

April 2008

ADVENTIST WORLD



Fulfilling a **Mother's Dream**

11 Reducing Heart
Attack Risk

12 My Jordan Stones

27 Jesus and the
Sabbath



COURTESY OF NEWBOLD COLLEGE

COVER STORY

Fulfilling a Mother's Dream

By Samuel Neves 16

Each Christian's path is unique. The only thing we share in common is that Jesus walks with us.

DEVOTIONAL

My Jordan Stones By Stephen Dunbar 12

What can we take away from our encounter with Christ?

ADVENTIST LIFE

Spirited Faith in Tsunami Country

By Caroline V. Katemba Tobing 14

One of the most devastating natural disasters of this decade could not keep them from their mission.

FUNDAMENTAL BELIEFS

The Life, Death, and Resurrection of Christ

By Elias Brasil de Souza 20

Our greatest hope is found in history's greatest event.

SPIRIT OF PROPHECY

A Message for Our Time By Ellen G. White 22

On what have you anchored your hope?

ADVENTIST HERITAGE

The Lone York Shilling By Arthur W. Spalding 24

Were our pioneers all heroes of faith? Or does it just seem that way?

CHURCH WORKS

Editor's Pen 3

World Report

3 News & Views

Window

7 Into Cuba

World Vista

8 A New Ecumenical Wind

HEALTH

Reducing the Risk of Heart Attack

..... 11
By Allan R. Handysides and Peter N. Landless

BIBLE QUESTIONS

Fighting Violence 26

By Angel Manuel Rodríguez

BIBLE STUDY

Jesus and

the Sabbath 27

By Mark A. Finley

WORLD EXCHANGE

29 Letters

30 The Place of Prayer

31 Exchange of Ideas

The People's Place 32

On the cover: When he graduated from Newbold College in 2004, Samuel Neves was a living fulfillment of his mother's dreams and prayers. Today he lives each day with the sense that he's a miracle child, specially set apart for God.



From the EDITOR'S PEN

The Numberless Throng

"I'm afraid we won't have a very big audience today," the conference president mutters as we wait the beginning of the worship service. "We usually have more than this at this hour. I'm guessing that the reason is..."—and here he chooses at least one from the following list:

"The weather is so bad today";

"There's another big event that many members are attending";

"The youth are having a concert/film/pageant/training event";

"We didn't really have time to publicize this service."

I smile knowingly, for I have sometimes stood where he now stands, awkwardly explaining why the swelling crowds once anticipated have failed to materialize.

He doesn't know, nor will I have the time to tell him, how little all of this matters—whether the audience is numbered in the tens or in the thousands, whether every seat or bench is filled, whether the hymns sound rich and full or murmured by the faithful few.

This is worship, not politics or performance—not an event to be measured by the usual human instruments of numbers, volume, amplitude. In the hour of worship, believers enter into a conversation with their Lord that often is more harmed than helped by thousands gathered 'round. In the hour of worship, we dare not exchange the personalized and Spirit-honed Word of the Lord for the sense of security we get from participating in large or popular events.

The Christ we come to worship promised that He would attend if only two or three were gathered in His name. And though He preached to thousands and had compassion on large multitudes, He always showed a preference for the small and intimate encounters. He isn't shamed by small attendances, nor is His power restricted by the count. His love is just as warm, His grace just as amazing when 10 or 20 learn of it as when the stadium sings His praise.

So if you worship with only a few—as millions of Adventists around the world do—take heart—and stop apologizing. You already have all the audience you need.

"Before they call, I will answer," the Lord says. "While they are still speaking, I will hear" (Isa. 65:24, NKJV).

— BILL KNOTT

WORLD REPORT

Church Auditors Meet, Learn in Thailand

■ Keeping the finances of the Seventh-day Adventist Church in order worldwide is a top priority for the employees of the General Conference Auditing Service. More than 400 persons, including auditors, their families, and invited guests, attended a recent educational seminar and conference in Chiang Mai, Thailand—a location that, organizers said, prides itself in providing first-class accommodations and event facilities at an extraordinarily reasonable cost.

The meeting was notable, world church general vice president Lowell Cooper said, as being the "first time"

several of the GCAS board members had the chance to meet with a substantial group of church auditors. Because of the global presence of the Seventh-day Adventist Church, GCAS auditors are stationed in each of the church's 13 regions worldwide.

"The seminar provided a unique opportunity for global fellowship and professional growth for the worldwide auditing team," Cooper said. "It emphasized that GCAS provides a ministry to the church."

In his keynote address, Paul Douglas, recently elected GCAS director, expressed his appreciation



CONFERENCE HOST: Paul Douglas, director of the General Conference Auditing Service, speaks during the second international GCAS conference in Chiang Mai, Thailand.

PHOTO COURTESY GCAS

WORLD REPORT

to the spouses and children who make significant sacrifices each day in support of the ministry to which each auditor has been called. He also acknowledged the contributions of Eric Korff, who just retired from the GCAS director's post, and challenged each auditor to embrace the seminar theme of "Delivering Excellence!" Douglas stated each auditor must embrace the global commitment of GCAS to deliver excellence by complementing their aptitude with the right attitude.

The weeklong seminar was designed to provide the opportunity for spiritual nourishment, professional development, as well as social interaction with colleagues from around the world. For spiritual nourishment, Robert J. Kloosterhuis, a retired vice president of the world church, shared spiritual messages tailored to the attendees' business background. For professional development, 32 hours of continuing education were presented that addressed the understanding and application of ethics, updates to auditing standards, revisions to the GCAS Standard Audit Methodology, issues relating to fraud, tips and tools for public speaking, essential skills for leadership, and the mission-critical matter of service excellence.

In recognition of the auditors' dedicated service, an honors banquet highlighted the tenures of service of individual auditors ranging from 5 to 25 years. Lowell Cooper; Robert Lemon, world church treasurer; as well as Jack Krogstad, GCAS board chair, paid special tribute to the honorees and thanked them for the excellent service and sacrifice they have made to both God and the Seventh-day Adventist Church.

"I very much appreciated the possibility that has been offered to grow professionally and personally

in order to serve our clients," said Norbert Zens, associate GCAS director for the Euro-Africa region, after the meeting.

Added Kim Tae-Sung, a GCAS associate director based in Korea, "It was wonderful to meet, talk, and share time with colleagues and their families from all over the world, realizing that we are one in Christ and all God's children."

Organized by the Seventh-day Adventist Church in 1977, GCAS performs structurally independent financial audits, reviews of trust operations, and tests of policy compliance for more than 2,500 denominational organizations worldwide that have an estimated asset base of US\$20 billion. With a team of approximately 200 highly qualified professionals operating from offices in 40 countries, GCAS is positioned to deliver audits of the highest quality at the best economical value.—*reported by GCAS, with AW Staff*

Paulsen Urges Young Adult Involvement in Local Churches

■ Involvement in a local congregation is the best way to make an impact in the global Seventh-day Adventist community, world church president Jan Paulsen told two groups of young people gathered for the first *Let's Talk* broadcasts in Asia. Urging active participation in both church activities and personal spirituality, Paulsen answered questions from students and young professionals from across East Asia.

One theme—how to make Adventism, a religion with predominantly Western roots, relevant in Asia—emerged early in the February 10 broadcast from Hong Kong, which included young people from mainland China, Hong Kong, and Taiwan.



RAJ MUND DABROWSKI/ANN

Young people from Cambodia to Bangladesh met in Manila, Philippines, on February 7 for the first of two *Let's Talk* installments in East Asia.

"You don't take people out of [their] culture," Paulsen, who donned a red changshan, traditional Chinese formal wear, for the occasion, said. "The church has to find a meaningful way to reach people within their cultures. The values God teaches must make sense and be meaningful within your own culture."

Participants at both the Hong Kong broadcast and the February 7 recording from Manila, Philippines, wanted Paulsen's take on marriage, divorce, and being single.

Paulsen, citing his own 52 years of marriage, stressed the value of choosing partners wisely and attending premarital counseling. Because marriage is a "commitment, not an experiment," Paulsen said cohabitation as a "trial run" is not an acceptable means of cutting divorce rates.

Paulsen continued the theme of commitment—this time loyalty to God—when answering several questions about Sabbath observance from the group in Manila. When a student from Myanmar said some state exams are held only on Sabbath, Paulsen mentioned the work of the church's Department of Public Affairs and Religious Liberty to eliminate religious discrimination.

One student asked whether it's OK to let Sabbathkeeping slip to curry favor with a professor or a boss. "We don't compromise the Sabbath for anything," Paulsen said.

WORLD REPORT

And when young people trust God, they can also depend on their own “good minds and sound judgment,” Paulsen stressed during both broadcasts. “Look, you know what’s right,” he said in response to questions about music, movies, and other entertainment choices. He then shared the guidelines he uses to choose music for his iPod: “Is it worshipful? Does it communicate a message from God? Does it bond a community of believers?” If not, best not to “baptize” it, he said.

Several questions surrounded appropriate activities for Adventists. Should Adventists campaign for politicians, run for office, associate with other denominations, play sports? Paulsen’s “Yes” to each question was tempered by a warning—don’t let anything elbow out your commitment to Christ. If you seek election one day, he told the students, “don’t confuse the agenda of the state with the mission of the church.”

“Know who you are and don’t compromise your identity,” Paulsen said, advising the students not to cloister themselves away in a solely Adventist community. “Christ said, ‘Let’s go down and meet those people.’ So don’t be a bystander—go with conviction, the assurance of who you are and the value of what you offer,” he said.

When a participant from Cambodia whose family died in the genocide under Pol Pot asked whether God would allow people into heaven who never had a chance to accept Jesus, Paulsen assured him God was “generous” beyond human comprehension. “Aren’t you glad He is the One who will ultimately answer your questions?”—by *Elizabeth Lechleitner, Adventist News Network, with AR Staff*

ADVENTISTS HELPFUL IN

Kenya Healing, Regional Church Leader Says

More than 600,000 Kenyans are church members.

Geoffrey Mbwana, leader of the Adventist Church in East-Central Africa, headquartered in Nairobi, recently spoke with Adventist News Network about a church campaign in Kenya to recruit every Adventist pastor and church leader to preach forgiveness and respect for life—both from the pulpit and at the negotiating table. Only when Adventists hold Christian values above tribal loyalties, he says, can the church avoid a situation similar to the 1994 tribal violence and mass killings in nearby Rwanda.

Despite security challenges, Mbwana says Adventists are assisting those affected. Church members are organizing Sabbath services at refugee camps and distributing food, clothing, and other basic supplies to the displaced. Excerpts:

Adventist News Network: Kenya’s current minister of education, Sam Onger, is a Seventh-day Adventist, and you’ve noted earlier that several of the country’s judges and other prominent figures are also church members. Have Adventists been able to use their public positions to sway opinions toward reconciliation?

Geoffrey Mbwana: Yes, Professor Onger was among four leaders who were recently appointed by President Kibaki to represent his party at the negotiating table with Kofi Annan. I can remember very well the initial meeting, which was televised. Annan was about to start, and Professor Onger politely requested that the negotiations begin with prayer. He was then asked to offer a prayer, which we thought was a very positive contribution.

Is there a flip side to political involvement—a danger that political allegiances might eclipse Christian loyalties?

We have people on both sides [of the political divide]. You know, they are nationals, and they participate in the political life of the country. We have members of parliament who are Adventists. Professor Onger was appointed by President Kibaki. So our members are active in the political life of the country. What happens to the general population affects our people. We hope they continue to understand that life is more important than politics and the sides that we take. We are asking our people to show the difference that becoming a Christian—and an Adventist for that matter—makes.

What about the broader Adventist community? Do you see the Adventist population in Kenya polarizing over this conflict? Could this turn into another Rwanda, with Adventists pitted against other Adventists?

Right now we do not see that happening. And yet if issues at stake are not

ELIZABETH
LECHLEITNER,
editorial assistant,
Adventist News Network

PHOTO BY BEATE RICHLIBEATE RICHLI/ADVENTIST WORLD



BRINGING PEACE:
Geoffrey Mbwana,
regional church
president in East-
Central Africa, says
members can play a
role in bringing peace
to Kenya.

WORLD REPORT

addressed and remedied, it has the potential to grow into a situation of that unfortunate magnitude. But right now, what we are doing is to visit with congregations. We have had a number of meetings with pastors in different places, including the areas of the worse violence. We have been preaching brotherhood and reconciliation, love and respect for life and one another, forgiveness and peace.

What toll has the violence taken on the Adventist population in Kenya?

Right now we do not know of any Adventists who have lost their lives. It's a little bit difficult to get information, so we cannot rule that out completely. However, in terms of church infrastructure, a night watchman's house at [the University of Eastern Africa, Baraton] was almost burned, some faculty homes outside the university were destroyed, and one of our schools was almost burned down. The violence has affected our church members the greatest. We have many who are refugees now displaced in camps. In Eldoret, in the western part of Kenya, we have almost 300 Adventist church members worshipping together every Sabbath at one refugee camp. And we have many, many Adventists in other refugee camps, which we are visiting from time to time.

How do you convince Adventists of opposing ethnicities to forgive amid such deeply rooted ethnic rivalries?

Basically we have to appeal to their spiritual orientation, because we are all of the same blood through Christ. We have these ethnic differences, but they're not the issue really—the main thing is that we are all from the same family. Jesus has so much respect for life that He gave His own blood that we may live. Now, instead of shedding somebody else's blood, we should be there to support. This is the spirit of Jesus Christ. We are just attempting to lead them beyond their ethnic sentiments, not just to embrace the powerful Christian values of humanity, but to really live at that level.

Ideologically, that sounds good. But how do you translate that into practical advice and concrete results?

One of the things that we have advised is for people at different camps and of different ethnic groups to reach out to the other side in acts of kindness, because we have people on both sides of this ethnic divide who are affected negatively and they need help at this moment, and therefore we have encouraged our churches to reach out without segregation, minister to all groups of people, and show them love and kindness. This message is very well received. In addition to that, some churches have given voluntary services, like counseling services for children and the displaced. Some

volunteers from our churches have gone to [babysit] orphan children at camps, and again, all of our churches up until now are active in collecting food and clothing and delivering supplies, some through [the Adventist Development and Relief Agency] and some directly to refugee camps. It's not just one or two people's work. This is an effort by every pastor and church leader to preach reconciliation and address any issues that may arise locally.

What sort of reactions have these efforts received?

To places that we have been to, people have responded very positively—I'm talking about Adventists, of course. Each time we have spoken to them, they tell us, "This is the message we needed." In some of these remote and still very dangerous places, they've told us, "We didn't know that you would come so far, risk your lives for us." They were so happy and very much encouraged to see leaders and hear their message.

Do you think this message is influencing spheres beyond the Adventist community?

We think it will. We have expressed a desire to meet leaders on each side of the political divide, although we've not yet been able to do so. We think that the role that we are playing, although not as major as we would want—largely because there are some places where we cannot readily go because of the security situation—but we think that it's having some positive impact and may contribute to healing the wounds and working toward reconciliation. Just yesterday I was invited to speak at an inter-religious meeting, which would have been publicly broadcast, but for some reason they postponed it. But that was one public event we would very willingly have participated in. Within the church itself, we are beginning to see people come together and say, "Yes, we need to love one another; we need to forget these differences."

Church members around the world are concerned about the situation in Kenya. Is there anything else you'd like them to know?

I need to say I'm so grateful to church members here in Nairobi, throughout the country, and internationally who have given of their time and energy to people who need our services right now. Our young people volunteered with ADRA to distribute food and clothing, and certainly that's the Christian spirit we need more of. We have received a lot of support from Adventists around the world in terms of counsel, prayer, and even as we were evacuating our workers from the university and our hospital, we received tremendous support from [the world church headquarters]. The leaders have been with us on a daily basis. ●

WINDOW

Into Cuba

By HANS OLSON,
Office of Adventist Mission

Just 150 kilometers (90 miles) separate Cuba from the United States and the coast of Florida. As the only Communist country in the Western Hemisphere, Cuba has had a tremulous relationship with the United States since the 1960s. Some 11 million people live in this Caribbean country made up of an archipelago of islands. Once considered one of the most popular vacation destinations in the Caribbean, the country has been repressed both economically and socially over the past half century.

Christopher Columbus, while on his famed “New World” exploration, claimed Cuba for Spain in 1492. Over the next several centuries large numbers of African slaves were brought to Cuba to work the coffee and sugar plantations. Other Spanish ships from Central and South America rendezvoused in Cuba with their bounty bound for Europe, making Havana an important port for the Spanish Empire.

Although briefly occupied by the British, the island remained a Spanish colony until 1868, when Cuba declared its independence. While most other “New World” colonies sought and gained independence from Spain much earlier, Cuba remained loyal, perhaps because of the value of its exports to Europe and its concern about the United States’ influence in the region.

Spain continued to control Cuba until 1895, when a revolution led by José Julián Martí, with intervention from the United States, resulted in the establishment of the Republic of Cuba.

Until the present government took over in 1959, Cuba

was considered the world’s largest producer of sugar. Various trade embargoes throughout the past half century have limited Cuba’s economy. The exportation of tobacco and sugar remains important to the nation’s economy.

Adventism in Cuba

As secretary of the Mission Board of the General Conference, W. A. Spicer’s visit to Cuba in the winter of 1902, and subsequent *The Advent Review and Sabbath Herald* articles, prompted the first Adventist missionaries to start colporteur and medical missionary work in the fall of 1903.

A few years later the Adventist Church officially organized the Cuban Mission. In 1905 the first congregation was organized in a suburb just outside Havana.

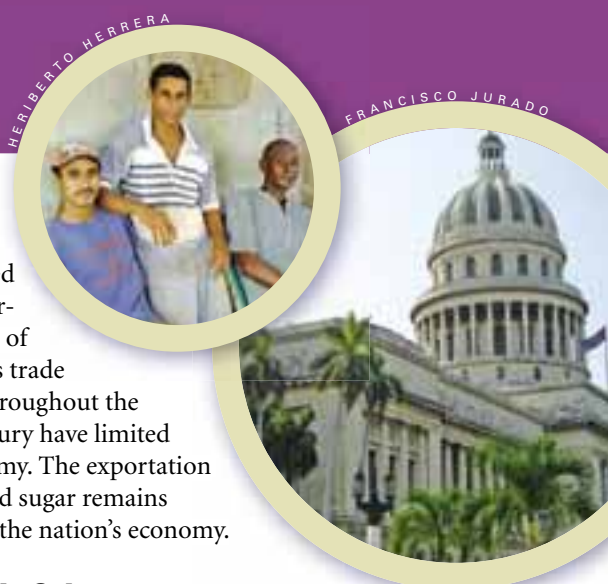
The first Cubans to become Seventh-day Adventists were Pedro Cruz and Manuel Avila. Cruz became acquainted with some Adventist missionaries, read their literature, and invited his friend Avila to attend meetings with him. The two were baptized May 18, 1907. Later that same year eight more individuals were baptized.

In 1935 a radio program, *La Voz del Atalaya* (“The Voice of the Watchman”) began broadcasting out of Havana, with Miguel Vásquez as speaker. In 1942 the General Conference Radio Department appointed Braulio Pérez Marcio to prepare and record Spanish-language programs that were broadcast on radio station CMQ throughout the Caribbean. Although the radio broadcasts have since been discontinued, a Bible correspondence school still functions.

The Adventist Church had 40 elementary schools on the island until all private schools were banned in 1961. The Cuban Adventist Seminary still operates, but the enrollment has dropped significantly since the early 1960s.

In 1994 some 11,000 Adventists lived in Cuba. Just six years later the church had more than doubled to 23,000 members. Today the Adventist Church in Cuba continues to grow, with

many congregations having outgrown their facilities. *To learn more about the Adventist Church in Cuba watch this quarter’s Adventist Mission DVD or visit www.AdventistMission.org.*



HERIBERTO HERRERA

FRANCISCO JURADO

CUBA

Capital	Havana
Official language	Spanish
Religion	Christianity (Roman Catholic, Protestant), Jehovah’s Witnesses, Jews, Santería
Population	11.2 million
Adventist membership	26,000
Adventist to population ratio	1:430



WORLD VISTA

A new wind is blowing across the Christian landscape, one with the potential to transform the ecumenical movement. How should Seventh-day Adventists, with our keen interest in end-time developments, relate to it?

November 6-9, 2007, some 250 Christian leaders from more than 70 nations came together in Limuru, Kenya. The extremely diverse group, which gathered under the rubric of the Global Christian Forum (GCF), was a meeting unlike any other in modern times. For the first time Pentecostals and Evangelicals sat down with Catholics, Protestants, Orthodox, and representatives of the African Instituted Churches. Many of those present called the meeting historic; certainly it was unprecedented.

The gathering at Limuru took place on the eve of the sixtieth anniversary of the World Council of Churches (WCC). Major changes have occurred in the Christian world since 1948, when the WCC was formed in high hopes of uniting Christians:

- *The center of gravity has moved south.* No longer do Europe and the United States set the pace. Christianity is growing rapidly in Africa and Asia, but is stagnant in its old “home base.” There are now about four times more Christians in the global South than in the North (or “West”). “Southern” missionaries now outnumber their traditional Western counterparts.

Beyond the numbers, however, we should note an even more important change. “Southern” Christianity is much more conservative than

A New Ecumenical Wind

Will the Global Christian Forum unite the churches?

By WILLIAM G. JOHNSON

that of the “mainline” churches that constitute the bulk of the WCC. It assigns greater authority to the Scriptures; it has a holistic understanding of the natural and supernatural worlds; and it gives the Holy Spirit a much more prominent role in doctrine and experience.

- *The Evangelical movement, cutting across denominational lines, has become a global force.* Evangelicals, regardless of their parent church home, are united in belief in the reliability of the Bible, in the atoning work of Christ by His death on the cross, in the need for conversion and evangelism, and in the second coming of Christ. The World Evangelical Alliance counts some 420 million Christians in its fellowship.

- *Growing even more rapidly are the Pentecostals.* In its modern manifestation the movement began as a marginalized fringe Christian phenomenon in Los Angeles in 1904. Primarily a revival movement appealing to the poor, and disdained by society, Pentecostalism has spread globally. It has no central structure or organization; rather, it centers in the congregation, emphasizing the personal experience of the Holy Spirit. Because a clear definition of what constitutes a Pentecostal is hard to come by, estimates of the strength of

the worldwide movement vary widely; generally, however, observers agree that globally Pentecostals-Charismatics number more than 500 million.

- *On the continent of Africa Christianity has exploded.* Many new, indigenous churches have arisen around charismatic figures. Some of these churches, known generally as African Instituted Churches, have congregations beyond their national boundaries and even in Europe and America. Offering a religion of celebration, they use symbols, music, and dance reflective of African culture. Probably about 100 million Christians belong to the African Instituted Churches.

These major changes largely bypassed the WCC. Evangelicals have been disenchanted by the sharp turn toward social and political action that the WCC took at its world assembly in 1968 at Uppsala, Sweden. Pentecostals, initially scorned by the mainline churches, harbor hostility toward the ecumenical movement represented by the WCC. And the new African churches and the WCC generally find little in common.

Today, 60 years after its founding, the WCC is looking for a sense of direction. Its budget and staff have been drastically reduced from 20 years ago. It has failed to attract



William G. Johnson is assistant to the president for interfaith relations for the Seventh-day Adventist Church.



Top: UNITED IN PRAYER: Vibrant worship services, as well as personal interaction, were featured prominently in the meeting of the Global Christian Forum in Limuru, Kenya.

Right: BROAD REPRESENTATION: Representatives to the Global Christian

Forum included delegates from the Salvation Army, Assemblies of God, Orthodox Church in America, World Council of Churches, Pontifical Council for Promoting Christian Unity, and Conference of Christian Communicators.



Major changes have occurred in the Christian world since 1948, when the World Council of Churches was formed.

groups representing large numbers of Christians. And, in spite of earnest efforts, its member churches have not been able to achieve the basic step of accepting one another at the Lord's table.

Out of this background the concept of the Global Christian Forum was conceived in 1998. Hubert van Beek, who served many years with the WCC, spent the following nine years as a retired planner and organizer of the event that eventually took place last November at Limuru. Van Beek was assisted by an essentially

volunteer steering committee drawn from several traditions. Mel Robeck, professor of church history at Fuller Seminary in California, and a Pentecostal, played a key role in persuading many Pentecostal leaders to attend the GCF.

The ideas of the GCF were first tested in regional meetings in various parts of the world. The steering committee concluded that the only way for Pentecostals to feel comfortable enough to participate would be to ensure that they and Evangelicals comprised at least 50 percent of all those present. This is indeed what happened at Limuru. Pentecostals formed the largest single group and played a major role in plenary sessions and discussion groups. Both of the major papers presented at the plenaries came from Pentecostal scholars.

The GCF met for four days at Limuru, 19 kilometers (11.8 miles) from Nairobi, at a resort center owned by the National Council of Churches of Kenya. The WCC and its partners

WORLD VISTA

put up most of the funding for the event. Many of those who came had their expenses paid by the organizers. Three Adventists attended: John Graz, Public Affairs and Religious Liberty director at the General Conference; John Kakembo, Ministerial director of the East Central Africa Division, which has its headquarters in Nairobi; and I.

The stated purpose of the GCF was to “create an open space wherein representatives from a broad range of Christian churches and interchurch organizations, which confess the triune

In these groups the denominational barriers came down; the remaining days built on the goodwill that had been established.

The GCF spent its final day and a half evaluating what had transpired and trying to ascertain the form and direction it should take. Attendees expressed appreciation for the event, which they viewed as a breakthrough, and urged that structures be kept to a minimum, the GCF avoid becoming a new organization, the process continue at regional and local levels,

sense of divinely ordained mission to the entire world cannot be weakened or compromised by organic linking with other Christian bodies. We do not take upon ourselves the role of judge: we simply focus on our mission and leave others to answer to the Lord for their calling.

Yes, we too desire the unity of believers for which our Lord prayed before He went to the cross. But unity on what basis? And at what price? For us, Christian unity can come only from shared beliefs based on the Bible.

Further, our understanding of history and prophecy makes us wary of Christian coalitions. Too often the result has been coercion of conscience, and Revelation 13 points to another such development just before Christ returns.

We applaud men and women of goodwill everywhere. For some 80 years the *Working Policy* of our church has stated: “We recognize those agencies that lift up Christ before men as a part of the divine plan for evangelization of the world, and we hold in high esteem Christian men and women in other communions who are engaged in winning souls to Christ” (p. 110). We enter into theological conversations with other churches, seeking to understand and to be understood. Where possible, we make common cause in endeavors such as religious liberty and aid to the needy, just as Ellen White in her day joined with other Christian bodies in fighting the alcohol traffic.

We gladly worship with other Christians, praying with and for them, including their ministers. And here Adventists are way out in front of the churches of the WCC: we open the Lord’s table to all who present themselves, regardless of denomination. That is the sort of ecumenism—and only that—in which we feel free to participate. ●

How Adventists relate to these winds of change will call for alertness and careful thought.

God and Jesus Christ as perfect in His divinity and humanity, can gather to foster mutual respect, to explore and address together common challenges.” Unlike past ecumenical gatherings I have attended, at the GCF the affective (emotional) element played a significant part. Worship services, except for the one conducted by the Orthodox, were lively. Africans brought a distinctive flavor to the gathering.

For many the high point came on the first day. All attendees joined in preassigned groups of 30 and spent, person by person, about 15 minutes each relating in personal testimony their journey with Jesus Christ. The common elements of divine calling and intervention, regardless of the tradition, were powerful and moving.

and the committee that planned the GCF be reconstituted and enlarged to guide the process. The unfolding future will determine whether another global meeting should be arranged.

Most of those who came to Limuru left on a high note. They felt they had been a part of something special, perhaps historic. Will the GCF subsequently be seen as the turning point when the WCC and the old ecumenism faded away, and a new and unpredictable ecumenism was born? Only time will tell.

How Adventists relate to these winds of change will call for alertness and careful thought. We have never been a member of the WCC and have kept at a distance the ecumenism that organization espouses. For us, a



Reducing the Risk of Heart Attack

By ALLAN R. HANDYSIDES and PETER N. LANDLESS

My mom is only 50, and she just had a heart attack. We are concerned because she seemed very healthy. My brother and I are 27 and 24, respectively. Does this mean we are at risk ourselves?

This is a good question and one you need to ask your doctor to determine for you. The *British Medical Journal* reported in their September 8, 2007, issue that evaluation of family members could pay dividends.

In a study of 130,000 families, those having one or more family members with documented heart disease accounted for 70 percent of the study participants who experienced early onset heart attacks and 80 percent of premature strokes. They represented only 14 percent of the general population, however. This means that family predisposition to heart disease is a serious matter. The researchers estimated that up to 50 percent of the predicted heart attacks could have been prevented by appropriate intervention.

The first evaluation by your doctor will be of your current indicators of risk. What are your cholesterol levels, your weight, blood pressure, and lifestyle practices? Do you exercise? How much fat and what proportion of saturated fat are in your diet? Do you eat sufficient nuts and omega 3 fatty acids?

Although your mom will probably be on medication, the best thing she could do is go through a cardiac rehabilitation program. The *Harvard Heart Letter* recommends that if a patient has had a heart attack, undergone angioplasty, had bypass surgery or a valve replacement,

received a heart transplant, or has stable angina, they should undergo cardiac rehabilitation. Insurance companies will usually cover the cost of such a program.

The lifestyle promoted by Adventist Health Ministries will also reduce the risk of heart attack. But it's only you who can choose to do the right thing.

I have fibroids. I declined surgery because I was afraid of a hysterectomy becoming necessary, and I want children. I am 33 years old. Can you advise?

Fibroids are smooth muscle balls that grow predominantly in the uterus, and for the vast majority are benign tumors. They interfere with the blood flow in and through the uterus, and often cause disturbances in menstrual flow, making it heavy. They can interfere with fertility, and occasionally may cause the loss of a pregnancy.

Fibroids vary in size from barely detectable, peanut-size tumors to some as large as a soccer ball. When large, they may cause pressure and pain as well as abdominal distension. But recent advances have enabled gynecologists and interventional radiologists to utilize a new range of approaches to fibroids.

Many women carry successful pregnancies despite fibroids, though a pregnancy can be associated with the rapid growth of fibroids and a degeneration of the center of the fibroid called "red degeneration," which can be quite painful.

Small fibroids that may hang within the cavity of the uterus or just beneath the endometrial (lining) surface may sometimes be removed through the use of a hysteroscope, which is a small telescope inserted through the cervix.

When surgery is envisioned to remove fibroids in a procedure called a myomectomy, the patient is always cautioned that a hysterectomy could become urgently required. This is because on rare occasions bleeding can be difficult to control, or the fibroids may be so numerous that there is little uterus to reconstruct back to normal.

In practice, however, because the use of vasopressin solutions injected around the fibroid can minimize bleeding, and because fibroids are generally detected while smaller, the risk of a hysterectomy being needed is much less. Perhaps at age 33, one of the larger dangers to your having children is the rapid passage of time and your declining fertility.

I advise that you attempt pregnancy as soon as appropriate to your situation. Problems of fertility require urgent identification. If the fibroids are felt to be the cause of infertility, you must seriously consider their removal. Many women, or their doctors, procrastinate only to find age has left them childless. We recommend you seek care from a concerned and involved gynecologist who takes your aspirations for motherhood very seriously.



Allan R. Handysides, M.B., Ch.B., FRCPC, FRCSC, FACOG, is director of the General Conference Health Ministries Department.



Peter N. Landless, M.B., B.Ch., M.Med., F.C.P.(SA), F.A.C.C., is ICPA executive director and associate director of Health Ministries.

Lately I've been thinking about the Jordan River.

Not about the spiritual Jordan that faithful ones have crossed before me, who now await the heavenly "promised land." I haven't been thinking of the modern-day Jordan, with all its military troubles and political potential. I haven't even been meditating on the mighty Jordan that posed such a logistical problem to Old Testament Israel.

In fact, it's not really the Jordan itself that I've been contemplating. Rather it's the stones. Those Jordan stones.

Second Generation Problems

Tucked away in the fourth chapter of the book of Joshua is the story of that bright, exciting morning when all the second-generation children of Israel moved in pace behind "the ark

of the covenant of the Lord of all the earth" (Joshua 3:11).

Throughout the previous 40 years, these children of runaway slaves had begun to lose their hope as their vision faded. Despite the fact that while doing the desert circuit their shoes and clothes had never worn out, their breakfast cereal had always been provided, and streams of water had erupted wherever they camped, they'd nevertheless failed to see the obvious. Despite the fact that they had more livestock and hard currency than most other contemporary nations, and despite the fact that they were protected from searing daytime heat by the cloud and led through the dark of night by the fire, they'd lost their awe for *the miraculous of the everyday*. The Red Sea was, by

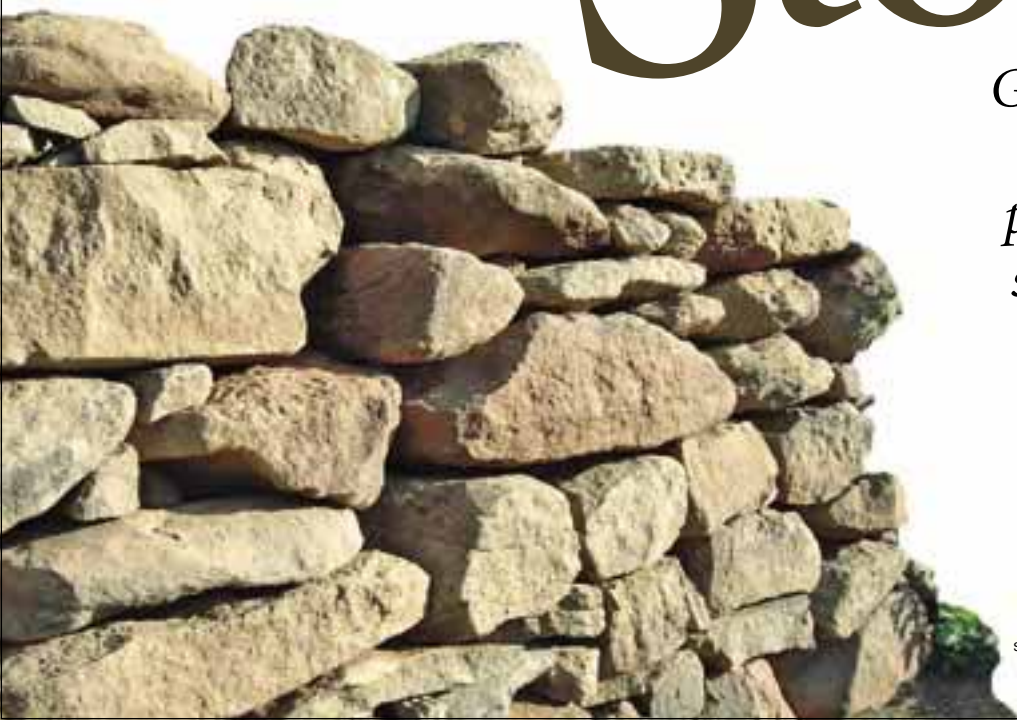
now, only a story out of their parents' experience, verse two in the song of Moses, so to speak—history. They hadn't been a part of that action. That enormous miracle, which for them and the surrounding nations defined the power of their God, had become secondhand (see Joshua 2:10).

With the recent death of Moses (Deut. 34:8), the new-generation Israelites had seen the loss of almost every individual who'd "crossed over on dry land." The old generation had watched the horses, the chariots, and their riders wash up on the eastern beaches of the Red Sea. Although they would later openly rebel against the God who'd delivered them, the sight of that ruined Egyptian army could never be removed from the movie screens of their minds.

My Jordan Stones

By
STEPHEN DUNBAR

Generations removed from our spiritual pioneers, we need to stop and take stock.



While some have chosen to abandon the experiences of our pioneers, many still stop to ask, “What do these stones mean?”

But this was a new generation, with no tangible reminders of what their parents had seen. No chariot wheel had been taken from the ruins. No Egyptian helmet had been placed in some victory museum. Not even a few Red Sea rocks to point to.

Thus that “mighty arm” had gradually faded from memory, slipped from view.

A Fresh Demonstration

Now, just in time, God would once again reveal His “mighty arm” to a whole new generation of followers who’d grown dull to the miraculous (Joshua 1:10, 11; 3:5, 10). The waters of the Jordan, like the waters of the Red Sea, would move before their very eyes and open a dry highway to the opposite shore (Joshua 3:17). These children, as their parents had done, would pull, push, and carry all their belongings to the other side (Joshua 1:11). This generation, like the generation before it, would emerge on the beaches of unknown territory (Joshua 3:4).

But this crossing would be different. *Different because of those stones.*

Those Jordan stones would be heaved out of the deepest part of the river—as it were, from out of the middle of their own experience that day with God (Joshua 4:3). To them, each stone would be a memorial of what their God had done. Yet, the significance of those stones would not end in commemoration of an act of history, but would also point forward as the evidence of what their God was yet to do. Kneeling before that altar built of Jordan stones,

second-generation Israelites were to spread their arms open, west and east, pointing third- and fourth-generation Israelites to both the miracles of the past and the promises of the future (Joshua 4:21-24).

My Own Jordan Stones

So now I’m thinking of the stones my church has left me. Our legacy of healthful living, our hospitals, our schools, and agencies that care for people in need—they all remind me of the dreams and experiences others have had, not simply in growing a denomination, but in sharing a unique message of incredible hope and freedom. I contemplate, along with so many others, the stones of our Adventist church history and wonder if it’s simply history, *second verse* of “Faith of Our Fathers,” that “Ole Time Religion”? Is our stand on prophecy really worth standing for? Should our understanding of the judgment really be so important to us? Isn’t Sabbath observance just as good on the first day of the week as on the seventh? Couldn’t we mix our doctrines and views with the doctrines and views of other religions, for the sake of tolerance?

I wonder if the Jordan stones of our church have been overgrown with weeds, and if for many, God’s “mighty arm” is fading from view. Or have we, like second-generation Israel, merely grown dull to the miraculous?

While some have chosen to abandon the experiences of our pioneers, to topple the altars, to cover the stones, many still stop to ask, “What do these stones mean?” For

each person the answers are unique—and yet the same. They testify of your experiences, *our* experiences, with a Savior whose faithfulness has been proven true and whose promises are sure. God’s promise is that although we hold to an ancient faith, He will do new things in, for, and through us (Jer. 31:33; Eze. 20:12; Acts 1:8).

Making It Personal

As one still searching for meaning in those stones, I kneel down with other men and women—mentors in the faith, as they stretch their arms out to the past and to the future, telling me of the many Jordans from which their stones have come.

But I recognize that the recollection of their experiences of their Jordan crossings can never take the place of my own. It’s because of the demonstration of God’s love in the experiences of my own Jordan crossings that I’ve chosen to remember that I’ve desired to believe, and that I’m constrained to go forward in this faith.

I continue to dig stone after stone out of each experience with Christ, so that when others come near and see my altar, I can share with them the meaning of my own Jordan stones. ●



When he wrote this piece, **Stephen Dunbar** was a Canadian postgraduate student in marine biology at Central Queensland University, in Queensland, Australia.

SPIRITED FAITH in Tsunami Country

Adventist Christians share their faith amid daunting difficulties.

By CAROLINE V.
KATEMBA TOBING

Some months after a tsunami hit the Asian coast in July 2006, faculty and staff of the Universitas Advent Indonesia (Indonesian Adventist University) in Java visited the region of Pangandaran, Indonesia, one of the areas hard-hit by the three-meter (10 feet)-high waves. The group saw the resulting devastation and destruction firsthand, as well as met many of the residents and listened to their stories. Along with tales of tragedy, suffering, and sorrow, several Adventist Church members told of God's protection and care and how the gospel message is spreading in the area.

Martaatmadjas

Volunteer missionaries Sumarsono* and Tri Murti Ningsih "Fien" Martaatmadja arrived in Pangandaran in March 2004. West Java Conference secretary Sutrisno Tjakrapawira had arranged for the couple's mission endeavor there as part of the Global Mission Pioneers taskforce, a program Tjakrapawira coordinates. The Martaatmadjas' goal was to share the message of Jesus in this region where no other Adventists lived—an objective not easily reached.

"The first and the most important step [in sharing the gospel] is to make friends with the people and mingle with them," Sumarsono said. "When someone is sick, we visit them, bring them medicine. If there is no medicine, we bring fruit, food, and other necessities to help them. We also pray for them, because we know there is power in prayer."

Sumarsono and Fien said they cite verses from the Qur'an that refer to the Sabbath and other doctrines in which common beliefs can be found. Then they explain those scripturally based beliefs more fully. As a result of this simple approach, in just the first year 10 people accepted Jesus as their Savior.

The new converts joined the Martaatmadjas in their quest to share the gospel, and within three years 80 people were baptized.

The evangelism is not being done in the area without

sacrifice. "All the things we give away—medicines, food, and other items—are paid for out of my own pocket," Sumarsono explained. Although he and his family are happy to give what they can to win souls to Christ, funds are not abundantly available. The Martaatmadja family—husband, wife, and two daughters—live on a stipend of only US\$50 a month. Sumarsono says many more people in Pangandaran are open to learning about Jesus, but a shortage of financial support hinders the work.

In spite of the financial challenges, however, the Martaatmadjas are branching out to other areas. In Karanganyar, a village located 20 kilometers (12 miles) from their home, the couple has been making friends and telling them about their soon-returning Lord. Sumarsono and Fien travel first by bus and then by boat to reach the village, and so far 70 people have been baptized there.

Surjo and Saiti

Recently baptized Adventist couple Surjo and Saiti were earning a living selling food near the beach in Pangandaran. They owned a small warung, or food stall, out of which they sold coconuts, noodles, rujak (traditional salad), beverages, and other items. Their warung was a popular place and their business successful. Because they did so well, neighbors wanted to know the secret of their success.

"They asked whether we used a talisman or amulet that was causing many people to come to our warung," Surjo says. So the couple invited the neighbors into their shop and showed them the "secret."

"When they would gather in, I would take out my small Bible, open it, and read some verses from it," Surjo explains. "I would tell them that the Bible and the words in it are alive and that they are the secrets of the success of my warung. The Bible strengthens me and gives me light. It's Jesus Christ who helps make my warung prosper and thrive."

After accepting the Adventist message and evidencing their commitment to Christ in baptism, the couple faithfully began to set aside the Lord's tithe. They kept the



Top to bottom: BELIEVERS: Sumarsono Martaatmadja and his wife, Fien (back row), first arrived in Pangandaran as missionaries in 2004. They stand with a few of the 80 Adventist believers who have come to know Jesus because of the ministry in the area begun by the Martaatmadjas. One new believer, Mrs. Udin (second from right), leaves home at 3:00 every Sabbath morning to make the five-hour journey to Pangandaran for worship services. HOUSE OF MEETING: Adventists in Pangandaran meet for worship under a tarp set up in front of a member's home.

tithe in a place separate from their other money inside the warung. They started noticing how much more abundantly God blessed them after they became tithers, and soon Surjo and Saiti began planning to expand their business. Then came the tsunami.

"When the beach security alerted everybody to leave the beach because a big wave was coming, we started running," Surjo says. "But then we remembered the money we'd collected to build a new warung, and the offering for the Sabbath. So we went back to get it."

Before they could escape again, however, the tsunami waves hit and lifted them and their warung. The couple, trapped inside the stall, felt themselves being carried away by the wave and rolled around violently by its sheer force. "We were so scared," Surjo says. "We felt we couldn't stand it any longer because the waves were so powerful they kept the warung turning around until we became very dizzy."

In these moments of desperation they cried out to the Lord, "God, we can't stand this pain any longer. We still want to live and serve Thee and spread Your gospel to the people around us. Please help us!"

Right after they prayed, other strong waves hit their warung and broke it into two pieces. The couple became separated from each other. Finally, one part of the structure along with Surjo was flung onto the second story of a hotel. The other half with Saiti landed on the second floor of a different hotel. Their warung was destroyed and their money was gone, but both husband and wife were safe.

Surjo and Saiti credit God for their survival. "We are alive because we cried to God for help, and the Lord heard our prayer," Surjo says.

Udins

Another couple who joined the Adventist Church is Mr. and Mrs. Udin. Both husband and wife were faithful to their new beliefs. Mr. Udin, however, has since died. But 56-year-old Mrs. Udin is still committed to serving her Lord and His church.

In order to attend Sabbath worship services, Mrs. Udin leaves her home as early as 3:00 a.m. to make the long five-hour journey to Pangandaran. She walks five kilometers (three miles) to reach public transportation, and then changes buses three times before arriving at the location where the Adventist members meet. She works a full week just to earn the money needed to pay for the transportation that takes her to fellowship with other Adventist believers each Sabbath.

"I always carry a flashlight with me because it's dark when I walk down the road by myself so early in the morning," Udin says. "But I never miss Sabbath worship."

The Adventist believers in Pangandaran do not yet own a church in which to meet on Sabbaths. Sometimes they rent a hotel room; other Sabbaths they worship at a member's home. Their inadequate facilities, however, don't dim the flame of their faith and their zeal to tell others about the Jesus they love and serve.

In spite of tragedies, disheartening experiences, and taxing circumstances, church members in Indonesia continue to worship and witness for their Lord. Their mission is to share the gospel message with others so many more people will come to know the living God. ●

* Since the writing of this article, Sumarsono was tragically killed in an automobile accident. His wife, Fien, continues to witness for the Lord in Pangandaran and looks forward to the day when Jesus will return to this earth and she will be united with her beloved husband.



Caroline V. Katemba Tobing, Ph.D., is chair of the English Department and a professor at Universitas Advent Indonesia in Bandung, Java, Indonesia.

Right: DREAM LADY: They met in high school, Samuel and Amy; parted when he returned to Brazil; united in marriage when he returned to England; and have been together ever since. **Below:** Newbold College, the author's alma mater.



SAMUEL NEVES

Fulfilling a Mother's Dream

By
SAMUEL NEVES

*I was her
miracle child,
she called me
Samuel, and this
is my story.*



PHOTO OF MOOR CLOSE PROVIDED BY NEWBOLD COLLEGE

God is like a watchmaker. He created the world and had no further interaction with it.” That’s the claim of deism. Deism advocates that God did not care about His creation, and consequently had no plans for humanity. However, every now and again a story appears that defies coincidence and reveals a real and present God. My name is Samuel Neves, and this is my story.

Turning Points for Mother

Regina was a faithful Catholic who lived in the South of Brazil. After she married Nerocy, a retired colonel, they tried for many years to have a child. Unfortunately, all the medical exams showed it was impossible for her to conceive. About that time, Regina started taking Bible studies with an Adventist family in the neighborhood, and when she found the story of Hannah (in 1 Samuel 1 and 2), she immediately identified with her. Regina’s prayer from then on became: “God, if you give me a child, I will join this Adventist movement and dedicate him to your ministry wholeheartedly, just as Hannah did.”

At first nothing happened. But as the weeks went by, her prayers intensified until the great day when she discovered she was indeed pregnant! Following yet again the example of Hannah, she was going to name the child Samuel, which in Hebrew means “heard of God.”

A few months later I was born.

However, all was not well. Soon after my birth the doctors realized that one of my legs was shorter than the other. This meant I would have to wear braces until I was 19 years of age. When my mother heard this she postponed the surgery for seven days, against the doctor’s counsel, and went to the best place she knew—her new Seventh-day Adventist family.

After a week of fasting and prayer

with the church, Mum* brought me back to be examined once more. She has always told me this was one of the most frightful moments of her life. And once again God came into action. No other explanation could be given as to how and why I’d been completely cured.

Following this event, both my mum and dad gave their lives to Christ through baptism. And a few years later, as with Hannah, God gave my parents another child—my beautiful sister, Sara.

Crushing Disappointment

My upbringing reflected my calling. I knew from the beginning that God had called me to be a minister. This shaped my early years as Mum would spend her days teaching me the Bible and how God had also called others to serve Him. I knew what I wanted, and I believed nothing would change my destiny to be a minister of the Almighty.

Then I became a teenager!

For some reason my father became convinced I should be a diplomat. He had always been a person of high authority in our state, even managing to retire as a colonel at the age of 40—which is still unheard of. Yet his dreams had always been of becoming a diplomat. His other problem with pastoral ministry was the low salary. Somehow, he managed to convince me to leave my calling and become a diplomat. I was 13 at the time.

Meanwhile, my mother was impressed by God to send me abroad. She felt it was her turn to send Samuel to Eli, and so she started looking for boarding schools in England. She heard of Newbold College and thought the 1995 General Conference in Utrecht, Holland, was a good way to find out about Newbold or other schools. And so all four of us left for what turned out to be the most amazing trip of our lives—four Brazilians, one car, 21 days, and 11 countries!

The excitement built up as we came to the Newbold booth at the conference. But almost unbearable disappointment soon followed. My mother couldn’t hold the tears as my dad translated to her the words of a Newbold official saying I was too young to study at Newbold and there was no other school that could take me. I can remember vividly how her faith was shaken. For hours all we heard was: “God told me you would study in England; God told me you would study in England; God told me you would study in England.” This went on for about two days.

From Bad to Worse

The last three days of our trip rapidly went from happy to sad to desperate. We had left England as the last part of the trip. The plan was to visit London and Newbold and then return on Friday evening to catch the ferry back to Belgium, then fly to Brazil Saturday morning. We visited everywhere in London, but decided not to go to Newbold, knowing there was no place for me there anyway.

That last Friday was cloudy, and so we considered going straight to the ferry back to Belgium. However, my dad suddenly changed his mind and was adamant he had to go to Buckingham Palace to watch the changing of the guards at 11:00 a.m. The problem, however, was that 5,000 other people had the same idea.

Without any parking space in sight, he told me to get out and film the event so that he could at least watch it at home. I got out and started filming as Dad circled the palace. When he’d gone around twice and I was still not finished filming, he

Samuel Neves is a pastor at the Holloway Adventist Church in London, England.

dropped off my mum and sister so they could find me.

That was a mistake. He told my mum he would park the car and come back for us. However, the only car park we knew was one on the other end of London.

We waited until the ceremony had finished, and then until everyone had left. By 2:00 p.m., we started getting very worried as Dad still hadn't returned to us. (At the time Dad was 77, and really didn't adapt to the "wrong" side of the road. Driving on the left did not come easy for him.) From my father's previous driving pattern, I just knew he'd never find the car park, let alone come back to meet us.

By 3:00 p.m., I suggested to my mum that I should go by bus to the car park to see if he was there. She at first said no. She'd already lost her husband and was not about to let her 13-year-old son cross London with the only £5 note we had. Eventually, after convincing her, I asked for information and then took the right bus to the shopping center to which my dad was headed. But the car was not there.

Miraculously I made my way back to Buckingham Palace. My dad had not returned, and both my mum and sister were crying desperately. I assured them everything would work out—after all, it always does in the movies!

By 5:00 p.m. it was time to do something. We went to a police officer and I managed to scrape together the words: "Brazil, family, lost, father, car, park, go, lost, help, Brazil." The police officer looked as cold as always, and just called a taxi. I was so excited—it was just like the movies!

Our Desperation Deepened

When we arrived at the Brazilian embassy, there were just three people there. When we told them what had happened and after paying for the taxi, an embassy official named Marcus took us to all the hospitals and police stations in the area and, finally, to a hotel near his house. With every place that my dad



Clockwise from top: REUNION: In June 2004, nine years after their scary London adventure, the Neves family (sister Sara, Samuel, Mom, and Dad) reunited in London (here outside the Tower of London) to remember God's leading. Dad Neves was then 87.

FIRST STEP: This Pathfinder would grow up to fulfill his mother's aspiration to see him as a leader in the church she'd chosen. **TIME OUT:** Prayer warrior that she is, Regina Neves, nevertheless, knew how to relax, taking time to let her hair down and wear a funny hat in a London toy shop.

ALL PHOTOS COURTESY OF SAMUEL NEVES

could not be found, my mother became more and more desperate.

By now we had missed the ferry (which we'd already paid for) and, consequently, our flight back to Brazil. We had the passports, my dad had the money, and so neither of us could go anywhere. Our credit cards were all close to the limit, so we had no more money to buy another four tickets back to Brazil. My mother cried all night in prayer, and my sister and I cried ourselves to sleep. We had run out of options. It's a great thing that God hadn't!

My mum immediately lost her appetite, and hope started flowing through her once again.

Hair-raising Turnaround

The next day we went for breakfast and tried to eat something. As we were going up to our room afterward, the public phone downstairs started ringing. Immediately my mum looked back at me and said: "Sam, you can pick it up because it's your father." I realized the near impossibility of that happening, but I couldn't resist the authority with which Mum had ordered it.

"Hello," I said.

"Ah ... please ... Brazil family ..."

I couldn't resist the tears as I heard my dad scrape together some English words as he tried to find us.

His side of the story was equally remarkable. He only found that car park at 7:00 p.m., and hoped that we would be there. He thought what he'd actually told my mum and sister was to get me (from my picture-taking), then take a bus to meet him at the particular car park. When he realized we were not there, his military mind pointed to the only place we had in common: Newbold College.

But how would he get there from

South London? Nevertheless, he embarked on the journey, asking a street drunk to direct him to Bracknell (where the college is located). At 8:00 the next morning, the impossible once again proved possible through God's providence. My dad arrived at Newbold College!

On the campus he met with Brother Oliveira, a Brazilian teacher who has lived near Newbold for many years. Dad was able to call our airline in Belgium to try to change our flight. And from Belgium he received the good news that the Brazilian consulate in

London had found his family and they were in a particular hotel. Which is how he came to put a call through to us.

Marcus (from the consulate) then found a Seventh-day Adventist church, which sent a member to take us to Newbold College. Entering the gates of the college and seeing the little red car my dad had rented was one of the best moments of my life.

Soon my mother realized the reasons behind all of what had happened. Brother Oliveira, after hearing the whole story over a nice lunch at his house, said: "Well, Sam is too young for Newbold, but there is this other school..." My mum immediately lost her appetite, and hope started flowing through her once again. He continued: "It is called Stanborough School, and [it's] not too far from here. They can definitely take him." The dream was alive once again.

The Final Hurdles

When we went back to Brazil and found out all the details and requirements, reality hit again. The school was too expensive, and the


only way to pay for it would be to sell our house.

My father disagreed with that idea on two levels. He didn't want to sell the house, and he didn't want to be away from me. (My dad and I were very good friends. We'd go everywhere together, even with my other friends from school. And the very thought of losing me was devastating him.) This meant my mother's knees would need to meet the ground even more.

Suddenly my dad agreed with the sale, but on the condition that I would go and study to be a diplomat. I agreed with him, and although my mum didn't, she saw this as God's way of working through the heart of a colonel. A few weeks later our little mansion was gone, and I was enrolled as a pupil of Stanborough Secondary School in Watford, England.

I arrived at the school on November 28, 1995, with a mission to learn English and become a diplomat. But it was on a Friday night some three months later that a friend, Jonathan Ferreira, said to me—out of nowhere: "Sam, there is nothing else you can be but a pastor." He didn't know my story. And something happened inside me that I still can't explain. Since that night I've never looked back on my decision to follow my call to ministry.

When I finished my studies at Stanborough School I went back to Brazil and completed my B.A. in Theology in 2004. That same year I was called by the South England Conference to ministry back in London. I then married my childhood sweetheart, Amy, whom I'd met while at Stanborough School. The South England Conference sponsored my M.A. in Theology at Newbold, and I'm now a youth pastor at the Holloway Adventist Church in North London.

I have no idea what the future holds for me, but I know one thing, at least: "God knows exactly where I need to be and how to get me there." And that's what really matters. 

*"Mum" is a British variation of "Mom."

NUMBER 9

The LIFE, DEATH, *and*
RESURRECTION
of Christ

By
ELIAS BRASIL
DE SOUZA

Three essentials of the Christian faith

In recent times, the popular media and the academic world have turned special attention to Jesus. Movies, television documentaries, journal and newspaper articles have become vehicles of debates and diffusion of matters regarding Jesus, such as His passion, His tomb, and His family. Unfortunately, many of these efforts to understand Jesus have largely been undertaken out of mere academic interest or popular curiosity, and within a skeptical mindset.

For Seventh-day Adventists, however, Jesus is not a mere object of academic research or sheer curiosity. Indeed, Jesus is at the center of the Adventist message in His work to redeem the fallen creation. So it is not surprising that one of our fundamental beliefs deals with the life, death, and resurrection of Christ.

Undoing the Damage

Indeed, the life, death, and resurrection of Christ are three interconnected dimensions of our Savior's work in the plan of salvation. Coming to this world to tread the path once trodden by our forefathers, Christ lived a life of perfect obedience to God's law and exemplified in His relationships and actions toward others the infinite and perfect love of God (Heb. 4:15). The Lord undid in the wilderness what Adam and Eve had done in the Garden of Eden. Although tempted by Satan after a 40-day fast, Jesus remained faithful and loyal to the Word of God (Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13). As the embodiment of the new Israel, Christ

also obtained victory where Israel had failed (notice that His responses to Satan are drawn from Deuteronomy passages dealing with Israel's unfaithfulness in the wilderness).

And these are not mere theological ruminations; these are good news! Christ's victory and His life of perfect obedience are credited in favor of those who accept Him as Savior (Rom. 5:19; Heb. 5:6-10).

As Ellen G. White asserted, "The active obedience of Christ clothes the believing sinner with the righteousness that meets the demands of the law."¹ So the perfect obedience offered by Christ in His earthly journey was as essential to the plan of salvation as was His death on the cross and His resurrection on the third day. Primarily and foremost, Christ is our Savior (since His life is imputed to the sinner in the act of justification). But we should not overlook the fact that Christ's life of obedience sets the example for Christians to follow (see 1 Cor. 11:1; Eph. 5:1, 2; Phil. 2:5-8). And so, following that example becomes a major evidence of our salvation and our progress toward sanctification.

Meaning of the Cross

Enabled by a life of perfect obedience to the Father, Jesus offered Himself as the blameless Lamb of God who came to take away the sin of the world. His sacrifice on Calvary effected substitutionary atonement and reconciliation with God on our behalf (Gal. 3:13; Rom. 5:9). The cross became the ultimate expression before the entire universe of God's infinite wisdom, love, and forgiveness.

As Martin Luther so beautifully expressed: "He has made His righteousness my righteousness, and my sin His sin. If He has made my sin to be His sin, then I do not have it, and I am free. If He has made His righteousness my righteousness, then I am righteous now with the same righteousness as He. My sin cannot devour Him, but it is engulfed in the unfathomable depths of His righteousness,



Elias Brasil de Souza is the dean of the Seventh-day Adventist Theological Seminary at Northeast Brazil College in Cachoeira, Brazil.

for He himself is God, who is blessed forever.”²

Christ’s death on the cross is more than a historical event located in the past. It is significant that Paul spoke of Christ, not as Jesus who was crucified, but Jesus who is the crucified One. “We preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Cor. 1:23, 24).

And John the revelator “saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain” (Rev. 5:6).^{*} The lingering effects of Christ’s death on the cross do not provide only acceptance and forgiveness for repentant sinners, they also have a positive effect on the entire human race. According to Ellen White, “To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring.”³


His Resurrection Critical

As important and indispensable as Christ’s death was, it could not have accomplished its intended purposes without the historical event of the resurrection. “The resurrection of Christ from the dead was the Father’s seal to the mission of Christ. It was a public expression of His entire satisfaction in the atoning work. He accepted the sacrifice that Jesus had made on our behalf. It was everything that God required, perfect and complete.”⁴ The fact that Jesus was raised bodily from the dead not only provided the legitimization and validation of His death,

but also justified the claims He had made during His earthly ministry regarding His nature and mission.

By His resurrection Jesus overcame death, defeated the forces of evil, and obtained righteousness for us (Rom. 4:24). His resurrection became a pledge of our future immortality (1 Cor. 15), provided the driving force for us to “walk in newness of life” (Rom. 6:4), and furnished proof of a future judgment (Acts 17:31).

So important is the resurrection that the apostle Paul made the integrity of the whole Christian message hinge upon it, when he asserted that “if Christ has not been raised, then our preaching is vain, your faith also is vain” (1 Cor. 15:14). So as Raoul Dederen expressed it: “Our preaching, our faith, and our salvation do not take place apart from Christ’s resurrection. In it we have the pledge of the consummation of God’s redeeming purpose.”⁵

In summary, the life, death, and resurrection of Jesus Christ are three harmonious, interconnected, and inseparable dimensions of our Savior’s work in the plan of redemption as Lord, Redeemer, and High Priest. Having lived a perfect life, Jesus qualified to be Lord for the believers. Through His substitutionary death on the cross He fulfilled the types foreshadowed in the Hebrew Scriptures and became our Redeemer. On the third day He was raised from the dead and ascended to heaven where He ministers now as High Priest in our behalf in the heavenly sanctuary. 

^{*} Scriptural quotations are from the New American Standard Bible.

¹ *Sons and Daughters of God*, p. 240.

² *Luther’s Works*, Vol. 25: *Lectures on Romans*, ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann (Saint Louis: Concordia Publishing House, 1972), 25:188.

³ *The Desire of Ages*, p. 660.

⁴ *Our High Calling*, p. 118.

⁵ *Handbook of Seventh-day Adventist Theology*, electronic ed., Logos Library System; Commentary Reference Series (Hagerstown, Md.: Review and Herald Publishing Association, 2001, © 2000), p. 186.

The Life, Death, *and* Resurrection of CHRIST

In Christ’s life of perfect obedience to God’s will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God’s law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God’s triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2:6-11.)

If ever there was a time when we needed faith and spiritual enlightenment, it is now. Those who are watching unto prayer, and are searching the Scriptures daily with an earnest desire to know and do the will of God, will not be led astray by any of the deceptions of Satan....

[The] Lord will help those who stand in defense of His truth. Many who see the light will not accept it, fearing to trust the Lord. Jesus says, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much



JOHNNY MAROUN

A Message for Our *Giving Jesus our best* *affections, our holiest* *aspirations, and our* *fullest service* By ELLEN G. WHITE

Time

better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The great Master Artist has provided

the beautiful things in nature.... He has given the delicate tint to the flowers, and if He has done so much for a simple flower, "which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

God's care for us

God so loved the world that He gave His only begotten Son to die that He might redeem man from the power of Satan; and will He not care for man, formed in His image? ... Our heavenly Father will not leave His children who put their trust in Him, and venture out upon His promises.... He understands every circumstance

of our life. He sees and knows how we are situated. He is acquainted with all our sorrows and griefs. He knows us each by name, and is touched with the feeling of our infirmities; for He has been tempted in all points like as we are, and knows how to succor those who are tempted. Jesus is our Helper, and He will have a care for all those who trust in Him.

Building assurance in Him

God has intrusted to us individually talents that are to be increased by use. Reason has been granted us with which to glorify God. In everything we are to show our allegiance to Him. Our powers were not given to us merely to be employed for ourselves. They are to be used to accomplish certain ends, to love God supremely and our neighbor as ourselves. Christian

desire to do something to show our love for Jesus. Doing will thus become habit. We will not question whether we will obey, but will follow the light, and work the work of Christ. We will not study convenience, nor question whether our temporal interests will be improved if we obey. Those who love Jesus will love to obey all His commandments. They will search the Bible closely to know of the doctrine. Naught but truth will satisfy them, for they are Christ's representatives on earth.

Standing firm

Christ declared, "I am the way, the truth, and the life." His followers must be as near like Him as possible. We cannot speak as He spoke, and yet we are to imitate Him; for He is our pattern. We are to erect no false lights, present no heresies for truth. We must

and shall we not give Him our best affections, our holiest aspirations, our fullest service? Christ's yoke we must wear, Christ's burden we must lift; but the Majesty of heaven declares that His yoke is easy and His burden light. Shall we shun the self-denying part of religion? Shall we shun the self-sacrifice, and hesitate to give up the world with all its attractions? Shall we, for whom Christ has done so much, be hearers and not doers of His words? Shall we, by our listless, inactive lives, deny our faith, and make Jesus ashamed to call us His brethren? ...

The future victorious

None will enter the Holy City, the Paradise of God, but as conquerors—those who have separated themselves from the world, and stood in defense of the faith once delivered to the saints, and have fought the good fight of faith, looking constantly to "Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Then let us, like Christ, work unselfishly to bring souls to a knowledge of the truth. Our whole heart, body, soul, and strength, are required in this work; and if we labor with fidelity, irrespective of the applause or censure of the world, we shall hear the "well done" from the Majesty of heaven, and receive the crown, the palm branch of victory, and the white linen which is the righteousness of the saints. ●

This article is excerpted from one that first appeared in *The Advent Review and Sabbath Herald*, now the *Adventist Review*, August 25, 1885. Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.

*We must live to please
Jesus; by thus living, our faith
and confidence in Him will
grow stronger day by day.*

principles must be interwoven with our life and our experience. The life we now live must be by faith on the Son of God. We must live to please Jesus; by thus living, our faith and confidence in Him will grow stronger day by day. We will comprehend what He has done for us, and what He is willing to do for us, and will possess a cheerfulness as well as an earnest

know that every position we take can be sustained by the Word of God....

We want the truth on every point. We want it unadulterated with error, and unpolluted by the maxims, customs, and opinions of the world. We want the truth with all its inconvenience. The acceptance of truth ever involves a cross. But Jesus gave His life a sacrifice for us,

[To Fairhaven, Massachusetts], in 1793, came to live, when less than a year old, the boy Joseph Bates. "In my schoolboy days," [Bates] says, "my most ardent desire was to become a sailor." Accordingly, in 1807, in his fifteenth year, he sailed on his maiden voyage to England. On the way he had a spill into the sea where, on the other side [of the] ship, swam serene and unknowing the shark that had followed them for days.... Two years later, he sailed into the grip of Danish privateers.... Escaping from this capture, he reached England, and spent five years in King George's fighting ships and as prisoner ... in the War of 1812.

[Later] ... he came to be captain and part owner of vessels, [and] made his modest fortune, eleven thousand dollars, and retired. Converted in solitude aboard his ship ... and reformed from evil habits of drinking, smoking, swearing, he became a model of health reform and spiritual power for a people and a cause as yet he did not know.

It was 1828 when Joseph Bates, home from a voyage to South America, left the sea, twenty-one years from the time when he first sailed as cabin boy.... He had a faithful and devoted wife, Prudence, the typical sea captain's wife, waiting through long voyages in hope, happily in her case never disappointed, of seeing him again. She planted a Bible in his sea chest, and other books of devotion that brought him to his Saviour.... When he came to land before his last voyage, he joined her church, the Christian, which held to baptism. His aged father wistfully remarked that he had had him baptized into his own church, the Congregational, when he was a baby. "But," said Joseph, "the Bible says, 'Believe and be baptized,' and I was too young then to believe."

The Captain Is Christian

In 1831 ... he [helped] to build a Christian meetinghouse, in which he kept an interest until ... a quick succession of events changed these plans, when the Second Advent message seized upon him in 1839.

Imagine [him] sitting at his desk that summer day of 1847, beginning to write his "book," (a pamphlet of 112

By ARTHUR W. SPALDING

The Lone York Shilling



A story from the life of Joseph Bates, the oldest of three founders of the Seventh-day Adventist Church

pages) *The Seventh Day Sabbath a Perpetual Sign*, and being interrupted by his wife's request to get her enough flour to finish her baking.... [He had] a single York shilling, the remnant of his fortune, in his pocket.

"Joseph," said his wife, coming in from the kitchen, "I haven't enough flour to finish my baking."

"That so? How much flour do you lack?"

"Oh, about four pounds," said she.

"All right." Shortly he rose and went out, and buying four pounds of flour, came in and left it on the kitchen table while she was temporarily out. But immediately she was at his door again, I fancy with a suspicion which she hoped he might disprove.

"Joseph, where did this flour come from?"

"I bought it. Isn't that what you wanted?"

"Yes; but have you, Captain Joseph Bates, a man who has sailed with cargoes worth thousands of dollars, gone out and bought just *four pounds of flour*?"

"Wife, for those four pounds of flour I spent the last money I have on earth."

It was true, then! Prudence Bates was a devoted wife. She had approved of her husband's spending his money in the cause of the coming Christ, for she held with him in that. But ... as their fortunes dwindled, she pressed back



ng

*“Wife,” said Bates,
“for those four pounds
of flour I spent the last
money I have on
earth.”*

PHOTOS AND COIN COURTESY OF ELLEN G. WHITE ESTATE. COIN MAY NOT BE ACTUAL COIN REFERRED TO BY JOSEPH BATES.

the fear and the question of how much he had left. Now she knew. Moreover, she was not with him in this new Sabbath truth, nor was she for yet four years. During that time he used to drive with her to her Christian church on Sunday, go home, and come back to get her after service.... In 1850 she followed him into the third angel’s message, with its Sabbath truth, and for twenty years, until her death, she was a devoted and beautiful Sabbathkeeping Christian worker. But now!

Her apron flew to her eyes, as the tears flowed, and with sobbing voice she cried, “What are we going to do?”

“I am going to write a book on the Sabbath, and distribute it everywhere, to carry the truth to the people,” he said.

“Yes, but what are we going to live on?”

“Oh, the Lord will provide.”

“Yes! ‘The Lord will provide!’ That’s what you always say.” Exit, with sobs and tears.

Providential Provisions

[Joseph] turned from his husbandly duties to his apostleship duties, and began to write. Within half an hour he was impressed that he should go to the post office, for a letter with money in it. He went, and found the letter, which contained a ten-dollar bill, from a man who said he felt impressed that Elder Bates needed money. With this he purchased ample supplies, sending them ahead to a surprised wife. When he arrived at home, she excitedly demanded to know where they came from.

“Oh,” said he, “the Lord sent them.”

“What do you mean, ‘The Lord sent them?’”

“Prudy,” said he, “read this letter, and you will know how the Lord provides.”

Prudence Bates read it; and then she went in and had another good cry, but for a different reason.

And the message of the Sabbath went over the land. Joseph Bates paid his lone York shilling as an act of faith that he was the servant of Jehovah-jirah, the Lord who would provide. And he believed not in vain. ●



Arthur W. Spalding (1877-1953) was a much-admired Adventist educator, author, and editor. This story is excerpted from *Footprints of the Pioneers*, published in 1947 after his visit to principal places of Adventist history in New England.

QUESTION: *I was reading Matthew 5:39: “If someone strikes you on the right cheek, turn to him the other also.” Are we really expected to do that?*

I have a question for you: Why should we not? The command is unconventional, even radically different from what we would expect. It goes against the grain of what we consider of value and is unsupported by popular wisdom. We are constantly concerned with elements of self-interest and the application of proper legal retribution. Here Jesus surprises us with the unexpected, the unnatural. Let’s look at the passage within its context.

1. The Problem of Violence: Matthew 5:38-43 is part of a larger discourse addressing the conduct expected from those who belong to the kingdom of God (chap. 5:1-7:29). This single literary unit begins with an antithesis: “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, Do not resist an evil person” (chap. 5:38, 39, NIV). Jesus is referring to the Old Testament law of retaliation (Ex. 21:24; Lev. 24:20; Deut. 19:21). The intent of that law was to set limits on the human desire for revenge by introducing the principle of equivalence; the punishment should fit the crime. No one was allowed to kill an entire family because a member of that family killed an individual in their own family.

Jesus took the law to a higher level revealing its ultimate intent, namely to eliminate violence. The elimination of violence in society begins with Christ’s followers. He radicalized His opposition to violence: “Do not resist an evil person.” The verb “resist” (Gr. *anthistēmi*) means “to set oneself against” or “to oppose” in a confrontational way. When Christians become the object of an evil action, they are expected to not react in kind. This is a type of passive resistance; resisting evil by not retaliating.

2. Opposition to Violence: Jesus then proceeded to illustrate what He meant. He gave three examples. You quoted the first one: “If someone strikes you on the right cheek, turn to him the other also.” The reference is to a backhanded slap as an act of insult, not simply a physical assault. In some cases, turning the other cheek could be

an act of defiance that could provoke more violence. Our natural response to an insult or an attack is retaliation. Jesus said we should turn the other cheek. That means Christians should abandon their right to retaliate. Violence is stopped by renouncing the legal right to “strike back.” Violence must come to an end, and we have a role to play in achieving that goal.

The second illustration is that of a person who, being unable to repay a debt, is required to hand over his tunic. The law allowed for taking the tunic as security for a debt (Ex. 22:26, 27). But that does not seem to be the case here.

The individual is the object of social abuse; what are the options? Jesus says, “Give away even your underwear!” The idea seems to be: no retaliation under any circumstance, even if it means deep humiliation.

The third illustration is taken from military service. Roman soldiers occasionally forced civilians to perform certain tasks (e.g., Matt. 27:32). A Jew’s natural reaction would be to resist the hand of the oppressor, but Jesus ordered His followers to do the unimaginable: Go with him not only the one mile

required but two miles; to use it as opportunity for service, not retaliation.

3. Proactive Attitude: The third example is a positive one, implying that we should avoid becoming the object of violence by acting nonviolently. We should do all we can to give to the needy and to lend to the one who may not be able to repay (chap. 5:42). These are some of the ways violence is overcome in society and in our lives. This is the way of love.

This also implies we should not only avoid violent situations, but flee from them. Jesus does not want us to be victimized by thinking that, for instance, if your spouse abuses you, you have to continue in that situation, that you have to “turn the other cheek.” The cycle of violence can be broken by not retaliating, by serving others, and by fleeing from a violent environment.

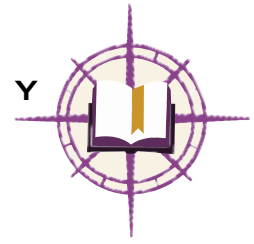
Be proactive! Turn the other cheek! —



Fighting Violence

By ANGEL MANUEL RODRÍGUEZ

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



Jesus and the Sabbath

By
MARK A.
FINLEY

Some people have the idea that Jesus came to do away with the Sabbath. The opposite is true. Jesus did not come to destroy the law, He came to fulfill it (see Matt. 5:17, 18). To fulfill means to fill full of meaning. Jesus did not come to abolish the Sabbath. He came to fill it full of meaning. The Jewish leaders of His time placed unnecessary restrictions upon the Sabbath and it became a burden; the Sabbath was often a yoke of bondage.

Jesus came to clear the rubbish away from the Sabbath, so it would shine in all its beauty. He revealed in His life and teachings that the Sabbath is a special gift of love. In today's lesson we will look at the Sabbath with new eyes and rediscover Christ's precious gift of love.

1. What was Jesus' common practice on Sabbath? Read the text below and write the answer in your own words in the space provided.

"So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read" (Luke 4:16).

Jesus' practice—His custom—was to worship His heavenly Father each Sabbath. The Sabbath is first and foremost a day of worship and praise. Sabbath is a celebration of God's goodness, grace, and love. It is a weekly reminder of His love for us.

2. Why did the Pharisees criticize Jesus' disciples for their Sabbathkeeping practices? Circle the answer in the text below.

"At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. And when the Pharisees saw it, they said to Him, 'Look, your disciples are doing what is not lawful to do on the Sabbath!'" (Matt. 12:1, 2).

3. How did Jesus respond to the Pharisees' criticism? Read the text and write the answer in your own words.

"But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath" (Matt. 12:7, 8).



This experience clearly reveals that as Lord of the Sabbath, Jesus works to meet the needs of His people. The Sabbath is not a day of bondage, but a day of mercy and compassion.

4. The Pharisees also condemned Jesus for healing the withered hand of a man on the Sabbath. How did Jesus respond to them?

“Therefore it is lawful to do good on the Sabbath” (Matt. 12:12).

5. What principle do you discover in your own life from this passage of Scripture? Write your thoughts below.

6. What counsel did Jesus give His disciples in His sermon on last-day events in Matthew 24 regarding the Sabbath?

“And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation” (Matt. 24:20, 21, first part).

Jesus instructed His disciples to pray that their flight from the destruction of Jerusalem by the Roman general

Titus in A.D. 70 would not be on the Sabbath because _____

We serve a loving, compassionate Lord. He desires every Sabbath to be a day of praise, worship, and fellowship. Sabbath is a day of mercy for doing good.

7. How did Jesus’ death testify about the importance of the Bible Sabbath?

“Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment” (Luke 23:56).

The closest followers of Christ _____ on the

day according to the _____

The cross speaks of rest, not work. It speaks of laying our burdens down, not picking them up. The closest followers of Christ rested on the Sabbath as an example of their rest in Jesus’ love.

8. What invitation does Jesus give to each of us? Circle the two key words in the text below.

“Come to Me, all you who labor and are heavy laden, and I will give you rest” (Matt. 11:28).

Our Lord’s divine invitation is come, rest, and worship. In Jesus we find rest for the deepest longings of our heart. For Jesus the Sabbath was a day of resting in His Father’s care and mercy, a day to witness God’s miraculous healing power. It was a time to reflect on God’s Word and works.

It is His desire that we sense His love, live in His grace, and rest in His care every Sabbath.



We’re not finished with the Sabbath.
Next month we will look at how Jesus’
disciples regarded the Sabbath.

LETTERS



A Little Child Shall Lead Them

The January 2008 *Adventist World* cover story, “A Little Child Shall Lead Them,” by Wilona Karimabadi, is a beautiful and

moving story about well-educated, polite children. It was an inspiration! In a way, the message of the article made me think about the responsibilities that the Lord delegates to all of us.

When I thought about how the Lord enabled Dailyn and Kevin, I realized how much more *I* can do for the wonderful work that He has given me. Even though I am Adventist from birth and always sang at the church, after reading the article I feel compelled to preach the gospel to other people through missionary work.

I have already found a missions partner. I hope that the Lord will capacitate us, through the Holy Spirit, to bring people to Him.

May the Lord continue to bless each day the work of the Patiño family.

And thank you for the magazine’s great initiative.

ZIERLEY ROJARD

Itamaraju, Bahia, Brazil

I am pretty impressed with Wilona Karimabadi’s cover story “A Little Child Shall Lead Them” and “Kids in Discipleship: Mentoring and Empowering Little Disciples for

Jesus.” They were inspirational and educational.

I appreciate Karimabadi’s ministry through *KidsView* magazine. May God’s blessings be upon her, her family, and her ministry.

SHELVAN ARUNAN

Ohio, United States

Kata Rangoso

In the World Report for *Adventist World* (January 2008, p. 3), Melody Tan and Nathan Brown asserted that “Lawrence Tanabose has become the first Pacific Islander to be appointed as an officer of the Seventh-day Adventist Church in the South Pacific” (p. 4).

Have the folk “down under” so soon forgotten the wonderful contributions of Kata Rangoso, president of the Western Solomon Islands Mission from 1953 to 1957? If so, then the *Adventist Review* needs to feature his amazing life in an upcoming article.

BRIAN E. STRAYER

Michigan, United States

Love in Any Direction

I am writing about the Bible Questions column for January 2008, “Love in Any Direction,” by Angel Manuel Rodríguez. I appreciated the detailed explanation by Rodríguez of biblical symbolism associated with the four cardinal directions.

For me, personal experiences have been associated with the four directions all my life.

The East: Playing the piano for the song “Let us break bread together on our knees.... When I fall on my knees, with my face to the rising sun....” Also

I have enjoyed the beautiful sunrises.

The West: The sunsets that give me the next day’s weather and the direction from which the jet stream comes.

The South: From where the warm winds blow; and from where violent storms come and you have to face this direction in the basement.

The North: My favorite direction when as a Boy Scout I used the compass to earn my merit badge in orienteering. It was here that I learned the magnetic North Pole by turning the compass to the North. It’s where I can look out at night and point north to Orion’s Belt, where our Savior will come and end the “cosmic conflict between good and evil.”

RICHARD COOK

Oregon, United States

Another Form of B₁₂

In the World Health section of the December 2007 *Adventist World*, we mentioned the monthly injectable form of vitamin B₁₂. We were reminded by one of our helpful physician readers that there is a sublingual form of B₁₂ available, and—being absorbed from beneath the tongue—this form avoids both injections and the difficulties of absorption in the gut the people with pernicious anemia suffer from. A very good idea, where it is available, for maintenance therapy.

DRS. ALLAN R. HANDYSIDES

AND PETER N. LANDLESS

General Conference, Silver Spring, Maryland, United States

LETTERS

Are We Fighting the Good Fight?

The article “Are We Fighting the Good Fight?” by Ramani Kurian, in the October issue of *Adventist World*, reveals what “good Adventists” have come to believe without giving such words a second thought. The jargon is pleasing and familiar. It speaks to the hearts of those who wish to “do the right thing” to be saved. But I sense a red flag.

The article opens with “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. ... Are we on the side of Jesus or on the side of Lucifer? ... See the qualities required by the righteous. ...” It sounds very Adventist, until one is reminded of what the great controversy is really about and our specific part within its drama.

Here’s a reminder: This fight is between the dragon and Michael (Rev. 12:7), and that war was “in heaven.” This battle was begun before earth and its inhabitants were even created and will not end until after the earth has been destroyed.

Our behavior or choices do not affect the war’s outcome one little bit. Our fight is only the good fight of faith regarding our own salvation (2 Tim. 4:7), not the great controversy. And it is by grace that we are saved through faith. It’s a harder fight to believe Jesus’ words in John 3:16 than to believe that we have the power to effect our own salvation, with Jesus making up the difference where we fall short. This is a popular Adventist belief that needs a real fight of faith to overcome. In this context, I can ask, Are we fighting the good fight?

LUCY CISNEROS
Ohio, United States

I’ve Been Blessed

Greetings in our Lord Jesus Christ. I am just writing to commend you for the great work you are doing for our Lord.

I enjoy reading the *Adventist World* magazine. I must admit God has blessed me through His Word, and I have been inspired by other people’s life-changing stories printed in the magazine. I pray God continues directing your lives.

MARGARET MUKWEMBA
Chomba, Zambia

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 pray for my mother. She has cancer and is deteriorating every day. I received a copy of the magazine and found it very interesting. Keep up the good work and good deeds—and I will keep you in my prayers also.

CHADD, *United States*

I am intending to take up law next school year to further my professional career, be of better service to people, and most important, for God’s greater glory. Please pray that the Lord will graciously provide the means: physically, mentally, financially, and above all, spiritually. Also, please pray for my job promotion.

PETER, *Philippines*

I want to be faithful in evangelism and earn a master’s degree in theology. Please pray that I am able to find sponsorship.

MOSISA, *Ethiopia*

I have been in constant pain for more than 71 years, and now I have the opportunity to receive treatments that could help. Pray this will be successful in taking the pain away.

ROBERT, *United States*

Kindly pray for my daughter, who is intending to get married. Pray that she may know God’s will and do His will, so that nothing is done outside of God’s will.

ANYIENI, *via e-mail*

Pray that I get the money I need to finish the last semester of my degree and that this year I remain actively involved in ministry with my spiritual life growing.

LLOYD, *Zimbabwe*

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.

“Behold, I come quickly...”

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

Publisher

The *Adventist World*, an international periodical of the Seventh-day Adventist Church. The General Conference, Northern Asia Pacific Division of Seventh-day Adventists,® is the publisher.

Executive Publisher

Bill Knott

Associate Publisher

Claude Richli

International Publishing Manager

Chun, Pyung Duk

Publishing Board

Jan Paulsen, chair; Ted N. C. Wilson, vice chair; Bill Knott, secretary; Armando Miranda; Pardon K. Mwansa; Juan Prestol; Charles C. Sandefur; Don C. Schneider; Heather-Dawn Small; Robert S. Smith; Robert E. Kyte, legal advisor

Adventist World Coordinating Committee

Lee, Jaiyong, chair; Akeri Suzuki; Donald Upson; Guimo Sung; Glenn Mitchell; Chun, Pyung Duk

Editor in Chief

Bill Knott

Editors based in Silver Spring, Maryland

Roy Adams (associate editor), Sandra Blackmer, Stephen Chavez, Mark A. Kellner, Kimberly Luste Maran

Editors based in Seoul, Korea

Chun, Jung Kwon; Choe, Jeong-Kwan

Online Editor

Carlos Medley

Technical Coordinator

Merle Poirier

Executive Assistant to the Editor

Rachel J. Child

Editorial Assistants

Marvene Thorpe-Baptiste
Alfredo Garcia-Marenko

Reader Services

Merle Poirier

Art Direction and Design

Jeff Dever, Fatima Ameen, Bill Tymeson

Consultants

Jan Paulsen, Matthew Bediako, Robert E. Lemon, Lowell C. Cooper, Mark A. Finley, Eugene King Yi Hsu, Gerry D. Karst, Armando Miranda, Pardon K. Mwansa, Michael L. Ryan, Ella S. Simmons, Ted N. C. Wilson, Luka T. Daniel, Laurie J. Evans, Alberto C. Gulfan, Jr., Erton Köhler, Jaiyong Lee, Israel Leito, Geoffrey G. Mbwana, Paul S. Ratsara, Don C. Schneider, Artur A. Stele, Ulrich W. Frikart, D. Ronald Watts, Bertil A. Wiklander

To Writers: We welcome unsolicited manuscripts. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Editorial office fax number: (301) 680-6638

Email: worldeditor@gc.adventist.org
Web site: www.adventistworld.org

Unless otherwise indicated, all Bible references are taken from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. Texts credited to NIV are from the Holy Bible, New International Version. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers.

Adventist World is published monthly and printed simultaneously in Korea, Brazil, Indonesia, Australia, and the United States.

Vol. 4, No.4

EXCHANGE OF IDEAS

The Foundation of Faith

This month, a reader shares how her faith was strengthened during a difficult time.



ANISSA THOMPSON

Merrywood District is a small rural community in western Jamaica, West Indies. In the early 1970s, while most of the district's residents were churchgoers, there was only one Seventh-day Adventist family. The child of staunch Presbyterian parents, I was allowed to attend church with this family because a special friendship had developed between us. Thus, for about five years, I attended church on both Saturdays and Sundays, but always anticipated the Saturday experience more.

By age 11, I decided to attend church on Saturdays only. After praying about my decision, I shared my desire with the pastor of the Adventist church, who arranged to meet with my parents. After calmly listening to the pastor, to my astonishment and joy, my mother responded, "If that is Tessa's decision, I believe that she understands what she is doing and I will not stop her." My father also agreed. I was baptized into the Seventh-day Adventist Church.

After my baptism, I soon became a member of the Pathfinder Club, a member of the adult choir, and very active in the Sabbath school and AY departments. A year later, my mother and older brother were baptized into the church. Although my father held on to his Presbyterian faith, he was supportive and would attend church whenever I performed in special programs.

Trials eventually came my way when suddenly, at 15 years old, I was confronted with mandatory high school physics labs on Saturdays. These labs were necessary to pass the Ordinary Level Examination in physics. Initially, I was terrified. While my converted mother might be more understanding, I doubted my father's support in this matter; there could be no "compromise" concerning my education. By then, however, I knew that there should be no compromise concerning God and His law (Exod. 20).

Equipped with 1 Peter 5:7, I engaged the Lord in earnest prayer, casting all my cares upon Him. Without telling my parents, I informed my physics teacher that I would not be attending the Saturday classes because of my faith. I also reassured him that I was confident that the God whom I obey would ensure my success. During the ensuing months, I poured my energy into reading all the physics lab procedures, and, without performing any of the experiments, I sat for the examination nine months later. During the examination, my physics teacher was noticeably anxious for me and seemed confused by my calm demeanor. Three months later, the verdict came: I passed! I was more elated at the providence of God than with the passing grade.

More than two decades later, I continue to draw strength from this experience. When the storms of life assail me, like Job, I look to "the days of my youth" (Job 29:2-4, KJV) when God led me through darkness by His light. He says, "I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant" (Eze. 16:60, KJV).

The PEOPLE'S PLACE

WHERE IN THE WORLD IS THIS ?



SURJO KH

MEET YOUR NEIGHBOR



My name is Desne Louw. I'm a 21-year-old woman who is working in Holland as an au pair for a year. I belong to the Square Hill Park Seventh-day Adventist Church in Kimberley, South Africa. Now that I'm in Holland, I worship at a church in Haarlem.

I remember my first Sabbath here in the Haarlem church like it was yesterday. I sat there looking at everyone so happy and loving. I found myself crying because I missed my home church. When the church members heard that I was from South Africa, everyone tried their best to be friendly to me. Most of the members have invited me to their homes, offering me help or time to just talk. It has not been easy for me to be so far from home. At first, I had no

one to talk to, no friends, I only had God. Then He did some wonderful things. I started to make friends with the Haarlem young people. One of them is Sabina Clark. God put her there for me in a time of need. She saw my English hymnal and from that point we became good friends. We have Sabbath lunch together a lot and just talk on the goodness of God.

It has been several months now since I started attending the Haarlem church, and I feel like I have met my other family. It is a loving family church that sticks together. They continue to try their best to make me feel at home. I have found a church where I can talk about everything and anything. God led me to this church and reminded me that it is important to take the first step and get involved in church; and when I am home again I'll take these lessons with me.

QUOTE OF THE MONTH

“Adventist youth are not against hearing the Word of God. They are against boring preachers—dead preachers preaching dead sermons.”

—Baraka Muganda, during the second World Conference on Youth and Community Service, in Taipei, Taiwan, on January 5, 2008

ANSWER: In one of the northeast states of India, Loktak Lake is the largest fresh water lake in the country. The green grass rings are swampy growing grass that floats on this lake. With these, people catch fish. Photographer is from Manipur, India.