

ADVENTIST Review

April 10, 1997

World Edition



**Sharing Power:
God's New Design for
Personal Relationships**

**Tough, Rugged,
Heartrending**
Serving the Down-and-out in Kyrgyzstan

LETTERS

Fit for Eternity (cont.)

The recent "Fit for Eternity" special issue reminded me of an interesting photograph I took in St. Petersburg, Russia, in 1981 while an exchange



scholar for the American and Soviet Academies of Sciences in Leningrad.

The photograph shows a large poster of the sun shining above a sailboat on

the water (a portion of which has slipped a little). The Russian caption says: "Sun, air, and water—the best friends of health." Especially significant is that the poster was mounted in a drugstore window.

—Ray Hefferlin

RESEARCH PROFESSOR OF PHYSICS
SOUTHERN ADVENTIST UNIVERSITY
COLLEGE DALE, TENNESSEE

Too Modest

While I can in no way take issue with Brother Ali ("Ali's Story," Jan. 9) on the candor of his story, I must challenge him on the point of modesty.

Perhaps, rather genuinely, he believed that he was saying no to God's call to the gospel ministry. However, for me and at least three others who can trace their yes to God's call to Ali's testimony, encouragement, and financial help, we believe in God's timing that all was well done.

Some time back when you called for people to send in thanks to influential individuals, Ali was one of

the heroes I wanted to honor. You have now compelled me by sharing his testimony, and I am very grateful.

—Glendon G. Cross

ANGUILLA, BRITISH WEST INDIES

Time to Streamline

Alfred McClure's "Learning to Lean" (Feb. NAD Edition) hit the right chord. Frustration, burnout, stress, and an overwhelming weight upon our shoulders are the expected outcomes of our current organizational structures and practices—from the General Conference down to the local conferences and churches.

There is an urgent need to streamline our structures, simplify procedures, curtail unnecessary traveling, avoid duplication of offices and tasks, cease attaching quantity over quality value in our goals and objectives.

We are immersed in a "rat race" similar to the society around us. How healing to turn to Jesus for a true life of restfulness and companionship! Our challenge is to learn to "unlearn" so that our organization will reflect what we most value.

—Sylvia Gonzalez

MONTEMORELOS, MEXICO

Startling

Never has a picture of Christ so caught my attention, so startled me, as the one on page 17 of the February 13 issue. I looked with wonderment and awe as I beheld Jesus standing there with face uplifted to heaven and the Holy Spirit



in the form of a dove hovering over Him. Surely the artist [C. L. Woodward] must have been Heaven-inspired to produce such a sacred scene.

The author of this letter, wanting all

the glory to go to Jesus, requested us to withhold his name.—Editors.

Reaching the Jews

I read with considerable interest Phil Bova's "Keeping the Promise" (Feb. 13) and was once again reminded that the Jews have substantial doctrinal identification with us.

Another valuable tool for working with our Jewish friends is *L'CHAYIM*, by Sanford R. Howard, a brilliant presentation of the Adventist message by a Jew for Jews. As a non-Jew I found it affirmed my faith in the Adventist message like nothing else, aside from the writings of Ellen White. This work is published by SAN Enterprises, P.O. Box 623, Thorsby, Alabama 35171-0623.

—Barney E. McLarty, M.D.

CALHOUN, GEORGIA

Learning From the "Gentiles" (cont.)

Roy Adams was right on in "Can We Learn From the 'Gentiles'?" (Feb. NAD Edition). Some may say that the

referenced employees were paid to be helpful and caring, but we have been paid too—by the blood of Jesus on Calvary.

—**Elsie R. Robson**
SONORA, CALIFORNIA

Church people need to realize that there is a profit to share in the church as well. The more courteous the church, the more people who will want to come. The more people who come there, the more exciting the church becomes, and on and on. We must learn from the "Gentiles," as Adams puts it. It is just too bad that the "Gentile" principles of success come from our Bible.

—**Chad McComas**
MEDFORD, OREGON

Spiritual Connection

I found William Johnsson's "What the New Review Taught Me" (Jan. NAD Edition) to be a most beautiful testimony to God's workings. I had never read the *Review* until the past few months. Now I read it from cover to cover, even taking notes and cutting out parts to share with friends. What has made the difference? A spiritual connection, a down-to-earth outreach, a meeting of real human needs.

Thank you so much for your article. May God continue to guide and bless you. And, just for your statistics, I am an African-American female.

—**Regina Walker**
BROOKLYN, NEW YORK

NET '98 (cont.)

Regarding one of Andy Nash's suggestions—"don't compete with major sporting events" ("NET '98: A Friendly Dare," Feb. NAD Edition).

The 1998 Winter Games are scheduled for February 7-22, which falls in the midst of NET '98 as currently scheduled (Jan. 31-Mar. 7).

We might want to rethink the dates if we don't want attendance to drop off.

—**Ed Fortmiller**
HUDSON, MASSACHUSETTS

NET '98 (based in Berrien Springs, Michigan) has recently been rescheduled to synchronize better with Adventist campuses. The five-week series will begin October 9.—Editors.

Dressing Down

Gina and Loretta ("Dressing Down for Church," Feb. NAD Edition) discussed what must be a North American Division issue. However, the whole topic of proper dress is relevant worldwide, and many have asked, "Does the church have guidelines?"

The answer is largely affected by the reason for attending church. If attendance is for entertainment or to associate with friends, then example and peer group pressure will determine what is worn. If a person goes to the house of God to worship in the presence of the Creator of the universe, then the norms of his or her culture will dictate what is suitable dress.

—**R. W. Taylor**
VIA E-MAIL (AUSTRALIA)

This discussion is of special interest to my own life. I was raised at a time when you dressed "in your best" for church—not for style or show, but to show reverence to our great God.

Just recently I'm having to wear a foot/leg brace along with clunky white athletic shoes, meaning that I have to wear pants. I haven't gone to church for some time, because I feel people would wonder if I've lost my senses. Now I'm wondering if the real question is Who are we trying to please?

—**Pauline Pierson**
COLLEGE DALE, TENNESSEE

ADVENTIST Review

COVER STORY

8 Tough, Rugged, Heartrending

No one said it was going to be easy to share the gospel.

BY JAY W. EDISON

ARTICLES

12 Who Are We?

What are the implications of being created in the image of God?

BY LOURDES E. MORALES-GUDMUNDSSON

16 Sharing Power: God's New Design for Personal Relationships

We still have a lot to learn.

BY RON FLOWERS

24 Two Women

One carried Jesus in the womb; the other was the first to meet Him at the tomb.

BY LARISA MYERS

DEPARTMENTS

2 Letters

7 Give & Take

20 World News & Perspectives

26 Children's Corner

27 Bible Questions Answered

28 Faith Alive!

29 Bulletin Board

31 Reflections

EDITORIALS

5 Jesus and Gender

6 Making My List and Checking It Twice

NEXT WEEK

Pressing Through

Yvonne Lewis is a professional singer. What does she know about faith in the face of hardship? What indeed!

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.

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the Review and Herald Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 1997.

Publishing Board: Robert S. Folkenberg, chair; Phil Follett, vice-chair; Lowell Cooper; William G. Johnson; A. C. McClure; Rose Otis; Martin Ytreberg; Robert Nixon, legal advisor

Executive Publisher and Editor William G. Johnson

Associate Editor Roy Adams

News Editor Carlos Medley

Assistant Editor Stephen Chavez

Assistant Editor Kit Watts

Assistant to the Editor Andy Nash

Editorial Assistant Ella Rydzewski

Administrative Secretary Chitra Barnabas

Editorial Secretaries Mary Maxson, Jean Sequeira

Art Director Bill Kirstein

Designer Bill Tymeson

Design Assistant Alan Forquer

Desktop Production Stephanie Kaping

Ad Sales Melynie Tooley

Subscriber Services Steve Hanson

Director, Periodical Sales Ginger Church

Consulting Editors: Robert S. Folkenberg, Matthew Bediako, Phil Follett, Robert J. Kloosterhuis, A. C. McClure, Jan Paulsen, Leo Ranzolin, R. F. Rawson, Calvin B. Rock, G. Ralph Thompson

Special Contributors: Bryan Ball, M. E. Cherian, P. D. Chun, L. T. Daniel, Ulrich Frikart, Lee Huff, Israel Leite, Roy H. Nagel, L. D. Raelly, Bertil Wiklander

To Writers: We welcome unsolicited manuscripts. (Please query before submitting long articles.) Include address, telephone number, and Social Security number, where available. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.

E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617,15

Subscriptions: US\$38.97 for 40 issues, US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. To order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.50. Prices subject to change without notice.

Subscription queries and changes of address: Call 1-800-456-3991 or 301-791-7000, ext. 2439.

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Scriptures credited to ICB are quoted from the *International Children's Bible, New Century Version*, copyright © 1983, 1986, 1988 by Word Publishing, Dallas, Texas 75039. Used by permission. Texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to NKJV are from the *New King James Version*. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. Bible texts credited to NRSV are from the *New Revised Standard Version* of the Bible, copyright © 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

PRINTED IN THE U.S.A.
Vol. 174, No. 15

Communicators Workshop

May 5-8, 1997

Fund Development

with Milton Murray and Philanthropic Services for Institutions

Careers in philanthropy • what foundations look for in grant proposals • strategic planning • direct mail • alumni programs • special events • telemarketing • capital campaigns • planned giving

Insight Writers Workshop

with Tim Lale, assistant editor

Write a story for a special issue of *Insight* created by the workshop's participants.

Religious Communication

Internal and external public relations • advertising • finding and using web resources • media relations • church publicity and promotion • your church's web page • newsletters • writing for publication

For more information contact:

SOUTHERN
ADVENTIST UNIVERSITY

On the Web at <http://workshop.southern.edu>

E-mail: communicator@southern.edu • 423.238.2730

Dr. Pamela Harris • Dr. Volker Henning
Journalism & Communication Department
P.O. BOX 370 • Collegedale, TN 37315

College credit and CEUs available

Jesus and Gender

KIT WATTS

It's not easy to follow Jesus' example of communicating with both genders effectively. Men have been known to wonder, *Why can't a woman be more like a man?* And women wonder why men resist picking up interpersonal pointers from them.

Although human beings are more alike than different, we ignore our differences to our peril. Research shows that men and women use language differently. We gravitate toward different values. Life is not the same for males as it is for females. We even sin differently.

Because of this, men and women need different correctives. We also respond to different aspects of God. In Luke 15, for example, Jesus wanted to convey a positive understanding of God. To get this across to both men and women, He told three stories, not just one.

For people involved in managing or caring for others, Jesus pictured God as a resourceful shepherd hunting for a lost sheep on a dark night. For homemakers, God is portrayed as a diligent woman kneeling in the dust with a lamp, sweeping and searching. For parents, God is a wise, loving father yearning for a ragamuffin's return.

In the United States, much research has been published that aims to improve how we communicate with the opposite sex. These findings should interest Adventists, particularly if we want to do better at preaching the gospel.

■ Linguist Deborah Tannen, author of *You Just Don't Understand*, points out that the customs and language of men and women often make us virtual strangers. Application? We often talk past each other (even when we talk about God).

■ John Gray focuses on the psychology of men and women. In *Men Are From Mars, Women Are From Venus* he notes how differently men and women cope with stress. Men tend to solve problems independently. Women tend to look for someone to talk things over with. Application? A wise pastor or teacher, spouse or leader, will respect these gender preferences.

■ Carol Gilligan, author of *In a Different Voice*, argues that men and women arrive at moral choices using different lines of reasoning. Men tend to decide what's right or wrong based on knowledge, information, logic, and authority. Women tend

to decide what is moral based on how a decision will affect a network of human relationships and whether or not it will result in hurt or violence.

Application? Since both approaches are needed, we will improve decision-making on church boards and councils when we involve both women and men.

In general, research shows that men value independence, self-reliance, and personal achievement. They like order, structure, and proving themselves through competition. The flip side of the virtues that men prize, however, is

that they may also be tempted by greed, control, and power.

In general, women value other things—relationships, connectedness, networking, nonviolence, and communication. The flip side of the virtues women prize is that they are tempted to be passive and codependent, to exhibit low self-esteem, and to overextend themselves.

Relating to these gender differences shows up as Jesus preaches in Luke 18. In the parable of the unjust judge, for example, Jesus upholds a woman that some would consider unwomanly. The widow, instead of passively accepting her powerlessness, as many women might, becomes bold and assertive. Jesus never says she is out of place to seek her rights. On the contrary, Jesus probably surprised the women in His audience by praising her action. She shines in Scripture as a worthy example of Christian behavior.

In the second parable, Jesus speaks of two men who are struggling with issues that most successful men face—the temptation to pride, greed, and power. Jesus does not put men down for valuing knowledge, order, and personal achievement. But He reveals that even a sincere religious leader may pray and remain oblivious to his sin. A publican with the morals of a loan shark, however, may suddenly be convicted of guilt, beg for God's mercy—and receive it!

Today we can still learn from Jesus' example. Our ministry is likely to be most persuasive and effective if we respect and take gender differences into account.

*Jesus preached
for both women
and men.*



Making My List and Checking It Twice

You may read the Bible, keep the commandments, return tithe, and do all the things Adventists are supposed to do, and still not be an Adventist.

A list of lighthearted items that focus on the Adventist subculture has been circulating around the Internet in many forms over the past few months (some of them appeared in *Give & Take*, May 16, 1996). And if nothing else, the list reminds us that those of us who grew up in Adventist homes, attended Adventist schools, and participated in Adventist churches over many decades have a variety of shared experiences with which many can identify.

In case you've missed it, here are some of the items on the list: "You know you're an Adventist if . . .

- "You have a board in your closet or garage with a bunch of knots tied to it.

- "Your first date was to vespers.

- "Your favorite movie is *Johnnie Lingo*.

- "Wherever you go, you meet someone who knows someone you know.

- "You've consumed more Special K cereal in the form of a loaf than in a bowl with milk.

- "References to haystacks do not make you think of farming."

It's true (and entertaining) to be reminded that, as in any family, our church family is made rich by shared experiences.

Other items on the list are notable for the way they put the spotlight on Adventist myths and taboos: "You know you're an Adventist if . . .

- "The first thing you look at when introduced to a woman is her ears.

- "You can engage in any recreational activity on Sabbath—as long as you don't enjoy it.

- "You're more worried about the caffeine in your soda than the sugar or the carbonation.

- "You believe there are two kinds of music: that produced under the Chapel label, and that inspired by the devil."

The interesting thing for me is how a list like this resonates. I don't find everything funny, but I can identify with each and every item. And just as we rib fellow family members about some of their annoying habits or idiosyncrasies, having a

little fun at the church's expense isn't necessarily bad.

But I have to point out also that we Adventists tend to spend a lot of time (and ink) talking to ourselves about ourselves. *What's the difference between a lapel pin and a necklace? Have you heard the details of the latest scandal? Can you believe the rumors from our colleges?*

In a lot of ways the church is like the federal government. With its burdensome bureaucracy, inane policies, and indefensible double standards, the church makes a large and inviting target.

And while such discussions may be harmless in themselves, the real problem is that we spend an inordinate amount of time with spiritual navel-gazing.

Instead of being out carrying on a dialogue with those who will soon be meeting their eternal destiny, we spend time and energy discussing

relatively insignificant matters. In the meantime the discussion taking place among ourselves is largely overlooked and ignored by people we're supposed to be influencing toward the kingdom.

So in the spirit of taking our discussions to a higher level, I'd like to propose my own list: You know you're an Adventist if . . .

- You'd rather live for Jesus than pursue any other worldly enterprise.

- Your prayer and devotional life is making you more like Him, and more sensitive to the leading of the Holy Spirit.

- Those with whom you associate consider you a true friend and spiritual confidant.

- You understand the importance of being connected to the church—Christ's body on earth.

- You recognize the value placed on your fellow pilgrims, not by how they appear on the outside, but by the price Christ paid when He died for their sins.

Until we reach the kingdom, we'll have plenty of reasons to be reminded that we're all-too-human. And it's not wrong to have a little fun with each other—as long as it's in the spirit of Christian unity.

But when Christ is our focus, we'll raise our sights, and our passion will be to introduce Jesus to those who know Him not.

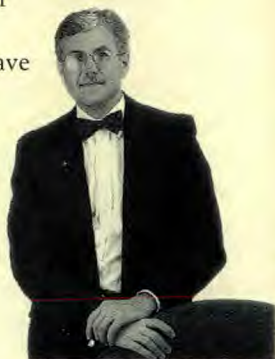


ILLUSTRATION BY TERRY CREWS

GIVE & TAKE

ADVENTIST QUOTES

"There is a mixed group of young ones and young once."

—Daisy Orion, speaking about the Global Mission pioneers attending a training program in the Southern Africa Union

"If you are happy, healthy, and holy—or sick, sorrowful, and sinful—you are in the right place today."

—Pastor Watson Southcott, welcoming his congregation to worship, Watford, England

"Could we really enjoy the spring without the past winter?"

—Pastor Paul Retzmanik, Bad Oeynhausen, Germany

ADVENTIST LIFE

In the summer of 1990 my wife and I visited the General Conference session at the Indianapolis Hoosier Dome. The 190-odd countries represented combined to make the experience a cultural eye-opener, to say the least.

On the way back from the parking garage I shared the elevator with a well-dressed man who was obviously Spanish. The trip to the ground floor consisted of the usual embarrassing silence, broken only by the various smiles and nods of confined discomfort.

As he graciously held the elevator door open for me on our departure, I said, "Gracias, señor" and swaggered through the door, only to be humbled by his casual reply: "Yeah, no problem."

—Gerry C. Wagoner, Piqua, Ohio

Last summer, while on a 10-country tour through Southeast Asia, I was especially impressed by the Adventist members in Beijing, China.

When I entered the church at 9:15, not one of the 700 seats was empty. I had to stand until 12:00. After the service, as I started to go, an elder stopped me and asked why I was leaving "so early."

He explained: "Here in Beijing, members come to church at 8:00 a.m. and stay to pray and study until sundown. We wish we had the religious freedom that North America has, so that we could worship even longer on Sabbath, as is done in North America."

—Sudesh Ebenezer, Winnipeg, Manitoba



ILLUSTRATION BY TERRY CREWS

IS THAT YOU, GOD?

HEART MIME: As part of its spring baptism, the Central church in Curitiba, Brazil, incorporated dramatic arts. In this sketch, a Brazilian youth named Adriana hears God calling for her—and later gives her heart to Him.



PHOTO BY SÉRGIO LUIZ FURTADO DA ROSA

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.

Tough, RUGGED, Heartrending

Serving the down-and-out in Kyrgyzstan

BY JAY W. EDISON

The following was first presented as a worship talk at the General Conference office in Silver Spring, Maryland, while the author and his wife were still serving in Kyrgyzstan. Although they have now moved, we present the piece in its original setting, leaving intact the currentness of the oral delivery.—Editors.

Let me back up a bit as I share with you a little of what the Adventist Development and Relief Agency (ADRA) is doing in Kyrgyzstan (pronounced Kir-gi-stan)—but probably more about how it all affected my wife and me, the impact it had on us.

EVERYWHERE WE went with the clothing, people said, “Can you give us shoes?” But we had no shoes, and there are many places where the children are not going to school because of lack of shoes. So we sent back an appeal to the New York Conference, our home conference, and this year people brought shoes to camp meeting. On this trip I brought down [to our Baltimore warehouse] a truckload of 3,600 pounds of shoes.

But we’re getting ahead of our story.



LENDING A HAND: ADRA staff member Luba helps a pensioner feeding program beneficiary negotiate her way around her scanty table.



FOR SUCH AS THESE: Sitting on the ground near the porch where she lives (see story), Nina is ready to enjoy a meal served by ADRA personnel. The pensioners in this region are completely dependent on this kind of assistance.

ADRA/Kyrgyzstan is one of the little ADRA's. You hear all these spectacular reports about large programs in many areas. But at ADRA/Kyrgyzstan we do not have a staff of hundreds. It's simply my wife and I, a translator, and three people involved in our feeding program.

I have never spent so much time on my knees as I have in Kyrgyzstan. Many times I would be awake at 3:00 in the morning with all the things we are trying to do going through my head and wondering how I was going to cope with it all.

I would get up and read the appropriate portion from *The Ministry of Healing* for what we were doing at the moment, and then spend some time in prayer. Afterward I could sleep again. It has been a tremendous spiritual experience for us.

Probably our largest effort is the distribution of clothing. In some countries ADRA is big into food programs, but others had been doing that before we arrived in Kyrgyzstan, and we did not want to get into

competitive relationships. Thus we concentrated on clothing distribution. So far we've received some 12 shipping containers of clothing for distribution among the native Kyrgyzstan people, as well as among the Tajik and Afghan refugee communities. We have distributed more than a half million pieces of clothing in a country that has only 4.6 million people.

But, as I indicated at the beginning, the big cry is for shoes. Through the Lord's intervention, I believe United Airlines is going to help us in getting the 3,600 pounds of shoes back to Kyrgyzstan.¹

We have seen how the Lord works. At one point we were down to just \$203 in ADRA funds, with lots of clothing still to distribute. *How can we do it?* we wondered. Just then we received a call from a Canadian gold mining company (Kumtor Operating) with a huge investment in Kyrgyzstan, asking that we come down and meet with them. They were looking, they told us, for a partner to help them expand their humanitarian activities,

and proceeded to provide us with a truck and driver just when we could not afford it. And to think that it was not we who initiated the contact! We were amazed at how the Lord intervenes at just the right time.

Although the capital city of Bishkek is as flat as a table, Kyrgyzstan is a very mountainous country, with snow-covered mountains always in full view. When you get up into those mountain areas, you find villages with no telephones and lacking in many other modern facilities. One time it took us an hour and a half to go 18 miles (30 kilometers). I don't think the car will ever be the same again.

We went to a village where a group of rather fierce-looking Kyrgyz men on horseback surrounded our truck, watching us as we unloaded. In another place all the adults stood back while the children did the work. It was always exciting when we took the clothing up into the highlands.

Apart from clothing distribution, we run a pensioner feeding program. In the former Soviet Union² the pensioners are in terrible straits, with pensions of US\$12-15 a month at the most, and usually running three or four months late. Besides, many younger Russian people have emigrated out of Kyrgyzstan, leaving their parents with no one to care for them.

I met elderly people who had nothing but bread to eat for months. And in the case of some of the people, the food we took them was the only food they had. It was a rather small program. We were taking food to just 50 invalid pensioners in their homes five days a week, and another 50 were coming to the local public commercial college and eating in the school's



INTO THE ACT: Excitement in their eyes, Kyrgyz children help carry a 125-pound bale of clothing for distribution in their village.

dining room. This, incidentally, was a rather neat arrangement. ADRA had repaired the roof of the college, and now the college was repaying its obligation through those meals, with students doing the cooking. It was a win-win situation all around.

On one occasion an official from the Netherlands-based Dutch Inter-Church Aid, which funds our invalid program, visited us and went out with a food distribution group. After going to just four homes, he could go no farther. He came back in tears. "I saw conditions that these elderly people are living under that are worse than I have seen [during a famine] in Ethiopia," he said. The estimate is that there are as many as 75,000 destitute pensioners in the city of Bishkek.

The World Bank has shown some interest in our feeding program, and there is hope that the program may expand. We are recruiting volunteers from the churches—there are four churches in Bishkek. These volunteers will go into the homes where there is need and try to meet these needs in a Christian way. "Adventist people are becoming a model of what other churches should be doing in Kyrgyzstan," the leader from the Dutch Inter-Church Aid said to me.

We are also hoping to develop a maternal-child health proposal. If we can find the funding for it, we could revamp the health care in a large rural area of the country up in the mountain villages.

The following incident demonstrates

some of the unusual challenges one encounters in some of these regions.

My wife and I both grew up in Adventist families. On my mother's side there have been Adventists in our family for more than 100 years, and we both are lifelong vegetarians.

It was our first visit to the province of Naryn, and staying in a Kyrgyz home, we naturally were concerned about people's impression of us. (There are no Adventists in Naryn.) We didn't want their first impression to be that we wouldn't eat their food. So we prayed and thought about it, and came to the conclusion: "Yes, we'll make ourselves eat meat."

It was one of the worst experiences in my life. The people killed a lamb for us. And I still

choke up when I think about that, because I can't kill anything. (I once had to kill a sick chicken years ago, and it took me a long while to get up the courage to do that.)

I don't think it would have been quite so bad if we hadn't seen some of the young girls weaving the intestines into what looked like macramé. They gave us a meal early in the evening, and we somehow made it through that. Then they bedded us down on native carpets made from felt; we had carpets below and above us. It was about 8:30 in the evening, and, tired after a long day, we fell sound asleep.

Then sometime after 11:00 at night they woke us up for the real meal!

As we tried to get our eyes open, they took us into another room and started giving us mutton and other kinds of meat in one form after another, about four or five courses. And here we were trying to choke this stuff down.

As it came time for dessert, we thought we were home free. But the dessert turned out to be a huge bone with a great big chunk of meat on it. I almost lost my dinner when I saw that.

On my second visit I knew I couldn't go through that again. "You know, I have been a vegetarian all my life," I told them. "But because I didn't want to offend you the first time, I tried to eat whatever you gave me. But I really had trouble. It's part of my culture. So will you please not be offended if I don't eat the meat?" I was amazed at their understanding and gracious response.

But the main thought about all this that has lingered with me is the fact that *a lamb had been killed for me!* It really has made me reflect anew—and more deeply—on the meaning of the plan of salvation.

I often think about the people and their desperate need. One sees people lying on the sidewalks of Bishkek, unconscious from alcohol. Little beggar children tug at your sleeve. One Christmas my wife and I exchanged gifts by giving to these destitute ones. We packed 100 bag lunches, filled a

big container, and went out into the streets to these needy people. I remember what happened as we handed out the very last one we had—to a little woman sitting on the steps going up to the local shopping bazaar. (All shopping is done in bazaars. There are no grocery stores in Bishkek.) As my wife, Vonnice, gave

After going to just four homes, he could go no farther. He came back in tears.

her the lunch, she reached up and took hold of her and kissed her on both cheeks. Said Vonnice, "That makes it all worthwhile."

When you remember that Jesus died for such as these, it gives a different perspective to your ministry.

During our stay in this region we met a woman named Nina, who had had an above-knee amputation. She gets around by sitting on the ground and lifting herself by pushing both hands down, and then hitching herself forward. How happy she was two autumns ago when we gave her a wheelchair! Happy with her improved mobility—until her family took the wheelchair from her and sold it. She spent the winter in a hospital and, after returning to her home, enrolled in the ADRA pensioner feeding program, receiving hot meals five days weekly.

One evening our driver took Vonnice and me along to see her. We found her living on her porch because of a recent fire in her home, with absolutely no furniture. There was no glass in the windows, and the door to her house had been nailed shut. She could enter it only by crawling in through a hole that had

been cut in the wall. The neighborhood children referred to her home as "the doghouse."

We found her huddled in a corner with her little dog, trying to avoid the rain that was leaking in. Unable to do much, we simply did what we could: stapled plastic over the ceiling to keep the rain out, gave her a mattress and blankets so she'd have a dry place to sleep, and took her extra food. Since then the Social Protection Department of the city has followed up on our referral and placed her in a boardinghouse. I suspect that few people in Bishkek realize the plight of the lonely elderly.

Working with people in need brings its own rewards—sometimes expressed in interesting ways. My wife and I were the only Adventists who are really comfortable with the English language in the whole country of Kyrgyzstan. We have an English

language Sabbath school class consisting largely of teenagers who know very little English, so we put English-Russian dictionaries all around the room. One of the young people had wanted to express his appreciation, so he went to someone who knew a little more English than he and got some coaching. At the end of the class he very carefully said, "Thank you for your hostility."

I like to think of the Adventist Development and Relief Agency as living God's love. We are not an evangelistic organization overtly, but it is nothing less than evangelism when we share God's love with people and reach out and try to meet their needs. ■

¹ As it turned out, United Airlines did help.

² Kyrgyzstan was part of the old Soviet Union.

Jay W. Edison was the director of the Adventist Development and Relief Agency (ADRA) in Kyrgyzstan until February 1997. He is now associate director of Health for ADRA International, based in Silver Spring, Maryland.



Who Are We?

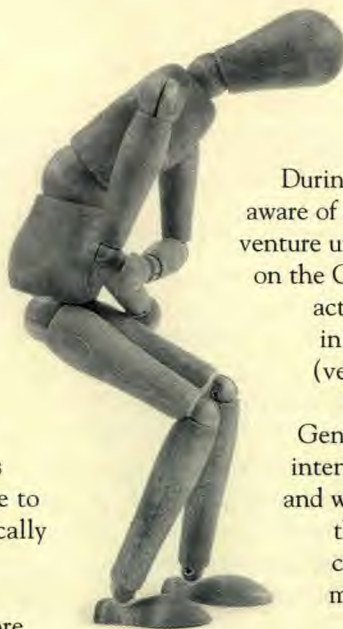
Another look at ourselves in the light of creation

BY LOURDES E. MORALES-GUDMUNDSSON

So God created humankind in his image, in the image of God he created them; male and female he created them" (Gen. 1:27, NRSV).

TO UNDERSTAND THE nature of humans, one must begin with God as love. The nature of humans is predicated on the loving will of the Creator—God (Father, Son, and Holy Spirit), three Beings bound together by one loving purpose, who chose to make creatures modeled after themselves—physically and morally.

As fellow creatures, humans share certain characteristics with animals. But we are much more than mere reproductive machines whose destiny is to multiply and fill the earth. The Godhead in loving consultation chose to make humans like Themselves—essentially plural; yet as individual male and female beings, free-thinking agents capable of moral decision-making and bound to each other in love (be it romantic, filial, or spiritual). To be human is to be empowered by God Himself to think and to do. The ideal, however, is that our will should be in perfect harmony with that of our Creator, so that doing our will would in fact be fulfilling the divine will.



During the Genesis account we are not made aware of the collaborative nature of the Creation venture until we are suddenly allowed to eavesdrop on the Godhead, as it were, regarding the crowning act of the Creation: "Let us make humankind in our image, according to our likeness" (verse 26, NRSV).

The Creation account in chapter 1 of Genesis underscores the Trinity's joint intention, right from the outset, to create man and woman. And the story in chapter 2 tells us that the male was made of the dust—not called forth by the Word, as were the other members of Creation.

In other words, man was "formed." The word comes from the Hebrew *yatsar*, meaning to squeeze into shape, to mold, to fashion—as in pottery. We are God's work of art!

Why were man and woman not created *ex nihilo* (out of nothing) by the Word, like the rest of creation? God, like a cosmic sculptor, chose to make humans out of previously created material so that humans would understand that they belonged irrevocably to the world around them by virtue of the matter from which they came. They belonged to the earth and to each other. Once all the creation was finished, God was able to declare that





this arrangement was “very good” (verse 31).*

When Paul made his famous ecological statement that, along with humanity, all nature is groaning for its liberation (Rom. 8:22), he almost certainly had in mind this fundamental fact in regard to human nature.

However superior to the flora and fauna that surround us, through the inscrutable will of God we derived from our environment, a fact that should make us respectful of nature.

The human pair were created equal but different—though complementary in their differences. Woman was created from the dust indirectly, through the rib of the man, so as to underscore their mutual completeness inside the love relationship. Being created in the image of God suggests both *individuality* and *relationship*, just as God is at once one and plural. Human plurality guaranteed the operation of love, and love was to characterize the relationship of the two.

It was important that God should put the man to sleep during this process. *Man was never to feel responsible for creating woman. Rather, the creation of woman, like that of man, was to be seen to be the express will of God—for His own glory and purpose.* It was only at the Fall that the God-

ordained balance in male-female relations was thrown into disorder. Even so, the plan of redemption seeks to restore the mutuality and complementarity of human relations (between sexes, races, and classes) through the doctrine of our oneness in Jesus Christ (Gal. 3:28).

Therefore, to be human is to be two individual beings, so to speak, created from and in the image of one divine source, similar yet different in physical, intellectual, and spiritual abilities and needs, and destined to reflect the loving, moral character of God. Male and female in their original and redeemed form (both ideal states) are complementary and equal in their relationship and respectful of their own and each other's individuality.

Each human being is a unity of body, soul, and spirit. Both man and woman were first formed out of the dust, then filled with “the breath of life.” The ensuing product was a “living soul” (Gen. 2:7, KJV). This text points to human existence as a summation of physical body and breath of divine origin. The word “soul” derives from the Hebrew *nephesh*, and refers here to the individual human existing in his/her individuality as a separate, distinct unit of life. The soul, far from being a part of the individual, constitutes the very person himself/herself. There is no “person” without the combination of body and *nephesh* (or *psuchē*, to use the Greek equivalent).

The other player in the “human trinity” (body, soul, spirit) is *ruach*, the Hebrew word translated most often as “spirit,”

“wind,” or “breath.” When it means breath, it pertains both to animals and humans. At death, the *ruach* leaves the body (Ps. 146:4) and returns to God, its original source (Eccl. 12:7). As in the case of *nephesh* or *psuchē*, *ruach* does not have a living, conscious existence apart from the physical body. This meaning is borne out in the Greek term *pneuma*, which derives from the verb *pneō*, to blow or to breathe.

Paul speaks of the completeness of each individual as a being made up of spirit, soul, and body, in harmony with the overall biblical understanding of the human individual: “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thess. 5:23).

A graphic illustration of these concepts might look like this:

Divine being—Father, Son, Holy Spirit
Human beings—man, woman
Human being—spirit, soul, body

Sin broke up this harmony of trinities and attempted to destroy once and for all the life-giving relationship between creature and Creator.

One can hardly imagine a plan more beautiful than the one outlined in chapter 1 and the first half of chapter 2 of Genesis—man and woman created in the physical and moral image of a loving God. Even after their fall into sin, the psalmist could say that they were made only “a little lower than the angels [‘than God’ in some versions]” (Ps. 8:5).

Why did God want to create such



Love at the Center

BY LOURDES E. MORALES-GUDMUNDSSON

First Corinthians 13 is the "Manifesto of Salvation" for the Christian. At its very core is love, because salvation has everything to do with restoring men and women to the image of their Maker. God is love; therefore, to restore us in His image means to recover the pivotal role of love in our lives and in our very natures.

We were made *by* love, *for* love. That is the essence of original and restored human nature. This love, though illustrated by the marriage metaphor, goes beyond marriage to all human relations. Respect for each other's place in the scheme of things is fundamental to our ability to love all people, regardless of gender, color, or culture. Redemption aims at the core of our being by enabling us to break the bonds of provincial self-serving, and offer ourselves and our possessions to the service of others. Not for self-aggrandizement, but for the honor of God, the Eternal Lover of us all.

beings if He knew they could use their freedom of choice to reject Him? It seems evident that the very character of God—His infinite love—demanded such an act. Love longs to communicate on a giving-receiving model, and the more it does, the greater its need to share this communion. Creation is the most logical outgrowth of love, because it allows that life-giving communion that God meant to have with humans to become a reality.

Through the intervention of an angelic being gone wrong, the principle of selfishness and isolation came to replace the principle of love at the core of the human being. Lucifer, one of the highest-ranking angel creatures, was gifted with many talents. As long as he remembered their divine source, he could maintain his love relationship with God. But when he willfully chose to forget their source, it became increasingly intolerable for him to express love, and even more painful for him to receive it. Ezekiel 28:17 states that it was

pride that undid this privileged being, and Isaiah says that he began to think that he should occupy God's place (14:12-14). Eventually his disruptive choices and resulting behavior placed him where he could not be reached, and he and his angels were cast out of heaven (Rev. 12:4, 7-9).

As the originator of sin, Lucifer now became Satan, the "old serpent" that we eventually find in the book of Revelation ingloriously being cast into the fiery lake. It was Satan as a seductive serpent who insinuated doubt in Eve's mind concerning God's love. If God loved her, then why the restrictions? Could it be that she might be happier outside this choking relationship? Similar thoughts were introduced into the man's mind when he was presented with the tantalizing opportunity to employ his will in a similarly truant manner. In the end, they both

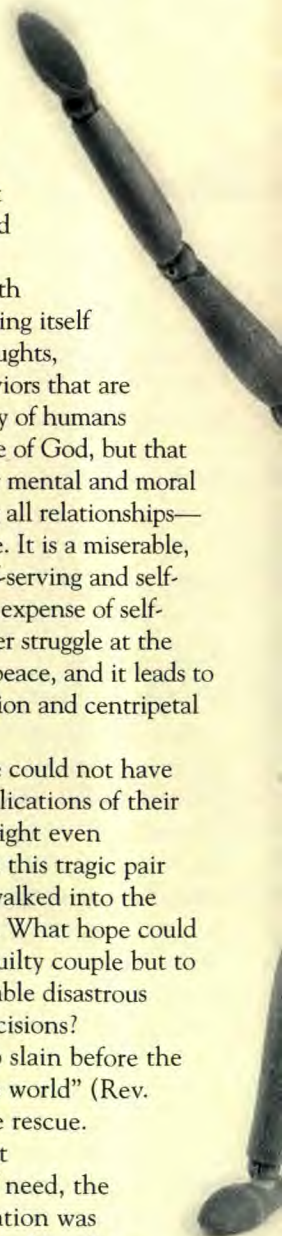
made a conscious decision to abandon the unwritten but clearly understood covenant of love they had with God and, unbeknown to them, with each other. Once broken, their relationship of trust and mutual admiration crumbled into fear, distrust, and recrimination. And God became to them a person to be feared and despised.

Sin was and continues to be the willful severing of a love relationship with God. Since God is love (1 John 4:8), to break off our relationship with Him is automatically to enter into a loveless path that leads to moral and physical death.

The moral death comes first, revealing itself in an array of thoughts, desires, and behaviors that are not only unworthy of humans made in the image of God, but that work against their mental and moral health, destroying all relationships—human and divine. It is a miserable, lonely path of self-serving and self-indulgence at the expense of self-worth. It is a power struggle at the expense of inner peace, and it leads to guilt-ridden isolation and centripetal self-destruction.

Adam and Eve could not have imagined the implications of their choice, and we might even commiserate with this tragic pair who innocently walked into the devil's death trap. What hope could there be for the guilty couple but to accept the inevitable disastrous results of their decisions?

But the "Lamb slain before the foundation of the world" (Rev. 13:8) came to the rescue. And in their most desperate hour of need, the promise of restoration was made to them: "And I will put enmity between you and the woman, and between your seed and



her Seed; it shall bruise your head, and you shall bruise His heel" (Gen. 3:15). The Seed of the Woman, Jesus Christ, the Son of God, would come to heal the broken love relationship between humanity and God and between themselves.

The Road Back to Love

God's forgiveness opens the way for human forgiveness and lasting restoration: "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). But how does fallen human nature come to the point where it senses its need of salvation and healing?

We find part of the answer in the story of the prodigal son (Luke 15:11-32). During the years he squandered his

inheritance, the young man became increasingly isolated from himself and eventually from others.

Finally, when he comes to his senses, he first thinks about a person—his kindly father. Why? Because love and life have to do with relationships. The opposite of sin is not so much holiness as wholeness, not so much righteousness as right relations. The prodigal did not feel whole until he returned to his father, thus bringing healing to his own heart as well as to the broken heart of his father.

The prodigal son's desperate state made him begin to think about his father. But in fact it was the call of Divinity through his pain that made him reconsider his life.

That's the way God wins us over. He lovingly and persistently persuades us—through conscience,

The Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)—*Fundamental Beliefs, No. 7.*

tragedy, beauty, kindness, or whatever other means will awaken us from the stupor of sin.

Sin, indeed, is a form of death. People who have experienced conversion frequently talk of noticing a sunrise or a tree growing near their home for the first time. Or the physical or moral beauty of a person

very close to them, a person who, before their spiritual awakening, had seemed dull or even hostile. Something has come alive in them.

With Jesus, love is given its rightful place at the center of human existence and being, and the human trinity of body, soul, and spirit comes into perfect synchronization with the divine Trinity, which in turn works endlessly to maintain that harmony within the individual and in the individual's relationships with others. There is only one covenant, and that is the eternal covenant of love. It teaches us that through the working of

God's love in our lives, each person can enjoy a new nature, one that is fed by divine love and acts out the dictates of that love in daily life.

Renewed human nature is not the work of humans themselves, but the work of the Godhead, the Creator of life and love. The daily submission of the will through faith is the only "work" that is needed to receive the benefits of forgiveness, healing, and full restoration. ■

* Scripture passages, unless otherwise indicated, are from the New King James Version.

Lourdes E. Morales-Gudmundsson is chair of the Modern Languages Department at La Sierra University, Riverside, California.



SHARING POWER:

God's
new design for
personal relationships

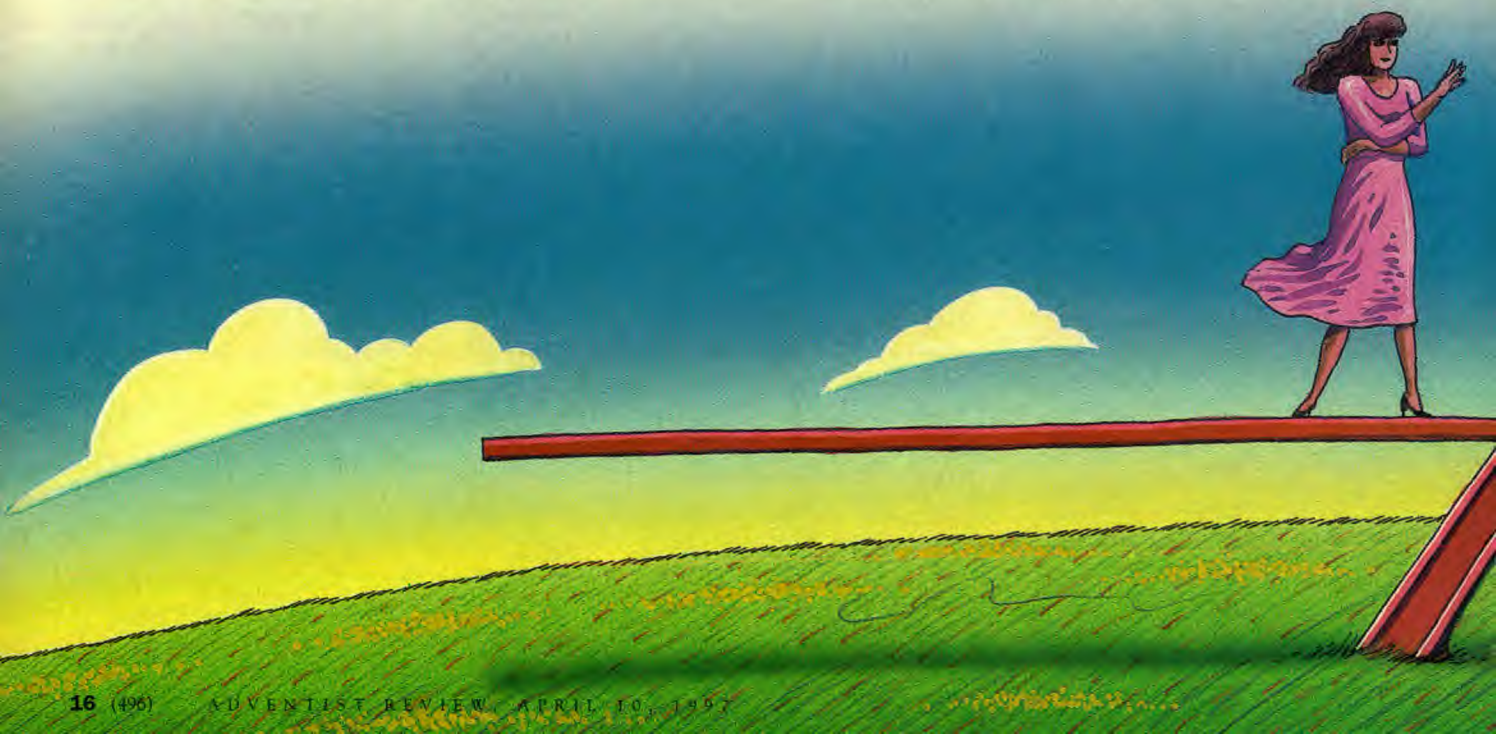
BY RON FLOWERS

WHEN I WAS IN FOURTH GRADE, MY dad built a new seesaw for our school playground. Being a builder as well as a farmer, he loaded some lumber on his farm truck one Sunday morning, packed up his carpenter's tools, and, with me bouncing along in the seat beside him, drove to the playground of our one-room country school. There he cut away the remnants of the rotted seesaw, our "teeter-totter," and fashioned a new one. When Monday morning came, I was the first one at school,

proudly presenting to each kid who arrived the shiny new teeter-totter, freshly painted with leftover red barn paint.

You learn very quickly on a seesaw that you affect your partner's ride. When evenly balanced, you glide up and down. If you are heavier than your partner, you balance by sitting a little closer to the center. If you're the lighter one, then you slide backward a bit. A teeter-totter reveals a lot about levers and fulcrums.

Sharing a seesaw makes you vulnerable—especially when your partner doesn't ride by the rules. If they're bigger and



heavier, they can fling you upward, keep you hanging precariously, bounce you like a rag doll, or, worse yet, let you crash when they jump off. A shiny red teeter-totter, that could have brought so much joy, can become a place of pain.

Throwing Our Weight Around

Every relationship we have, whether in our families, with friends, with fellow believers at church, or in business, is like going for a ride on a seesaw. What kind of ride will it be? Smooth or bumpy? Gentle or rough? Pleasant or scary? Much has to do with the way each of us uses our "weight" on our end. When someone "throws their weight around," they are trying to control other people, trying to get what they want because of their power or authority.

On the seesaw of daily life our personal characteristics—such as temperament, emotional well-being, and social status—combine to become the "weight" we exert on our end. Much of our partner's experience depends on how we use this personal power.

Sharing a teeter-totter feels most satisfying when we achieve a sense of balance and a pleasant rhythm. The apostle Paul puts it this way: "Each of you should look not only to your own interests, but also to the interests of

others."¹ It takes goodwill on the part of all partners in a relationship to find balance and rhythm in our ride.

Unconditional acceptance and warm regard lead to good, balanced relationships. But selfishness can cause the opposite result. If we are self-absorbed, we are often insensitive to the needs and feelings of others. If we don't feel very valuable or secure, we may try to build ourselves up by putting others down. We can give our partner a bumpy ride.

Power Struggles

Society tends to grant more social weight to some people than to others. The wealthy enjoy greater status than the poor, the employed get more respect than the unemployed. Educated people are considered more valuable than the uneducated; the physically attractive are elevated above those deemed less attractive. The talented are sought after and rewarded more than the untalented.

Customarily, we give more social weight to parents than to their children, to men more than women, and to husbands more than wives. When those of us with greater social weight are insensitive to our power in a relationship, or worse, take advantage of our power, abuse often results.

Those of us who feel weaker in a

relationship often spend a lot of energy trying to achieve relief from the dominating, controlling people in our families or relationships. It is as though some ancient script is being played out, reminding us that God created humankind to be equal with each other.

Because of our brokenness and sin, however, we seldom are content with equality. We tend to go for "one-up" status, to become superior to others. This reminds me of Doug and Matilda.

Doug was a dominating husband and father and ordered his family about as if he were a military commander. His wife, Matilda, had her own way of dealing with him. One day, for example, he was in a particular rush for them to go someplace in the car. He went out to the garage, started the engine, and backed the car out onto the driveway. It was his way of demanding that she hurry.

When Matilda didn't come, he blew several long blasts on the horn. She heard the horn, but instead of joining him, detoured to the backyard and leisurely inspected her rose garden, plucking a few weeds, sniffing the fragrance of a few of the emerging blossoms. She made her way to the car in her own good time.

Like Doug and Matilda, most of us are continually trying to balance our relationships one way or another.



ILLUSTRATION BY DAVID KELLY

Sometimes the struggle is so difficult that our relationship becomes colored by low-grade hostility or despair. Anxiety, frustration, and bitterness can lead to even greater problems.

Jacob is an example of one who attempted to achieve greater power in his relationships.² His older twin, Esau, had important status by being the firstborn. He also had interests and a personality that endeared him to their father, Isaac. Esau personified the ideal man—hairy, masculine features, adventuresome, a fearless hunter, married, and the father of sons.

Jacob, on the other hand, was his mother Rebekah's favorite. Quiet, single, and domestic, he lacked the rugged physique of his twin brother. In contrast to his brother, he was a "smooth" man. Both Jacob and his mother schemed to increase Jacob's power in the family, especially in the relationship with Esau. First he took advantage of Esau's impulsiveness to secure the birthright. Then he exploited Isaac's old-age impairments to win the patriarchal blessing of the firstborn. Jacob's ill-conceived efforts resulted in further distress and struggle in the family.

Created for Balance

Over and over Scripture presents principles indicating that God's ideal for intimate relationships is balance. Dominance, power over others, and control are not in God's plan.

We see this first at Creation. The two genders are presented as equals.³ This mutuality is evident in several ways.

First, they share the image of God.⁴ Both receive the same designation *adam*, "humankind," and participate together in the procreative blessing. Both serve as coregents with shared dominion over the earth. Other passages of Scripture that reflect this Creation theme also insist that equality was meant for all human beings. "He has made from one blood every nation of men."⁵

Sin throws our relational seesaws out of kilter. At home we may self-centeredly seek power in our relationships: over our marriage

partners, over our siblings, and over our parents.

At church, the household of God, where relationships should be marked by equity, fairness, and justice, some of us are power-grabbing, manipulative, exploitive, and abusive of others. Perhaps the classic example from Scripture of this kind of behavior is James and John's blatant quest for the

*The New
Testament shows
that the gospel
reverses the curses
of Genesis 3.*

highest positions in Christ's kingdom. They even manipulated their mother into presenting the misguided request to Jesus.⁶

The gospel seeks to rectify power imbalances. Christ broke down barriers that separated ethnic groups,⁷ social classes,⁸ men and women,⁹ children and parents.¹⁰

Author Jeff VanVonderen comments on how Christians should view the curse upon relationships found in Genesis 3:16. He says: "It is not our job to perform the curse more nicely, or in a more spiritual way than the rest of the world does. God has given us a new plan. It is our wonderful freedom to grow in relationships that carry out God's plan."¹¹

A true understanding of the New Testament shows that the gospel *reverses* the curse, nullifying it, freeing believers from it. The gospel does not simply enable us to live more graciously with it.

Empowerment

Scripture catalogs the areas of human difference that tend to divide us: religion, ethnicity, culture, politics,

social and economic status, and gender. The list could be expanded to include family of origin, nationality, age, education, appearance, and temperament.

The good news of the gospel is that Christ has triumphed over sin, which causes individuals to assume superiority over one another. Christ has brought us together in Himself.¹² We now can approach one another in fundamentally different ways. Because of His redemptive work we are all relatives. The model for Christian living is that Jesus put aside His superior power.¹³ Jesus did not find it necessary to cling to power and position as a source of His identity. The gospel call is for us to receive *this* mind of Christ as our own.¹⁴

Instead of the sinful use of power, followers of Christ use *empowerment*. Empowerment is "the process of helping another recognize strengths and potentials within, as well as encouraging and guiding the development of these qualities."¹⁵

As Christians we will constantly look for ways to strengthen, encourage, and build up our relational partners. In Scripture the many "one-anothering" texts highlight this attitude: give "preference to one another,"¹⁶ "serve one another,"¹⁷ bear "with one another,"¹⁸ "comfort each other and edify one another."¹⁹

Counsel for the Aggressive and the Compliant

The Bible addresses people on both ends of relational seesaws: those who may possess an extra measure of power and those who lack power, who acquiesce, or become too compliant.

Christ and the apostles knew that entrenched social customs shaped the lives of believers—customs that would change ever so slowly. They called for change but carefully presented these principles in language their hearers would understand. They were confident that, under the guidance of the Spirit, Christians would modify their customs and steadily grow into conformity to the will of God.

Three great principles apply as we ride together on our relational "seesaws":

1. The more powerful should seek to serve.

Jesus used the occasion of the disciples' request for positions of power to show the contrast between the gospel and the common practices in society.²⁰ "Whoever wants to be great must be your servant, and whoever wants to be first must be the willing slave of all."²¹

Jesus rejected the use of power to control others, and instead affirmed the use of power to serve others, to lift up the fallen, to forgive the guilty, to encourage responsibility and maturity in the weak, and to enable the unable.

2. The weak may grow stronger.

The gospel intention is to "strengthen the weak hands, and make firm the feeble knees."²² The Lord imparts strength to the weak.²³

Unfortunately, some think the counsel to endure suffering as in 1 Peter 2:19-21 is a reason to remain passive, compliant, and yielding, even if they are being victimized by a powerful person. Such suffering, they think, accomplishes a lofty purpose, perhaps their own salvation or the salvation of their abusers.

But we miss the point of 1 Peter if we think that the counsel to submit to suffering for the Lord's sake applies uniformly in every age. Not so. Peter simply offers a small consolation for his audience, who are mostly Christian slaves and largely without options. Their willingness to suffer may at least testify to the fact that they are part of a people who shun the use of force, abuse, and control in relationships. However, when victims have alternatives and can escape destructive relationships, the use of such alternatives is not contrary to the spirit of 1 Peter.

3. All may submit to one another.

A doctor once advised Gloria, an abused wife, to take karate lessons if she loved her husband and wanted to

stay in a relationship with him. According to the report, in just under six months her karate instructor felt she had mastered sufficient proficiency to stop her husband's violence.

At the beginning of the next violent episode, Gloria pinned her husband to the floor and held him down for an hour. He raged, he reasoned, then pleaded. She kept him pinned. Finally he wept in surrender. He never beat her again.²⁴ This secular approach apparently evened up the couple's relational seesaw. Of course, the gospel principle of submission to one another "out of reverence for Christ"²⁵ is an ideal that—if accepted by both partners—has the potential to defuse power struggles right from the beginning of a relationship.

Mutual Submission

Mutual submission summarizes the gospel concept of shared power. It forms the backdrop for Paul's discussion of three of the most unequal relationships of his day: husband-wife, parent-child, master-slave.²⁶

In each case society gave enormous power to the first partner in the pair. Paul addresses the person who has the least power in the relationship first and places that submission in a Christian context.

Paul then directs that the more powerful one in the pair also act in submissive ways. These directives must have astonished the believers of that time: husbands are to love their wives sacrificially, as Christ loved the church.²⁷ Parents are to nurture the sensitive spiritual development of their children.²⁸ Masters are to be caring, knowing that God, who is master of all, sees masters and slaves as equals in Christ.²⁹

Paul's letter to Philemon is an exhibit of the principle of mutual submission at work in this first-century world. The runaway slave Onesimus was sent back to his master, Philemon, in accordance with law and social convention. However, to Philemon Paul gave the unique, radical Christian message to receive him "no longer as a

slave, but better than a slave, . . . as a brother in the Lord."³⁰

The gospel gives us a new vision of our personal worth and stature in Christ: we are fully equal with all of God's children. No man, woman, or child for whom Christ died deserves treatment that minimizes them or subjects them to abuse. That is the first piece of good news.

And the second is like unto it. God has provided a means whereby our intimate relationships at home and among believers can function harmoniously and in ways that make riding on our relational seesaws a testament to God's grace at work among us. ■

¹ Phil. 2:4, NIV.

² See Gen. 27.

³ See Gen. 1:26-28.

⁴ See verses 26-28.

⁵ Acts 17:26, NKJV.

⁶ Matt. 20:21.

⁷ Matt. 8:5-13.

⁸ Matt. 20:20-28; Luke 19:2-9.

⁹ Luke 10:42.

¹⁰ Matt. 19:13-15.

¹¹ J. VanVonderen, *Families Where Grace Is in Place* (Minneapolis: Bethany House Pub., 1992), p. 23.

¹² Eph. 2:14-16.

¹³ Phil. 2:3-8.

¹⁴ Verse 5.

¹⁵ J. O. Balswick and J. K. Balswick, *The Family: A Christian Perspective on the Contemporary Home* (Grand Rapids: Baker Book House, 1989), p. 28.

¹⁶ Rom. 12:10, NKJV.

¹⁷ Gal. 5:13, NKJV.

¹⁸ Eph. 4:2, NKJV.

¹⁹ 1 Thess. 5:11, NKJV.

²⁰ Matt. 20:20-28.

²¹ Verse 26, NEB.

²² Isa. 35:3, NKJV.

²³ Eph. 6:10.

²⁴ "Karate: Effective Tool for Battered Women?" *Marriage and Divorce Today*, Sept. 5, 1983, pp. 9, 5, 76, 77.

²⁵ Eph. 5:21, NEB.

²⁶ Eph. 5:22-6:9.

²⁷ Eph. 5:25.

²⁸ Eph. 6:4.

²⁹ Verse 9.

³⁰ Philemon 16, NIV.

Ron Flowers is codirector of the General Conference Family Ministries Department.



East Africa's Big Surprise

The gospel and good health unite at Nairobi conference.

BY GARY B. SWANSON, COLLEGIATE QUARTERLY EDITOR

Eleven nations are represented in the Eastern Africa Division (EAD) of Seventh-day Adventists. In these countries, the church provides 15 hospitals, 200 clinics, two laboratories, seven nursing schools, and a medical airplane. With a total staff of more than 2,000 health professionals (physicians, dentists, nurses, technologists, pharmacists, radiographers, and health educators), the great majority of these institutions are providing health-care services in areas where no other such services are available. The rural population of this division numbers 118 million people, 79 percent of whom are women and children in abject poverty.

In one year the EAD's health institutions logged 1 million outpatient visits, 500,000 specialized clinic visits, 40,000 admissions, and 30,000 surgeries. The dedicated professionals who toil in this heroic yet thankless effort—most of them in isolated settings—frequently plead for training in which they can update their programs and techniques. For years the call for continuing education of these professionals has gone unanswered—until recently.

Surprise Endings

Last October nearly 500 delegates from 18 countries convened at the Kenya College of Communications Technology in Nairobi for a 10-day leadership conference that provided concerted training and direction for the departments of Health and Temperance, Ministerial, Education, Stewardship, and Personal Ministries in the EAD, as well as for representatives from the Africa-Indian Ocean Division, who were also in attendance.

Organized by division health and temperance director Paul Wangai, the conference offered workshop tracks designed to bring together the efforts of five departments and to provide in-service training for professionals of varying fields. With "Surprise Endings" as its theme, the convocation featured 19 presenters from the General Conference Health and Temperance Department, and Adventist health-care leaders and consultants from North America.

"Our aim," says Wangai, "was to provide leaders with an opportunity to learn, exchange ideas, and plan together in an environment of rest, relaxation, and recreation. Many of them have had no such experience in their entire careers."

Walter Pearson, speaker for the *Breath of Life* television ministry, presented a one-hour worship service to begin each day. The organizers also provided time for delegates to work together to outline a five-year development plan for the cooperation of the five participating departments. This aspect of the conference resulted in a clearly outlined plan of action for the coming five years in the EAD.

"Surprise Endings" proved to be a precisely planned and well-executed surprise in community involvement as well. As many as 15,000 persons attended one of the public rallies conducted on Sabbath. Many of the "outreach satellite meetings" put convention presenters in touch with the general public and provided opportunities to communicate the Adventist message of spiritual and physical wholeness to affluent secular groups in Nairobi.

In addition to his devotional talks each morning, Pearson conducted an evening

evangelistic series in one of Nairobi's most prestigious hotels. Two hundred tickets to this series had been given to those who had expressed an interest during John Scharffenberg's health presentations previous to the program.

Adventist church members in the area were given 300 additional tickets, granting admission to the bearer only if he or she brought along a non-Adventist. After Scharffenberg's two initial talks on health, Pearson presented four evangelistic sermons, followed by an invitation to accept Christ. As a result, 100 persons are now preparing for baptism.

One of the new believers was an eloquent, internationally educated Muslim who had received specialized training in the refutation of Christianity. Joining the church two months after attending Pearson's evangelistic series, the man is now the only Christian in his clan of 55,000. Since his baptism he suffered an assassination attempt and the loss of an eye at the hands of enraged family members and other Muslims.

Prayer Vigil

Conference planners also conducted an overnight prayer vigil before the meetings began, and a continuous prayer chain in three designated rooms throughout the program. "The prayer vigil was an excellent idea," reports Thomas Neslund, an associate director of the General Conference Health and Temperance Department. "It inspired many of us in our presentations."

"We have received more than 200 messages from participants in 'Surprise Endings' to express unsolicited gratitude for what the conference did for them," Wangai adds. "It will take the millennium to see all the fruits of this labor."

Calexico Celebrates 60 Years of Service

BY JAMES TWING, CALEXICO MISSION SCHOOL PRINCIPAL

On February 15, more than 400 persons from all over the United States and Mexico gathered at the Calexico Adventist Church in California to celebrate the sixtieth anniversary homecoming of the Calexico Mission School—the largest Adventist mission school in North America.

Mary Moreno Aguayo, the school's first principal, attended along with some of her students. Earl Meyer, principal from 1944 to 1958, recounted the miraculous ways God has used the school to serve the needs of the community. Musical artists from Loma Linda Academy and Calexico

performed for the festivities.

Founded in 1937 with 25 students, the Calexico Adventist Mission School has been a beacon of light and hope for 60 years to the people of the city of Calexico. Today the school has approximately 340 students and nearly 90 percent of them are non-Adventists. The school's mission is to share Christ's truth with the predominantly Catholic populace.

In addition to its educational ministry, the school has reached out on numerous occasions to witness by providing relief aid after serious automobile accidents, providing adult courses in English as a second language,

and by distributing more than 15 tons of relief supplies during a local flood.

As a part of the Seventh-day Adventist Church's mission outreach, the Calexico Mission School continues to be an important member of the Imperial Valley community, constantly searching out new witnessing opportunities.



REACHING THE NEXT GENERATION: Nearly 90 percent of the academy students are non-Adventists.

NEWS BREAK

Russian Tragedy Not Linked to Church

News has reached many Seventh-day Adventists around the world about an Adventist couple in Dagestan, an independent republic in the Caucasus Mountains, in southern Russia, who died in a public execution. Following up on the initial reports from the region, church officials in the Euro-Asia Division confirmed the following:

As reported in the local and international press, and confirmed by government authorities in Russia, Gadzhimurat Gadzhiyev, 31, and his wife, Tatyana, were accused of kidnapping and killing Shakhvazat Omarova, a 12-year-old girl. Gadzhimurat, who became an Adventist while serving a prison sentence, was put on a list of suspects to be investigated. However, his guilt was never proved through formal investigation or trial.

Gadzhimurat was accused by a family member of the 12-year-old girl. A mob gathered and condemned him and his wife to die. They were set on fire and burned to death in a public square in Buynaksk, a town in the predominantly Muslim republic.

The Gadzhiyevs were active members of the eight-member Seventh-day Adventist group. The local church members feel strongly that Gadzhimurat and his wife, who also became a Seventh-day Adventist after he was baptized, were not guilty of the crime. Information widely distributed via the Internet

speculated on religious persecution of Adventists in Dagestan itself, as well as in the city of Rostov-on-Don, 500 miles away, where a series of public evangelistic meetings was to begin on Sunday evening, March 9.

Pastor Lee Huff, division president, reports that "as of March 8 the situation surrounding the tragedy in Dagestan seems to be very calm. Our people in Makhachkala [the republic's capital] were in church today, and everything was quiet."

The church's division personnel, as well as church leaders in Makhachkala, have been assured by government officials that they are aware that the church is not involved in this tragic development, and that the incident is not viewed as a religious liberty issue.

According to a report by Bogdan Kachmar, division communication director, "the investigating authorities stated that there is no direct evidence about Gadzhimurat's participation in the girl's death. Authorities are continuing their investigation of the murder. An action was brought against those who killed Gadzhimurat and Tatyana."

Approximately 100 Adventists worship in several small church groups in Dagestan.—*Adventist News Network*.

Adventist Expatriates Withdrawn From Albania

All Seventh-day Adventist expatriate personnel have been temporarily withdrawn from Albania, reports Pat Swan,

If Ferdinand Only Knew

BY GARY KRAUSE, GLOBAL MISSION COMMUNICATION DIRECTOR

For four years the embalmed body of former Philippines dictator Ferdinand Marcos had lain in its mausoleum, illuminated by a single spotlight. An eternal flame burned near his body. Classical music filled the room.

Then the power got cut off.

The electric company pointed to thousands of dollars of unpaid bills.

Marcos's widow, Imelda, broke down and wept. According to England's *Sunday Times*, Mrs. Marcos (who has been appealing a lengthy jail sentence for corruption) said the government had taken all the family's assets, leaving them unable to pay.

Fortunately for Mrs. Marcos, the local mayor rustled up a secondhand generator and, later, a down payment for the electric company. The body cooled, music played, and light shone on Marcos again. And he knew nothing about it.

NEWS COMMENTARY

Why such a bizarre museum? For that matter, why a Beijing mausoleum for the embalmed Chairman Mao? Or a Moscow mausoleum for a dead Lenin? Could it be that, because we can't be immortal, we'll take the next-best thing? Life isn't long enough, so we add to it as best we can?

Today, thanks to cryogenics, some 70 dead are preserved in liquid nitrogen at -320° F in the hope that future science will resurrect them. January 12 was the thirtieth deathday of psychology professor Dr. James Bedford, the first cryogenics patient. Hundreds of others have made legal and financial arrangements to undergo the same useless procedure.

That's why the "blessed hope" is so important. That's why Seventh-day Adventists can't afford to overlook or downplay the second part of our name. We grieve, but not like those without hope (1 Thess. 4:13). We know that when the electricity shuts off, it's not forever.

NEWS BREAK

assistant secretary of the church's Trans-European Division.

Recognizing the deteriorating situation in the country, the church's international personnel were expected to leave on March 13 by different routes, either by ferry to Italy, by road to Macedonia or Montenegro-Yugoslavia, or airlifted, according to R. Martin Moores, the Albanian Mission treasurer and associate treasurer of the Trans-European Division.

The Adventist Development and Relief Agency (ADRA) warehouse in Tirana was looted by armed robbers. "We are saddened by this setback," said John Arthur, the ADRA regional director for Trans-Europe, "but we intend to resume operations just as soon as there is a reasonable level of safety for our people."

Sean Robinson, ADRA director for Albania, left Tirana on March 14 in an evacuation effort coordinated by the British Embassy. Together with others, he was transported by helicopter to an Italian naval vessel offshore for transit to Italy.—*Adventist News Network*.

Adventist Community Services Aids Flood, Tornado Victims

Adventist Community Services (ACS) personnel from seven conferences in three unions in North America have helped more than 3,000 families with relief supplies, following the floods along the Ohio River

and the tornadoes that ripped through Arkansas.

The Adventist church in Cynthiana, Kentucky, was flooded out, but members are helping in relief efforts for others first. Fifty people from Falmouth, Kentucky, found shelter with the Adventists.

ACS coordinates its work with other agencies in disaster relief, providing warehousing and logistics for relief supplies. Warehouses were set up in Chillicothe, Columbus, and Cincinnati, Ohio; Louisville, Lexington, Shepherdsville, Oak Grove, and Cynthiana, Kentucky; Clarksville, Tennessee; New Albany, Indiana; and Little Rock, Arkansas.

Adventists also provide leadership in disaster relief efforts in other ways. In Ohio, ACS director Marwood Hallett informed Ohio emergency management officials that Indiana's flooded areas had been declared a disaster area before the Ohio officials had been informed through regular channels. Hallett heard the news via E-mail from Monte Sahlin, ACS director for North America.

"Our main problem is trying to get supplies," says Jim McConnell, ACS Kentucky disaster response coordinator. "The donated goods have been slow in coming and are being spread over a very wide area."

Relief supplies most needed include cleaning materials, clothes, food, water, and bedding. Cash donations are also needed, and can be given by credit card by calling 1-800-381-7171.—*Adventist News Network*.



Test Your Global Mission IQ

1. Special attention has been given to non-Christian cultures by establishing study centers. One center used local pastors, Lao lay workers, and three Global Mission leaders to conduct meetings in 17 towns surrounding Ubon Ratchathani, Thailand, resulting in 78 baptisms. Which study center is situated in Thailand?

- Global Center for Adventist-Muslim Relations
- Hindu Study Center
- Jewish Study Center
- Buddhist Study Center

2. In the Euro-Asia Division a group of people comprise 3 percent of the population. Pastor Valery Ivanov, division Global Mission coordinator, writes that in 1996, \$2,000 was budgeted and \$5,000 set aside for 1997 evangelistic campaigns for these 15 million people. They are:

- African students
- Deaf and mute persons
- Kurds from Iraq
- Blind persons

3. South of the Caucasus Mountains, where Europe and Asia meet, lie three new nations formerly part of the U.S.S.R. In one country we have 11 applications from young people who want to work as Global Mission pioneers. Three are already at work. Two of these countries are Azerbaijan and Georgia. What is the other country?

- Turkey
- Turkmenistan
- Armenia
- Kurdistan

Answers

- 1. D.** The Buddhist Study Center. Its director is Clifton Maberly.
- 2. B.** Deaf and mute persons. Eleven persons have been trained in sign language, and five congregations use sign language for their members.
- 3. C.** Armenia. We have 800 members there among 3.8 million people. Armenia, Azerbaijan, and Georgia form the Trans-Caucasus Field. Despite opposition, our leaders in Armenia hold meetings away from the center of cities.

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

NEWSBREAK

The Adventist Review Goes Online on CompuServe

The Seventh-day Adventist Church's oldest publication is harnessing today's high technology to bring church members around the world the new *Adventist Review* online via CompuServe.

Now you can download the entire magazine each week—free. The magazine is viewable on your personal computer in the same layout that appears in the *Review*'s printed pages. The online edition will be available within 24 hours of press time—that's several days before the magazine arrives in your mailbox. To view the magazine, readers will need Acrobat Viewer software, which is also available free.

"This is an exciting new development that James White would have been proud of," says editor William G. Johnsson. "It puts the magazine on the cutting edge of communication, which is what James White endeavored to do 100 years ago."

To access the magazine online, simply Go SDA on CompuServe, select Forum A, and simply locate the SDA Magazines library. To join the Adventists Online forum, call for a membership pack at (800) 260-7171 in the United States, (616) 471-6083 outside the U.S.A.

What's Upcoming

Apr.	12	Youth Spiritual Commitment Celebration
Apr.	19	Literature Evangelism Emphasis
Apr.	26	Christian Education Emphasis
May	1	National Day of Prayer
May	3	Community Services Emphasis

ADVENTIST Review Subscriber Services

- ☐ Please send me one year, 40 issues, of the *Adventist Review* for US\$38.97.
- ☐ Please renew my subscription.
- ☐ Please update my address. Enter new address at top of form. Copy previous address at bottom of form or enclose old mailing label.
- ☐ Please send a gift subscription to the address at the bottom of this form.

My Name _____

Current Address _____

City _____

State, Zip _____

Phone _____

Please enter previous address or gift address here.

Name _____

Address _____

City _____

State, Zip _____

Please enclose payment for orders. Mail to: Subscriber Services, P.O. Box 1119, Hagerstown, MD 21741.

Credit card orders: **1-800-765-6955**

663-01-0

Two Women

Only an all-knowing God could see and develop their potential.

BY LARISA MYERS

Numerous prophets predicted His birth; countless scholars remember, analyze, and wonder at His death; He is recognized by royalty, church leaders, and thousands of followers; but two humble women with no reputation or worldly weight may have been the most important people in Jesus' life. Both their names were Mary.

We can't begin to imagine what Mary of Nazareth must have felt as she screamed and panted and pushed the Son of God into existence. This miracle of life came as Life itself. The little boy inside her had created birth and breath. The baby who had depended on Mary for nourishment and growth would one day give her the gift of new birth and life forever.

What did Mary think as she saw this baby, covered in her blood? What were her thoughts when she had to lay her Saviour on a pile of straw? Did it occur to her that *maybe* the promise was simply a dream? the angel and the light all just a figment of her imagination?

We have no idea what thoughts ran through Mary's mind in the stable that night. What we do know is that God depended on her to shoulder the biggest role in this earth's drama. God asked Mary to breast-feed, sing to, change the dirty diapers of, and mother His own Son.

Many would consider her much too young to handle such responsibility. She was poor. How could she afford to give the Messiah the kind of upbringing He needed? She'd never had children before; wouldn't it be better to have someone more experienced?

And Nazareth. How could Mary raise the Son of God in such a place? How could she protect Him against the peer pressure and evil that would surround Him?

"You have found favor with God," said Gabriel. Above all women of all time.

Perhaps there was a better city, a better neighborhood, a better social status. Surely there was a better house plan, a better educational system, a better arts and music program.

But there wasn't a better woman.

God couldn't trust just *anyone* to be the mother of the Messiah. So Mary became more intimately tied to God than any other person in history. It was an incredible gift. It was also the most difficult thing she had ever been asked to do.

As her neighbors gossiped over Mary's condition, as her fiancé decided that the best thing for everyone would be to cancel the wedding, Mary clung to her faith in God.

As Jesus grew "in wisdom and stature, and in favour with God and man" (Luke 2:52), Mary stood by Him. She comforted Him when the other kids called Him a bastard. She taught Him about His Father and gave Him the foundation that would lead Him to discover the role He must play. Mary created a home for the boy-God, the teenager-God, the man-God.

And on the cross, to John and to the rest of us, Jesus said, "Don't forget My mother."

That morning, the first day of the week, Mary Magdalene thought her heart would break. Tears clouded her eyes and sobs shook her body. Still, she could not leave the empty tomb.

And it was empty—only the burial clothes were left, folded neatly in the cool darkness.

This Man had become everything to Mary. This Man, for whom she had left the life she knew, was dead. And Mary wished she could have died with Him.

She remembered her first encounter with Jesus—probably the most frightening and humiliating moments of her life. We'll never know the exact circumstances surrounding Mary's initiation into prostitution, but it looked as if her career would come to a dramatic and violent end the day she was thrown, half-clothed, into the middle of a group of religious leaders, neighbors, and astonished disciples.¹

Actually, it was the best day of her life.

As she crouched before Jesus, quivering with fear, fully aware of who she was and how awful she must seem to Him, she did not feel the glare of righteous anger or the snub of holy disgust. Instead Mary looked into the eyes of a Man who was full of infinite love and gentleness. She heard Him say, as her tormentors melted away into the crowd, "Where are those who condemn you? Well, I'm not going to condemn you either. Go, and sin no more."

For Mary, it was a new beginning—the first of several.

Seven times she gave in to her old ways. Seven times she allowed herself to be pulled back into sin. Seven times she experienced failure.

But at least seven times Mary came

to Jesus for forgiveness. At least seven times she started over.² Mary Magdalene fell in love with God.

That's why it was so hard for Mary to believe that He was gone. The past three days had been a horrible nightmare. The hours at the cross had seemed like years. Watching Jesus patiently bear such gut-wrenching pain, while a crowd of hateful religious

The feast at Simon's house was just a dim memory, buried in her subconscious.³ There had been sorrow in Jesus' voice when He said He didn't have much time left. He'd warned His disciples about the real reason for His earthly pilgrimage. He knew they weren't ready. He knew no one was ready for what was coming. He wasn't even sure about Himself.

As He made His way to Simon's house that night, Jesus must've been preoccupied with thoughts of the week ahead. He knew He would need all the strength His Father could give. And He must've longed for a simple faith, a simple love, a simple expression of care. And that's exactly what He got that night—from a former prostitute.

Mary crept toward the Saviour as He sat at the table, visiting with Simon, the disciples, and the other guests. She knew it probably wasn't the right time or place. But she didn't care. She knew she had no business being at that party. But she didn't care. Jesus was there, and Mary had to say thank You.

She poured perfume over His feet, consciously

unconscious of the gasps of shock and disapproval. The impropriety of it all, their looks said, the waste, the enormous amount of money represented by the perfume being poured over one Man's dirty feet. They would force embarrassment on her.

All Mary knew was that this Man had shown her more love than she had



leaders and former followers screamed curses at Him, nearly broke her heart. Seeing the silent tears of Jesus' mother, while feeling the evil darkness that surrounded the scene, filled her with apprehension. She didn't know how she could go on. She would've done anything to prevent Jesus from going through something like this.

ever known possible. Jesus had saved her, and He was everything to her.

Tears began flowing down Mary's cheeks. She clutched Jesus' feet and buried her face in the sweetness of His presence. She didn't know that He would soon die, so that the forgiveness of her sins would be more than a promise. She didn't know that her perfume was the only thing that would anoint His body in life *and* in death. She didn't know that she was one of the few who would give her heart unconditionally to her Saviour while He lived as a man on earth.

Now, as Mary stood outside the tomb, in addition to her sorrow over her Lord's death, someone had cruelly snatched His body from the grave. She peered into the tomb once more.

She was too caught up in her sorrow to be shocked at the sight of two angels. "Woman, why are you crying?" they asked.

"They have taken my Lord away," she said, "and I don't know where they have put him" (John 20:13, NIV).

She turned to leave. She saw a figure. *Who is this?* she thought. *The gardener?*

But He spoke her name. And in an instant of recognition and joy, she reached for Jesus, the first person to welcome Him back from death—the only person Jesus appeared to before He presented Himself to God the Father.

Two Marys figured prominently in Jesus' life. Both were rejected and ostracized by society.

One was the first to welcome Him from the womb—the other, the first to meet Him at the tomb.

One was a virgin, the other a prostitute.

One was accused of committing adultery, the other committed adultery for a living.

One lived a life of godliness and purity, one came crawling back to Jesus again and again.

One wrapped the newborn Messiah in swaddling clothes, one anointed Him in rich perfume—a prelude to His death.

Both were there when He needed them most. And He changed both their lives forever. ■

¹ The Scriptures do not identify the woman taken in adultery (John 8), but Mary's life certainly lends itself to the possibility of her being the individual in question.

² An alternative to the assumption that Christ cast all seven devils out of her at once. See *The Desire of Ages*, p. 568.

³ For an explanation of the possibility of Mary Magdalene and Mary of Bethany being the same person, see *The Seventh-day Adventist Bible Commentary*, vol. 5, pp. 764-767.

Larisa Myers is a recent graduate from Southern Adventist University.



Tickle, Tickle

ROSY TETZ

Are you ticklish? If I were to talk about feathers and bare feet, would that make you squirm? When your daddy's fingers start wiggling, and he gasps, "Oh no, it's the tickle fingers!" do you start giggling and start running? I thought so.

We laugh when someone pokes us in a spot where we are ticklish. That's because we have the sense of touch in our skin. Just under our skin are special nerve endings called receptors. When we touch something or something touches us, the receptors send a message to the brain. That's how we know we are being tickled.

There are different kinds of

receptors. Some feel temperature, some feel pressure, and some feel pain. This sense of touch is very important. It helps keep us safe.

If the bathwater feels too hot to your toes, you cool the water down before you climb in. That way you don't get burned. If you fall down and skin your knee, your sense of touch helps you feel pain, so you wash the scrape and put on a bandage.

Pain is a warning signal that your body is hurt, and you need to take care of it. Pain hurts. But it keeps you safe. If you couldn't feel pain, your body could get into real trouble before you even knew it.

In the Bible we can read about some special people God chose to,



well, be a pain. They were called prophets, and God chose them to warn His people. It wasn't a fun job, because most of the time the people didn't like to hear what the prophets were told to say.

When God chose Ezekiel to be a prophet, He said, "Warn them for me" (Ezekiel 3:17, ICB).

When God chose Jeremiah, He said, "You must go everywhere that I send you. You must say everything I tell you to say" (Jeremiah 1:7, 8, ICB).

When God chose Isaiah, He asked, "Whom can I send?" And Isaiah said, "Here I am. Send me!" (Isaiah 6:8, ICB).

These prophets, and many others, did what God told them to do and said what God told them to say. They told the truth. They gave the warning. They were the sense of touch for the body of the church. They were a pain.

Because He loves us, God gave us a sense of touch to keep us safe. Because He loves us, God sent the prophets to keep us close to Him.

Women in Men's Clothing

ANGEL MANUEL RODRÍGUEZ

Is Deuteronomy 22:5 relevant for Christians and their lifestyle? If not, why not? If yes, what are the implications?

The passage you refer to reads: "A woman must not wear men's clothing, nor a man wear women's clothing, for the Lord your God detests anyone who does this" (NIV).

Most commentators interpret this legislation in terms of the practice of transvestism among non-Israelites. It is believed that in Canaanite

fertility rites the exchange of dress between men and women somehow contributed to the fertility of the land. The evidence for this type of exchange is practically nonexistent. Yet we know that the goddess Anat is described in one document as acting and dressing like a man.

More clear evidence for ritual transvestism is found in the cult of the Babylonian goddess Ishtar. It was believed that a ritual change of sex occurred by exchanging clothes, and on occasion emasculation may have been practiced.

Among the Hittites we also find rituals in which transvestism was apparently practiced, only among men and for the purpose of removing femininity from the man, restoring his masculinity.

Others find in this biblical legislation a rejection of ritual homosexual practices among pagans.

What I have just described are attempts to identify the cultural background for this biblical legislation. There are disagreements among scholars concerning the specific cultural or religious practice that the biblical writer had in mind. This points once more to the fact that ultimately it is the biblical text itself that has the final word in terms of its meaning.

First, we should observe that the prohibition is carefully phrased: "No woman shall wear an article of man's clothing" (NEB). The Hebrew word translated "clothing" (*kali*) in the New International Version could include more than what is usually implied by "clothing," and therefore "article[s] of clothing" may be a better rendering.

The emphasis is on the apparel that distinguishes a man from a woman. The man is not to "put on [a] woman's dress" (NEB). The Hebrew term (*simlah*, "mantle, wrapper") refers to a square piece of cloth worn as a mantle or wrap. This type of clothing was also worn by men, but the difference, according to

the authorities, may have been the finer materials and the vivid colors of the woman's dress and its distinctive embroidery.

Second, the context is formed by a collection of different laws dealing with a variety of human actions, seeming to emphasize respect for other persons and their properties and respect for nature. The unifying topic may well be respect for the social and natural order established by God. There is nothing in the context about pagan ritual practices.

Third, a reason is given for the prohibition: the Lord "detests" a person who does these things. It's here that some find the ritual element. The term "detest/abominate" is used in other places to refer to pagan religious activities that are not acceptable to the Lord. But it is also used to refer to social behavior that is repugnant to the Lord (see Deut. 24:4; 25:16). This seems to be the case in Deuteronomy 22:5.

It appears that the legislation under consideration is not controlled by ancient cultural concerns that are meaningless to us, but is in fact based on a very relevant principle for Christians today: that God is a God of order, and He establishes boundaries within creation to preserve the order instituted by Him.

The distinction between male and female was established at Creation when the human race was defined as "male and female." Anything that alters that distinction is rejected. In the setting of the daily life of the Israelites this would be a rejection of transvestism in pagan rituals. But the principle cannot be limited exclusively to that cultural expression, because it is based on the order of creation.

This certainly impacts our lives today. Every Christian should dress in such a way as to preserve the distinction between the sexes. The details in the implementation of the principle are something that, in our complex society, should be determined by the believer in communion with her or his Lord. Although society defines the way we dress, Christians are to select from what society offers that which is compatible with biblical values.

*The biblical text
has the
final word.*

Angel Manuel Rodríguez is an associate director of the Biblical Research Institute of the General Conference. He is the author of many books and articles.



Troubling Dreams and Visions

Are we accountable for immoral dreams? I hate the things I dream, but I don't know how to stop. For years I have struggled for victory, but I'm not certain how to view the matter. What can I do to overcome this?

Morality is ascribed to *voluntary* thoughts and actions. For example, words spoken or actions taken when the mind is blocked by medicine or confused by chemical or physical disorders are not willed and therefore not morally accountable. They may be sad, sick, or regrettable, but they do not meet the definition of sin, because there is no moral or conscious choice involved.

But, of course, transgression is not the only definition of sin. Sin is also, and in fact in the first instance, a state of being. So that while something said while coming out of anesthesia or while being heavily sedated with medication—or something thought while dreaming—may not itself be a voluntary or accountable act, the state of mind that produced the involuntary reflection might well be.

The best way to improve the tone of nighttime dreaming is to elevate the quality of daytime thinking. Two scriptures come to mind. The first is Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus." Also guaranteed to sweeten the soul and purify the thoughts is the following: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

As a senior pastor I am offended by the way conference administration promotes younger pastors to larger churches and committee responsibilities but seems to ignore us veterans. We older pastors are still capable, but it's as if we don't exist. Should I confront the conference administration? Frankly, I'm afraid of reprisals. As a leader, what advice would you give?

The very best way to approach the problem is to be busily productive wherever you are in ways that do not

require hierarchal affirmation. No matter how well your congregation is organized and functioning, there are always many avenues of ministry to pursue.

*Self-worth
is grounded upon
what God
thinks of us.*

Developing youth and young adult clubs, organizing witness groups (i.e., prison ministries), and various community activities are examples of creative ministry that you can happily and effectively explore without the special affirmation of those who are in authority.

It is very human to desire recognition. However, individuals in Christian service should be especially careful not to be taken in by the corporate mentality that demands

recognition, including promotion. In fact, the principle of servant leadership that Jesus demonstrated obviates being offended by what some call "lesser responsibilities." In this model of leadership style, self-worth is grounded upon what God thinks of us and not upon the approbation or appointments of persons and committees.

On the other hand, if there are identifiable incidents of injustice or personal harm about which you feel aggrieved, you should, in the spirit of Matthew 18:15-17, talk them over with your leader. He or she may be unaware of the perceptions communicated, and be very willing to change.

It is true, of course, that the time will come, as it does for all, when you must "decrease" while the younger generation "increases." But even as that happens, keep in mind the words of Scripture that say that those who are "planted in the house of the Lord" will "still bring forth fruit in old age" (Ps. 92:13, 14), and the encouragement of Ellen White, who sagely suggested that "the true minister of Christ should make continual improvement. The afternoon sun [of his or her] life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills" (*Selected Messages*, book 2, p. 221).

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



Bulletin Board

At Rest

HUNTER, Donald W.—b. Nov. 11, 1905, Hickory, N.C.; d. Oct. 2, 1996, Loma Linda, Calif. He served as a missionary in India and a pastor, chaplain, and administrator in Maryland, Michigan, Georgia, Ohio, and Pennsylvania. He was associate secretary of the General Conference from 1966 to 1975. For the next 10 years he served as the General Conference representative on the Loma Linda campus. He is survived by his wife, Mary Katherine; two daughters, Marjorie Rosburg and Barbara Jean Lee; eight grandchildren; and 14 great-grandchildren.

JACOBS, Carl L.—b. Sept. 21, 1909, Cedar Lake, Mich.; d. Nov. 2, 1996, Mount Pleasant, Tenn. His 43 years of service included teaching, administration, and as ABC manager in the Atlantic, Columbia, and Southern unions. He is survived by one brother, Ray; two sons, Frank and Lloyd; six grandchildren; and two great-grandchildren.

JACOBS, Ruth Kneeland—b. Jan. 18, 1908, Philadelphia, Pa.; d. Oct. 10, 1996, Williamsport, Md. She taught church school in Georgia, Kentucky, and Tennessee. At the time she died she was survived by her husband of 61 years, Carl; two sons, Frank and Lloyd; six grandchildren; and two great-grandchildren.

JAMISON, Robert Allen—b. Jan. 31, 1937, French Camp, Calif.; d. Dec. 15, 1996, as a result of an automobile accident. At the time he pastored the Jefferson Academy and Jefferson Central Seventh-day Adventist churches. He had also served as a missionary for 17 years in Chile, Mexico, and Peru. He is survived by his wife, Judith; one brother, Neil Douglas; one sister, Mary Lorraine Ward; one son, Brad; one daughter, Lori Northrop; and two grandchildren.

JOHNSON, Norman J.—b. Jan. 16, 1918, Woodworth, N.D.; d. Sept. 26, 1996, Carrington, N.D. He served as a pastor in North Dakota and Indiana for 19 years and then taught at Newbold and Columbia Union colleges. After retirement he pastored in North Carolina, taught in Africa, and served as a chaplain in New Mexico. He is survived by his wife, Marilyn; one brother, Ed; two sisters, Ella-Mae Neumiller and Edna Downing; two daughters, Donna Hassinger and Norma Wayne; two stepsons, Jack and Barc Upchurch; one step-daughter, Jill Upchurch; five grandchildren, three step-grandchildren; and two great-grandchildren.

KOELKER, Nancy Katherine—b. Oct. 15, 1911, Washington, D.C.; d. Oct. 4, 1996, Port Orange, Fla. She served in the business department of the Washington Adventist Hospital until her retirement. She is survived by one son, Donald; one daughter, Nancy Kay Moore; six grandchildren; and four great-grandchildren.

LUDGATE, Alice Audrey—b. June 21, 1900, England; d. Dec. 13, 1996, Dalles, Oreg. She served with her husband in India for 15 years and later as a Bible worker and assistant to the librarian at Helderberg College, South Africa, where her husband taught. After returning to the U.S. in 1952, they served in the pastorate and later at Walla Walla College. She is survived by one sister, Dorothy Lewis; one son, Donald; one daughter, Mary M. Brown; six grandchildren; and 11 great-grandchildren.

North American Search for Jewish Adventists

The Office of Global Mission is seeking names and addresses of all Seventh-day Adventists who have a Jewish name, heritage, or a family connection by marriage. We believe there is a much larger community of those with Jewish background or close relationship in our midst than may appear on the surface.

The North American Division is planning an organized approach to reach our Hebrew friends and neighbors and wants to find all Seventh-day Adventist members who are willing to identify with and support a fellowship of prayer and search for those of the Jewish culture and faith. We believe the time has come to reach all people groups with the gospel of Jesus Christ and the three angels' messages.

Please send all names and addresses of Jewish Adventists to Cyril Miller, Office of Global Mission, North American Division, 12501 Old Columbia Pike, Silver Spring, Maryland 20904.



Our "Meats" Are So Real Some Vegetarians Won't Eat Them!™

"Incredible texture . . . hearty . . . so satisfying and filling!" That's what vegetarians and non-vegetarians alike are saying about **New & Improved Heartline Meatless Meats!** Our superior line of substitutes is now more tasty, more meatlike, more mouthwatering than ever before. Made from defatted soy flour, Heartline cooks up in 10 minutes (just add water!) and is available in a variety of delicious flavors.

Soy: New Findings On Its Relation To Cancer & Heart Disease

Most of our customers already know that replacing animal proteins with soy proteins, such as Heartline, means bypassing the high saturated fats, sterols, growth hormones, antibiotics, and other residuals of modern factory farming.

But what you may not know is that each 1/2 cup serving of Heartline contains 12 mg. of genistein, a strong anti-cancer agent and subject of more than 200 recent studies.

To educate the public about genistein, as well as other important micronutrients contained in our products, we will send you our **FREE** booklet, "Soy Protein: Your Key To Better Health," written by Dr. Suzanne Paxton, P.D., a world-renowned phytopharmacologist, which you can obtain simply by calling our toll-free number at the end of this ad.

Better yet, for just **\$19.95**, we'll be happy to ship you our **Heartline Introductory Package**, containing our Beef, Ground, Chicken, Pepperroni, and Canadian Bacon styles—enough to make one pound of each. You'll also receive two of our popular **Cajun Jerky** and two 1.5 oz. samples of **Stonewall's Jerque**—both made from soy protein. Lastly, you'll also get our popular **Whole Earth Vegetarian Catalogue**.

So order today!



Lumen Foods

409 Scott Street, Dept. AR-1096
Lake Charles, LA 70601

Yes, please rush me your **Heartline Introductory Package**, priced at only **\$19.95 (USD)**.

____ Visa/MC/Amex ____ Personal Ck/MO

No. _____ Exp. Date _____

Please ship to:

Name _____

Address _____

City _____ State _____ Zip _____

Phone Orders: (800) 256-2253 • Inquiries Welcome!

* - Shipping: \$3.00 Continental U.S.; \$6.00, AK, HI, PR, VI, APO & Canadian Orders. Call for our FREE catalog.

Tools for Building Relationships From Pacific Press



Miracle From the Streets

Cheri Peters

A true story of an unwanted daughter who made her own life on the street at age eleven and how one Christian's unconditional love helped her overcome abuse, neglect, drug addiction, and illiteracy.



Face to Face With Forgiveness

Kay D. Rizzo

Kay Rizzo brings the story of Mary Magdalene to life for today, answering doubts about God's love for any person.



Longing to be Loved

Kay Kuzma and Alan and Jill Kennedy

A true love story that shows how God can recreate love in a troubled relationship.

**Paper, US\$10.99,
Cdn\$15.99 each.**

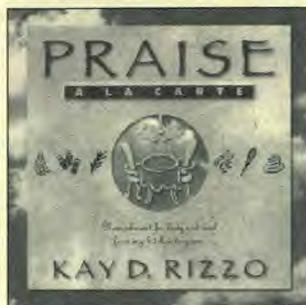


Creating Love

Kay Kuzma

This book will show you how to establish an honest, trusting love that will be able to forgive, restore hope, and provide confidence even in those tough relationships.

**Paper, US\$11.99,
Cdn\$17.49.**



Praise a la Carte

Kay D. Rizzo

Kay Rizzo's life experiences, seasoned with blessings and sprinkled with praise, have created a compilation of recipes that are heart smart, both physically and spiritually.

**Paper, US\$14.99,
Cdn\$21.49.**

Hospitality on a Wing and a Prayer

Beverly Graham Stickle

Too busy to entertain? Discover ways to take the stress out of entertaining guests and add the fun and blessing back into your hospitality.



How to Hug a Heart

Tamyra Horst

Discover simple ways to reach out and touch another person's life, letting them know that you care, and hugging their hearts with His love.



Silver Linings

Dale Allen Shockley

These short devotionals will help you in your Christian journey as you realize how bright the future is once you walk with Him.

**Paper, US\$8.99,
Cdn\$12.99 each.**



Prayer Warriors

Celeste perrino Walker

Open your eyes to the struggles going on behind the scenes, where angels and demons fight for the eternal destiny of each human.

**Paper, 320 pages. US\$12.99,
Cdn\$18.99.**



Growing Up Adventist

Andy Nash

Relive your own memories of potlucks, Pathfinders, and Christmas programs as Andy Nash offers warm and humorous stories about being a kid in the SDA church.

**Paper, 160 pages.
US\$9.99, Cdn\$14.49.**



©1996 Pacific Press Publishing Association 530/70590

Available at your local Adventist Book Center or call 1-800-765-6955.

What I Learned From Kindergarten Kids

BY ROGER HUNTER

"Like a city breached, without walls, is one who lacks self-control" (Prov. 25:28, NRSV).

Since entering the teaching profession, I have a recurring nightmare of standing in front of rowdy adolescents and having no control whatsoever. You know the sort of thing—chairs flying, kids jumping out of windows, and having them all laugh at me in unison. Each time I awake thoroughly relieved.

One source for this dream stems from a very real incident early in my career. At the time I wasn't even a teacher, but a student missionary in Thailand. Usually I instructed businesspeople in the evenings. Then one day I was asked to teach kindergarten. (The word still makes me break out in a cold sweat.)

I envisioned eight cute little Thai kids, all sitting and listening avidly to my every word. All this evaporated as I was confronted by 30 mischievous 5- and 6-year-olds.

Fruit Basket Upset

The first ominous sign came when their classroom teacher introduced me with a giggle—and left hurriedly. I had a large bag of plastic fruit to illustrate the lesson. The children immediately began to chatter when the teacher left, so I shouted in a sepulchral bass, "Silence!" The effect was electric. All 30 rushed me, grabbed my fruit and threw it around, ran out of the classroom, and disappeared in a cloud of dust and plastic fruit salad.

How can I describe my mixed feelings of desolation, despair, anger, humiliation, and yes, humor? (As you can see, the psychological effects have run deep; hence the dreams five years later.)

But seriously, the experience did teach me something about the Christian life. I now compare controlling my inner, demanding self with controlling a class of strong-willed children. Too often the "kids" in my self do what they want to do all the time. The willful self demands an extra hour's sleep in the morning, although I had pledged to spend that hour praying and reading my Bible. If someone annoys

me, the willful self is ready to tell them frankly what I think, however much it might hurt.

Over the years I've learned how to handle a classroom of children. I'm also learning better how to handle the willful self. More often I'm learning to say "Get up right now and stop being so lazy!" or "Be quiet and drop the subject!"



Looking back to the disaster with the kindergarten class, I now realize the answer was to call the principal in to help me teach. She was more experienced, stronger in authority, always obeyed by the kids, and more than willing to come. The problem was that I couldn't face the humiliation of admitting I had let all the kids run out of the room! I couldn't bring myself to admit I'd lost control and made a complete mess of the situation.

This reluctance to admit my needs also teaches me something about my battle with the willful self. How often I tackle the battle alone, without asking the greatest Teacher who ever lived to come in and do it properly.

Paul seems to have had the same struggle. But he finally came to the point where he could say, "I have been crucified with Christ and I no longer live, but Christ lives in me" (Gal. 2:20, NIV). Ellen White comments on the same theme when she says, "By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers" (*Steps to Christ*, p. 48).

Fortunately, in my professional life as a teacher I've never had a repeat fruit fiasco. But working with my "class of self" is still hard. Many times I have to call the Great Teacher for assistance. He never fails, and He always knows how to deal with the problems.

In the meantime, if you are ever in Thailand and you see some kid with plastic grapes around his neck—well, now you know why. ■

Roger Hunter teaches English at Stanborough School, Watford, Hertfordshire, England.



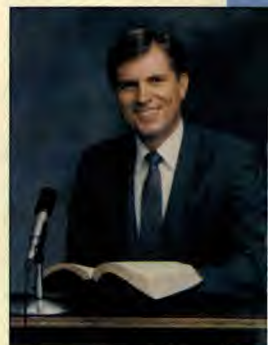
PHOTO BY ANDY NASH

“I picked them just for you, Mommy!”



*A*re wilted, broken flowers a perfect gift? Or the expression of perfect love from the heart of a preschooler? Would the exact same gift be perfect from your spouse on your 25th wedding anniversary?

Join Lonnie Melashenko the week of April 14-18 for a Voice of Prophecy daily radio series on the quest for perfection in the Christian life. How will it be accomplished? And when? And what if you feel as if you'll never reach the goal Christ set for His followers, "Be ye perfect..."?



Tune in for some kernels of Bible truth and inspiration that will encourage you along the road to the kingdom. If you're not sure where to tune in, phone 1-800-SDA-PLUS and ask for the radio station that airs the Monday-Friday broadcasts of the Voice of Prophecy in your area. You can also listen to these programs on the Internet at (Pacific Time) 3:45 a.m., 5:10 a.m., 10:45 a.m., 1:05 p.m., 4:45 p.m., and 11:00 p.m. Go to www.vop.com and access "Where You Can Hear Us."

The Quest for Perfection • April 14-18