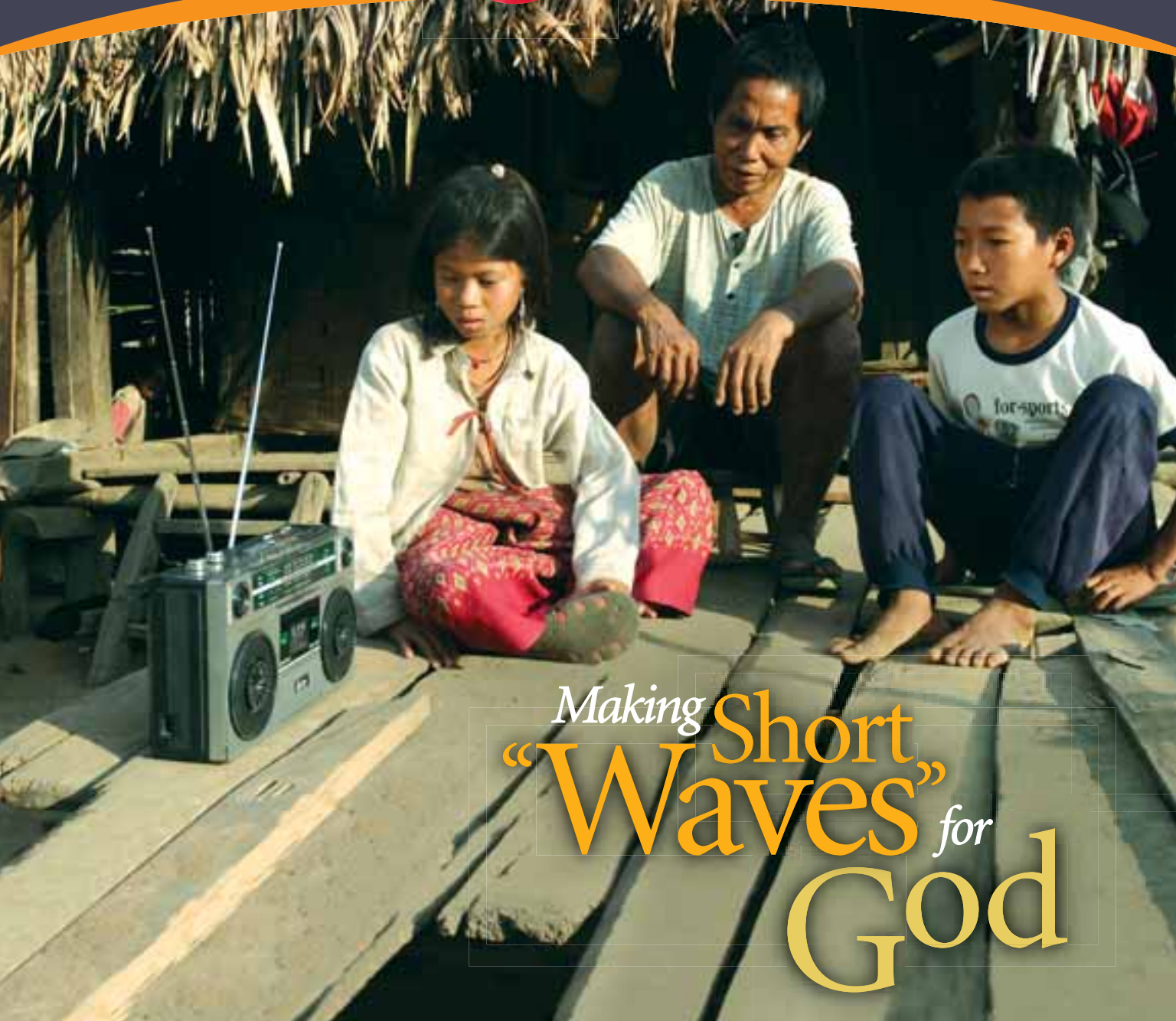


October 2007

ADVENTIST WORLD



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From the EDITOR'S PEN

Circling the Globe

In the spring of 1844 American inventor Samuel F. B. Morse sent the first intercity telegraph message from Washington, D.C., to Baltimore, Maryland, along a line that ran barely two miles from where I now live. As a devout Bible student, he chose his first communication from Scripture: "What hath God wrought!" (Num. 23:23, KJV).

With this edition, the twenty-sixth of *Adventist World*, I am compelled to similarly marvel at the goodness and providence of God.

In just over two years the Lord has doubled the reach and range of this journal. The initial print run in September 2005 of 1.1 million, mostly in English, was a major milestone in Adventist publishing. Modest print runs in Spanish, French, Korean, and Bahasa (Indonesian) soon followed.

With this issue, *Adventist World* moves dramatically forward in its mission to unite believers all around the globe in the blessed hope of Jesus' soon coming. Two million copies, including almost 700,000 in Spanish, French, and Portuguese, are circling the globe as you read

this. Also beginning last month, 400,000 Chinese believers can read these same inspiring articles and news stories on the World Wide Web.

Through the blessing of God and the close cooperation of leaders from every world division of the church, a distribution system now carries this faith-building journal into homes, offices, and sanctuaries on six continents and in more than 150 nations.

For the first time since the 1860s, a copy of the church's major journal is within reach of every seventh Adventist in the world. The many letters we receive at the *Adventist World* editorial office testify that it is being eagerly handed from believer to believer, and is even being shared as a witnessing tool in many lands.

The Lord has so far exceeded our expectations that we can only exclaim with the long-ago inventor, "What hath God wrought!"

*"Not to us, O Lord, not to us,
But to Your name give glory
Because of Your lovingkindness, because of Your truth"*
(Ps. 115:1, NASB).*

—BILL KNOTT

* Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

WORLD REPORT

COLOMBIA: Adventist Youth Delegation in First Meeting Outside Cuba Since 1959

■ For the first time since 1959, a Cuban Seventh-day Adventist youth delegation—believed to be the largest ever from the island—traveled outside that country to participate in an Inter-America church region youth event.

Amid cheers and shouts, 22 young Cubans were welcomed on July 26 in the crowded Plaza Mayor Convention Center in Medellín, Colombia, as they joined more than 5,000 of their fellow Adventists gathered for Inter-



YOUTH ARRIVE: Cuban Adventist delegation greet the Inter-America's Youth Leadership and Prayer Convention in Medellín, Colombia. It was the first time in 48 years that a group of Adventist youth had been allowed to travel outside the country, church leaders said.

LIBNA STEVENS/IAO



SAVED TO SERVE: Pastor Ruber Alvarez, Youth Ministries director for the Seventh-day Adventist Church in Cuba, tells more than 5,000 Adventist youth how the youth in Cuba are committed to salvation and service.

WALLINTON MOSQUERATA/IAO

America's first Youth Leadership and Prayer Convention.

"It's an honor for us to be with you tonight," said Ruber Alvarez, youth ministries director for the Adventist Church in Cuba.

The group had difficulties clearing visas and detoured to Colombia's neighboring country of Venezuela, spending sleepless nights and undergoing a 36-hour bus ride to arrive near the end of the youth event.

"This is truly a miracle," said Bernardo Rodriguez, Inter-American regional youth leader, as he embraced Alvarez on-stage as the teary-eyed crowd cheered. "We are so excited you are here. God has answered our prayers and allowed you to enjoy this fellowship with us."

A second group of 22 delegates from Cuba arrived the following day to present their youth report to the expectant crowd.

"It is a pleasure for me to greet you on behalf of the more than 30,000 church members we have in our island with the 15,200 youth we have there," said Alvarez during

Cuba's delegation report segment Friday evening.

"The youth in Cuba are dedicated to the salvation and service to others," he continued. "We thank God because for the first time in 48 years, permission was granted so that 44 young people can be here in the name of Jesus. Our hope is that Cuba be not absent in these events, that Cuba is present and you can also be present in Cuba someday."

Israel Leito, president of the church in Inter-America, said the Inter-American Division would be donating a sizable amount of funds to help the Cuban delegation and invited the thousands gathered to join in supporting their fellow Cuban peers as they headed back to Cuba on July 29.

The Seventh-day Adventist Church in Cuba has a growing membership of more than 30,000 members, 272 churches, and a Theological Seminary, church officials report.

—by *Libna Stevens, IAD, in Medellín, Colombia, with Adventist World staff.*

WORLD CHURCH: *Adventist World* Goes Online This Month

■ *Adventist World*, the international paper for members of the Seventh-day Adventist Church, has made the transition from print to online formats, with the launch of www.adventistworld.org. This Web site available in English, French, Spanish, and Korean, is joined by a Chinese-language Web site (chinese.adventistworld.org). The site offers Internet access to articles and features from the global publication of the 15-million member Christian church.

"We're delighted to have an instant connection available to readers around the globe," Bill Knott, editor and executive publisher,

said. "Already, *Adventist World* has proven itself as a source of news, information, and inspiration to our Adventist Church family, and I believe this will be enhanced with global access to the magazine."

Each month, *Adventist World* features 32 pages of articles covering news, biblical issues, Adventist beliefs, health concerns, and other items of interest to Seventh-day Adventist Christians. These will be available online, free of charge, as the print magazine is now. An estimated 2 million households receive the print edition monthly.

One advantage of the online edition is an ability to present content in a way that is easy to access and recommend to others. The Web site is designed to reflect the layout of the print magazine, but also offers the electronic flexibility unique to the Internet.



NEW WEB SITE: From a prototype, here's a look at the "home" page of the new *Adventist World* Internet Web site, which launches this month.

“We invested a great amount of time and effort to make the *Adventist World* Web site attractive and easy to use,” said Carlos Medley, online editor for the magazine. “It is my hope that a global audience will enjoy and appreciate this new resource, one which will grow in capabilities and offerings as time goes by.”

The magazine continues a 158-year tradition of Adventist Church communication to its constituents. *Adventist World* was announced in 2005 during the Fifty-eighth General Conference Session and launched a few weeks later.—by *Adventist World* staff.

ITALY: Israeli, Palestinian Youth Find Common Ground at Adventist Camp

■ Twenty Israeli and Palestinian boys and girls, together with their leaders and a group of scouts from the Seventh-day Adventist Church, have planted “Flowers of Peace,” a tangible reminder that dialogue is possible. The ceremony took place July 24 amid the beautiful scenery of Casentino in Tuscany, under the shade of the Castle of Poppi (Arezzo).

Graziano Agostini, the mayor of Poppi (Arezzo), welcomed the delegation and thanked organizers for hosting the events and hoped that more people will come in the future. Daniele Benini, president of the Seventh-day Adventist Church in Italy, and Roberto Iannò, an educator from the Seventh-day Adventist Church in Italy, also attended the event.

Now in its third year, the Flowers for Peace project invites Israeli and Palestinian teenagers to Italy. After spending some time together, they join Italian teenagers for summer events such as camps organized by churches, associations, or institutions or for regular academic activities.

Daniele Calà, the national director of Italian Adventist Scout Association (AISA), explained: “Every morning on the campgrounds of Casuccia Visani we raise four flags: the Palestinian, Israeli, Italian, and AISA flags. In our summer camps we try to create a small heaven, a place where ‘weapons will be turned into instruments of peace.’”

Mustafa, a counselor who has assisted with the project for several years, emphasized that continuing the program is indeed very important. He added that the event is a therapeutic program that can offer meaningful hope to these teenagers. A series of psychological studies has revealed just how difficult it is for teenagers to live under the constant threat of terrorist attacks.

Organizing educational programs that allow teenagers to meet in a safe and relaxed environment facilitates dialogue and the development of friendships. This kind of initiative demonstrates that it is possible to break down the barriers of indifference, hate, and fear; it is possible to build a culture of peace, based on dialogue and common experiences.

“What you are doing,” said Simone Pellegrini, head of the Department of Infrastructures for Arezzo County, “is proof that it is possible to live together peacefully. It is from people like you that the inspiration comes to undertake a different approach to conflict. We have the moral obligation to build bridges.”

Of particular interest is the experience of Majd, a Palestinian girl who, because she had already participated in a similar program in the past, served as a group leader. Majd said, “Different



FACE TO FACE: Israeli, Palestinian teenagers speak among themselves during Flowers of Peace summer camp program, organized by the Seventh-day Adventist Church in Italy.

EURO-AFRICA DIVISION

experiences and influences shape our personalities, but through living together in different contexts we can enjoy life and develop positive relationships. This project allows us to touch each other’s souls.”

Flowers of Peace is sponsored by the monthly magazine *Confronti*, which promotes inter-faith dialogue. This year two Flowers of Peace delegations participated in two summer camps run by AISA. Israeli and Palestinian teenagers stayed at Casuccia Visani, the Adventist campground located in Poppi (Arezzo), until July 26, when they joined the international Adventist scout camporee currently taking place through August 6, in Fontainebleau, France. About 2,000 youth have come from several European countries to participate in the event.

The Israeli and Palestinian delegations come from places where mistrust and fear prevail, so words of deep appreciation need to be extended to the organizers of Flowers of Peace for creating opportunities to build peaceful, positive attitudes of respect and appreciation for other people.—by *Vincenzo Annunziata, Italy, with Euro-Africa Division staff.*

Andrews University Dig Marks 40 Years in Jordan's

Ma'daba Plain

On a dusty hill steeped in biblical history, officials of Andrews University (AU), a Seventh-day Adventist educational institution in Michigan, U.S.A., and the Hashemite Kingdom of Jordan met recently to commemorate 40 years of archaeological research. The Ma'daba Plains Project, as the "digs" are known, have discovered antiquities that help confirm Scripture's accounts of life in the area and can help strengthen faith, an Andrews professor involved in the project said.

"The most immediately significant find is the history of occupation at these sites in Jordan that overlap with the biblical period—they thus provide us with a contemporary, extrabiblical record of the [Bible] story," said Randall Younker, director of the Institute of Archaeology at Andrews, where he is also an assistant professor of Old Testament and Biblical Archaeology.

"Two recent results that directly impact the biblical story is the possible evidence for settlement in our region [Transjordan] by the tribe of Reuben, which correlates closely with the biblical account of the Settlement [the historicity of the Settlement has been quite controversial]," Younker told *Adventist World*, "and occupation of our area during the Persian period—the time of Queen Esther—the question as to whether people actually lived in this area during the Persian period has been controversial—we now know they did."

At the ceremony, Niels-Erik Andreasen, AU president, noted the school's global character as one reason for its interest in the region.

"Andrews University is one of the most international universities in the country where it is located. We have faculty, staff, and students from around the world, including the Middle East," Andreasen said. "And we like to think of our international campus as a gateway to giving our students [a] more international education. And our work with you in Jordan has widened that gateway toward more international understanding."

Upwards of 200 attendees gathered on the acropolis of the more than 3 millennia-old hilltop fortress at Tall Hisban. Speeches commemorating events in the history of the site, discussing the importance of Hisban to Jordan and the community, and putting forth a vision for partnerships between the Hashemite Kingdom of Jordan, foreign embassies, archaeology projects, and local communities were given by the directors of the Ma'daba Plains Project and Tall Hisban Project and other dignitaries.

Representatives of the Jordanian government,

Archaeological Finds Help Confirm Biblical Record, Strengthen Faith

By MARK A. KELLNER, news editor, with reporting from Andrews University

foreign entities, the Jordanian archeological projects, and sponsoring universities sat under a tent erected in the remains of a Byzantine church on the top of the Tall. Sitting and standing on the ruins surrounding the church were residents of the area of New Hisban and Jordan, as well as student researchers of the Tall Hisban Project, the Tall Jalul, and other archaeological projects in Jordan.

Prince Raad Bin Zeid and Senator Michel Hamerneh, representative for Prince El Hassan Bin Talal, represented the royal family. Prince Raad, who engaged in archaeological work with the Tall Hisban Project in the 1970s, spoke about his fond memories of the project, which were also shared in remarks by Lawrence T. Geraty, recently retired president of La Sierra University, an Adventist school in Riverside, California, U.S.A.

"He would come out early in the morning with his trowel and his little pick, and he would say, 'Hide me someplace in a cistern, so I can work without anybody bothering me,'" Geraty told the audience at Tall Hisban. "And recently many of us were in Washington, D.C., [U.S.A.] for the tenth international conference of Jordanian history and archaeology, and who should be our host at the embassy of Jordan but the son of our Prince Raad. And on that occasion, he even acknowledged having participated in the dig himself."

Plans for archaeological work at Tall Hisban began in 1967 by Siegfried H. Horn of Andrews University. The following summer a team of professors and students



Above: CELEBRATION IN TALL HISBAN: More than 200 people gathered to celebrate 40 years of archaeological “digs” in the Ma’daba Plains of Jordan. The project was started and is managed by Andrews University, a Seventh-day Adventist Church institution. **Right:** CATCHING UP: Hashemite Kingdom of Jordan Prince Raad Bin Zeid and Neils-Erik Andreasen, AU president, speak during commemoration ceremonies.



Left: DIGGING TO THE TOP: Mustafa Al Barrari, president of the kingdom’s Audit Bureau (right) recalls his first job as an 8-year-old wheelbarrow operator at the Tall Hisban dig.



PHOTOS BY DAVE B. SHERWIN/ANDREWS UNIVERSITY

began digging at the previously unexcavated Tall, hoping to uncover evidence that Hisban was the biblical city of Heshbon, as found in the Old Testament story of the Israelite conquest of Canaan and the land of the Amorites. The Heshbon Expedition continued through the late 1970s, but with developments in the work at the site, the focus shifted more toward anthropological methods of archaeology. As such, Tall Hisban became in many ways a forerunner in Middle Eastern archaeological methodologies. Additions to the field such as Sauer’s Pottery Chronology, LaBianca’s Food Systems Theory, an attention to floral and faunal analysis, and concepts such as “Sedentarization and Nomadization” and “Intensification and Abatement” have become standard fare in Jordanian and Middle Eastern archaeology.

United States ambassador to Jordan David Hale was among the dignitaries who attended the commemoration, and Geraty noted that Hale, “through the Ambassador’s Fund, really helped to put Hisban on the map.”

Geraty also recounted the story of Mustafa Al Barrari, who was a child when his father, a worker at the dig, died. Mustafa had to go to work to help support the family and was assigned to the dig.

“He worked harder for us than any three men,” Geraty said. “He later went on to the University of Jordan and got a gold watch from King Hussein for making the best grades that year. He has worked many places in the Middle East, but most

recently as the head of the Audit Bureau for the Hashemite Kingdom of Jordan. I think it’s a wonderful example—it could only happen in a free country like Jordan—where a wheelbarrow boy turns into the head of the Audit Bureau.”

Al Barrari attended the ceremony and rose to acknowledge a greeting from the audience. Ghazi Bisheh, former director of the Department of Antiquities, also spoke at the event, as did Barbara A. Porter, director of the American Center of Oriental Research in Amman, Jordan.

Tall Hisban is a multiperiod, multicivilizational site—in its more than 3 millennia of occupation it has been conquered or controlled by more than 20 empires and civilizations, from the Persians, Greeks, and Romans of the Classical Period to the Ummayyad, Mamluk, and Ottoman empires of the Islamic Period. Most notably, Tall Hisban features a possible Ummayyad bathhouse and a Mamluk fortress and governor’s palace.

The Tall Hisban Project is currently in the field, working with researchers from Andrews University, Grand Valley State University, Harvard University, Oklahoma State University, and Calvin College, a college of the Christian Reformed Church located in Grand Rapids, Michigan, U.S.A. The 2007 summer dig began June 14, 2007 and ended July 24.

Andrews professor Oystein S. LaBianca, director of the Tall Hisban Project, concluded the program with a call for continued partnership and understanding between the archaeological community, the Jordanian government, and the people of Hisban. ●

A Healthy Church

PART 3

By JAN PAULSEN

What does a spiritually healthy local church look like? In this final article of a three-part series, Pastor Jan Paulsen explores how a strong, effective congregation relates to its local community and beyond.

I have an acquaintance of long-standing, someone who invites me to visit with him and his family when I travel in his part of the world. He is a religious man, but we do not share the same faith. In fact, my friend is a high-level official in another church.

Is this a good friendship for me to pursue? The answer will seem obvious to some, yet the question may give others pause.

How should individuals—how should a congregation—relate to the world of difference, of “otherness,” that exists beyond the church doors? What principles should mark our relationships with those who are not believers as we are? How far, and in what ways, should we be drawn into the life of our communities?

God's Purpose for His Church

In this series of articles we have looked at the dynamics of healthy churches; at the importance of taking seriously our personal spiritual life; at the ways we can build strong, grace-filled congregations. Yet the question remains: To what purpose do we do these things? Are these ends in themselves?

No, they are not. It is only through witness—through reaching out to others—that a congregation fulfills its ultimate purpose. A church that is not witnessing or reaching a community beyond itself is a dying church.

It has ceased to be what God wants, and the local congregation has in fact become just a social organization. An active and effective congregation is focused on mission; it is God's voice and God's hands within its community.

Every congregation has its own set of challenges; those ministering in a secular, postmodern environment face unique difficulties, as do those who live in societies where the church is viewed with suspicion or fear. But regardless of the cultural setting, the relationship between a healthy church and its neighbors will be marked by:

1. Confidence. A church that is in constant retreat from society cannot be useful to God. Witnessing at arm's length is a losing proposition. A healthy congregation does not see itself as an island or safe haven from the world, but rather as a part of the community in which it is located.

Isolating ourselves for fear of “contamination” is a sure way to check growth and begin to die. God calls us to engage in mission, not on some ethereal spiritual plane, but here, in this world, within the reality of our own neighborhoods and towns.

In some places, especially within secular, relatively wealthy cultures, I sense among our congregations a certain level of intimidation, a tendency to withdraw from contact with a society that seems to have largely rejected our spiritual values and has, in fact, become cynical and dismissive of them. In other places I have sometimes sensed a preoccupation with “spiritual purity”—congregations that work so hard to ensure they are not “of the world” that they forget at times they are “in the world.”

But to engage with the world does not mean embracing its values. It does not mean allowing our principles or



SOUTHEASTERN CONFERENCE: Disaster-relief supplies are available to hurricane victims at various locations, including Southeastern Conference's Mt. Olivet, Florida (U.S.A.), church, shown here.

DAVID CANTHER

beliefs to be somehow diminished. Engaging with the world means going into our communities with a sense of confidence in who we are, in what we believe, and in the God we serve.

2. Friendship. Many years ago, my wife, Kari, and I lived in Germany while I studied at the University of Tübingen. Adventists were little known among the faculty and other students, and from the outset I was viewed with a measure of wariness. But as we attended classes and seminars together, their feelings toward me began to thaw. We began to share meals together, to spend time in one another's homes with one another's families, and barriers were broken down. Kari and I were no longer seen primarily as alien; we were seen through eyes of friendship. One evening a visiting theologian attended one of our social occasions. On finding that I was a Seventh-day Adventist, he immediately began a line of hostile questioning—much to the embarrassment of the others present. My classmates, who just a little before had viewed me and my beliefs with such suspicion, were now my allies. They were not willing that my faith be disparaged.

There is something powerful in simply being a friend, in eating together and laughing together, in sharing time together. It disarms suspicions and cuts through prejudices. A simple gauge for whether a congregation is truly “salt” and “light” in its community is to look at the social calendars of individual members. Are our friendships, even our business associations, largely with those who share our faith?

3. Service. A healthy congregation *serves* its local community. It offers service that is practical; that is attuned to local needs; that “scratches where there is an itch”; that

encompasses physical as well as spiritual needs. It is service that flows from a genuine feeling for other people—an interest in the welfare of others that is warm and personal.

Ellen White called the church “the theater of [God’s] grace,” the agency through which His compassion and love for humanity are most vividly displayed.¹ She frequently reminded the fledging Adventists of her day that “the good works of the children of God are the most effectual preaching the unbeliever has.”²

4. Mission. As I visit and worship with church members in different countries, I am constantly reminded that there is one common force that animates every growing, effective Adventist congregation. It is a deliberate, all-encompassing emphasis on witness and outreach—both within the local community and beyond—through support of the church’s mission work around the world. The focus of members in these churches is not inward, on their own needs or comforts. They have become “Christ’s ambassadors” (2 Cor. 5:20), and the task of reconciling others to a loving Savior has become their life’s work.

It is impossible to spend time with these congregations without catching a sense of the sheer effervescence, the enthusiasm of church members for sharing Christ with others; their conviction that mission is not a heavy burden, but a joy. And this passion dictates how they use their energy and resources.

What does a healthy church look like? A healthy church is made up of individual believers who are spiritually robust—who have taken responsibility for their daily walk with God. A healthy church is warm, loving, and inviting—it takes seriously God’s plan for Christian fellowship. And a healthy church has opened its doors to its community—it has embraced witness and outreach as its first priorities.

My hope and prayer for Adventist congregations around the world—whether they meet in inner-city churches or college chapels, in homes or outdoors, in sanctuaries large or small—is that they will be faithful to God’s call, that they will be instruments in His hand to fulfill His purpose in the world. ●

¹ *The Acts of the Apostles*, p. 12.

² *Spiritual Gifts*, vol. 2, p. 235.



Jan Paulsen is president of the worldwide Seventh-day Adventist Church.

WINDOW

Located on the northwest tip of South America, the Republic of Colombia covers an area of 440,570 square miles (1,141,374 square kilometers).

Colombia is a multifaceted and multicultural ethnic mosaic, with a population of 46,000,000, who are descended from natives, Europeans, and Caribbean islanders and live in five distinct geographical regions.



Colombians are a hospitable, cheerful, and warm people who take advantage of the biodiversity of food produced in their geographical territory: corn, potatoes, beans, coconut, rice, banana, yucca, yam, sugar cane, cocoa, milk, coffee, meat, and seafood. Exotic tropical fruits abound year round. The country is rich with the folklore, music, and customs of several cultures of the past and present. Regional festivals reflect a people rich in religious traditions as well.

Adventist Beginnings

American photographer Frank C. Kelley was the first Seventh-day Adventist to settle in the capital city of Bogotá, in 1895. In 1901, Frank Hutchins, an American pastor, and

John Eccles, an Australian missionary doctor, arrived in Panama, which at the time belonged to Colombia, to spread the Advent message. But they both died prematurely, victims of yellow fever, in a town called Bocas del Toro. In 1902, Samuel Parker Smith, son of Seventh-day Adventist pioneer Uriah Smith, arrived in the islands of San Andrés and Providencia. The first Adventist converts were baptized in San Andrés, and later in Providencia.

The Adventist work on the mainland began with Max Trummer, a pastor, who baptized José Redondo, his wife, Ana, and their daughter, Carmen, in a town on the North Coast in 1921.

In 1925 the Atlantic Coast Mission was organized, and in 1927 the Colombia-Venezuela Union Mission was created. That was the administrative center until 1989, when the Colombian Union Mission was organized. It reached union conference status in 1992. The headquarters of the church in Colombia is located in the city of Medellín.

The Colombian Union has 244,200 members (70 percent are young adults), 250 pastors and ministerial workers, 651 teachers, 447 colporteurs, 1,000 churches, 956 companies, 212 districts, 10 local fields (conferences and missions), 1 university, 43 academies, and 36 elementary schools.

The union's membership and administration have adopted four main goals for the 2007 to 2011 period: to change the status of six missions to conferences, to organize a second union conference, to reach 600 towns and villages with the Adventist message, and to reach a membership of 350,000.

Prepared by Eliseo Bustamante, president of the Colombian Union Conference. Translated by Alfredo Garcia-Marenko.

Into Colombia



COLOMBIA	
Capital	Bogotá City
Language	Spanish (English in the Caribbean Islands of San Andrés and Providencia).
Religion	Roman Catholic (95 percent); other religions (5 percent).
Population	46,000,000
Adventist	
Membership	244,200
Adventist to	
Population ratio	1:188

By ALLAN R. HANDYSIDES and
PETER N. LANDLESS

XDR Tuberculosis



We believe you are referring to the Andrew Speaker case, which has global ramifications.

Andrew Speaker was diagnosed in March 2007 with tuberculosis. Doctors started him on standard treatment, but susceptibility testing showed his strain of bacterium to be multidrug resistant (MDR), and he was advised not to travel. Further testing showed the bacterium was, in fact, extensively drug resistant (XDR)—but efforts to contact Speaker were difficult because he had advanced his travel plans and gone to Greece to get married.

When he was finally contacted on May 22, he was told to report to Italian health authorities, but instead he flew to Prague, then Montreal, and then drove to the United States.

Finally, Speaker was placed in isolation, but not until he had flown in numerous airplanes. Hundreds of people had to be checked as contacts.

XDR tuberculosis poses a global challenge that, if not contained, could lead to a pre-1900s problem.

MDR tuberculosis is resistant to many antibiotics, but XDR is resistant to nearly everything. This means our own body defenses will have to defend us.

Of course, in places where HIV is rampant—as in South Africa—the inability to treat tuberculosis will mean harsh consequences.

Quarantine issues will raise their heads, with all the arguments—both for and against—as well as the conflict between individual freedom and population safety. The imposition of travel restrictions requires considerable authority. Who possesses

Is the XDR form of tuberculosis as dangerous as the media made it out to be in the recent episode of the man who traveled by air after being told not to? Or is this much ado about nothing?

such authority? The Centers for Disease Control (CDC) asked Speaker to report to Italian authorities, but he declined to follow the advice. This raises the question as to whether governments have sufficient powers or agreements to enforce such advice. Clearly, border controls about public health risks need definition.

If nothing else, this case put the spotlight on XDR tuberculosis. It raises questions of how the world of public health addresses such thorny issues.

In South Africa, where the disease is becoming a real problem among persons infected with HIV, much consternation exists. Lacking medication to treat the infection and with innate immunity severely hampered, the HIV population is at immense risk. In a situation in which up to 25 percent of the population may be involved with HIV infection, millions are in harm's way.

The inability to control this form of tuberculosis with medication, coupled with millions unable to fight it, means that the potential for its becoming even more of a problem is immense.

While persons with strong immune systems have a good chance of fighting off the XDR forms of tuberculosis, we need to remember that in the preantibiotic era tuberculosis was a major killer.

Immunization against tuberculosis, with the use of the BCG (bacille Calmette-Guérin) vaccine, is helpful but not totally protective. Basic health-preserving measures become paramount. These include fundamental sanitary practices.

Spitting and coughing in public places are serious health hazards. The washing of hands prior to handling food, after coughing or sneezing, and following the use of toilets is vital.

Persons with cough, weight loss, fatigue, and/or night sweats need careful investigation to rule out tuberculosis. Isolation techniques must be observed when caring for persons infected with the XDR forms of tuberculosis, as with all forms of tuberculosis.

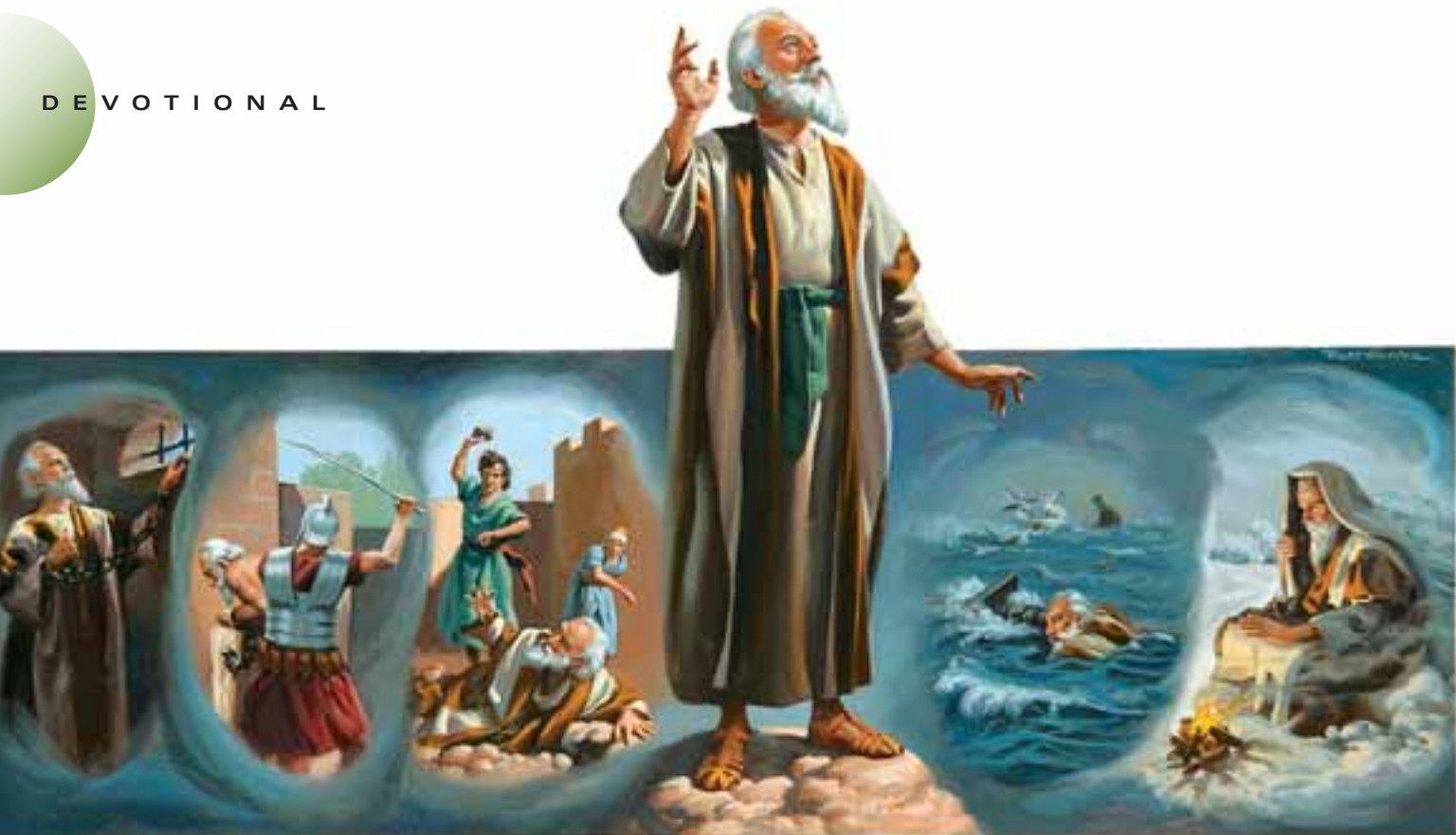
“Much ado about nothing”? Not at all! This could be the beginning of a new war against a reinvented old disease. We should remember in times past that good nutrition, sunshine, and rest provided the only treatments available. These greatly aid an individual's resistance capacities. When we are faced with antibiotic resistance as we are—with a variety of infectious organisms—the fundamental status of our health becomes increasingly important. If we are not already practicing a healthful lifestyle, the emergence of XDR tuberculosis is another reason to wake up!



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Are We Fighting the Good Fight?

The title of my article is a question. What is this fight about?

We are living in a world where the great controversy between good and evil is going on. We are the participants of this battle and everyone is engaged in it. The question is whether we are on the side of good or evil. Are we on the side of Jesus or on the side of Lucifer? There are only two sides in this battlefield. There's no neutral ground. There are no spectators. Everyone is a participant—knowingly or unknowingly.

What Scripture Says

The Bible speaks about the righteous in Psalm 15: “Lord, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly, and works righteousness, and speaks the truth in his heart ...” (verses 1, 2).

Here we see the qualities required by the righteous—by those who are going to dwell with God in heaven after winning the battle over evil. Of course, the ones who live contrary to it are the wicked, who will not have any place in God’s “holy hill,” who will join hands with Satan in this warfare and finally be destroyed by the fire from heaven. In Jeremiah 13:10, God describes the wicked, as “evil people,

*In this struggle there is
no neutral ground.*

By
RAMANI KURIAN

who refuse to hear My words, who follow the dictates of their hearts, and walk after other gods to serve them and worship them....” They “shall be just like this sash,” God says, “which is profitable for nothing.”

We should each take an inventory of our lives and see which group we belong to. How many of us are sure we’re on God’s side—and that God will finally take us to His “holy mountain”?

The apostle Paul was confident about his place in the heavenly kingdom. He says with assurance, *“I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing”* (2 Tim. 4:7, 8, italics supplied).

Paul’s Source of Confidence

Why was Paul able to make such a confident statement about his future? Here was a man who had persecuted the church of God in the past. Speaking of him under his old name, Saul of Tarsus, the book of Acts says: “As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison” (Acts 8:3). He carried letters from the high priest to the synagogues of Damascus so that he could bring Christians bound to Jerusalem. But in Acts we read about his dramatic conversion on the road to Damascus.

He was a man of good reputation; a learned man educated under the greatest teacher of his time, Gamaliel; a zealous Jew; a Pharisee. Standing firm for what he believed to be true, he persecuted the church of God, seeing its members as heretics and blasphemers.

But his heart was pure and true, which only the Creator Himself could see. Jesus caught him, so to speak, and transformed him into the person we know today as Paul. True to the new cause to which he had been called, he stood firm, no matter what happened. He never sought worldly greatness, glory, or honor. “But what things were gain to me,” he said after his encounter with Jesus on the Damascus road, “these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ” (Phil. 3:7, 8).

That was the secret of Paul’s life of victory. What does God see in your heart? In my heart? Are they pure and true? Or are they filled with the filth of this world?

Paul was in every sense an evangelist. Courageously he preached the gospel to both Jews and Gentiles—to kings and rulers, to priests and common people. He uplifted the

weariness and the downtrodden, he rebuked wickedness, and was never willing to compromise with evil.

Paul was never a burden to anyone. He worked with his own hands (Acts 18:3) and never considered the gospel a means for earning wealth or reputation in the world. He was a true missionary, an evangelist, enduring many difficulties while engaged in ministry. “Are they ministers of Christ?” he wrote, “I speak as a fool—I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren” (2 Cor. 11:23-26).

But through it all Paul was sure about the crown of righteousness awaiting him. Where do we stand? Do we aspire to gain the kingdom of heaven? Or are we seeking only this world—its greatness and honor?

Paul says the crown of righteousness is not only for him but for all those who love His appearing. Thus he encourages and motivates all believers—everyone who waits for Christ’s appearing. By his example he admonishes us to fight the good fight, the fight against the wickedness of this world, and to spread the gospel for which we’ve been called. Our heavenly Father is sufficient to get us through this wicked world in our fight against evil. Selfishness and self-centeredness had no place with Paul. His goal was to lift up everyone who came to the fold of Jesus, even the slave.

How about our own attitude? Are we able to say with confidence that the crown of righteousness is waiting for us?

May the example of the apostle Paul encourage us to seek to be transformed, so that we too can be the heirs of that crown. Everything in this world is perishable. They do not satisfy. But the crown of righteousness will provide perfect satisfaction. Let’s strive for it, inviting the Spirit of God to renew our hearts and transform us. Then with the apostle Paul, let us wait with assurance for the crown of righteousness, which the righteous Judge will give us on that day. ●



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It is not uncommon for commitments to Christ to take place when a person is 10 or 11 years old. Hence, when a couple I know took their 10-year-old daughter, Melinda,* to an evangelistic meeting addressed by one of the most significant figures in today's Adventist Church, they had prayed the Holy Spirit would work on her heart.

The meeting went well. The "significant figure" could not have been in better form. Melinda's parents waited to see what their daughter would do at the end of the message.

To her parents' delight, Melinda was the first person out of her seat. She made it to the front of the room so fast she was there before the "significant figure" made landfall in front of the pulpit.

That was when she asked him for ... *his autograph!*

That this happened says nothing negative about Melinda, and certainly not about the preacher. It is, perhaps, a small indicator that we have a celebrity culture in our church.

Other indicators are also evident. Local preachers and pastors have long given up their pulpits to any "star" who happens to be in town. And since the geographical disposition of the "stars" is now shown on the Web, the phenomenon of the floating congregation has become more apparent. A greater tendency exists to follow the "big names" to wherever it is they're preaching.

Before the DVD age, an Adventist media organization marketed cassette tapes of favored international speakers. The cassettes of three speakers in particular were especially popular—stars, you might say. For one reason or another, all three popular preachers have long since ceased to be part of the Adventist Church scene. Their celebrity status, it seems, led them to push the boundaries either of belief or behavior just too far.

Years ago a well-known English cricketer, David Shepherd, was made Anglican bishop of Liverpool. Starstruck myself, perhaps, I made my way to an afternoon service in the cathedral there. I arrived in time to see Shepherd leading a procession out of the nave, the main entry to the cathedral's altar. He was carrying an enormous shepherd's crook. I asked him about the crook. He made a self-conscious, self-deprecating remark about the bishop's gear in which he was attired, explained that the crook was a

symbolic reminder of the nature of his "proper job"—and made the inevitable pun on his surname.

In the celebrity culture that grips us and the shallow religious hucksterism to which it sometimes gives rise, could we use a symbolic reminder of the "proper job" of pastors?

A group of Adventists from the Republic of Ireland traveled to England for a camp meeting. But they became disillusioned about camp meetings, they said, "when the people all queued up for [a 'famous' speaker's] autograph!"

Do you recognize it—the celebrity culture, religious hucksterism, or whatever you want to call it? It doesn't work for some of us, however. It actually turns us off.

Remember what Jesus said when James and John wanted

Celebr

It's out there. And (increasingly) it's among us.

to get in on the ground floor of the celebrity culture? They received the distinct impression that promotion in the kingdom of God is not won by aggressive self-presentation, and that God, not us, determines how His honors are distributed. That was the cue for the other 10 disciples—who were miffed, perhaps, because they had not claimed top seats themselves—to become indignant with James and John. Then came Jesus' opportunity to talk about His reversal of the world's ideas of greatness and leadership.

"Jesus called them together and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. *Not so with you.* Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many'" (Mark 10:42-45, NIV, italics mine).

The phrase "not so with you" is correctly translated "it is not to be so among you."

The church is not to work in the same way as other organizations. From first to last the church is an alternative



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ity Culture

By
DAVID N. MARSHALL

society in which the first are last and the last first. Wherever we see the stratifications and divisions that human society takes for granted, we need to remind ourselves: “it is not to be so among you.”

The Word says “all men” (and that means women, too!) will be drawn to Jesus when *He* is lifted up (see John 12:32). It does not work so well when it is the preacher who is lifted up!

And that inappropriate “lifting up” is not the fault of the preacher. The likelihood is that he or she is trying to lift up Jesus. The fault is in the attitudes of the listeners toward the preacher.

Jesus was and is the Son of man. Daniel prophesied that a time would come when “all peoples, nations, and languages” would serve the Son of man (Dan. 7:14). Yet Jesus, the Son of man who fulfilled Daniel’s prophecy, came not to be served but to serve. In serving He fulfilled another great prophecy of the Old Testament: the Suffering Servant described in Isaiah, chapters 42 and 53: “He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon

him, and by his wounds we are healed” (Isa. 53:5, NIV).

Jesus’ model of servant leadership is one meant for our imitation. We cannot, of course, imitate Him in His specific role of being “a ransom for many”; only Jesus could do that, and it need never be done again. But we can imitate Him in the utter neglect of self-interest, which enabled Him to choose death for many rather than the glory that was His due.

And that will require an adjustment in our attitudes and our behaviors. We must not lift up humanity. Lionize men and women and you will warp and damage them. *Lift up Jesus*—then *all* will be drawn.

Notice that in “all men” of John 12:32, the word “men” is in italics: it is supplied. The text actually just says “all.”

Jesus is the great magnet of the ages. Idolizing those who lift Him up can only get in the way of the magnetism of the Savior. Jesus does not need to stand in the shadow of the preacher. The preacher needs to stand in the shadow of the cross. ●

*A pseudonym.

Isaiah Duong boots up the computer in his home-based radio studio and prepares to send the sermon he recorded the day before to Adventist World Radio's (AWR) transmitter site in Guam. Using shortwave radio technology, Duong knows his message will be broadcast to a potential listening audience of at least 1 million listeners in the country of Vietnam. He adds prerecorded children's stories and health talks, all spoken in the Vietnamese language and developed by members of the three area churches he pastors—when he's not busy with his responsibilities as a producer/director for AWR. Duong is now satisfied he has enough material to fill today's two-hour broadcasting time slot.

"I write, translate, edit, preach, answer mail, and deal with the technical aspects of producing the program," explains Duong, who has served as an AWR producer for more than 12 years. "I also prepare Bible studies and do the follow-up for those taking the studies so they can be nurtured in the faith."

Two women working part-time for a small stipend, several church member volunteers, and Duong's wife and two children assist him with the program productions. All of them, Duong says, are committed to sharing the gospel message.

"Whatever we do here we do for God," he explains. "One way or the other, somewhere out there, I believe the Lord will use us to reach someone for Him."

The Global Organization

With its mission of communicating the gospel message, particularly in the world's hardest-to-reach territories, Adventist World Radio serves as a vital arm of the Seventh-

ADVENTIST WORLD RADIO



Left: TEACHING THE CHILDREN: A young child in Uganda listens to a children's story on an AWR digital audio player.

Below: A FAMILY EVENT: Several family members and their neighbors in Laos meet together to listen to an AWR program.



WORLDVIEWIMAGES.COM

Adventist World Ra

By SANDRA BLACKMER



ADVENTIST WORLD RADIO

PREACHING THE GOSPEL: Naseeb Basnet, who along with his wife, Rama, is an AWR producer in Nepal, works out of a rented four-room studio.

day Adventist Church. Political restrictions on religion as well as cultural and geographical barriers to Christianity can be surmounted in many world regions only through the use of radio. In countries where evangelists are not allowed to preach, pastors are forbidden to lead Christian congregations, and individuals risk imprisonment and worse for telling a neighbor about the love of Jesus, the AWR programs speak the message of hope and comfort to millions of listeners who otherwise may never hear the name of Jesus.

“People listen to our broadcasts in the most unlikely circumstances,” says AWR president Benjamin D. Schoun. “They take determined stands for their new beliefs in the direct face of serious personal danger.”

Although AWR also uses AM/FM, satellite, and Internet broadcasts, its communication medium of choice is shortwave. Thought by some to be rather archaic, shortwave actually outshines other forms of radio broadcasting in its far-reaching abilities and economical advantages. Signals from high-powered shortwave

transmitters bounce off the ionosphere several hundred miles above the earth’s surface, enabling them to travel thousands of miles. Governments in Communist and totalitarian regimes find it more difficult to control or ban international newscasts or religious programming broadcast via shortwave. It is also cheaper than most other methods of radio communication.

AWR leaders estimate their transmission capability covers about 80 percent of the world. Shortwave programs are currently produced in 75 studios and relayed in nearly 70 languages from eight shortwave stations for a total of more than 75 hours each day. With the additional local radio (FM/AM) and Internet broadcasts, thousands of hours of programming are going out on the airwaves daily.

“More than 1.5 billion shortwave radios are in use around the world,” Schoun notes.

The radio ministry chooses producers from the same language and cultural group as the target audience to minimize the ambiguities often caused when translating from one language to another, and to ensure the messages are relevant to local listeners.

Designed specifically for non-Christians, AWR uses a magazine format in its programs that includes Bible lessons, interviews, children’s stories, health talks, discussions on family matters, and musical presentations.

Schoun says AWR listeners send more than 100,000 letters, phone calls, and e-mails each year, but “we know there are many more listeners than the number we actually hear from,” he explains. “Many people are prevented from contacting us because of security issues, illiteracy, poverty, and lack of mail service in some areas.”

He adds, “Tens of thousands of people around the world have accepted Jesus as their Savior as a result of AWR’s programs.”

Vietnam

Vietnam AWR producer/director Duong, whose studio is located outside of Vietnam, says reaching people with the gospel in some areas of that country is difficult because of tight government regulations and controls. In spite of these challenges, he says his programs are dramatically affecting people’s lives there.

“Hundreds of small groups are springing up everywhere in Vietnam as a result of our radio programs and our materials,” he says. “For many, the radio program is almost like their pastor.”

Duong tells the story of a man who lost all his wealth in one day because of a financial collapse in commodities. The man was planning to commit suicide, but he happened to listen to an AWR radio program that changed his life.

“After the program ended, the man knelt down and prayed; he gave his life to Jesus,” Duong explains. “He then had his family—his wife, his children—listen to our programs, and they all became believers.”

Duong recently met the daughter of this man, who told him she and her family are now studying the Bible with others.

“There are many people like that,” Duong asserts.

Philosophical about his work, Duong says, “I have a lot of challenges because I’m doing what I’m doing. Even my own life has been threatened.... But with every radio program I prepare, I trust in God. [The challenges] keep my faith strong and help me grow deeper in Christ.”

Nepal

A constant fear of government officials disrupting radio production



Sandra Blackmer is an assistant editor of *Adventist World*.

dio:

Short
“Waves”
Net Tall
Results



Left to Right: VIETNAM: More than 85 million people live in the southeast Asian country of Vietnam. STUDIO IN RUSSIA: The Voice of Hope Media Center in Tula, Russia. NEPAL: Hindus make up about 80 percent of the population of Nepal, until recently the only official Hindu state in the world.



and forcing them to move their studio once again no longer confronts AWR/ Nepal producers Naseeb and Rama Basnet. Many positive changes, they say, have occurred in the region since they first began working there for the radio ministry.

“We were recording only health topics [in 1995], but somebody reported us to the government—that we were producing religious programs also,” Naseeb says. “We quickly moved [to a different location] ... and started producing the programs in secret.”

“We never showed our studio to anyone, even to our believers, for many years,” he adds. “We never gave our names while producing the programs. We were not allowed to talk about the Bible openly. But now things are totally changed, and we are very grateful to God for this provision.”

Today, the Basnets and their program technician, a Hindu, work out of a rented studio in Kathmandu Valley to broadcast Christian programs to millions of listeners in Nepal, India, and Saudi Arabia. They also spend many hours each week preparing Bible studies.

“It is such a blessed experience to [reach] the people living in a very dark corner—a very remote part—of Nepal, and know their lives are being changed because of our programs,” Rama notes.

Twenty-two-year-old Ramesh Dhakal, who is serving a life sentence in a Bangkok, Thailand, prison, says the AWR programs have transformed his life. “Jesus saw my helpless and hopeless state, and He sent me to this jail,” Dhakal wrote to the Basnets. “I may die in jail, but my soul is totally at peace with Jesus, who has been my constant Friend in this dark cell.”

Russia

Sergey Kuzmin has served for two years as speaker/director for the Voice of Hope Media Center in Tula, Russia—a city of approximately 600,000 residents located about 150 miles (240 kilometers) south of Moscow. Although winters there aren’t quite as harsh as those in Siberia, Kuzmin says temperatures of minus 10 to minus 15 degrees Celsius (14 to 5 degrees Fahrenheit) are not uncommon.

Before coming to the media center, Kuzmin served as pastor of the Kaliningrad Adventist church in the Baltic Sea region for five years. While there he ran a religious radio program for a local station.

“It was my first experience with radio,” Kuzmin says, “and I was impressed by [that type of ministry] because of the great amount of feedback and the opportunity to spread Christian issues among a large number of people.”

Built in 1990, the Adventist media center in Tula is well-equipped and run by three full-time workers as well as several part-time workers and volunteers. The team broadcasts nearly 90 hours of AWR programs each month, covering all of Russia. The center also operates a Bible correspondence school.

“It’s not easy to work among pro-Orthodox people,” Kuzmin notes. “We try to present Christian topics that are common to all of us, and we invite the audience to study the Bible through our correspondence courses. We have about 1,200 new students each year.”

Kuzmin emphasizes the role and

the commitment of the 20 media center staff.

“Our technical staff, for example—because of their skills and experience they could get good jobs in Moscow or Tula, and get paid much more money than they do here,” Kuzmin says. “But they have decided to spread the gospel, and they estimate their work as a great blessing to them.”

Ethiopia

In spite of plaguing financial challenges—once to the point of having to temporarily shut down—and an insufficient supply of follow-up literature materials, the AWR studio in Ethiopia’s capital, Addis Ababa, is continuing to reach thousands of listeners with the message of Jesus. Housed at the Ethiopia Union Mission (EUM) headquarters, this modern, well-equipped facility daily produces two-and-a-half hours of family life and religious programming in four Ethiopian languages. The programs are dispatched to the transmitters AWR uses in Germany and Austria, where technicians beam them to eastern Africa as well as regions of the Middle East. In the countries of Eritrea and Djibouti the Adventist Church is not allowed to conduct public meetings or worship services, but the four AWR programs broadcast there each day have resulted in a number of listeners and even listener clubs.

“The radio programs touch people’s lives,” says AWR/Ethiopia studio director and EUM communication director Bikila Merga. “As you put pieces together that would lead to the climax of a produced program, somehow you feel that someone somewhere is being affected by what you are doing—and that keeps you going.”

Ethiopia covers an area of more than 1 million square kilometers and is home to more than 70 nationalities. About 80 percent of the country’s 76 million residents support themselves

by tilling the soil.

Merga, a former teacher, says he and his production team of four program producers, three technicians, and more than 20 volunteers who serve as presenters, singers, and preachers, strive to “reach people where they are, especially those who could not be reached by any other means with the message of hope.”

Listeners send hundreds of letters to the studio every month, Merga notes. “Just this week,” he told *Adventist World*, “I received an e-mail from a listener—a physician—who happens to be a Muslim. The person is impressed by our message and wants to know more about what we believe.”

Merga suggests the most astounding result of the AWR broadcasts was an entire church congregation of another religious denomination joining the Adventist Church en masse.

“That group of AWR listeners challenged their church pastor, asking him why they worship on Sundays instead of Saturdays,” he says. “Because their leader could not give them enough [of an] answer, they started looking for an Adventist church in the area.”

No Adventist church existed in that region, so the group finally sent delegates to the AWR studio in Addis Ababa to find answers to their questions. An Adventist church of some 300 members, including the pastor of the other church, was eventually launched in what was previously termed an unentered area.

“More than 10 Adventist churches have been established in Ethiopia through the ministry of AWR,” Merga says, “all located in unentered areas where past attempts to enter the territories have always been thwarted by many challenges.”

He adds, “Through this [radio] ministry the church has managed to reach—in less than 10 years—[areas] it had not been able to reach in over 100 years.... We thank the Lord, the Owner of the work.”

In Summary

Adventist World Radio operates regional offices in Africa, Asia, and Europe. Its headquarters in the United States also partners with the Adventist Media Center in Brazil to offer broadcasts in the Americas.

Not all regional producers are AWR staff; some are employed by the local union or division. Most studios are very functional and well equipped, but a producer can record a program using only a laptop and a microphone.

The organization has recently begun branching out with the use of podcasts—currently available in 10 languages, including French, Italian, Kiswahili, and Amharic—and digital audio players called MegaVoice Ambassadors. The players include a speaker and a solar panel with rechargeable batteries and can hold up to 160 hours of content. AWR is distributing them in North Africa and South Sudan, and the devices are particularly useful for people who are illiterate.

AWR’s US\$7.5 million annual budget is funded partially by General Conference appropriations, which cover about 24 percent of its total costs. The church’s worldwide offering supplies another 17 percent. Listeners and other supporters contribute the remaining 59 percent. A professional auditing service audits AWR annually.

“We are seldom without challenges,” Schoun says. “Costs continue to rise and anticonversion sentiments and laws are increasing. Social unrest interferes with smooth operations. But we continue to move toward the center of the chaos, and behold—miracles happen.”

He adds, “We are getting inside homes and inside hearts; thousands and thousands of people listen to our broadcasts. Best of all, they are accepting Jesus as their Savior. That’s what AWR is all about.”

To find out more about AWR or to make a financial contribution, go to www.awr.org.

When Sin Will Be No More:

NUMBER 27

By
MARTIN G. KLINGBEIL

Until then our “stories” can be left safely with Jesus.

I clearly remember the day when the news of my father’s sudden and accidental death reached me. During the early hours of the morning I was downloading e-mails in my office in Bolivia, where we were working as missionaries. Thousands of kilometers separated me from my father’s apartment in a small village in southern Germany where he had died as the result of a domestic accident no one noticed. We had been trying for weeks to contact him without success, and now the impact of the tragic news

sent me into a spin of tears, feelings of guilt, and unanswered questions. *Why couldn’t I have been at his side during his last moments?* I wondered. *Why did God allow him to die under such circumstances while I was serving His church on the other side of the world?*

The tears have subsided since then and the feelings of guilt have been rationalized, but the unanswered questions still remain. I have shelved them for now, however, until Somebody takes the time needed to explain that which does not make

sense this side of eternity. This Somebody will actually take 1,000 years—a whole millennium—to patiently and lovingly walk with me through the answers.

Taking His Children Home

When that small cloud finally appears on the horizon and Christ returns to this earth, He will not yet restore this planet to a sinless state. He will first destroy the ungodly (see 2 Thess. 2:8) and then take with Him His living and resurrected children—you and me, I pray—to a safe haven of peace, a New Jerusalem, to watch the final sad unfolding of earth’s history (see Rev. 20:4-6).

This actually will be a story of “de-creation,” or a reversal of Creation. After the planet has been depopulated by Christ’s second coming, it will regress to its original desolate state, formless and void, as Jeremiah describes it in an eschatological vision during Old Testament times (see Jer. 4:23-25; cf. Gen. 1:2). But the most desolate scenario is drawn up for Satan, the master tempter, bound for 1,000 years to a place in which no one is alive to tempt, which almost must

Millennium and the End of Sin:

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

be the ultimate penalty (see Rev. 20:2, 3). One thousand years is a long time to bear the sins of this world, which are being placed at this moment on Satan. This was symbolically portrayed in the Old Testament on the Day of Atonement, during which the sins of God's people were placed on Azazel, the scapegoat, before it was sent out into the desert to die (see Lev. 16:8, 21, 22).

At the end of this period of time—the millennium—the final showdown between good and evil will take place. As the New Jerusalem descends from heaven, you and I might be watching from above as Satan tries to once more mobilize all his dark powers to lead them into a futile battle that, because of Calvary, is doomed to utter failure. No real war will occur; instead, merciful fire from God will consume the remainder of sin in this universe and cleanse it for eternity (see Rev. 20:7-9).

The In-Between Years

While the Bible focuses more on the events at the beginning and at the end of the millennium, I'm also interested in what actually happens in between, because 1,000 years is a long time, even by eternal standards. It is interesting to note that God will wipe away all tears *after* the millennium, when this planet is re-created into a new earth (see Rev. 21:4). The 1,000-year period, therefore, actually represents a time for reflection on God's judgment. There even may be sadness as we, together with Christ, shed bitter tears about the people He tried to call throughout their lives but who never returned His call of love. But tears of joy might also flow as we recognize one another. A few humbling surprises could also be waiting for us as we meet some unexpected citizens of the eternal city.

Manasseh, one of the worst kings of

Judah during Old Testament times who repented and returned to God toward the end of his life, would probably be a good candidate for a surprise as he runs into the prophet Isaiah, whom he most probably put to death before his own conversion. And be prepared for some surprises yourself! This is an important part of judgment in which the Creator once more makes Himself accountable to His creatures and gives a transparent explanation for every sentence He has passed. All the unanswered questions will finally find answers. In this way God's children are involved in the judgment process (see Rev. 20:4), and we'll come to the realization that the Lord's sentences are based wholly on His eternal principles of love and justice.

Safely in Jesus' Hands

When I finally arrived in the small village where my father had lived and died, I had about only three hours that I could spend in his apartment before the funeral took place. I went through his belongings in order to be able to find something that would remind me of him, something I would be able to take back with me on the plane to Bolivia—photos, a wristwatch, a jacket, a couple of other small items, and, of course, his favorite hat, which we used to tease him about endlessly. All these items fit into a small box.

So little remains when we lose a loved one, and even our knowledge of that person will always remain a fragmented one. But Jesus knows the

My longing for answers can be satisfied only in the One who says He is the truth Himself.

Sometimes it is necessary to take a step back and look at an issue from a distance in order to get the right perspective. The millennium is such a step back, away from Planet Earth, but the issues are viewed from within the safe walls of the heavenly Jerusalem in order to understand truly what damage sin has done to the world and to the lives of humankind. Understanding in the biblical sense is limited not just to a cognitive process; it involves a relationship experience that can be found only in close proximity to Christ. My longing for answers can be satisfied only in the One who says He is the truth Himself.

whole story, the unknown as well as the known parts, and this story will be told during the millennium. Until then, I can trust that my father's story rests safely in the arms of our Savior. It will be a story of love and suffering, but most of all, a story of grace. ●



Martin G. Klingbeil is vice president for Academic Administration of Helderberg College in Somerset West, South Africa.

H O L I N E S S— *the* Power *of the* Church

By ELLEN G. WHITE

The professed church of God may be possessed of wealth, education, and knowledge of doctrine, and may say by her attitude, “I am rich, and increased with goods, and have need of nothing;” but if its members are devoid of inward holiness, they cannot be the light of the world. The church is to reflect light into the moral darkness of the world, as the stars reflect light into the darkness of the night. These who have a form of godliness, but deny the power thereof, do not reflect light into the world, and will not have power to reach the hearts of the unsaved. Without vital connection with Christ the value of truth cannot be made to appear in good fruit in the world; but if Christ is formed within, the hope of glory, His saving grace will be manifested in sympathy and love for perishing souls.

Every soul truly converted to God will be a light in the world. Bright, clear rays from the Sun of Righteousness will shine forth through human agents who use their entrusted ability to do good; for they will cooperate with heavenly agencies, and labor with Christ for the conversion of souls. They will diffuse the light which Christ sheds upon them. The Sun of Righteousness shining in their hearts will shine forth, enlightening and blessing others.

The rays of heaven shining from human agents will exert a subduing influence upon those whom Christ is drawing to Himself. The church is weak before the angels of heaven, unless power is revealed through its members for the

conversion of those who are perishing. Unless the church is the light of the world, it is darkness. But of the true followers of Christ it is written: “We are laborers together with God; ye are God’s husbandry, ye are God’s building.”

The church may be composed of those who are poor and uneducated; but if they have learned of Christ the science of prayer, the church will have power to move the arm of Omnipotence. The true people of God will have an influence that will tell upon hearts. It is not the wealth or the educated ability which the members of the church may possess that constitutes their efficiency. The members of the church may have been so situated that they may have had every spiritual advantage, they may have been so situated that they have had opportunity to know the truth, to know Jesus Christ their Lord; but notwithstanding their advantages, if they are not humble, praying men and women, there will not be with them the hiding of the power of God. They will not exert that influence that will be far-reaching as eternity in its results, and men will not see their good works, and glorify God because of His people’s faithfulness. It is when the Sun of Righteousness shines forth from the people of God that Christ is glorified and His kingdom advanced. It is then that they are chosen vessels of salvation, and are fit for the Master’s use.

If the churches established in our world would follow Christ, they would pray as Christ prayed, and the result of their prayers would be seen in the conversion of souls; for when communication is opened up between souls and God, a divine influence is shed upon the world. When the members of the church abide in Christ, they deliver an effective testimony in their lives. They fulfill the words of Christ, “Ye are my witnesses.” By their influence all the day

This article first appeared in the September 11, 1893, edition of the *Signs of the Times*, the Seventh-day Adventist Church’s earliest evangelistic journal. Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.



*The true people of God
will have an influence that
will tell upon hearts.*

long by precept and example, they say, "Come," "behold the Lamb of God, which taketh away the sin of the world."

The Lord is our light. The Lord is our salvation. This is the period in the earth's history when light will surely be given to the Lord's chosen people. The world's Redeemer "is light, and in him is no darkness at all." Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." To those who will appreciate light, and who in their turn will impart light to others, God will give increased light. Saints and prophets of former ages were recipients of precious light and knowledge that was to be unfolded to the chosen of God in these last days. The disciples of Christ were honored in having Christ, the Light of the world, among them. But they failed to appreciate their great privileges and blessings, until Jesus had left them. When His presence was no longer with them, they realized that they had been blessed with association with the only begotten Son of the infinite God. That they might fully realize the blessing that

had been bestowed upon them, the Lord Jesus promised to send the Holy Spirit, which would bring all things to their remembrance, whatsoever He had said unto them. In their blindness and unbelief they had not comprehended the value of the celestial truth presented to them; but the Holy Spirit was to illuminate the lessons of Christ before their minds, that they might have an appreciation of heavenly things.

Jesus is the fountainhead of knowledge, the treasure-house of truth, and He longed to open before His disciples treasures of infinite value, that they in turn might open them to others. But because of their blindness He could not unfold to them the mysteries of the kingdom of heaven.

He said to them, "I have yet many things to say unto you; but ye cannot bear them now." The minds of the disciples were to a great degree influenced by the traditions and maxims of the Pharisees, who placed the commandments of God on a level with their own inventions and doctrines. The scribes and Pharisees did not receive or teach the Scriptures in their original purity, but interpreted the language of the Bible in such a way as to make it express sentiments and injunctions that God had never given. They put a mystical construction upon the writing of the Old Testament, and made indistinct that which the infinite God had made clear and plain. These learned men placed before the people their own ideas, and made patriarchs and prophets responsible for things they never uttered. These false teachers buried up the precious jewels of truth beneath the rubbish of their own interpretations and maxims, and covered up the plainest specifications of prophecy regarding Christ. They made the keeping of the commandments of God appear to be a rigorous round of ceremonies, so needless and foolish that the force of God's law was destroyed. They heaped exactions upon the commands of God that could never be met, and thereby lessened respect for God.

When the Author of truth came to our world, and was the living interpreter of His own laws, the Scriptures were opened to men like a new revelation; for He taught as one having authority, as one who knew whereof He was speaking. The minds of men were confused with false teaching to such an extent that they could not fully grasp the meaning of divine truth, and yet they were attracted to the great Teacher, and said, "Never man spake like this man." ●

Seventh-day Adventists draw their beliefs from the teachings of the Word of God, consciously ordering both their doctrines and their practices by a clear “thus saith the Lord.” From the earliest days of this movement that included an embrace of the biblical doctrine of the gift of prophecy—just because that truth is clearly taught in Scripture.

One of the Seventh-day Adventist Church’s ablest early leaders was Arthur G. Daniells, longtime president of the General Conference (1901-1922), and a friend and colleague of Ellen G. White during the latter half of her long life (1827-1915). Following his retirement, Daniells penned The Abiding Gift of Prophecy in 1935, to affirm the prophetic gift that he had witnessed during many years of ministry. This selection is from his concluding chapter.—EDITORS

The welfare of the church as a whole, and of its individual members, is inseparably bound up with believing and heeding God’s prophets. These, as we have seen, are His chosen messengers, His appointed spokesmen, to His church on earth. As we have also clearly shown, this plan of communication has been God’s chosen, uniform, and beneficent provision for revealing His will to man, ever since the separation caused by sin. Through this means, God counsels and instructs, He cautions, entreats, and warns, as need may occasion and as divine love indicates. The presence of the prophet among men is not, therefore, something new or unusual, something strange or fantastic. God is the author of this provision, and wayfaring man is its beneficiary. It is as old as the human need, and as constant as the divine love that prompted and instituted it.

The vicissitudes of the church in all ages have been gauged by its allegiance or its disloyalty to the gift of prophecy,

Believing His Prophets

By
ARTHUR G.
DANIELLS

and its safety measured by its response to these heavenly leadings. Through the centuries spanning the patriarchal, Mosaic, and apostolic eras, we have seen this inviolable rule in operation, as revealed in the pages of Holy Writ.

Then after the death of the apostles, the tragic march of events in the Christian era begins, is told in blood and tears, and is blotched with drift and apostasy. Steadily the nominal Christian church veers from those foundation principles—the precepts and practices, the letter and the spirit—that characterized the apostolic church. The departure centered in perversion of the law and the gospel, though it permeated every truth of Christianity.

Tragic has been the lot of those who stood for the primitive faith. Hated and maligned, persecuted and isolated, they witnessed to the truth. But from time to time prophets—men and women—arose at the call of God, and denounced the iniquity of the disloyal. They encouraged the fidelity of the faithful, and guided and guarded the adherents of truth through the weary centuries.

Now in these divinely denominated “last days,” God’s great plan of redemption and the

mad course of the human race approach their climax together. Iniquity so abounds among men, human philosophy is so defiant, man’s independence of God and of the provisions of redemption are so affronting in this supreme conflict between good and evil, that it was imperative for the gift of prophecy to be conspicuously manifest in the ranks of the remnant church.

Paramount Need in the Last Days

If ever in the course of the race man needed divine guidance, it is surely in these last days, when all the forces of iniquity have broken loose to confuse and to ruin, when the secular world has gone materialistic, and the religious world has turned to modernistic teachings. If ever in history the church needed to have divine guidance, that time was reached at the crisis hour of the Advent movement, just following the disappointment of 1844, and throughout the decades following. Far-reaching were the issues; but adequate was God’s guidance.

The last conflict comes over allegiance to God, and reaches its consummation in our day. The perfect law of God, with its Sabbath seal, is the

object of Satan's hatred, and he would swing the world to his side in the conflict. The full salvation provided through faith in Christ is equally the object of his relentless attempts to deny His incarnation, His atoning death, His priestly ministry, and His imminent return in power and glory.

Satan's wrath is focused on God's remnant church, the supreme object of divine love and guidance. This church will finally stand as the sole defender of God's trampled law, to which are joined the full provisions of redemption. Not only is the church as a whole the object of the evil one's attack, but the individual member as well is harassed, because of maintaining the integrity of the law and the gospel. Through injecting doubt, carelessness, defiance, or repudiation, Satan likewise seeks to turn allegiance from the counsels of the gift of prophecy. Hence the three great issues at stake in this last hour are as clearly and sharply defined as inspiration can disclose them. But these have all become confused in the beliefs and practices among the masses of Christendom.

But now ... the question of individual and church relationship to God's gift stands forth as of supreme importance. My closing words are therefore a plea for the recognition and heeding of this divine provision for the counsel of the church. They are an appeal to the church to keep these matters ever in mind, and to follow them faithfully in practice.

Give Heed to the Heavenly Counsels

Mark well, in retrospect, what this gift has meant to this people through the decades of the past. Mark well, how crisis after crisis has been met, and how issue after issue has been successfully faced. Time has vindicated the heavenly counsels

in every instance. Consider, by way of impressive comparison and admonition, the days of Israel in the time of Moses, and then ponder our own times as a parallel. Here are the words of Israel's great leader of old:

"I have set before thee this day life and good, and death and evil." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days." Deut. 30:15, 19, 20.

Realizing that he was soon to lay down his responsibilities, the aged patriarch, Moses, was giving his final charge to the people whom he had led for forty years, from Egypt to the borders of the Promised Land.

He had great hopes for the future of his beloved people. But knowing, by long experience, their frailties and their weakness at times under temptations and hardships, he also cherished grave fears that they might meet national disaster and defeat. Recognizing that their destiny for weal or woe was conditioned upon their relation to the instruction sent from God, he graphically, and at considerable length, set before them the blessings, temporal and spiritual, that would be theirs if they were obedient, and the curses that would be consequent upon their disobedience. (See Deuteronomy 27, 28.)

Israel's Failure to Remember

When he counseled them to love the Lord God, and to obey His voice, he was thereby exhorting them to heed the messages of counsel and instruction that he, as God's messenger, had delivered to them. Save for the Ten Commandments, all the laws and

testimonies and statutes enjoined upon them had been spoken through Moses. That they should see or hear only the human instrument in nowise lessened the guilt of their rejection of these divine requirements. That is true also, not only of the generation that he personally addressed, but of the men and women of all time.

Moses made provision for these solemn adjurations ever to be kept in remembrance. Parents were to teach them to their children, speaking of them when they were sitting in the house or walking by the way, as well as in the evening and in the morning hours of worship. (Deut. 11:19, 20.) They were to be written for a memorial in a book, and placed in the side of the ark. Every seventh year they were to be taken out and publicly read before the concourse of pilgrims assembled at the Feast of Tabernacles. For this solemn rehearsal of the prophetic writings, they were to gather the men and the women, not forgetting the stranger who was within their gates. The children who were coming to years of understanding were especially mentioned. They were also to hear, and learn to fear the Lord. (See Deut. 31:9-13.)

In view of the failure of Israel of old thus to keep in remembrance the solemn messages that had come through God's chosen messenger, should not we "upon whom the ends of the world are come" see to it that the instruction that has been given to the remnant church shall be kept vividly in mind? ●



Arthur G. Daniells (1858-1935) was an evangelist, missionary, editor, and long-serving president of the General Conference of Seventh-day Adventists.

Deuteronomy 23:1-4 contains a list of those excluded from the “assembly of the Lord.” It includes those sexually mutilated, children of forbidden marriage, and two specific ethnic groups—Ammonites and Moabites. Yet in Isaiah, God stated that He will not exclude eunuchs and foreigners from among His people. A situation is announced that appears to make the old law irrelevant. The Lord seems to be more open and loving in Isaiah than in Deuteronomy. Is that the case?

1. Look at the Larger Context: In the Old Testament the exclusion of the ethnic groups mentioned in the passage was not applied indiscriminately. We know, for instance, that Ruth, the Moabite, voluntarily joined the Israelite faith (Ruth 2:10). Deuteronomy makes clear that Edomites and Egyptians were not permanently excluded from the assembly of the Lord.

Two reasons are given for the exclusion of the nations. First, the Ammonites and Moabites did not show compassion to the Israelites when they needed it. Second, the Moabites in particular tried to corrupt the people of Israel. Exclusion on those grounds is supported by Jesus (Matt. 25:41-46), Paul (1 Cor. 5:1-5), and John (3 John 9-11).

The exclusion of eunuchs was probably not applied indiscriminately; we know that such mutilations were part of the religious and cultic practices of the nations. The most probable reason for their exclusion from the assembly of the Lord was their divided loyalties. The text also excludes persons of “a forbidden marriage” and their descendants (Deut. 23:2, NIV), usually taken to designate a child who was born as a result of cultic prostitution and was therefore dedicated, along with his future descendants, to a particular deity. The Lord was rejecting a pagan practice by excluding them from the assembly. The connection of this law with the passage of Isaiah is a little more complex and open to several possibilities.

2. A Case of Abrogation? A superficial reading of Isaiah could give the impression that a new prophetic message replaces the old, but that is hardly the case. First, the Lord announced to foreigners that they would be welcomed to His temple and that their sacrifices will be acceptable (56:7). Eunuchs would have access to the temple and their memory will be preserved there (verse 5). But those

promises were conditional and, consequently, did not set aside the law. The nations and the eunuchs could join the people of God only if they kept the Sabbath and established a covenant relationship with the Lord. Otherwise the law of exclusion was still valid.

3. What Is the Assembly of the Lord? There may be some weaknesses in the previous interpretation. Therefore, let me mention another way of addressing the question. The Hebrew word “assembly” (*qahal*) often designates the totality of Israel as a worshipping community, but it can also designate a more technical group of Israelites. This assembly was most probably formed by adult males as a legal governing body. It was distinguished from the totality of the people of Israel (1 Chron. 13:2-4), had authority to divide the land by lot (Micah 2:5), make judicial decisions in cases of alleged crimes (Jer. 26:16), perform legal executions (Ezek. 16:40), and counsel the king (1 Kings 12:3).

If the phrase “assembly of the Lord” in Deuteronomy 23:1 carries that technical meaning, as seems to be the case, then the groups are only excluded from taking part in the governing of the nation;

their influence was limited. In that case the text in Isaiah is not directly related to Deuteronomy 23:1-8. This is supported by the fact that Isaiah is discussing the future condition of all foreigners, while Deuteronomy mentioned only four nations.

In the case of the eunuchs, their concern was not that they were excluded from the temple by being eunuchs. The text presupposes that they had access to the temple. Being unable to have descendants, they wondered whether their memory would go into oblivion. The Lord promised to give them “within [His] temple and its walls a memorial and a name better than sons and daughters” (Isa. 56:5, NIV).

The Lord, always the same, has always loved people from all nations; particularly the undeserving. That includes me ... and you. ●

GOD of the Undeserving

QUESTION:

Is the law in Deuteronomy 23:1-4 abolished in Isaiah 56:3-8?

By ANGEL MANUEL RODRÍGUEZ



Angel Manuel Rodríguez is director of the Biblical Research Institute of the General Conference.



When the Heavenly Sanctuary Is Cleansed

By MARK A. FINLEY

In the last couple of lessons we have studied God's plan of salvation as revealed in the Old Testament sanctuary. In the sanctuary service God instructed His people about the coming of the Messiah. The sanctuary is all about Jesus. He is the Lamb that dies. He is the Priest who lives.

The golden candlestick speaks of Jesus, the Light of the World. The bread on the golden table speaks of Jesus the Bread of Life. The incense rising from the golden altar speaks of the perfume of His righteousness.

The work of the high priest on Israel's Day of Atonement speaks of Jesus' final solution to the sin problem. In our lesson today we will study how Jesus will eventually do away with sin.

1. What is the "main point" of the apostle Paul's teaching on the sanctuary? Read the text below and write your answer on the lines provided.

"Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man" (Heb. 8:1, 2).

2. Where is Jesus now, and what is He doing? Read the text below and fill in the blanks.

"For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Jesus is in _____ himself, appearing in the presence of God for _____

When the book of Hebrews speaks of Jesus "appearing in the presence of God for us," it is speaking of Jesus' heavenly ministry on our behalf. All the benefits of His sacrifice are ours. Pardon and power, mercy, forgiveness, and redemption are ours.

3. What is God's ultimate goal regarding sin? Circle the words in the text that best answer the question.

"But now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself" (Heb. 9:26).

God's goal is much more than to save us individually, as important as that is. His goal is to finally and completely do away with sin forever.



4. How does the Old Testament sanctuary service reveal God's plan to do away with sin? What word is used four times in the following passage? Read the text and fill in the blank.

“And the priest, who is anointed and consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the holy garments; then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year” (Lev. 16:32-34).

This special day at the end of the Jewish religious year was called the Day of _____

On the Day of Atonement, the Jewish high priest offered a sacrifice without spot or blemish. No sins were confessed over the head of the animal. He entered the sanctuary with cleansing blood to cleanse the sanctuary from the sins of the people that had accumulated symbolically all year. The Lord's goat (Lev. 16:15), or the goat of the sin offering, represented Jesus bearing our sins.

5. What did the high priest do as he left the Most Holy Place of the sanctuary? Where did he place the responsibility and final condemnation of all sin? Read the text and fill in the blank.

“And when he has made an end of atoning for the Holy Place, . . . he shall bring the live goat. Aaron shall lay both his hands on the head of the live goat, confess over it all iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man” (Lev. 16:20-22).

When the High Priest left the sanctuary he placed the guilt of sin on _____

Jesus is our only sin-bearer, but the ultimate responsibility for sin rests on Satan, the originator of all sin. The live goat (the scapegoat) represents Satan. At the end of time, he will bear the full responsibility for the sins he has caused people to commit. Satan and sin will be destroyed.

6. What appeal did God give Israel on the Day of Atonement?

“Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls” (Lev. 23:27).

“For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord” (Lev. 16:30).

a. You shall _____ your _____

b. The priest shall make _____ for you.

The Day of Atonement was a day of judgment. All Israel gathered around the sanctuary to “afflict their souls” or repent of their sins. They prayed for deep soul cleansing.

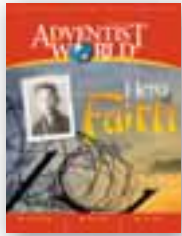
We too are living in the judgment hour (Rev. 14:6, 7). God is appealing to us to surrender our lives completely to Him, to be secure in the final judgment because of our faith in Jesus.

Would you like to commit your heart to Jesus today in deep confession of sin? Simply say, “Jesus, cleanse me.”

Next month's study will conclude this series about Jesus' ministry for us in heaven.



LETTERS



Hero of Faith

Living in a time when the world makes heroes of actors, athletes, and other so-called celebrities of every sort, it was so refreshing to read an article about a

real hero—the hero of faith, Pastor Masaichi Imamura (“Hero of Faith,” July 2007, pp. 16-19).

However, as a history teacher I’m a stickler for detail, and I think the history in the article was a bit skewed. It reads: “It was in the midst of World War II, and Japan had been attacked by the Allied Forces, mainly the United States.” The last I knew, *Japan attacked* the United States on December 7, 1941. I realize the article is looking through Japanese eyes, but that doesn’t change the facts.

Again, it was a great article dealing with a *true* hero.

YVONNE ANDERSON
California, United States

In Rebellion?

I received the *Adventist World* magazine from the local church here on Palm Drive. I have a comment on the Bible Questions column in the May 2007 issue on “A Law That Isn’t Good.” I am referring to Mark 7:7-9, which addresses the issues Rodríguez is dealing with. Christ says, “You reject God’s laws and replace them with your own traditions and man-made laws” (paraphrase).

It is much like the difference between God’s wisdom (real wisdom) and human wisdom (foolishness). I agree with Rodríguez’s assessment

that God handed the people over to their own ways.

When Israel asked for a king, God basically said, “They are really rejecting me.” I would add that they were also rejecting God’s Law. Much of the church has done the same. Even though they call themselves Christians, they are really in rebellion (see Matt. 5:17-19).

MARLAN YOUNG
Bajada, Philippines

A Beautiful Letter

I am compelled by the open-mindedness of the servant of the Lord, Pastor Jan Paulsen, in his approach in the *Let’s Talk* series. As a participant in the “Let’s Talk Africa,” in Uganda in 2006—and also in the *Adventist World* magazine, “Reaching the Secular Mind” (Jan. 2007, pp. 8-10)—I see a quality worth embracing. With the right attitude in all that we do, a bliss filled with peace and blessings shall be the aftermath. Diverted attitudes will only render us hopeless even in God’s work. For those of us who are paddling their canoes in the wrong direction, those who harbor hatred in the church, those who exhibit self-gratification and self-seeking, there is hope and satisfaction in Jesus.

I am also impressed with the church’s keen ear listening to the youth who are so prone to sway with the erring world. *Adventist World* magazine is such a beautiful letter to the ugly world. Congratulations.

MOSES GITONGA NDWIGA
Nairobi, Kiambu, Kenya

Adventist World Impacts World

Let me begin by saying “Yes!” to assure the *Adventist World* magazine that you no longer have to wonder if what you are doing is impacting the lives of your audience. *Adventist World*, in my opinion, should be awarded the Grammy Award among Adventist publications. It is truly the one I enjoy the most. It bridges the “gap” between nations that are home to millions of believers.

Everything you send out does not return void. Each is being used in its own special way. Rise up every morning knowing you have a special mission you’ve been blessed with in fulfilling God’s plan for salvation.

RONALD MCCLAIN
Louisiana, United States

Born Again

I am a 26-year-old Adventist from Liberia. I am presently in Kumasi, Ghana, pursuing a Master of Philosophy in Parasitology at the Kwame Nkrumah University of Science and Technology.

On campus there is a fellowship of Adventist students with a membership of more than 500. We have been studying the great prophecies of Daniel and Revelation along with Ellen G. White’s *The Great Controversy*.

A friend of mine, Helen Asamoah-Boadi, gave me an *Adventist World* magazine with the cover story entitled “Reaching the Secular Mind” (January 2007). Since my encounter with the magazine, in addition to the prophetic books,

LETTERS

I have developed an unflinching passion for Master Jesus and have decided to follow Him until the end of this temporary life.

I will be returning home next year (2008) upon graduation. It is my fervent prayer that the Lord use me as a “tool” in His vineyard to help reform the church in central Liberia. The church is going through a period of reform after a long, bitter country war annihilated the moral fabrics of the church. Members lost their families, friends, and properties. The church also lost property. This left many of our youth traumatized as some were living on their own, or becoming breadwinners for their families. Whenever I recount these dreadful years, my eyes become

drenched with tears.

Please remember the church in Liberia in your prayers.

H. EEMENTARY KPOEH, JR.
Kumasi, Ghana

Spiritually Touched

I was spiritually touched after reading the *Adventist World* magazine. I borrowed a copy of it from one of my friends who is an Adventist. The scriptures used in it are wonderful! I hope I can get other copies so that I can read them and even share them with other people who are also interested. Thank you and God bless you.

ISHMAEL CHINUNGU
Myurwi, Zimbabwe

I salute you all in the name of the

Lord. It’s my hope that the good Lord is blessing and protecting you in all fields. I am very much delighted to come across your monthly magazine, which has enabled me to grow spiritually. How do I receive future editions of the magazine?

RICHARD NDUKOH ORINA
Mombasa, Kenya

Our advice to this reader and others with similar concerns is to contact the Seventh-day Adventist Church union or division office in your region of the world. We are gratified that the magazine is filling this important need.—EDITORS.

Letters Policy: Please send your letters to the editor to: letters@adventistworld.org. Letters must be clearly written and to the point, 250-word maximum. Be sure to include the name of the article, the date of publication, and page number with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.

THE PLACE OF PRAYER

Please include me in your prayers. I’ve taken the nursing licensure exam and am still waiting for the results. Please pray that this time there will be no “leakage” and that I will pass, since this is my second time taking the exam.

HONEY, *Philippines*

Thank you for your prayers. I am requesting prayer for several issues: (1) My husband’s health, as he’s had several strokes and may have a small brain tumor; (2) Our unbelieving children, to give their hearts and lives to God; and (3) I need a job, preferably a Christian teaching position (or one in finances), to cover expenses, since my husband cannot work.

LYNNE, *United States*

Please pray for me to get a job.

CHRISTABEL, *Kenya*



CHARLIE BALCH

Please pray for the scientists worldwide as they toil day and night searching for an HIV/AIDS cure. Also pray for HIV/AIDS orphans here in Africa. Thanks.

KIPKORIR, *Kenya*

The Place of Prayer, send to prayer@adventistworld.org. Send us your prayer requests and praise (thanks for answered prayer). Keep your entries short and concise, 75 words maximum. Items sent to this category will be edited for space and clarity. Even though we will pray for each entry during our weekly staff meetings, not all submissions will be printed. Please include your name and your country’s name with your entry. You may also fax requests to: 1-301-680-6638; or mail them to *Adventist World*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.

DANILO VITORIANO



How to Be Part of the Exchange

The World Exchange of this magazine is for you—and all about you. We welcome your submissions to this vibrant section of *Adventist World* in the following categories:

The Place of Prayer; send to prayer@adventistworld.org

Prayer requests and praise (thanks for answered prayer). Keep your entries short and concise, 75 words maximum. Items sent to this category will be edited for space and clarity. Even though we will pray for each entry during our weekly staff meetings, not all submissions will be used. Please include your name and your country's name with your entry.

Letters to the Editor; send to letters@adventistworld.org

Letters must reference something that appeared in the *Adventist World* magazine; they must be clearly written and to the point, 250-words maximum. Be sure to include the name of the article, the date of publication, and page number with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Timely letters have a better chance at getting in print; not all letters submitted will be published.

The People's Place (back page); send to marank@gc.adventist.org

A selection of items from across the world; these are short slices of life that will make readers think, laugh, and enjoy their Adventist family more. We are looking for brief submissions in these categories:

- **Quotes** (profound or spontaneous)
- **Where in the World?** (high quality photos of members from around the globe)
- **Meet Your Neighbor** (high quality photos *with* short biographical profiles of newly baptized members, Adventists engaged in active community service, or small groups undertaking new efforts in sharing the gospel; maximum words: 100).

Other ways to send us your materials: fax to 301-680-6638; or send to World Exchange, *Adventist World*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600 U.S.A.

Send in your stuff and enjoy **the Exchange!**

“Behold, I come quickly...”

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

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The PEOPLE'S PLACE

MEET YOUR NEIGHBOR

In December of 2006 Merika Tuononen left Newbold College in England to volunteer for six months at an Adventist Language School in Bangkok, Thailand. Merika, a native of Finland,

has been in Bangkok for more than eight months now, teaching English as a Second Language to young children. Merika enjoys teaching the children and feels God has given her a mission in Thailand. She says, "I desire the children to learn English, but besides that I would like them to learn what is right and what is wrong, who God is, and how His love has changed my life."

Although she admits that living in a completely different culture has been an adjustment and that teaching is challenging, Merika says, "I've had the best time in my life. Even though I am a teacher here, I feel like I am the one who is learning the most." If you would like to read stories about other Adventist volunteers around the world, or learn about how you can participate in the volunteer program, go to www.adventistvolunteers.org.

WHERE IN THE WORLD IS THIS?



HOMER TRECARTIN, OFFICE OF ADVENTIST MISSION

THOMICA LOVELL



ADVENTIST LIFE

Many years ago my 2-year-old niece, Lori, spent the afternoon and night with us. This was Lori's first time away from her mother for an entire night. She played happily with my children all afternoon.

Before putting the children to bed, I read their Sabbath school lesson to them. Then I asked each one to say the memory verse, which was, "I will arise and go to my father" (Luke 15:18). When Lori's turn came, she said, "I will arise and go to my mother." It was then that I knew she was lonely and missing her mother.

—Lois E. Davis, Deer Lodge, Tennessee, United States

QUOTE OF THE MONTH

"When we blend our lives with those in need, a tapestry is woven from threads beyond this world. A pattern rich and vibrant eclipses every possible combination that we alone possess."

—Paul Opp, president, People of Peru Project, Iquitos, Peru

ANSWER: Ski Dubai is the world's largest indoor ski mountain (located in the United Arab Emirates). The photographer's thoughts often turn to Dubai and the other big, secular cities where millions of people live, shop, party, and die without knowing Jesus. How are we going to reach them with the good news of One who says, "Though your sins are like scarlet, they shall be as white as snow" (Isa. 1:18)?