent many common, debilitating ailments among the populace. It would be well if we were able to live, become old, and die, be buried, and await the resurrection, rather than succumbing to the common practice of growing old, becoming sick, going to the hospital or the nursing home, and then the grave. What a great witness, what grand evidence we could be to the truth of Scripture as we obey the health principles as taught in the Word of God.

REACT

1. How is water used as a symbol of cleanliness—physically and spiritually—throughout Scripture?
2. What is the relationship—if any—between physical cleanliness and spiritual godliness?
3. To what extent should a Christian attempt to protect himself from the physical uncleanness of others?

by Bill Neely

Bill Neely is an associate pastor of the Takoma Park SDA Church, Takoma Park, Maryland.

Thursday, January 7

Where Are You in the Food Chain?

HOW-TO

Key Text: Exod. 15:26

Although the gospel of Jesus Christ is received, “by grace . . . through faith . . . not by works” (Eph. 2:8, 9), following God’s promises and provisions for health and temperance will enhance and enrich our Christian experience as we put them into practice.

Implementation of health principles requires decided effort. Dominant characteristics of healthy populations (Adventists and others) seem to have certain common denominators. They are: (1) eat low on the food chain; (2) maintain optimum percentage of body fat to lean tissue; and (3) exercise moderately and regularly.

Eating low on the food chain is described like this: “Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing.”

With today’s fast foods a natural, simple diet is often less convenient. Yet with a little planning, brown rice can replace white, low-fat cheese can be substituted for cheddar; and grains, nuts, and legumes can become staples with a difference.

Maintaining optimum percentage of body fat (16 percent for males; 20 percent for females) is a combination of dietary discipline and a regular exercise regime.

Choosing low-fat or no-fat products can drastically reduce the percentage of total fat in the diet. Although a certain amount of fat is necessary in the diet to assure optimum functioning, the average diet in developed countries contains about 40 percent fat, often in hidden forms. Most medical authorities today put the optimum at 30 percent, with many leaning toward 20 percent.

Regular *aerobic* activity (three 30-minute sessions a week) can change the way we handle and process fat. This program stimulates our body’s metabolism, thus changing us from fat stors to fat burners and lowering our total serum cholesterol. Another benefit is correction of the ratio between high- and low-density lipoproteins.

To modify a lifestyle takes effort, but the rewards are significant—from increased energy levels to leaner body weight, from self-control to a richer spiritual experience with the Author of our body’s “owner’s manual.” When we put the principles of healthful living into practice, we will realize more fully the psalmist’s testimony that we are “fearfully and wonderfully made.”

REACT

What is meant by the expression “fearfully made”?

**The Ministry of Healing, p. 296.*

by Mike Pionkowski

Mike Pionkowski is senior pastor of the Takoma Park SDA Church, Takoma Park, Maryland.

Is Sanctification Healthy?

OPINION

Key Text: 1 Cor. 10:31

I will never forget the impression phrases like “having His character reproduced in us”¹ and “glorifying God” made on me when I studied books like *Christ’s Object Lessons* and *Steps to Christ* for the course in biblical philosophy in college. Understanding how to glorify God in whatever we eat or drink or do is equivalent to practicing the biblical quality of holiness. Israel is commanded to be holy. But how do we become holy?

Rabbi Samuel H. Dresner, writing about Jewish dietary laws, says we become holy by hallowing that which is not yet holy—the profane, the everyday. “The duty of the Jew,” said Dresner, “is to lift up all of life to God, to hallow the everyday, so that all of life becomes holy.”²

Many Adventists have the idea that holiness is something you work at all your life and finally, sometime, if you work hard enough, you may attain it at least for a fleeting moment; or you will die, and that somehow will qualify you for translation. We often quote the statement, “Sanctification is the work of a lifetime.”

What about the idea that you must strive all your life until you finally reach a state of sinless perfection when you are ready for translation? Will this generation be the last generation?

Sanctification isn’t something you get at the end of your life. Sanctification is something you do all your life, something you do right now, not something you work at all your life and finally attain, if you are lucky.

What Seventh-day Adventists most need is to bring religion back into our everyday lives, not in a legalistic way or with any thought of the relation this has to our salvation, which savors of self-centeredness, but out of a desire to sanctify our lives by hallowing every part of life and lifting it up to God—which is not bad advice for any generation.

REACT

1. How well do you think your actions today glorified or did not glorify God?

2. What area of your everyday life do you most need to hallow?

1. See *Christ’s Object Lessons*, p. 69.

2. Samuel H. Dresner, *The Jewish Dietary Laws: Their Meaning for Our Time*; and Seymour Siegel, *A Guide to Observance* (New York: Burning Bush Press, 1959), pp. 17, 18.

by Trevor Delafield

Trevor Delafield is an associate pastor of the Takoma Park SDA Church, Takoma Park, Maryland.

Lesson 3, January 10-16

Good for Me or Good for Grandma?



“Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings” (Isa. 58:12, NIV).

Sunday, January 10

What's the Point?

INTRODUCTION

Scripture: Matt. 6:19

Health fanatics! They were everywhere I looked. In missionary homes I received rice with honey and scrambled tofu for breakfast. Church-school lunches consisted of vegetable-nut sandwiches topped with alfalfa sprouts, and a light fare of low-salt popcorn and fruit salad mixed with orange juice was supper for the sincere deacon or elder.

"What's the point?" I asked.

"It's good for you," they replied.

Right! Good for me or good for my grandma? I thought. What's so great about health food? One spy-looking cook expounded, "It's more than nutrition. It's food for the soul. Healthful living works to strengthen the weak places in this sinful body."

Weak places? My weak place seems to lie in self-control, especially during Thanksgiving dinner at Grandma's. But what does that have to do with my soul? Maybe there's more to this health idea than can be seen at a glance.

Programmed into the mode of healthful living, we, as Adventists, perhaps lose sight of its purpose. We live in sinful bodies because we sinned. Adam and Eve sinned particularly on the point of appetite. They gave in to the desires of the flesh, not only in eating the fruit but in trying to jump ahead of God. Mistrusting

His care for them, they struck out on their own in a search for greater knowledge. Eating that fruit meant breaking the trust relationship that had been cherished between God and man. Remembering their tragic mistake, we see that maintaining a healthy body is symbolic of building a healthy relationship with God.

Satan met Christ in the wilderness with the temptation to make stones into bread—to prove His own powers in a selfish way. Christ knew the only answer. He referred Satan away from the symbol of life—food—to the Source of life, the Word of God (see Matt. 4:4; Deut. 4:2). The Christian lives to fulfill the will of God. The world lives to fulfill its own desires. Without Christ, life's only purpose would be to satisfy our sinful appetites.

It only makes sense that when Jesus comes, new, perfect bodies will be ours. Having reached perfect spiritual health, we will be clothed in the artful perfection of our new skin, muscles, and bones.

So what's the point? If long life is the point of your physical health, you're laying up treasure that will only decay. If eternal life is the point of your spiritual health, and you're representing it in your earthly body, then the treasures of heaven are just within your reach. Don't give up the fight!

by Stacie Greer

Stacie Greer is a senior nursing major at Union College, Lincoln, Nebraska.

Monday, January 11

The Jesus Way

LOGOS

Gen. 1:26, 27

Since the fall of our first parents in Eden, sin has destructively affected man's spiritual, as well as his physical, nature, and God's plan of restoration necessarily includes renewal in both areas.

More than once, when the Lord led His people into a spiritual renewal, He associated it with a special health reform. The nation of Israel, freed from Egyptian bondage, was to be above other nations in well-being by adhering to God's distinctive program of healthful living. But the Exodus story is dotted with tragedies of sickness, death, and apostasy because of their rejection of much of God's plan for their physical being and because of their reversion to Egyptian ways.

Nearly 130 years have passed since June 6, 1863, when God gave His people a major message of health reform through Ellen G. White. He pointed out the importance of careful health habits and the evil effects of alcohol, tobacco, and caffeine. Obedience to the Lord's counsel placed God's people far ahead of the world in these areas. But now, at a time when the world is more interested in healthful living than ever before, some Adventists are going back to the "ways of Egypt." And as with Israel, so with God's people in modern times, their carelessness regarding God's health laws seems to be closely associated

with a carelessness regarding God's will in spiritual matters. "Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown."¹ So we observe the sad trend of members becoming increasingly careless as the matter of health becomes increasingly relevant.

Five Reasons for Healthful Living

1. *Man is created in the image of God (see Gen. 1:26, 27).* The plan of salvation has as its goal the complete restoration of the image of God in man.

I visited a nursing home and was terribly saddened by the deformed and twisted bodies of humans suffering there. Satan and sin have done this to ruin God's wonderful plan of seeing His image reflected in man. By giving His people a health message along with His message of salvation, Christ is eager to restore as much of His image in man as is possible upon this earth, for this will bring glory to Him. Paul wrote, "Your body is the temple of the Holy Ghost. . . . Glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

by Siegfried Roeske

Siegfried Roeske is professor of religion at Union College, Lincoln, Nebraska.

2. *Man is a physical-spiritual being.* First Thessalonians 5:23 says, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless." The health message is based on the premise that the physical and the spiritual nature are intimately related. The body often serves as an expression of the inner life. In a love relationship the body serves as the medium of expression through physical activity. Man's five senses become the physical communication media of the inner life.

When the spirit of man is happy, his physical body is affected positively. Solomon said, "A merry heart doeth good like a medicine" (Prov. 17:22). Conversely, a healthy body encourages a happy spirit. It is difficult to enjoy optimum faith with minimum health or optimum health with minimum faith.

"The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. . . . Erroneous eating and drinking result in erroneous thinking and acting."²

3. *Responsibility to the family and community.* Everyone has a family or a community to serve. An untimely, unnecessary death self-inflicted by unhealthful habits, and the use of tobacco, alcohol, caffeine, and rich, fatty foods robs family and community of love, service, and companionship.

4. *Preparation for a time of hardship and spiritual time of testing.* Romans 8:13 exhorts

believers to "mortify the deeds of the body." Those of God's people who will endure the difficulties that will fall upon this world just before Christ's second coming will need strong spiritual stamina, as well as strong, healthy bodies. The Hebrew worthies, in facing the question of worshiping the golden image in full view of the flames of the fiery furnace, leaned upon self-denial and discipline in everyday life. Had they not previously learned to live by principle instead of by the desires of selfish, carnal pleasures, they could easily have rationalized that bowing to the image would be perfectly all right under the circumstances.

5. *Healthful living helps us to enjoy life to the fullest.* Third John 2 says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Health tends to encourage happiness. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The "joy of Christian living" is one of the most powerful testimonies to the world of the superiority of following "the Jesus way."

Some have called the health message the "Adventist advantage." Let us not think of it as legalistic works necessary to get us to heaven, but rather as an invitation to a stronger, healthier, and holier way of life with Christ and with other people.

REACT

1. What part does physical health play in depression?

2. Define "the abundant life" in your own terms.

1. *Counsels on Diet and Foods*, p. 403.

2. *Testimonies*, vol. 9, p. 160.

Tuesday, January 12

Spiritual Israel

TESTIMONY

Key Text: Rev. 14:12

“Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.”¹

Adventists have long called

themselves spiritual Israel. We have had testing periods and miracles in our history just as Israel had. When we look at all of our similarities, one looms large in our past—that is, Israel and early Seventh-day Adventists both received counsel on lifestyle. Health practices in the world at the time of the Exile and during the nineteenth century were poor. God calls us out of the world in many ways—one of them pertains to health.

“In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.”²

Adventists have a sacred responsibility to use the health message that we have, for if it is used properly, God can truly bless.

1. *Testimonies*, vol. 8, pp. 115, 116.

2. *Testimony Studies on Diet and Foods*, p. 195.

by Aaron S. Hatfield

Aaron S. Hatfield is a senior theology major at Union College, Lincoln, Nebraska.

Wednesday, January 13
Rebuilding Ruins

EVIDENCE

Key Text: Isa. 58:13, 14

Allegory and illusion are the song of the Bible. Isaiah, like many other prophets, spoke words heavy with allusions.

Early in the text under glass here Isaiah states, "Your people will rebuild the ancient ruins and will raise up the age-old foundations" (58:12, NIV). This is followed almost immediately by "if you call the Sabbath a delight and the Lord's holy day honorable . . . you will find your joy in the Lord" (verses 13, 14).

The first text refers, in a grandiloquently abstract allusion, to rebuilding the value and importance of the Sabbath. This can be taken on several levels. First, the Jews often broke Mosaic covenant by gradually ignoring or deliberately disgracing the Sabbath. Second, Isaiah was shown the contemporary church with its swiftly mutating standards and practices. The Sabbath, it has been argued, is not the strong pillar it once was. Thus it becomes of vital importance, as this verse is examined, to restore the Sabbath to its former position of reverence.

The latter section of Isaiah's utterance mentions the inevitable reward to those who struggle with this restoration. Just as remodelers and reconditioners desire rest from their physical labors, any who would attempt

the immense crusade to restore the day of rest receive a rich reward in a fulfilling temporal Sabbath and an eternal Sabbath in paradise.

It is then that Isaiah's message rings truest: "If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, then you will find your joy in the Lord, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob" (Isa. 58:13, 14).

If insinuations can be seen in Isaiah 58:12, then later verses must bear similar alternative meanings. "I will cause you to ride on the heights of the land," for instance, may have indicated to the Judahite community of Isaiah's time a literal reward of control and possession of their own nation once again. To contemporary Christians this verse may describe an aerial view of our crowded and transient globe as we leave in the angelic procession to heaven. Multiple meanings and various levels of significance can be attached to many parts of the Bible. It is the search for new and more appropriate understanding that must fuel all Christians in the journey. After all, what is a voyage without exploration?

by Trevor Mahlum

Trevor Mahlum is a senior secondary-education major at Union College, Lincoln, Nebraska.

Thursday, January 14

Why Health Principles?

HOW-TO

Key Text: Isa. 58:12

God has created each human being in the image of Him. Because of sin and lack of practicing healthful living, our bodies have deteriorated over time. As Christians, we need to grasp these health principles, apply them to our lives, and be an example to those around us. If we supposedly have the right principles of healthful living, shouldn't we be making application? Let me share with you three reasons for applying these health principles.

1. *God is a repairer.* What does this mean? Jeremiah 33:6 says, "Nevertheless, I will bring health and healing to it; I will heal my people and will let them enjoy abundant peace and security" (NIV). God sees what sin has done to our bodies physically and mentally. He is willing to repair our broken bodies if we rely on Him and ask Him for help. God will gladly help repair our bodies so that we will be new and vibrant Christians.

2. *God gave instructions for healthful living at Mt. Sinai.* Exodus 19-34 discusses the instructions given to Moses. God wanted Moses to stress the importance of wholeness and nondefilement. Man and woman were to consider how daily

practices affect their bodies. Look at your life. Are your daily practices harmful or helpful to your body?

3. *God gave instructions to Ellen White.* "The Health Reform" chapter in volume 1 of the *Testimonies* discusses how human beings are neglecting their bodies. It states, "They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body." Ellen White is basically telling us that we listen too much to our own desires and wants, and then indulge them. It is a fact that we consume too much food, don't exercise enough, and don't get enough rest. Do you ever stop to think, What am I doing to my body? Am I benefiting from what I take in? How am I affecting my body systems and mental abilities? Ask yourself these questions. Next time, stop and think before indulging yourself!

Take to heart these healthful principles. Be sincere and make the changes necessary to have that health temple for God. You can make a difference, but it is your choice to have a healthy body, physically and mentally. Maybe it's time to take that first step toward becoming a healthier Christian.

¹ *Testimonies*, vol. 1, p. 487.

by Katrina Bush

Katrina Bush is a junior nursing major at Union College, Lincoln, Nebraska.

Restoring the Temple

OPINION

Key Text: Isa. 58:12

Isaiah 58:12 depicts a scene of broken and run-down conditions that accurately describe the human situation since the Fall. Man was created perfect in every way, but when he sinned, his systems began to run down. This happened not just to the moral attributes, but to the intellectual and physical, as well.

A human being is a unit—all systems affect all other systems. The moral part of our life cannot be renewed without renewing the intellectual. In the same way, neither of these can be renewed without the physical. Renewal must come to the whole person.

Often we try to walk the Christian path by just concentrating on the spiritual aspects of life, as if they are in a compartment by themselves. This does not work, as many know from personal experience. The spiritual aspects reside in the brain, and the brain is a part of the body. Thus, how we take care of ourselves affects our spiritual well-being. Ellen White describes this situation: "If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of his word."¹

We, as Seventh-day Adventists, have been called to bring a special

message to the world at the end of time, to preach the everlasting gospel to every nation, kindred, tongue, and people. But we will not be able to understand it ourselves, let alone preach it, if our minds are clouded because of intemperate lifestyles.

This puts the importance of the health message in a different light. It goes beyond our personal well-being, as important as that is, and points to many broad implications. The health message and our acceptance of it are intimately tied to our ability to deliver God's final message of salvation to the world. Ellen White describes it as being "as closely connected with . . . [the third angel's message] as are the arm and hand with the human body."² We cannot finish our mission here without accepting and living out the health message.

God gave us this message so that the waste places that our bodies have become might be built up into useful temples. Then we can be efficient agents in restoring the image of Christ in humanity.

REACT

1. What are some of the ways that I can begin applying the health message in my own life?

2. How can the health message be made more attractive to others?

1. *Testimonies*, vol. 1, p. 488.

2. *Ibid.*, p. 486.

by Mike Carner

Mike Carner is a senior theology major at Union College, Lincoln, Nebraska.

Lesson 4, January 17-23

Hopelessly Out of Shape



“I can do everything through him who gives me strength” (Phil. 4:13, NIV).

Sunday, January 17

Looking Toward the Son

INTRODUCTION

Scripture: Mal. 4:2

I was exhausted. I had gone to an aerobics workout with the hope of getting into shape. Now I was discouraged. I fed my frustration with a doughnut and crawled into bed.

Within minutes of falling asleep, I found myself standing on a mountainside. Sunlight glistened off a nearby stream; the sky had a living blue about it; the grasses waved at my feet. I looked across the valley; the other side was brown and charred. Ravines coursed through the ground where water eroded away the soil; the rest of the hill was cracked from the sun. I looked around, wondering what made the difference.

Instantly the scene changed. I stood on a sidewalk cracked with age. Everywhere I looked, steel and concrete obscured the skyline. Glancing back down to the sidewalk, I noticed several cracks with grass growing in them. The cracks were small, but enough light had gotten in to sprout the seeds.

Again the scene changed. I was back on the mountain, only this time up where scraggly cedars grew. The ground appeared to be all rock. I could not see how the roots could get to the soil, but then I looked closer. The trees had forced their roots through small cracks, enlarging them as the roots grew. One little tree had

wrapped its roots around a boulder, forcing crevices in it. As quickly as the dream had come, it left. I savored the memory of the beautiful hillside as I drifted back to sleep.

Once again I was on the hillside. This time someone whose face I could not see was with me. I asked him what had happened to the other side. "All the grass was killed," he answered. Now we were at the summit, looking at the bent, twisted cedars. I pointed out the cracks where the roots went into the ground.

Then we were back on the sidewalk. I tugged at his garment as I bent down to look at the grass growing in the cracks. "Pretty amazing that they have all that power, isn't it," I said. He nodded knowingly. "Why?" In answer to my question, he looked up, then said, "Only by turning toward the sun."

I opened my eyes, the sun reflecting off the snow outside. "Only by turning toward the sun," the words echoed in my mind. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). All that power was mine by turning toward the Son. I was a little slow on the pick-up, but then it came to me. I really could do those aerobics. All I had to do was look toward God; He wants me to be healthy and to use His power to overcome. I smiled, "Good morning, Son, how about some power!"

by Becky Greer

Becky Greer is a sophomore chemistry and biology major at Union College, Lincoln, Nebraska.

Monday, January 18

Making Changes

LOGOS

Phil. 4:13

The Grip of Appetite on Human Nature

"Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things" (Phil. 3:19, RSV).

God created our bodies with the capacity to experience keen pleasure, especially from food and sex. The devil has exploited these pleasures to enslave humanity. Overindulgence, alcohol and drug abuse, and sexual promiscuity have degraded our race. Appetite is one of the most difficult drives to control. If one can control the tongue (in appetite, as well as speech), he can probably control every other aspect of life.

The Law of the Harvest

"Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap" (Gal. 6:7).

Nowhere does the law of the harvest work more inexorably than in the human body.

1. *You reap what you sow.* Sow good habits, and you reap good health. Sow bad habits, and you reap disease.

2. *You reap more than you sow.* The harvest multiplies the seed sown. Good habits lead to good health, abundant life, and service to God. Bad habits lead to multiple problems, huge medical

costs, and heavy burdens for caregivers and dependents.

3. *You reap after you sow.* Effects of bad living may not become apparent until years later. You may eat rich food for years before a heart attack strikes. But every day during that time, plaque gradually accumulates in your arteries. When pain does not come immediately, some think they can break the laws of health with impunity.

How to Change Our Lifestyle

"Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness" (Eph. 4:22-24).

To change our lifestyle, we should first actively seek divine help in establishing new habits. Appetite, reinforced by demonic power, has an appalling grip upon our race. But God has all the power of heaven—the atoning blood of Christ, the indwelling power of the Spirit, the might of the angelic host—to assist us in the battle to overcome. We need to decide that we want to change and open our minds to God's guidance. "And your ears shall hear a word behind you, saying, 'This is the way, walk in it,' when you turn to the right or when you turn to the left" (Isa. 30:21, RSV).

by Beatrice S. Neali

Beatrice S. Neali is professor of religion at Union College, Lincoln, Nebraska.

Second, study to become acquainted with the laws of our being. We are fortunate to have the most enlightened information in the world regarding health—the Adventist health message. It can not only lengthen our lives, but it can improve the quality as well. (Most people spend the last 10 percent of their lives merely existing with the aid of medication and devices.) We are foolish to ignore the Adventist advantage.

Third, we should make a careful assessment of our lifestyle to determine where we come short of the ideal. “Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting” (Ps. 139:23, 24). “Let us test and examine our ways, and return to the Lord!” (Lam. 3:40).

Fourth, we must recognize that the violation of health principles is sin. Our physical state affects every other capacity—mental, social, and spiritual. When we undermine our health we sin against ourselves. We also sin against others, placing an intolerable burden on those who care for us and those who depend on us. And by undermining our capacities and cutting short our mission in life, we sin against God. Recognizing this sin, we need to repent and confess it as we would any other. “Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. . . . Humble yourselves before the Lord, and he will lift you up” (James 4:8-10, NIV).

Fifth, we must then act decisively in harmony with our resolve. “For as the body apart from the spirit is dead, so faith apart from works is dead” (James 2:26). As we step out to do God’s

will, He gives power to obey. “We receive from him whatever we ask, because we keep his commandments and do what pleases him” (1 John 3:22).

Following are a few practical suggestions on how to augment the resolve to live healthfully:

1. *“Make no provision for the flesh, to gratify its desires”* (Rom. 13:14). Remove the temptation. You may need to empty the refrigerator of the offending foods. Break off ties with the person who drags you down. “Resist the devil and he will flee from you” (James 4:7).

2. *Try fasting at suppertime for a day or two.* Giving your stomach a rest at night will impart refreshing sleep and will train your stomach to expect smaller quantities of food.

3. *Establish new habits to take the place of the old.* “Do not be overcome by evil, but overcome evil with good” (Rom. 12:21). Let’s face it, the Christian life is a life of discipline. Take time to map out a schedule for yourself, incorporating into it all the elements of healthful living: time with God, regular sleep, exercise in the open air, good nutrition. Men, as well as women, should learn healthful cookery. Every effort made in establishing right habits will reap a rich reward in victorious living and vibrant health.

REACT

1. What are the reasons that we go on diets?

2. Why is it better to “go on a lifestyle”?

3. What rewards come from a healthful lifestyle?

Tuesday, January 19

A Call to Arms

TESTIMONY

Key Text: Eph. 4:22-24

Health reform! The mere words conjure up in some minds images of legalism and people with strong personal willpower. Have Adventists taken Christ out of Christian temperance? Could this be why many people in the church are turning their focus away from what we put into the body and toward what we put into our minds?

"We should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, *making it possible for man to conquer in the name and strength of Jesus Christ*. Then why should the followers of Jesus be ashamed to refuse the tempting wine cup. Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it requires moral courage to resist temptation on the point of appetite."¹

The strength of Jesus Christ gives us the power to resist those things that would slow our mind and lower our temptation threshold. Health is popular; one cannot

even pick up a TV dinner without its being low in something. Christians should have a motive other than increased heart risk for their health practices. We have been called to be strong defenders of the faith in these last days, and we should avoid anything that would take us from our post.

"I wish we could see this matter in its true light. A man sees himself in slavery to sin, led captive by Satan at his will, and he tries to break the chain of sinful habits by which he is bound. He flees to Jesus as his helper; and our all-pitying Saviour undertakes his case, and enters the field of battle in his behalf. It is the Son of God combating the prince of darkness; and the prize for which they contend is the soul of man. If the sinner trusts implicitly to the mighty Helper, through His strength he becomes a conqueror, and wins the prize of everlasting life. Thus the battle is fought over and over again, and with what interest angels watch the warfare. And when through earnest faith and prayer man obtains the victory, there is joy in the presence of God."²

REACT

What is the relationship between temperance and righteousness by faith?

1. "The Conference at Basel," *Advent Review and Sabbath Herald*, 19 April 1887 (italics supplied).

2. "A Lesson in Humility and Love," *The Signs of the Times*, 6 January 1887.

by Aaron S. Hatfield

Aaron S. Hatfield is a senior theology major at Union College, Lincoln, Nebraska.

Why Live Healthfully?

EVIDENCE

Key Text: Heb. 11:1

In the October 15, 1991, issue of *Bottom Line*, Adventists were again lauded for the “unusual habits and dietary practices,” and the remarkably “significant health advantages some of these habits confer.” Greater longevity, increased vitality, and reduced incidence of disease were documented with statistics in this non-SDA publication. Then the following statement: “While not all of us can or want to become Seventh-day Adventists, we can all benefit by adopting their seven health principles.”

Here they are, in case you, as an Adventist, have again forgotten or ignored what we have known for a long time.

1. Eat breakfast
2. Cut out empty and refined calories
3. Eat more fresh fruits and vegetables
4. Consume less fat
5. Learn to do without supper
6. Get plenty of exercise
7. Reprogram your mind

The author then proceeded to give his description of how to fulfill these principles in all lives. I was very convinced and grateful for all the ways these concepts are carried out in my life and again was re-motivated to see the value of healthful living.

My thoughts turned to *why*:

1. Why live healthfully? To live longer? To become more saved? To live healthier? To prove Adventists are better? I *hope* it is because I desire the best temple of God and the clearest mind possible to hear God speaking to me.

2. Why do I have to be motivated by secular magazines? To keep going on? Am I embarrassed about my church's positions and beliefs? Do I have more confidence in the world than in the church? Do I lack faith in what God said through His Word and His prophets, and do I wait for proof? I *trust* that I will use secular confirmation to uphold—not prove—what I believe.

3. Why do I have such a hard time accepting by faith what God says, but not what research says, to confirm God's messages? Do I crave acceptance more by researchers than by God? I *pray* that I will have enough confidence in God Himself to have confidence in what He says, even before “the facts are in.”

Research came through again to “prove” the Adventist health message is valid. If only some scientist or research foundation could prove forgiveness, Calvary, or salvation, I know I would believe.

REACT

What role should scientific proof of the Adventist health message play in our lives?

by Rich Carlson

Rich Carlson is chaplain at Union College, Lincoln, Nebraska.

Thursday, January 21

Jesus, Beans, and Me

HOW-TO

Key Text: John 15:4, 5

I became an Adventist in high school, and, coming from a Catholic background, I quickly latched onto health reform because it provided a detailed package of do's and don'ts for me to follow. I was so busy struggling with keeping my diet that I didn't spend time with Jesus.

So is health not as important as spending time with Jesus? No! I'm saying that if you try to be healthier—in diet, exercise, etc.—but if you don't have a friendship with God, you will end up as a frustrated legalist, as I was.

Apart from God, yet trying to obey, we can't be anything but legalists, because our motivation is not love. It is either hope of reward or fear of punishment. We also can't be anything but frustrated, because He is our source of strength. "Apart from me you can do nothing" (John 15:5, NIV). If you haven't realized that humans are weak, then you've probably never felt the failure of a broken resolution. Our "promises and resolutions are like ropes of sand."¹

Personally, I have discovered that when my relationship with God is strong, I make more healthful decisions. The reason is simple. Bible study and prayer enable us to resist temptation. The same creative Power that

spoke this earth into existence can speak to us today. When we study God's Word we are actually changed to be more like Him. We begin to desire the same things He desires. In addition, we can use God's Word as a tool to resist temptation—"It is written."

Prayer too is a key in victory. I feel much more comfortable asking a favor of a close friend than I do of a mere acquaintance. It is the same with Christ. If we have an open friendship with Him, then our natural inclination will be to turn to Him for help when we need it. He says, "Abide in me, and I in you."

Jesus had a close relationship with the Father while He was on earth and claimed that it was the Father dwelling in Him who did the works (see John 14:10). We have the same opportunity today of allowing the Father, Son, and Holy Spirit to work through us and in us. The key in making changes in our lives, regarding health or any other matter, is to focus on our friendship with God, not on ourselves. After all, it is God who changes us!

REACT

1. What is my current relationship with God? How can I more fully abide in Him?

2. What are some spiritual victories that I have won without even realizing it?

¹Steps to Christ, p. 47.

by Julie Fults

Julie Fults is a sophomore elementary-education major at Union College, Lincoln, Nebraska.

From Tenements to Mansions

OPINION

Key Text: John 14:2, 3

John Quincy Adams, the sixth President of the United States, lived a long, vigorous, and productive life. Even after suffering a stroke at the age of 79, he continued for a time in public life, but to those who knew him well, his health was clearly failing.

One day a friend asked how he was feeling. "I inhabit a weak, frail, decayed tenement," Adams replied, "battered by the winds and broken in by the storms; and, from all I can learn, the landlord does not intend to repair."

Clearly President Adams recognized his reliance on God for his health. He recognized that his body was not his own. He also knew that true health—wholeness of body and mind and spirit—is a gift of God. Indeed, the only life-giving abilities we have as human beings is to take the very best possible care of our health and thus—by God's grace—extend our time here on earth and lead fulfilling lives in service to others.

Human beings are the only animal with a choice in habits of health. Various diseases attack the other animals, and because they do not have thinking processes like ours, they can do nothing themselves about their condition. Yet man often uses his power of choice to do things that have proved to lead to disease,

and even to death.

The concept of choice itself suggests a right and wrong approach to health—what is good for us versus what is not good for us. As in spiritual principles, the person who wishes to follow the way of Christ will not choose anything of mixed value. We can look at life from either of two perspectives. We can consider life as our own, to do with as we please. Or we can believe that it belongs to another.

God created us to be healthy and happy. He established some simple, basic principles by which we can achieve the optimum from our time here on earth. We are instructed to be stewards over the blessings God has given us. These blessings certainly would include our own health.

And if we are faithful stewards of the "tenements" that we live in, we will reap two great rewards. First, we will live more enriching lives here on earth. Although we are not promised a trouble-free existence as long as sin is allowed to affect our lives, we are assured that through Christ we can find happiness. Second, we will someday enjoy everlasting health. This is something that John Quincy Adams may have been overlooking. The Landlord *does* intend to repair the tenements of our lives. And He has promised us that we will someday live in mansions.

by Gary B. Swanson

Gary B. Swanson is editor of *Collegiate Quarterly* and *Cornerstone Connections* in the General Conference Department of Church Ministries.

Lesson 5, January 24-30

You Are Made of Stardust



"I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Ps. 139:14, NIV).

Sunday, January 24

Checked Your Oil Lately?

INTRODUCTION

Scripture: 1 Cor. 9:24

Not too long after I left home to attend college a few hours away, my parents gave me a car. It wasn't a new car or a low-mileage car, but we thought it would get me home and back for a couple of years.

The instructions that came with the car were pretty reasonable: Make sure the oil gets changed. Check the pressure in the tires. Drive the speed limit. Think seriously before you take a cross-country trip. With constant reminders from my dad, I was able to follow them. After four years of college, I retired the car with about 135,000 miles on it.

Suppose I hadn't followed the rules. What if I had never looked at the owner's manual, never checked the antifreeze or brake fluid, had the oil changed, or checked the air in the tires? And instead of buying unleaded gas, what if I'd bought leaded because it was cheaper? When warning lights came on (which they often did), what if I'd just kept driving as long as the car would run?

Eventually I would have been driving a loud, shuddering, smoke-belching time bomb. I'd

have been embarrassed to be seen in it. I would have spent increasing amounts of time parked on the shoulder of the highway with my hood up and my thumb out. I wouldn't have been able to depend on my car to get me where I wanted to go, and I'd have had to invest a lot of time, energy, and money fixing it.

So why do people treat their cars better than they treat their bodies?

I think there are some logical answers. When our health is concerned, sometimes it's hard to see the immediate results of neglect and abuse. Our bodies can take more wear and tear than our cars can. The rules often aren't as hard and fast, and some outcomes aren't as predictable. Some people seem to be able to break all the rules and still come out looking good and feeling good. Others seem to be naturally unhealthy.

Our bodies are the vehicles God has given us to carry us on a journey. In 1 Corinthians 9:24, Paul compares it to a race—a race that's more important than getting to work or school every day and more exciting than Indianapolis or Daytona. Vehicle maintenance could make all the difference in the world.

by Richard Moyers

Richard Moyers is assistant director of philanthropic service for institutions at the General Conference.

Monday, January 25

Surviving in a Hostile Environment

LOGOS

Ps. 139:14

Heal, whole, holy—a little history of word use adds a new dimension.

"I Would Be, Dear Saviour, *Wholly* Thine." Did you ever wonder what "wholly" meant? The obvious use here means whole, entire. Jesus asked the man by the pool of Bethesda, "Do you want to be made whole?" For him it was restoration of a body racked by illness that in his case was brought about by disregarding the laws of health. *Health* and *whole* are obvious in their connection to each other. *Weal* and *well* also are cousins from which we derive the idea of wealth. But holy? Yes, holy. Being whole and being holy are from the same root words and have related meaning. You cannot be whole and be empty spiritually. Being whole means physical, mental, and spiritual. God is holy, whole, absolute completeness, the sum of all perfection.

Do you want to be made whole? As with the man by the pool, our disease is at least in part spiritual anemia.

Mostly we think of health as absence of illness. We have hospitals, doctors, and clinics where ailments are treated. Wellness as part of health care is a fairly recent concept. It has to do with all aspects of life being experienced as positively as

possible. This is health maintenance and prevention. It is avoiding illness, rather than treating it after it arrives, which is neglect abetted, no doubt, by a lack of awareness and compliance with nature's health laws.

This week we are dealing with nature's agents for maintenance of health. "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them." Often the best "remedial agency" is prevention.

In these days of acid rain, there are special concerns about water and air quality. Sunlight is considered cancer-producing because of depletion of the ozone layer in the upper atmosphere. Rest is at risk in a seven-day-work world for those who want to get ahead. Abstemiousness, the notion of moderation of that which is good, gets little attention. Proper diet is getting much more press these days; even the fast-food places are advertising lower-cholesterol and reduced sugar products. Public policy is demanding smoke-free places in the interest of health. Yet almost everyone, maybe even the church worker, finds some excuse to overwork or overplay—in general to overdo.

The word for the day is *balance*. Balance rest with exercise.

by Ted Wick

Ted Wick is coordinator for teen/young adult ministries for the North American Division of Seventh-day Adventists.

Abstemiousness—a balance between too much and too little. Balance in exposure to sunlight. All of this calls for decisions.

The body demands that it be treated with respect and intelligence. At best, in this world, it wears out one day. However, that day can be postponed by some thoughtful attention to its care.

Seventh-day Adventists believe this to be a moral issue. The avoidance of alcohol and nicotine is a simple matter, since it is all hurtful. But food? Eating is a necessity, yet how many of us overeat? Many people carry around extra weight that actually wearies the body and brings on premature ailment and death. At the same time, other health-conscious middle-class people are exercising to keep slim and avoid heart attacks and other diseases.

One school of thought considers that everyone has received a preset life force that can be used up. There is some truth in the concept, but those who live the active lifestyle with body-punishing exercise programs seem to indicate that inactivity is more hurtful than overactivity. Joggers seem to give lie to the idea that you can prematurely use up your preset quantity of energy.

When is it time to let go of life? This is another question getting a lot of attention these days. Have you heard about the doctor who, with his controversial suicide machine, has helped people end their ailing lives? Lawmakers are heatedly discussing this issue. When is death with dignity better than living a few more days at great cost?

As we read in Ecclesiastes, there is “a time to be born and a time to die, . . . a time to kill and a time to heal” (Eccles. 3:2, 3, NIV). Also God has “set eternity in the hearts of men” (verse 11).

God’s purpose for us is to prosper and be in health (see 3 John 2). His plan is for us to possess wealth and health—eternally. Living in harmony with the laws of health provides practical analogies of living in harmony with the laws of the soul. The consequence of disregard of either is diminishment, and finally, cessation of life.

The garden is humanity’s natural habitat. Cities, as we know them, are an alien, sometimes even hostile, environment for *Homo sapiens*. Even from work in the garden, God calls people apart from those daily tasks, to experience Sabbath rest—a time for the soul—to talk to God in a way different from the converse with the divine in our daily activities.

We were made of stardust. We could say dirt, but it actually consists of the elements of the universe from which the stars are also made. We are water, we are chemical factories, we are creaturelike, biological specimens—the handiwork of God. How He twisted those coils of DNA and strung a biocomputer code that plays itself out in people differing in appearance and in psychological makeup is the mystery of mysteries. In spite of the ravages of generations of inherited degeneration, we still see in ourselves the hand of an orderly God.

Our very lives, our very existence, like the heavens, declare the glory of God. “I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well” (Ps. 139:14). The luster of His glory is related to our obedient response to His laws of health and laws of moral life. And our happiness is inextricably tied up with both.

¹The Ministry of Healing, p. 127.

Tuesday, January 26

Give It a Rest!

TESTIMONY

Key Text: Mark 6:31

Jog two miles a day, eat plenty of fruits and vegetables—even spinach—and, of course, you never drink caffeine. Feel pretty good about yourself? Pretty sure you're following the Adventist health plan?

Ten-hour workdays, Sabbath School superintendent, walk the dog, pick up the kids, 20 credit hours, four papers due this week, buy groceries, clean the house. STOP!

Still sure you're following that plan? Is all this stress really good for you? Or have you let yourself fall into a pattern of too much to do? Ellen White talks about this modern-day problem: "Some make themselves sick by overwork. For those, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, carefree life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recovery."¹

You may not have reached the point of physical and emotional exhaustion referred to in this passage, and not too many of us

can run off to the country to recuperate for a few months, but we can slow down.

When is the last time you stopped and looked at life around you? Do you take time to look up at the stars or enjoy a beautiful sunset? Or watch some children building a sand castle or a snowman? Or do you hop in your car and rush home or hurry down the sidewalk back to the dorm to study?

"A contented mind, a cheerful spirit, is health to the body and strength to the soul."² God is just as concerned with our mental health as He is with our physical health. Being stressed about our everyday routine takes us away from opportunities to see God's hand in the world around us or to share Him with others.

Take some time today to look at the world around you. Roam through the fields and the woods and listen to the songs of the birds. Make time for God to speak to you through the little things you can't see when you're too busy. Give your mind—as well as your body—a chance to rest. Mark 6:31 says, "Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, 'Come with me by yourselves to a quiet place and get some rest'" (NIV).

1. *The Ministry of Healing*, p. 236.

2. *Ibid.*, p. 241.

by Jodi McKellip

Jodi McKellip is employed in ADRA and the Communication Department at the General Conference.

Wednesday, January 27

Escape Routes

EVIDENCE

Key Text: 1 Pet. 4:19

God created intrinsic and extrinsic mechanisms to help humans endure stress to a certain degree. I started to think about this when I began a new job of giving immunizations for people traveling overseas. On occasion a few people fainted as they were getting a shot. It's an unnerving experience that has conditioned me to watch and listen for unusual movements from my patients. Embarrassing situations have occurred when it has been a false alarm, and I've found myself grabbing a person's arm and then having to explain why. I've been having nightmares of people fainting and my catching them as they fall.

The body has a fight-or-flight mechanism controlled by the sympathetic nervous system. This is so called because animals, put in a threatening situation, at a split moment decide whether to fight or run. It is also activated in humans in emergencies in which extra strength or mental agility is needed. It enables the body to perform vigorous muscle activity, like a 90-pound teenager pulling a 250-pound man from a burning building. The body experiences increases in arterial pressure, blood flow to active muscles, rate of cellular metabolism, blood-sugar levels, glycolysis (the

breakdown of a carbohydrate) in muscles, and mental activity.

It is similar when the body does the fainting trick. A person faints for a number of reasons: pain, hunger, fear, or any emotional or physical shock. In the reaction some of my patients have with needles, for example, the mind is so terrified of the invasive object that it transmits impulses down the spinal cord, through the vasoconstrictor fibers to the blood vessels in the body, including those in the brain. The impulses tell the body's blood vessels to constrict, thus decreasing the flow of blood. This way of escape surely isn't always the most practical or productive way to handle stress.

Even before sin, God created a day to give us a rest. Have you ever considered the Sabbath an escape? It can be a healing day for our bodies and minds—an external stress reducer. The Sabbath is an opportunity to escape the world and spend time with our Father. That's definitely a more pleasant way to handle the situation.

REACT

1. In what ways do you handle stress?
2. How can you make the Sabbath more a day of rest for the mind?
3. What is the difference between healthful escape and an unhealthful escape?

by Rebecca Gibbs O'Ffill

Rebecca Gibbs O'Ffill is the General Conference nurse at the world headquarters office in Silver Spring, Maryland.

Thursday, January 28

Five Easy Steps to the New You

HOW-TO

Key Text: Isa. 40:29

Motivation is one of my biggest problems. I've always been one of those people who finish only half of the projects I start. Motivating myself to be healthy is even more difficult. Abstinence, pure air, and sunshine aren't much of a problem. But exercise? I really don't want to sweat like a pig and pant like a dog in front of anyone, friend or stranger. And where I work, the restrooms are a five-minute walk away. If I drink eight glasses of water a day, I spend most of my time en route (maybe I could count that as exercise). Passing up my midafternoon snack is a real chore. But I've been trying hard the past few months, and here's my lifestyle-improvement formula:

1. *In bed by 10:00 p.m.* When I was in college, I didn't do this. I was the newspaper editor my senior year, pulling a couple all-nighters every other week. By the end of the school year I had run down so much that I was in bed for three weeks with an unknown illness, reviving barely in time to march.

2. *Keep a bottle of water handy at all times.* I try to drink a large Evian bottleful of water a day. No, I can't afford to buy it. I refill it

each morning.

3. *Find an exercise activity you like.* I hate aerobics. I'm not a klutz, I just don't see any real point to it. It's like high-school algebra—"Am I ever going to use this stuff?" So I found something I like—martial arts. The difference between Tae Kwon Do and Jane Fonda is that I don't have to look at my waistline for evidence of improvement. Every day I find that I learn something new or do something better.

4. *Cut out the junk snacks.* To avoid craving, gulp down a glass of water—you won't have room in your stomach for even one M&M. And brush your teeth after eating to remove migrant flavors that could urge you to munch later on (also you'll be less likely to want to mess up freshly polished teeth).

5. *Trust in God.* Now, you may not be comfortable praying for those few inches to fall off or for that last 100 yards, but in Isaiah 40:29 we are promised that "he giveth power to the faint; and to them that have no might he increaseth strength."

REACT

If God made us so wonderfully and perfectly (see Ps. 139:14), why are we so unhealthy now? What can you do about your own health?

by Angie Holdsworth

Angie Holdsworth is employed in the North American Division, in the public affairs and religious liberty department.

Investing in Fitness

OPINION

Key Text: Ps. 139:14

“Health may be earned by proper habits of life and may be made to yield interest and compound interest.”¹

Ain’t that the truth! That formula has worked both for and against me. When I was in high school, I was a member of the Tigers, the Takoma Academy basketball team. In addition to classes, my day included practices and games. I found that playing basketball forced me to keep in shape. I had to eat properly and get the right amount of sleep. I had to put in my part to get something back. And when I had a good night’s sleep, three good meals, and my Sabbath rest, my performance was at its best. My body felt and looked better.

This positive effect carried over in other aspects of my life as well. My performance in classes improved—I was staying awake and keeping up with the study load. I was constantly on the go but had enough energy in the bank to keep up with the demands of high-school life. By following Ellen White’s formula, I not only got interest, I got compounded interest.

“Pure air, sunlight, abstinence, rest, exercise, proper diet, the use of water, trust in the divine power . . .”² These are some

of the “true remedies” that fit into that formula.

That was high school. College is another story. The classes, homework, and other activities of college have taken their toll—not to mention work, family, and girlfriend. I’ve found that I have used up the interest and am digging into my capital. College life is twice as hard as high school, and it seems as if I have half the time in which to do it all. And now I can see evidences of my lack of dedication to the health formula. It’s hard to stay awake in class, and I don’t have the same energy on the gridiron. I don’t feel as physically fit. I’m drawing on a bank account without depositing anything. If I don’t change now, I’ll have to file fitness bankruptcy.

So I’ve decided to go back to the basic formula. By following the eight points above and investing in my health, I know that my fitness portfolio in college can be just as profitable as it was in high school.

REACT

1. What are some evidences in your life that the true remedies (the eight elements) work for you?

2. Are there some areas in your life that you could improve by changing your health habits?

1. *Testimonies*, vol. 4, p. 408.

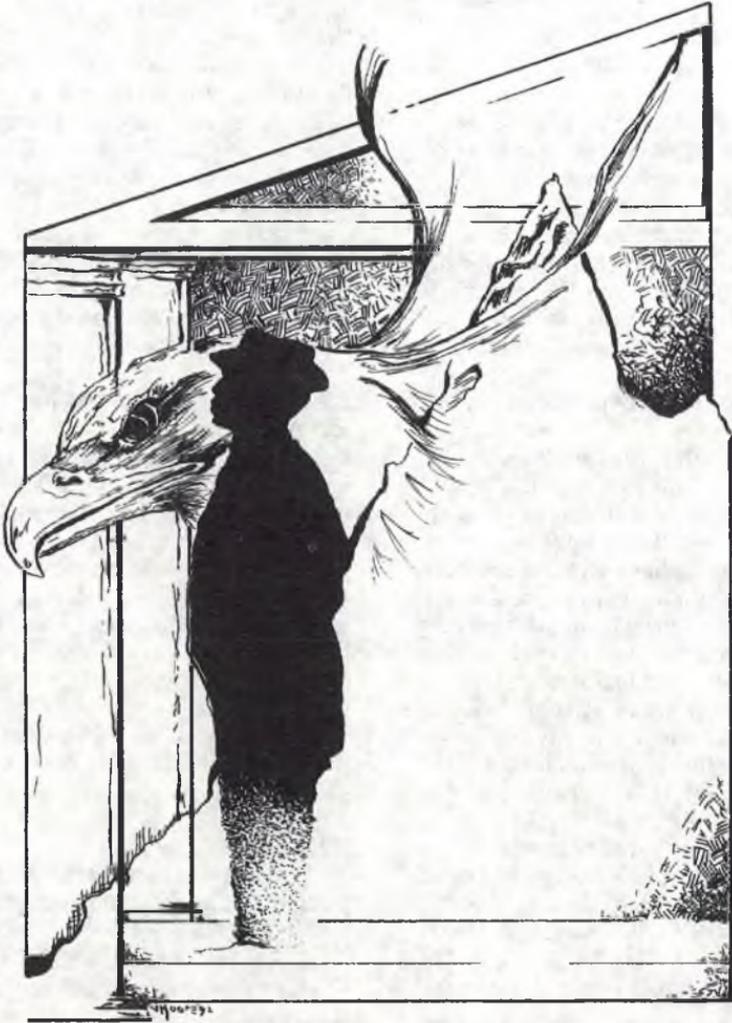
2. *The Ministry of Healing*, p. 127.

by Raj Sadanala

Raj Sadanala is a senior at Columbia Union College, Takoma Park, Maryland.

Lesson 6, January 31–February 6

Two Years to Live



“Praise the Lord, O my soul, and forget not all his benefits. He forgives all my sins and heals all my diseases; he redeems my life from the pit and crowns me with love and compassion. He satisfies my desires with good things, so that my youth is renewed like the eagle’s” (Ps. 103:2-5, NIV).

Sunday, January 31

Cripple to Climber

INTRODUCTION

Scripture: 3 John 2

He stood on top of the Matterhorn, considered by climbers to be one of the most physically grueling tests of physical endurance. No one who knew him would ever have believed that he could make the climb. Twelve years earlier he had heard the doctor diagnose cancer and give him only two years to live. Several heart attacks, diabetes, and an endless catalog of other health problems had made him almost an invalid.

Stan Zundell, as a vice-president of the Bank of America in southern California, had lived with relentless stress. He never exercised, ate rich food, and paid little attention to his health. As a result of these lifestyle habits and a lack of balance in other areas of his life, he had crippled himself physically, emotionally, and spiritually. Facing the possibility of an early death, Stan decided to change his lifestyle. He began a strict exercise program of walking, swimming, and biking. He

changed his diet to eat only natural foods that were high in fiber and low in fat and sugar. As he started on his new program, he set the goal of one day climbing the Matterhorn.

When I met Stan Zundell, he was 72 years old and had climbed the Matterhorn many times. His personally narrated documentary, *I Climb to Live*, has inspired thousands of people to take control of their lives and to live in harmony with the laws of health.

Have you noticed when walking through the grocery store how many products are touted as being low fat, low salt, no cholesterol, vitamin enriched, or high fiber? Advertisements like these jump out at you from everywhere. Most people would like to live life to its fullest, maintain good health, and lead a productive life. Wise people are beginning to realize that one of the ways to accomplish this is by eating a nutritious, well-balanced diet. A healthful lifestyle can help lead a person back to health, but how much better it is to preserve health by a careful lifestyle.

by Kimberly Dixon

Kimberly Dixon is a senior elementary-education/psychology major at Atlantic Union College, South Lancaster, Massachusetts.

Monday, February 1

Monkeys, Lizards, and Insects

LOGOS

Gen. 9:3

The latest issue of *Redbook*, *Ladies' Home Journal*, *Esquire*, or even *TV Guide* will include the most recent diet or exercise to maintain good health. Yet often the menu or recipes may include items that the Bible calls us to exclude completely from our diet. Although these latest diets and recipes may deal very well with the problems of high levels of cholesterol, salt, sugar, etc., they miss the dangers of eating certain kinds of meat.

God's Original Diet (read Gen. 1:29; 3:18; Ps. 104:14)

God designed man as a vegetarian. After the great Flood, however, He gave man permission to include meat as part of his diet (see Gen. 9:3). We find in Leviticus 11 and Deuteronomy 14 that there were stipulations as to what meats were permissible for consumption. Was Noah aware of these stipulations in Genesis 9:3? Were these stipulations only for the Jews, not the New Testament Christian? Are there contemporary distinctions between meats that are considered fit for consumption and those that are not? Let's consider the following texts:

Pre-Flood Distinction (read Gen. 7:2, 8, 9, 15, 16)

Here Noah is preparing to enter the ark 11 generations

before Abraham, the first Jew (cf. Gen. 11). One of two things is apparent here: Either the difference between clean and unclean animals was already known (possibly for the purpose of sacrifices), or the distinction was made when God directed to the ark seven pairs of every clean and one pair of every unclean beast (see Gen. 7:2, 8, 9, 15, 16). The first seems more likely. Either way, it is clear that Noah and his family knew the difference between clean and unclean animals.

How then can we explain that when Noah came out of the ark, God said: "Every creature that lives and moves shall be food for you; I give you them all, as once I gave you all green plants" (Gen. 9:3, NEB). The reference here is to Genesis 2:16: "You may eat from every tree in the garden, but not from the tree of the knowledge of good and evil." Since God explicitly refers to this verse when giving man meat as part of his diet, we can conclude that "every" does not include that which God excluded.

Contemporary Distinctions

The majority of the contemporary global population sees a need for distinctions between animals considered clean and unclean. And the few who make no distinctions and eat "every creature that lives and moves" (Gen. 9:3), such as monkeys, lizards, and insects, are considered to be heathen, barbar-

by Chester Hitchcock

Chester Hitchcock is pastor of the Fairfield SDA Church in Fairfield, Ohio.

ian, and associated with gross intellectual and moral degradation. Although the distinctions may vary among the nations of the modern world, almost all that are considered unclean today are among those prohibited in the Levitical code. The major distinctions in the contemporary world today are based primarily on the dietary practices of some animals and on health principles.

Yet the contemporary distinctions are obviously inconsistent, because some animals that practice unsanitary diets are used as food by man. The thought of eating a grasshopper, locust, turkey vulture, or an opossum is repulsive to some who will freely eat rattlesnake, squirrel, swine, and oceanic scavengers.

New Testament Views (read Acts 10:9-19; Col. 2:16)

In Acts 10 we have the story of Cornelius, a religious man whose whole family worshiped God. As the result of a vision, he sent to Joppa for "a man named Simon, also called Peter" (Acts 10:5). Meanwhile, as Peter was praying on the rooftop, "he grew hungry" (Acts 10:10) and in a vision saw a sheet lowered to the ground with every kind of unclean beast, and a voice told Peter to "kill and eat." Peter refused, saying, "I have never eaten anything profane or unclean." The voice said, "It is not for you to call profane what God counts clean" (Acts 10:14, 15). When Peter arrived at Cornelius's home, he said to those gathered there: "God has shown me clearly that I must not call any man profane or unclean" (Acts 10:28). Nowhere in this chapter is any

indication that from that time on all meats were considered clean. The animals were merely used as symbols representing the Gentiles.

Colossians 2:16 says, "Allow no one therefore to take you to task about what you eat or drink, or over the observance of festival, new moon, or sabbath."

As in Romans 14:14, 17, 20, Paul is emphasizing a dominant principle found throughout the New Testament. People are not to judge one another, nor are they to try to gain salvation through obedience to the law, but to fix their eyes upon Jesus and His complete work in our behalf. Paul also wrote: "Does this mean that we are using faith to undermine law? By no means: we are placing law itself on a firmer footing" (Rom. 3:31).

Finally, why would God call certain animals unclean before the Flood, clean after the Flood, unclean generations later to Moses, and back to clean in the New Testament? This view shows God to be inconsistent, self-contradictive, or unable to make up His mind. The distinctions were always there. He never cleansed the unclean nor termed the clean as unfit for man's consumption.

REACT

1. Judging from context, how are we to determine whether or not the story of Peter's vision (Acts 10) refers to meat fit for human consumption?
2. Upon what principles should a Christian base his choice of appropriate diet?

Tuesday, February 2

Man's Vice/Christ's Victory

TESTIMONY

Key Text: 1 Cor. 6:19, 20

In this generation of the "Big Mac," people are finding out that they can't do just as they please with their bodies and enjoy the benefits of good health. As a result of diets too high in calories, sugar, fat, and salt, people are experiencing coronary heart disease, stroke, atherosclerosis, and other diet-related illnesses. Our bodies are built from the food we eat, which will affect our lives not only physically and mentally, but spiritually.

Adam failed to resist the temptation of appetite, and he lost the Garden of Eden. Where Adam fell, Jesus had to overcome appetite when tempted by Satan in the wilderness. Temperance in what we eat has a lot to do with our restoration to Eden at Jesus' second coming. Our bodies are Christ's purchased possessions. We have the freedom to do with them as we choose, but He desires us to take care of this human temple that it may be fit for Him to dwell in.

Ellen White gives us some good counsel on the relationship between diet and our spirituality. She writes, "Our physical health is maintained by that which we eat; if our appetites are not under the control of a sanctified mind, if

we are not temperate in all our eating and drinking, we shall not be in a state of mental and physical soundness to study the word with a purpose to learn what saith the Scripture—what shall I do to inherit eternal life? Any unhealthful habit will produce an unhealthful condition in the system, and the delicate, living machinery of the stomach will be injured, and will not be able to do its work properly. The diet has much to do with the disposition to enter into temptation and commit sin."¹

"The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls."²

"A great lesson is learned when we understand our relation to God, and His relation to us. The words, 'Ye are not your own, ye are bought with a price,' should be hung in memory's hall, that we may ever recognize God's rights to our talents, our property, our influence, our individual selves."³

REACT

In everyday terms how does an unhealthful diet hinder what God wants to do in our lives?

1. *Counsels on Diet and Foods*, p. 51.

2. *Ibid.*, p. 57.

3. *Ibid.*, p. 56.

by Kimberly Dixon

Kimberly Dixon is a senior elementary-education/psychology major at Atlantic Union College, South Lancaster, Massachusetts.

Old Story; New Relevance

EVIDENCE

Key Text: Dan. 1:8

Daniel 1:1-20 gives us a compelling picture and a health tip that is way before its time. According to the story, four young men chose not to eat the Babylonian foods because they were too rich and not in keeping with the diet that the boys' values demanded. We know the result of the 10-day diet, but the details bear a closer look.

Just exactly what was the diet that the boys found offensive? The main staple drink of the Babylonian diet was beer, which itself must have been disconcerting to the boys, but that was not the whole problem.¹ The diet was very high-fat, with nearly all the milk going to cheese and butter products.² Supplies of fatty meat were also plentiful, and one palace record tells of a cow being primed for consumption that was so fat it could no longer stand. Additional troubles rose from the popularity of pork—already considered unclean to the Jewish boys—which the Babylonians deemed most suitable when highest in fat content.³ The court's love for confections and fried foods only added to the growing indigestion of the young scholars.⁴

In 10 days of better eating they were growing ever healthier and brighter. A link between diet and

the ability to think could have had a great impact on the culture of the Babylonians or Jews, but it is interesting to note that to this day religious festivals are celebrated with the richest and most extravagant foods.

But in the mid-1800s Ellen White advocated simplicity in diet as did those young men, calling for the church to leave the fats and head for their gardens. Her writings helped to spawn a health movement in our church that today seems to concern fewer and fewer church members. If that apathy is at all based on a feeling that these are old-fashioned (and thus outdated) ideas, then a serious mistake is being made.

A simple reading of current health literature or a look at the flood of advertisements for "light" foods should help clear up any misconceptions. Vegetables, pure water, low-fat foods, and fruits are being recognized as products for a strong body, and, as doctors continue to discover, a sound mind. The hot trends of today are old news for those who long ago put Daniel's solution into effect. The story may not be new, but its truths are still right on the money.

1. W. H. F. Saggs, *The Greatness That Was Babylon* (New York: Hawthorn Books, 1962), p. 173.

2. *Ibid.*, p. 174.

3. *Ibid.*, p. 175.

4. Georges Contenuau, *Everyday Life in Babylon and Assyria* (New York: W. W. Norton and Co., 1966), p. 77.

by David Valdes

David Valdes is a 1991 graduate of Atlantic Union College, and is pursuing a master's degree in creative writing.

Thursday, February 4

So What Are You Going to Do About It?

HOW-TO

Key Text: Dan. 1:12

You think a change in diet might be for you, but all the usual excuses apply: I don't have time to change my dietary patterns. It'll cost me more to eat better. Simple food is so boring that I won't like it. Those rationalizations are based on poor premises; your reasons are worse than your diet! Here are a few suggestions:

1. *Start with the most basic of the basics.* Drink water. Any time you would have reached for soda, milk, or any other beverage, have a glass of water instead. If you are addicted to flavor, squeeze a little lemon into your water, add ice, and enjoy.

Water cleans your system and keeps your body working in optimum condition. Once you've begun a regular routine of drinking a lot of water, you'll notice the difference when you miss it.

2. *Rediscover vegetables.* Cafeterias give them a bad name, since they are often overcooked or drenched in oil, but don't be fooled. Raw vegetables are a crisp, tasty, and convenient "fast" food. Steaming vegetables is also a good way to help them keep their flavor and consistency without the oil.

Create your own salads with veggies you like, eat raw veg-

etables instead of chips or snacks, and fill up on the bulk of lettuce or celery without worrying about fat or sodium.

3. *Simpler yet—think about what you eat.* Ask yourself some simple questions like, Is this a complete meal? Did I eat something that will serve no purpose? Could I choose higher quality foods? Will my meal do good work for my body? You already know what's best. Now you need to examine how seriously you practice what you know.

4. *Give it a try.* Plan out a menu for a week based on all the things you've always known you should. Get your groceries ahead of time and have your meals ready to make. Then, get rid of all the junk food around and anything else that would get in your way as you try a week of better diet. With those stumbling blocks removed, begin your program. Even when you are longing for a snack, don't give in; go back to suggestion number 1. At the end of the week you'll have achieved a worthy goal and made it clear to yourself just how unnecessary some parts of your diet really are.

It just takes some thought and a real commitment toward improving yourself meal by meal. Before you plug in your microwave, turn on your mind!

by David Valdes

David Valdes is a 1991 graduate of Atlantic Union College and is now pursuing a master's degree in creative writing.

The Bigger Picture

OPINION

Key Text: Dan. 1:8-16

Is temperance and nutritious food the principal lesson to be learned from the 10-day test of food requested by Daniel and his companions? Modern science has demonstrated that a low-fat, high-fiber, complex-carbohydrate diet such as Daniel used does promote better health. But my opinion is that the thrust of this story is infinitely more significant than what we generally attribute to it. Our bodies consist of far more than the food that we put into them.

Nebuchadnezzar's siege of Jerusalem resulted in the exile to Babylon of Hebrew youths of royal blood who were to be trained for administrative positions over their own people in exile. The plan was shrewd and served as a great opportunity for advancement to wealth and power from their slave status.

But Daniel and his companions came from homes where God and His covenant (the plan of salvation) were significant. They knew of the covenant and of the infidelity that caused exile because of infidelity, and of promised blessings resulting from fidelity.

Their 10-day test had far more at stake than just a rosy cheek or a sparkling eye to demonstrate their recovery from the long march to Babylon. The golden

vessels from the Jerusalem temple were on display in a heathen temple. Religious acculturation was in process as their names were changed to reflect Babylonian deities. Daily they were brought into close association with idolatrous customs and seductive religious rites.

Since these Hebrew youths were in training for government positions, they were given the king's food. It was rich, fatty, and unhealthy by modern nutrition standards. It often caused kings to become sick with gout and die sooner than necessary. However, the rich food was not the greatest problem for Daniel. It was the fact that the meat had been offered to the gods. Therefore, when one ate the food, it was a public acknowledgment of the Babylonian gods.

Thus Daniel asked for grains, legumes, and water, because his whole allegiance to God was at stake. He was choosing the whole package of true religion rather than just a portion. True health involves the whole being and not just the physical. Exaggeration of one aspect always distorts the whole.

REACT

1. How do you view the food needed to nourish your body?
2. Is God honored by your whole public statement of faith?
3. What is the relationship, if any, between vegetarianism and righteousness by works?

by R. Dean Davis

R. Dean Davis is chairperson of the department of religion at Atlantic Union College, South Lancaster, Massachusetts.

Lesson 7, February 7-13

The Appetite Attack



“Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth” (Luke 21:34, 35, NIV).

Sunday, February 7

The Captives' Diet

INTRODUCTION

Scripture: Daniel 1:8-21

When I was a little girl, my mother's favorite saying was "Take heed lest, thinking you stand, you fall." I never quite understood until I was much older what she meant. Sometimes we are so sure of ourselves and think we are on solid ground, but we are really on sinking sand.

There are many such warnings in the Bible. These are warnings telling us to be grounded in our faith and to know our Redeemer. Then there are warnings about the end of time. Most of the "take heeds" are wrapped in mystery and suspicion, concerning which we must study, inspect, and pray in order to find the hidden meanings. But a few are straight-forward or at least less likely to be misunderstood. One of these is the health message. We tell

everyone that we have it, but do we practice it and reap the benefits?

Christ shows us the benefits of being faithful in the example of the captive Hebrew boys who remembered the teachings of their fathers and chose bread, water, and beans over the spicy, fatty, rich foods of their captors. We see that their minds were 10 times sharper than the others, and they were much healthier.

As students, we should especially take heed to this story and test it. Does the food we eat slow us down and prevent God from flowing through? Those late-night-study snacks? The substitute food full of salt, and processed proteins formed into deceiving shapes?

I pray that God will help us in our pursuit of excellence and toward our final goal of the kingdom, where we can eat happily forever.

by Susan Long

Susan Long is a graduate of Atlantic Union College, taking further studies on the campus.

Monday, February 8

The Christian Bias

LOGOS

Luke 21:34, 35

The message of today's passages includes an admonition to be wary of certain behaviors that will interfere with our alertness to what is going on in the spiritual world around us. This condition results from two identified behaviors—drinking and a lack of awareness of the judgment day.

How is it that one's brain is clogged? The clogging metaphor, as explicated by the original lexicon, is one of a congesting effect exerted by specific behaviors. The Greek Old Testament for Isaiah 33:15 uses the same word to describe ears that do not hear and eyes that do not see.¹ We choose what we see or hear, but under the influence of alcohol or under stressful circumstances we lose control over our senses. These conditions interfere with the senses of the human body and block spiritual discernment.

Usually we talk about the spiritual world as if it did not affect the physical body. These two verses from Jesus' last-day-events sermon communicate the fact that spiritual life is dependent on what we eat and drink, as well as on our mental disposition.

Two of the three iniquitous acts condemned by Jesus are related to the same act—drunkenness. It seems that the original meaning of *surfeiting* is related to "*carousing, intoxication, and its result*

drunken headache, hangover, since it means dizziness, staggering, when the head refuses to function."²

The New Testament writer uses two words to refer to the same act to make reference to the consequences of drinking as well as the act itself. Since the context "is readiness for the day of the Lord's coming," the problem is not only alcohol use by itself, but the effects it has on human cognition and psyche.³ Therefore, the clear admonition is to avoid alcohol consumption, as well as the effects that it brings. This passage and the two words used, the second one translated as "drunkenness" (KJV), clearly support the abstemiousness assumed by several groups, including Seventh-day Adventists.

The last admonition presented by Jesus in these two verses relates to the quality of mind that the Christian believer needs to avoid if he is to be ready for the judgment day. The KJV translation is "cares of this life." All human issues—physical, spiritual, and emotional—are first dealt with at the mental level. Physical realities are subject to mental cognition; spiritual and emotional perceptions are subject to the same process. Using the same Greek words ("cares of this life"), Matthew portrays Jesus' presentation of the issue of mental attitude in the Sermon on the Mount (see Matt. 6:25-34).

"Therefore I tell you, do not be

by Johnny Ramirez

Johnny Ramirez is associate professor of religion at Atlantic Union College, South Lancaster, Massachusetts.

anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? (Matt. 6:25, RSV). This verse talks about the correct psychological attitude for a Christian. I like to call it "the Christian bias." To be biased is generally considered a negative thing. Customarily, we make reference only to negative bias. Bias is defined as "an inclination or preference that interferes with impartial judgment: prejudice."⁴ Christ wants us to see the world from a particular viewpoint—this can be called the "Christian bias."

In December 1979 I was traveling alone in my Chevrolet pickup truck from Panama, Canal Zone, to Alajuela, Costa Rica. My truck was full of all my family belongings; we were moving to the Central American SDA College. I knew that in order to transport my piano and a few other electrical appliances into Costa Rica I would normally have to pay a large sum of money, which I lacked. That would mean that for months all our family goods would be sitting in a customs warehouse. My Christian bias was that somehow the Lord would provide.

Upon arrival at the Costa Rican side of the border, a customs officer asked to see what I was importing into Costa Rica. While the officer was doing his duty, I started a conversation with a fellow who was fully drunk and was looking for a seven-hour-long ride to San Jose. I offered to take him and helped him into my truck. By then the customs officer finished his job and gave me a sad

look saying, "You will have to pay a lot of money for importing all of these things. Go inside and pay." With no money in hand, but a definite Christian bias, I went inside. Before I could ask anything about what to do as I entered the building, a young man addressed me, asking for a ride to San Jose. I agreed to take him.

When I handed the papers given to me, as well as my passport, to the officer in charge, he greeted me with a broad smile and said: "I have been observing how you offered to take the drunkard, who has been waiting here since last night, and how you accepted the other young man, who happens to be the son of the customs general manager. You are welcome into Costa Rica. I will fix these papers, and you do not have to pay any money."

Why was it that I received such a blessing? I believe that God worked it out for me. To be biased on this occasion meant to believe that all rested in God's hands and that my duty was to help those who surrounded me. This bias does not assure me that all will always turn out as I dreamed. But it assures me that all will turn out well in God's eyes.

REACT

How would you define "Christian bias" as it is described in today's portion of the lesson?

1. *Theological Dictionary of the New Testament*, s.v. "bareo."
2. W. F. Arndt and F. W. Gingrich, trans. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1957), p. 449.
3. P. J. Budd, "Drunken, Sober," *Dictionary of New Testament Theology*, ed. C. Brown (Grand Rapids: Zondervan, 1979), p. 514.
4. *Webster's II New Riverside Dictionary*, s.v. "bias."

Tuesday, February 9

Strength Through Obedience

TESTIMONY

Key Text: Matt. 25:1-13

“Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard: ‘Behold, the Bridegroom cometh.’ Matthew 25:6. They have the theory of the truth, but they have no oil in their vessels with their lamps. Our faith at this time must not stop with an assent to, or belief in, the theory of the third angel’s message. We must have the oil of the grace of Christ that will feed the lamp and cause the light of life to shine forth, showing the way to those who are in darkness.

“If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give no decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. . . . Those who experience the work of true conversion in their hearts will reveal the fruits of the Spirit in their lives. Oh, that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature and escape the corruption that is in

the world through lust!

“The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of heaven. ‘Except a man be born again,’ the Saviour has said, ‘he cannot see the kingdom of God.’ John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. . . .

“God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.”

REACT

In what ways do our eating habits affect our salvation?

*Testimonies, vol. 9, pp. 155, 156.

by Gary B. Swanson

Gary B. Swanson is editor of *Collegiate Quarterly* and *Cornerstone Connections* in the church ministries department of the General Conference.

Wednesday, February 10

Your Excellent Adventure

EVIDENCE

Key Text: Eccles. 10:17

Eating habits influence our lives greatly. A balanced life—living for both eternity and now—depends on taking heed and not letting our lives “be weighed down with dissipation and drunkenness” (Luke 21:34, RSV). Life can be an excellent adventure. God expects us to surrender those habits that destroy us.

Temptation to indulge appetite can be strong, but the danger is the loss of temporal and eternal life. Meats and sugary foods endanger our lives, for in them are life-destroying properties. Even wholesome food eaten in excess is destructive.

Our dispositions are also affected by our eating habits.¹ “Indulgence of appetite and passion beclouds the mind, lessens physical strength, and weakens moral power.”² “The appetite and passions should be restricted . . . that the intellect may be unimpaired, the perceptive powers clear, so that the workings of Satan and his snares may not be interpreted to be the providence of God.”³ Right eating is essential to our understanding of God’s dealings with us.

The American Dietetic Association stated: “Scientific data suggest a positive relationship between vegetarian diet and the risk reduction of several chronic diseases.”⁴ “Studies of vegetar-

ians indicate that this [vegetarian] population generally have lower mortality rates from several chronic diseases than do non-vegetarians.’ Other observations were the positive influence of a wholesome lifestyle—regular exercise, abstinence from drugs, cigarettes, and alcohol. Vegetarians generally have lower blood pressure and rates of type II diabetes. Adventists were noted for their lower mortality rate.”⁵

The way we eat affects the quality of our experience with God. Adventists anxiously await the return of Jesus. This same Jesus is able to give us the desire and the power to overcome the besetting sin of appetite. “Put ye on the Lord Jesus Christ, and make not provision for the flesh” (Rom. 13:14). “He [Jesus] is able even to subdue all things” (Phil. 3:21). God wants us to live a wholesome, effective life, and He will empower us to do so. “Blessed are you, O land, . . . whose princes eat at a proper time—for strength and not for drunkenness” (Eccles. 10:17, NIV).

REACT

Compare and contrast an appetite for unwholesome food with an appetite for unwholesome entertainment.

1. *My Life Today*, p. 82.

2. *Testimonies*, vol. 3, p. 491.

3. *Ibid.*

4. *Journal of American Dietetic Association*, vol. 88, March 1988, p. 351.

5. *Ibid.*, pp. 352-354.

by P. Jeannie Guzak

P. Jeannie Guzak is a theology major at Atlantic Union College, South Lancaster, Massachusetts.

Thursday, February 11

What's Your Spiritual Tone?

HOW-TO

Key Text: Matt. 4:4

We must strive to be wholly fit. As my friend found out, being the best local tennis player does not guarantee physical fitness. He ate what he wanted, breathed automobile fumes as a mechanic, and had triple-bypass surgery before retirement. Within one year he went from the tireless leader of our outings to a life of frustrating inactivity.

1. *Recognize that Christ and many other biblical and non-biblical characters have shown us the positive benefits of good physical and mental health.* To complete the picture, we must ask for, believe in, and receive the spiritual power Christ is waiting to impart. As Christ turned to heaven for the power to complement the above two areas in the formation of character and the overcoming of evil, so we must turn to Christ to receive this same power. It is only by the complete picture that we will be able to form correct characters and receive the power to resist the wiles of Satan.

2. *If we want physical fitness, we must incorporate a wholesome diet, adequate sleep, stress control, and other prevention, along with exercise and stretching.* As 1 Corinthians 3:16, 17 says, we

are the temple of God. This can be loosely interpreted as a challenge to abstain from anything that will cloud the physical capacities of our bodies so that we are encumbered by no preventable conditions. Many obese or unfit Christians are deaf to the sermon they themselves are living.

3. *Likewise, if we want spiritual fitness we must study, pray, and ask for the Spirit.* Then we are required to believe and share what we know. Spiritual fitness requires output as well as input, just as physical fitness does. Our character is as apt an indicator of our spiritual tone as our body is of our physical tone. A pleasant side effect of spiritual fitness is a positive mental attitude that will relieve stress and make us happy and pleasant to be around.

With three legs a stool is stable on any surface. If we add or take away legs, that stability is partially lost. Be sure that your character is stable, whatever surface you may be called to be on, by incorporating physical fitness, mental perception, and Christ's power in your life. We honor God best through a total commitment to balance in all aspects of our lives.

REACT

What truths about health can we learn from the metaphor of the human body as a temple?

by Glenn Carter

Glenn Carter is a senior business and religion major at Atlantic Union College, South Lancaster, Massachusetts.

Thanks for Green Beans

OPINION

Key Text: Gal. 5:22

Current attitude and medical research indicate that indulged appetite is an impediment to mental improvement. Most athletes and those who try to accomplish some great feat that involves concentration usually confess to having to control their appetites.

Appetite refers to: (1) a strong desire for food or drink; (2) any strong craving or desire; (3) a wish to partake of something.

The word *appetite* is derived from the Latin *appetitus* from the verb, *appetere*—to strive after or desire eagerly. But usually, when we think of appetite, we think only of the first meaning—a strong desire for food. This is, in part, because food is associated with positive thoughts and feelings. In our society food has become the focus of social gatherings (as seen by the proliferation of Sabbath potlucks), a passionate hobby for some, a pleasurable experience that enhances the quality of our lives. For others, food can be an obsession, controlling thoughts, feelings, and actions, and disturbing family social relationships. Some eat too little, and others eat too much. The problem with appetite is that we all need to learn to control it or recondition it. The rapidly growing groups of Overeaters Anonymous are strong indicators

of the large number of persons who need to bring appetite under control.

In our current high-pressured world it is essential that we appreciate our various desires and not try to eliminate them, but to bring them under control. This calls for discipline. Unfortunately, we sometimes are concerned only with those who show the obvious signs of lack of self-control in eating. But the lack of control can be seen in the way anger and self-gratification are unleashing waves of crime and conflict in every area of life. Some persons are irritable because they overwork or do not have enough control over their lives to get adequate sleep.

The ability to control appetite will enhance character development, and the discipline that this involves will increase mental alertness. Our daily prayer should be, "Thank You, God, for all these products of Your goodness—green beans, white milk, orange carrots, pure water, sexual desires, the willingness to work, the ability to rest, and a mind to discern what's right for me. Teach me to eat with wisdom and to control my desires with a glad heart and a clear mind."

REACT

1. Regarding health, what is the relationship between discipline and discipleship?

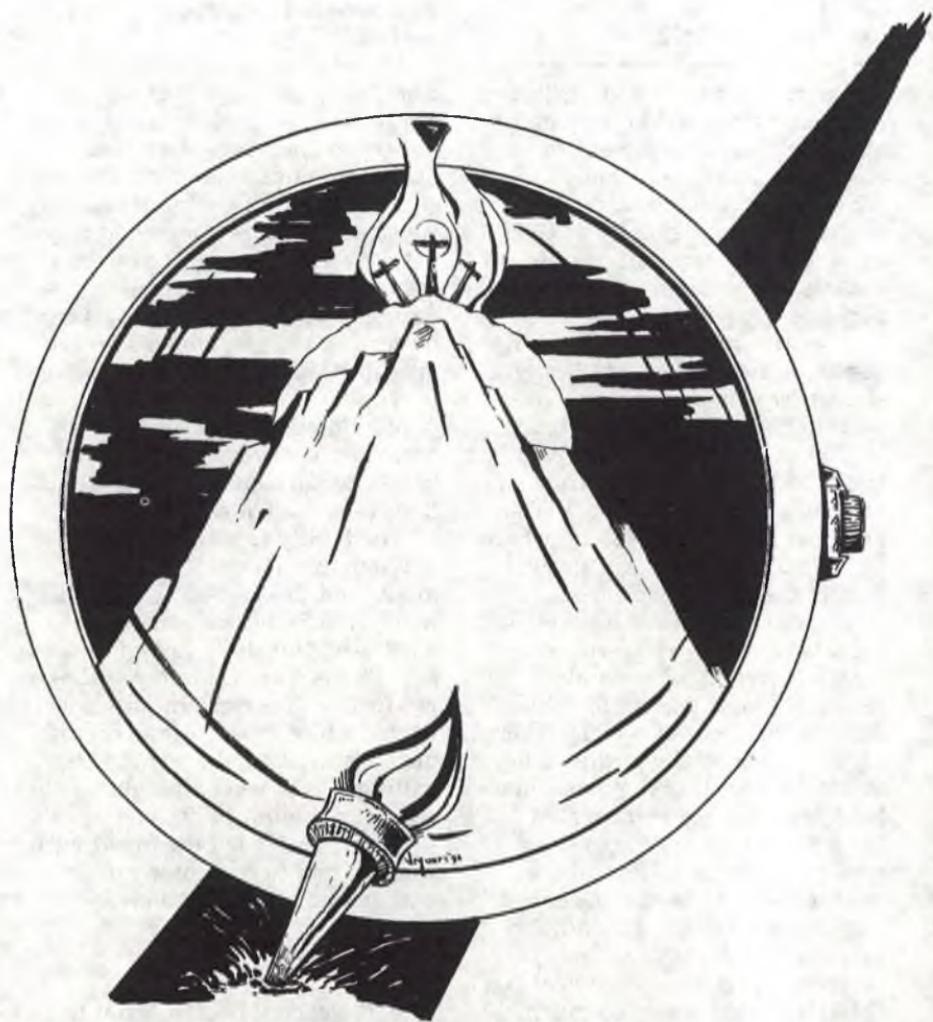
2. How does appetite affect other areas of life besides that of food?

by Joan A. Francis

Joan A. Francis is professor of history at Atlantic Union College, South Lancaster, Massachusetts.

Lesson 8, February 14-20

Seconds Without Guilt



“Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever” (1 Cor. 9:25, NIV).

Chocoholics and Couch Potatoes

INTRODUCTION

Scriptures: John 16:33; Rev. 3:21

A few years ago a TV commercial for a new extra-strength headache pill showed a businessman at his desk rolling a pencil through his fingers. According to the voice-over, he has been working 13 straight hours and is exhibiting symptoms of stress.

As the voice enumerates the pressures of day-to-day business, the music builds to a crescendo, and the strain begins to show on the businessman's face as he talks to someone on the phone. At the height of the music, he breaks the pencil into pieces.

But just as bad as allowing yourself to be driven to this stressful point is the voluntary abuse of the body by such things as binge eating (or not eating at all), consumption of alcohol, over-exercising, or staying up all night watching the late, late show.

A set of terminology, some new and some old, has evolved to describe individuals who exhibit this kind of self-destructive behavior. Terms such as *alcoholic*, *workaholic*, *drug addict*, *anorexic*, *bulimic*, *chocoholic*, *bookworm*, and *couch potato* have become a part of everyday vernacular. These terms describe people who have lost control of themselves and/or can't achieve balance in their lives.

People have become either so

driven or so lackadaisical in their pursuit of success, happiness, approval, perfection, and/or pleasure that they have become oblivious to the self-destructive path they have chosen to follow.

What is temperance? What is moderation? Do the answers to these two questions hold the key to the abundant life that Jesus promised to give us?

In the secular world you can expect to find this kind of answer: "Happy hour may reduce stress, professor says. The study published in the September issue of the *Journal of Studies on Alcohol*, found that drinking alcoholic beverages during weekday evenings reduces stress but weekend drinking doesn't."

Can we as Christians live in this world and escape the traps that are skillfully and masterfully set by the devil for our destruction? Can we have the peace of God that passes all human understanding? Is there a balance that can be attained in our lives?

This week we will discover preventative guidelines and precious promises from God's Word that will deliver us and sustain us in this world. He has further supplemented His Word with scientific evidence, history, and inspired writings. Yes, we can overcome, for we are more than conquerors (see Rom. 8:37).

¹The Independent Florida Alligator, vol. 85, no. 15, 16 September 1991, p. 4.

by Carlos Robles

Carlos Robles is a graduate student in horticulture science at the University of Florida, Gainesville, Florida.

Monday, February 15

Culinary Catechisms

LOGOS

1 Cor. 10:31

The Right Hand of the Body

The pioneers of the Seventh-day Adventist Church were very concerned with the accurate presentation of truth. They possessed an unquenchable desire to call people out of the darkness of scriptural illiteracy and into the light of the three angels' messages of Revelation 14. As the right hand of the three angels' messages, health reform has played a significant role in shaping the attitudes and values of our lifestyle ethic.

Unfortunately, our concept of temperance has been somewhat skewed. Some well-meaning church members have interpreted temperance as relating to health food only. They develop culinary catechisms and cause others to feel a sense of moral inferiority if they do not capitulate to their understanding of diet. Then there are those whose culinary catechism is based on moderation in *all* things. For them all things, in moderation, are permissible. It is important to see temperance against the backdrop of stewardship.

How Do We Glorify God in All Things? (read 1 Cor. 10)

Temperance is one part of the total concept of Christian responsibility. When we become adopted as sons and daughters of God, we

have been set free from the bondage of sin. Only free people can be considered trustworthy enough to receive responsibility. We take away this privilege of responsibility from those in our society who commit acts of crime.

Paul's instruction to the Corinthian church is given with the understanding that Christians ought to act in a certain way, worthy of their calling. He is writing to believers who are mingling elements of paganism with elements of Christianity. Early in the letter he exhorts them not to allow divisions in the body. To underpin what he has said, he then tries to change their attitude about how they relate to divisive issues. A theological concept that is basic to Pauline thinking on lifestyle issues is best articulated in the context of Christian freedom; Paul implies that divisive issues cannot always be settled as black and white—a concept that, unfortunately, has not always been traditional with Seventh-day Adventists.

It is interesting to note that 1 Corinthians 10:31 comes in the middle of his discussion on proper relational responsibility. How we treat one another will significantly affect the development of divisions in the church. The fact is that problems stemming from theological and philosophical differences about lifestyle *will* arise within the body. But how do we deal with these problems if unity is a true test of Christianity?

by Greg Cain

Greg Cain is pastor of the Lake City/High Springs (Florida) Seventh-day Adventist Churches.

“So whether you eat or drink or whatever you do, do it all for the glory of God” (1 Cor. 10:31, NIV). Under the proof-text method, we cite 1 Corinthians 10:31 to support the fact that whatever we eat or drink or do (“do” in this discussion is most often interpreted as entertainment, apparel, etc.), do all to the glory of God. Upon further analysis of the passage we see our proof-text approach falls short of Paul’s true intent. Doing all to God’s glory must be understood in relation to his discussion of the weaker brother in chapter 8 and the proper usage of Christian freedom in chapter 10. In 10:31 he attempts to summarize his dialogue from chapters 8 through 10 by broadening the Christian principle of conduct. In expanding this principle, Paul now shifts the context from responsibility in matters of diet to *responsibility*, period! The Christian must allow the proper usage of his freedom to temper all actions and attitudes. Paul is again encouraging believers to adjust their attitude toward the divisive issues they are facing.

The answer to the question How are we to do all to the glory of God? is not given until verses 32 and 33: “Do not cause anyone to stumble, whether Jews, Greeks or the church of God—even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.”

Although we recognize the importance of healthful living, Paul attempts to address a deeper issue: that we make God’s glory known to other individuals by not offending anyone. This does not mean that we should compromise standards so as not to offend anyone. Jesus offended the Pharisees of His day as He ministered to the needs of the

community.

Often the argument is given that we should not worry about how we live our lives, because some people are going to become offended no matter what we do. It is important to understand Paul’s usage of the word *offend* in his letter to the Corinthians. For Paul, we are to avoid offending someone to the point that they would stumble in their faith. Stumbling applies to the weaker brother, not to the Pharisee. Pharisees tend to see only categories of black and white, while the weaker brother tends not to understand the issues as well as he would like. Paul’s concern for the believers extends beyond what to eat and what not to eat. Rather, he is attentive to the proper function of Christian responsibility. How we conduct ourselves must be seasoned with Christ’s love so that our belief can control our behavior.

The issue of temperance, therefore, is rooted in our relationship with Christ. Because of our relationship to Christ, we have a genuine concern for not only our personal bodies but also for the corporate body, as well. Health reform is not an agent through which we subject our bodies to abstinence in most things and moderation in other things; rather, health reform is the communication of our personal and corporate responsibilities within the church.

REACT

1. How should I respond if someone tells me that he or she is offended by something I am doing?

2. Explain why you agree or disagree that temperance is a moral issue.

Tuesday, February 16

Habitual Moderation?

TESTIMONY

Key Text: 1 Cor. 9:25

God is interested in our health. If we accept the declaration that the biblical writers “spoke as they were moved by the Holy Ghost” (2 Pet. 1:21, KJV), then we must believe that John is merely echoing God’s sentiments when he states, “I wish above all things that thou mayest prosper and be in health” (3 John 2). This message of love and concern found its expression in the revelation of a health message through Ellen White. “The light God has given on health reform is for our salvation and the salvation of the world.”¹

The Spirit of Prophecy endorses the concept of moderation not only as essential in the use of good food but as essential in amusements, in dress, in sanctification, and in all habits of life.² Inspiration declares that there are good foods to be eaten in moderation and bad foods to be avoided. “True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful.”³

Temperance is to encompass the entire life. Just as sanctification is habitual obedience, temperance is “habitual moderation in the indulgence of appetites and passions.”⁴ Before the Fall, man’s appetite was under the control of reason. “The fall did not

create in man new faculties, energies, and passions. . . . These powers were perverted.”⁵ As a result, “in our own strength it is impossible for us to deny the clamors of our fallen nature.”⁶ Strength to obtain daily victory over our perverted appetites must come from an abiding, loving relationship with the Master.

Inspiration describes the issue of temperance as a pivotal point. “Temperance alone is the foundation of all the graces that come from God, the foundation of all the victories to be gained.”⁷ “Each day [a Christian] must . . . do battle with evil. Old habits, and hereditary tendencies to wrong, will strive for the mastery.”⁸ But, “everyone who competes in the games goes into strict training” (1 Cor. 9:25, NIV). “Run in such a way as to get the prize” (v. 24).

REACT

1. List the items that constitute the strict training that you have instituted in your life for this race.

2. In what ways have you determined to run to get the prize?

1. *Counsels on Health*, p. 446.

2. See *Child Guidance*, p. 91; *Testimonies*, vol. 4, p. 394; *Counsels on Health*, p. 121; *Counsels on Diet and Foods*, p. 32.

3. *Patriarchs and Prophets*, p. 562.

4. *Webster’s Dictionary*, pocket edition, 1974.

5. *Review & Herald*, 1 March 1887.

6. *The Desire of Ages*, p. 122.

7. *Temperance*, p. 201.

8. *The Acts of the Apostles*, p. 477.

by Arturo Rankin

Arturo Rankin is a graduate student in mechanical engineering at the University of Florida, Gainesville, Florida.

Wednesday, February 17

A Caveat on Temperance and Moderation

EVIDENCE

Key Text: 2 Pet. 1:4-10

Peter tells us that God's power gives us life and godliness so that we may add to our faith, virtue (Greek, *moral excellence*), then knowledge, then temperance—becoming partakers of His divine nature! This balanced relationship is man's will in cooperation with God's power.

Since sin, God wants to bring us back to His image and fill us with the Holy Spirit, one of whose inward and outward fruits is temperance (see Gal. 5:22, 23). Webster's dictionary (1909) defines *temperance* as "restraint; moderation in action, thought, or feeling; habitual moderation in the indulgence of appetite or passion; self-control; sobriety" (temperance in those days was generally understood to mean total abstinence).

We *are* what we eat, since ultimately our food is digested and transformed into lymph, blood plasma, and neuritic fluid from which we derive thought. If our stomachs and brains are taxed, how can our perceptive faculties appreciate the exalted character of God, delight in the study of His Word, grow in faith, or even have a desire to resist temptation? If our brains are clouded by our diet so that we are

unreceptive to the work of the Holy Spirit to mold us back into *His* image, then we will as a natural outcome worship the beast and *his* image.

Temperance in diet in the 1800s as defined by health pioneer Alcott included: Food thoroughly chewed while in a cheerful mood; no more than three meals per day—nothing between; no drinking with meals as stomach acids will be diluted, hence delaying digestion and invoking fermentation; not too many varieties of foods at one meal; hold the sugar, irritating spices, vinegar, and *meat*, especially pork.¹

Have we as a people digressed from early counsels on diet and foods? Is the eating of meat and indulgence in even its byproducts God's ideal *today*? Even the Physicians Committee for Responsible Medicine has proposed dropping meat and dairy products from the basic four food groups, thus modifying them to vegetables, fruits, grains, and legumes.²

REACT

Explain why you agree or disagree that temperance is an indicator of spiritual growth.

1. See William Alcott, *The Laws of Health* (Boston: 1860), pp. 122-196.

2. ADA press release, May 1991, The Florida Dietetic Association: *Focus*.

by C. D. M. Hooker

C. D. M. Hooker is pursuing graduate studies in human nutrition at the University of Florida, Gainesville, Florida.

Thursday, February 18

Getting Real

HOW-TO

Key Text: Ps. 73:26

Temperance is not a suit or dress with which we adorn ourselves for church or church-sponsored events, but a way of life. We are commanded to be temperate in all we do. Day by day, hour by hour, minute by minute, we execute actions and thoughts that need moderation and control.

Many similarities can be drawn between a temperate Christian lifestyle and various aspects of non-Christian lifestyles; for example, the great devotion of professional athletes to health and diet. The differentiating aspects are motivation and strength to accomplish the set goals. The non-Christian's motive is selfishness, and his strength is sheer human willpower. The Christian's motivation is humiliation before God, to live as God has instructed us to live for our betterment. The Christian's strength is the power of God working through the surrendered human will.

How may we, on a minute-by-minute, hour-by-hour, and day-by-day basis live a temperate life?

1. *Humble ourselves before God.* 1 Peter 5:6, 7 states, "Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast

all your anxiety on him because he cares for you" (NIV).

2. *Admit our weaknesses to God and ourselves, whether in diet, exercise, or sleeping habits.* We are reminded in 2 Corinthians 12:9, "My grace is sufficient for you, for my power is made perfect in weakness."

3. *Develop a personal relationship with Jesus.* Each morning spend time reading about Him and speaking with Him. Only the people with whom we have developed a rapport do we turn to when we need help and encouragement. Jesus wants to be that person.

Life is a dynamic process. We might not always have complete control over our own schedules and situations, because either school or work dictates circumstances that make it nearly impossible always to live temperately. We should, though, pray for strength and courage to optimize our situation, to be efficient with our time and energy, and to be temperate and to live to the best of our knowledge.

REACT

1. In everyday terms, explain what it means to "humble ourselves before God."

2. Explain what is meant by the expression "My power is made perfect in weakness."

by David Brannon

David Brannon, M.D., is an anesthesiology resident at the University of Florida, Gainesville, Florida.

Sizing Up Your Size Problem

OPINION

Key Text: John 4:13, 14

I refuse to believe that God made all women to fit into size 7 jeans. We recognize and accept that people come with different height, eye color, and hair texture. But somehow we refuse to accept that we will never fit in some dresses or slacks.

So much emphasis is placed on what the scale says that today we see epidemics of bulimia, anorexia, and compulsive eating. We are obsessed with thinness. We believe that the body must be punned, punished, and denied to give it the correct appearance. But current statistics on obesity and the booming weight-control business indicate that we are losing the battle of the bulge. Those who are a size 12 dream of being a size 8; those who are a size 8 dream of being a size 5; and those who are a size 5 dream of being a size . . . We are not satisfied with who we are or how we look. We believe that when we reach the right number we will have more friends, more respect—that we'll be more in control.

Many of us suffer from the need for approval, from low self-esteem, guilt, and fear of rejection. Food is one of the most easily available and universally abused

substances. We eat (or don't eat) when we are sad, happy, and bored. Unlike alcohol and other addictive drugs, food is essential to survival. As with alcohol and other drugs, the problems are still there after we have starved or eaten ourselves into oblivion. We eat (or don't eat) to fulfill our emotional and spiritual needs. The underlying problem is that we are not living a life of fulfillment. We need to find which of our needs are not being met. God is the only one who can meet our needs.

We cannot rely on our willpower and determination, because the struggle will be in vain. If we choose to drink the living water and eat the bread of life that Jesus offers, all of our needs will be met. They may not all be met today, but He will fill us with the right amount to get through the day. When you ask God to fill your cups, please don't forget to ask Him to fill your bowls.

"Jesus answered, 'Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst'" (John 4:13, 14, NIV).

REACT

1. Why do we call gluttony a sin and anorexia a sickness?
2. What is the relationship between addiction and sin?

by Delores Armotrading

Delores Armotrading is a registered dietitian who is pursuing a Ph.D. in health behaviors at the University of Florida, Gainesville, Florida.

Lesson 9, February 21-27

Over-Anything Anonymous



“Your hands made me and formed me; give me understanding to learn your commands” (Ps. 119:73, NIV).

Sunday, February 21

Is Your Muffler Plugged?

INTRODUCTION

Scripture: 1 Cor. 6:19, 20

One afternoon a customer of the auto mechanic shop at Forest Lake Academy brought his late-model car in and complained it would not go more than 25 miles per hour. We ran a full set of advanced diagnostics without finding any problem.

Then, discovering that a minimal amount of the exhaust was being released from the exhaust pipe, my boss called the customer. He learned that the owner had run a few tanks of regular leaded gas through the car; however, this car required unleaded gas. The lead in the regular gas had melted the pellets in the catalytic converter and plugged the muffler. After the muffler was changed, the car ran like new again. The owner had done everything by the owner's manual—except to use the right kind of fuel.

Just as using appropriate fuel has a significant impact on the performance of a car, living principles of temperance in our lives has a significant impact on physical and mental health.

God desires that His people practice temperance in all aspects of life. God does not require this so that as Christians we can show that we do not need the good things of this world. God designed us with the purpose of being

people who could operate best under total surrender to Him. This includes a lifestyle in which we overcome habits that have negative effects on our body and mind. If we know of a behavior that is degrading to the mind and body, then we should abstain from it.

But let's not confine ourselves to a narrow understanding of temperance. Intemperance relates to excess in eating, working, sexuality, studying, seeking riches—any harmful behavior that weakens our physical, moral, and intellectual powers. "True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful."

God values you. He paid a great price for you—His life. 1 Corinthians 6:19, 20, reads: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body" (NIV).

God has designed the body to be a temple for the Holy Spirit; should we not strive to keep every physical and mental capacity pure? Mark 12:30 asks us to love the Lord with all our heart, soul, mind, and strength. To accomplish this, we must not tolerate anything that will dull or hinder our faculties' most efficient working order.

Patriarchs and Prophets, p. 562.

by John Brownlow

John Brownlow is vice-president of operations at Avista Medical Associates, Boulder, Colorado.

Monday, February 22

A Spiritual Maalox Moment

LOGOS

Ps. 119:73

The psalmist prays in Psalm 119:73 for understanding that he might “learn thy commandments.” Yet David asks here for something far beyond knowledge and insight. He desires a deeper change of heart. That this is so is seen in the next verse: “They that fear thee will be glad when they see me; because I have hoped in thy word.” David’s new learning would result in a new living!

The Scriptures tell us how closely learning and living are connected. In Deuteronomy 5:1 Moses calls “all Israel” to hear God’s “statutes and judgments . . . that ye may learn them, and keep, and do them.” Information will inform us, but only our Creator can transform us. Holiness in action becomes the response of learning His commands; what was learned in the mind is now lived out in the life.

But David’s prayer has even more to say to us. In recognizing God as his Creator, he acknowledges, as well, that what he hasn’t learned, only God can teach him. His petition to “learn” is actually his confession that he needs still more of God’s own heart.

His prayer echoes the plight of all humankind: “All we like sheep have gone astray; we have turned every one to his own way” (Isa. 53:6). This deeply imbedded human trait is otherwise termed

“self-willed” in the Scriptures. Second Peter 2 speaks of those who are “presumptuous . . . self-willed” (verse 10); who “shall utterly perish in their own corruption” (verse 12).

Barclay’s commentary denotes the Greek for self-willed as “*authades*, derived from *autos*, *self* and *hadon*, *pleasing*.”¹ This is used of a man who lives only to please himself. As Barclay writes: “If a man is *authades*, no logic, nor common sense, nor appeal, nor sense of decency will keep him from doing what he wants to do.”²

Excess Acid

“It is not good to eat too much honey. . . . Like a city whose walls are broken down is a man who lacks self-control” (Prov. 25:27, 28, NIV).

Ever had a “Maalox Moment”? It comes when we eat in excess of what our body was made to handle. Ever had a spiritual Maalox Moment—times when your life is overstuffed with temporal pursuits to the neglect of your spiritual needs?

As self-pleasing creatures, we are filled with excess. We are told in Mark 4:19 that “the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful.”

Excess “chokes the word.” When something is in excess, it really isn’t needed. Spiritual indigestion ensues from forcing something in a practice or habit—

by John Abbott

John Abbott is associate pastor of the Boulder SDA Church, Boulder, Colorado.

when God's Spirit has left no room for it.

What's the Truth?

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4, KJV).

With excess comes the terrorizing delusion that God is somehow holding out on us. Dull and oatmeal-like appears the life of consecration and temperance compared to the enticements the deceiver brings before us.

Just as the serpent beguiled Eve with the promise of being as God: "Then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5), so we often believe we must please ourselves and live in excess of the "poverty level of fun" by which God seems to be restricting us.

How can we move from the "poverty level of Christianity" up into the "high-rent district"?

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future" (Jer. 29:11, NIV).

Breaking the Delusion

"With long life will I satisfy him, and shew him my salvation" (Ps. 91:16, KJV).

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden; and like a spring of water, whose waters fail not" (Isa. 58:11).

Scripture tells us the delusion

can be broken only by being filled to the brim with that which is truly satisfying. When we sense we are adequately and joyously filled, then we lose the need to look for more (see John 10:10; 6:35).

Learn of Me

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29).

God's people do not need a new methodology to overcome the gnawing desire for excess and indulgence. It is Jesus we need. The joy of fellowship with Him fills the "container." In His presence there is "fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

David's prayer arises from the same needs we all have: to learn of Him, that we may find rest and satisfaction for our souls.

REACT

1. What is God's attitude toward those who call upon Him for help with addictions and repeated failures?

2. In what areas of your life are you prone to "overdoing it"? What can you do to find more balance?

3. What is the line between temperance and intemperance?

4. How does believing in a Spirit-filled life change our views on temperance?

1. William Barclay, *The Letters of James and Peter: The Daily Bible Study Series* (Philadelphia: Westminster Press, 1976), p. 329.

2. *Ibid.*, p. 330.

Tuesday, February 23

Over-Anything Is Sin

TESTIMONY

Key Text: 1 Cor. 10:31

Intemperance is often thought of as the extremes and excesses of others. Ellen White gives us some glimpses of true temperance.

“True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful.”¹

“Some do not exercise control over their appetites, but indulge taste at the expense of health. As a result the brain is clouded, their thoughts are sluggish, and they fail to accomplish what they might if they were self-denying and abstemious. These rob God of the physical and mental strength which might be devoted to His service if temperance were observed in all things. . . .

Overeating is the sin of this age. The word of God places the sin of gluttony in the same catalogue with drunkenness.”²

“Many who have adopted the health reform have left off everything hurtful, but does it follow that because they have left off these things they can eat just as much as they please? They sit down to the table, and instead of considering how much they should eat, they give themselves up to

appetite and eat to great excess.”³

“It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable.

Many feel that, if they do not eat meat and the grosser articles of food, they may eat of simple food until they cannot well eat more. This is a mistake.”⁴

“Intemperance in eating and drinking, intemperance in labor, intemperance in almost anything, exists on every hand. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers. They are living on borrowed capital.”⁵

REACT

1. How does an awareness of our own intemperance through excesses affect the way we look at others who have problems of intemperance with alcohol or other drugs?

2. How can the busy Christian, living in the 1990s, avoid intemperance in his/her profession and still compete?

1. *Patriarchs and Prophets*, p. 562.

2. *Testimonies*, vol. 4, p. 454.

3. *Ibid.*, vol. 2, p. 362.

4. *Ibid.*, p. 412.

5. *Counsels on Health*, p. 99.

by Irwin B. Burton

Irwin B. Burton writes from Aurora, Colorado.

Too Good to Pass Up

EVIDENCE

Key Text: 1 Cor. 6:12-20

Doctor: "Have you been living a normal life?"

Patient: "Well, yes, Doctor."

Doctor: "Then I'm afraid you're going to have to give it up."

Temperance, abstinence, moderation, self-control—all of these words connote something negative: cutting back, doing without, restraining the natural, denying bodily urges.

Yet the amazing thing is, significant numbers in Western society are responding to the call, at least in the areas of diet, smoking, alcohol, and exercise. Doves of people are progressively surrendering the "normal" life to eat predominantly low-fat, high-fiber foods; to give up tobacco; to limit or eliminate their alcohol consumption; and to revitalize their flabby bodies. It's an Adventist dream coming true, except that we have to give most of the credit to medical science and the Surgeon General's reports.

What prompts such significant lifestyle change? Examine the reports; read the articles. Research and information fill the pages. One real-life example follows another. It is all rather compelling. Who would have thought that articles extolling recognizable "Adventist" health standards would serve as cover stories in influential magazines

such as *Newsweek*? But note the impellers for change: not moralism, but *education*; not denunciation, but *cause-to-effect reasoning*.

The evidence is in. Quite apart from any religious obligation, the cost of living *badly* is clearly too high, while the benefits of living *well* are too good for any reasonable person to pass up.

The Adventist example is often quoted in published articles. As a group, we live longer—we live better.

Yet despite our heritage and our corporate example, it seems many of us are skeptical about "health reform." Some of us see it as antiquated, when in truth it's *avant-garde*.

The benefits of living *well* are too good for any reasonable person to pass up. Are we not all reasonable people?

REACT

1. Which of the following are effective motivators for changes in your lifestyle: (a) the obligation to honor God through care of your body temple; (b) articles of faith and standards of the church concerning lifestyles; (c) the price of poor habits; (d) the reward of positive habits.

2. Compare "I don't drink alcohol because it's wrong" with "I choose not to drink alcohol because, after weighing the evidence, I'm convinced that's the *best* course of action for me as a Christian."

by Ed Gallagher

Ed Gallagher is manager of communications at Rocky Mountain Adventist Healthcare, Denver, Colorado.

Thursday, February 25

Overcoming Addiction

HOW-TO

Key Text: Phil. 4:13

I'm not addicted to anything!
I'm in complete control of *my* life!
How many times have we heard these statements?

Addiction means losing control over the use of a substance or behavior, even at the expense of health, relationships, and careers. Addiction follows a pattern:

1. We try a substance or behavior for the fun of it or because of stress, peer pressure, etc.
2. We continue using the substance or behavior because it makes us feel good or helps us avoid facing problems or pain.
3. We deny that the substance is causing problems. We say it doesn't affect our job performance, health, friendships.
4. We lose control. Even after we realize the addiction is controlling us, we can't stop.

Do you have an addiction that is hindering your relationship with those you love and with God? Why not admit your problem and reach out for help to one or more of the following:

1. Christian friends and/or family.
2. A self-help group, such as Alcoholics Anonymous, Overeaters Anonymous, Gamblers Anony-

mous, etc.

3. Your local church pastor or campus chaplain.

4. A Christian physician.

Just remember, recovery is a long and continuing process, but you *can* do all things through Christ! Here are a few tips:

1. Ask for help along the way anytime you need it.

2. Be aware of "cross addictions." An example would be a person addicted to a mood-altering drug, such as alcohol, becoming addicted to a similar drug.

3. Take good care of yourself. Keep a balance in your exercise, diet, rest, etc.

4. Find a health professional who takes a personal interest in you and keep him or her informed about your progress.

5. Develop new interests; change your lifestyle routine. Possibly try a new hobby, new friends, etc.

6. Don't be afraid to express your feelings to the right Christian friend or professional counselor.

7. Keep your devotional and prayer life as active as possible. Keep your spiritual channels open to your ultimate Strength-giver.

Always remember, even if everyone around you seems not to care, Jesus does!

by Ron Whitehead

Ron Whitehead is church-ministries director and youth-ministries director for the Rocky Mountain Conference in Denver, Colorado.

Too Much of a Good Thing?

OPINION

Key Text: Gal. 5:22, 23

We live in a work- and me-oriented society. "Be all that you can be." "I'll do it my way." Who needs help from anyone else?

That is how we've approached the issue of temperance. "I don't eat meat. I don't smoke. I don't drink." We focus on the "big" temperance items, but what about the "small" items? the sleep we miss? the overindulgence at Sabbath dinner? a lack of exercise? too much TV?

Whatever happened to being temperate in all things? Is it possible that a lack of self-control is an indicator of a lack of a Spirit-filled life? We spend so much time and energy trying to be temperate, perhaps we're missing the point. Temperance is not something we do on our own—it is a result of what we do spiritually.

Fruit growers know that a drought—a lack of nurturing rain—directly affects the harvest. Galatians 5:22, 23 gives a list of the fruits of the Spirit, the last of which is self-control (NASB). If self-control is a fruit of the Spirit, perhaps we need to concentrate on receiving the Spirit, not on growing the fruit.

When spiritual drought comes to our lives—a lack of Bible study, prayer, and communion with God—our lives will be empty of the Spirit. The nurturing rain of the Holy Spirit is not present. The

harvest of the fruits of the Spirit is directly affected. Romans 12:1, 2, tells us to present our bodies as a living sacrifice to God, not to "be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect" (NASB). Paul tells us in Galatians 5:24 that "those who belong to Christ Jesus have crucified the flesh with its passions and desires." He also says in Galatians 2:20, NIV, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."

Christ made the ultimate denial of self. Through His sacrifice we can have victory over intemperance. Our lives, filled with the Spirit, will bear the fruit of self-control, evidenced by how we live our lives. The fruits of the Spirit result from being led by the Spirit.

Our focus should be on Christ and living a Spirit-filled life. The Holy Spirit's work cannot begin until we ask Him to enter our lives. When we do pray for the Holy Spirit to enter our lives, we are praying for victory over intemperance: diet, lust, drugs, etc. Only through the power of the Holy Spirit will we be able to control these passions. Temperance is abstaining from self and obtaining the Spirit.

by Janya Mekelburg

Janya Mekelburg is a full-time homemaker, writing from Aurora, Colorado.

Lesson 10, February 28–March 6

Just Like Mom's Medicine



“For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline” (2 Tim. 1:7, NIV).

Sunday, February 28

One Sick Puppy

INTRODUCTION

Scripture: Matt. 4:23

Have you ever noticed that when you're really sick, the best medicine is the kind that comes from Mom? I remember an instance in my early childhood when I was sick. My temperature was up, and I felt as if I were on my deathbed. I struggled to keep my eyes open. One of the few things that I remember as I lay there in bed was the soft humming of my mother as she rubbed my back and ran her fingers through my hair. Along with this came the many long nights of Mother's love and compassion, tending to the needs of her "puppy" as my body fought what was making me sick.

When I accepted the invitation to contribute to this week's lesson, I struggled for quite some time trying to understand what our Christianity had to do with our health. After taking several nights to sleep on it, I came to the conclusion that Christ is very much like my mom, holding us in His arms, treating us for the illness of sin.

Ellen White says that "the

religion of the Bible is not detrimental to the health of the body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; and the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness."*

Once we have reached the point in our lives where we are spiritually and physically well, we can move ahead in the Christian lifestyle with a sound mind and body. In 2 Timothy 1:7 Paul is counseling Timothy to be assertive and yet love those around him. "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline."

Christ's medicine to us is love. It is because of that love He sacrificed Himself to give us eternal life. It is also through the love of Christ that our hard hearts are softened and Christ shows through to those around us. By opening our hearts, Christ takes the disease of sin and fights it with the medicine of love.

**Counsels on Health*, p. 28.

by Lauren Johnson

Lauren Johnson is a senior broadcasting major at Southwestern Adventist College, Keene, Texas.

Monday, March 1

A Vaccination for Mental Health

LOGOS

Prov. 17:22

I saw a man dry up and die. As I visited him in the hospital, I asked the nurse, "What's wrong with him?" The nurse replied, "He is grieving himself to death." Nothing was physically wrong with the man. A broken spirit caused his demise.

Our society spends billions of dollars annually on physical fitness, but few invest in or even take seriously mental health. Still fewer—and that includes Christians—understand how the message of Christ serves as the best medicine for holistic health.

Good health begins with good thoughts. Solomon says it this way, "For as he thinketh in his heart, so is he" (Prov. 23:7). The foundation of good health must be a good attitude. Thousands of years before any positive-mental-attitude books, God inspired the world's wisest man to write, "A cheerful heart is a good medicine" (Prov. 17:22, RSV). The Hebrew word for medicine is *gehah*, which means healing or relief. Therefore, a positive attitude, a cheerful disposition, promotes good all-around health. We all understand the power the mind has over the body, so it is not surprising to know that a cheerful, contented disposition enables the body to resist the attacks of disease. "The condition of the mind affects the health to a far greater degree than

many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death."

But good thoughts and a cheerful disposition are not gained by accident. Just as good physical health demands a consistent program of diet and exercise, so does mental health. Many methods are available today purporting to provide mental healing. But only one has proved through the centuries to treat the whole person and also to vaccinate against both spiritual and physical diseases. It is the message of Christ found in the Bible. It is the only message that can keep the mind cheerful, and both mind and body healthy through life's ups and downs.

Do an examination of your mental health. Out of 365 days, how many days have you been cheerful?

Vaccination Against Anger, Resentment, and Revenge (read Matt. 5:38-41)

Can you remember your first vaccination shots? These are to protect children from childhood diseases. The message of Christ found in the Bible contains "vaccinations" for Christians. This message provides protection against the diseases of the soul. As Jesus spoke the Sermon on the

by Roland J. Hill

Roland J. Hill is assistant professor of religion at Southwestern Adventist College, Keene, Texas.

Mount, He endeavored to vaccinate the multitude against some common diseases of the soul.

The first was vaccination against anger, resentment, and revenge. The multitude lived under the Roman yoke. Because of the oppression, injustice, and abuse of the Romans, the Jewish people not only were angry but they hated the Romans. They saw in Jesus leadership and authority that they thought would give them opportunity to vent their anger. But neither revenge nor retaliation can ever bring cheerfulness to the heart.

Jesus' answer for anger was the vaccination of kindness. "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21, NIV). Anger, resentment, and revenge send poisons throughout the body that destroy physical health.

How are you handling life's wrongs?

Have you found a way to do good for the person who has done you wrong?

Vaccination Against Worry (read Matt. 6:25-34)

Are you worried about paying your bills? Are you worrying about finding a job? Are you anxious about your grades or whether or not you will find a companion? If you are, stop right now! Worrying is hazardous to your health.

Again in the Sermon on the Mount, Jesus vaccinates the multitude against the leader of all mental diseases—worry. Worry is anxiety about the future. It is undue care about the unknown. The medical community informs us that most of today's illnesses are stress (worry) related. Jesus' remedy for worry was complete trust in God. He illustrated God's meticulous care of the natural

world and made it clear that people are more important than nature. Two vaccination shots were given: one, that God is a loving, caring, concerned God; and two, He knows our needs and will fulfill those needs. Paul had received his worry vaccinations, so he was able to write from the prison cell, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil. 4:6, 7, RSV).

Make a list of all your worries. Lay them before the Lord. Then claim the promise in Phil. 4:19.

Vaccination Against Selfishness (read Matt. 6:1-7)

It is natural for us to be plugged in to only our needs, to be focused only on our problems. But this self-centeredness leads only to deeper depression. In the Sermon on the Mount, Jesus turned the multitude's minds away from self to others. He recommended that they give alms, give to the needy without expecting anything in return. Unlike the Pharisee, who gave to be seen, Jesus instructed the multitude to give unselfishly and unknown to men. Giving is God's vaccination against the natural selfishness of man. Giving to those in need refreshes and invigorates the soul. "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (Luke 6:38).

*The Ministry of Healing, p. 241.

Tuesday, March 2

Every Organ of the Body

TESTIMONY

Key Text: Matt. 6:4-6

As a young person, Ellen White frequently suffered from ill health. When she opened her heart and mind to the truths of God, she found that she gained not only a new spiritual wellness but a physical one, also. Throughout her writings, she maintains that health is one of the greatest blessings that God bestows upon us as Christians, and that it is essential to our work on earth.

“Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God’s servants may work acceptably and successfully. Vitality increases under the influence of the Spirit’s action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work.”¹

“Health is a great treasure. It is the richest possession mortals can have. Wealth, honor, or learning is dearly purchased, if it be at the loss of vigor or health. None of these attributes can secure happiness, if health is wanting. It is a terrible sin to

abuse the health that God has given.”²

“If the mind is free and happy, under a consciousness of rightdoing and a sense of satisfaction in causing happiness in others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and toning up of the entire body. The blessing of God is a healer, and those who are abundant in benefiting others will realize that wondrous blessing in their hearts and lives.”³

“True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven. Faith in God’s love and overruling providence lightens the burdens of anxiety and care. It fills the heart with joy and contentment in the highest or lowliest lot. Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings.”⁴

REACT

In your own words explain what it means to “lift ourselves into a higher, holier atmosphere.”

1. *Review and Herald*, 14 January 1902.

2. *Testimonies*, vol. 3, p. 150.

3. *Ibid.*, vol. 4, pp. 60, 61.

4. *Patriarchs and Prophets*, p. 600.

by Andrea Starr

Andrea Starr is a freshman English major at Southwestern Adventist College, Keene, Texas.

Wednesday, March 3

Mind Over Matter

EVIDENCE

Key Text: Mal. 4:2

“Seek ye first the kingdom of God, and . . .” If we follow this command, is health one of the things that will surely be added unto us? The Christian Science Church believes it is. Christian Scientists believe in the power of God to work through the mind on the body. Because of this “meta-physical” faith, they refuse to consult physicians for many illnesses and present many personal testimonies to validate their faith.

It seems to make sense. It is generally recognized that many of today’s health problems are psychosomatic. The Scriptures don’t say anything about going to a doctor. It’s also commonly acknowledged that our culture basically turns to drugs to remedy health problems. There are times when the faith of the Christian Science Church would appear to rebuke most of the rest of the Christian church.

But Christian Science goes too far. The Scriptures don’t prohibit consulting doctors. Neither do the Scriptures teach that illness is all in the mind. If Christian Science goes too far, the Christian church in general (and many times Adventism) doesn’t go far enough.

There are two dynamics we often ignore or believe were for Bible times only. The first is what

Christian Science emphasizes—the relationship between the mind and the body. The second is the role of miracles. Jesus made it clear that a recipient’s faith is what allows his healing.

What’s needed is balance, and Adventism is in a perfect position to model this. With emphasis on a natural diet, medical work, and the close relationship of the mental and physical, Adventism presents a very balanced picture. Instead of emphasizing only the mind, Adventism emphasizes the whole person.

It’s unfortunate that this whole-person approach is all too often spoken of only by the more conservative element of our church. “Live-in” programs sponsored by some self-supporting institutions have seen amazing results in health improvement by changing lifestyles. The flip side of this is that these groups sometimes become very legalistic—“without Christ”—about some of these lifestyle issues.

REACT

1. What is the relationship, if any, between divine and human healing?
2. Why is it often easy to fall into legalism when you’re trying to live a healthful lifestyle?
3. What role, if any, does faith play in the healing of diseases for which humanity has a known cure?

by Victor F. Brown

Victor F. Brown is vice-president of enrollment and chaplain of Southwestern Adventist College, Keene, Texas.

Thursday, March 4

Endurance and Quickness

HOW-TO

Key Text: 2 Tim. 1:7

In this week's key text, 2 Timothy 1:7, components of the Christian life are listed. How do we make these ideas part of our life?

1. *Spirit of power.* This is power for witnessing and power to uphold God and His teachings. For Christians, this power suggests confidence and allows us to raise people's awareness of Him. With power we can tell people of His suffering and of His righteousness. Power also implies strength. Sometimes the Christian life requires the endurance of the marathoner and at other times the quickness of the sprinter.

2. *Love.* When we use power, we need to persuade. Be careful not to use it inappropriately. Harsh words and the display of temper are a misuse of this power and do not show love. "He who does not love does not know God; for God is love" (1 John 4:8, RSV). How can one persuade another to learn about God and the love of God if he himself does not possess the love of God? In our daily lives we should strive to fill our power with love so we can powerfully love.

3. *Self-discipline.* Self-discipline underlies our spirit of power and love. Self-discipline is imperative to the development of power and love. With power, control is very important. It is so easy to let power go to our heads. With love, self-discipline brings balance. We don't want to be weak doormats, nor do we want to be consumed by passion.

These three qualities are listed in opposition to being timid. The Christian life is sometimes thought of by the world as a life for nerds and weaklings. Sometimes Christians who strive to live healthfully portray no power; they look weak. Sometimes they portray no love, are quick to judge, and their self-discipline reaches only as far as their neighbor's ability to see what they are doing. We need to ask ourselves to what kind of life we are giving witness.

REACT

1. How can we as Christians use our spirit of power effectively in our everyday lives?

2. How can we keep self-discipline from becoming legalism?

3. How might the "endurance of the marathoner" and the "quickness of the sprinter" apply metaphorically to the Christian experience?

by Kandi Dye

Kandi Dye is a junior business major at Southwestern Adventist College, Keene, Texas.

Tapping in to Health

OPINION

Key Text: John 15:4, 5

Ellen White once said that true religion and the laws of health go hand in hand. What did she mean by that? Can we have true religion without a health message? What about all of our forefathers, including Jesus Himself? Did they not practice true religion because they didn't have a health message or because they ate meat? I submit that the focus is all wrong.

Would it be right to say that true apple trees and apples go hand in hand? If you have a true apple tree, apples are soon to follow, right? So it is with the health-message truth, for *truth it is*. But first must come the true religion. Is it possible that there is a power in true religion that includes the laws of health, but encompasses so much more? The health message is relative and progressive. It applies worldwide, but it is relative to time, place, and culture.

Here are some interesting laws of health. "Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. 'A merry heart doeth good like a medicine.'"¹

"The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and

strength. A person whose mind is quiet and satisfied in God is in the pathway to health."²

Do you want mental health too? True religion is the answer. "True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennobles the mind, refines the taste, and sanctifies the judgment. . . . Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings."³ Why, one would think that Christians would be the healthiest, happiest, wisest people in the world!

So how do we experience true religion? The answer is found in John 15:4, 5. "Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (NIV). The focus of true religion is Jesus Christ. If we experience true religion, then we can trust God, whose desire is for our greatest happiness and well-being, to lead and guide us in reforming our health. But let's get the focus straight. If you want to be truly healthy, you've got to tap into the true Vine!

1. *Mind, Character, and Personality*, vol. 2, p. 647.

2. *Testimonies*, vol. 1, p. 502.

3. *Patriarchs and Prophets*, p. 600.

by Charles Lewis

Charles Lewis is student finance officer at Southwestern Adventist College, Keene, Texas.

Lesson 11, March 7-13

Sweating and Praying



“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual worship” (Rom. 12:1, NIV).

Sunday, March 7

Need to Lose a Few Pounds?

INTRODUCTION

Scripture: Rom. 6:12-14

It's 6:00, and I don't want to get up. If I skip running this morning, I can stay in bed an extra half-hour! Oh, well, what's an extra 30 minutes of sleep going to do for me—I need the exercise.

I need the exercise. If this is true, why is it so hard for me to, first, get up in the morning, and second, have any kind of consistent exercise program over a long period of time? Sometimes I wonder whether I really do understand my need. I've heard it said that it is as much a duty to sweat each day as it is to pray. Is there really that dynamic a relationship between my spiritual and my physical life?

When is the last time you couldn't quite zip and button those pants, men? Ladies, how about zipping that skirt? How did you feel? Did you mutter something about needing to lose a few pounds? It's a funny thing about gaining weight. Nobody ever becomes overweight by overeating at one meal. It's no different spiritually. It's the consistent pattern that determines our spiritual fitness too.

The other day I saw a friend coming toward me. Now this gentleman isn't a really close friend, and I hadn't seen him very much during the summer. I couldn't believe my eyes. He

looked as though he had lost 50 pounds. (He had.) He looked great! As he approached me, I complimented him, and he beamed. His countenance said it all. He felt really good about himself. I wonder whether it would be fair to say that he felt better about his Christian witness too. Don't take me wrong. This guy was a fine Christian with the extra 50 pounds, but I wish you could have seen his face when I asked him about the "new look."

Well, you say, I'm young and in good shape, and I don't have any regular exercise program. Do me a favor today. Find a good friend who is between the ages of 35 and 45. (Make sure he or she is a *good* friend.) Ask what his or her waist or dress size was in college. Then, if you dare, ask what happened. This experience alone should tell you that the habits you form today will be what determines your waist or dress size tomorrow.

This week we are considering the relationship of our health to our spiritual lives. In Romans 12 Paul tells us that we need to give ourselves as a living sacrifice. In the sacrificial system it was important that the sacrifice be in as good a condition as possible. We usually apply this thought only spiritually. I wonder whether it doesn't have a literal application too. This week, as you prepare to discuss this, remember that it's easy to be judgmental and legalistic. Be gracious.

by Victor F. Brown

Victor F. Brown is vice-president of enrollment and chaplain at Southwestern Adventist College, Keene, Texas.

Monday, March 8

The Living and the Life

LOGOS

Rom. 12:1, 2

“You made him ruler over the works of your hands; you put everything under his feet” (Ps. 8:6, NIV).

Healthcare has become big business. As the cost of healthcare benefits skyrocketed, corporate strategists have experimented with creative cost-containment tactics. Providing monetary incentives for employees to become involved in fitness programs has proved to be a cost-effective investment over time. Wellness is now a key component of many companies' human-resource-management plans.

Most early programs utilized the “carrot” approach. Employees accrued certain tangible benefits, monetary or otherwise, if they participated in the program. As research showed positive and negative effects of certain lifestyle activities and cause and effect became more certain, some companies became more aggressive and punitive. They charged employees differential rates for health-care insurance. Smokers, for example, paid considerably higher rates than did nonsmokers.

An old adage states, “He who would manage others must first manage himself.” Psalms implies that the Lord appointed humanity, His crowning act of Creation, to manage the resources of His world. Just as we are called to be

stewards of the earth, we are also expected to be stewards of our bodily temples (see 1 Cor. 6:19). Wellness is a biblical principle.

Do I spend more time attending to the mental, the physical, or the spiritual aspect of my life?

Am I able to detect their inter-relatedness?

Am I able to discern the impact of my lifestyle choices?

“Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever” (1 Cor. 9:25).

“Walk in all the way that the Lord your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess” (Deut. 5:33).

During his perusal of a restaurant menu, a friend of mine recently observed how much easier it was becoming for the health-conscious individual to dine out. People no longer feel compelled to explain their choice to be vegetarians, nonsmokers, or teetotalers. Adventists, who used to feel peculiar because of their abstemious ways, now find themselves identified with the most progressive element of society.

Our first reaction to this increased health-consciousness in society is probably to be pleasantly surprised. We may even be

by W. G. Nelson

W. G. Nelson is the assistant academic vice-president at Southwestern Adventist College, Keene, Texas.

tempted to say, "I told you so." But at second glance we might well reflect upon what benefit is achieved by healthful living if it is pursued for its own sake. Is quality of life that leads to quantity of life a worthy goal in and of itself, or is it just a subtle form of recycled hedonism, the newest way to "grab all the gusto"?

The Christian pursues physical excellence as a means to glorify God (see 1 Cor. 6:20). His reasons for healthful living are as much spiritual as physical. The pursuit of physical excellence without reference to God tends to glorify man and to mask the truth that some things are more important than life itself.

The parable of the 10 talents (see Matt. 25:14-30) reminds us that everyone has talents. But because talents are unevenly distributed, what matters most is the use we make of them.

Perhaps another not-so-familiar truth is that God has a right not only to all that He has given us at birth but to all that we can be through His daily gift of power to live for Him. Just as God through Jesus accounts us as righteous, so God through the Holy Spirit provides the power to actualize our potential (see Luke 12:48).

Our failure or success in living for God depends upon our knowledge of the Master. That relationship allows us to envision what we can accomplish with our talents, and the process of accomplishing this causes us to "enter into the joy of the Lord" as the Master enjoins. The process, as well as the product, the living,

as well as the life, are part of the reward. Because the unfaithful servant never knew the Master, the Master's gift became not a source of satisfaction and joy, but a burden to be borne.

Would my experience in anticipation of the Lord's return be characterized as the "abundant life," or am I simply "waiting for God"?

Most of us have felt burnt out at some time in our lives. The pressures of school leave students drained after finals. Many merely endure the routine drudgery of their jobs. Energy, enthusiasm, and creativity seem spent. A change of scene—a vacation—is needed to restore the spirit.

The call of Paul to a Christian to commit himself or herself as a "living sacrifice" (see Rom. 12:1) is not a call to burnout. His suggestion that this is "reasonable service" might be questioned by some. But Paul's reminder in verse 2 points out that the call to sacrifice is accompanied by the transforming power for the renewal of the mind. God never calls to service without providing the power to serve. The calling and the gifts of God are linked (see Rom. 11:29). The Christian's life is a renewable resource.

REACT

1. In practical terms how can we seek the renewing power of the Lord to solve life's problems?

2. How does the adage "He who would manage others must first manage himself" square with the Christian's need to avoid more human works?

Tuesday, March 9

Lifestyle Witnessing

TESTIMONY

Key Text: 1 Cor. 10:31

“The Saviour said: ‘I, if I be lifted up from the earth, will draw all men unto Me.’ John 12:32. For the joy of seeing souls redeemed, Christ endured the cross. He became the living sacrifice for a fallen world. Into that act of self-sacrifice was put the heart of Christ, the love of God; and through this sacrifice was given to the world the mighty influence of the Holy Spirit. It is through sacrifice that God’s work must be carried forward. Of every child of God self-sacrifice is required. Christ said: ‘If any man will come after Me, let him deny himself; and take up his cross daily, and follow Me.’ Luke 9:23. To all who believe, Christ gives a new character. This character, through His infinite sacrifice, is the reproduction of His own.”¹

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.’ Romans 12:1. God calls for a living sacrifice, not a dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite

to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements. ‘Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.’ 1 Corinthians 10:31.”²

If we want the whole world to see Christ, one of the best methods is through our lifestyle. Others will know that we are different only because we are in better health; we work more days per year because we are not sick. That is the best form of witness that we have to give to our fellow workers and friends. Our healthy bodies will glorify God and show the world that we have a great advantage over them, and then they will begin to ask questions; since there is so much focus today on health, we have the perfect medium by which we can witness. God has told us to lift Him up, and the world will look in fascination. What are we waiting for?

REACT

1. In your own words, define *health*.

2. What should be the Christian’s primary reason for wanting good health?

1. *Testimonies*, vol. 6, p. 449.

2. *Counsels on Health*, p. 88.

by Terry Johnson

Terry Johnson is a senior theology major and assistant chaplain at Southwestern Adventist College, Keene, Texas.

Your Own True Potential

EVIDENCE

Key Text: Rom. 12:1, 2

Paul concluded his heavy theology by the end of Romans 11. Now he turns to ethics—the way Christian theology (teaching) affects the *life* of the Christian. He begins by indicating that because of all that God is, and because of all that He has done, He has the right to call for an absolute response—the entire life placed in God’s hands—just as in the sacrificial system the life of the animal was given. The difference is that the Christian gives his life for fulfillment, for living the ultimate life, according to the Maker’s specifications!

This abundant life involves every phase of living—the mind, the body, and the spiritual life. So verse 2 states, don’t be squeezed into worldly or inappropriate molds, but reach your own God-ordained *true potential*.

In Paul’s Greek world great emphasis was placed on vigorous health and the winning of laurels. It was the ultimate privilege for Greek youth to represent their cities at the Olympic games. It demanded dedication and persistence to develop physique and skills to be best in contests such as running, wrestling, and javelin throwing. This was regarded as a reasonable price for the rewards.

In some ancient societies an even greater price was extracted from life. It is gruesome to follow

ancient indications of human sacrifice, which often involved youths in their prime. Sometimes the sacrificial victim was apparently willing, and at other times the practice was enforced by community or priest. Today such a willing sacrifice is hard to understand. Every form of human sacrifice seems barbarous.

At Carthage, in North Africa, the relatives of Canaanites sacrificed large numbers of infants and small children. The Old Testament and archaeological clues indicate that this was true of Palestine also. It seems that Canaanite religion was obsessed with blood and sex. These practices infected Israel and Judah also, and at times even involved kings (see 2 Kings 16:3; 21:6). This was abhorrent to God and led to the exile of God’s people (see 2 Kings 17:17, 20).

How refreshing, then, to see the contrast between God in Scripture and the “other gods.” God calls for individuals to give themselves, not for death, but for *ultimate life!* Life to the full is God’s plan for His people (cf. John 10:10).

The Christian has a wonderful privilege to safeguard body and mind, to keep alert and efficient, and thus to achieve life at its very best. This is more than just a reasonable service (see Rom. 12:1); this is “fullness of joy” (Ps. 16:11), and is, in fact, “spiritual worship” (Rom. 12:1, NIV).

by Lloyd Willis

Lloyd Willis is chairman of the religion department at Southwestern Adventist College, Keene, Texas.

Thursday, March 11

Tofu or Taco Bell?

HOW-TO

Key Text: 1 Cor. 3:16

Let's be honest. How many of us really like going to Taco Bell (or McDonald's or Burger King or wherever)? If you are like most of my friends, almost every hand should be raised, because not only does a "run for the border" fill a physical hunger; it also provides a break from work or study. Now, who likes to get all hot and sweaty and tired riding on a bike that refuses to take you anywhere or jog around in a big circle? I'll guess there are considerably fewer hands raised. The majority of you are now thinking, What's your point?

I have an attitude problem. Maybe you do too. I just can't get fired up about the basic health principles: eat right, exercise, get adequate rest, and stuff like that. Why should I have to eat tofu three meals a day in order to serve God? And where in the Bible does it say I have to do 30 minutes of aerobics a day? And do I have to be in bed by eight o'clock every night?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). Well, that's a different story! Would you want your King to live in a shack with a leaky roof and peeling paint? When you care about someone, you want him or her to have the very best. But

Satan tells us we can't do it, that we are not worthy to have Christ in our hearts.

Our advantage over the devil is that God is on our side. He wants to help us, if only we ask. So for better health, what can we do?

1. *Choose to align our will with God's will and accept His assistance in putting the principles into our lifestyles.* If we do not want to change, we won't change. All we have to do is accept divine help.

2. *Realize our need for a healthful lifestyle.* If we deny the fact that we are not healthy, how can we change?

3. *Pray for the Lord's help in changing our habits to better serve Him.* Without God in our lives we are weak and cannot bring others to Him.

I still enjoy going out to eat with friends, and Taco Bell gets my business now and again, but I don't eat nearly as many burritos as I used to. I have even discovered the relaxation available through exercise. I don't think I'll ever like tofu, but I respect those who do. It's amazing what a change in attitude can do.

REACT

What is the human role in the change of a habit? What is God's role?

by Kelly Ann Koppelman

Kelly Ann Koppelman is a junior elementary-education major at Southwestern Adventist College, Keene, Texas.

Is God a Tyrant?

OPINION

Key Text: 1 Cor. 6:19, 20

When it comes to the laws of health, one question has always aroused my curiosity. Is there a way to avoid senility and mental weakness? Evidence exists in the Bible that Spirit-filled men like Moses, Samuel, Elisha, Daniel, and John the beloved experienced a natural death with full vigor of mind.

Ellen White wrote of one cause of mental weakness: "We need to learn that indulged appetite is the greatest hindrance of mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite."¹

The problem and the answer lie within this one passage. Christ gives us not only laws of health but the power to obey them. That is why the glory of our health and the capability for service that follows belong totally to God.

Many people remain ignorant and indifferent concerning the laws of health, and this is sin. "Do you not know that your body is a temple of the Holy Spirit, who is

in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body" (1 Cor. 6:19, 20, NIV).

Have you dedicated your life to God? Then listen to this: "We are under obligations to God to take care of the habitation He has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to His service, to glorify His name, whose we are, and whom we ought to serve. It is impossible to render to God acceptable service while we, through wrong habits, are diseased physically and mentally."² That's a pretty heavy obligation! But does being a good steward of our health mean unhappiness for the Christian? Is God a tyrant because He wants more for us than we can want for ourselves? Absolutely not!

We must necessarily consecrate all to Him and His service—soul, body, and spirit—yet the benefits are immeasurable. Do you want greater physical strength, stronger powers of endurance, calm nerves, a clear mind, unimpaired judgment, and longevity? Or would you rather be weak, sick, feeble, stressed, befuddled, discontented, and then prematurely die? Be a Daniel!

1. *Testimonies*, vol. 9, p. 156.

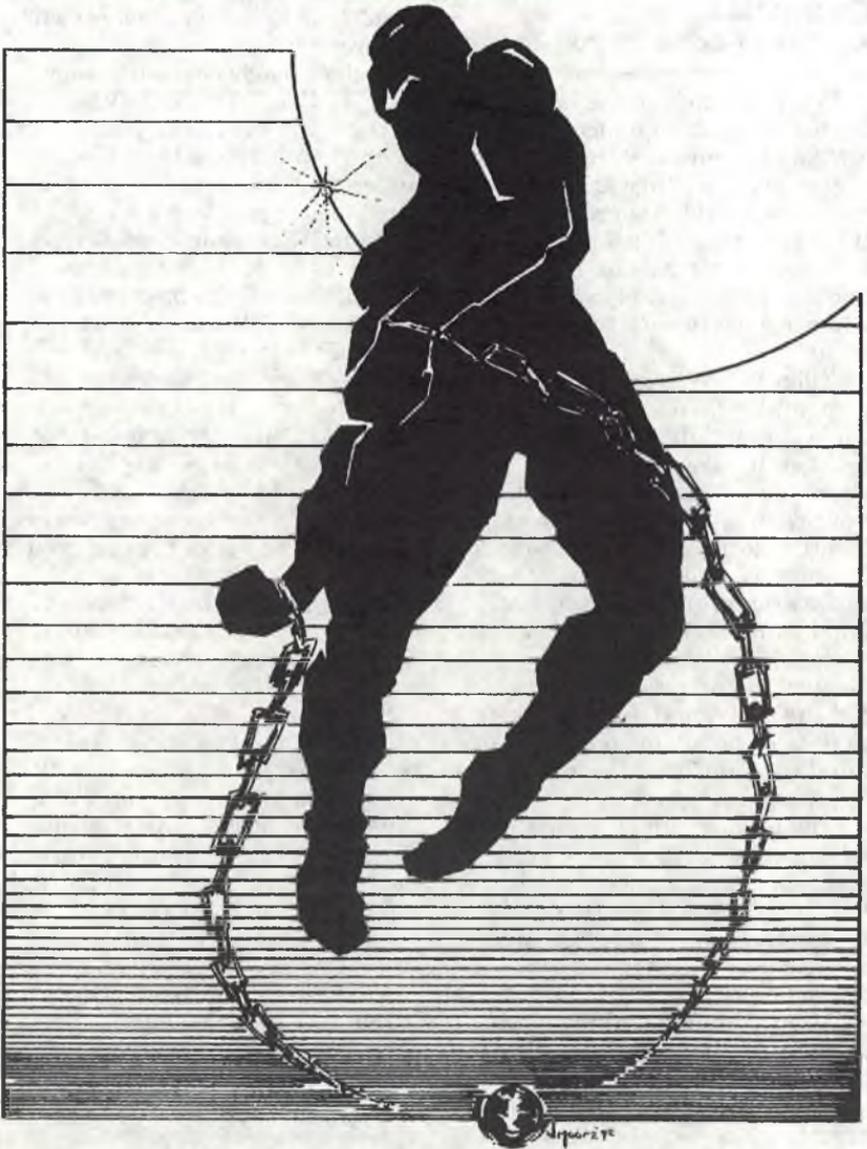
2. *The Health Reformer*, 1 October 1871.

by Charles Lewis

Charles Lewis is student-finance officer at Southwestern Adventist College, Keene, Texas.

Lesson 12, March 14-20

Just Do It!



“Blessed is he whose transgressions are forgiven, whose sins are covered” (Ps. 32:1, NIV).

Sunday, March 14

A Lego Friendship

INTRODUCTION

Scripture: Ps. 103:3

It was registration Sunday. The grounds were quiet, like the calm in the eye of a hurricane. Last week's campers had finally departed. The new, freshly charged, hyperactive mob had not yet arrived.

Two college summer staff sat uncomfortably in the camp director's office. The atmosphere seethed with oppressive humidity and relational tension. Lazy puffs of dust infiltrated the office as cars passed on the gravel road outside the open windows. The heat was a plausible explanation for the slight beads of perspiration on Tad's forehead, but the rumbling noise emanating from David's abdomen hinted of something more serious than camp food. Neither wanted to be there. It seemed criminal to have to give up their only window of respite during the week.

Pairs of eyes that had studiously avoided each other focused on the director as he cleared his throat. "How long have you two been friends?" The question stung. Friends? They had grown up together. In fact, they could hardly remember a time when they didn't know each other. As kids they seemed as stuck together as the Legos they played with by the hour. Teen years brought different pursuits, but the companionship remained the

same. It was Tad's idea that they apply to work at the same camp.

Friends. What an ironic term to describe their relationship now. How could one summer topple so many years? For weeks anger had been churning in David's mind. How could Tad do it to him? Tad knew that Lori and he were dating. Obsessively David replayed in his mind the rumor of Tad's lips on hers. The reality of being in the same room with Tad repulsed him.

The sound of a tissue being ripped out of a dispenser box jerked David's mind back to reality. For the first time in weeks, Tad's and David's eyes momentarily locked. Then it happened. Tears began to create uncharted streams down Tad's cheeks. "I'm sorry, buddy. It was all my fault. You don't know how sorry I am. I wanted to say that weeks ago, but couldn't—wouldn't. Man, I need you to forgive me; Lori too."

Forgive? You've got to be kidding! Yet slowly the inferno in David's heart began to be doused by Tad's confession. He knew that he must forgive. Forgiveness doesn't change the past. It just gives you the ability to deal with it. Something had unalterably changed in their friendship. Things would never be the same.

But forgiveness forges new realities. It slowly heals bitterness and enmity. It is God's redemptive act, empowering us to do the impossible—forgive as He forgave.

by Mike Dunn

Mike Dunn is campus chaplain at Pacific Union College, Angwin, California.

Monday, March 15

A Story in the Making

LOGOS

John 5:1-16

This week's group of texts, in addition to showing a topical unity, features an interesting arrangement. Within this compilation of texts is one central passage—the longest—to which other texts must defer. It is the story, the narrative, of John 5:1-16. In this forgiveness/healing narrative we leave the crossfire of penitential theory, the often deadening chore of driving toward some definition of what forgiveness is. Becoming singularly human (losing temporally our need to shift life into the categories of doctrine, creed, and paradigm), we awaken to the everyday interplay of moods, gestures, fears, and hopes that make up the story of the lame man at the pool. In this narrative (we all know it well) the concrete and the particular momentarily displace the ecclesiastical doctrines of forgiveness. While reading, we inhabit—if we will but allow it—the universe of two men: the Son of Man and one of His “least” brothers, as they write their chapter in the story of our redemption.

We should puzzle over the best way to interpret or, to put it more precisely, “use” this brief scriptural story. It is often our habit to pounce immediately on the Bible's stories for their doctrinal “meat,” neglecting to feed on the story

itself except as a springboard for our ideas, moving too quickly to homiletic priorities and universal applications.

The story itself gives us a clue to how we should use it. Notice in verse 3 that the narrator shows us a “great multitude” of “impotent folk,” all waiting for the “moving of the water,” yet this community of sufferers (all of them waiting for the healing brought by some universal force) is excluded from the narrative's central action; as a group these sufferers remain a community of the sick, the unforgiven. This does not seem altogether fair. Why does Christ, when surrounded by such a great multitude of damaged persons, single out only one man for healing? The story itself should lead us to an answer.

The enigma of this story has to do with the angel who moved the waters. First, this sort of reported happening strikes us as being outside the realm of legitimate God-initiated acts. How could God and one of His angels be responsible for this pathetic gathering of lame and diseased persons around a rippling pool—all of them entering a contest that inevitably went to the strongest or him who could employ the most bearers. We might speculate a good deal over the veracity of the troubled pool's reputation for healing, but if we take John's story at face value (there is no indication in the story that we should do otherwise), Jesus' healing act can tell

by Karl G. Wilcox

Karl G. Wilcox is an assistant professor of English at Pacific Union College, Angwin, California.

us a great deal about the nature of the forgiveness/healing experience.

Second, the moment of healing and forgiveness is unique; it cannot be applied to a great multitude in a kind of mass sacrament. The lame man responds with more insight than he knows when he explains to Jesus that he has “no man” to put him in the pool. That is the crux of the forgiveness experience; we all need “a man” who can forgive. We do not need, and cannot be made well by, some general principle of forgiveness, some creed, or the random and impersonal action of some angel on a Jerusalem pool. We need to encounter Jesus, and chances are that our forgiveness and healing may best be told and valued as a story and a testimony, not a doctrine.

If you look at the shape of John’s narrative, you might notice that the account begins with a multitude of sick, all chained to the tyranny of an impersonal healing force. Then consider how the account ends. Again there is a multitude, not a multitude of sick, but a horde of rabbinical views, theories, and regimens—well-meaning attempts to bind sinners to a spiritual norm. But at the heart of this story, between the crowds of other sinners and the complexity of religious dogma, is a quiet place where a man is forgiven by the “Son of man.”

The simple statement “I have no man” has also a second meaning, a value supported by the other brief texts to study this week. If John’s narrative occupies the central place in our study, these other texts serve powerfully to extend, not codify, its dramatic force. The lame man’s felt need for “a man” finds its initial fulfillment in the meeting with Jesus. But the forgiveness/healing process does not complete with

that first healing. There will be other times when, having himself been forgiven, his forgiveness will be needed by another. This is the blazoning call of the other texts: forgive “seventy times seven” (Matt. 18:21); “be ye kind one to another, tenderhearted, forgiving one another” (Eph. 4:32); “confess your faults one to another” (James 5:14-16).

Contrary to our usual perceptions, these commands cannot stand alone as maxims; they were not intended as proofs for a systematic view of forgiveness; their domain must not be limited to the Bible class final exam. We would do better perhaps to hear them as calls to enter the realm of experience, the chance to make our own story of redemption, to enter our own place of quiet encounter where we meet, not only the Christ but sometimes the other sinner—the person who needs our forgiveness, the person to whom we must confess.

The dynamic of forgiveness, as John narrates it and his fellow apostles urge it, flexes and strengthens with each meeting of man with God and man with man. Forgiveness cannot be contained by a doctrine; its strength finds expression only in the stories of conversion, the testimonies of forgiven sinners. Your healing will begin as you accept the “man” who can forgive all sins, but as Paul and James teach, it cannot be “whole” unless you meet with your brother, your sister, your wife, your friend, or even your enemy to ask for, or give, forgiveness. The story has not yet been told; it is still in the making; God is waiting for your chapter.

REACT

What principles of health and healing are illustrated in the story of the pool of Bethesda?

Tuesday, March 16

Forgiveness Makes the Difference

TESTIMONY

Key Text: Mark 2:2-5

The paralytic man at Capernaum had lost all hope of recovery. He despaired as he thought about his life of sin and resulting sickness. There seemed to be no hope until he heard that Jesus had healed others as sinful as himself. He wondered whether he too might be healed.

Although he desired physical healing, his greatest desire was to be forgiven of his sins. The paralytic "longed to see Jesus, and receive the assurance of forgiveness and peace with heaven. Then he would be content to live or to die, according to God's will."¹

Unable to reach Jesus through the crowd, friends lowered the man through the roof to Jesus' feet. When Jesus spoke the words, "Son, be of good cheer; thy sins be forgiven thee,"² the paralytic "found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body."³ "There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, 'Thy sins are forgiven.' The burden of sin, with its unrest and unsatisfied desires, is the foundation of their

maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart, would restore vigor to the mind, and health to the body."⁴

In the consciousness of sins forgiven there is inexpressible peace and rest. "The hopeless become hopeful. The once despondent countenance wears an expression of joy. The complaining tones of the voice give place to tones of cheerfulness and content."⁵ "As physical health is regained, men and women are better able to exercise that faith in Christ which secures the health of the soul."⁶ "Christ waits to adopt you into His family. His strength will help your weakness; He will lead you step by step. Place your hand in His, and let Him guide you."⁷

REACT

1. How is sin affecting my life?
2. With the knowledge of acceptance and forgiveness from God, how is my life different?
3. What is the relationship of forgiveness to health?

1. *The Ministry of Healing*, p. 74.

2. Matt. 9:2.

3. *The Ministry of Healing*, p. 77.

4. *Ibid.*

5. *Ibid.*

6. *Ibid.*, pp. 267, 268.

7. *Ibid.*, p. 85.

by Linda Strickland

Linda Strickland is a junior journalism major at Pacific Union College, Angwin, California.

Wednesday, March 17

Which Is Easier?

EVIDENCE

Key Text: Mark 2:5

No one heard the roof's tiles being removed overhead. The crowd stuffed inside the house was making too much noise. Some were shouting the praises of their Healer. Others were talking in undertones about His "subversive activities."

Suddenly, a man was lowered through the roof on a stretcher to a place right in front of Jesus. Jesus knew the story of this man's illness. His bad habits had systematically destroyed him. But, to the paralytic this realization was not as bad as the teaching that condemned him as suffering God's judgment. Weighed by condemnation, guilt, and distrust, the man needed more than physical healing.

As He often did, Jesus addressed the man's emotional needs first. "My son," He smiled, "your sins are forgiven" (Mark 2:5, RSV).

The taut muscles in the man's face relaxed. Color rose in his ashen face. Beaming with delight, he lay basking in his joy.

The leaders scowled. To them, Jesus had just spoken a legal sentence that only God could speak. How dare He grant pardon to such a sinner as this man?

Turning to the leaders, Jesus asked, "Which is easier, to say . . . 'Your sins are forgiven' or to say, 'Rise, take up your

pallet and walk'?" In the Greek of Mark's account, Jesus' first statement consists of four words; His second consists of eight words. The point made by Mark (see Luke's account in 5:18-26) was that what Jesus said in fewer words was just as effective as the usual line, which was twice as long. Thus He illustrated that forgiveness is a healing word.

In the ancient Near East a sick person usually attempted to placate the deity who had supposedly sent the illness. Sacrifices might be made and long incantations (chanting magical words) repeated before the god (see Matt. 6:7). Only if the gods could be appeased would they grant healing.

Jesus showed that no such prayers were needed. The paralytic did not say a word; he simply came. God's gracious eagerness to forgive him was healing to both his mind and his body.

In the Old Testament, the two terms most frequently used for forgiveness mean "to lift up" and "to send away." Both verbs convey the kind of action found in removing illness. Thus when God offers to forgive us, He offers to heal us.

Of course, God will treat us graciously even if we reject His healing. He forgave those who nailed Him to the cross. He called His betrayer, "friend." And He invites us to be gracious to others (see Eph. 4:32), whether or not they choose to be healed.

by Jean Sheldon

Jean Sheldon is a doctoral student in Old Testament at Graduate Theological Union, Berkeley, California.

Thursday, March 18

How to Be Physically and Spiritually Healed

HOW-TO

Key Text: James 5:15

This week we have been studying the relationship between physical health and the healing of the mind. The mind and body are so closely tied together that sickness in one can cause sickness in the other. In our hurried lives of stress and fatigue we need to find practical ways to keep our minds, as well as our bodies, in good health.

This lesson offers some key things that each of us can do to find not only physical healing but healing of the mind, as well.

1. *Take a daily walk with Jesus.* Exercise in God's nature is one of the most healing experiences. Begin your day with a brisk walk in the morning. The sun and fresh air will rejuvenate your mind, as well as your body, and during this time you can talk with Jesus as a friend, telling Him your worries and praising Him for His many gifts. This is the beginning of physical healing. As we take our eyes off self and focus on Christ, our minds are cleansed, and we are better able to understand what Christ has for us.

2. *Forgive wrongs against you.* Christ often began His healing miracles with a gentle word of forgiveness. Many of the people

He healed believed their infirmities were based in the sins of their past. To take that a step further, we all feel guilt and anger over past wrongs committed against us. These feelings of anger and lack of forgiveness can manifest themselves in our physical bodies, as well as torment our minds. The surrendering of our body and soul to Christ, asking for forgiveness and cleansing, can be the beginning of spiritual, as well as physical, healing.

3. *Have a daily prayer and devotion time.* Only by studying God's Word can we find the nuggets of truth He has for us. The process of physical as well as spiritual healing can take place only when we have knowledge of truth. God cannot heal us if we have not searched for His healing through His Word.

4. *By faith, accept God's promises.* When the sick man by the pool of Bethesda was entreated by Christ to take up his bed, he did not for a moment question whether he could rise or not; he simply stood up. If we are daily walking with the Lord, we by faith will accept what His promises can do for us.

REACT

Why does God sometimes not heal the afflictions of believing people?

by Linda Philpott

Linda Philpott is duplicating-services manager at Pacific Union College, Angwin, California.

Friday, March 19
Fit for What?

OPINION

Key Text: Matt. 25:40

From Plato right through to the Middle Ages, the human body bore the shame of man's sinful condition. To neglect the body, to weaken it into submission—this was the path toward spiritual health; this was nominal Christian philosophy of the body.

As a twentieth-century Christian, the way you think of your body has probably little to do with Plato or the Christian views of the Middle Ages. Instead, our more secular age places an enormous weight of emphasis upon the health and appearance of the physical body, to the extent that, for many of us, an individual's physical beauty influences hugely what we perceive to be the quality of his or her mind, character, or spirit.

Both these evaluations of the human body—the Neo-Platonic and the Modern-secular—have some merit. Augustine, for example, although he placed little value on bodily health, hit upon a vital truth when he described the temporal life as a dispensable means to the goal of eternal life. Also, in spite of its narcissistic tendencies, today's explosion of interest in fitness and health injects a new measure of discipline and vitality into a society most often given to comfort. However, to use an old and powerful Adventist maxim, these

two views (occupying opposite ends of the spectrum) are, nevertheless, examples of "truth mixed with error."

Consider the middle way, the synthesis that extracts the truth from both views, and you have the thought of Joseph Bates and James and Ellen White. Here is a philosophy of the body that affirms a vital connection between body and spirit. Fundamentally the body has value because God made it; moreover, by caring for one's body, the mind and spirit are given an ideal environment in which to work. Caring for the spirit is, in turn, necessary for bodily health. As Christ showed in His ministry, and Ellen White repeatedly affirms, the experience of forgiveness invigorates your body in a manner that no amount of training, dieting, or playing can imitate.

The Adventist philosophy of the body is singularly practical, intellectually sound, and waiting to be lived. On one hand sit those obese gurus of the spirit and mind; on the other the Lycra-wrapped priests and priestesses of the perfect body. But somewhere else, forgiven and celebrating it with their bodies, Christians are doing those early morning runs and visiting those in prison, climbing granite walls and giving food to the hungry, cycling mountain roads and clothing the naked, working out and caring for the least of His brethren. As the Nike ad says, "Just do it."

by **Karl G. Wilcox**

Karl G. Wilcox is an assistant professor of English at Pacific Union College, Angwin, California.

Lesson 13, March 21-27

A Gospel You Can Feel



“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age” (Matt. 28:19, 20, NIV).

Sunday, March 21

The Improbable Healer

INTRODUCTION

Scripture: 2 Kings 5:15

Little-girl dreams lay shattered on the auction block. Life's cruelty had snatched her from the shelter of home and thrust her into the mercy of strangers. Everything that gave her identity and security had been stripped away. Tasks that had once been family chores suddenly became the cruel demands made of a slave.

No one drew her close to ease her fears. No tender hand pulled covers over her shoulders. No soft words were spoken to soothe her sobs. Just a little captive girl, destined to bear the bruises of her trauma for the rest of her life.

Short of the kingdom, we will not know exactly what kept her spirit alive. How easily anger, rebellion, and denial could have focused her attention inward. Yet the love of God in her little slave heart kept these destroyers at bay. If anyone deserved emotional healing, it was she. Instead, she took up the ministry of healing.

Viewing life through her own tears did not blur her vision to the needs of those around her. Child ears picked up the adult conversations. The whispered word *leprosy* struck terror in her heart. She was moved to do something to ease the apprehension of her mistress. In child faith she knew

that if Captain Naaman just went to Samaria to see prophet Elisha everything would be all right.

The sincerity of the child starkly contrasted with the hopelessness of the prognosis. Naaman decided to go.

As the commander entered Samaria, he realized all too well that this time he was the captive. There was no human power or resource that he could command to cure him. Nothing but a miracle could save him now. Helpless as the captive slave girl, he frantically sought a deliverer.

Pride almost overpowered his life when the prophet chose not to meet him and left a message that he should dip in the murky Jordan. Wise friends convinced the captain to try the strange remedy. The ministry of healing was once again performed.

Not only was Naaman's body healed but his heart also. A satellite of worship to the true God was established in that heathen land. Once again the gospel of salvation entered through the ministry of healing.

Throughout the Judeo-Christian world this slave girl is known for her simple ministry of healing. Is the task any different today? The mass of world hurt is too enormous to be taken care of by only the professionals. It is a calling for us all.

by Mike Dunn

Mike Dunn is campus chaplain at Pacific Union College, Angwin, California.

Monday, March 22

Captain Crunch and Jesus Christ

LOGOS

Matt. 28:19, 20

In Arkansas on a Sunday morning you get televangelism like nowhere else—the howlers, the weepers, the healers. When I was a kid, I'd flip rapidly from channel to channel with a kind of metaphysical glee. If you zipped fast enough through the channels, you pasted sound bytes together, creating your own Lewis Carroll kind of Sunday sermon.

Occasionally I would stop long enough actually to watch prolonged portions of these TV church meetings. The healers were the best ones—as far as strong visuals go. People would be hauled out of the audience to discuss their maladies, dysfunctions, etc., before the actual healing began:

“I got this pain in my third knuckle.”

“I fell off a scaffold and wrenched my back.”

“I have a cancer in my throat.”

“I have tinnitus.”

“For years I sucked on tea bags, and now I have inflammation in my joints.”

At 12 years of age, in the flower of youth, I was puzzled by this fixation with medical problems. I had heard of God referred to as “the Great Physician,” but didn't He hold other important offices, as well? “The Alpha and Omega” or “The Morning Star,” for example. “That Keeper of the Keys to Hell

and Death”—that's one I kind of liked. But these people were attending these TV services for one reason and one reason only—to seek medical attention.

It wasn't until I was older—with the flower of youth looking as though it needed repotting—that it began to dawn on me. Having a higher power take care of your health problems is fast, friendly—and free. In addition, it requires nothing more from you than a certain frenetic enthusiasm, which, in some circles, passes for faith.

When Christ ascended into the sky, as recorded in the book of Acts, He challenged His surprised disciples to spread His teachings throughout the world. With good reason we've come to see part of that message as including a health component.

We, as humans, live lives that do not extend much beyond the boundaries of our own epidermis. Our effectiveness as Christians is vastly affected by our personal comfort and well-being.

If, for example, you stay up all night drinking full-strength French Roast and downing bowls of Captain Crunch, how active will Christ's presence be in your life the next morning? If your arteries are clogged, your liver is bloated, your eyesight is shot—whatever—your celestial tuner is going to go dull. Your spiritual life may become fuzzy. All because your body is going to pot, and your brain is as gummed up as last

by Andrew Demsky

Andrew Demsky is assistant director of public relations at Pacific Union College, Angwin, California.

year's oil filter.

Following in the spirit of Christ's closing challenge usually means helping others put their physical lives together—first. Not because it's more important, not because the social gospel is more culturally acceptable, but because, generally, one needs to be prepared to accept the radicality of the Christian life.

Moving in on some poor soul with all spiritual guns blazing away, without a health message, would be like housing a group of dignitaries in a rundown hotel. The Christian life is a total experience, one that requires a healthy brain to facilitate a healthy spiritual existence.

And, again, we as humans live lives within the bubble of our consciousness. If you give me a gospel of health, you've given me something I can feel. I can see its effects. I can see myself becoming stronger, quicker, and brighter because the brain is affected by the workings of the body. Numerous studies have shown, for example, a strong link between aerobic exercise and a lessening of depression—not just Monday-morning blues, either, but clinical depression.

That's not to suggest that with a couple laps in the pool, people who have been institutionalized for depression suddenly turn into Norman Vincent Peales. What it does suggest, as does other research, is that when the body is hale and supple, so too is the mind. And the mind is where most of the spiritual life takes place.

It seems that the second half of the Christian health challenge is one that invites us to a life of action and adventure. In a modern world where your corpus and mine don't get much of a workout

in the car or at the office, the celestial proposal is to pump iron, hit the jogging trail, do some push-ups.

We were created as physical beings in order to live lives of the body. *Body-life* is a nice term coined by Lewis Smedes. There is little that is more enjoyable than to pull my carcass out of bed and go mountain biking with my friend Cliff. The air is cold, and the world is virtually silent. The sun rises without a sound over the horizon and casts bronze rays through the mists rising off the mountain ponds. That's not just exercise to relieve depression or even to crank my celestial tuner into action; it's living a rich body-life. It's a dimension that we were created to relish. And it's part of the joy of the health gospel.

Living good, adventurous body-life is an integral (and often overlooked) part of the spiritual experience. One without hymns, without ritual, without reading assignment. It just is. Feeling the wind whir in my ears while I'm coasting down a rocky trail, seeing a deer look up from a hedge of bushes, feeling the weightless weight of the whole sky—it all feels like a wordless communication with a Being larger than I could imagine.

Sharing that kind of physical joy has got to be a part of the message that Christ intends us to give to a world of joy-hungry people. Not just showing them how to cut down on their medical costs, but showing how body-life and mind-life come together in a spiritual union in God.

REACT

Explain your agreement or disagreement with the statement "The mind is where most of the spiritual life takes place."

Tuesday, March 23

A Yard of Cloth

TESTIMONY

Key Text: Ps. 67:1, 2

In God's wisdom, a century ago Sabbath-keeping believers were extended an opportunity to become co-workers with Christ in the ministry of healing. They were invited to go as medical missionaries "to reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible—this is true ministry."¹

Wisdom never ceases to be wise, and the ways of God are impervious to the shifts of human culture. Hemlines have gone up and down while horsepower has moved from outside a carriage to under the hood. It is still prudent to wash one's clothes, but you'll not likely find a tin washboard on which to do it. (A good thing, too; they were terribly hard on the knuckles!) And it is still heaven's plan that believers participate in bringing His healing love to those who "have no faith in God and have lost confidence in man."² Just how this may be accomplished in today's security-locked society is a question that cannot be answered superficially.

What has *not* changed, and is, in fact, fundamental any place in the world, is that people appreciate acts of sympathy and helpfulness. Ministry such as this can take place anywhere: in the office, in the classroom, in the checkout

line at the supermarket. The practical, everyday, everywhere, everyone *matter*ing to us is what sweetens the wellsprings of our benevolence. And let's be honest; if we fake it, it is the difference between an inch of thread and a yard of cloth.

Mother Teresa has been quoted as saying, "I would rather make mistakes in kindness and compassion than work miracles in unkindness and hardness." When we come to value people in this way, Christ is living in and through us. Whether we offer a cool cloth to the fevered brow of a neighbor or allow the person who pulls up to the same gas pump as we do to go first, our representation of God will be winning. We may do no more than nod and smile, yet we will have been a part of God's master plan for that individual. At some other time and place, we may have a greater part in the master plan for a different person. Each of these contacts is equal in God's eyes.

REACT

1. How can we learn to value people the way Christ values them?

2. In what ways can Christians win people's confidence and trust so the way will be opened to speak about the gospel?

1. *The Ministry of Healing*, p. 156.

2. *Ibid.*, p. 145.

by Pat Henderson

Pat Henderson is associate director of development at Pacific Union College, Angwin, California.

Wednesday, March 24

The Healing Arts

EVIDENCE

Key Text: Matt. 28:16-20

Picture the busiest floor in a very large hospital. Streams of medical personnel are working to heal their patients. Suddenly a traffic jam occurs, and eyes turn to discover the cause. There, in the middle of the hallway, sits a gurney with a heart patient on his way to surgery. Why doesn't someone move it on?

Astute eyes see the whole picture: The surgeon is standing with his eyes closed beside the patient, holding his hand, praying. Obviously the patient has become anxious, and the surgeon is seeking to heal his entire being.

In the Bible, salvation is not a legal term. Jesus did not come to "judge" the world, but to "save" it (John 3:17). The word often translated here "to condemn" literally means "to judge." Even the judges of early Israel (see Judges and 1 Samuel) were not as much legal arbitrators as they were saviors. In fact, the Hebrew word for judgment frequently means "deliverance" from oppression and injustice (see Ps. 76:9; 103:6; Isa. 1:17, 27; Jer. 9:24; Hos. 12:6).

A better word picture to describe salvation would be that of the "healing arts." Jesus spent more time healing people than He did teaching them. He did this to clear away the popular conception of God as a stern judge who

punished sinners with illness. Thus He gave us a clearer revelation of the Father.

We, like Jesus, are to go and heal. "Christ stands before us as the pattern Man, the great Medical Missionary. . . . He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan's power."

He has challenged us: "Go and heal," not "Go and judge." To make disciples from every nation is to teach them all that Christ taught about the Father by preaching and teaching *and* by healing the sick. Whether as practitioners of the healing arts, teachers, lawyers, business managers, ministers, accountants, secretaries, or counselors, our work is to relieve others of the chief cause of illness: distrust of God (see Rom. 14:23). Just as Jesus revealed the Father in teaching and in healing (see John 14-17), so we are to make Him known. Our task is that of "making others his friends also" (2 Cor. 5:18, TEV). "To Make People Whole" is not merely a medical motto, but the message of salvation: the making of trusting friends for God.

REACT

What does the term *healing arts* mean to you personally?

^{*}Medical Ministry, p. 20.

by Jean Sheldon

Jean Sheldon is a doctoral student in Old Testament at Graduate Theological Union, Berkeley, California.

Thursday, March 25

“Therefore, Go . . .”

HOW-TO

Key Text: Matt. 28:19, 20

Surely this is the most challenging and exciting command Jesus ever spoke. “Go!” He says, “and . . . I will be with you.” As a missionary’s daughter, I grew up on these words. To me, the words meant go to China or Africa or Borneo—in other words, go far away—to a mission field, to a foreign land.

So when I felt the tug on my heart at the end of my freshman year in college, I went far away. I taught second and third grade on the island of Yap (in Micronesia). I felt God’s presence and saw His power. Then it was time to go back home. And now, it seems I face a bigger challenge: How can I obey His command here at home?

Most of us are in our own country. Most of us are home. If you feel called to go far, by all means find a way to leave this country and teach the good news. Missionaries are still needed all over the world. The world will be a better place because of the response to the call of “Therefore go . . .”

But what if you feel God’s Spirit calls you to work here, among your own people? How can you be sure you are fulfilling Jesus’ call? Here are some suggestions:

1. *Commit yourself.* Decide firmly that, no matter what the cost, you will serve Christ. This is a big commitment. It demands all of your talent and resources. Best of all, it is the most rewarding job in the universe.

2. *Budget your time.* Examine your daily and weekly schedules. Your priorities will be obvious. Now think for a bit: What parts of your schedule are necessary? What parts are optional? We have more free time than we realize. Organize yourself, and reserve this newfound time for your new commitment to go for God.

3. *Find a mission.* Fill your new time with Jesus’ work. This will involve some effort on your part. You will have to leave your seat on the couch, your accustomed roads, your comfortable anonymity. God calls us to action. Your life will be complete as never before.

You are at home in your own country. Yet you must go somewhere, somehow, in obedience to your Lord’s command.

REACT

1. How can a person know where God wants him or her to serve?

2. How can nonprofessionals be medical missionaries in modern society?

by Debbie Lockwood

Debbie Lockwood is a senior English major at Pacific Union College, Angwin, California.

Personalizing the Gospel

OPINION

Key Text: John 13:15

Jim and Tammy Bakker. Oral Roberts. Jimmy Swaggart. Recognize any of these names? My guess is you probably do. Why is this? Is it because the airwaves have shown these people in a positive light or a negative one? Probably the latter. These people have told the story of Jesus to thousands; but because they made mistakes, many now do not trust those who want to talk about Jesus. Immediately they see it as a ploy to drain their wallets. This is a tragedy.

It is true that we shouldn't look to humans for salvation, but to Jesus. But for people who are just beginning a relationship with Him, it's difficult to see someone stumble whom they admire. How does all of this relate to us—you and me—carrying the gospel to all people?

Maybe pulpit preaching isn't the most effective way to spread the gospel nowadays. Let's think back to Jesus' life on earth. The Jesus I relate to is the kind of person who was a real pleasure to be around. You know what I mean. There are those people who seem to bubble with the excitement of life. They are friendly to

everyone; they have a sense of humor, and you can tell they are sincerely concerned about you when you're experiencing a problem. That's the kind of Jesus I envision.

Jesus looked out for people. Jesus loved people and, because He loved people, people loved Him. Shouldn't we be like Jesus? Doesn't a smile make a person get through the day better? Offering a shoulder to cry on or lending an ear to someone's struggle may seem hard to do, or even, at times, a pain. But by doing these things, people will see Jesus through us.

Maybe you feel as though you'd like to do something more tangible than just allowing Jesus to shine through your everyday life. If so, get involved in some community-service projects. What about feeding the homeless in the cities, volunteering to help build that community park, or joining a short mission trip to another country? Here is the key word—*service*. We are all servants to one another just as Jesus was. By serving one another, we will spread the gospel of Jesus.

REACT

1. What is the true purpose for spreading the gospel?
2. How do I share the gospel in my community?

by Joel Kindrick

Joel Kindrick is a graduate student at Pacific Union College, Angwin, California.

Next Quarter's Lessons

Job

If you have not yet received a copy of COLLEGIATE QUARTERLY for second quarter 1993, here is a summary of the first two lessons:

Lesson 1: Why Blame God?

Scripture: Job 1:1-5, 13-22; 2:7-13; 42:10-17

Theme: How should believers in God relate to the problem of suffering? The book of Job helps us find God's answer to this universal question.

Lesson 2: The Adversary

Scripture: Job 1:6-12, 21, 22; 2:1-7, 10

Theme: Evil and misery exist in a universe controlled by a God of love, because an enemy has arisen who is the cause of all that is wrong.

To order your personal copy of COLLEGIATE QUARTERLY, contact your Adventist Book Center or write:

Pacific Press Publishing Association
P.O. Box 7000
Boise, ID 83707
U.S.A.

Prices:	U.S.A.: One-year subscription—\$11.50
	Single copy—\$5.25
Outside U.S.A.:	One-year subscription—\$14.50
	Single copy—\$5.25

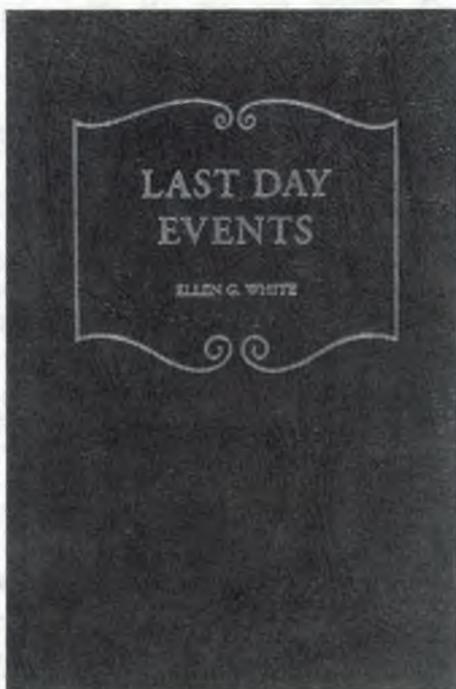
Introducing a new source of end-time insight and counsel!

Last Day Events is a new compilation of E. G. White statements about the end of time. Quotations are taken from 65 sources—some from published books, some from manuscript collections, and a fair percentage from material never before published.

Serious students of the Spirit of Prophecy, and those who are preparing to meet the King, will find this book an invaluable addition to their Christian home libraries.

US\$11.95/Cdn\$14.35.
Hardback.

**To order,
call toll free
1-800-765-6955,
or visit your
local ABC.**



© 1992 Pacific Press
Publishing Association #2528



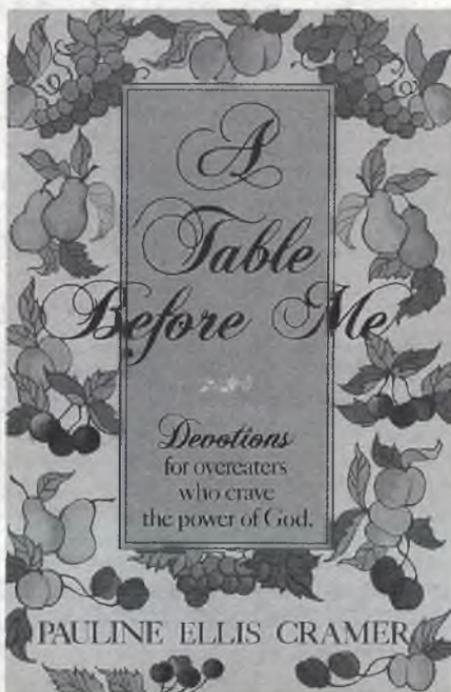
Books You Just Can't Put Down
from PACIFIC PRESS

New Devotional for Overeaters Who Crave the Power of God!

During Pauline's battle with overeating, she craved more than food. She desired God's acceptance and help in developing new thought patterns to achieve her goals.

A *Table Before Me*, by Pauline Ellis Cramer, blends anecdotes, words of wisdom, and Scripture into a wonderful little book of devotions that will help you walk with God through your own daily recovery program.

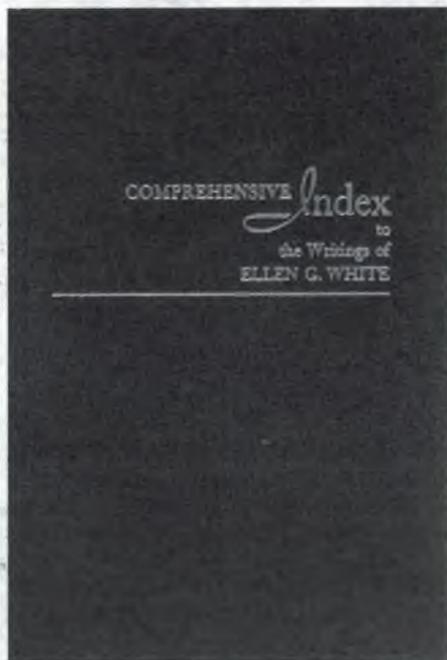
US\$7.95/
Cdn\$9.55.
Paper.



To order,
call toll free
1-800-765-6955,
or visit your
local ABC.

At last! A fourth EGW index!

Volume 4 of the **Index to the Writings of Ellen G. White** is the companion book to the three-volume index published in 1962/63.



This new volume:

- covers previously unindexed portions of 27 books,
- contains more than one entry per idea for easier location of passages, and
- features page and paragraph references. Volume 4 is an exciting and long-awaited addition to your Spirit of Prophecy reference library.

US\$19.95/Cdn\$23.95. Hardcover.

**To order, call toll free 1-800-765-6955,
or visit your local ABC.**



Books You Just Can't Put Down
from PACIFIC PRESS

AN ELEVENTH-HOUR WAKE-UP CALL TO GOD'S SLEEPING ARMY



A storm is coming. But despite the sound of distant thunder, most don't know what's ahead.

In *The Crisis of the End Time*, Marvin Moore suggests that history's climax is about to break upon us with startling speed and ferocity. He also shows how we can keep our relationship with Jesus during earth's darkest hour.

The Crisis is a forceful yet easy-to-understand explanation of the vital issues facing our church and our world on the eve of Christ's return.

US\$10.95/Cdn\$13.70. Paper.

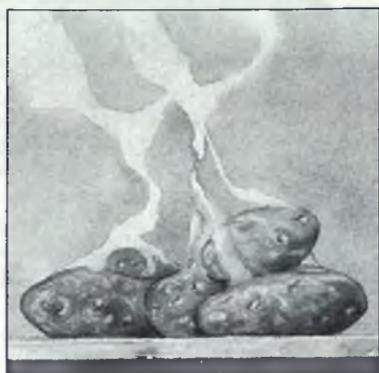
THE **Crisis** OF THE **End Time**



Marvin Moore

To order, call TOLL FREE 1-800-765-6955, or visit your local ABC.

Prices subject to change without notice.



They're Back!

More Adventist Hot Potatoes is a continuation of Martin Weber's quest to find balance in the issues that tend to make church members a little hot under the collar.

With charity and an open mind, Weber asks:

- Is Adventist education still a good investment?
- Can anything good come from independent ministries?
- Do Adventist hospitals still promote our health message?
- Did Jesus feel like sinning?

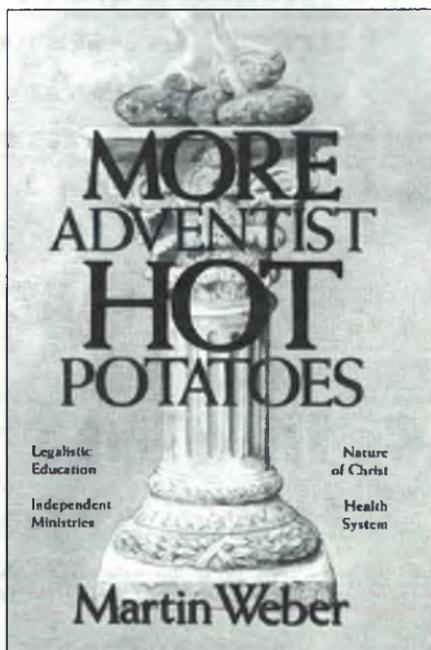
Don't skip this second helping of hot potatoes.

US\$8.95/Cdn\$10.75. Paper.

**To order, call toll free
1-800-765-6955, or
visit your local ABC.**



Books You Just Can't Put Down



CABA

What is it?

**Colleges Against Bigger Loans?
Career Assistance for Better Lives?
Californians Are Better Lovers?
Countries Actively Buying Land?
Cats And Bats League?
Call Auntie Before Lunch?**

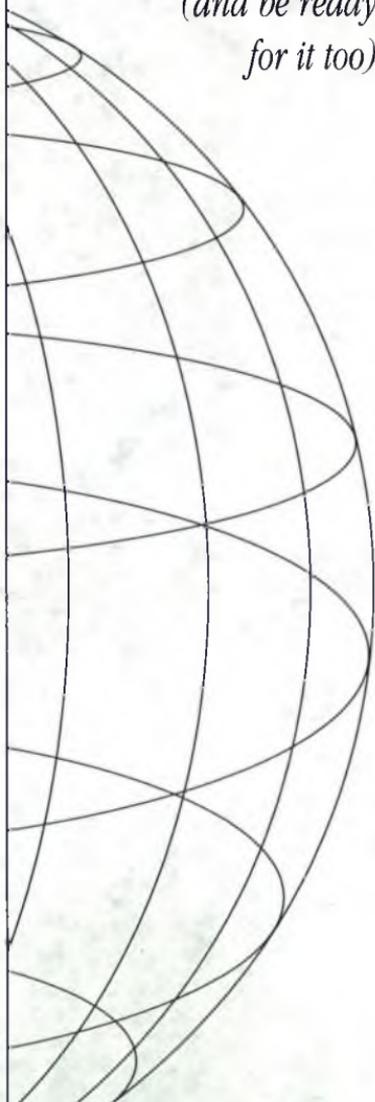
NO!

Collegiate Adventists for Better Living!

**For more information contact: NAD Health and Temperance Department
12501 Old Columbia Pike, Silver Spring MD 20904 • 301-680-6733**

Experience the world with us

*(and be ready
for it too)*



At AUC, we value the learning that goes beyond our solid academics and highly-charged spiritual atmosphere—preparation for the world after college through on-campus experience.

With students from 25 states and 49 countries and half of our professors coming from international backgrounds, much of your education here will ride on who you meet and what you learn from them.

We like this—seeing people learn from each other.

And you'll find, like our graduates, that you'll be well-equipped to face the world because so much of it is already here for you. Call or write us today.

Atlantic Union College
Office of Admissions
P. O. Box 1000
South Lancaster, MA 01561
(800) 282-2030
(or) (508) 368-2000



God's law can be a delight!

Do Christians who live by faith still have to follow God's rules?

Morris Venden says **Yes!**

Love God and Do as You Please demonstrates that the life of faith doesn't negate obedience. The importance of church standards, the problem with situation ethics,

and the trap of righteousness by habit are dealt with in this well-timed book.

MORRIS VENDEN

LOVE
GOD
AND DO AS
YOU
PLEASE

A New Look at the Old Rules

US\$8.95/
Cdn\$10.75.
Paper.

To order,
call toll free
1-800-765-6955,
or visit your
local ABC.

© 1992 Pacific Press
Publishing Association 2537



Books You Just Can't Put Down
from PACIFIC PRESS

The sanctuary, the judgment, and your salvation.

The sanctuary is one of the most misunderstood of our doctrines. Was it developed as a cover for the great disappointment in 1844? Does it have any bearing at all on our salvation?

In his most significant book to date, Clifford Goldstein

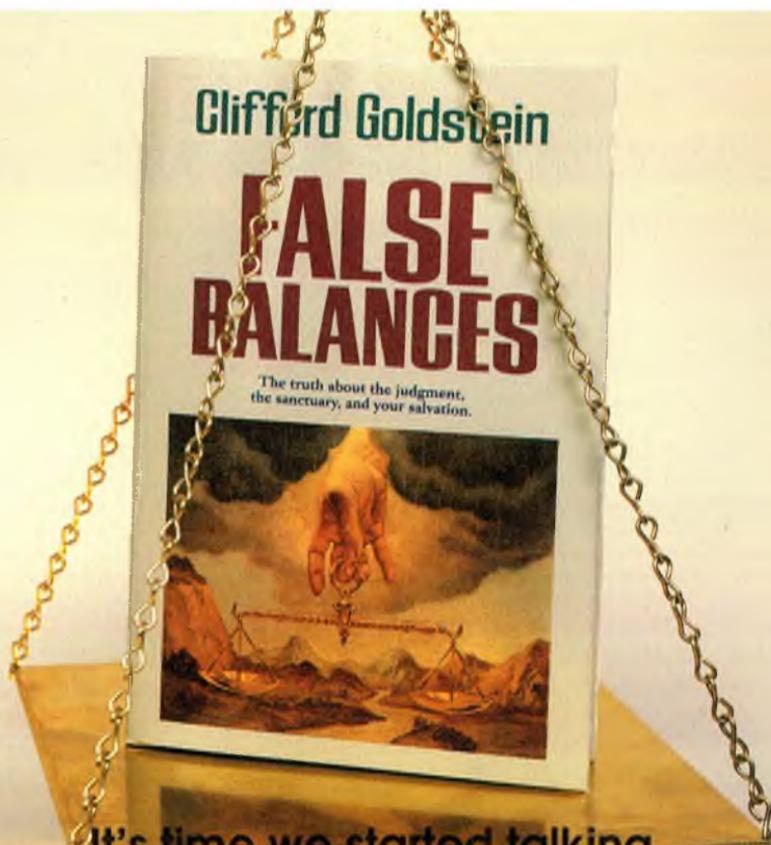
establishes the relevance of the sanctuary and the investigative judgment to our salvation, our knowledge of God, and to our purpose as a people.

False Balances restores meaning to the phrase "present truth."

US\$12.95/Cdn\$15.55. Hardcover.

To order, call TOLL FREE: 1-800-765-6955 (in the U.S.), or visit your local ABC.

Prices subject to change without notice.



**It's time we started talking
about the things that really matter.**