

ADVENTIST Review



February 13, 1997

World Edition

**The Mysterious
Trinity**

**William Johnsson:
Angels Are In**

**Keeping God's
Promises to the
Jews**

**The "Gift of Tongues" in
the Heart of Tokyo**

The story of Ayako Yokoyama

LETTERS

Melek's Story

You've simply got to stop printing such fascinating articles as Rae Patterson's



"Escape From Loneliness," the story of Melek Koseoglu Jones (Dec. 12). I like to read the *Review* in the hot tub, and when I get that absorbed in an article I find it hard to lay it down—it gets *hot* in there!

I have hosted three tours of the Holy Land myself (including a trip with Siegfried Horn in 1957), and for something like this to happen is so fantastic. God *had* to be in it all the way.

Keep these articles coming. I can handle the hot tub.

—**Dick Rentfro**

ELLENSBURG,
WASHINGTON

What particularly caught my attention in this article was the photo of Melek standing with Francois du Plessis and Walter Veight, both of whom I knew well during our eight-year sojourn in South Africa.

Veight has a fascinating story of his conversion from being a leading professor of evolution at Stellenbosch University to being an Adventist and eloquent defender of creationism. Your readers would be

thrilled to read that story if you could arrange an interview with him.

—**Gerald R. Reynolds**

FRESNO, CALIFORNIA

Standards and Values

Kit Watts's "What Lasts—Standards or Values?" (Dec. NAD Edition) was outstanding. I appreciated her insightful approach. Sometimes in our haste to set standards we forget what is really important.

—**Robert H. Christmas**

LOMA LINDA, CALIFORNIA

Thanks for this well-written editorial. It touches on a vital issue that for some time has needed discussion within our denomination.

Christian unity is not achieved through homogenization. It is alarming when I see and hear well-meaning individuals preach, write, and digress greatly about "church standards" that have no clear Bible command. As I recently reread *The Desire of Ages*, I was stunned by the bitter denunciations that Christ made to the religious leaders and the most zealous religious practitioners—the Pharisees. What did they do? They loved their rules, regulations, and amplifications of God's law more than they loved God.

Watts's article exposes the religionists' need to delineate a rule for every conceivable behavioral situation and the incongruity of the Christian church trying to establish expansive peripheral norms of behavior for its members.

Clearly there are values that are pivotal to truth-seeking Christians. These need to be lifted high before our people in light of the cross of Christ. I am proud and thankful that the *Review* does this.

—**Mitch Bane**

VIA E-MAIL

Touched in Tamale

You may be surprised to learn how the Lord is working in my life and through your Give & Take page.

In the June NAD Edition you printed my appeal for stories of Sabbath discrimination in the workplace (see "Sabbath Conflicts," Readers' Exchange, p. 7). In September I received a letter from a man who lives in Tamale, Ghana. He asked if I thought he should become a Christian. Naturally, in my return letter I said yes. He also wanted me to become a pen pal.

In November I received a letter from him stating among other things that he found my name and address on a sheet of a magazine page lying along a road.

I wrote him back saying, "The Lord apparently had a purpose in your finding my name. It will be exciting to see what the Lord plans to do in this situation."

I am sending his name and address to the Secretariat of the West African Union. I will keep you posted on later developments.

—**R. S. Norman**

AYON PARK, FLORIDA

I was disappointed with this editorial.

Webster's definition of

standard is "something established as a rule or basis of comparison in measuring or judging capacity, quality, extent, *value*, or quality" (italics supplied).

Value is "acts or customs regarded in a particular, especially favorable, way by a people."

How can values be more important than standards when standards are the foundation upon which values are built? Without standards, values crumble and become dust. Values and standards must coexist if either is going to be meaningful.

—John Creelman

LOUISBURG, KANSAS

This editorial sounds like a real criticism of our *Church Manual's* section on Christian standards. It is unfortunate that one of the *Review* editors would publish this clever attack on one of our doctrines.

Does Watts believe that values and principles supersede specific commands? Shall we just teach to new believers principles and values, and let each one interpret them however they wish?

The theory advocated by Watts does not help in evangelistic work. Maybe she is writing for the so-called mature Adventists who believe that they do not need specific commands or rules, only principles, even if those specifics are in the Bible and the Spirit of Prophecy.

—Antonio Arteaga, Th.D.

RIVERSIDE, CALIFORNIA

The God Box

"The God Box" (Give & Take, Nov. 14) brought to my mind a scene I had long forgotten. I was standing on the shore of Lake Hakone in Japan looking at a little shrine. In front were a number of little trees, mostly bare, except that tied to the branches were scores of little pieces of white paper, on each of which was written a prayer.

So the idea of "unloading" onto a

piece of paper is not all that new. I have to wonder, though, if putting it into a box is any more effective than tying it onto a tree.

—Julian Thompson

LOMA LINDA, CALIFORNIA

Deeply Moved

I have never been moved to write to a magazine until now. Skip MacCarty's "My Prayer Life Was in a Rut" (Dec. NAD Edition) spoke eloquently to my needs. Even as I prayed, studied, and reformatted his covering prayer to make it my own, I was deeply moved and truly felt the presence of the Lord. I praise God for His love through others in time of need.

—Dave Stevens

SAN ANDREAS, CALIFORNIA

Precise as Possible

I enjoyed Stephen Chavez's article on archaeology ("Known and Renowned," Nov. 28). While it covered the subject quite well, I feel that a reference to Siegfried Horn needs to be clarified. Using the word "assumption" several times in reference to Horn is a very poor word choice. Dr. Horn was as precise as possible in his archaeology and published works.

Heshbon was not his first choice, but in the choosing of a site many things must be considered—permission, accessibility, available labor, water, etc. When the sides of the tell were sharded ahead of time, no late bronze pottery was found. It was, however, the Heshbon of Solomon's time.

Horn selected the tell because it claimed by tradition to be Heshbon. It was not uncommon for the Romans when building a road to relocate a nearby town and build it up by the new road. Something of that nature may have happened to Tell Hesban.

—Robert M. Little

BERRIEN SPRINGS, MICHIGAN

ADVENTIST Review

COVER STORY

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In Japan there are many obstacles to knowing the true God. But there's also a God who delights in overcoming obstacles.

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NEXT WEEK

Let There Be Praise

Large and small, young and old, new and established, congregations across the United States are experiencing worship in a whole new way.

ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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A Rumor of Angels

WILLIAM G. JOHNSON

Angels are in—haven't you noticed? Several years ago Billy Graham wrote a best-seller about angels. Now all sorts of writers—Christian and not-so-Christian—have jumped on the bandwagon. Adventists have hopped on board also, with a series of angel books and booklets from our presses and a recently released compilation from Ellen White's pen, *The Truth About Angels*.

If angel books are selling big, can Hollywood be far behind? Of course not. After years of flirting with portraying angels in an ambiguous manner—like the spirits of departed loved ones coming back to give help—Hollywood came out with an angel TV series, *Touched by an Angel*, which airs on CBS.

The current preoccupation with angels has both good and bad aspects.

Good, because it draws attention to a long-neglected area of Bible teaching. Read through the Scriptures and you find angels playing a part from Genesis to Revelation. They are "all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation" (Heb. 1:14, RSV). Angels minister to Abraham in the desert and John on the isle of Patmos, to Daniel in the lions' den and to Peter in prison, to the young man Isaiah and the teenager Mary. And to Jesus in the wilderness of temptation and in the garden of supreme agony.

In almost unbroken line Western society has grown increasingly secular during the past 200 years. Humanity has become the object and the idol. The myth of self-sufficient humanity has ruled the day, with God and the supernatural pushed to the margins of serious thought and study.

Thus the widespread interest in angels reverses a longstanding trend. It points to hunger for something else, something or someone "out there"; it suggests a sense of dissatisfaction with the materialism and smug answers to life's questions bandied about by the secular worldview.

But bad also, because much of the current stuff about angels doesn't square with what the Bible tells us.

The Bible teaches that angels are created beings of a different order than humans. They worship and serve God and minister to men and women. And the angels themselves fall into two distinct classes: those that adhere to their

divine calling and those who, fallen, follow Lucifer, the leader of rebellious heavenly hosts (see Heb. 1:5-14; Rev. 12:7-9; Isa. 14:12-14).

Will you learn the facts about angels from the best-sellers, movies, and TV shows? No. You're more likely to be left with warm fuzzies about supernatural beings who may or may not be the spirits of departed humans. You're likely to be sucked into the old, old deception that at death you go straight to heaven—the angel of death waits by the bedside to escort you into the next life.

Adventist publications will give you the biblical truths and build up your confidence in angel intervention. I'm glad for the renewed emphasis on angels—but even here I wish to sound a caution.

Could we become fascinated with angelic beings? Might we focus on them rather than on God?

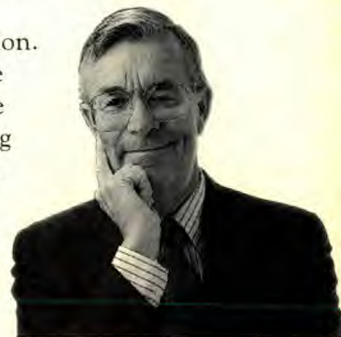
As I study the many references to angels in Scripture, I notice that angels are never held up for special interest or study. They're like an ever-present Jeeves—there, ready to help, waiting to serve. They come from God and they report to God.

During the period of the writing of the New Testament, many Jews showed a superfascination with angels. Even before the first century the people who lived in the Qumran community speculated in writing about the ministry of angels in the heavenly sanctuary, wondering especially about the person of Melchizedek. During this time they assigned names to the four archangels—Michael, Gabriel, Raphael, and Uriel.

In radical contrast the New Testament boldly sets forth One who is higher and greater than any angel: the Son of God, who became human to win our salvation.

The apostle Paul warns against the worship of angels (Col. 2:18), and the book of Hebrews starts out with a long argument designed to prove from the Old Testament that Jesus is greater than any angel (Heb. 1:5-14).

Let's be sure to put our emphasis where it belongs. Angels? OK. Jesus? YES!



Good for Nothing

STEPHEN CHAVEZ

There's a woman who lives up the street. I often see her working in her yard—one of the nicest in the neighborhood.

One morning last summer I saw her walking a little black Scottish terrier. "I didn't know you had a dog," I remarked as she passed by.

"Oh, he isn't mine. He belongs to the Ioccos," she explained. "They both work such odd hours that I try to help them out by walking Sir Winslow every morning."

So, often as I'm leaving for work, I notice this woman walking through the neighborhood with Sir Winslow at the end of a leash. I notice something else: the woman picks up trash as she walks the dog. When she comes across some beer bottles or some fast-food wrappers that someone has carelessly discarded, she picks them up and puts them in a bag to dispose of later.

I don't know if the woman gets paid for walking her neighbors' dog, but I'm sure she doesn't get paid for helping to keep the neighborhood clean. Yet she's the type of person who is indispensable when it comes to running a home, a church, a community, a society.

As important as is affirmation, the simple fact is that the world is made just a little bit better by people who do simple yet significant tasks without any desire for earthly recognition or reward. They see a job and do it. They don't form a committee, ask for funding, or plan some program that will exist in perpetuity. Where some see a problem that somebody else needs to solve, they see an opportunity to serve. They just get started and do what they can.

I know a man who volunteers to coach his daughter's soccer team. Not only does he not get paid for it, but he takes the team out for soft drinks and milk shakes after the games—and pays for them out of his own pocket.

A woman I know buys supplies for her Sabbath school division, and doesn't turn in the receipts to the church treasurer for reimbursement. Her financial investment and her physical presence at Sabbath school each week speak volumes about her commitment to the kids in her Sabbath school. Even though she doesn't advertise her contributions to her kids, those of us who know her realize that she's

already gone the second, third, and fourth mile.

Indeed, these individuals—and many, many others—know the joy of service and can claim for themselves Christ's promise: "Do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you" (Matt. 6:3, 4, NIV).

*"You're paid
to be good."*

When I was a pastor, I was involved and committed to a staggering level, but that was primarily because I was getting paid for it. I often wondered what kind of layperson I'd be. I began trying to see things from the perspective of my members who worked, raised families, pursued outside interests,

and still gave their evenings and weekends to the church.

I came to realize that they're the ones who deserve the credit for making things happen in the local church.

When I came to the *Review*, I thought I'd have lots of time for leisure activities, but it's amazing how many things I've found to do in my local church and community. The difference is that I now have the luxury of focusing on those activities and interests that I feel particularly gifted in. And because the staff of the church where I worship is so affirming, I feel that my gifts are being used and valued (in fact, our congregation's vision statement is "All are gifted, all are valued").

But the acid test of a person's usefulness comes when he or she carries out the principles of God's kingdom without recognition or earthly reward; the individual who does a job because it needs to be done and he or she has the gifts to do it; the person who's involved simply because of the opportunity to cooperate with Jesus.

Not long ago I asked a favor of one of the members of the pastoral staff. I remarked (facetiously), "Since you're on staff, you can't say no. You're paid to be good."

"Yeah," came back the good-natured reply, "and you're good for nothing."

And that's the way I like it.



GIVE & TAKE

IF I COULD BE A MISSIONARY . . .

In September we asked our younger readers: If you could go as a missionary to any country in the world, where would you go? Of the 46 responses we received, four appear below.

"I would go to Guatemala and give them food and clothing and teach them about God."—Julie Johnson, 9, third grade, Hermiston Junior Academy, Hermiston, Oregon.



"I would go to Bosnia, because they don't have much money. I would bring lots of money and tell them stories about Jesus."—Lindsay Meharry, 7, second grade, Hermiston Junior Academy, Hermiston, Oregon.

"I would go to China and get people's phone numbers and call them up. I would ask them if they would like to know about Jesus."—Abby Hartwell, 6, Mohrsville, Pennsylvania.

"I would go to Australia to teach the Aborigines about being Christians. I would give each of them their own Bible. I would also teach them to read, write, and pray. If they don't know how to speak English, I'll teach them that, too."—Mindy Jones, 11, fifth grade, Deltona Adventist School, Deltona, Florida.

CONTEST

In this contest, readers try to solve the secret "something" by collecting up to seven weekly clues. An incorrect guess suspends eligibility until the next contest. Guesses must be made by fax, E-mail, or regular mail. (Send to "Something in Adventism" at the Give & Take address below.) The first correct entry wins a year's subscription to the weekly Review.

Contest category: Event.

Clue 6: Conductor Bernstein.

Something in
ADVENTISM

WE NEED YOU

Give & Take is your page. Send your "Adventist Quotes," top-quality photos, "Adventist Life" vignettes, "Readers' Exchange" items, and other short contributions to: Give & Take, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; CompuServe: 74532,2564.

TURKISH SMILES

SPEAKING OF MISSIONS: These bright-eyed children, photographed by Byard Parks in ancient Smyrna, represent thousands of unreached people living in Turkey. The Adventist message entered the former Ottoman Empire in 1889, and at one point there were several hundred members. Today, there are 12.



HERALD'S TRUMPET

Happy Valentine's Day, kids!

In our last contest (January 2), we received 93 postcards. Our three lucky winners were: Liz Clausen from Libby, Montana; Nicholas Lauren from Federal Way, Washington; and Mia Simmons from Hollywood, Florida. Liz, Nicholas, and Mia received *Fun With Kids in the Kitchen Cookbook*, by Judi Rogers.

Where was Herald's trumpet? On page 4, in the masthead (where all the boring information is).

If you can find the trumpet this time, send a postcard telling us *where* to: "Herald's Trumpet" at the Give & Take address below. The three winners' names will appear in the March 20 Cutting Edge Edition. The prize is *A Horse Called Blackberry*, by JoAnne Chitwood Nowack. Have fun!



The “Gift of Tongues” in the Heart of Tokyo

From her office window in downtown Tokyo, she could see the sign. “English Classes,” it said.

BY GARY PATTERSON

IT WAS BAD ENOUGH WHEN I BURNED THE eggs I was cooking yesterday,” Ayako whined to herself, “but now I have even boiled the tea dry! What is happening to my head?”

In fact, there was nothing wrong with her head. Ayako Yokoyama—the daughter of the president of a major auto manufacturing company in Japan—was an instructor for Wang word processing, working in an office located in the very heart of downtown Tokyo.

As she gazed out the office window, musing about her distraction and forgetfulness, an idea struck. “Maybe that’s it!” she said to herself. Countless times Ayako had observed people going in and out of the lower-floor classroom located in the Tokyo Central Seventh-day Adventist Church, which faced her office just across the narrow street, a street that served primarily as a walkway for downtown pedestrians. Only the occasional vehicle dared to brave its narrow, winding path.

Until now she had never visited the church, despite its proximity to her daily travel route. There simply had never been a reason to do so. Somehow Christianity always seemed to be a Western religion, not something of interest for the traditional Buddhist mind in the Japanese culture. And indeed, as Ayako told me, there was little that seemed to attract her to Christianity. Even though the active practice of the Buddhist religion has virtually disappeared in Japanese society, it is generally assumed that this is the religion of the East. And the festivals and ritual trappings yet remain in the midst of a society now motivated largely by secular and materialistic concerns.

On top of this cultural disinterest in Christianity, there is also the perception that much strife and violence occurs in the name of the Christian religion, both historically and in the present—a view that, embarrassingly, has far too much evidence in its support.

Today, however, all that philosophy didn’t seem to matter. What mattered now was that Ayako was looking for something to jar her mind out of its lethargy. *What was it that that sign said? “English Classes.” Learn to speak English—that ought to do it!* she thought. *I have walked past that sign for ages, never giving it a second thought. But now it seems the perfect thing to do. I will just walk across the street and enroll.* And so she did, never expecting the change of life direction she was about to experience.

But the gift of tongues is not reserved exclusively for another time and another place. Nor is it conferred only as an immediate and supernatural ability. Indeed, it was this “gift of tongues” that brought Ayako into the setting where the Holy Spirit could lead her to a knowledge of the truth. As Jesus stated to His disciples, the work of the Comforter was to lead to the truth—and so it still does today, even in unexpected ways.

The “textbook” selected for instruction in the English language was the Bible. As Ayako opened it for the first time, she was fascinated with the scriptural story of origins. And in particular, she was impressed by the simple wisdom of the original diet as recorded in the first chapters of Genesis.

Perhaps this is why my mind has not been working right, she reasoned. If I feed it the way it was designed to be fed, it will



BRIDGING THE GAP: Sean Wheeler of Weimar Institute in California studies the Bible with the English Bible study group. The group has had a 4 ½ year relationship with Weimar Institute.

probably work the way it should.

She was not long into this new method of nutrition until she recognized that she was enjoying not only better mental function, but more vigorous health in general. But such good news is not to be kept to oneself. Ayako had a business associate who was in danger of serious cardiac ailments because of elevated cholesterol levels and high blood pressure. He had been warned by his physician that things had to change, or he was in big trouble. Ayako told him of the beneficial results she had experienced from following the original diet as designed by God. And

to his amazement, after only a short time on the improved regimen he was experiencing much better readings on the previously frightening numbers.

As the English classes progressed, Ayako proved to be an apt pupil, learning to speak English so well that she was asked to assist in teaching at the language school. But that was not all. For she also found her heart being drawn to the Saviour she had never known, but who spoke so lovingly to her soul in the pages of the "textbook" she had learned to love.

But it was not enough to keep this saving truth all to herself. As she looked out her office window—and now the opposite direction out of the language school window as well—Ayako observed the masses passing by, particularly the young people. Dotted along the walkway are a host of fast-food shops and vending machines, dispensing tasty but nutritionally questionable items to eat and drink.

What can I do to help these young people before they ruin their health and their lives on what they are eating? she questioned. *I will start a nutrition school and a shop that sells food that is not only good, but good for you,* she determined.

PHOTOS BY MASARU KAWAGOE



SOURCE OF SUPPORT: Since giving her heart to the Lord, Ayako sees her mission as that of giving spiritual support to those with whom she comes into contact—to study and pray with them, or to send them a letter of encouragement.

Now five years have passed. And what of these ambitious plans? Ayako not only teaches English and nutrition classes; she also operates a retreat for young people at Mount Akagi camp, which, as she told me, provides the Japanese youth with an alternative to the destructive cults that currently present such a danger to young people seeking meaning and fellowship in their lives.

And what are the results of this dedicated service? Ayako spoke of two young women she has befriended just this year. One from the English class has recently joined the church, and another who plays in the handbell choir—did I forget to mention that Ayako also recruits members for the handbell choir?—will be baptized soon (perhaps by the time you read this article).

During my recent visit to the Tokyo Central church, I had not only the opportunity to taste the good



TO BE IN HEALTH: An English Bible student (left) and a local church lady visit with Ayako (center) over lunch. Ayako finds the health message central to reaching the masses in Japan. Her entire eating habits took a different turn when she discovered Genesis 1:29.



SPREADING THE WORD: The group uses the magazine *Heart* to promote the Adventist English language schools in Japan.

things that come from Ayako's nutrition school and shop, but also the privilege of playing in the handbell choir. I have always wanted to be part of the making of that clean and beautiful music that seems to flow so effortlessly from the white-gloved hands of the bell ringers. But I had never had the opportunity of being a "ringer" for such a group.

As it turned out, it was a Sabbath morning. Arriving early at the church, I heard the rehearsal of Christmas music echoing down the hall. Following the beautiful sounds to their source, I discovered the director struggling not only to lead the group, but also to ring six bells for some absent members. The choir members and I could not understand one another's words, and though I was far

from perfect in my technique, the director handed me two of the bells. I pulled on a pair of borrowed white gloves and proceeded to ring out the language of love in the glorious music of Christmas with Ayako and her friends, deep in the heart of Tokyo.

It too was a "gift of tongues." It was the clapper of a bell that spoke. But it rang out the melody that flooded my mind with the message of salvation in words that I knew—all the while simultaneously bringing to the minds of my Japanese friends the same message in words that they knew. Even as it is recorded in Acts 2:6: "They were hearing everything in their own languages" (CEV).

I missed the Christmas concert performance. I had to go back home before the season arrived. No doubt

they did fine without me—probably better than if I had stayed. But now I know that through Ayako and her friends, the same Spirit of God that works in my hometown is working in Japan.

And I know that whatever the "tongue," the Spirit speaks that language as well, binding us all together in the unity of the faith and in the anticipation of reunion day, when Jesus unites all the kingdoms of earth into the eternal kingdom of God. ■

Gary Patterson is director of the Office of Mission Awareness at the General Conference of Seventh-day Adventists in Silver Spring, Maryland.



Keeping the Promise

Who better to experience God's salvation than the ones for whom it was originally intended?

BY PHIL BOVA

WHEN I LIVED IN A SMALL CITY IN the Upper Peninsula of Michigan, some of my friends invited me to attend a Bible study with them. I wouldn't think of it!

Why would I, at the time a member of a reform Jewish synagogue, even consider accepting such an invitation? I had been a lay cantor, and whenever someone approached me with the claims of Christ, my Jewish defenses immediately came alive.

But after several invitations I agreed to attend a Christian prayer meeting with my friends. Those dear people loved me to pieces. Years later their love—for the Jewish Messiah and for me, a child of Abraham—is still tattooed on my mind. That's what made it possible for me to respond to God's love. It wasn't the 2300-year prophecy, as tremendous as that is, that shattered my defenses; it was their reflection of a divine love.

God's Original Sabbathkeepers

When Jesus told His disciples to go into all the world and preach the gospel, those He addressed were all Jewish. They could trace their ancestry all the way back to before their captivity and the Exodus from Egypt. They were direct ancestors of Abraham, Isaac, and Jacob. To them were entrusted all the Old Testament Scriptures—the Law, the Prophets, and the other sacred writings.

But today, in many people's minds, Jews are regarded as being hostile to Christianity. And indeed, over the centuries real enmity has existed between Christians and Jews. Jews have endured centuries of religious and political persecution,

culminating in the Jewish Holocaust during World War II.

Yet in 1905 Ellen White wrote, "The time has come when the Jews are to be given the light of the last gospel message. The Lord wants us to sustain and encourage [men and women] who will labor in right lines for this people; *for there are to be a multitude convinced of the truth who will take their position for God*" (*Manuscript Releases*, vol. 6, p. 327; italics supplied).

And Jesus Himself said, "But when he, the Spirit of truth, comes, he will guide you into all truth" (John 16:13, NIV). In other words, if the Holy Spirit guides us, a Jewish person can be led to Christ, just as anyone else. And just as in the general population, not all Jewish people will respond to what Christians have to say, but many will.

Over the centuries many Jews recognized Jesus as the Jewish Messiah, beginning with the apostle Paul, who wrote many of the most penetrating truths and sublime writings in the New Testament.

Others who have embraced Jesus as the only true Messiah include:

■ F. C. Gilbert, who accepted Jesus while studying to be a rabbi. He learned of Jesus in the home of some Seventh-day Adventists in South Lancaster, Massachusetts, in the 1880s. His book *Practical Lessons* has been of tremendous value to the church over the decades.

■ British prime minister and statesman Benjamin Disraeli.

■ Alfred Edersheim, scholar, theologian, and author of *The Life and Times of Jesus the Messiah*.

■ Felix Mendelssohn, one of the world's great musicians and composers.

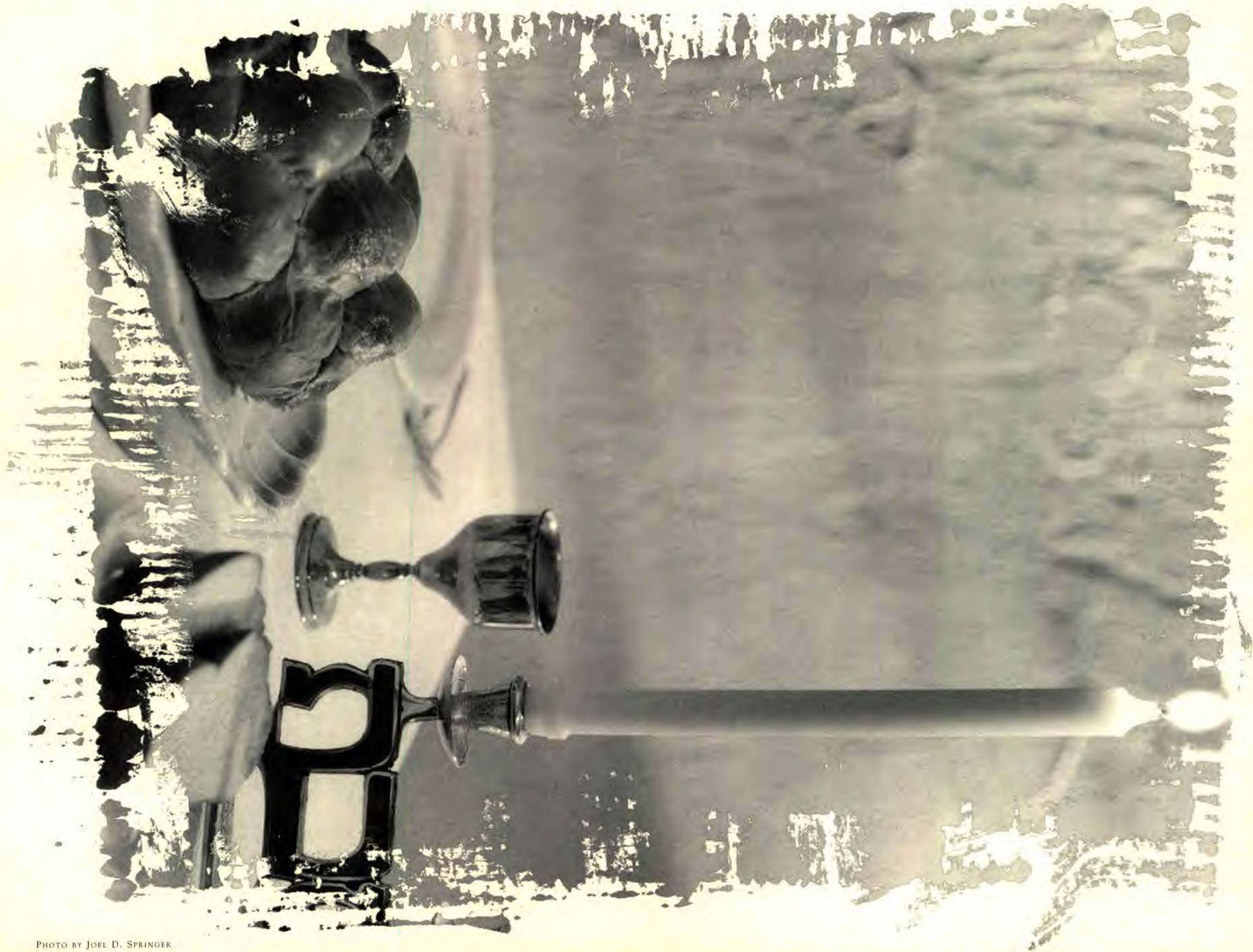


PHOTO BY JOEL D. SPRINGER

Resources for Jewish Outreach

Ellen White Speaks Out Regarding the Work for the Jewish People, a compilation, can be ordered through your local Adventist Book Center.

Share the New Life With a Jew, by Moshe and Ceil Rosen (Moody Press, 1976).

Basic Judaism, by Milton Steinberg (Harcourt, Brace and Co., 1975).

The Jewish New Testament, translated by Dr. David H. Stern (Lederer Foundation, 1989). Plays up the Jewish flavor of the New Testament. Uses non-threatening words and phrases to replace the ones that a Jewish person might find offensive (*Yeshua* instead of Jesus, etc.). It can be ordered from the Lederer Foundation, 6204 Park Heights Avenue, Baltimore, MD 21215.

■ Joseph Wolff, missionary extraordinaire, who burned with a deep love for his Lord, and shared Christ wherever he went.

■ Rabbi Joseph Rabinowitz, and many, many others have accepted Jesus as the Messiah.

How Do You See Jesus?

Those who are most effective in reaching Jews for Jesus find that picturing Jesus as a Jew increases the likelihood that people will respond. Jesus wasn't a Christian. He was a Jew. He came to teach people how to do God's will. He showed people that God's will is found in the law of Moses, the Prophets, and the other books of Scripture (which today Jewish people refer to as the *Tanakh*).

My attitudes about Jesus changed when, in addition to being confronted with Christ's divine love, I at last understood that Jesus was really a Jew; and that the cross wasn't simply another anti-Semitic symbol, but the greatest demonstration of love there ever was.

Remember, like all of us, a Jewish person is a person first. Jewish people have varying involvement when it comes to their faith in Judaism. Like

the population at large, they run the gamut from atheism on one extreme to "charismatic" Judaism on the other. Cultural differences will always be there, but once a Jewish person's eyes are opened, those differences won't be such a stumbling block.

A Jew doesn't have to give up being a Jew to become a Christian. Belief in the Messiah who was to come, and who will come again, has always been one of the fundamental doctrines of Judaism. One of the 13 creeds of Judaism, written by medieval Jewish theologian Moses Maimonides, says, "I believe with complete

faith in the coming of the *Moshiach* (Messiah), and though He may tarry, I shall wait, anticipating His arrival each day."

So always present Jesus Christ as the fulfillment of prophecy. Start with common ground: the Sabbath, healthy living, God's law, the love of God, etc. Most Jewish people don't accept the New Testament (with the exception of Messianic Jews), but even when quoting from the Old Testament, use Scripture sparingly. And don't say "Old Testament," because it implies "New Testament." Use the words "Holy Scriptures" or the Hebrew word "*Tanakh*."

Here are some more suggestions for presenting Jesus to a Jewish person:

■ *Be sensitive.* Don't use a lot of Christian jargon when you talk about Jesus and salvation.

■ *Be personal.* Share with your Jewish friends what Jesus has done for you, and what He means to you.

■ *Be humble.* Don't come across as "holier than thou." Be sincerely interested in his or her salvation.

■ *Be knowledgeable.* Insofar as possible, present the gospel in Jewish terms. If you're in doubt, read some books (see box).

Don't worry if a Jewish person disagrees with you. (I disagreed to the point that I was obnoxious.) Always try to leave some literature, but above all, let love be your primary motivation.

Just Do It

In the days before the advent of television, when radio was in its glory, there was a popular program in which a man portrayed a nervous door-to-door salesman. He sold (you guessed it) vacuum cleaners.

Each time he'd gear himself up to approach a new home, he'd say, "I hope, I hope, I hope no one's home." Then he'd knock on the door, and when the prospective customer greeted him, he'd say, "You don't want to buy this Handy Dandy vacuum cleaner, do you?"

Have we sometimes adopted a similar approach when taking the gospel to Jewish people? We have great news to tell them, but we've heard that they're hard to talk to, or that we might offend them, or that they'll regard our witness as an attack on their heritage.

One thing is certain: Seventh-day Adventism is the most natural extension of Judaism that Christianity has to offer. No other denomination offers so much that is part of the Jewish heritage: the seventh-day Sabbath (what other Sabbath is there?), the sanctuary services, the emphasis on eating clean (kosher) foods, and most important, Jesus, the Messiah.

Jesus told His disciples to go to the world and preach the gospel. And for us, part of that world consists of 14 million Jewish people who need to know that salvation is wrapped up in a Jewish Messiah. ■

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Knowing Good and Evil

ANGEL MANUEL RODRÍGUEZ

What is the meaning of the expression “the knowledge of good and evil” in Genesis 2:17?

This phrase, in the context of the Creation narrative, has been debated among

Bible students for centuries, and various interpretations have been given to it.

Among the most common is the sexual theory, which argues that the verb “to know” refers here to the sexual act. It is then pointed out that after eating of the tree, Adam and Eve realized that they were naked. This

interpretation implies that sexual knowledge belongs to the exclusive domain of God. This is not, however, what the narrative indicates (see Gen. 2:18-20).

Another suggestion is that the phrase “good and evil” is an idiomatic expression used in the Bible to indicate everything, the totality of knowledge; similar to the phrase “heaven and earth,” which designates the totality of God’s creation. To know good and evil would then mean to be omniscient. Needless to say, the context rules out this possibility. Adam and Eve did not become omniscient after eating of the tree.

Another interpretation argues that the knowledge of good and evil consisted of the ability to distinguish between what is morally right or wrong. I find it highly unconvincing that God would not want Adam and Eve to develop their moral judgment. The fact that He gave them a command implies moral discrimination on their part.

We must ask ourselves what the narrative itself says about the phrase under discussion. First, we are told that knowing good and evil is a characteristic of God. Second, Adam and Eve did not naturally possess this type of knowledge; it was not a deficiency, simply the way the Lord created them. Third, this knowledge leads to the dissolution of the creatures, their return to nothingness, to death. Fourth, humans can misappropriate this knowledge; they can attempt to break away from the loving limits imposed by the Creator.

Any interpretation of the phrase “knowledge of good and evil” must be in agreement with the facts provided for us by the context itself. The totality of the story uncovers the meaning or significance of the phrase. It makes clear that to know good and evil is to claim complete and absolute autonomy for our existence; to attempt to eliminate any sense of accountability

to anyone else, including God. It is humans deciding by themselves what is good or evil without taking into consideration God’s revealed will.

Humans can misappropriate this knowledge.

God is the only totally autonomous being, not accountable to anyone except to His own character. This type of existence is not possible for us. To be a creature is by definition to be accountable to the Creator. Any attempt to exist in total independence from God would ultimately result in extinction. The serpent led Adam and Eve to believe that they could aspire to and

experience—come to know—this kind of autonomy and continue to enjoy life apart from God. They could certainly live in rebellion against God, perceiving themselves as unaccountable to Him. This is what the Lord meant when He said that Adam and Eve were “like one of us, knowing good and evil” (Gen. 3:22, RSV).

We must go a step further in attempting to understand what the biblical writer is communicating. The same phrase “good and evil” is used once more in the Old Testament in conjunction with the verb “to know,” and it would be good to see whether that usage supports, modifies, or rejects our interpretation.

In Deuteronomy 1:39 we read, “Moreover your little ones, . . . and your children, who this day have no knowledge of good or evil, shall go in [to the Promised Land]” (RSV). The phrase is used here in a positive way. Children do not know good and evil; they exist in total dependence on their parents; they are not autonomous. Once they grow they will assume responsibility for their own lives, becoming independent of their parents. Even here the phrase expresses or at least implies the ideas of independence and autonomy.

God granted us freedom, but our existence depends on our relationship with Him. To claim autonomy is tantamount to rejecting the gift of life. The knowledge condemned by God is that which is sought in rejecting or rebelling against His revealed will. To rely on Him in our search for knowledge requires that we become dependent, like children.

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In the Presence of MYSTERY

How should we relate to the doctrine of the Trinity?

BY JOHN M. FOWLER

WHEN I FINISHED PREACHING, I complimented myself on a job well done. Quoting the Bible, marshaling arguments from theological giants, and digging deep in the history of theology, I had discussed the role of the Trinity in Christian salvation.

But I was in for a surprise. The next morning the deacon handed over a pile of questions. Three of them challenged me to think again. One from a Muslim: "How can God have a Son? Does He have a wife? This is blasphemy." The second from a Hindu: "I feel good. You are so close to us. We may have a pantheon of gods and goddesses, but at the apex we have three: the god of creation, the god of sustenance, and the god of judgment." The third from one with no particular religious affinity: "When it is so hard to believe in God, why do you confuse us with this three-persons-one God stuff?"

Blasphemy. Polytheism. Indifference. That just about sums up the reaction of history to the doctrine of Trinity. Yet the belief that "there is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons"¹ is fundamental to our understanding and experience of salvation.

Jesus said so. The Bible says so.

Let us begin with the New Testament. When the angel announced to Mary that she was chosen to be the mother of the promised Redeemer, he assured her that the entire Godhead was

involved in the plan: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God" (Luke 1:35).^{*} Paul adds, "When the time had fully come, God sent forth his Son . . . to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Gal. 4:4-6).

These texts distinguish three persons of the Godhead. The angel speaks of the Most High, the Son, and the Spirit. Paul speaks of God who gave us the Son and the Spirit. Likewise, John the Baptist preached of God, Christ, and the Holy Spirit (Matt. 3:9-11).

Jesus also was fully aware of the three persons of the Godhead and Their close interrelationship. As a boy He claimed God as His Father (Luke 2:49). In His altercations with the Jews, He claimed equality with the Father: He could forgive sins (Matt. 9:1-8); and He, like the Father, had the power to judge (verses 15-17). He was the promised Messiah (verses 28, 29). He claimed preexistence ("before Abraham was, I am," verse 58), a claim the Jews correctly interpreted to mean that He was making Himself "equal with God" (John 5:18; cf. 8:31-59). He said, "I and the Father are one" (John 10:30), thus affirming both distinction from and equality with God.

Jesus also spoke of the distinct





personhood of the Spirit. "I will pray the Father, and he will give you another Counselor [*paraclete*], to be with you for ever, even the Spirit of truth" (John 14:16, 17). The Spirit is

another person. He is the *paraclete*, the one who stands in the place of Jesus, to guide, to comfort, to lead into all truth, to remind of what Jesus taught (see John 14:15-17, 25, 26;

15:26, 27; 16:7-15).

As the Father sent the Son, He also sends the Spirit. The Gospels never raise the question as to how the Three are distinct and yet one.

Inspiration simply assumes this. It shows only how They are united in Their love toward fallen humanity and in Their effort to redeem them from sin (see John 16:13-15).

Even the approaching cross could not take away from Jesus His awareness as a person of the Godhead. In His high priestly prayer He showed the closest possible link between Himself and the Father: "Father, the hour has come; glorify thy Son that the Son may glorify thee" (John 17:1). The glory of the Father is linked with that of the Son even "before the world was made" (John 17:5; cf. verse 24). Gethsemane further reveals an intimacy between the Son and the Father (Luke 22:39-46). And the cross shows a Father-Son relationship of both intimacy and risk of abandonment. We see the intimacy in His prayer ("Father, forgive them" [Luke 23:34]) and in His submission ("Father, into thy hands I commit my spirit!" [verse 46]). And we see the aspect of abandonment when, the agony of the cross seeming to eclipse the relationship between Father and Son, Jesus cried: "My God, my God, why hast thou forsaken me?" (Mark 15:35).

But that cry of abandonment turned into one of fulfillment. On the resurrection morning when Jesus told Mary that He had "not yet ascended to the Father" (John 20:17), He was stating that He and the Father had completed the covenant of love to redeem the human race, and that He was returning to the Father, mission accomplished. And Jesus also spoke of another mission to be accomplished by His disciples in the name of the Three: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:18).

The apostolic church taught, baptized, and discipled in the name of God the Father, Son, and Holy Spirit. Rooted, however, in the Jewish teaching that God is one, the apostles could not have thought that their baptismal formula (or their benediction to the churches) in the name of the Three (see Matt. 28:18; 2

The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)—*Fundamental Beliefs*, No. 2.

Cor. 13:14) had any tendency toward a plurality of gods. Indeed, they were certain that for Christians "there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:5, 6).

The emphasis on the oneness of God (that we find in 1 Corinthians 8:5, 6, for example) is no different from that of the Old Testament when it says; "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). It is an element basic to biblical faith, and undergirds the first of the Ten Commandments (see Ex. 20:2, 3).

The Old Testament sometimes speaks of God in the plural. For example, Genesis 1:26: "Then God said, 'Let us make humankind in our image, according to our likeness'" (NRSV). The *us* is not a plural of majesty, but rather a plural of persons. The Hebrew name for God here is *Elohim*, a plural. Yet the emphasis is on unity, suggested by the fact that *Elohim* is always followed by a singular verb.

Other biblical statements also teach that all three Persons were

involved in Creation. Genesis 1:1, 2 refers to God and the Spirit at Creation; the New Testament tells us that Christ was "in the beginning with God." "All things were made through him," it says, "and without him was not anything made that was made" (John 1:2; cf. Col. 1:16).

Thus the entire Godhead (Father, Son, and Holy Spirit) were involved in Creation. Likewise in redemption—the presence of the Three at the baptism of Jesus (Matt. 3:16, 17), signifying that the entire Godhead has invested its love and energy into saving humanity. In Nazareth, where He announced His Messianic mission, Jesus identified the Spirit, God, and Himself as jointly involved in the mission. In the interview with Nicodemus, Jesus not only spoke of the new birth by the Spirit (John 3:5), but also told how this new birth came to be possible: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (verse 16).

Paul too describes how God as three persons is involved in our salvation. God has "sent forth his Son . . . to redeem those who were under the law." Further, God has also sent "the Spirit of his Son into our hearts" to empower us to be His sons and daughters (Gal. 4:3, 4; cf. Rom. 8:1-14).

So we have "three living persons of the heavenly trio . . . the Father, the Son, and the Holy Spirit."² And yet God is one. The apostles could not say "God" without at the same time thinking of the Father, Son, and Holy Spirit. To speak of God as one and yet speak of three Persons posed no problem to them. Christ and the Spirit possessed all the divine attributes and powers.

Christ "is the image of the invisible God" (Col. 1:15). "He reflects the glory of God and bears the very stamp of his nature" (Heb. 1:3). All the fullness of the Godhead dwells in Him (Col. 1:19; 2:9). To see Him is to see God (John 12:45). To honor Him is to honor the Father

(John 5:23). To receive Him is to receive the Father (Luke 9:48). He is God (John 1:1-3, 14). As Ellen White says, Christ and the Father are “one in nature, in character, in purpose,”³ but “not in person.”⁴

Likewise, the Holy Spirit is “as much a person as God is a person.”⁵ He is omnipresent (Ps. 139:7-10), omniscient (1 Cor. 2:10), and eternal (Heb. 9:14). As a person, He has intellect (1 Cor. 2:11), mind (Rom. 8:27), love (Rom. 15:30), feelings (Eph. 4:30), and will (1 Cor. 12:11).

Thus Trinity is clearly a biblical teaching. But what does it mean in our Christian life?

Implications of Doctrine

1. The doctrine of the Trinity helps us to appreciate our salvation. The Bible begins with the Godhead creating the world, and closes with Jesus and the Spirit inviting the redeemed to drink the water of life (Rev. 22:17). In between is the story of salvation, with the entire Godhead battling the forces of evil in what we call the great controversy. Sin is so serious that the Godhead sent one of its own to win back the world. As Peter describes it: We have been “chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood” (1 Peter 1:2). Even as Jesus shed His blood, the other persons of the Godhead suffered and endured the agony and the pain of the cross. As Ellen White says, “God and His holy angels were beside the cross. The Father was with His Son.”⁶

With the victory won at the cross, the Holy Spirit convicts the human heart of “sin and righteousness and judgment” (John 16:8), and sanctifies those who would accept the blood of Jesus.

2. It teaches us what love is. For love to exist there needs to be at least two persons: a husband and wife, a mother and child, a father and a prodigal. In the marriage relation, for example, ideal love creates a oneness between two, and yet allows each to function in distinction. And as long as

that happens, the marriage unity is preserved.

If “God is love” (1 John 4:16), and love cannot exist alone, then the “plurality” of God is implied as a matter of course. Within the Godhead there is the relationship of love, and where true love is there can be no division. Distinction yes, division no.

Nor does the love relationship within the Trinity countenance a hierarchical structure. Yes, Jesus did say that the “father is greater” than Himself (John 14:28), and that the Father had sent both Him and the Holy Spirit (John 8:42; 14:25). These statements are not to be taken as proof of a hierarchy, however, or of gradations of the Persons within the Trinity. The point is that each person of the Godhead exercises mutuality and willingly agrees to undertake responsibilities in the fulfillment of their common purpose.

The Father did not become human. But that does not mean He had any less interest in redemption than the Son. Where love is, there is neither hierarchy nor competition. There is only genuine, loving relationship binding the partners to fulfill the purposes for which they have covenanted themselves. That covenant involved the cross, and the cross is what settles the great controversy in God’s favor.

3. It shows us the meaning of fellowship and unity. “One in nature, in character, in purpose,” but “not in person,” is the way Ellen White describes the three persons of the Godhead. Perfect harmony characterizes Their fellowship.

A similar harmony was to mark human life as well. The statement that God created humanity in His image is immediately followed by the statement “Male and female he created them” (Gen. 1:27). Some theologians have shown that “male and female”—distinct but united as “one flesh” (Gen. 2:24)—reflects partly the content of the image of God. The Trinity shows us that varied as we are, we are made to live as one family, just as the three persons of the Godhead dwell in

harmony, love, and unity.

4. It shows us that we have a job to do. One of the remarkable truths about the Godhead is that each person of it is absolutely committed to the common task. Three Persons, yes; but one God, united in nature, purpose, and mission. In Creation, in Exodus, in the giving of the covenant and the commandments, in the institution of the sanctuary, in the exile and the return of the chosen people, in the humiliation and exaltation of Jesus, at Pentecost, and in the onward march of the kingdom of God on this earth, the Trinity is at work.

Jesus’ commission to “go” is more than a call to proclaim the gospel. It is an invitation to join the Trinity in taking the great controversy to its ultimate consummation. Even as the Father sent the Son, even as the Father and the Son sent the Spirit, the Son sends us to complete the task the cross began.

And the task is not to be done singly or in competition with each other or through assertion of hierarchical powers or political passion. It is to be done in the name of the Father, the Son, and the Holy Spirit. Readiness, surrender, submission, mutuality, unity, sharing, fellowship, love, mission—these and other concepts that characterize the workings of Godhead can become our instruments of divine empowerment if only we let God—the Father, Son, and Holy Spirit—take control of our lives, fully and unreservedly. ■

*Unless otherwise stated, all Scripture passages in this article are from the Revised Standard Version.

¹ “Fundamental Beliefs of Seventh-day Adventists,” *Seventh-day Adventist Church Manual*, p. 7.

² *Evangelism*, p. 615.

³ *Patriarchs and Prophets*, p. 34.

⁴ *Testimonies for the Church*, vol. 8, p. 269.

⁵ *Evangelism*, p. 616.

⁶ *The Desire of Ages*, pp. 753, 754.

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Cabramatta: Home to Southeast Asian Missions

BY JUDY AITKEN, DIRECTOR OF ADVENTIST SOUTHEAST ASIA PROJECTS, BERRIEN SPRINGS, MICHIGAN

In 1987 the Adventist church in Cabramatta, Australia, faced a certain demise. As has happened with so many inner-city churches, shifting migration patterns left the congregation with but a few members.

The date was set for the last church service. Pastor Edward Piez, then Greater Sydney Conference secretary, conducted the service. In the audience sat a young refugee from Laos who had just arrived in Australia.

His Family

Eagerly he attended his first service, oblivious to the fact that this was the last service of the church. After the service, Pastor Piez shook his hand and learned the young man's name was Khamsay Phetchareun. Thrilled to find "his family" of God, Khamsay invited Pastor Piez to his simple flat for a short visit. Khamsay then relayed the story of how he came to know Christ, and what life had been like back in his homeland. At one point during the discussion, Khamsay brought out an album of pictures from the refugee camps in which he had lived.

Pastor Piez and his wife were astounded to find that all of the pictures in Khamsay's albums were of churches he was involved with in the refugee camps and of people who were either in the baptismal classes or were helpers in the various church programs operating in the camps. Touched, Pastor Piez alerted the church to Khamsay's potential. Pastor Piez had a vision that someday this young man could do a great work in reaching his own people—those who had settled in

the Cabramatta neighborhood.

Three months later the dusty stained-glass windows were opened, the doors oiled, and the pews filled with new, curious visitors. Khamsay, with the support of Pastor Piez and the Greater Sydney Conference, revamped the services and conducted a Sabbath church program that drew in the neighborhood Asian immigrants.

In early 1987, while I was living in Bangkok, Thailand, and still working in refugee camps, Pastor Piez called me and asked me for a recommendation for Khamsay. I was delighted to hear that he wanted to hire Khamsay to spread the gospel to Southeast Asians in Australia. This was what Khamsay and other refugees had dreamed of doing.

At the time of Pastor Piez's call the work in the refugee churches on the Thailand border was already active. These refugee camps housed a half

million refugees from Laos, Cambodia, and Vietnam. With little to absorb their energy, the refugees had taken to the Scriptures with a hunger and zeal I had never seen before. Khamsay had been one of these Bible students.

Born into a Buddhist family, Khamsay was raised in a Communist society. However, it became difficult to survive the oppression by the Communist government. After graduating from a teachers' college, Khamsay taught in Vientiane, the capital of Laos. As the political situation worsened, he secretly began to formulate an escape plan.

Disguised as a fisherman, he left his parents and siblings and ventured out on the waters at night with a little fishing boat, heading toward Thailand. He had heard that Laotians were being placed in "free" refugee camps. A week later he reached the Napho refugee camp in Thailand.

There he met a former friend from Laos who had established a church in the camp. It was here that Khamsay began studying the Bible with his friend. Soon Khamsay accepted Christ as his Saviour and joined the church.

Bible Lesson

Some time later a member of their church brought Khamsay and the pastor a Laotian Voice of Prophecy Bible lesson. Surprised to see a Bible lesson in their own language, Khamsay and the pastor read it with intense curiosity. Since they wanted to read more of these lessons, they decided to search for the church that printed the lessons. Their search led them to the Thailand Adventist Mission, where I met them.

I eagerly anticipated that many of



PARTNERS IN MISSION: Khamsay Phetchareun (left) and Greater Sydney Conference president Adrian R. Craig

the 1,000 members in the nondenominational church would believe the truth. I prayed not only that the members would believe, but that their pastors would also accept the Adventist beliefs. God worked in a miraculous way. The pastor and Khamsay both believed the Sabbath teaching. Khamsay by now had become the youth pastor. He began conducting Sabbath worship for the youth each week. With hours of teaching, supporting, encouraging, and prayer many members from the church, in turn, believed in the Sabbath and became Adventists. An Adventist church was planted in this camp.

New Life

As these refugees resettled in accepting countries such as the United States, France, Australia, and other countries in Europe, Khamsay went to Australia. Filled with

excitement at being given a chance to start a new life, he faced the move confidently, knowing he had a family of God in whatever country he settled. It was with little surprise that in 1987 I listened over the telephone receiver to Pastor Piez's praise of Khamsay's work. "How do you see Khamsay fitting into your future work?" I asked. Pastor Piez answered, "We want to hire Khamsay as a Community Services center worker."

Recently I found myself talking to Pastor Piez, now retired. This time we chatted face-to-face in Cabramatta, Australia, while attending Khamsay Phetchareun's ordination to the gospel ministry. "You had a God-inspired vision, and saved a church because of it, Pastor Piez," I said. I sent a silent prayer of thanks up to our mighty God for ministers like Pastor Piez—the "progressive thinkers."

The ministers of the Greater

Sydney Conference took a bold step in hiring Khamsay as a Community Services worker and supporting his efforts to reopen the church. It took vision to sponsor Khamsay to study for the ministry at Avondale College.

The ordination service took place at the Cabramatta Seventh-day Adventist Church. Adrian Craig, president of the Greater Sydney Conference, admonished the audience to be strong in the Lord, as was Joshua. I felt honored to watch as the first Laotian was ordained to the Adventist ministry in Australia. Nearly 200 people attended the church to witness the event.

Today Khamsay is providing an entire neighborhood with the opportunity to know Christ. The once-devastated Cabramatta church now has new life through Khamsay's ministry, and a culturally oriented worship service.

NEWS BREAK

Newly Dedicated Bulgarian Church Attacked

In what appears to be an effort to drive non-Orthodox believers from the Bulgarian town of Asenovgrad, groups of thugs attacked a newly opened and dedicated Seventh-day Adventist church, according to church sources in the country. The new house of worship was recently opened to serve a congregation of some 20 believers.

The attacks followed a newspaper report of a student's suicide. The student had been allegedly studying with "a religious sect," and it is believed that through their influence he had decided to end his life. Local church authorities say that no Adventists were involved in the case at all.

As a consequence of the media report, there has been a violent reaction by certain groups in the town "to drive sectarians out of the city." Though the newspaper report identified a non-Adventist religious minority, the new Adventist church building was attacked and all its windows smashed. Shortly afterward there was an attempt to set fire to the building. The most recent attack left the church with smashed chairs and pulpit.

"This has severely traumatized our members and the friends of the church," says Ronald Watts, an associate

secretary of the General Conference, who returned from Bulgaria recently. "The church leaders are genuinely concerned that the Asenovgrad incident may lead to outbreaks of violence in other places against the believers and houses of worship," Watts added.

In Bulgaria the Adventist Church has a membership of 6,624.—*Adventist News Network*.

South Pacific Youth Congress Held in Australia

More than 2,000 Adventist young people from Asia and the South Pacific came to Brisbane, Australia, December 31, for the largest gathering of Adventist youth in the region. The youth came from Australia, New Zealand, Papua New Guinea, Vanuatu, the Philippines, and Malaysia.

"We hope this congress will be the means of many young people finding a closer relationship with Jesus and being 'fired up' with the message of the cross," says Barry Gane, South Pacific Division youth director. The congress included interactive plays, music, and drama that blended into an experience in spirituality, celebration, diversity, acceptance, and fellowship.

Visiting speakers included Baraka Muganda, General Conference youth director, and Richard Duerksen, youth leader from the Columbia Union. "This is an incredibly

Waiting for Rescue

BY ROGER HUNTER, TEACHER, STANBOROUGH SECONDARY SCHOOL, STANBOROUGH, ENGLAND

The big story in Britain this January was the extraordinary tale of round-the-world yachtsman Tony Bullimore.

Sailing nearly 2,000 miles south of Australia, Bullimore encountered a severe storm. With wind gusts of 60 miles per hour sculpting mountainous seas, the yacht capsized. When the news reached Britain, sympathy went out to the Bullimore family, as the situation seemed bleak. After all, the nearest rescue ship was four days' journey away.

Toward the third day, hope dimmed even more, as the automatic rescue beacon on Bullimore's yacht stopped. Despite all the advanced equipment designed to protect, the brutal elements had seemingly claimed another human life.

Then, on January 9, the world awoke to the almost unbelievable news that Bullimore had not only been rescued

but was alive and relatively well. Some quickly credited this superhuman effort of survival to Bullimore's state-of-the-art yacht and survival suit.

Perhaps a better explanation was what Bullimore himself described as "sheer determination." Or as one commentator remarked: "He survived by keeping his head."

The similarities ring clear and true.

As Christians, we know deep down that we are going to be rescued—but when? Bullimore avoided despair through determination and patience; we must do the same.

It's also worth noting that the greatest joy at the rescue lay not so much with the exhausted Bullimore but with the rescuers. "It was," said the captain of the rescue ship, "just so thrilling."

Jesus will no doubt say the same.

NEWS COMMENTARY

NEWS BREAK

beautiful place filled with kind people and heavenly music. I've enjoyed a real spiritual high," said Duerksen.

Ambassador of Zaire Visits World Headquarters

The General Conference Visitors Center frequently receives special guests from around the world. On January 8 the GC staff was honored to receive Peter Nkashama Nkonko, ambassador from the government of Zaire.

Ambassador Nkonko met with North American Division and GC personnel to discuss and request the following: (1) serious prayer for his country, the refugees, and the political status of Zaire; and (2) assistance in providing religious television programming to the 44 million people of Zaire.

The ambassador also made an appeal to us through Adventist Development and Relief Agency to become a catalyst for pulling together humanitarian organizations to assist in the devastation resulting from wars in Burundi and Rwanda that spilled into Zaire.

Outside of his official duties, Nkonko acts as vice

president of the Christian charity group called the Organization for the Guidance of the Quality of Life, which promotes human interests in Zaire. He is also active in the Protestant church in Zaire, where he serves as a minister and produces Christian radio and television programs.

Sydney Adventist Hospital Wins Excellence Award

Sydney Adventist Hospital in Australia recently received the Award for Excellence from the Australian Private Hospitals Association. The award was granted for the establishment of the hospital's wound team and wound care clinic.

The team has successfully treated six patients suffering with a rare, noncontagious, flesh-eating bacteria that killed 16 persons in 1993. The team consistently achieved wound healing rates of 82 to 84 percent, compared with outcomes of 59 to 64 percent for similar services elsewhere, reports Sarah Adamson, hospital spokesperson.

News Notes

✓ The latest NET '96 reports from Romania indicate that 2,300 persons have been baptized, while



Peter Nkashama Nkonko



Test Your Global Mission IQ

1. This nation lies within the crescent of the Niger River near the Sahara Desert. In Koudougou, Global Mission pioneer Michael Asdodji conducted two evangelistic programs. Three baptisms occurred, five persons are taking Bible studies, and 10 are attending worship each Sabbath. In which country of the Sahel Union has this new work started?

- A. Cameroon C. Senegal
B. Burkina Faso D. Timbuktu

2. The pastor—a former Buddhist monk; the Global Mission worker—Brother Gunashir. The place—a city on the Indian Ocean. Field president W. D. Anthony baptized three, making a congregation of 70 in Galle. Adam's Bridge joins this island nation and its mainland neighbor. This country is:

- A. Sri Lanka C. Andaman and Nicobar Islands
B. Indonesia D. Seychelles

3. In North Bangladesh Mission two meetings,

followed by Bible studies, resulted in three baptisms. This small number is noteworthy because Islam and Hinduism predominate here. In North America the ratio of Adventist churches to population is 1:63,000. This mission's church-to-population ratio is:

- A. 1:94,000 C. 1:793,000
B. 1:338,000 D. 1:1,070,000

4. On the eastern shores of the Baltic Sea lie three small nations, once part of the Soviet Union. Among 30 evangelistic programs being conducted is a Global Mission-sponsored meeting at Olaine. Sister Parsla Zake, a pastor in Riga, translates. Result: 27 have been added to the church. What are the three countries?

Answers

1. B. Burkina Faso (formerly Upper Volta, a French colony in western Africa). Timbuktu, a city, is 300 miles (500 kilometers) north of Koudougou.

2. A. Sri Lanka (membership 2,000 in a population of 18 million).

3. D. 1:1,070,000 (23 Adventist churches among a population of 24,603,000).

4. Estonia, Latvia, and Lithuania (membership is about 6,900).

—Compiled by F. Donald Yost, Office of Global Mission, General Conference of Seventh-day Adventists.

NEWS BREAK

another 2,000-2,500 are now studying in baptismal classes and other groups.

In Romania alone 140 churches have organized the Discovery in Prophecy series, with borrowed video projectors to be used with tapes as they plan to participate in the next satellite broadcast to start on February 1.

In order to relive the success of this first live evangelistic event via satellite in Romania, the *Voice of Hope* radio ministry has prepared an audiotape with some of the most inspiring stories from NET '96.

In North America at least 17,000 persons were baptized as a result of NET '96.—*Adventist News Network*.

✓ **All teens, college students, and young adults** are invited to the United Youth Congress convening April 23-27 in St. Louis, Missouri. The program theme is "Jesus the Gateway."

Sponsored by the North American regional conferences and the Black Adventist Youth Directors Association, the congress features more than 30 seminars, including sessions on self-esteem, career planning, conflict resolution, peer pressure, youth ministries, musical arts, and satanism and the occult. The deadline for registration is March 15. For more information call 205-726-8426.

What's Upcoming

| | | |
|------|------|----------------------------------|
| Feb. | 8-15 | Christian Home and Marriage Week |
| Feb. | 15 | Youth Temperance Day |
| Mar. | 1 | Women's Day of Prayer |
| Mar. | 8 | Adventist World Radio Offering |

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Facing DANGER

Global Mission pioneers push back the frontiers in Irian Jaya

BY FERN BABCOCK

IRIAN JAYA, INDONESIA, RANKS AMONG THE most primitive areas on earth. This western half of the island of New Guinea is relatively untouched by the gospel, and of its 2 million inhabitants, fewer than one in 200 is a Seventh-day Adventist.

Although Indonesia is a Muslim country, most Irians are animists, fearing spirits in the trees and rivers around them. Cannibalism is now outlawed, but many believe that it is still practiced in the most remote areas.

At the not-at-all-primitive Doyo Baru mission station that I visited while collecting stories for a forthcoming book, Adventist mission pilot Bob Roberts and his wife, Jan, brought me up-to-date on recent happenings.

"Two weeks ago a mob burned the market to protest the death of a rebel leader," Bob reported. "Since then things have been a bit tense, so don't be alarmed if you hear men outside your window at night. It's just soldiers guarding us and the airplane hangar."

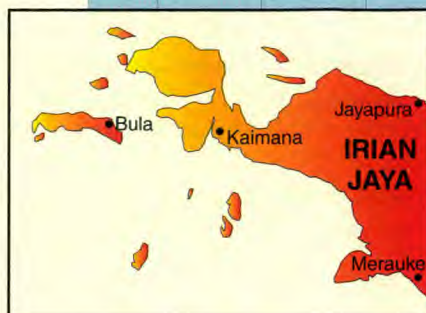
"There's unrest everywhere," Jan added. "We'd hoped to take you to Tinggimbangbut¹ to meet

Yuven [Lokobol], a Global Mission pioneer, but last week he fled the village after being speared. He's staying here till the fighting is over. Meanwhile, no one can land at that airstrip."

That, I discovered, was only my first itinerary change. Every few days plans adjusted to accommodate the fluctuating political situation. Because rebels were already holding some foreign hostages, the government was restricting foreign travelers.

The following week, Bob flew Global Mission program director Evert Kamuh and me to one of their jungle chapels. What vast uninhabited rain forests! Just last year two previously unknown people groups were discovered, and the government has asked the Adventists to work with one, the Kew tribe. Totally naked and homeless, they wander through the jungle, eating sago palm and fish. At night they sleep huddled together beneath a tree. Introducing them to Christ and civilization is a real challenge.

"Somewhere in this area Adventist pilot Ken Smith disappeared in 1979," Bob told me. "For safety's sake I radio my location back to Jan quite often."



FLYING FOR GOD: Adventist pilot Bob Roberts holds the granddaughter of Surastono, a prominent Seventh-day Adventist builder in Monakwari on Irian Jaya's northwest coast.



WITH JOY: These young ladies, watching a baptism, live in the Seventh-day Adventist village of Yembibepioer along the northwest coast of Irian Jaya. One reaches the area by dugout canoe.

A week later I was in Bob's kitchen when he radioed in. He was flying three Global Mission pioneers to their first post in an unentered area.

Suddenly he said, "Uh-oh. I've got trouble."

Jan grabbed my arm. "What kind of trouble did he say?"

I shook my head helplessly. "He just said 'trouble.'"

Bob's teenage son grabbed the mike, his voice calm.

"What's wrong, Dad? What's the trouble?"

"I pulled the throttle to slow the plane, and the whole thing came out. I can't control the speed at all."

Jan began to cry.

"That's what happened in Zaire," she whispered, "and he crashed. Pray, Fern, pray."

I reached for her hand and began praying aloud, reminding the Lord that Bob was out there on His business. Pastor Kamuh stopped by and, hearing what was happening, added his fervent prayers to ours.

Since he still had full power, Bob flew on to a longer airstrip.

"I'm at 1,500 feet," he reported at last. "I'm cutting the engine. Keep praying."

In the kitchen prayers and sobs intensified. Then Bob's relieved voice

came over the airwaves.

"We're down safe and sound. The Lord was good. Gary, call Ian, the Catholic pilot, and ask if he can come get me. I'll leave our plane here over the weekend and fly out with parts Sunday. The pioneers can hike into town and stay with an Adventist there. Over."

Just before sundown the Catholic plane rolled up to the Adventist aviation hangar. Bob climbed out looking rather haggard. Ian waved away his thanks and roared off again as Jan ran to embrace her husband. I returned to my guest quarters, thanking God for

Bob's safe return and for the Roberts' good relationship with other Christian pilots.

While in the area, Pastor Kamuh and I made a trip to Merauke, on the southeast coast. We were met by the local pastor, who hurried us to the river ferry, trying to catch the only bus to Jagabob. Two young pioneers had begun work there in a migration camp, and Pastor Kamuh wanted to encourage his graduates.

After the mad dash to cross the river, we discovered that the bus in Jagabob didn't return until the next morning. Rather than cancel our expedition, I offered to hire a taxi—an astonishing thought to my companions! After some animated bargaining, we paid \$50 for a

seven-hour trip in a beat-up van.

The 60-mile trip to Jagabob took us through swampland and over 42 bridges—and what bridges! Enormous mudholes threatened to terminate the trip several times. Finally, after miles of wasteland, we spotted a crude wooden arch on the roadside. "JAGABOB," it proclaimed. I looked in vain for any sign of habitation. We bumped on down the road.

Suddenly we saw migration-camp houses, and our van shuddered to a halt. The pastor hurried to one of the wooden shacks and called out. A clean-cut young man stepped through the door and stopped short in astonishment.

"Pastor Kamuh!" Johnny Lensun yelled, running toward his former teacher and embracing him heartily. Johnny's wife, Marce, followed him, beaming a shy welcome.

Johnny and Marce had met at the Global Mission training school. Both were educated city-dwellers but longed to do frontier work for God. During their three months of Global Mission training, they fell in love and married.² Two weeks later in Jagabob they moved into the migrant house, with three tiny rooms, rough wood walls, and dirt floors.

Since Indonesia's island of Java is



WHERE THE BATTLE IS: A group of Seventh-day Adventists at the Sauri (central Irian Jaya) church. Faiyo Marthinus (fourth from left) is a Global Mission pioneer. The village chief (third from left) is very favorable toward the Seventh-day Adventist Church. Pastor Evert Kamuh, veteran Global Mission pioneer, is in the front row, right.

so heavily populated, and Irian Jaya has much unused land, the government initiated a program to transplant Javanese citizens to migrant camps in Irian. Far from any town, these migrants struggle hard to wrest a living from the land. And far removed from their mosques and priests, they are willing to listen to the stories of Jesus.

Johnny and Marce had joined the migrants in November 1995, planting their own rice crop, hauling all water in five-gallon cans tied to a bicycle, and cooking over a wood fire on the kitchen floor. Marce had a one-burner kerosene stove—but kerosene was available only in town, more than three hours away. To collect their monthly stipend of \$60, Johnny had to make an all-day trip to town and pay a fifth of his salary for the fare! I suddenly understood why the local pastor had looked so astonished when I suggested paying \$50 for a taxi!

"Aren't you finding this rather hard?" I asked Marce.

"Oh no!" she replied eagerly. "I love it! We have four people ready for baptism. It's wonderful to be winning souls directly—not just passing out literature."

Just before we left, I peeked into the couple's bedroom. A mosquito net hung over their wooden platform bed six inches high. The net was a must. Marce had already had a bad bout with malaria.

An enormous blue barrel at the head of the bed held the couple's first rice harvest. Two broken bicycles leaned against a kitchen wall, empty water jugs tied to one. Without money to repair the cycles, Johnny admitted that hauling water now by hand took up much of his time.

I watched the young couple as we talked. With sparkling eyes and animated gestures they told of the people they are working with. Nothing they said led me to believe they felt this simple, remote post was any sacrifice.

Finally, we prayed together. The town pastor agreed to visit monthly to preach and deliver the couple's stipend. I slipped Johnny some money

to fix the cycles. His delight in the gift and our visit made the trip well worth my investment.

Irian Jaya is ripe right now. These new migration camps await reapers. Who knows what the harvest will look like next year? ■

¹ For a report on our work in Tingginambut, see Jackie Ordelheide Smith, "The New Pioneers,"

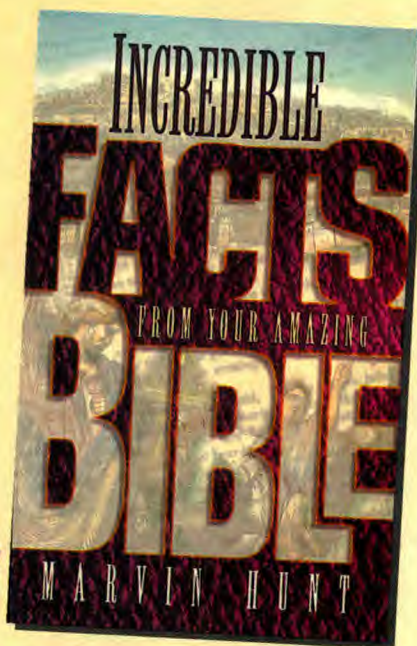
(with a sidebar by Robert S. Folkenberg), *Adventist Review*, June 13, 1996, pp. 8-12.

² A wedding snapshot of the couple appears in Smith's article, p. 9.

Fern Babcock is director of the Teaching Materials Center at Southern Adventist University, Collegedale, Tennessee.



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Far From the Ideal

CALVIN B. ROCK

Is it true that some Adventists have been involved in tribal fighting in various parts of the world? I find this unbelievable, but the rumor persists. What does this say about our theology?

Unfortunately, this is not just a rumor; it's true.

Some of our members, laity and even clergy, have been guilty of participation in these conflicts. While our leaders in these countries tell us that such involvement is very rare, any participation is extremely regrettable.

Does this say something negative about our theology? No. Theology is perspective and information about God and Scriptures, and there is nothing in our official theological construct that permits or encourages such activity.

Our theology may have been misinterpreted by the perpetrators or incorrectly conveyed by their teachers; in either case, that is a judgment not about our teachings but about an incorrect emphasis or response on the part of individuals.

Does the way we live out the gospel have elements of selfishness and tradition that encourage cowardice and hatred? Unfortunately, it sometimes does. But religious experience and theological understanding are not the same. Seventh-day Adventist theological understandings (i.e., our 27 fundamental beliefs) do not encourage hatred and bitterness; in fact, they war against such attitudes.

On the other hand, the pettiness and pride so often evident in our interpersonal relationships are fertile sources of friction and ill will. Members in most parts of the world may never be involved in the atrocities of tribal warfare, but we are all too often guilty of what Ellen White calls "cannibalism" at our dinner tables (see *The Adventist Home*, pp. 440, 441).

Vicious criticism and destructive gossip are also heinous breaches of civility. Feuds and retaliatory politics that plague many congregations and institutions are as effective barriers to the latter rain as are ethnic cleansings to national concord. We rightly loathe the latter, but we must as well hate the former and blame both on human perfidy and not theological inadequacy.

Some ministers say that people before the Flood had more scientific inventions and discoveries than we do now. I'm sure they were brilliant people, but I find this hard to believe.

In *The Seventh-day Adventist Bible Commentary* Ellen

White wrote, "There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today" (vol. 1, p. 1089).

Whether or not Ellen White would say this if she were alive now may be disputed. After all, since she wrote the above we have been

introduced to air travel, television, computers, faxes, and all the other wonders of the space and information ages that have succeeded her.

But the point she is making is that the long-livers before the Flood retained much of the original vitality and intelligence with which the human race was created. It took thousands of years for sin's consequences to dissipate their strength.

These individuals did not need the instruments for calculation and recall and the other lifestyle props upon which we so greatly depend. Not only were the earth and its atmosphere less hostile to human beings; those who lived then were as intellectually superior to us as they were physically stronger. That is best illustrated by the fact of their longevity (nearly 1,000 years) when compared to our paltry "threescore and ten."

Most pointedly, of course, Ellen White's reminder is a statement not about human excellence, then or now, but about the Creator's power and His purpose for the human race. His purpose has been interrupted by sin, but by His loving power we have been elevated from hapless descendants of transgression to happy "heirs of salvation" (Heb. 1:14). As redeemed, we look forward to full recovery and eternal discovery of the mysteries of salvation and the wonders of the universe.

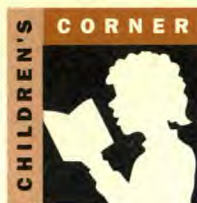
*God's purpose
has been
interrupted by sin.*

Calvin B. Rock is a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.



Weather

ROSY TETZ



What's the weather like today? Is it sunny and bright, or cloudy and gloomy? Is it cold, or is it really cold? Can you even remember what summer was like?

Weather is important. It affects how we dress, what we do, and even how we feel. Plus, it gives us something to talk about.

We like to talk about the weather because it changes. In many places the weather changes nearly every day. (In other places it is nearly always the same—sunny, warm, and delightful—but I don't want to talk about that except to say that I wish I were in such

a place right now.)

Do you know why weather changes? It's because of wind. High up in the sky the wind blows the clouds around. As the clouds move, the weather changes.

If you've ever seen the news on television, you've probably noticed that the newscasters talk about the weather, too. Often the weather people stand in front of a map and wave their arms to show how the wind is moving. Sometimes the map has little arrows swooping all over it. These arrows show what way the winds, or air currents, are blowing.

Meteorologists are people who study the weather. One of the reasons they study weather is so they can tell us what

the weather might be like tomorrow. They study the way the air currents are blowing. They figure out which weather will probably blow into town next.

Sometimes they guess wrong, but mostly they get it right. So we listen to them and make plans based on what they say.

We like to know what is going to happen so we can plan and be prepared. Many people wish they could know the future. Jesus' disciples did. When they asked Him about it, He knew they were worrying, so He said, "Don't let your hearts be troubled. Trust in God. And trust in me" (John 14:1, ICB). Jesus wanted them to know that someday they would all be together again. "After I go and prepare a place for you, I will come back. Then I will take you to be with me so that you may be where I am" (verse 3, ICB).

That's your future. You can choose to be with Jesus forever. That will be heaven. Now you can plan and be prepared.

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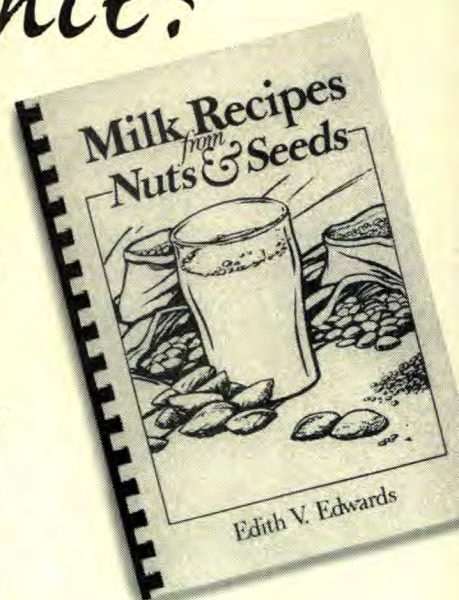
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Bulletin Board

Adventist Youth on the Move

During the last part of 1996 the following young adults left their homes to minister in other cultures. They served and they learned. May God richly bless their experience. Schools represented: AUC: Atlantic Union College; AU: Andrews University; CaUC: Canadian Union College; CUC: Columbia Union College; LSU: La Sierra University; OC: Oakwood College; PUC: Pacific Union College; SAC: Southwestern Adventist College; SAU: Southern Adventist University; UC: Union College; WWC: Walla Walla College.

Benjamin David Ferguson (PUC), to serve as secondary math teacher, JEH SDA School, Majuro, Marshall Islands, of Loma Linda, California.

Lacy Piper Finley (WWC), to serve as communication secretary, Guam-Micronesia Mission, Agana Heights, Guam, of Crescent City, California.

Lisa Michelle Fisher (WWC), to serve as communication secretary, Guam-Micronesia Mission, Agana Heights, Guam, of Auburn, California.

Raymond Lister Freeman (OC), to serve as secondary music teacher, Ebeye SDA School, Ebeye, Marshall Islands, Simi Valley, California.

Rebekah Virginia Fuller, to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Dayton, Ohio.

Elliot Fullmer (UC), to serve as grade 6 teacher, Ebeye SDA School, Ebeye, Marshall Islands, of Aztec, New Mexico.

Wendy Michelle Garner (SAU), to serve as nurse on an Amazon launch, ADRA/North Brazil Union Mission, Manaus, Brazil, of Flowery Branch, Georgia.

Scott Ryan Garrels (LSU), to serve as English teacher, Titicaca Adventist Academy, Juliaca, Peru, of Mohave Valley, Arizona.

Miriyana Gligoric (AU), to serve as English/Bible teacher, Thailand English Language Center, Bangkok, Thailand, of Morton Grove, Illinois.

Steve Goldenberg (SAU), to serve as English teacher, Pohnpei SDA School, Colonia, Pohnpei, of Winter Haven, Florida.

Faith Elizabeth Grant, to serve as English teacher, Manaus Adventist Academy, Manaus, Brazil, of Chokoloskee, Florida.

Kristine Grovet (CaUC), to serve as assistant cafeteria supervisor, Maxwell Adventist Academy, Nairobi, Kenya, of Rosedale Valley, Alberta.

Salvatore Jason Gulotta (PUC), to serve as assistant boys' dean, Stanborough Secondary School, Watford, Hertfordshire, England, of Louisville, Colorado.

Cindy Janelle Hackett (WWC), to serve as grade 6 teacher, Palau Mission Academy, Koror, Palau, Western Caroline Islands, of Boring, Oregon.

Drayton Lysander Hanna (AU), to serve as assistant engineer, AWR-Latin America, Alejuela, Costa Rica, of Berrien Springs, Michigan.

Rebecca Sue Hatley (SAU), to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Collegedale, Tennessee.

Brian Douglas Hays (WWC), to serve as teacher/evangelist, Korea SDA Language Institutes, Seoul, Korea, of Eugene, Oregon.

Lindsay Rhea Patricia Hetland (CaUC), to serve as orphanage worker, Vovo Josephina Children's Home, São Paulo, Brazil, of College Heights, Alberta.

John Hornberger (WWC), to serve as math teacher, Yap SDA School, Colonia, Yap, of College Place, Washington.

Dustin John Hughson, to serve as grade 7 teacher, Majuro SDA School, Majuro, Marshall Islands, of Paradise, California.

Alana Joanne Hunt (SAU), to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Ooltewah, Tennessee.

Makoto Brandon Iwasaki (PUC), to serve as English teacher, Rigel Adventist Academy, Zaragoza, Spain, of San Francisco, California.

Philip Joseph Jaklich (PUC), to serve as secondary science teacher, Chuuk SDA School, Weno, Chuuk, Truk Islands, of Penryn, California.

Aaron Allan Jenks, to serve as secondary Bible teacher, Majuro SDA School, Majuro, Marshall Islands, of Milton-Freewater, Oregon.

Jana Shirani Johnson, to serve as English/Bible teacher, Japan English School, Yokohama, Japan, of Tillamook, Oregon.

Janice Joy Johnson (SAU), to serve as nurse, ADRA/North Brazil, Manaus, Brazil, of Hendersonville, Tennessee.

Dawn Elise Kennedy, to serve as music teacher, Manaus Adventist Academy, Manaus, Amazonas, Brazil, of Etobicoke, Ontario.

Julie Leana Kieper (WWC), to serve as history teacher, Yap SDA School, Colonia, Yap, of Troutdale, Oregon.

Ji Sang Kim (CUC), to serve as teacher/evangelist, Korea SDA Language Institutes, Seoul, Korea, of Chula Vista, California.

Jason Kowarch (SAC), to serve as English teacher, Moscow/Kiev Language Schools, Russian Federation, of Berrien Springs, Michigan.



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People-catchers

And he said to them, "Follow me, and I will make you fish for people" (Matt. 4:19, NRSV).

One day I watched an old man fishing and pulling out one trout after another quite briskly.

"I wish I could fish like that. In fact," I continued, "just today I passed several individuals around this lake, and many of them don't seem to be catching anything."

The old man stopped, rested his rod on the ground, and said, "Well, you see, there are three rules for trout fishing, and you shouldn't even try if you don't pay attention to them. The first is Keep yourself out of sight. The second is Keep yourself *farther* out of sight. And the third is Keep yourself *still farther* out of sight. Then you'll be able to catch trout."

As I continued to walk around the lake, I began to think. Is it possible that in our eagerness to win others for Christ we ourselves have gotten in the way?

Before we can catch someone for Christ, we ourselves must first be caught. The text declares that there is something we must do: "And he said to them, 'Follow me . . .'"

Three Steps

First of all, then, to follow Christ we have to leave others.¹ We must focus exclusively on Christ. We must abide with Jesus so that we absorb His spirit. We must learn Jesus' method, His ways. Ellen White writes of this in *The Ministry of Healing* when she says: "Christ's method alone will bring true success in reaching the people" (p. 143).

When we learn Christ's method, we will teach *what* He taught,² we will teach *as* He taught,³ and we will teach *such persons* as He taught: the poor, the lowly outcasts, the children, etc.

Second, the text says, "I will make you." Where the first step is something we do ("Follow me"), the second is to be done by Christ. He says, "I will make you." When we are

following Jesus, He uses us. It is Jesus who brings conviction and conversion in others. He uses our example as a means to this end. Then through the agency of the Holy Spirit,

God works secretly in people's hearts.

Third, we must act—we must be people-catchers. Christ wills it so. Through the Spirit, God qualifies us to win and disciple others. Witnessing and discipling are two sides of the same slice of bread. A people-catcher is both a soul winner and soul nurturer.

Thomas Guthrie is credited with these words: "I love your meetings for prayer. You cannot have too many of them, but we must work while we pray and pray while we work. I would rather see a man who

has been saved from the gulf below casting lifelines to others struggling in the stream of death than being on his knees on that rock thanking God for his own deliverance; because I believe God will accept action for others as the highest possible expression of gratitude that a saved soul can offer."

Another individual has written: "The minister is a fisherman. As such he must fit himself for his employment. If some fish will bite only by day, then he must fish by day. If others will bite only by moonlight, then he must fish by moonlight."

Whether minister or member, we most truly follow Christ when we become actively involved in "catching people"—not by our own wit or wisdom, but by letting Christ witness through us.

¹ See Matt. 6:24.

² Matt. 28:20.

³ Matt. 11:29; 1 Thess. 2:7.

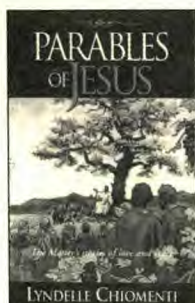
Witnessing and discipling are two sides of the same slice of bread.

Don King serves as executive secretary as well as health and temperance, and communication director for the Atlantic Union Conference, in South Lancaster, Massachusetts.



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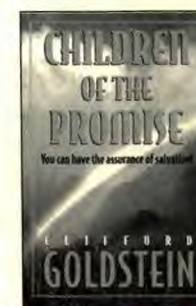
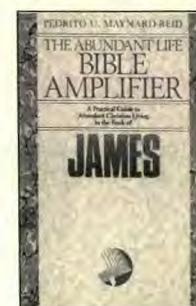
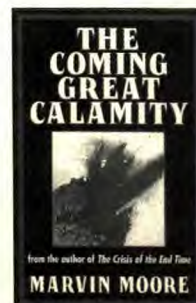
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