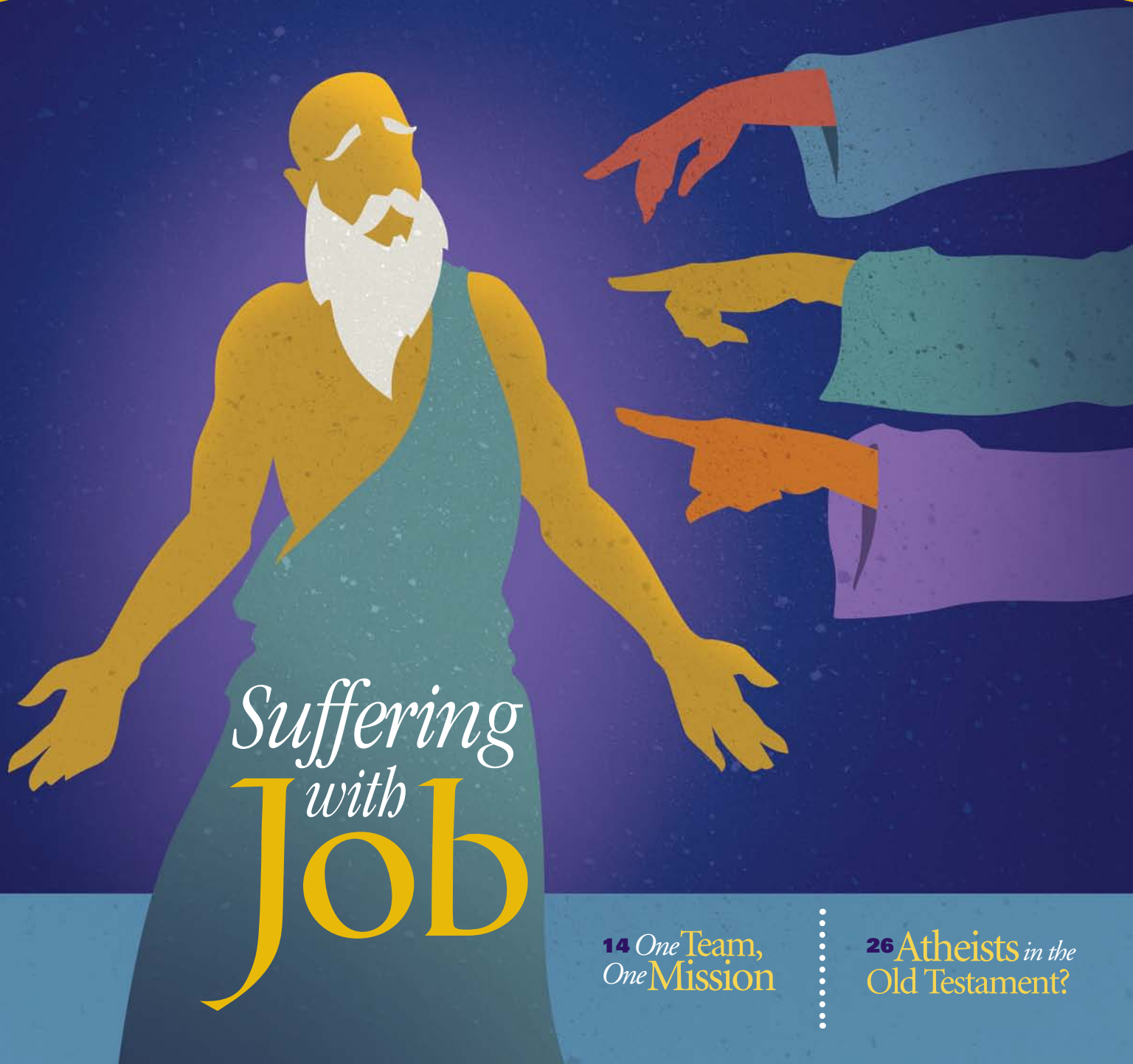


The International Paper for Seventh-day Adventists

November 2014

ADVENTIST WORLD



Suffering
with
Job

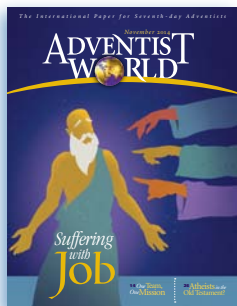
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ADVENTIST WORLD

November 2014



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A Prayer Room for the World

It is an average committee room. A square of tables dominates the center, with chairs for 15 on the perimeter. A second rank of tables—usually claimed by latecomers—crowds up near the windows. Light blue-gray walls are hung with tools a working group might need: a whiteboard; large tear-off poster paper; a projection screen for videos and PowerPoint presentations.

But every Wednesday morning, just at 8:15 a.m. Eastern (U.S.) time, this very average committee room in the church's world headquarters becomes the center of an international prayer meeting convened by the *Adventist World* editorial team. Week by week an average of 50 prayer requests from as many as 30 different nations are read aloud, reminding all of us who gather there how aptly named this magazine truly is.

A mother from Zambia asks us to intercede for grown children no longer walking with the Lord. A college student in the Philippines facing a crucial academic exam reaches out for the support of fellow believers. A dozen poignant notes remind us of the Joblike sufferings with which faithful people wrestle: cancer; diabetes; failing eyesight; marital stresses; untimely and inexplicable tragedies.

There is no way for our staff members to pass through this weekly ritual unmoved, for the curtains that might keep us focused on our private worlds are brushed away. We become aware—sometimes painfully so—of just how broken our planet is, and just how much God's people long for the healing of all things. We sense the natural helplessness all humans feel in the face of pain so great and problems so vast. But almost every week at least one prayer reminds the Lord—and all of us—that we are choosing to align ourselves again with the one Power in this universe who cares about justice, who heals the brokenhearted, who causes love to spring up new and fractured bones to become strong again.

And so, dear reader, know this wherever you see these words: Whether individually in response to your request, or corporately because you belong to God's remnant, **you have been prayed for today.**

Bill Knutson



WORLD REPORT

40,000 Turn Brazilian Stadium Into a Place to Praise God

Adventists pack a World Cup stadium to celebrate the end of an initiative to share Jesus after soccer matches.



PACKED STADIUM: A view from a drone of nearly 40,000 people praising God at the Vivaldo Lima Amazonian Arena in Manaus, Brazil, on Sabbath, Aug. 16, 2014.

SOUTH AMERICAN DIVISION

■ A sports stadium that had recently echoed with the cries of soccer fans turned into a house of worship filled with prayer and song as about 40,000 people celebrated the end of a campaign to share Jesus following the 2014 FIFA World Cup tournament in the Brazilian city of Manaus.

The mainly Adventist crowd packed the 41,000-seat Vivaldo Lima Amazonian Arena to near-capacity on Sabbath, August 16, the first major public event held in the city of 2 million after the conclusion of the World Cup on July 13. Manaus was one of 12 cities to host World Cup games.

"This moment in the arena was the great coronation of the Hope Manaus project, which provided greater visibility of the scope of the work developed by the Seventh-day Adventist Church to society," said Gilmar Zahn, president of the church's Northwest Brazil Union.

The gathering, attended by senior local officials, crowned a week of social outreach efforts dubbed "Hope Manaus" that, among other things, saw volunteers distribute thousands of copies of the missionary sharing book *The Only Hope*.

"There are thousands of people in search of hope, and we need to finish the work that our pioneers began in announcing the good news of the gospel," Erton Köhler, president of the South American Division (which includes the Northwest Brazil Union), told the crowd as he thanked participating local churches.

Hope Manaus is part of the world church's Mission to the Cities initiative that aims to share Jesus in the world's biggest cities.

Ten people were baptized at the end of the meeting, a token of the 350 who were baptized throughout the week.

—Magdiel E. Pérez Schulz, executive secretary of the South American Division

Continued on next page ▶

WORLD REPORT

Nauru: Church in Works

■ Adventist leaders plan to start construction of the first Adventist church in Nauru, a tiny South Pacific island nation, by year's end after acquiring a 99-year land lease as a donation from a church member.

"This is something that the members of the Nauruan church have been looking forward to for years," said Glenn Townend, president of the church's Trans Pacific Union Mission. "Land in Nauru is very expensive and not easily transferred to others."

Nauru is the smallest country in the South Pacific, with 9,400 people living on 8 square miles (21 square kilometers) of phosphate rock. The only smaller country in the world by population is Vatican City, with some 850 people.

Twenty-five Adventists live in the island, but weekly attendance in the current meeting place, a rented hall, is closer to 40, said Eparama Drou, associate chief financial officer for the Trans Pacific Union Mission.

In May, Nauruan president Baron Waqa signed off on the transfer of a land lease from a local church member, Steve Mwea Amwano, to the Adventist Church. The land was given so a church could be built in Nauru.



SMALLEST ISLAND NATION: An aerial view of the South Pacific island of Nauru, whose 25 Adventist members are looking forward to their first church.



KARL LINDSAY

Australian photographer Karl Lindsay saw the convenience store called the God Is Able Shop in Zambia's Eastern Province capital, Mambwe, while working in the country with the Adventist Development and Relief Agency. "I thought, *That would look awesome under a starry night sky,*" he said. Starry night skies are common in Zambia, and Lindsay got his shot the next night. "It makes the perfect statement," he said. The photo won Lindsay this year's Avondale Fine Arts Photography Prize at the Manifest Creative Arts Festival.

Townend said Mwea Amwano gave the land because he was grateful for his education at Navasau Adventist High School in Fiji. In exchange for the land, the church agreed to build a two-bedroom house for Mwea Amwano and his family elsewhere on Nauru.

— *Andrew McChesney, news editor, Adventist World, with reporting by Trans Pacific Union Mission staff*

Colombia: Plans to Share Jesus in Mideast

■ More than 100 young people from South America will be trained to share Jesus in the Middle East after they signed up to become missionaries at a major conference in Medellín, Colombia, church leaders said.

The volunteers enrolled in Colombia Adventist University's school of missions during the Adventist Missions International Congress, which was held at the university in Colombia's second-largest city and brought together nearly 2,000 young people, students, and professionals from Colombia, Peru, and Argentina.

The congress in August sought to

motivate participants to serve in the mission field.

"We wanted to inspire our young people who study different careers that just as they grow academically, they can grow with a commitment and growing passion for the mission of the church," said Abraham Acosta, president of Colombia Adventist University and the main organizer of the event.

— *Inter-American Division*

Laos: First Bible Conference Held

■ A group of Adventists in Laos heard an unprecedented series of seminars on clean versus unclean meat, Sabbathkeeping, and the authority of the Bible from a trio of visiting scholars—and appreciated their country's first Bible conference so much that they asked for it to be organized every year.

About 60 Bible workers and pastors attended the conference in Laos in late August as the Seventh-day Adventist Church stepped up efforts to share Jesus in a part of the world that was off-limits for decades. Similar Bible conferences also were held in neighboring Vietnam and Cambodia.

WIKICOMMONS

Organizers said the event was remarkable because even though most of the attendees were illiterate, with little education, they understood the message as it was presented.

“Furthermore, they enjoyed it so much that they requested more conferences on an annual basis,” one organizer said.

Plans are already under way for another conference next year.

— *Andrew McChesney, news editor, Adventist World*

Germany: Congress Seeks to Empower Women

■ More than 700 women from 20 European countries gathered in Germany for a first-ever conference aimed at nurturing their needs and empowering them to assist other women in the Seventh-day Adventist Church and their own communities.

The four-day Inter-European Division Women’s Congress, which ended September 9 in the German city of Schwäbisch Gmünd, included plenary presentations and 17 workshops and a flash mob against violence.

Conference organizer Denise Hochstrasser also underscored the need for women to play an active role in their communities.

“Men and women need each other,” said Hochstrasser, a Swiss native who heads the Women’s Ministries Department for the Inter-European Division.

Hochstrasser knows firsthand: After studying business at Newbold College in preparation to become a pastor’s wife, she ended up devoting more than 25 years to Adventist women’s needs after the premature death of her husband.

— *Inter-European Division staff and Adventist World staff*

By ANDREW MC CHESNEY,
news editor, Adventist World

Adventists Urged to Study Women’s Ordination for Themselves

Wilson and TOSC chair Stele also ask for prayers for the Holy Spirit to guide the proceedings.

Ted N. C. Wilson, president of the Seventh-day Adventist Church, appealed to church members worldwide to earnestly read what the Bible says about women’s ordination and to pray that he and other church leaders humbly follow the Holy Spirit’s guidance on the matter.

Church members wishing to understand what the Bible teaches on women’s ordination have no reason to worry about where to start, said Artur A. Stele, who oversaw an unprecedented two-year study on women’s ordination as chair of the church-commissioned Theology of Ordination Study Committee (TOSC).

Stele, who echoed Wilson’s call for church members to read the Bible and pray on the issue, recommended reading the study’s three brief way-forward statements, which cite Bible texts and Adventist Church cofounder Ellen G. White to support each of the three positions on women’s ordination that emerged during the committee’s research.

The results of the study were to be discussed in mid-October at the

Annual Council, a major business meeting of church leaders. The 338-member Annual Council was then to decide whether to ask the nearly 2,600 delegates of the world church to make a final call on women’s ordination in a vote at the General Conference session next July.

Wilson, speaking in an interview, urged each of the church’s 18 million members to prayerfully read the study materials, available on the Web site of the church’s Office of Archives, Statistics, and Research.

“Look to see how the papers and presentations were based on an understanding of a clear reading of Scripture,” Wilson said in his office at General Conference headquarters in Silver Spring, Maryland.

“The Spirit of Prophecy tells us that we are to take the Bible just as it reads,” he said. “And I would encourage each church member, and certainly . . . those who will be delegates to the General Conference session, to prayerfully review those presentations

Continued on next page ▶

WORLD REPORT

and then ask the Holy Spirit to help them know God's will."

The Spirit of Prophecy refers to the writings of Ellen White, who among her statements on how to read the Bible wrote in *The Great Controversy*, "The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed" (p. 599).

"We don't have the luxury of having the Urim and the Thummim," Wilson said, in a nod to the stones that the Israelite high priest used in Old Testament times to learn God's will. "Nor do we have a living prophet with us. So we must rely upon the Holy Spirit's leading in our own Bible study as we review the plain teachings of Scripture."

He said that world church leadership was committed to "a very open, fair, and careful process" on the issue of women's ordination.

Wilson added that the crucial question facing the church wasn't whether women should be ordained but whether church members who disagreed with the final decision on ordination, whatever it might be, would be willing to set aside their differences to focus on the church's 151-year mission: proclaiming Revelation 14 and the three angels' messages that Jesus is coming soon.

Three Views on Women's Ordination

In an effort to understand the Bible's teaching on ordination better, the church established the Theology of Ordination Study Committee, a group of 106 members commonly referred to by church leaders as TOSC. It was not organized to be proportionately representative of the world church, but simply to carry out the



ANSEL OLIVER / ANN

THE CHAIR: Artur Stele, chair of the Theology of Ordination Study Committee, addressing a meeting of the group in Baltimore, Maryland, on July 23, 2013.

two-year study. In a first, special Biblical research committees in each of the church's 13 world divisions contributed to the study process and were represented on TOSC.

A main goal of TOSC, which finished its work in June, was to determine whether it could find a consensus on women's ordination, which it did not. Members split into three camps, known as Positions 1, 2, and 3:

Position 1 emphasizes the biblical qualifications for ordination as found in 1 Timothy 3 and Titus 1 and the fact that never in the Bible were women ordained as priests, apostles, or elders. Therefore, it says, the Adventist Church has no biblical basis to ordain women.

Position 2 emphasizes the leadership roles of such Old and New Testament women as Deborah, Huldah, and Junia, and biblical passages in Genesis 1 and 2 and Galatians 3:26-28 that stress that all people are equal in

God's eyes. Therefore, it says, the biblical principle of equality allows the Adventist Church to ordain women to positions of church leadership wherever possible.

Position 3 supports Position 1 in recognizing a biblical pattern of male leadership in Israel and the early Christian church. But it also emphasizes that God made exceptions, such as the case of granting Israel's desire for a king. It says women's ordination is a matter of church policy and not a moral imperative and, therefore, the Adventist Church should allow each field to decide whether or not to ordain women.

Wilson urged church members to examine all three positions, which are presented in the final TOSC report.

"Be sure to look at all presentations and to understand how God is speaking to you from the Word and your daily walk with Him," he said.

Although TOSC did not reach a consensus on women's ordination, its

members did approve a consensus statement on the theology of ordination and, in a separate statement, affirmed that they remain “committed to the message and mission of the Seventh-day Adventist Church as expressed through the 28 fundamental beliefs.”

Wilson said he hoped that all church members would embrace a similar willingness.

“If we’re not careful, the devil will sidetrack us into controversy that will create a diversion from what God intends for His last-day remnant church to accomplish, and that is to proclaim the three angels’ messages

and gladly share about Christ’s soon coming,” he said. “The bigger question is how we will relate to the ongoing mission of the church.”

What Church Members Should Read

Stele, the TOSC chair and director of the church’s Biblical Research Institute, said that if church members looked at nothing else, they should read the committee’s short way-forward statements.

“If people want a very quick snapshot, they can go to the way-forward statements,” he said in an interview. “Then when they get interested, they can go to the position summaries.”

The longer summaries are part of the 127-page final report, which also includes the TOSC-approved one-page definition of the theology of ordination, the history of TOSC, and a list of the many scholarly papers drafted for the study.

The study was initiated at the request of a delegate at the most recent General Conference session, in 2010, and its necessity has been underscored by a growing chorus of calls for women’s ordination from some regional church leaders. Complicating matters, three of the church’s 124 unions—two in the U.S. and one in Germany—authorized women’s ordination in 2012 despite an appeal from church administrators to wait for the results of the study and the possible General Conference session vote next year. The world church does not recognize the three unions’ decisions.

Stele urged church members not to be influenced by other people’s viewpoints on women’s ordination and to reach their own conclusions through prayerful study of the Bible.

“These position statements could

really help, because all of the key passages are interpreted from different angles here,” he said, holding a copy of the final TOSC report in his hand.

Stele said church members could influence the women’s ordination discussion in several ways, including by speaking with the delegates who will represent them at the next General Conference session, which will be held in San Antonio, Texas.

Wilson likewise said church members could share their convictions with their pastors and conference presidents, but he asked that any conversations or letters be respectful and Christlike.

“But most important,” he said, “we covet your prayers that we would humble ourselves as leaders and listen to the direct interventional voice of the Holy Spirit and God’s will as revealed in Scripture.”

Stele concurred, saying: “I think the more significant way to participate would be if every church member prayed. Pray for the process and pray for the session so that it isn’t human wisdom that prevails, but God’s will.” ■



ANSEL OLIVER / ANN

THE COMMITTEE: The Theology of Ordination Study Committee, comprised of 106 members, was not organized to be proportionately representative of the world church but simply to carry out a two-year study.



Related Web Links

TOSC’s final report with way-forward statements:

adventistarchives.org/final-tosc-report.pdf

All the documents related to the issue of the theology of ordination can be found in this special section on the Web site of the church’s Office of Archives, Statistics, and Research:

adventistarchives.org/ordination.

By TED N. C. WILSON

The Privilege of an Open Bible

Let's be careful to preserve it

William Hunter was only 19 years old when he was chained to a wooden stake and burned alive. His crime? Reading the Bible.

Two decades earlier, Tyndale's Bible—the first Bible to be printed in the English language, had been smuggled into England from Germany, where Oxford scholar William Tyndale had fled to complete his important work of translating the Bible into the language of his countrymen.

It seems that William Hunter's parents were familiar with the Tyndale Bible. They may have had access to portions of it, because they were knowledgeable with many of its important passages. They raised their son William to honor God and His Word.

By the time William Hunter was apprenticed to a silk weaver in London, he was aware that, contrary to the claims of the Roman Catholic Church, the wafer used during the Mass did *not* turn into the actual body of Christ. Consequently, when a royal edict went throughout the city of London requiring everyone to attend the

weekly Mass, William refused. Because of his refusal, the young apprentice lost his job with the silk weaver and returned to his parents' home in Brentwood, approximately 25 miles (40 kilometers) northeast of London.

Martyred for Reading the Bible

Returning home, William longed to read more from God's Word. He sometimes slipped into the old medieval Brentwood chapel, where he quietly read from the "Great Bible" that was chained there. One day Atwell, the servant of the bishop, caught William reading the forbidden book.

"Why meddlest thou with the Bible?" demanded Atwell.

"I read it to my comfort," the teen replied meekly.

"If you do not turn, you and many other heretics will broil for your opinions!" Atwell retorted.¹

Soon Atwell's threat became reality. On Sabbath, March 26, 1555, William Hunter was burned at the stake because he loved God's Word and refused to relinquish the truths he had found in the Bible.



Today a memorial marks the place where young William gave his life for the truth. Inscribed on the stone are these thought-provoking words:

"WILLIAM HUNTER. MARTYR. Committed to the Flames March 26th MDLV [1555]. Christian Reader, learn from his example to value the privilege of an open Bible. And be careful to maintain it."

Making the Bible Accessible

During the Reformation the eyes of thousands were opened as the Bible was, for the first time ever, made available to the people in their native tongues. Heroes such as Martin Luther (1522), William Tyndale (1529), and Pierre Robert Olivétan (1535) suffered much (sometimes even giving their lives) as they carefully translated the Bible from Greek and Hebrew texts into the common languages, making the inspired Scriptures accessible to everyone. These godly men knew that there was power in the plain Word of God, and that no one had the right to act as the interpreter of God's Word for the people—the Bible itself was its

“*The Bible, which has been faithfully preserved and sealed with the blood of martyrs, transcends time and culture.*”

own interpreter and all should have equal access to it.

Throughout the centuries the bright light shining from God’s Word has continued to lead His faithful followers on the pathway of truth. “Thy word,” wrote the psalmist, “is a lamp unto my feet and a light unto my path” (Ps. 119:105, KJV).

Simple enough for a child to understand, yet profound enough to engage the highest intellect, the Bible shines brightly into every aspect of our personal lives, and into the life of God’s church.

Founded on God’s Word

From its beginning the Seventh-day Adventist Church has found its direction, its purpose, and its very foundation in the Word of God.

Shining through the darkness of the Great Disappointment of October 22, 1844, early believers turned to their Bibles in comfort and hope, prayerfully searching the Scriptures to find the truth. Carefully, they reread the passages in Daniel regarding the cleansing of the sanctuary and discovered that the error had been, not in the Scriptures, but in placing their own settled understanding of the Bible upon the text. By comparing scripture with scripture, they learned that “the sanctuary” spoken of in Daniel 8:14 was not the earth, as they had supposed, but in heaven.

As the small group continued to be led by God’s Word, they discovered more biblical truths, and the group of believers grew rapidly. By taking the Protestant principles of accepting the plain reading of the text and allowing the Bible to interpret itself, most of our foundational truths—the Sabbath, the state of the dead, the heavenly sanctuary, and the investigative judgment—were established by the time

the Seventh-day Adventist Church was officially organized in 1863. Of course, there was more to learn, and as time went on, Seventh-day Adventists continued to discover other important truths, such as our health message, biblically based Adventist education, and our mission to reach the world.

Each new discovery, however, was always measured against the biblical test found in Isaiah 8:20: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (KJV).

The Bible Transcends Time and Culture

So it is today that we base our faith and beliefs on the timeless Word of God. The Bible, which has been faithfully preserved and sealed with the blood of martyrs, transcends time and culture. It is God’s living Word, and through the guidance of the Holy Spirit we can find the answers for which we are seeking.

Today the church is facing many difficult issues—secularization of the church, educational challenges, spiritualism, questions on inspiration and “higher” criticism, theistic evolution, differences of opinion on ordination, homosexuality, and more. But no matter what the challenge, we can be certain to find guidance from God by prayerfully studying His Word and being led by His Spirit.

“We must set our hearts to know what is truth,” wrote Ellen White in *Patriarchs and Prophets*. “All the lessons which God has caused to be placed on record in His Word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves.”²²

Now is the time to develop total faith, confidence, and trust in the

Word of God. We know that a time is coming when we will not be able to trust our senses, that an “almost overwhelming delusion”²³ and a deception so alluring will be presented that “if possible, even the elect” will be deceived (Matt. 24:24).

The Bible has all the important principles for life, but in many cases it gives specific directives about God’s intentions. We need to study the Word so that we are very clear on what God’s will for us is.

Methods Determine Outcomes

It is unfortunate that today many Christian denominations and theologians have, in studying the Bible, adopted the historical-critical method. So much of what one reads in theological literature has already been influenced by an approach that is not blessed by God. In this and other critical approaches to the Bible, enormous leeway is given in the interpretation of Scripture for the reader to decide what is or what is not truth.

But we Seventh-day Adventists reject this approach and embrace the historical-biblical (also known as the historical-grammatical) approach to interpreting Scripture. Using this method, we accept the Bible as it reads, comparing scripture with scripture, and allowing it to interpret itself.

These various approaches to interpretation are referred to as “hermeneutics.” And if you have ever wondered how it is that people can read the same biblical texts but arrive at different conclusions, it is often because of using different hermeneutical approaches in their study.

We Seventh-day Adventists have been given very pointed counsel about accepting God’s Word as it reads: “When those who profess to believe

present truth come to their senses, when they accept the Word of the living God just as it reads and do not try to wrest the Scriptures, then they will build their house upon the eternal Rock, even Christ Jesus.”⁴

And a promise is given to those who accept the Bible as it reads: “If we would not build our hopes of heaven upon a false foundation we must accept the Bible as it reads and believe that the Lord means what He says. He requires nothing of us that He will not give us grace to perform.”⁵

Build on the Rock

More than 450 years ago young William Hunter, and many others, sealed their belief in God and His Word with their lives. It was, and *is*, that important—so much so that in some parts of the world today, martyrs are still laying down their lives for God’s truth.

We know that a storm is coming. Now is the time to build upon the firm foundation of God’s Word. “Therefore whoever hears these sayings of Mine, and does them,” said Jesus, “I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock” (Matt. 7:24, 25). ■

¹ From “The Boy Martyr of Brentwood,” Essex Protestant Council, http://cabam.global-warning.co.uk/epc/william_hunter.html.

² Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 55.

³ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 624.

⁴ Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1993), vol. 21, p. 347.

⁵ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 171.



Ted N. C. Wilson is president of the Seventh-day Adventist Church.



GLOW: Giving Light to Our World

Giving Light to Our World—GLOW—is an outreach initiative that originated in California, United States, but is now branching out to other world divisions. It’s based on the concept of church members distributing GLOW tracts—free of charge—at every opportunity. The tracts are currently being printed in 45 languages.

Here are two short stories that depict lives touched by GLOW:



STORY 1: While a group of Adventist adults were attending an event in the Vodafone Arena in Suva, Fiji, one recent Sabbath, several young Adventists walked along the nearby shoreline and handed out GLOW tracts. One young man named Pravin gave a tract titled “Why I Go to Church on Saturday” to a person named Manoj. This resulted in the two men studying the Bible together, and Manoj is now worshipping on Sabbaths at the nearby Nasinu Indian Adventist Church.

STORY 2: While visiting a family in Poland, a young man offered them a GLOW tract titled “Steps to Health.” The mother and grandmother were very appreciative of the tract and said they would like to eat a strictly vegetarian diet but just didn’t know how. This opened the door to future visits with the family and discussions about not only the health message but also other Bible topics as well. The oldest son was given a copy of the book *The Great Controversy*, which he promised to read.

Stories are compiled by Pacific Union Conference, United States, GLOW director Nelson Ernst and International GLOW coordinator Kamil Metz. To learn more about GLOW, go to sdaglow.org. To watch video GLOW testimonies, go to vimeo.com/user13970741.



EBOLA VIRUS

By PETER N. LANDLESS
and ALLAN R. HANDYSIDES

We have heard much about the Ebola virus outbreak. At present it's been confined to countries in West Africa. What is it, and will it spread to the rest of the world like the flu virus does?

Ebola virus disease (EVD), also known in the past as Ebola hemorrhagic fever, is a severe and often fatal illness in human beings. Outbreaks have been known to cause fatality in 50 to 90 percent of those infected. In the current outbreak the death rate has been approximately 50 percent.

Outbreaks of EVD have occurred primarily in remote villages in Central and West Africa, particularly near the tropical rainforests. It's a virus that spreads to humans by the handling of infected animals; the fruit bat is considered to be the natural host of EVD and is considered a delicacy in parts of the world where Ebola breakouts occur. The disease first appeared in 1976 in Sudan and the Democratic Republic of Congo, the latter in a village situated near the Ebola River, hence the name of the disease.

Ebola is introduced and spread through human populations following close contact with blood, secretions, or other body fluids of infected animals. It then spreads through human-to-human transmission resulting from direct contact with the blood and secretions, including sweat and other bodily fluids, of infected people. It can also spread by indirect contact with environments contaminated by such fluids. The incubation period is 2 to 21 days.

EVD begins with acute symptoms that include fever, intense weakness, muscle pain, headache, and sore throat. Vomiting and diarrhea, rash, and impaired liver and kidney function often follow. There is often asso-

ciated internal and external bleeding. Vaccine development is in the experimental phase, as is specific antibody treatment. Immediate supportive therapy is required, including rehydration and blood transfusions where needed. Strict isolation techniques are required to prevent the disease from spreading to others. Early treatment is *essential!* If there is any possibility of having had contact and symptoms occur, report for help immediately.

The recent Ebola outbreak in West Africa has resulted in more than 2,700 deaths this year at the time of writing.

The main countries affected are Liberia, Sierra Leone, and Guinea, with some cases in Nigeria.

The current outbreak is the world's deadliest from this disease to date.

During this crisis the Centers for Disease Control and the World Health Organization are carefully monitoring the situation, and travel warnings to and from the affected countries are in place. Additional precautions include:

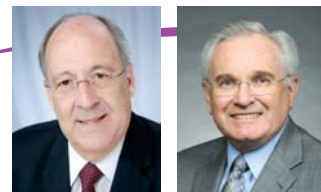
- Avoidance of travel from the three most affected countries to conferences elsewhere;
- In the most severely affected areas, avoidance of attendance at any public gatherings;
- Wash hands regularly and well, and use hand sanitizer liberally;
- Please avoid even hugging and other cherished public displays of affection during this difficult time.

These recommendations are stringent but necessary, and reminiscent of those suggested during the SARS outbreak a few years ago.

Will it spread like the flu? Fortunately not—air droplets do not spread it, only direct contact as described.

As members of God's great church family, each of us has a responsibility to do our part in preventing the possible spread of the Ebola epidemic. The General Conference is working in close partnership with ADRA, Adventist Health International, and Loma Linda University in supporting the safety of personnel and patients at the church's hospitals in Liberia and Sierra Leone. In Liberia, the Cooper Adventist Hospital, staffed by brave and dedicated personnel, has been designated as a non-Ebola hospital—a signal of support to the overburdened health system in that territory. The Liberian government has mandated that patients suspected to be infected with the Ebola virus should be sent directly to the government hospitals specifically designated to treat this devastating disease.

Our prayers, thoughts, and support are with all who are affected and infected. Let us add to our prayers works, including financial support for the efforts of ADRA (www.adra.org) and Adventist Health International (www.ahiglobal.org) in this work. ■



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He could have done better. The man whom everyone called “Blessed” just did not feel blessed. Baruch had gone to the best schools. He had been trained for one of the highest offices at the royal court. His brother served as the “quartermaster” (Jer. 51:59) of Zedekiah, the last king of Judah. You can see a bulla, a clay seal fastened on a document, bearing his name and his father’s name in the Israel Museum in Jerusalem.* His family had been part of the Jerusalem establishment. And yet, Baruch had not joined the court as one of the royal scribes. Baruch’s life took a different route—a route full of disappointments, persecution, pain, and the all-pervading “Word of the Lord.”

Life Choices

One day Baruch had met Jeremiah, the prophet, and somehow Jeremiah’s ministry had become his ministry. He had written down what Jeremiah had heard and seen (Jer. 36:4; 45:1). He had even gone to the Temple as Jeremiah’s spokesperson and had read God’s message when Jeremiah had been unable to do so himself (Jer. 36:5-10). Involvement with Jeremiah meant no lucrative palace appoint-

ment. It put Baruch, the blessed one, right into the scope of endless critique and relentless persecution. It meant living constantly on the edge. It ultimately led to forced immigration to Egypt (Jer. 43:1-7) and a death far away from home. Surely not an exciting epitaph.

However, more than 2,500 years after Baruch’s death we still remember him. Without his ministry, Jeremiah’s would not have been as pervasive as it was. Without his commitment to the Word, few words of Jeremiah would have reached us. We cannot forget Baruch—and neither did God.

Not Forgotten

It’s easy to wonder about one’s life choices when things are not going smoothly. Baruch surely did. He must have felt left alone quite often. From being the privileged insider, he had become an outsider whose association with God’s prophet did not, apparently, include any visible perks. Or so he thought.

A short chapter (Jer. 45), written around 605 B.C. during the fourth year of King Jehoiakim, is exclusively directed to Baruch. Just imagine for a moment: how would

By GERALD A. KLINGBEIL

What Really Counts

When God challenges us to keep eternity in our hearts



you feel if God would send a personal message directly to you? It would address you by name, would communicate about a particular issue only known to you, and would provide God's perspective on it. I imagine that Baruch must have felt overwhelmed. The year 605 B.C. marks the first time we hear of Baruch writing down Jeremiah's words (Jer. 36). It may have been the beginning of Jeremiah's and Baruch's friendship. In a world that is constantly looking for bigger, wider, stronger, longer—and more—we can learn valuable lessons from God's message to Baruch about what really counts.

1 God knows all about it: In moments of crisis we often feel isolated. We are hurting, we struggle to see beyond the issue that darkens our day, our vision is limited and inward looking. God knows that. "You said, 'Woe is me now! For the Lord has added grief to my sorrow. I fainted in my sighing, and I find no rest'" (Jer. 45:3).

2 God engages us: God not only knows how we are feeling and what we are mulling over, but He is eager to engage us and call us back to life. He knows, as much as we do in lucid moments, that a battle of cosmic dimensions is raging around us. At times we may feel as pawns in this battle. However, ultimately we can see that God is truly in control. "Behold, what I have built I will break down, and what I have planted I will pluck up" (verse 4). His active engagement in this world and in the life of His children encourages trust.

3 God challenges us: When the going gets tough and we struggle to keep faith and hope and love, we often need to be challenged. Our heavenly Father, the master educator and chief counselor, knows this. "'And do you seek great things for yourself? Do not seek them; for behold, I will bring adversity on all flesh,' says the Lord" (verse 5). *Look for what can make it into eternity*, we can hear God say, *don't focus on what will surely perish*.

4 God saves us: Baruch's special message did not end with a challenge. It concludes with a promise of salvation. Yes, life can be rough and we can feel its bruises and disappointment, but as children of a loving Father we can be assured that God wants to save us—from ourselves, from pain and hurt, from bad choices. "But I will give your life to you as a price in all places, wherever you go" (verse 5).

Eternity In Our Hearts

Baruch's story is a good reminder of the great controversy playing out in our lives. He had not been forgotten; God engaged him; God challenged him; and God saved him. He does the same for us. Baruch's story also challenges us to look at what really counts.

“There is a single question that I remember nearly every day.”

While studying at Seminar Schloss Bogenhofen in Austria nearly three decades ago, I was blessed by a Week of Prayer by one of Germany's premier public evangelists, Pastor Kurt Hasel. His sermons were well crafted, his illustrations spot on, his delivery gracious—but I have forgotten the sermons, most of the illustrations, and his delivery. Yet there is a single question that I remember nearly every day. In fact, I have shared this line many times with my teenage daughters as they travel the, at times, scary and often challenging road to adulthood. *Will what you do today make a difference in eternity?*

Baruch's quiet ministry did not secure him prime real estate in Jerusalem or a big paycheck from the royal treasury. In the face of an advancing Babylonian army he had realized that the things cluttering our lives are just that—things. One day, in the latter part of the seventh century B.C., Baruch had made a decision that made a difference for eternity. In spite of bruises, disappointments, and lingering questions he had stuck with that decision. His life challenges us to look at what really counts. His service reminds us that, in great or small ways, we too can make a difference. His decisions encourage us to listen carefully to the rhythm of eternity in our hearts. Faint, and yet audible, it tells us of a new morning without bruises, disease, disappointment, and pain. *Will what we do today make a difference in eternity?* ■

* The stamp on the bulla reads "Belonging to Berekyahu, son of Neriyaahu, the scribe." Berekyahu and Neriyaahu are longer forms of Baruch and Neriah. See Nahman Avigad and Benjamin Sass, *Corpus of West Semitic Stamp Seals* (Jerusalem: Israel Academy of Sciences and Humanities/Israel Exploration Society/Institute of Archaeology, Hebrew University of Jerusalem, 1997), pp. 175, 176, bulla no. 417.



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One TEAM One MISSION



By MANUEL A. GÓMEZ

Scoring an own goal is the worst way to lose a soccer match. What's an own goal? It's when players kick the ball into their own net. Most times, it's a matter of miscommunication or simply an accident, but it's *always* embarrassing.

Players on a team usually know *where* to score, but there are moments of extreme confusion when these players forget to work as a team, and the results can be catastrophic. You see, a player scoring an own goal—especially during a championship game—could cost the team everything.

The church is, in many ways, similar to a team with one mission: “To take the gospel to the world.” Each one of us plays a significant role in the accomplishment of this mission. Whether it is defense, offense, or goalkeeping, we are all equally important. The apostle Paul seems to agree. He wrote, “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others” (Rom. 12:4, 5).¹

Just as on a soccer team, every player is important. But dangerous things happen when we take our eyes away from our goal and focus upon less important things. It becomes easy to forget for whom we are playing, giving our adversary an advantage, and even scoring in our own goal.

One Mission

Every soccer player knows that in order to win it is necessary to score. Scoring is important! That's the mission of the team. What does scoring look like for the church? What is our mission?

Many books have been written about the church's mission, but Ellen White said it best: “The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. . . . The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory.”²

We, as the church, are the channel that God chose to show His character to the world. Our aim is to show God's glory to a world in crisis, so that its inhabitants can accept Him as their Savior. This is the most important mission any human being or institution has ever had. It really is a matter of life and death.

It is humbling to think that the Creator of the universe trusts such an apparently incompetent group of people with such an important task. We have all read books or seen movies in which heroes save the world from some sort of catastrophe that would cause total destruction. It turns out that we all are those heroes. The world is indeed at the brink of total destruction, and our Savior appointed us as the means to bring hope to the hopeless by serving them and showing them the height and depth of their Savior's love.

One Team

There are usually 14 to 18 players on a soccer team. Out of those, only 11 are allowed to play on the field at a time. It's amazing to think that our church has more than 17 million worldwide members, and unlike soccer there is no limit to how many can actively work to achieve the goal. As a matter of fact, each one of us is called to contribute to the completion of our (and God's) mission as one team.

One of the unique characteristics of being a Seventh-day Adventist is that we are a global church. Only a few denominations today can claim such a blessing. Unfortunately, despite our global reach, we often forget the importance of staying united as a world church with a clearly defined purpose. Ellen White writes, “The proclamation of the gospel was to be worldwide in its extent, and the messengers of the cross could not hope to fulfill their important mission unless they should remain united in the bonds of Christian unity, and thus reveal to the world that they were one with Christ in God.”³ This same unity must bind us together as a worldwide movement in order to finish the task that the Lord has entrusted to us.

Different Players

Because soccer is a sport with a huge international attraction, teams tend to be very diverse. There are players with different skin tones, different languages, different hairstyles, and different skill sets. One could say that they have very little in common. Yet their differences often make them more effective.

As important as unity among God’s people is, it is also important not to mistake it with uniformity. Unity is deeper and stronger than uniformity. While unity keeps us tightly knit together regardless of surface differences in how we sound, look, act, or speak, uniformity focuses on superficial norms often imposed by different cultures or socio-economic backgrounds. At times we confuse unity with uniformity and spend more energy and resources in keeping the world church uniformed than we do in keeping it united.

Jesus gave us a clear mission that involves making disciples of “all nations” (Matt. 28:19). This includes individuals from “every nation, tribe, language, and people”

(Rev. 14:6). It is overwhelming to think of how culturally diverse the world is. Yet God’s remnant is called to share the good news with everyone on the globe. In order to complete this incredible challenge entrusted to us by our Creator, diversity is as important as unity. In order to reach every nation, tribe, and language, we must remain united in our principles, but diverse in our approach. We are called to unity, not to uniformity.

Running Out of Time

When a soccer match ends in a tie or without a single goal, the match is forced into overtime. This is when each team plays the hardest, without fear, taking risks to achieve victory. But more than ever, this is when they must play united, fully trusting one another and staying focused on the goal.

It seems to me that we too are in overtime. This world will soon come to an end, and we can’t afford to be chasing each other while the world drives itself to eternal destruction. Now is the time to remember that we are one team, with different players, united by one mission and one goal: “The gospel to all nations.” ■

¹ All Scripture quotations in this article are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.

² Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 9.

³ *Ibid.*, p. 90.



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UNITY in the BODY OF CHRIST

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be

divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and

hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

By LAEL CAESAR

Job's ten children got precisely what they deserved when they died in that house during one of their regular feasts.¹

The cosmic perspective the book of Job affords provides powerful proof of the great controversy between Christ and Satan.²

How do these statements relate to each other? Before you decide, here's Stan's story:

The Story of Stan

Stan was a singular soul. He only drank hot water and despised dogs as unclean (Rev. 22:15). When my father and I were involved in a road accident, and dad had to spend a month in hospital, receiving grafts in his skull and left hand, Stan announced that it was because of our sins. Escaping unharmed must have meant that I was more righteous than my poor father. For according to Stan, in life, your suffering is pay for your sins. As Job's friend Eliphaz put it: "Who ever perished being innocent?" (Job 4:7).³ Hurricane Katrina's 1,836 dead were destroyed for their wickedness, and the storm was God's punishment on America or specifically the city of New Orleans, Louisiana.⁴ And Guinea, Sierra Leone, Liberia, and Nigeria brought Ebola hemorrhagic fever upon themselves in 2014 because of their moral turpitude. Eliphaz continues: "According to what I have seen, those who plow iniquity and those who sow trouble harvest it" (verse 8). Life has consequences. You sow trouble, you reap its harvest. In fact, you reap the whirlwind if you sow the wind (Hosea 8:7). The wages of your personal sin is the accident that dam-

Suffering with

JOB

*Reviewing our answers to
the dilemma of pain*



aged your skull, while your son escaped without injury, proving his integrity. Over against Stan and Job's rich, famous, and healthy friends, sinners sin then fall and bruise their shin.

Some Questions for Stan

Stan's convictions and Eliphaz' theology provoke questions about mothers' efforts to feed their babies, and caregivers' relief interventions around the world. If I pay or am paid for my sins by my sufferings in life, then why should mothers intervene to relieve the suffering of babies crying for hunger? And why should rescue workers race to the site of disaster to drag victims from the ruins of an earthquake's destruction? Why strive so dramatically to resuscitate the comatose and dying?

We strain our logical, moral, and intellectual muscle under the burden of a theology we seem unable to surrender. Bildad still speaks for us: "Does God pervert justice? Or does the Almighty pervert what is right? If your sons sinned against Him, then He delivered them into the power of their transgression" (Job 8:3, 4). But how many sins did Job's sons have to commit so that elimination would match "the power of their transgression"? And did the youngest accumulate his guilt more rapidly so that he could fairly perish in the same moment as the eldest? Besides, who suffers most when 10 children are all struck down in a single blow—the snuffed out

children, or their distraught parents? And if the horrors of chapter 1 are but a chastisement for Job, what theology do the friends have for Mrs. Job?

Stan and Heretical Truths

Zophar's message of assurance to his friend Job takes the friends' theology to the next level: "God forgets a part of your iniquity" is his announcement (Job 11:6). A kernel of truth makes deception much stronger. And Zophar's genius is speaking confusion with a kernel of truth: God does not deal with sinners according to their sins (Ps. 103:10).

Popular predestination theologies sending people to hell before they are born partake of Zophar's genius, for they are based on the sovereignty of God. And as Romans 9 may be quoted to prove, God is unquestionably sovereign. The faith that destines the lost to hell's ever-flaming rage in eternal separation from God partakes of Zophar's genius. For the lost will indeed suffer eternal separation from God. The wild greed that guarantees prosperity for our giving shares Zophar's genius, for it draws on Jesus' own promise: "Give, and it will be given to you; good measure, pressed down, shaken together, running over." (Luke 6:38).

Stan's Misunderstanding

Stan's misunderstanding is the lie that we can measure sin and decide with what consequences humans can pay for theirs. Sure, life does have consequences. And sin does have its stated wages (Rom. 6:23), inclusive of every fallen leaf, faded flower, contaminated

water level, and degraded ozone layer; and yes, "the way of transgressors is hard" (Prov. 13:15, KJV). But the answers we seek from Jesus show just how confused we really are: Who sinned? Is it the Malaysia Airlines Flight 17 passengers, that they should all be shot down? Is it their broken-hearted survivors? Is it the violated souls on the ground in Donetsk Oblast, Ukraine, who will never recover from the shock and horror of corpses crashing down into their bedrooms from the sky above? Who sinned (see John 9:1, 2)?

Bible believers know that all earth's discord and confusion trace back to Adam's sin in Eden (Rom. 5:12). But the answers Jesus provides to our questions expose the darkness of our presumptions: "Do you suppose that these [Dutch passengers⁵] were greater sinners than all other [airline passengers], because they suffered this fate" (Luke 13:2; see verses 1-5)? Or that your rare disease is because of your own or your father's intemperance?

God's help with our law and order, removing and setting up kings (Dan. 2:21; 4:17; Rom. 13:1), does not mean that our life therefore corresponds to His ideals. Sometimes He lets the lowliest rule (Dan. 4:17). And whoever they may be—militarily, legally, economically, politically—they all fall under Jeremiah's judgment: they themselves are not capable of directing their own steps (Jer. 10:23), do not know the deceitfulness of their own hearts (Jer. 17:9), and cannot bring a clean thing out of an unclean (Job 14:4). Thus God's character is not to be determined by our meteorological, electoral, or

athletic events, or someone's recovery from cancer. Distrust for God is the very ground of the rebellion that brought our universe all its experiences of pain and suffering. And it is totally unwarranted: "Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings."⁶ And none of those beings paid anything to be born and taste God's love. What love!

Stan's Folly, Ours, and Satan's

As Stan's misunderstanding is the lie that weighs sins out as heavier or lighter, so Stan's folly—and ours—is faith in a measurable equivalency between our sin and our suffering, an unacknowledged, poor relation of salvation by works. Our belief in equations derives from our creation in the image of a God of order. But sin is lawlessness (1 John 3:4). And its havoc has destroyed all equilibrium in God's now cursed earth. Faithfully healthful living does not guarantee anyone protection from the next intoxicated driver, or the next runaway virus. And when hurting, brokenhearted people cry out to God, "Why me?" the only answer He can offer is His Son on a cross. For though sin has violated all God's order, God, before its advent here, and before His creation of this world, had secured the means—the only means—of restoring equilibrium. By the sacrifice of His sinless Son who gave us all our life, God would pay the price of sin's disruption and restore His blighted earth to the perfection in which it was first created (1 Peter 1:18-20 Rev. 13:5). And the


cross of Christ, where Jesus—unfathomably—becomes sin for us (2 Cor. 5:21), is the only true indicator we have ever received of the proper relationship between sin and suffering. The death of Jesus Christ our Lord alone can account for the full cost of sin (Rom. 6:23). His incomprehensible sacrifice, His cross, "shall be the science and the song of the redeemed through all eternity."⁷ It is, moreover, the unique indicator of God's love for

upon the world's Redeemer."⁹ What angels have seen continues to dawn upon us humans. Satan is life's monstrous agent of cruelty. God is love. Satan inflicts punishment. God takes our lashes so that we might have His wholeness (Isa. 53:5).¹⁰

Stan's Challenges

Stan and Job's friends might insist that suffering is God's way—expelling our first parents from their garden

“Our role is on God's side, the side of sustaining, preserving, and restoring life.”



each of us: "In the light of the cross alone can the true value of the human soul be estimated."⁸

Satan's folly is his faith in slander. For generations he painted God to other angels as the mean spirited, vengeful one—the author of the Flood, Sodom and Gomorrah's destruction, the Israelite conquest, and the lake of fire. Humans believed him too. But for unfallen angels, the Incarnation and its crucifixion climax forever silenced his slander. They saw that he, not God, was the brute: "Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare

home, destroying cities, nations ((including His own Israel)), even the whole world, and set to do it again."¹¹ But this is simply to acknowledge God's genius in turning the devil's own weapons against him (see John 9:2, 3). The Son did learn through suffering (Heb. 5:8), and God still chastens those He loves (Prov. 3:12; Heb. 12:6). But pain is not one of education's essential tools. Through eternity we shall be learning, but we shall experience neither death, nor sorrow, nor crying, nor any pain whatsoever. Suffering was not always a tool, and evolution has never been God's way. And though zealots for deity engender suffering to this day in witch hunts,

beheadings, and stake burnings, God is not its initiator, and He will dis-pense with it as soon as He can.

Again, parental discipline, motivated by love, and yielding “the peaceful fruit of righteousness” (Heb. 12:11), is different from criminal brutality. Our Father’s chastening is not to be confused with the enemy’s torture.¹² Indeed, some of His teaching even preserves us through the disasters of others that warn us to repent (Luke 13:1-5).

Finally, much of the suffering through which God’s children learn is the direct assault of the devil, their enemy and God’s. Lions’ dens, fiery furnaces, and the trials listed in Hebrews 11 are the work of a desperate enemy. But his hatred is nothing to God’s love. And love is winning, love will win, and love has won.

Understanding

Meanwhile, human beings, considering our own sinfulness (Gal. 6:1), must eschew judgmental prophesying on tragedy as divine punishment. Our role is on God’s side, the side of sustaining, preserving, and restoring life (John 10:10). Satan is God’s enemy, and Jesus is the object of his unquenchable jealousy. Slandering Father and Son are strategies in his propaganda war, the only war he can fight with God, given that God is indestructible.

God’s victory in the great controversy is not by windy rhetoric that matches the slanderer’s own, but by awesome self-revelation that gives the lie to all the accuser’s slander: He “demonstrates His own love toward us, in that while we were yet sinners,

Christ died for us” (Rom. 5:8). His mercy is not Zophar’s mercy. He does not forget “part of your iniquity.” He forgets it all by taking all your punishment. He bears the pain of the lash until the penalty is fully paid and the cost fully extracted, and there is nothing left to pay. And in exchange He gives you His innocence. The enemy can’t stand it, so he buffets you and you learn through the pain that the grace of God who took your sin away is greater than the brutality of your enemy who cannot stand to see you rejoicing in what he lost.

You no longer seek salvation in his substitutes of penance and purgatory, penitential pilgrimages and purchased masses that promise salve to a million misguided souls. For those practices are only Zophar’s genius writ large. You need no man called clergy to tell you that you are absolved when God’s own exalted Son, Jesus Christ, the one mediator between God and man (1 Tim. 2:5), freely grants you repentance and forgiveness of sins (Acts 5:31).

The chaos of the devil’s world around does not cease or turn to order when you find peace in Jesus. The peace is a miracle, a gift from Jesus Himself, who gives “not as the world gives.” “In the world you have tribulation,” but He has overcome the world (John 14:27; 16:33). And overcome our thinking, too. Now, regardless how much havoc the devil may wreak around and even upon us, we understand that “God causes all things to work together for good to those who love God, to those who are called according to His purpose” (Rom. 8:28). He has called, we have

answered; He has given us eternal life, and we know that safe in His hand no one and nothing can ever pluck us out (John 10:28, 29).

Meanwhile, we pray and live for the coming of His kingdom of glory, when sin and Satan will be no more, where death will be swallowed up in victory (Isa. 25:8; 1 Cor. 15:54), and there will be no more “mourning, or crying, or pain; [because] the first things have passed away” (Rev. 21:4). Come Lord Jesus! ■

¹ John C. Holbert, *Preaching Job* (St. Louis: Chalice Press, 1999), p. 40. Holbert is paraphrasing—not affirming—Bildad’s sentiments.

² *Seventh-day Adventists Believe . . .*, 2nd ed. (Silver Spring, Md.: General Conference of Seventh-day Adventists, 2005), p. 116.

³ Unless otherwise indicated, Scripture quotations are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

⁴ www.chron.com/news/hurricanes/article/Some-say-natural-catastrophe-was-divine-judgment-1938772.php. Reasons Alan Cooperman has heard and mentions in his *Washington Post* article, September 4, 2005, include New Orleans’ sin “of shedding innocent blood through abortion,” God’s displeasure with the “American Empire,” and homosexual celebrations on the city’s Bourbon Street and the French Quarter.

⁵ Two-thirds of the 298 passengers on the ill-fated MH17 flight were from the Netherlands (www.bbc.com/news/world-europe-28808832).

⁶ Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 33.

⁷ Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 273.

⁸ *Ibid.*

⁹ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 501.

¹⁰ “Christ was treated as we deserve, that we might be treated as He deserves. . . . He suffered the death which was ours, that we might receive the life which was His. ‘With His stripes we are healed’” (Ellen G. White, *The Desire of Ages* [Mountain View, Calif.: Pacific Press Pub. Assn., 1898], p. 25).


¹¹ See Gen. 3:22-24; 6-8; 18, 19; 2 Chron. 36:15-21; Mal. 4:1-3; Rev. 20:9-15.

¹² “The archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love” (E. G. White, *The Great Controversy*, p. 534).



Lael Caesar, an associate editor of *Adventist World*, lives to spread the word of love, the good news of that soon-coming kingdom.

By MARCOS GABRIEL BLANCO



Our Neighbor as a Journey

Sometimes it involves more than just giving money.

TRUE FRIENDS: Mike (left) was surprised when his friend Gabriel (right) showed up at his home following Typhoon Haiyan.

We met Mike at the Adventist International Institute of Advanced Studies (AIAS) in the Philippines when my family and I arrived there from Argentina in 2013 to pursue graduate studies. He was living for a while in his great-uncle's home. Soon he became one of our son's best friends. This 11-year-old Filipino boy taught Gabriel to climb trees of every kind. As parents, we were happy to see Gabriel developing a friendship with this ever-smiling pal.

One day, however, Mike returned home to his parents, who lived in Batad, Iloilo, in the Philippines. Gabriel regretted his friend's departure deeply. This sadness soon deepened to concern, however, when he learned that Typhoon Haiyan had affected Mike and his family.

With winds of up to 195 miles per hour, Haiyan destroyed everything in its path as it raged through the islands.

It was the deadliest Philippine typhoon on record, killing thousands of people in that country alone. Haiyan was also the strongest storm recorded at landfall, and unofficially the strongest typhoon ever recorded in terms of wind speed.*

"Dad, what can we do to help Mike?" Gabriel asked.

"I think we can send him some money for food," I answered.

Gabriel approved my suggestion, and so we provided financial assistance for Mike's family. Gabriel, however, didn't stop there.

"Can we go there to help him?" Gabriel begged.

"We will see," I responded.

Responding to the Call

It is no coincidence that the parable of the good Samaritan—probably the most well-known parable of Jesus exemplifying the call to love our neighbors—

involves the story of a trip (Luke 10:25-37). In this parable a certain man traveling from Jerusalem to Jericho fell among thieves, who left him nearly dead. First a priest and then a Levite arrived at the place where the victim was lying, but they passed by on the other side. Then an unlikely hero, a Samaritan, "as he journeyed, came where he was. And when he saw him, he had compassion" (verse 33). The Samaritan did not pass by on the other side. He took the journey to his neighbor.

My son's insistence moved me to action. I posted our project on Facebook. Soon some of my friends and colleagues in the South American Spanish Publishing House in Buenos Aires, Argentina, replied, indicating that they were willing to help. Within just a few weeks we had raised enough funds to assist Mike and his family. We contacted church leaders at the local Adventist mission headquarters, who



SLOW PROGRESS: In the areas affected by Typhoon Haiyan the process of rebuilding is very slow.



Above: LOSS OF LIVELIHOOD: Many people lost their means of livelihood when their boats were damaged or destroyed.

Left: STARTING AGAIN: Mike's family was able to partially rebuild their house after the typhoon hit their region.



appointed Jun (Julierto) Gonzalez as our local guide. Jun is the chaplain of West Visayan Academy, a Seventh-day Adventist institution near Mike's house in Batad. All was arranged for our trip—a journey to our neighbor.

Surprise for a Friend

After a one-hour flight we arrived at the city of Iloilo, capital of Iloilo province, on Panay Island. We then drove almost 80 miles to reach Mike's home. The landscape bore witness to one of the most powerful typhoons ever recorded.

Mike's home is in a fishers' town by the sea. We reached there in the afternoon. When Gabriel saw Mike playing on the beach, he grabbed a bag with toys that he had brought and ran to him. Mike could not believe it! It was his friend Gabriel, there in his own village!

The most urgent need of Mike's family was to repair their fishing boat,

which had been severely damaged by the typhoon. While we were discussing the situation with Mike's father, Mike and Gabriel played with some sticks—remains of the houses that had succumbed to the force of the storm. Children of their age can play even in the midst of the tragedy.

One by one some of Mike's relatives began arriving, all with the same need: to repair their fishing boats. The next day we were able to purchase the materials needed to repair four of the fishing boats, as well as the engines of all the boats. In addition, we helped the people to rebuild their homes. As for Mike, however, the most important thing was that his friend had come to visit him—and to know that his friend truly cares for him.

Life-changing Experience

This journey to our neighbor was a life-changing experience for me, both

as a Christian and as a parent. My son encouraged me not to bypass our neighbor, and I'm grateful that he did.

Even though we are now home again, Jun will continue to visit Mike and his family and share with them the message of Jesus' love. We will also continue to keep them in our prayers. Perhaps the typhoon disaster, as horrific as it was, will also be a life-changing experience for them—one that will result in eternal life with Jesus. ■

*www.unesco.org/new/en/jakarta/inter-sectoral/haiyan/.



Marcos Gabriel Blanco

is editor in chief of the South American Spanish Publishing House in

Buenos Aires, Argentina, and a doctoral theology student at the Adventist International Institute of Advanced Studies in the Philippines.

THE Work

By WILLIAM FAGAL

OF A True Prophet

Ellen White and Jeremiah have some things in common.

One of the ways God bridges the gap sin introduced between Him and humanity is through prophets. In Jeremiah's experiences we can see the work of a prophet more clearly. And we can draw some parallels with Ellen G. White, a prophet closer to our day.

The Making of a Prophet

God is the one who calls prophets, and He called Jeremiah: "Before you were born I sanctified you; I ordained you a prophet to the nations" (Jer. 1:5).

Jeremiah felt inadequate. He said, "I cannot speak, for I am a youth" (verse 6). But God had chosen him, and He reassured him: "Do not be afraid . . . , for I am with you" (verse 8). Jeremiah agreed to serve only when God assured him of His presence.

Similarly, when Ellen Harmon (later White), a sickly, timid girl, barely 17 years old, with little formal education, saw all the difficulties her call would entail, she begged God to choose someone else. She even longed for death as a welcome alternative. She feared that she would

yield to sinful pride, and be lost. In another vision soon after the first, the angel told her: "If this evil that you dread threatens you, the hand of God will be stretched out to save you; . . . He will draw you to Himself, and preserve your humility. Deliver the message faithfully; endure unto the end, and you shall eat the fruit of the tree of life and drink of the water of life." She later wrote that when she came out of that vision, "I committed myself to the Lord, ready to do His bidding, whatever that might be."¹

The Method God Uses

Jeremiah received his first message through a vision. "The word of the Lord came to me, saying, 'Jeremiah, what do you see?'" (Jer. 1:11). The Hebrew word for "vision" in Numbers 12:6 is the noun form of the verb "to see" in Jeremiah 1:11.

How did Ellen Harmon (White) get her first message—and many others after? She wrote, "It was not long after the passing of the time in 1844, that my first vision was given me."²

The biblical pattern for receiving

prophetic messages is clear: they come through visions. People sometimes claim that God is giving them messages through other methods, such as thought impressions. But this is different from the biblical pattern, for these are not visions.

Sometimes these other messages come like dictation that the recipient is to write down word by word. Again this is different from the method God used in the past, for both the Bible writers and Ellen White had to take responsibility for expressing the messages they received through inspiration.

Numbers 12:6 also mentions dreams along with visions as a method God uses with His prophets. Most dreams come out of our own thoughts. Jeremiah warns against accepting uncritically every dream as divine guidance (see Jer. 23:25-28).

But God has used dreams, too, to communicate with His prophets. Ellen White had many visions in her earlier experience, and later in life the messages came primarily in prophetic dreams. The main distinction seems to be the time at which they came: visions in the day, prophetic dreams at night.

An Important Mark of a Prophet

In his conflict with the false prophet Hananiah, Jeremiah noted the test of fulfilled prediction: “When the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent” (Jer. 28:9). This is one of Scripture’s explicit tests of a true prophet (see also Deut. 18:22). Jeremiah’s prophecy in Jeremiah 28:15-17 came true, while Hananiah’s (verses 1-4) did not.

During a 70-year prophetic career, Ellen White had visions that repeatedly met the test of fulfilled prediction.

In 1848, when the believers had no organization and no money, she was shown that the publishing work that James White was to start would become like “streams of light” that would go around the world.³ Our publishing work today is worldwide.

In 1850 she predicted the growth of spiritualism from the mysterious “rappings” that began with the Fox sisters in New York.⁴ Spiritualistic views are rampant today, even in Western culture.

In 1861 she predicted the coming U.S. Civil War. Most people of that time thought that the war would not happen, but it erupted later that year.⁵

In the 1890s, when people believed in humanity’s upward progress, she predicted that terrible war was coming on the world, with thousands of ships being destroyed and human lives by the millions sacrificed.⁶ The horrors of World War I, and even more so World War II, fulfilled that prediction.

These and many other predictions met their fulfillment. But Jeremiah tells us that some prophecies may not be fulfilled. God says, “If that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it” (Jer. 18:8). True prophecy may be conditional on the response of people.

The Maligning of a Prophet

Jeremiah’s life reveals an unfortunate reality for God’s prophets—the accusations and opposition that arise against them. Prominent leaders claimed that Jeremiah’s message wasn’t from God. “The Lord our God has not sent you to say, ‘Do not go to Egypt to dwell there.’ But Baruch the son of Neriah has set you against us” (Jer. 43:2, 3). Baruch was Jeremiah’s scribe (Jer. 36:4).

Likewise, people in Ellen White’s day (and since) have claimed that her messages came from human sources, not God—they were copied from others, or were the result of her accident, or she was influenced by James White, by W. C. White, etc. We can expect opposition to a true prophet.

The Mission of a Prophet

Judah in Jeremiah’s time had wandered far from what God wanted them to be. They were following the gods of their neighbors—a temptation that is still with us! This is what had caused Israel’s destruction and exile 100 years earlier, and now Judah was doing the same thing.

Jeremiah also had to deal with false prophets, whose influence countered the reform. He mentions them as those who “strengthen the hands of evildoers” and “say to those who despise Me, ‘The Lord has said, “You shall have peace”’” (Jer. 23:14, 17). He contrasts their work with that of a true prophet in this statement from God: “If they had stood in My counsel, And had caused My people to hear My words, Then they would have turned them from the evil of their way” (verse 22).

The work of a true prophet will *always* be against the moral and spiritual abuses of God’s people, calling them to faithfulness to God. To call people away from their sins is not a pleasant work. People get angry. But

this is the essential work of a prophet. A genuine prophet must reprove sin, turning people from their evil ways.

We will find much of this activity in the work of Ellen White. She was faithful in reproving sin, giving hope, and calling people to fidelity to God. She did not find it pleasant. At one point she said she would rather die than have to give another message of reproof.⁷ But God sustained her, and the church has been protected and blessed by her mission to bring us to fidelity to God and His Word.

The mission of a true prophet is to tell us: Follow God’s leading! Be true to Him! Trust Him, even when it seems hard to do, and you are on firm ground.

By human standards, Jeremiah’s ministry did not seem very successful. The king rejected his appeals. The people did not believe him. The exile came. And even the few who were left in the land continued to rebel.

But Jeremiah’s message was true, and it has ministered to God’s people through the years since.

By the grace of God, let us determine to believe His prophets, even when they reprove our sins or cherished ideas. God has promised that we will prosper. And those writings will give us new glimpses of God, fresh appreciation for His character and love, and a deepened desire to fellowship with Him forever. ■

¹ Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), pp. 69-72.

² *Ibid.*, p. 64.

³ *Ibid.*, p. 125.

⁴ See Ellen G. White, *Supplement to the Experience and Views of Ellen G. White* (Rochester, N.Y.: James White, 1854), pp. 5, 6.

⁵ See *General Conference Daily Bulletin*, Jan. 31, 1893, p. 61.

⁶ Ellen G. White, *Last Day Events* (Nampa, Idaho: Pacific Press Assn., 1992), p. 24.

⁷ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1980), book 3, pp. 36, 37.



William Fagal is an associate director of the Ellen G. White Estate.

Fact number one: Mary Quinn is a member of St. Elizabeth Seton Catholic Church in Bedford, New Hampshire, United States.

Fact number two: Mary Quinn is on a mission to build a Seventh-day Adventist church in Malawi. Those are two facts that you might not expect to see together; and, seeing them together, you might expect that there would be a story behind them. You'd be right about that: there is indeed a story of God's amazing providence behind these two facts.

Putting the Pieces Together

Mary's Quinn's oldest daughter, Amy, is employed by the United States Agency for International Development (USAID). Amy is a foreign service public health officer assigned to Lilongwe, the capital city of Malawi. Recently Mary went to visit Amy and her family in Malawi. While it was not a mission trip, Mary went with the desire to share Christ's love with the people of Malawi.

Mary had previously visited her daughter in Africa when Amy had been stationed in Uganda. From this

experience Mary knew of poverty as a constant, grinding reality in many parts of Africa. Still, it was hard for Mary to face what she saw in Malawi. Malawi is one of the least developed and most densely populated countries in the world. When the United Nations ranks countries according to their total human development (health, schools, economy, etc.), Malawi is in the bottom 10 percent. Jobs are almost impossible to find. The AIDS epidemic continues to grow. Desperation abounds.

Not Your Typical
Mission Story
*Meeting a need from half
 a world away*

By TED HUSKINS



Above: POSITIVE WITNESS: Rodwell Vanasiyo sings as he rides his bike to work in the embassy district of Lilongwe. **Right: CHRISTIAN CONNECTION:** Mary Quinn visits Rodwell Vanasiyo and his family in front of their home in Kauma, a suburb of Lilongwe, Malawi.





Above: OLD AND NEW: The old church building (left) is inadequate for the recent growth experienced by the congregation. But the new building doesn't yet have a roof. **Right: COMMUNITY LANDMARK:** Mary Quinn, Rodwell Vanayuiso, and some community residents stand in front of the incompleting church building. A roof will enable the congregation to use the building during the rainy season.



Upon her arrival in Malawi, Mary began to look for opportunities to help those around her. She found a compelling opportunity right under her nose. Rodwell Vanasiyo is the cook, housekeeper, and gardener in Amy's home. Rodwell lives in Kauma, a congested "village" area on the edge of Lilongwe. His "neighborhood" is home to about 45,000 people, only 20 percent of whom have electricity. Rodwell is married with three small children and is a leader in his community. He serves as the clerk of the Kauma Seventh-day Adventist Church.

Each day, Rodwell rides his bicycle from his neighborhood to Amy's home in the embassy district, where many of the homes have pools and guesthouses. The glaring disparity between Rodwell's life and the lives of those in the embassy district might make some people resentful, but Mary found no trace of resentment in Rodwell. Instead she found herself drawn to him by "his joyful spirit, which shone clearly through his beautiful smile and his singing with the voice of an angel," as she phrased it. Rodwell arrived for work each morning singing praises to God. Thanking God for all His blessings, Rodwell continued to sing while he worked.

Developing a Plan

At first Mary thought she might somehow help Rodwell and his family. But upon talking to him, Mary learned that Rodwell's concerns were not for himself but for his church, which was in the midst of a building campaign. The church had been growing by leaps and bounds, spreading joy and hope in the midst of despair. But progress on the building had stalled because of a lack of funds.

Mary visited Rodwell and his family at their home. He took her to see the half-built church. The congregation had gone forward in faith with the construction of their church, but could only progress as funds came in. The church needed US\$35,000 to complete a sanctuary that will seat close to 700 people. But their smaller, more immediate need was for US\$10,000 necessary to put a roof on the building, which will enable the congregation to use the structure in an incomplete state during the rainy season.

Rodwell told Mary of the work the church did in the community, and Mary came to see that by helping Rodwell and his congregation build their church, she could help an entire community. Mary decided to do what

she could to help complete Rodwell's church. But she knew she would need help, a great deal of help.

Thus it was that a nervous Mary Quinn, attending a recent camp meeting for the Northern New England Conference, mounted the platform steps on a Sabbath morning and told her story to an amazed audience. She was warmly received, and more than US\$4,200 was collected for Rodwell's church that morning. Mary hopes to visit other Adventist gatherings in the hope that she can help the Kauma church share the love of Jesus in Malawi.

Thousands of faithful people are willing to do God's will when it is made known to them. We should all be encouraged to follow Mary Quinn's example and let the Lord use us to help others and further His kingdom. ■



Ted Huskins is executive secretary of the Northern New England Conference in Westbrook, Maine, United States.

*Psalm 14:1 says, "The fool has said in his heart, 'There is no God.'" Were there **atheists** in Israel?*

Atheists in the Old Testament?

The passage clearly gives the impression that atheism was known in Israel.

My answer to your question is a qualified yes. I will first make a few comments about atheism, then proceed to explore its nature in Psalms.

1. Different Types of Atheism: Scholars speak about different types of atheism, making the meaning of the term somewhat ambiguous. Most people use the term to mean philosophical atheism. This is the belief that there is no God in or outside the universe, and that different arguments (e.g., philosophical and scientific) can be given to support, demonstrate, and/or defend the correctness of this position. For them there is only a purposeless cosmos. Others may believe that there is a god, but argue that the inadequacies of human language make it impossible to talk about him (semantic atheism). Hence, in principle God does not exist. A final example is practical atheism: the belief that there is a God but that we should live our lives as if He did not exist in order to be responsible persons. It could also be defined as believing there is a God while not living according to His will for us. I suggest that the psalmist is referring to this last definition.

2. The Fool and God: According to the psalmist, the practical atheism of the "fool" is hidden in the heart but revealed in actions. It is not a denial of God's existence, but of His relevance in their lives. Being a fool does not mean being stupid or having significantly limited intellectual capacities. Here foolishness consists of not taking God into serious consideration in our lives. Since God does not occupy a significant place in the thoughts of the fools, they rarely seek Him or pray to Him (Ps. 14:4; 10:4). Their lives are in their own hands. They say to themselves, "God has forgotten; He hides His face; He will never see" (Ps. 10:11). They ascribe to God their own spiritual apathy by describing Him as unconcerned about what they do, as they are about what He says. They also ask, "How does God know? And is there knowledge in the Most High?" (Ps. 73:11). God, they claim, is not interested in knowing what we do

or in reacting to it; He "will not require an account" (Ps. 10:13). Yes, there is a God, but He is not as involved in human affairs as the pious believe.

3. Wicked yet Blessed: Fools do not take God seriously, but create social chaos. They deceive others through lies and evil (verses 6, 7), and are well acquainted with the "ethics" of corruption. Therefore they mistreat and abuse the poor and the innocent (Ps. 14:1-3; 94:6). Their insensitive conscience is a nest of iniquity and deception (Ps. 73:8, 9).

What confuses the psalmist is the paradox of fools who affirm there is no God, yet enjoy life and well-being. They rejoice in their accomplishments (Ps. 94:3). In spite of disobeying God's law, "his ways are always prospering" and with self-assurance affirms, "I shall not be moved; I shall never be in adversity" (Ps. 10:5, 6; 73:3). Indeed things go well for them: They do not have the struggles and burdens of the common person, they enjoy good health, and they are socially influential (verses 4, 5, 10). Consequently they are proud (Ps. 94:2; 73:6).

It is precisely because things go well for them, in spite of the way they live, that fools conclude that God does not care much about what they do. He still blesses them. Personal experience is used to justify personal religious convictions. They forget that the purpose of God's goodness is to lead us to repentance (Rom. 2:4). After visiting the temple the psalmist stated, "Then I understood their end" (Ps. 73:17): That fools will perish (verse 27).

Practical atheism continues to be a threat to those who are willing to rationalize the depth of God's concern for our convictions and actions. His will is always good for us, and by following it we affirm that there is indeed a God who rules the universe. ■



Now retired, **Angel Manuel Rodríguez** has served as a pastor, professor, theologian, and director of the Biblical Research Institute of the General Conference.

By MARK A. FINLEY

Heaven's Gift of Peace



A number of years ago the sponsors of an art contest asked each participant to think of the word “peace” and paint a picture that best depicted their idea of peace. The artists painted tranquil ponds, picturesque landscapes, winding forest trails, and beautiful flower-filled fields.

The painting that won the contest may surprise you. The artist pictured a turbulent seascape with raging waves, dark clouds on the horizon, and strong, gusty winds. In the center of the painting one beam of light burst through the clouds, focusing on a lone white sea gull delightfully gliding above the waves. The piece was simply titled, “Peace Above the Storm.”

Have you discovered a personal peace that can take you through the storms of life? What is peace? Where can we find it? Is it possible to have peaceful hearts when everything around us is filled with conflict and turmoil? In this month’s lesson we will discover how to have lasting peace, now and forever.

1 Read John 14:27. What promise did Jesus give to His disciples just before His crucifixion?

2 Who is the source of our peace? Where does lasting peace originate? Read 2 Thessalonians 3:16.

Peace is not a state of mind that we somehow enter by coming into harmony with some mystical power in the universe. We do not achieve it by tapping into some inner calm. Peace is a gift that we receive by faith as we enter a living relationship with God, who is the source of all peace.

3 What is peace? Is it the absence of trouble? Is it freedom from trials and tribulation? Read John 16:33.

Peace is a gift from God that leads to a state of internal calm in spite of external circumstances. It comes from the certainty that Someone greater than we is guiding our lives, and that no matter what we experience, ultimately He will set all things right.

4 What destroys our peace? Compare these two Bible passages to compose your answer: Isaiah 59:1, 2 and Isaiah 57:20, 21.

Peace comes as we are in harmony with God. Sin disturbs that harmony and destroys our peace. A lack of faith in the God who is bigger than our problems and greater than our difficulties can also destroy our peace. Worry is a natural response to challenging circumstances around us. We all experience it at times, but perpetual anxiety resulting from guilt is a burden we need not carry.

5 What relationship does justification by faith have with our personal peace? Read Romans 5:1-5 and write the answer in your own words.

6 How can we experience the peace that Christ freely offers? Discover the answer in Isaiah 26:3 and Romans 15:13.

Heaven’s peace flows into our lives as our minds are fixed on God. As an old preacher once said, “The more I look at trouble, the more the trouble grows. The more I look at Jesus, the more the trouble goes.” Grasping God’s peace by faith, regardless of life’s circumstances, opens our hearts to receive Heaven’s priceless gift.

7 Read Isaiah 9:6. What is one of the titles that the prophet Isaiah gives to Jesus?

Jesus is the Prince of Peace. In His life, death, and resurrection He defeated the powers of hell and triumphed over the forces of evil. One day soon the Prince of Peace will return, and our hearts will find rest and peace with Him forever.

Until we see Jesus return in the clouds of heaven, we rest peacefully in His love. ■



Letters

The Battle

I was much encouraged by Ted N. C. Wilson's article "The Battle" (August 2014), in which he sets out so clearly the answer to the often asked question: "Should Adventists serve in the military?"

I was 23 years old, and married, when the Japanese threatened Australia and military service was made compulsory. At the local barracks I expressed my desire for noncombatancy, and I was granted an appointment to "give reason" with the court magistrate. When asked if I'd use gunfire to protect my family if 100 enemy soldiers were bearing down on us, I answered that I couldn't say exactly how I'd act under such a threat, and then I shared 1 Corinthians 10:12, 13

“This magazine reveals how our church and its residents are moving **forward** and **upward**.”

—C. T. DO KHAW TUAN, *Tedim Myo, Chin State, Myanmar*

with him. My petition was granted.

Wilson has written well—I hope his message is widely received! And thank you for your diligent ministry. May the Captain of our salvation [army] guide your staff and associates at all times!

W. F. TAYLOR
Kings Langley, New South Wales, Australia

The Human Voice

The August 2014 *Adventist World* is popping with incredible gems. But lest I send a thesis, I find in Wilhelmina Dunbar's "The Human Voice" such a beautiful treatment of our "precious gift" of speech. Who would think of the contribution of sinuses, for example, and all the other things that permit us to turn thoughts into communication? Dunbar has given us such nice reminders of our privilege to develop this talent. Some of our "wound-up" speakers could benefit from this and the pointed statements from Ellen White on the use, develop-

ment, and preservation of the voice by our public speakers. All of us who wish to be heard, take note.

RICHARD BURNS
Cleveland, Tennessee, United States

Forward and Upward

I'm thankful that I've received *Adventist World* regularly. When I get it, I always start by reading Bill Knott's editorial. Then I read page by page. My favorite items are Angel Manuel Rodríguez' column, Bible Questions Answered, and the World Report news. I hope these items are useful for our mission worldwide.

I also recently enjoyed Dr. Peter N. Landless' feature "A New Reformation in Geneva" (July 2014). He wrote, "Every church can become a community health center, and each church member can be a health promoter." This magazine reveals how our church and its residents are moving forward and upward. May God bless you.

C. T. DO KHAW TUAN
Tedim Myo, Chin State, Myanmar

Prayer & PRAISE

Many thanks for the prayers offered on my behalf. I asked for prayer regarding education and employment. Through God's help I have been appointed as a gospel minister. Please continue to pray that God will provide funding for my education.

ASA, Kenya

I would thank God that my mother is now better than before. Please continue to pray that my husband will find a job, and that my relatives will work out their disagreements so they can talk to each other again.

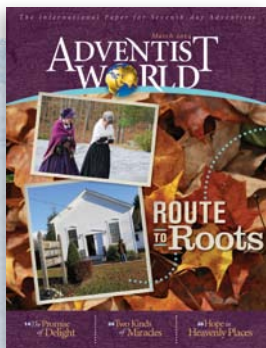
SIBO, Malawi

Pray that I get an internship in my field, and for a relative who is having financial struggles.

CARLOS, Brazil

I praise the Lord from the bottom of my heart for this circle of prayer that blesses many people all around the world. Please pray for my family to reconcile.

GITTA, Germany



Route to Roots

Gerald A. Klingbeil’s article “Route to Roots” (March 2014) is interesting and resourceful—in a “nutshell” kind of way. This story causes me to realize that the Great Disappointment day of October 22, 1844, was an eye-opener event for the second coming of Christ.

GRACESON KAMEI
Manipur, India

The Promise of Delight

Afia Donkor’s article “The Promise of Delight” (March 2014) has enabled me to understand the meaning of calling the Sabbath a delight. The question “Does one particular day really matter?” and answer Donkor supplies gives me a great insight into the Sabbath. My thanks to her and *Adventist World*.

REX O’NEAL NABAHEL
Sekondi, Ghana

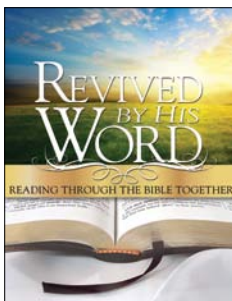
Letters Policy: Please send to: letters@adventistworld.org. Letters must be clearly written, 100-word maximum. Include the name of the article and the date of publication with your letter. Also include your name, the town/city, state, and country from which you are writing. Letters will be edited for space and clarity. Not all letters submitted will be published.

Where in the World Is This?



ANSWER: In Silver Spring, Maryland, United States, a toddler girl navigates her way through the Heart Education Obstacle Course, during the community Fun & Fit Health Fair on the General Conference grounds.

KIMBERLY LUSTE MARAN



Revived by His Word

A Journey of Discovery Together Through the Bible
God speaks to us through His Word. Join with other believers in more than 180 countries who are reading a chapter of the Bible each day. To download the daily Bible Reading Guide, visit RevivedbyHisWord.org, or sign up to receive the daily Bible chapter by e-mail. To join this initiative, start here:

DECEMBER 1, 2014 • Mark 2

Please pray for my relative who has been stabbed. Also pray for his family, and for those involved as there could be reprisals.

CECILIA, *French West Indies*

I am requesting prayer for the people suffering from Ebola—and for God to bring a heavenly medicine.

BHEKISIPHO, *via e-mail*

Please pray for our children. Pray that God will have mercy on us through the storms of our lives. Looking back, we remember all the blessings God has bestowed on us and give Him thanks.

GLENNALEE, *Bahamas*

The Place of Prayer: Send prayer requests and praise (thanks for answered prayer) to prayer@adventistworld.org. Keep entries short and concise, 50-words or less. Items will be edited for space and clarity. Not all submissions will be printed. Please include your name and your country's name. 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.

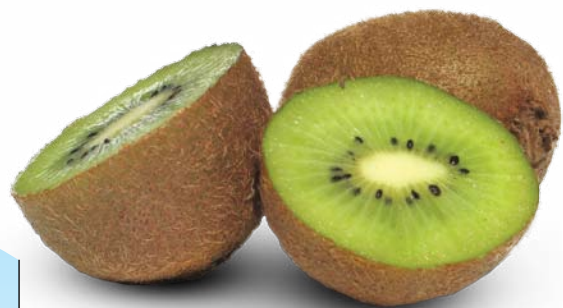


119
Years Ago

On November 8, 1895, Dores A. Robinson and Martha May Taylor arrived in Calcutta and opened a Seventh-day Adventist mission in a house on Bow Bazar Street, rented and prepared for them by Georgia Burrus.

In March 1896 a school for Hindu girls opened on the first floor of the mission house under the supervision of Burrus and Taylor, with a Bengali woman as a teacher. Schoolwork helped young women master the language and provided Burrus and Taylor with opportunities to visit the homes of students, where they taught Christianity to women secluded in zenanas (women's quarters) of large families.

While visiting the zenanas near the school, Georgia Burrus met Nanibala Biswas (above, left), who later became the first Seventh-day Adventist convert from Hinduism, and adopted Burrus as her last name, to honor the one who introduced her to Christianity.



The Good-Mood Food

Whether you call it the blues or the blahs, kiwifruit may help improve your mood. People with low Vitamin C levels who ate two kiwifruit every day for six weeks reported a 35 percent improvement in their moods. Not a fan of kiwi? Pineapples, strawberries, and oranges are also great sources of Vitamin C.

Source: *Journal of Nutritional Science/Men's Health*

More than a fourth of the world's population eats insects as part of their diet. Beetles are the most commonly consumed species, but there are 2,000 known edible species that include caterpillars, ants, bees, wasps, crickets, grasshoppers, locusts, dragonflies, and termites.

Source: *National Geographic*



DOWN ↓ WITH DIABETES

Weight training for an hour a week can slash a woman's risk of developing type 2 diabetes by 28 percent. Adding two and a half hours of cardio training per week cuts the risk by two thirds.

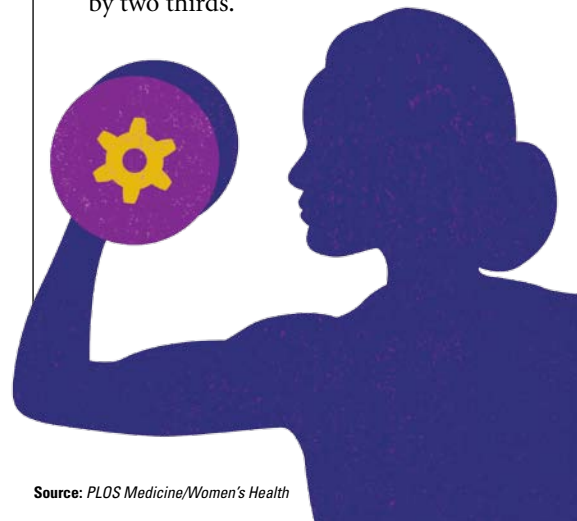


If I Only Had a Brain

Jellyfish do not have a brain or a central nervous system. But they do have sensory cells that make up a nervous system, allowing them to react to chemical and physical cues from their environment.

Source: *Smithsonian*

PHOTO BY PAUL CAPUTO



Source: *PLOS Medicine/Women's Health*

50 WORDS OR LESS

My Favorite... Bible Character

■ I am inspired by Job, an upright man, crushed by the enemy but unbeaten. Job's story has personally ministered to me.

—CAROL, *New Zealand*

■ My Bible character is John, the beloved disciple, considered one of the "sons of thunder." But after being with Jesus, he became the disciple of love. John learned and put into practice one of the most precious teachings of Christ, which is love.

—HECTOR, *Mogi das Cruzes, Brazil*

■ What would the Bible be without David? His psalms and prayers are so honest, so transparent. He gave us an example for being genuine in our communication with God, whether we are consumed with praise or distress.

—FEMI, *Lagos, Nigeria*

■ My favorite bible character is Queen Esther, because no one could go before the king uninvited or they would die. But to save her people, Esther bravely approached the king and her people were saved.

—ISABELLE, *Australia*

Next time, tell us your favorite book of the Bible in 50 words or less. Send your submission to letters@AdventistWorld.org, and put in the subject line "50 Words or Less."

"Behold, I come quickly..."

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

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It's what maps our path.

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