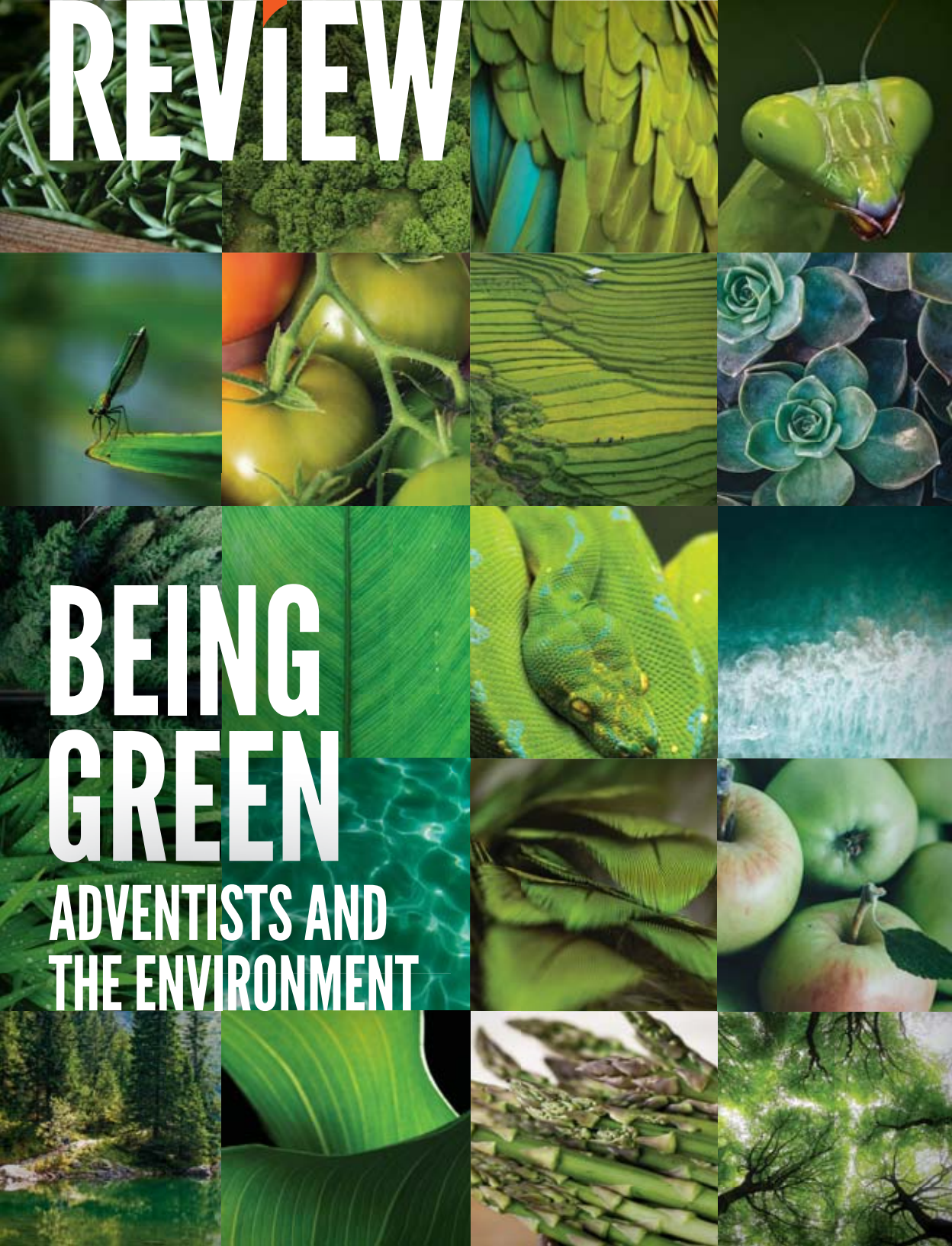


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FEATURES



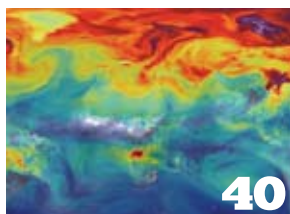
- 18 **CHRISTIANS AND THE EARTH** | LAEL O. CAESAR
“And God saw that it was good.” What does He see now?



- 22 **YES, WE CAN** | JEN LOGAN AND STEVE LOGAN
The earth’s resources are ours to share.
- 26 **LITTLE FARM ON THE CAMPUS** | WILONA KARIMABADI
Students at Southern Adventist University know how their garden grows.

- 34 **THIS YOUNG COUPLE HAD A FARM** | WILONA KARIMABADI
They staked their claim one hour from downtown Atlanta.

- 38 **SAVE THE LOBSTER!** | CLIFFORD GOLDSTEIN
Let’s talk about balance.



- 39 **UNTIL THAT DAY** | MARK A. KELLNER
Small ways to make a big difference
- 40 **HOT FACTS ABOUT CLIMATE CHANGE**
Climate change is undeniable. What causes it is still up for debate.

“Our Adventist lifestyle has done us (accidentally?) proud thus far, and the main tenets behind our faith are ideal for also supporting a sustainable lifestyle. We need to do whatever we can, wherever we are, to actively love our neighbors and our shared home.”

24

ARTICLES

42 **ABIDE WITH ME**

ELIZABETH BOYD

God’s presence: real or fleeting?

44 **RESPONDING TO THE RESURRECTION**

CHARLES A. TAPP

“Fake news” is nothing new.

48 **REFLECTIONS ON THE RESURRECTION**

Christ’s resurrection affects our lives each and every day.

52 **BORN A SLAVE, DIED A FREEMAN**

KEVIN M. BURTON

A new study reveals the story of John W. West, whose correspondence appeared regularly in the *Advent Review and Sabbath Herald*.

58 **IT’S TIME FOR CHILDREN’S STORY**

RON E. HESSEL, GARY L. HOPKINS, AND KITI FREIER

It’s not only for children.

62 **“THE LORD IS RISEN”**

ELLEN G. WHITE

He is risen indeed.

64 **GONE WITHOUT A TRACE**

KATHLEEN K. DILLEY

Thieves took it, but providence brought it back.



62

NEWS | OPINION

- » Sabbatarian Adventists Meet for Dialogue
- » Health Summit Equips Leaders and Practitioners
- » Australian Legislation “A Threat to Religious Liberty”
- » Roscoe J. Howard, Former NAD Secretary, Passes to His Rest
- » Adventist Communicators Meet to Support Church’s Mission



EDITORIAL

5 **BILL KNOTT**

A GRACIOUS INHERITANCE

DEPARTMENTS

6 **LETTERS**

57 **HOUSE CALL**

68 **CLOSER LOOK**

70 **VOICES**

COLUMNS

47 **TIPS FOR TRANSFORMATION**

DELBERT W. BAKER

51 **INTRODUCING THE WHY**

JIMMY PHILLIPS

61 **CURE FOR THE COMMON LIFE**

HYVETH WILLIAMS

72 **IN OTHER WORDS**

GERALD A. KLINGBEIL

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TRENDING

THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 Sabbatarian Adventists Explore Shared Values and Distinctive Beliefs
- 2 ADRA Assists Venezuelan Refugees
- 3 Millennials Get Training as Family Health Consultants
- 4 He Killed My Family, but I Forgave Him
- 5 Ted Wilson Fields Questions at Andrews University



IN THE REVIEW AUGUST 15, 1996

"The paper use in offices across this country is astronomical. The General Conference headquarters alone uses 40 tons of paper each year—the product of some 700 trees. While our forests are a renewable resource,

the current demand is far outstripping new growth. Where possible, offices should use recycled paper and envelopes, and recycle their paper waste. The energy and resources needed to produce recycled paper are much less than those used to produce paper from virgin sources."

—R. William Cash, *director of Archives and Statistics*.

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BILL KNOTT



“Dominion” doesn’t offer or imply the selfish destruction of the future for the wealth or comfort of those living in the present.

A Gracious Inheritance

By the time we were teens, we had seen enough of them—ugly, black-and-white photographs of denuded West Virginia hillsides; fallen stands of massacred big trees along the California coast; vast scrapings of the earth in Utah or Wyoming to extract ore from which to manufacture all that drove our bustling world. A burgeoning movement to “save the earth” brought persons from all backgrounds and many faiths into a growing social and political network that insisted on a different ethic for human stewardship of earth.

And while we ought not embrace the strange theologies (or none) that animated parts of that cultural awakening to the damage humans were inflicting on the planet, we must frankly acknowledge a painful reality. The Christian church had chosen to say little about the complex interactions of humans with the environment until larger social pressures made it necessary.

Those who read the language of Genesis primarily through the lens of the “dominion” granted to the first couple in Eden had for generations justified any human action toward the earth that yielded food or wealth or gain or comfort. Earth belonged to humans: they could do with it as they pleased.

Other Christians, spurred by undeniable evidence of polluted air and lakes increasingly devoid of life, began the always-important task of revisiting the biblical account to notice other equally important principles: *“The Lord God took the man and put him in the garden of Eden to till it and keep it”* (Gen 2:15).¹ We understood the “tilling” part, for humans have been scratching a living from the soil for six millennia or so. But “keeping it” implied another value—one that took us beyond the immediate gain that could be extracted from the ground. Sustainability—God’s plan for making this planet both livable and useful for our children and our children’s children—emerged as a counterbalancing reminder that we are first and always stewards of a planet made by a Creator.

We should have been reading all the Word, including the psalmist’s ringing affirmation—*“The earth is the Lord’s and all that is in it, the world, and those who live in it”* (Ps. 24:1). The wise, intelligent management of resources that never actually belonged to us has been mandated by the same Scripture that taught us to believe in the Genesis account. Whatever “dominion” may mean, it doesn’t offer or imply the selfish destruction of the future for the wealth or comfort of those living in the present.

Stewardship, far more than only returning tithe and giving offerings to heat, light, and ventilate the church sanctuary, requires that we also preserve, maintain, and leave to any generations that may follow us a planet at least as rich and life-supporting as the one we inherited. Indeed, Jesus’ parable of the talents directly urges that a principle of stewardship actually increases the Lord’s assets moving forward—that our duty would be, in fact, to give our children and grandchildren better air and cleaner water, soil more capable of producing uncontaminated things to eat.

In short, our caring for the earth grows out of a godly gratitude to the Lord who has graciously cared for us. The same God who both made and beautified the earth asks that we honor who He is by how we treat what He has made. When we lose sight of His great gifts, we also lose sight of our God-given responsibility for preserving and improving what, in the end, will still belong to Him.

¹ Bible texts in this article are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.



ELLA SIMMONS

I appreciated the article “God’s Guiding Hand,” by Stephen Chavez, about Ella Simmons (February 2019). When I was a faculty member at La Sierra University, Simmons was an administrator at the university. I had a tremendous amount of respect for her. She included God and the church in everything she did. She was not reluctant to speak about her beliefs in all the decisions she made. Everyone knew she had a strong religious commitment to whatever she did on campus. She was a wonderful example of what all faculty members and administrators should be, a wonderful Christian example.

The article was well written and told the delightful story of Ella Simmons.

Walter Hamerslough
Lafayette, Colorado

ADVENTIST CHURCH IN TURKEY REGAINS OWNERSHIP OF HISTORIC PROPERTY

We are so glad to hear this good news. Turkey is at the crossroads of our cultural divide.

Greg Bratcher
via web

A WINTER STORM, UNRESPONSIVE PLANE ENGINE, AND THE HAND OF GOD

Thanks be to God. I think I remember N9578E from my time as Adventist World Aviation’s vice

president for development in Berrien Springs, Michigan. May the Lord continue to bless the pilots and the aircraft in our shared mission for God.

Melchizedek Ponniah
via web

CLIFF’S EDGE—ZILLIONS OF UNIVERSES

Great article. Sometimes I wonder if these high-level scientists resist the seemingly obvious conclusion of a Divine Designer behind the detailed

and necessary interacting complexities of the universe and living things (required for complex life to exist) because of a conscious or even subconscious effort to avoid the conviction that an ultimate moral authority actually exists.

Sean Pitman
via web

THE LETTER

Regarding “The Letter” (February 2019): Thank you. We are often moved by God to reach out to strangers that defies common sense. It takes a faith in God’s leading. Thank you.

Milton Hare
via web

PAYING IT FORWARD

Thank you for the article “Paying the Blessings Forward” (February 2019) by Wilona Karimabadi, about Toson Knight and his Caught Up program. What a great example of Christian activism! Those of us who live in large, metropolitan areas know well the challenges faced by many of their inhabitants, especially those who don’t have all the advantages available to those who live in more affluent parts of the city.

While it’s tempting to wait for the church to develop some program or initiative to address

Those of us who live in large, metropolitan areas know well the challenges faced by many of their inhabitants, especially those who don't have all the advantages available to those who live in more affluent parts of the city.

J. J. ARAGON

these issues, it's gratifying to read about somebody who identified a problem, developed an initiative, and implemented it in cooperation with his local community. May his tribe increase!

J. J. Aragon

Chicago, Illinois

**CAMP MEETING—
STILL HERE AFTER 150 YEARS!**

I still remember going when I was a child in the 1950s in the Texico Conference. It was wonderful, with fun, food, and fellowship in the Spirit, the Word, and with the family of God. I'm sure it's one reason I'm still in the church.

R. K. Daniels

via web

**CHURCH LEADERS URGED TO
MODEL HEALTHY LIFESTYLES**

A healthy lifestyle is more than vegetarianism and not using caffeine. It includes working a reasonable amount of time every week, spending quality time with family, and much more. I wish that my church leaders could have a well-rounded healthy lifestyle.

Brad Forbes

via web

THE GOOD NEIGHBOR CHURCH

I am heartened by the article "The Good Neighbor Church,"

written by Royson James (February 2019). I too attended the General Conference session in Toronto (June/July 2000), where I met the writer. Not only that. My wife and I decided to visit a church after the session, and we went to Toronto West. We heard about the shooting of an 18-year-old young man on the steps of the church on November 18, 2005. We were saddened by this event, but I am happy that the church reacted.

It is indeed a pity (an understatement) that it took such a tragic event for the church to take a serious look at its role in the community. I am especially struck by the offering of ESL classes. Many of the gang members have only a passing acquaintance with the English language. Much of the violence is perpetrated by persons from a certain background. They go to Toronto hoping that their lives will improve. However, it is frustrating when you think you

speak English and you can't understand when people speak to you, and they don't understand when you speak to them.

This is indeed the gospel. May Toronto West continue to be a beacon in the Rexdale community.

Norman W. M. Thompson

via web

BACKS AGAINST THE WALL

After reading the review about Martin Doblmeier's documentary film *Backs Against the Wall*, I happened to see it when it was broadcast on PBS recently. I like to think of myself as fairly well-read, but I had never heard of Howard Thurman.

I appreciate Doblmeier's effort to add to our appreciation of lesser known voices in the struggle for racial equality, and I'm glad to see a review about the film in *Adventist Review*. Thank you.

Ruth Ellis

Albuquerque, New Mexico

YOUR TURN

We welcome your letters, noting, as always, that inclusion of a letter in this section does not imply that the ideas expressed are endorsed by either the editors of the *Adventist Review* or the General Conference. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.

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“We believe that the bill, as it stands, has the potential to threaten religious freedom in this country because of these far-reaching implications, and therefore should not proceed.”

—Michael Worker, p. 13

NEWS



Leaders of the Seventh-day Adventist and Seventh Day Adventist Reform Movement met to dialogue at the General Conference of Seventh-day Adventists offices in Silver Spring, Maryland, United States, in April 2018. They recently met again to discuss shared values and distinctive beliefs. PHOTO: GENERAL CONFERENCE OF SEVENTH-DAY

ADVENTISTS PUBLIC AFFAIRS AND RELIGIOUS LIBERTY DEPARTMENT

DIALOGUE BETWEEN SABBATARIAN ADVENTISTS EXPLORES SHARED VALUES AND DISTINCTIVE BELIEFS

BY BETTINA KRAUSE, PUBLIC AFFAIRS AND RELIGIOUS LIBERTY NEWS

A spirit of friendship and mutual respect marked a two-day meeting between representatives of the Seventh-day Adventist Church and the Seventh Day Adventist Reform Movement. A small group of leaders and theologians from the two communions—which share a similar heritage as well as a number of key beliefs—met December 5 and 6, 2018, at the headquarters of the Gen-

eral Conference of Seventh-day Adventists in Silver Spring, Maryland.

The goal, according to participants, was simply to establish a cordial relationship and to foster a better understanding of each other's beliefs, mission, and identity.

“Our conversation was friendly and informative, and it acknowledged both our shared heritage, as well as a number of clear theo-

logical differences between our two communions,” said Nikolaus Satelmajer, one of the organizers of the dialogue from the Seventh-day Adventist side.

The Seventh Day Adventist Reform Movement, headquartered in Roanoke, Virginia, United States, has a membership of some 42,000 in more than 130 countries. It traces its history, along with that of the

“When we sit down together, face to face, we can share our beliefs and identity in our own words, and work to dispel misconceptions or prejudices.”—Ganoune Diop

larger Seventh-day Adventist Church, from the Millerite movement of the mid-1800s through the official formation of the Seventh-day Adventist Church in Battle Creek, Michigan, in 1863. Reform Adventists also embrace the prophetic ministry of Ellen G. White, one of the cofounders of the Seventh-day Adventist Church, a denomination that today has some 21 million baptized members in more than 200 countries.

The history of the two groups, however, began to diverge in Europe during World War I—initially

over the question of involvement of church members in military service—and since that time the two denominations have developed independently.

During the conversation, participants from both communions presented papers on four areas of theology and practice. The areas as selected by the Reform representatives were: Christian temperance emphasizing the diet for the last generation; the relationship between church and state, especially as it relates to participation in military service; justification by faith;

and issues surrounding divorce and remarriage.

Ganoune Diop, director of Public Affairs and Religious Liberty for the Adventist Church, said that interfaith talks such as these serve a vital purpose. “When we sit down together, face to face, we can share our beliefs and identity in our own words, and work to dispel misconceptions or prejudices. Although there may be well-defined areas of disagreement, we can still acknowledge our shared values and beliefs, and enjoy a rich Christian fellowship and the opportunity for mutual learning.”

Davi P. Silva, president of the Seventh Day Adventist Reform Movement General Conference, said, “It has been a valuable opportunity to get to know one another, and to dialogue openly and freely on questions of shared interest as well as to further explore vital differences as they relate to our eternal salvation.”

At the close of the dialogue, attendees decided to come together again in the spring of 2019, although the topics for discussion have not yet been chosen. The group had met together informally twice before, once in August 2017 at the Seventh Day Adventist Reform Movement’s General Conference headquarters in Roanoke, Virginia, and in April 2018 at the General Conference of Seventh-day Adventists offices in Maryland.

The meeting concluded with a joint statement from participants in the ongoing conversation. ■

JOINT STATEMENT OF PARTICIPANTS IN THE SEVENTH-DAY ADVENTIST AND SEVENTH DAY ADVENTIST REFORM MOVEMENT DIALOGUE DECEMBER 2018

As representatives of the General Conference of Seventh-day Adventists and the Seventh Day Adventist Reform Movement General Conference, we are delighted to have the opportunity to meet and dialogue together in a spirit of Christian friendship and respect. Our shared heritage, and our many intersecting areas of doctrine, values, and practice, have allowed us to quickly establish a strong foundation of understanding and fellowship. As Sabbatharian Adventists, we share unique ties of spiritual kinship, each treasuring the Sabbath truth and looking forward eagerly to the soon return of our Savior.

We acknowledge, though, areas of clear difference in theological understanding and church practice, and these we express forthrightly and humbly, sharing with each other from Scripture and the writings of Ellen White.

We meet in order to better understand one another, to open up a warm and cordial space for discussion and fellowship, and to affirm one another as we each seek to share Jesus Christ and His salvation in a fallen world. We look forward to meeting again in the Spring of 2019 to continue our conversation.



Derek Morris, president of Hope Channel International and featured speaker of the 2019 North American Division (NAD) Health Summit in Albuquerque, New Mexico, leads a prayer session for attendees.

PHOTOS: DAN WEBER, NORTH AMERICAN DIVISION NEWS

IN NORTH AMERICA, HEALTH SUMMIT EQUIPS LEADERS AND PRACTITIONERS

ATTENDEES ARE ENCOURAGED TO GET INVOLVED IN THEIR CHURCHES AND COMMUNITIES.

BY MYLON MEDLEY, NORTH AMERICAN DIVISION NEWS

More than 150 people were empowered to embody the healing ministry of Jesus during the North American Division (NAD) Health Summit 2019 in Albuquerque, New Mexico, United States, January 20-26. The summit was themed “Healing of the Nations,” which was based on Revelation 22:2: “And the leaves of the tree were for the healing of the nations” (KJV).

A variety of avenues of healing were taught during professional development training courses, including Foundations of Faith Community Nursing; Emotional and Spiritual Care Provider; Cancer Prevention and Recovery; Wellness Training; Massage Therapy; Stress and Mental Health; and Urban Missions.

“I attended different courses throughout the week,” said the representative of Collegiate Advocates for Better Living (CABL) at Burman University. “I encourage other youth

and young adults to come. There was so much rich information that was here, and I was almost sad because I didn’t get to go to all of the classes.”

The theme was also emphasized through devotional messages every morning from Bonita J. Shields, director of NAD Stewardship Ministries; Prudence Pollard, assistant vice president for faculty development and research of Oakwood University; Ann Roda, vice president of mission integration and spiritual care of Adventist Health-Care; and Nerida McKibben, host of Hope Channel’s “Go Healthy . . . for Good!” television series.

INWARD HEALING

An emphasis was placed on healing for those who are administering health services as practitioners—whether as a health professional, pastor, or administrator—to serve

the needs of others effectively.

“We’re called to bring healing to the nations, but that healing must begin with us,” said Angeline B. David, director of NAD Health Ministries.

This was keenly felt when attendees were invited to receive anointing led by Derek Morris, president of Hope Channel International, who delivered the evening devotionals throughout the summit. Pastors and elders who were part of the summit volunteered to help facilitate the anointing service. Twelve pastors and elders divided into teams of two and accepted one person at a time to anoint with oil and receive special prayer.

“I’m just so thankful for you as leaders for saying, ‘Lord, whatever You need to do in me so that You can work freely through me, I’m open to that,’” Morris said at the conclusion of the anointing service. “God has blessed you. And as you see the way the blessing has come, you give glory to Him.”

HEALTH BEHIND THE PULPIT

Two general sessions at the summit featured panel discussions, one on Strategic Planning and

“Our goal is to help all of us come together. The ministry of health, the ministry of healing works best in togetherness.”—Angeline David



Angeline David, Health Ministries director for the North American Division (NAD), delivers comments during the 2019 NAD Health Summit.

Partnerships, and the second on Health and the Clergy, during which preliminary research findings of a study on the health of Adventist clergy were presented by Gary Fraser, the principal investigator of the *Adventist Health Study 2*.

“We constantly hear that the health message is the right arm of the church. I’ve heard that forever,” said Ivan Williams, director of the NAD Ministerial Association, who served on the panel for the Health and the Clergy discussion. “If it is the right arm of the gospel, that means we’ve been going around amputated. That means that we need to raise the level of health ministry as an entering wedge into our communities.”

“Our goal is to help all of us come together. The ministry of health, the ministry of healing works best in togetherness,” David said.

HEALING THROUGH FELLOWSHIP

Daniel R. Jackson, president of the NAD, spoke Friday evening. His message was based on the book of 3 John. He referenced the passage of John’s letter to Gaius, a fellow believer, whom John was encouraging to sustain his faithfulness to God and maintain his hospitable spirit:

“Dear friend, you are faithful in what you are doing for the brothers and sisters, even though they are strangers to you. They have told the church about your love. Please send them on their way in a manner that honors God. It was

for the sake of the Name that they went out, receiving no help from the pagans. We ought therefore to show hospitality to such people so that we may work together for the truth” (3 John 5-8, NIV).

“John’s statement to Gaius is a fascinating statement,” Jackson said. “And that really becomes the mission of the church: to represent our God as a gracious and loving God, whether it’s in the church or the community.

“Our task is to make the love of God real to those around us in spite of the inconveniences and difficulties that we face while doing it. We are God’s ministers, His servants, all of us.”

PROMOTING COMPREHENSIVE HEALTH

Sabbath morning’s message was presented by Ted N. C. Wilson, president of the Seventh-day Adventist Church around the world. He shared details about the upcoming Global Leadership Summit of the church’s

division leaders and their spouses, which would have an unprecedented focus on health. “It’s going to be unbelievable,” Wilson said.


The eight-day Global Leadership Summit, scheduled for February 3-10 in Montego Bay, Jamaica, was held to help leaders “focus upon reaching the people of the cities—and of course the rural areas as well, but the cities are where the people are now—using comprehensive health ministry and every other aspect possible,” Wilson said.

The leaders underwent biometric screenings at the beginning of the summit and were trained to be extra-mindful of their diet and physical activity with the goal of seeing positive changes not only at the end of the event but in their lifestyle moving forward.

“We want our world leaders to understand that if you are a promoter of comprehensive health ministry, of medical missionary work, you have to see the benefits personally. That will be the greatest testimony to make sure they promote it,” Wilson said.

He also empowered attendees to see themselves as leaders in their respective fields when it comes to sharing God’s health plan.

“All of you are leaders, whether or not you’re shy, feel inhibited, don’t have all the training, or perhaps the natural ability—God doesn’t necessarily depend on any of that. When you become part of the kingdom of God, you [become a missionary]. All of you are health missionaries,” Wilson said. 🍌



Michael Worker,
general secretary
of the Seventh-day
Adventist Church in
Australia, outside
New South Wales
Parliament House

PHOTO: ADVENTIST RECORD

LEGISLATION IN AUSTRALIA “A THREAT TO RELIGIOUS LIBERTY”

CHURCH SECRETARY PRESENTS ON AMENDMENTS TO THE SEX DISCRIMINATION ACT.

BY TRACEY BRIDCUTT, ADVENTIST RECORD AND ADVENTIST REVIEW

Religious freedom is under threat from proposed amendments to a bill being considered by the New South Wales Parliament, Michael Worker told a senate committee hearing in Sydney, Australia, on February 7, 2019.

Worker, general secretary of the Seventh-day Adventist Church in Australia, was among a number of church, community, school, human rights, and LGBTIQ+ representatives who were invited to speak at the public hearing in New South Wales Parliament House. A representative of Christian Schools Australia (CSA) presented on behalf of CSA and Adventist Schools Australia.

As one of two hearings held around Australia, it was part of an inquiry by the Senate Legal and Constitutional Affairs Committee to examine the Sex Discrimination Amendment (Removing Discrimination Against Students) Bill 2018. The bill proposes to “remove the capacity of bodies established for religious purposes that provide education to directly discriminate against students on the basis of their sexual orientation, gender identity, or intersex status.”

On the face of it, Adventist Church leaders in Australia have no argu-

ment with the proposal, Worker said. They are concerned, however, with the breadth of the bill and the far-reaching consequences if it is passed in its current form.

In his opening statement Worker told the hearing that “we would contend that the bill, together with its amendments, is too rushed, and it has ramifications that could well extend far beyond our schools.

“We believe that the bill, as it stands, has the potential to threaten religious freedom in this country because of these far-reaching implications, and therefore should not proceed.”

Adventist Church leaders are concerned that the bill could have consequences outside the classroom. For example, it could affect the teaching of Adventist beliefs and principles in Sabbath School classes and at Pathfinder meetings.

“Certainly the consensus from the Christian churches and Christian advocacy groups was to recommend that the bill not be rushed into law,” Worker said after the hearing.

“Rather, we would call for a more considered and balanced approach, giving equal attention to the removal of unfair discrimination with the need to provide adequate pos-

itive protections for freedom of religion and belief.

“As a church,” he added, “we made the considered decision to approach the issue from a pastoral and biblical perspective and left it to the various constitutional and human rights Christian lawyers to articulate the technical arguments. This positioned us well and enabled us to demonstrate our desire to balance love, acceptance, and tolerance while making a clear stand for biblical teachings.”

Worker, who is also director for public affairs and religious liberty for the Adventist Church in Australia, said it is important for the Adventist Church to be represented in such public discourse. “We have a long history of advocacy in religious liberty matters, extending back to the 1850s,” he said. “Because of our history we have much to add to the shaping of public policy in this area.”

After presentations and dialogue, the Committee recommended that the bill not be passed and that it be referred to the Australian Law Reform Commission for full consideration.

Worker thanked those who had prayed for him and offered support in the lead-up to his presentation. “I certainly sensed God’s presence and leading and that He gave me clarity of thought and words,” he said.

“Let us continue to pray for all sides of politics. Ultimately this is a spiritual battle, and only the Holy Spirit can move the hearts and minds of our political leaders.”



ROSCOE J. HOWARD, FORMER NORTH AMERICAN DIVISION SECRETARY, PASSES TO HIS REST

**ADMINISTRATOR SERVED AS PASTOR, SECRETARY, UNION
PRESIDENT, AND HEALTH-CARE SYSTEM VICE PRESIDENT.**

BY NORTH AMERICAN DIVISION NEWS

Roscoe J. Howard, former North American Division (NAD) executive secretary, passed away in Apopka, Florida, on January 21, 2019, after a struggle with amyotrophic lateral sclerosis (ALS). Howard was working as vice president for Mission and Ministries for AdventHealth (formerly Adventist Health System) when, in 2015, he was diagnosed with ALS, a progressive nervous system disease that weakens muscles and affects physical function. He was 64.

“Roscoe was shaped in a unique way by the hand of God to become the man and the instrument God would use in many varied and diverse ways,” said G. Alexander Bryant, NAD executive secretary. “Roscoe had a special blend of spirituality, intellect, articulation, humor, and laughter that was carefully woven into every assignment he undertook. God used education to shape and mold him to be the mul-

tifaceted and diverse leader that he would become.”

Howard’s educational shaping started in elementary school in Harrisburg, Pennsylvania. He then attended Auburn Academy in Washington State, Pacific Union College in Angwin, California, and Oakwood College (now Oakwood University) in Huntsville, Alabama. He earned a Master of Divinity degree from Andrews University and a Doctor of Ministry degree from Fuller Theological Seminary.

Howard began his ministry as the pastor of a two-church district in Oak Harbor, Washington. An African American pastoring two Caucasian congregations was almost unheard-of 40 years ago.

Then Howard moved to pastor the largest African American congregation in the Pacific Northwest, Emerald City Seventh-day Adventist Church in Seattle, Washington.


Though they were drastically different, Howard excelled in each of these diverse assignments, leading members into a deeper relationship with Jesus Christ and growing the congregations.

The North Pacific Union Conference (NPUC) called him to serve as youth director and vice president of regional affairs. As Howard served on various committees around the NAD and spoke on issues in an articulate, intellectually challenging, and well-thought-out manner, it didn’t take long for the recognition of his gifts to spill out beyond the borders of the NPUC.

The Mid-America Union Conference called Howard to serve as executive secretary of its territory. As he continued to demonstrate his administrative prowess, the NAD asked him to serve as the executive secretary. After he served in this capacity for several years, the Mid-America Union Executive Committee asked Howard to return to its field to serve as the president.

Howard served as president of the Mid-America Union Conference for a relatively short period when he was asked by Adventist Health System (now AdventHealth), located in Orlando, Florida, to serve as vice president for spiritual wellness (later called mission and ministries). He accepted that call late in December 2010 and served with distinction, dignity, and creativity until struck with ALS. Howard took on this disease as he did all of his assignments: with courage, faithfulness, and an unshakable trust in God.

“Throughout Roscoe’s ministry and assignments, he never lost sight of what was important—and that was his family,” Bryant said. “He was always able to keep them as the top priority no matter what the assignment. They were able to stay a tight-knit unit throughout his ministry, his life, and until his death.”

Howard is survived by his wife, Osceola, and children, Heather and Seth. 



Williams Costa, world church communication director, addresses GAIN attendees in Jordan during the 2019 conference. PHOTO:

ANN/EMILY MASTRAPA]

ADVENTIST COMMUNICATORS GO BOLD TO SUPPORT THE MISSION OF THE CHURCH

AT 2019 GAIN CONFERENCE, LEADERS CALL FOR INCREASING COLLABORATION AMONG ENTITIES.

BY MARCOS PASEGGI, ADVENTIST REVIEW

Seventh-day Adventist communicators closed the 2019 Global Adventist Internet Network (GAIN) Conference in Sweimeh, Jordan, with a pledge to step up and go bold with initiatives to support the mission of the church.

The February 28, 2019 wrap-up session for the event, which drew more than 600 information technology (IT) experts, communication directors, television producers, photographers, videographers, radio producers, and news writers working for the Adventist Church, showed an increasing willingness to be outwardly focused.

“Church communication is not an end in itself,” said Adventist Church Communication director Williams Costa, Jr. on the sidelines of the conference. “We are here to serve, to use our voice to support the church’s outreach and mission initiatives.”

Based on this developing philosophy, GAIN chose to partner with the Adventist Development and Relief Agency (ADRA), which held two weeks of annual meetings in Jordan. ADRA inspired GAIN attendees with its unique mission to serve the world’s populations, and GAIN participants discussed how to con-

tribute communication expertise to that mission.

IMPORTANCE OF GAIN CONFERENCES

GAIN conferences began in 2003, when a group of the church’s IT experts met with members of the General Conference Council on Evangelism and Witness, looking for better ways of networking, streamlining processes, and sharing resources, organizers explained. Since then the annual event has grown to include Adventists working for the church organization in media and communication as well.

While these related communication entities have met either immediately before or after GAIN to discuss strategy, this year all parties agreed to try a new approach. Morning and evening plenary sessions brought everyone together, while the afternoon allowed GAIN, Hope Channel, Adventist World Radio (AWR), ITS, and the Global News Summit to hold separate meetings.

GAIN morning plenary sessions included presentations from a variety of communication areas, including humanitarian aid, education, and women’s and children’s

church ministries. “It’s all about increasingly looking outside ourselves, reaching out to find spots where we can provide support to the mission of sharing hope and healing with an ailing world,” Costa Jr., told *Adventist Review*.

During the 2019 conference, plenary sessions alternated with more specialized talks, panels, and discussions in the afternoons. The 45-minute concluding session on February 28 attempted to connect the dots between ministries and show a unifying purpose behind this new strategy. “No matter our field of expertise, we are here to serve the church,” Costa said.

INTENTIONAL ABOUT OUR MESSAGE

For AWR it boils down to intentionality, according to AWR administrative vice president Kent Sharpe. “The more intentional we are with our message, the better our results are,” he said. AWR leaders are discussing ways to better incorporate the radio message into the evangelistic plans of local fields, he added.

By way of example Sharpe shared how, in at least two locations, AWR has aired prophecy sermons on church radio stations, broadcasting them 90 days in advance of a major evangelistic drive. “The results have blown us away,” he said.

In the case of Hope Channel, the official television network of the Adventist Church, the organization’s focus is taking viewers on a journey to become followers of Jesus, according to its president, Derek Mor-

GAI*n* conferences began in 2003, when a group of the church's IT experts met with members of the General Conference Council on Evangelism and Witness, looking for better ways of networking, streamlining processes, and sharing resources.

ris. “We want to be laser-focused on mission, helping our viewers to find a spiritual community,” he said.

A NETWORK OF SUPPORT

Ministry leaders agree that very little could be accomplished but for the extensive and well-oiled support by Adventist IT experts. “We provide the foundations for other church ministries to build their projects,” explained General Conference ITS director Stephen Filkoski. “This week we discussed how IT could build structure, limit chaos, and prioritize projects so we can serve the mission needs of the church more effectively.”

The church's network of support includes SunPlus, a financial management and accounting software package that is designed for Adventist administrative and institutional organizations. Director Brent Burdick shared that SunPlus employs 19 people based in nine countries, a team that supports the church's work in 127 countries, for 852 church organizations, and 3,600 users. “During our discussions we were reminded of our role as financial communicators using technology, and how that fits into the big picture of our beloved church,” he said.

TELLING THE STORY

On February 26 the second annual Global News Summit for the church's news editors, reporters, photographers, and videographers discussed best practices, and how to better communicate with external audiences, reported Jennifer

Stymiest, Communication Department assistant director and Adventist News Network (ANN) news director. The news summit is an event jointly organized by ANN and Adventist Review Ministries.

According to *Adventist Review* communication director and news editor Costin Jordache, discussions included how to increase the speed of an accurate news flow, and make the most of social media for news sharing. “We also addressed how to tell sensitive stories and work in a news environment that favors an increasing level of transparency,” he said.

Jordache also unveiled what he called “an exciting project”: a global news repository. Still in development, the initiative, presently called Adventist News Exchange, would become a channel for every official Adventist entity to contribute to and benefit from a global news database. News placed into that repository would then be translated to various languages and widely shared around the world by any official Adventist (yearbook) entity.

A NETWORK OF COLLABORATION

In stressing the collaborative nature of the 2019 GAI*n* conference, Adventist Development and Relief Agency (ADRA) president Jonathan Duffy was invited to share his assessment of the 2019 conference. “It's been such a blessing [to be part of GAI*n*],” he said. “We have too many silos among the church's various departments. We

need to find one voice; we need to find one action.”

Duffy explained that union in mission is only a first step. “We are already united in mission,” he said. “Now we must work together and blend our ministries to work more effectively. We can do so much more in working together.”

It's all about effecting change and being the agents of hope and healing that the world needs, Duffy said. “[I pray] that as a church we stand together united, pointing people toward the One who has the true healing.”

Adventist Church general vice president Billy Biaggi agreed as he appealed to communicators to keep discussing “how to convey a message that is meaningful for the people of this world.” In closing remarks, referring to Romans 10:9, Biaggi invited Adventist communicators to “believe in their hearts but confess with their mouths.” “We need to put our lights on a stand,” he said.

Echoing other communication leaders, Biaggi called everyone to work toward an increasing synchronization of the various ministries of the church. “[We must] integrate all ministries, including institutions, agencies, and church administration,” he said.

Morris agreed. “We are stronger when we work together in the name of Jesus.”

The 2020 GAI*n* Conference will be an online-only event because of the General Conference session in Indianapolis, Indiana. Dates are awaiting confirmation. ▀



ADRA LAUNCHES “EVERY CHILD. EVERYWHERE. IN SCHOOL.” CAMPAIGN. ADRA announced a new global advocacy campaign called “Every Child. Everywhere. In School,” an urgent call to leaders around the world that all children, regardless of race, age, nationality, gender, religion, or origin, have a right to earn an education. The campaign aims to collect 1 million signatures by 2020 to petition world leaders to take action for children to receive an education and live free from exploitation and the shackles of intergenerational poverty.



ALTERNATIVE TO OPEN-HEART SURGERY NOW AVAILABLE AT LLUMC—MURRIETTA. Surgeons at Loma Linda University Medical Center—Murrietta performed the hospital’s first transcatheter aortic valve replacement procedure (TAVR) on January 14, 2019. It is currently the only hospital in the area to offer this noninvasive heart procedure to patients in the community. TAVR is a nonsurgical alternative procedure that treats aortic stenosis, a heart valve disease that causes reduced blood flow through the aortic valve.



YOUNG PEOPLE IN BRAZIL COLLECT DONATIONS FOR VENEZUELAN REFUGEES. Political unrest in Venezuela has led to large numbers of residents fleeing their country in search of a new life in Brazil. According to media reports many essential items have disappeared from market shelves. Many people have lost their jobs and their ability to provide for their families. Some Adventists in Brazil have rallied by collecting and distributing various items to refugees from food to clothes.



ANDREWS UNIVERSITY RECEIVES KEY CLINICAL LAB ACCREDITATION. The Medical Laboratory Sciences (MLS) Clinical Year program at Andrews University has been successfully reaccredited by the National Accrediting Agency for Clinical Laboratory Sciences (NAACLS). Students who are admitted take on-campus coursework that combines a competency-based science curriculum with community-sponsored clinical training. Upon successful completion of coursework, students are assigned to a program-affiliated laboratory to complete their clinical practicum.



GINGER KETTING-WELLER TO BE PRESIDENT OF AIIAS IN THE PHILIPPINES. Ginger Ketting-Weller, dean of the School of Education at La Sierra University, will leave at the end of the 2018-2019 school year to serve as president of the Adventist International Institute of Advanced Studies (AIIAS), an international graduate school located in Silang, Cavite, Philippines. During her time with the La Sierra University School of Education, enrollment has doubled and a Ph.D. program was launched.



ADVENTIST COMMUNITY CENTER OPENS IN CAMBODIA. The Seventh-day Adventist Church in Cambodia recently celebrated the inauguration of its first community center in the city of Battambang. Missionary volunteers of the Battambang Essential Life Center offer free medical services to the community and are preparing for a Vacation Bible School for young students. The building is designed to introduce people in the community to a holistic lifestyle.



MEMBERS SERVE COMMUNITIES AFFECTED BY U.S. GOVERNMENT SHUTDOWN. The United States experienced the longest government shutdown in its history from December 22, 2018, to January 25, 2019. During the 35-day shutdown more than 800,000 employees were furloughed or asked to work without pay. Throughout the shutdown Adventist members, churches, and organizations provided assistance, including pop-up grocery pantries, free catered meals, and national park cleanups.

A person stands on a rocky mountain peak, looking out over a vast valley. The sky is a mix of orange, yellow, and blue, suggesting a sunset or sunrise. The mountains in the distance are silhouetted against the bright sky. The overall mood is serene and majestic.

CHRISTIANS

AND

THE

EARTH

Disheveled definitions of “Christianity” make for a fairly poor presentation on “Christians” and earth care. Proper definitions may improve appearances.

IDENTITY CONFUSION

Jaroslav Pelikan once stated his agreement with a definition of Christianity by Friedrich Schleiermacher while conceding that many would dispute the meaning of “each of the crucial terms in that definition.”¹ Such is Christianity’s identity confusion: agreement on statements with no mutual agreement about what the words—“redemption,” “accomplishment,” “Jesus of Nazareth”—actually mean.

With earth care such disagreement on terms has engendered fierce ideological tugs-of-war: some followers of Jesus of Nazareth believe He created everything in one week not too long ago; others find that claim a mockery of their Christian faith. Some followers are convinced that earth care became their stewardship from humans’ first hour in Eden; others—cross-carrying, Bible-believing, grace-celebrating—repudiate any such notions as heathen constraint upon America’s manifest destiny and a planet that God has twice cursed. Others still care about their environment simply for health’s or decency’s sake. Christians are either in favor of earth care, or against it, or in between.

Identifying Jesus Christ Himself and defining His Christian followers should be simple, given the availability of His personal testimony on the matter. He told His enemies that they studied “the very Scriptures that testify about [Him]” (John 5:39). Learning about Jesus of Nazareth means learning what the Scriptures tell us about Him. Old Testament scriptures testified of Him prophetically; then the New Testament testified of Him contemporaneously.

Their testimony is that Jesus of Nazareth is divine and human, Creator of flawless earth, and creature who came to rescue it and us (John 1:1-3,

14; 8:56-58; Col. 1:16). He is also life’s sustainer and restorer (Col. 1:17; Heb. 1:2, 3). As Creator, Jesus’ care for flora and fauna goes beyond just telling stories about being good trees or productive grain fields (Matt. 7:7; 12:33; 13:8, 23). His original statement on the environment was a perfect earth. Yet His followers today debate furiously over whether we should seek its good. Some portion of that quarrelling results from misinformation on the part of people widely expected to know better.

INFORMATION AND MISINFORMATION

In his DVD *Is God Green?* Bill Moyers remarks in passing that West Virginia’s Appalachian Mountains either developed over a period of millions of years or, if you are a creationist, were made in one day.² Statements such as this certainly complicate conscientious attempts at conversation. Moyers, a respected intellectual, is a member of the United Church of Christ with a graduate theological degree who has been ordained to pastoral ministry. He has studied Christianity’s deep divisions over environmentalism but seems astonishingly lacking in basic creationist explanations of rock formation.

Pope Benedict XVI has described the earth as the heritage of our very humanity: “Seeing creation as God’s gift to humanity helps us understand our vocation and worth as human beings.”³

Many Evangelicals share this positive view of the earth. Richard Cizik, former vice president for Governmental Affairs of the National Association of Evangelicals, speaks of Genesis 2:15 as his best text for the environment. There the Creator puts his first humans in a garden “to cultivate it and keep it.”⁴ And Tony Campolo, founder and president of the Evangelical Association for the Promotion of Education, has his own favorite biblical statement on environmentalism: “God so loved the world” [Greek: *kosmos*] (John 3:16)], a truth that embraces everything there is—air and animals, beasts and birds, land and sea. Campolo warns that “we must not allow [God’s] great love

The fullness of earth's blessing encompasses its reciprocity with the human.

for us to obliterate the fact that He loves all of His creation.”⁵

E. Calvin Beisner, founder and national spokesman of the Cornwall Alliance for the Stewardship of Creation (CA),⁶ offers a different evangelical perspective, listing three cardinal understandings with regard to our topic: (1) humans have been assigned by God to dominate the natural order; (2) climate change, such as it is, is not human-induced; (3) legislation that favors climate change is economically counterproductive.⁷ CA Evangelicals not only agree on their skepticism about climate change, but know why these wrongheaded policies are being espoused. James Dobson pronounces that “the net effect is anti-capitalistic and an underlying hatred for America.”⁸ And Pat Robertson remarks that their aim is “to shut America down” and “put people out of work, leaving us in a long, cold winter.”⁹ For Robertson, the people Cizik supports advocate for earth care because they hate America, and aim to put people out of work. And Beisner’s position that Hurricane Katrina was God’s will for the people and city of New Orleans¹⁰ is one more thrust in the continuing Arminian-Calvinist duel on divine omnipotence, sovereignty, election, and predestination. It shows the difficulty some have of distinguishing between following the Bible’s God and handling local or national politics.

SCIENCE AND CONSENSUS

Unlike Moyers the journalist, Benedict the pope, Cizik the political scientist, Campolo the sociologist, Beisner the theologian, Dobson the psychologist, or Robertson the evangelist and media mogul, Amy L. Brown is a scientist seeking common ground among Christians on earth care. She is fully aware that those engaged “seem to be

pretty well informed and demonstrate reasoned arguments”; yet they arrive at “completely different conclusions.”¹¹

On environmentalism Brown finds that Christian beliefs come first, followed by scientific data that strengthen said beliefs. Thus invoking data seems unhelpful. Nevertheless, Brown imagined a point known as “peak oil,” at which both sides would agree. Peak oil is the speculated point at which global oil production reaches its highest limit—its peak—after which production begins to decrease. Then Beisner surprised her by speaking of “a growing body of evidence that oil comes from within the earth’s mantle and is created there continually and is therefore renewable.”¹² His claim illustrates why people on both—or perhaps all—sides of earth care discussion remain widely separated.

One thing Christians accuse each other of in earth care debates is perpetrating injustice toward “the least of these.”¹³ However strong their common faith in Jesus as Savior from sin, this protest on behalf of the most vulnerable seems to be the only small parcel of common ground they share when it comes to earth care. But a Christian stewardship that goes no further than concern for poor fellow humans makes a mockery of the extravagant management privileges and duties that God gave to his son and daughter, Adam and Eve, at the beginning of earth history.

ORIGINAL LEGACY

At the Bible’s opening God explicitly entrusts to Adam and Eve the personal care of a flawless creation (Gen. 2:7-9, 15). Its conclusion shows God restoring His planet to its original and pristine environment (Rev. 21; 22). It takes no literary or intellectual challenge to recognize the Bible’s unmodified dedication to floral and faunal perfection. Tragic importations into the Christian holy Scriptures of a chaotic counternarrative expounding philosophical naturalism may be the order of the day for few or many erudite souls.

But those imports promptly pervert the Bible’s distinctive contribution to philosophy, ethics, or environmental stewardship. It is hard to decide which position does less justice to scientific fact and Bible teaching between CA’s notion of near infinite supplies of fossil fuel and Moyers’ idea that West Virginia’s Appalachians were created

in one day.

On the one hand, the one-two combo of a theory of virtually inexhaustible fossil fuels united to rejection of human responsibility for global warming strains credibility almost everywhere except among people profiting from the oil or coal business. On the other, the biblical account of Genesis 6-8 should go a long way toward disabusing Moyers of his caricature of creationist beliefs. The Bible's singular contribution to reasonable conversations on environmentalism neither partakes of CA's fantasies nor of Moyers' uninformed distortion.

The Bible teaches that humans' original work was care for, not violation of, their environment. They were "to keep it," not lose it (Gen. 2:15; 1:26-28). CA's unbalanced, violence-prone understanding of dominion as God's gift echoes the societal tragedy of Genesis 6 and irreconcilably opposes divine modeling—dominion by making "everything beautiful in its time" (Eccl. 3:11); by clothing the grass and flowers more beautifully than Solomon clothed himself (Matt. 6:29; Luke 12:27); by caring, in the midst of pervasive natural and moral evil, for the welfare of birds sold five for two farthings (Luke 12:6), not one of which falls to the ground without His knowledge (Matt. 10:29).

God dominates by creating all for His children's good (Gen. 1:31), then taking the blame for everything going wrong (2 Cor. 5:19) so that those responsible and guilty might be innocent again (Gen. 3:15; John 3:16; Rom. 6:23). God dominates by guaranteeing that He will take full care of whoever is willing to trust themselves to His strong and loving arms (Matt. 6:33; Phil. 4:19).

When righteous judgment demands the destruction of the wicked, as in the global Flood of Genesis 6-8, it is because human violence and immorality have come to exceed all limits of tolerance; it is because a loving God (1 John 4:8, 16) is driven, in a paroxysm of grief (Gen. 6:6), to blot out birds, beasts, and people because of the disgrace that life and living had come to (verse 7). In Sodom, God holds out to the very end, seeking some bare minimum of reason for saving the city, and cannot find any (Gen. 18:20-32; 19:1-29).

Yes, God cares about humans, and is "not wanting anyone to perish" (2 Peter 3:9). But He is no less committed to dressing up "the grass of the

field" that may last no more than a day (Matt. 6:30). And He has placed in us a cosmological sense, an instinct for the world where He has placed us; a consciousness that the fullness of our living includes embrace of the earth, and that the fullness of earth's blessing encompasses its reciprocity with the human: we and the earth should be in love, not at war.

BECOMING LIKE GOD

Such is the Bible's testimony from Eden bestowed to Eden restored. In sum, the Christian attitude to God's green earth should cohere with what the Bible says of the God who made us to be like Him: He, the lover, author, and sustainer of creation's beauty, who formed nature's mysteries to declare His glory, has made us to be like Him, formers, sustainers, caring lovers of harmony and beauty (Ps. 8; 19:1-6). His natural wonders are opposed by a malevolent genius who ever strives to turn God's good works to evil that distorts His children's thinking about His nature (Gen. 3:1-6; Job 1; 2; Matt. 13:28, 36-39; 1 Peter 5:8; Rev. 12:7-9).

In God's salvation program He has already done what it takes to ensure restoring people and flower petals across the planet to their delicate first beauty (Isa. 11:6-11; 35; Rom. 8:32; Rev. 21:1-5). Christians' earth care now is character-building practice for that place and that day. ♣

¹ Quoted in Jaroslav Pelikan, "Christianity: An Overview," in Lindsay Jones, editor in chief, *Encyclopedia of Religion*, 2nd ed. (Detroit: Thomson Gale, 2005), pp. 1660-1741.

² Bill Moyers, *Is God Green?* Films for the Humanities & Sciences, DVD video (Princeton, NJ: Films Media Group, 2006).

³ Pope Benedict XVI, "If You Want to Cultivate Peace, Protect Creation," message for the celebration of the World Day of Peace, Jan. 1, 2010.

⁴ From Moyers interview in, *Is God Green?*

⁵ Tony Campolo, *How to Rescue the Earth Without Worshiping Nature* (Nashville: Thomas Nelson, 1992), p. 13.

⁶ On CA, see www.cornwallalliance.org/about/.

⁷ Moyers interview.

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ Amy L. Brown, "Environmental Conflict Among Evangelicals" (paper prepared for Environmental Conflict Resolution seminar led by Saleem H. Ali at University of Vermont, Fall, 2006), p. 20.

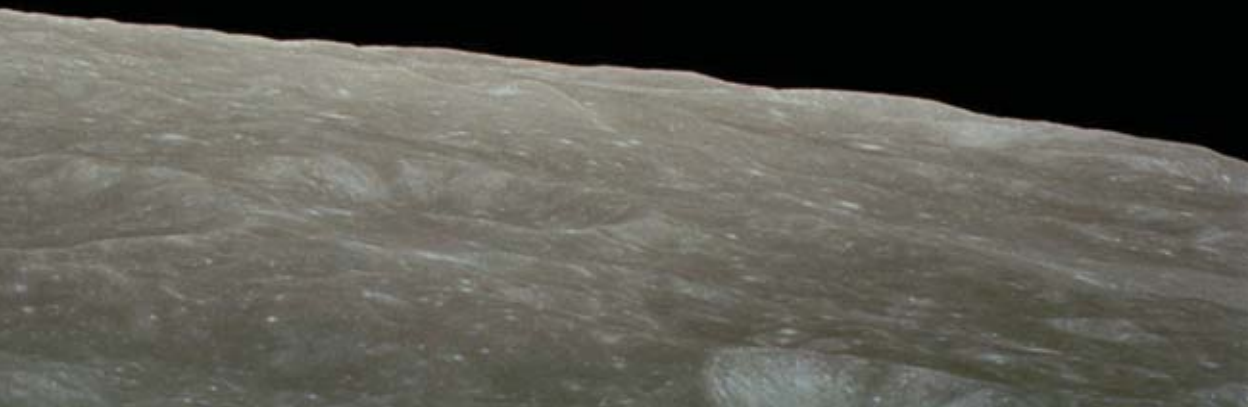
¹² In *ibid.*, p. 22.

¹³ See Matt. 25:31-46. For CA's position, see www.cornwallalliance.org/articles/read/the-cornwall-declaration-on-environmental-stewardship/. For a contrasting view, see "Climate Change: An Evangelical Call to Action": christiansandclimate.org/statement/.

Lael Caesar, associate editor for the *Adventist Review*, loves God's green earth, blue sky, and ruby heart.



YES, WE CAN!



*Caring for the
planet by being
conscientious
consumers*

JEN LOGAN AND STEVE LOGAN

Not long ago I had my very first shift at the Edinburgh sustainable food store. My dad says that the store looks just like the health food shop that my grandpa used to run in Paisley, near Glasgow, back in the 1960s.

In a region not famed for its cuisine (deep-fried Mars bars anyone?), trying to sell health food in the west of Scotland was something of an uphill struggle. Faced with the difficulties of running a shop that wouldn't open on Sabbaths, my grandfather eventually sold the shop, bought a farm, and moved on to run a plant nursery.

Back then it seemed as if the earth's resources were limitless. North Sea oil had been discovered and everybody was going to be rich. Significant works such as Rachel Carson's *Silent Spring* were not yet significant enough, and the ecology movement was yet to really get started. The only people who seemed to care about these things—well, their hair was too long, and there was a suspicious amount of frolicking through the forests. Not for decent folk like us, thanks.

A SPOT OF BLUE

In 1968 a famous photograph lit a fire underneath that nascent ecology movement. *Earthrise*, taken by Apollo 8 astronaut William Anders, was the first photograph ever of the entire Planet Earth. It was a bit of a shock. Everything that had ever happened, to everyone who had ever lived, took place on that blue marble. Anders could stretch out his arm and cover the site of all human existence with his thumb. Maybe things weren't so infinite after all.

This was when my father was growing up. He describes classes at the Bridge of Weir primary school where "we sat under the desk to protect ourselves from the nuclear missiles that would inevitably rain down on the Faslane naval base a few miles away"

Thankfully, it was only a practice, and nuclear war never happened. Humanity got its collective act together, and we all managed not to wipe ourselves out. Hurrah for us!

Fifty years on we seem to be hitting a new sort of terminal crisis. Adventism was always good at understanding the Apocalypse, but let's be honest: environmental collapse is not how we thought it would happen. Our existential crisis has shifted from worrying about Soviet SS20s and U.S. ICBMs to worrying about a rise of 1.5 degrees Celsius and the resultant "natural" calamities. Perhaps, come the Second Coming, we'll be scooped up from our residences on the Great Pacific Garbage Patch? It's not quite the ending we had in mind.

The earth went from infinite to restricted to breakable. And it didn't take very long.

Sustainable living involves more than just putting the correct garbage into the correct bin.

BACK TO THE FUTURE

While I arrived rather too late to see my grandfather's health food vision, when I relayed my enthusiasm about my local sustainable shop find to my grandma, she eagerly shared stories of her time spent working in Grandpa's store. Upon my recounting the merits of our reusable bags in the cooperative, she laughed and told me that "in my day we reused everything."

Twenty years post-World War II the plastic world in which I now live had yet to be invented. Adventism has an interesting history when it comes to being ecologically sound.

Our forebearers were very keen on fresh air, clean water, and a healthy veggie diet. Their reasoning may have been personal health; and in a world in which everything was apparently infinite that may have been the only practical reason.

But now it's 2019. The Paris Agreement may be falling apart, and the Great Pacific Garbage Patch could even issue you a passport (I kid you not).^{*} As a 23-year-old inheritor of both the Adventist health message and melting polar ice caps, what am I to make of all this?

As I lug a bag of organic chickpeas up the stairs to the shop floor, I'm doing exactly what my grandfather did 60 years ago, but now maybe for different reasons.

For me, health is a pleasant byproduct of the good ol' Adventist lifestyle, and I am aware I speak as one with the luxury of youth. As my father says, "As you get older, it's not so much about avoiding disease, it's more about finding one that you like."

For me, I do this because on every level I don't want a life built on the exploitation of others. Do I want my milk to come from cows that are more udder than cow? My eggs from chickens that have never seen the sun? My clothing from factories I would not be allowed to work in because of the laws of the

land in which I was fortunate enough to be born?

Christ said, "Love your neighbor" (Matt. 19:19), and nowadays my neighbor thrice removed is a garment worker in Bangladesh.

For me, sustainable living involves more than just putting the correct garbage into the correct bin. Loving my neighbor means refusing to take part in fast fashion. It means doing all we can to reduce inequality, to create better health care, actively tithing our time as well as our money (beach cleanup anyone?), and being consistently aware of our actions as well as our words.

INCREASED KNOWLEDGE

One of the upsides of our ever-shrinking world is that I know where the products in my life come from. So now more than ever, I have a responsibility to clean up my act. It is absurd and unacceptable that living a life like mine is ecologically unaffordable, meaning that, necessarily, huge portions of the world's resources are spent supporting me at the expense of the lives of others. My daily practices and habits are so small, but incrementally important.

Sustainable principles are behind my eco-movement and behind my faith. With the technology and opportunity now afforded to me, loving my neighbor looks not only like bringing cookies on moving-in day, but also like ethical shopping, minimalism, and (hello again, old friend) our Adventist health message, even veganism.

Our Adventist lifestyle has done us (accidentally?) proud thus far, and the main tenets behind our faith are ideal for also supporting a sustainable lifestyle. We need to do whatever we can, wherever we are, to actively love our neighbors and our shared home.

So if you ever find yourself in Edinburgh, pay me a visit at the co-op on Argyle Street on a Tuesday afternoon. I'll send you home with some ethical quality goods in recycled paper bags. A finer bunch of hippies it would be hard to find. ♣

* www.change.org/p/un-secretary-general-ant%C3%B3nio-guterres-accept-the-trash-isles-as-an-official-country-help-protect-our-oceans

Jen Logan, a 23-year-old freelance anthropologist, grew up in the Scottish Highlands, developing a love of nature and the outdoors through hill walking and riding horses. She is researching retired Seventh-day Adventist Church employees to hear about their experiences, thoughts, and opinions on life, the universe, and everything in between. **Steve Logan** is a 58-year-old aeronautical engineer who lives in the Scottish Highlands with his wife, Muriel, and their enormous collection of pets.

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 SOUTHERN
ADVENTIST UNIVERSITY

**LITTLE
FARM
ON THE
CAMPUS**



WILONA KARIMABADI

You learn to really depend on God a lot when it comes to growing produce,” says Seth Shaffer, a Southern Adventist University alum and manager of the school’s Thatcher Farm.

The farm, spread out over five acres on the Collegedale, Tennessee, campus, with three of them currently producing, not only supplies fruits and vegetables to the local community but serves as a place of employment for Southern’s coeds, an outdoor classroom for students studying sustainable agriculture, and a place in which God’s handiwork in the natural world is fully on display. Schaffer gets to immerse himself in all of that.

Collegedale’s climate in the southern part of the United States isn’t regularly exposed to polar vortexes such as those that crippled much of the country last winter. But it still experiences winter. During those times, when nighttime temperatures dip into the 30s and sometimes 20s, Seth isn’t too worried for the winter crops the farm grows. For those of us who don’t count ourselves gardening aficionados, it may come as a surprise to learn that hearty vegetables such as kale and collard greens are designed to pick themselves back up after a little cold-weather beating.

Unlike other vegetables that are grown in high tunnels (much like greenhouses) during the colder months (in the South, this starts sometime after Thanksgiving), Schaffer doesn’t get too worried about these resilient greens. “I didn’t

Southern Adventist University’s Thatcher Farm does more than grow things.



ALL PHOTOS BY SETH SHAFFER

bother covering any of those crops,” he says. “Yes, I knew they were going to take a little bit of a beating, but they’re built for cold weather. So they’re going to look super-pitiful in the morning after it’s been so cold, but they’ll bounce back by midafternoon, and it’ll be like nothing happened.”

Seth’s stint at growing many different types of crops—he’s been manager of the farm since 2015—has certainly taught him a few things about the plant world and the unique way each creation has been designed. “That’s one thing I’ve learned over the years of growing different crops,” Seth says. “I may want to step in and think I need to try to help this plant revive. But no, not really. You just need to sit back a minute. Just let it work itself out.”

A FARM FOR THE HISTORY DEPARTMENT

In the early days of many Adventist academies and colleges, farms were an integral part of campus life. They provided food for students and the local community and created employment for kids to work off their tuition bills. Those days are, for the most part, gone. So when Southern developed Thatcher Farm, it wasn’t really to answer any of those needs.

In 2012 Mindy Wiygul, former faculty member of Southern’s History Department, started a new major/minor program called Global Policy and Service Studies. One of the classes in this new program was sustainable agriculture. From a political science perspective, “the thought process behind this was that you can learn all the theory about how you are going to get relief or how you will build up a country, city, or town. But food is usually an issue in all of these places,” says Seth.

In developing countries much of the food consumed is a product of a family’s subsistence farming, or purchased in the village or town market from neighbors’ small farms. So while the class exposes students to the theoretical side of modern agriculture and helps them gain a better understanding of food systems, Seth says, “unless you’re actually going out into the field and putting in the work, it doesn’t really click for you.”

As a result of the unique needs of the program, the History Department was given a few acres to develop into a farm, and Thatcher Farm came into being.

Seth’s family developed their own 24-acre farm while he was attending college at Southern, so agriculture wasn’t a new concept to him. He was





“Unless you’re actually going out into the field and putting in the work, it doesn’t really click for you.”

also a student in the History Department and was able to fulfill certain graduation requirements through the newly created agriculture course. Given this background, Seth was more than happy to sign up. "I went through the class and I'm thinking, *Oh man, this is great! I get to go outside and farm as part of school. How cool is that?*"

With that first group of students, Seth was part of the "literally groundbreaking work," as he says, of getting the farm up and running. "Starting to put that first produce into the ground, and harvesting and making the beds in the first high tunnel that was there. . . . It was really exciting to

see this farm start to grow from the ground up, literally."

When the Wiyguls left Southern for work in the Middle East North Africa Union Mission, they asked Seth to take over as manager of the farm. He jumped at the opportunity. His day job as full-time periodicals manager of the university's McKee Library still allows him to run the farm—managing operations of planting, harvesting, and selling of produce—as a volunteer, 100 percent. And as if that is not enough, he is an adjunct professor for the History Department teaching the sustainable agriculture course.




REAPING THE HARVEST

When school starts in late August, students get exposure to an abundance of late-summer crops—eggplant, peppers, tomatoes, cucumbers, and winter and summer squash. But Seth and the working crew—made up of students—are constantly looking ahead to the next season. Thatcher Farm is a four-season farm, which means that as each batch of seasonal crops comes to the end of its run, the earth is prepared to grow something new. “We’re looking ahead,” says Seth. “As fall semester progresses, we’re transitioning over to such fall crops as kale, collards, lettuce, Swiss

chard, arugula; and we are also getting a field ready for our strawberry crop.”

Preparing the fields involves mowing anything that has become overgrown and making new beds for a new slew of vegetables. They use something called a bed maker, “and we just go down the tilled field making our rows. The bed makers are super-cool because they gather dirt to make a raised bed or slightly raised platform,” says Seth. The beds get covered with biodegradable plastic, and a drip tube is used to water the field. This tube is hooked up to a main water line and all the rows get watered, instead of it having to be done by hand.



Thatcher Farm is a four-season farm, which means that as each batch of seasonal crops comes to the end of its run, the earth is prepared to grow something new.



“For me personally, if God can help a plant to grow—something that really doesn’t do anything—why am I stressing out about finances, or schooling, or whatever I’m dealing with?”

The Collegedale and Chattanooga area has a lot of clay soil, which is really great for holding moisture, but not so much for supplying crops with nutrients. So the soil must be prepared. Seth explains the process: “The season before any crop goes in, we rotate crops by taking a field out of production. We put a cover crop on that field, depending on the season. If it is for the fall-winter season, for example, we spread rye onto that field and let it grow.”

Among reasons for this: it holds the soil in place and pumps nutrients into the field. “It takes nitrogen and carbon, and all these different types of nutrients, and holds them there making [the soil] usable for the next crop,” Seth says.

Where do all of these wonderful crops go? Are Southern students feasting on them in the cafeteria? Actually, no. Seth says the farm’s yield is still too small for the cafeteria to use. The goal is to acquire more high tunnels to bulk up fall and winter production in order to be able to share its bounty with campus food services. While that is currently a loss for the dining hall, it is most certainly a gain for the Collegedale and Chattanooga communities.

“All of our produce is for sale, and we have multiple ways of distributing it,” says Seth. “We have several restaurants in downtown Chattanooga that we supply on a fairly regular basis, and we have a contract with the Morning Point Assisted Living Facilities in Collegedale and Chattanooga.” The farm also sells its fresh produce at two to three farmers’ markets in the area. Seth has an e-mail service as well. Every Sunday he sends out a note, letting customers know what is available. They place orders—often for pickup from his office at the library. “My office is like the pickup point for all the produce. The library staff are used to seeing me dragging in these huge coolers.”

If you keep up with the organic food and/or farm-to-table movements, currently very popular, you may have heard of services from local farms where boxes of in-season, fresh vegetables are curated and sold to clients. You may not know what is available for that week, but you purchase

a box of whatever the bounty is and create your meals based on that.

Thatcher Farm isn’t one to be left behind on that front. “It’s called a CSA—community supported agriculture,” says Seth. The larger service runs during the summer for about 16 weeks from May to August, when vegetables and fruits are growing most profusely. A smaller service happens in the fall, usually wrapping up by Thanksgiving. It is a great way for the Southern Adventist University community to get its fill of tasty veggies at the peak of freshness. While Thatcher Farm’s yield isn’t technically certified organic, it’s as natural and pesticide-free as you could ever want.

While the farm yields “cash crops,” 100 percent of the money earned goes directly back into the farm’s account to pay for student labor, equipment, and upgrades. Seth hopes that this year’s strawberry harvest will net enough income for some tractor parts and other needs.

ROOTS: GOD

Running a farm and teaching agriculture is certainly enough to fill a day. And its profound spiritual lessons haven’t escaped Seth’s notice. He is daily reminded of God’s care for us as he witnesses something as simple as collard greens snapping back from frost without human intervention. “For me personally, if God can help a plant to grow—something that really doesn’t do anything—why am I stressing out about finances, or schooling, or whatever I’m dealing with?”

“I’m praying about [the farm] when it gets cold; when it gets hot,” he says. “But I’m amazed every year when growing crops and I see them doing really well even when conditions aren’t that good for them. And it’s just wow, you know? I didn’t do anything. Bad weather certainly didn’t help. But that’s God helping these crops to grow.”

To learn more about Thatcher Farm or to help, e-mail Seth Schaffer at sshaffer405@gmail.com.

Wilona Karimabadi is an assistant editor of *Adventist Review*.



**THIS YOUNG
COUPLE HAD
A FARM...**

WILONA KARIMABADI

*Two millennials
scrap the 'burbs
for deep
country living.*

Why?

It originally started with the thought that we wanted to move out of the city and do a little more simple living," says Annette Thurmon, an ICU nurse, wife to Jared (our Adventist Review Ministries marketing director), soon-to-be mommy, and, well, farmer.

The couple, who have lived in the Greater Atlanta area for a long time, decided to find a parcel of land far from the city. "We had looked for a long time and we just couldn't find anything that stood out. Then we found this little piece of land out here—about an hour out of Atlanta—and we felt God opened doors for us to move here," Annette says.



Their little homestead—called Azure Farm (www.azurefarmlife.com)—boasts an interesting collection of animals and a fruit and vegetable garden that supplies the Thurmon family with a variety of yummy and nutritious things to eat (the Thurmons are vegan). On their

five-acre plot sits a beautiful farmhouse and three "tiers" of land that are home to seven alpacas, two miniature donkeys, four ducks, nine chickens, and two turkeys. A couple barn cats round out the "family."

Their 24 raised-beds garden, which looks like something out of a magazine, yields cucumbers, corn, onions, sweet potatoes, string beans, squash, peppers, and tomatoes (they grew seven varieties last summer, just to see which ones were best). If fruits are more your thing, the Thurmons have apple, peach, cherry, and pear trees—courtesy of Jared. "He planted them all," says Annette. "I can't say I contributed to that—poor Jared dug like 30 holes by hand." Oh yes, they also have 50 blueberry plants! Azure Farm is certainly sounding like a pretty nice place to be—in the summer months especially!

While Annette is still taking a few nursing shifts weekly, farm life certainly comes with a lot of work. Days start with feeding all the animals—grains for the alpacas and donkeys, and sometimes leftovers of whatever Anette and Jared have enjoyed for breakfast. The ducks need their little food stations filled, and the donkeys always enjoy a good brushing. You have to keep their living areas tidy as well.

"You basically have to feed them once a day, sometimes twice in winter depending on how cold it is," says Annette. "You make sure they have enough hay and fresh water; and you clean out their areas." The animals also nibble on grass 24/7, so there is always lots of hay for them. In order to keep crowd control for the alpacas, boys and girls are separated. Annette says they originally started with four alpacas, one of whom was pregnant, though the two farmers didn't know it. Now they have seven—so, yes, alpaca crowd control is important.

Aside from caring for fresh produce and all the critters



who look to them for food and shelter, farm life—especially with regard to animal care—has been spiritually educational. “We’ve learned so many lessons about God and how He cares for us, just through animals. It’s pretty awesome.” Annette adds, “Animals can withstand such cold and extreme weather, while we can’t. We’re just the worst. I think, *I wonder if God made us so that we know we have to depend on Him?* The animals don’t know that. He takes care of them too. But if we were able to just do things all on our own, why would we need protection or divine intervention?”

Annette documents life on Azure Farm through her Instagram account @azurefarm, where 10,000 followers get a peek at the day-to-day of caring for animals, enjoying the simple things of nature, plant-based nutrition, and learning about what God has to teach us through all of that. It’s an active, healthy, back-to-basics lifestyle that she and Jared hope to impart to their little one, who will no doubt have quite a childhood with

miniature donkeys and alpacas to run around with.

This social media presence is also a great space where Annette connects with others interested in the same lifestyle. “At some point,” Annette says, “I’d love to teach classes and have events, sharing with people how they can grow food, and other workshops. This is something we would like to pursue more.”

Through the farm’s website one can also access printables, recipes, and a blog; and if you look around, it’s quite easy to see how all of it put together provides a really unique witnessing experience. While farm life may not have always been a lifelong goal, it now presents a new and purposeful direction for the Thurmons. “We feel as though this is our calling, and now we’ve adapted to it,” says Annette. “Now I think our purpose is to share that with other people; to encourage others, to show them and say, ‘Hey, it’s really cool, you know.’”

Wilona Karimabadi is an assistant editor of *Adventist Review*.



INVISIALITY: PARTNERING WITH HEAVEN

Longfellow wrote: "The sky is filled with stars, invisible by day." Therefore, we can say that multitudinous things are all around us that are just not visible.

Life may be broadly divided into that which is visible and that which is invisible. We have *reality*, that which we can see, feel, and touch. Then there is what I will call "*invisiality*," things not seen but nonetheless real. The apostle Paul wrote about this reality: "So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal" (2 Cor. 4:18).

Invisiality is the ability to remain conscious of and cooperate with the vast invisible world in which God operates. In this realm God governs the universe, guides His church, and prepares His people for their entrance into eternity. So one of our great objectives is to be aware of this unseen world.

I serve in Africa, where the night sky is stunning with its clear, crisp, starry displays. Being fascinated with astronomy, I seek to identify the various constellations. Recently, after installing the Sky Guide app, the heavens instantaneously came alive with shadowy shapes that identified hundreds of constellations. From seeing stars only, with access to the app I was bedazzled with hundreds of luminaries. My *reality* figuratively changed to *invisiality*.

In the Bible Elisha and his servant were surrounded with a menacing Syrian army that offered apparently no way of escape. Operating in earth *reality* the terrified servant confronted Elisha with the question: "What shall we do?"

Elisha, operating in heavenly *invisiality*, confidently responded, "Don't be afraid." Elisha prayed that his servant might see the

unseen, *reality* to *invisiality*. Immediately his servant saw protecting angels, now visible, and was at peace (2 Kings 6:15-17).

How can we live in the *invisiality* of heaven? Ellen White wrote: "With eternal realities in view we will habitually cultivate thoughts of the presence of God. This will be a shield against the incoming of the enemy; it will give strength and assurance, and lift the soul above fear. Breathing in the atmosphere of heaven, we will not be breathing the malaria of the world."

The challenge is to **MATCH** ourselves with God's invisible divine agencies. Check yourself on the following:

- M Mind-set Required:** Fully commit to God each day (1 Cor. 15:31).
- A Activation Enabled:** Seek God, resist Satan, use spiritual armor (Jer. 29:13; Eph. 6:10-18).
- T Tools Utilized:** Practice effectual prayer, godly wisdom, loving deeds, and pure life (James 3:17, 18; Isa. 11:2).
- C Craving Satisfied:** Obtain secret of righteous, divine intimacy, life purpose (Ps. 25:14; 91:1).
- H Hedges Protected:** Consciously enter protective circle of providence; be hearers and doers of the Word (Job 1:8, 10; Ps. 34:7).

The more we cooperate with heaven, the deeper will be our love and commitment to Christ and the Word of God.

As outlined in Psalm 91, this connection with God's *invisiality* brings with it a partnership with the Holy Spirit, and the love, care, and protection of heaven. This dynamic interrelationship results in victorious living. *Invisiality* will blossom into face-to-face communion with heavenly inhabitants in the new earth. ▀

* Ellen G. White, *Our High Calling* (Washington, D.C.: Review and Herald Pub. Assn., 1961), p. 285.

Delbert W. Baker is vice chancellor of Adventist University of Africa near Nairobi, Kenya.

TRANSFORMATION TIPS
DELBERT W. BAKER



GOD GOVERNS THE
UNIVERSE, GUIDES
HIS CHURCH,
AND PREPARES
HIS PEOPLE.

SAVE THE LOBSTER!

*Conservation,
not obsession*

CLIFFORD GOLDSTEIN

While editing the *Adult Sabbath School Bible Study Guide*, I needed some material about the environment. What did the Bible say about caring for the environment, creation care, and the like? I went online to find Christian websites about the topic. I was especially interested in what biblical texts they used.

I looked and found Genesis 2:15: “The Lord God took the man and put him in the Garden of Eden to work it and take care of it.” I focused on the two Hebrew words translated “work” and “care.” What does this mean? If we as a people care about the well-being of others, we have to care about the environment and the potential health hazards that come from the abuse of the environment.

All one has to do is look at the photos of places where, for decades, various big businesses, or big governments, or big businesses in cahoots with big governments, ruined the environment—the air, the water, the ground, everything. And even worse, people suffered devastating health issues, all because of the exploitation of the natural world and the resources that were greedily extracted from it. It’s hard to imagine how any Christian couldn’t be concerned.

LOOKING FOR BALANCE

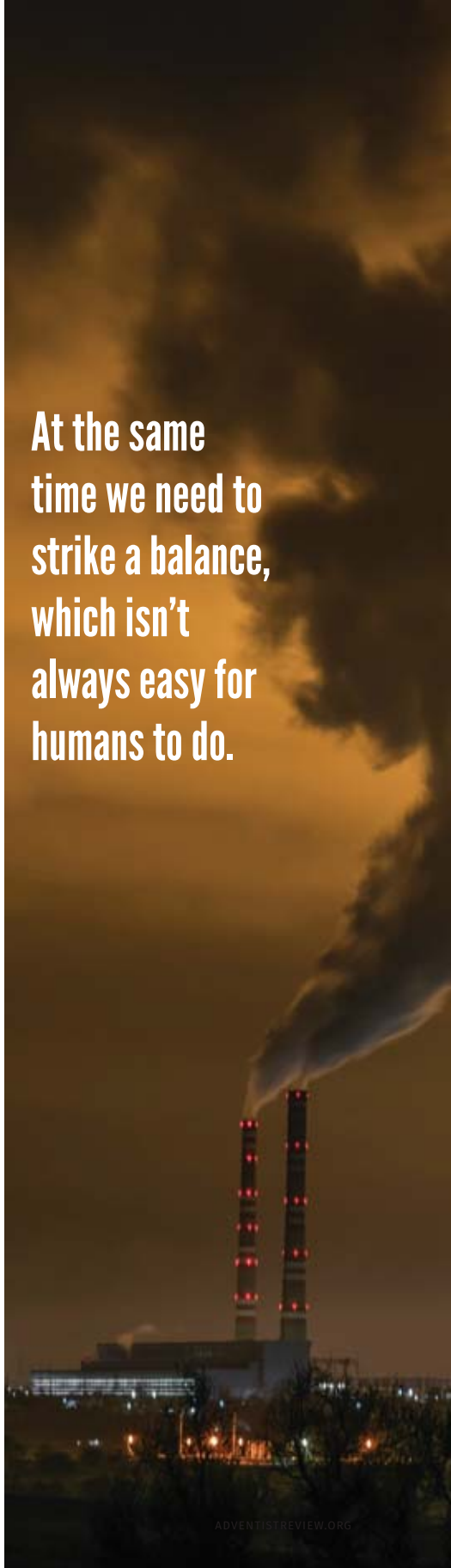
At the same time we need to strike a balance, which isn’t always easy for humans to do. Some people get obsessed with the issue, even to the point of absurdity. Years ago, for example, an environmentalist pulled his car up to a seafood restaurant, ran in, snatched a lobster out of the tank, threw it into a tank in his car, and drove off, eventually returning the startled crustacean to its home in the water. Or after a truck carrying lobsters overturned and many of them died in the street, some environmentalists wanted to build a memorial to the dead animals.

Less silly is when concern for the environment and nature can get dangerous, with ecoterrorists destroying property and using violence in an attempt to achieve their ends.

Yes, we need to take care of the earth and the created world. But we shouldn’t make an idol, or a god, out of creation. We shouldn’t, as some do, all but worship nature. Though the context was different, the principle is similar to when Paul warned about those who “worshiped and served created things rather than the Creator—who is forever praised. Amen” (Rom. 1:25).

May we take heed. 🍀

Clifford Goldstein’s latest book, *Baptizing the Devil: Evolution and the Seduction of Christianity*, is available from Pacific Press.



At the same
time we need to
strike a balance,
which isn’t
always easy for
humans to do.



For now this earth
is all we have.
Taking prudent
care of the planet
is essential.

UNTIL THAT DAY *Taking small steps to preserve the planet*

MARK A. KELLNER

Let's cut to the good news: This present planet is not going to last forever. The Bible says Christians should live holy and godly lives "as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells" (2 Peter 3:12, 13).

Today's earth, with its pollution, decay, and destruction at the hands of greedy people, will not remain. We're going to have a new earth because God has promised it, with Paradise restored.

But nowhere does the Bible tell us *when* these glorious events are going to take place. For now this earth is all we have.

If you ever have the opportunity, go online and seek out videos produced by Britain's SkyNews for their Sky Oceans campaign. The stories are striking and heart-stirring, though not always easy or pleasant to watch.

THE PLANET NEEDS OUR HELP

The major concern in the world's oceans these days is the vast amounts of plastics—bags, bottles, cups, straws, even sandals—that are dumped into the water worldwide. The ones that don't end up snaring small birds and marine life are often eaten by these creatures. Those that aren't eaten can end up on distant beaches or clumped together in gigantic floating "islands" of debris.

Plastic doesn't break down into elements that can be absorbed and used by the earth. That's why these nearly indestructible items pile up, threatening our lives and the environment.

The challenge, of course, is that every person on this planet needs oceans to survive. Some consume fish from the seas, but we all partake of the water, either directly, through desalination plants, or as it evaporates and moves into the atmosphere to become rain.

Coastal dwellers and vacationers cherish time on a beachfront, unless the resulting pollution makes the beach unusable or the smell unpalatable. Plastic pollution threatens beaches throughout the world, most notably in many of the Pacific's smaller islands, as well as nations such as the Philippines, India, Thailand, Indonesia, and others.

What can I do to help? One answer is to avoid plastic bottles and other disposable items whenever and wherever possible. Another is to limit use of drinking straws, and to make sure those plastics I do use are recycled.

The other is to become educated about the problem and urge others to learn about it. That's what I've done this past year, and I hope to do more. Please pray about your involvement with plastics and see if you can do things to help, until that day a new earth arrives. Thank you! 🍌

Mark A. Kellner is a Seventh-day Adventist writer living in Salt Lake City, Utah.

HOT FACTS

ABOUT CLIMATE CHANGE

Everything that finite humans must deal with, from our belief about God to our estimation of a five-minute break, has room for more than one opinion, more than one conviction, more than one belief. That includes global warming and climate change: everybody does not agree on climate change and global warming. That's why, along with established facts laid out in this spread, we've included the fine print that says where to go to find out more.—Editors.



HURRICANES

Higher temperatures in the Atlantic Ocean's hurricane zone, combined with human-induced emissions that trap heat in the atmosphere, produce conditions more likely to fuel larger and more devastating storms. Initial flooding and tide surges are often accompanied by torrential rains that "stall" over large geographic areas:

nca2014.globalchange.gov/highlights/report-findings/extreme-weather



ACIDIC OCEANS

The acidity of the surface of ocean water since the beginning of the Industrial Revolution (1760-1840) has increased approximately 30 percent.

www.pmel.noaa.gov/co2/story/Ocean+Acidification



FLOODING

From 1980 to 2009 floods caused more than 500,000 deaths and affected more than 2.8 billion people around the world. The risks from future floods are significant, given expanded development in coastal areas and floodplains, urbanization, land-use changes, and human-induced climate change.

nca2014.globalchange.gov/highlights/report-findings/extreme-weather
nca2014.globalchange.gov/highlights/report-findings/extreme-weather



WARMER TEMPERATURES

In the United States the three warmest years on record have been 2016 (first), 2015 (second), and 2017 (third).

nca2014.globalchange.gov/highlights/report-findings/extreme-weather

Extended (multi-month) extreme heat has been unprecedented since the start of reliable instrumental records in 1895.

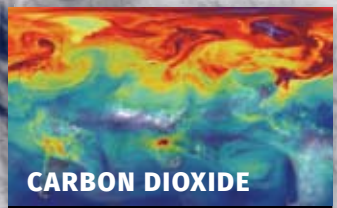
nca2014.globalchange.gov/highlights/report-findings/extreme-weather



IMPAIRED BREATHING

Chemicals used in commercial, home, and vehicle air-conditioners, refrigerators, industrial solvents, aerosol sprays, and others have been instrumental in depleting the earth's ozone level that shields the earth from the sun's ultraviolet rays.

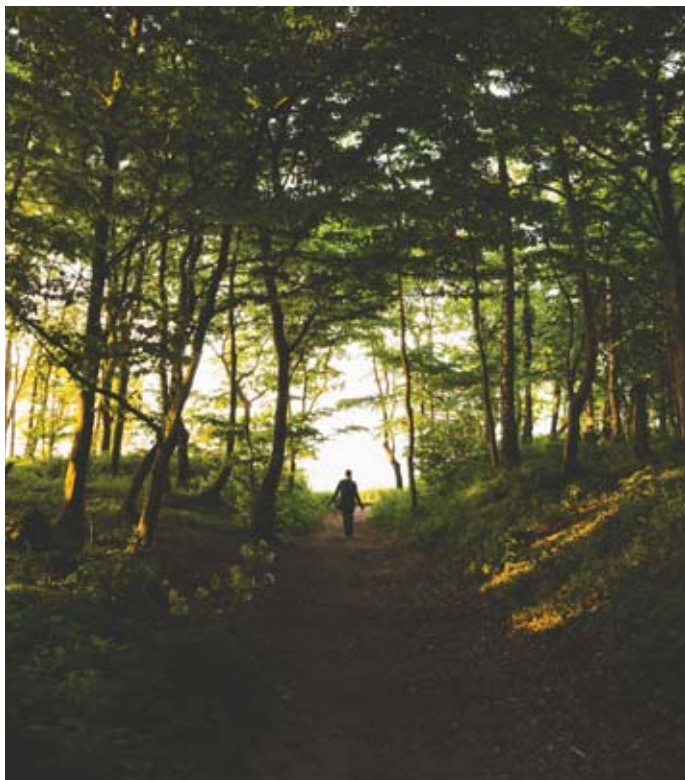
www.mfe.govt.nz/more/hazards/risks-ozone-depleting-substances/what-are-ozone-depleting-substances



CARBON DIOXIDE

Human activity has increased the natural concentration of carbon dioxide in the earth's atmosphere, amplifying its natural greenhouse effect.

www.climate.gov/news-features/understanding-climate/climate-change-atmospheric-carbon-dioxide



ABIDE WITH ME

Jesus is always near, but we don't always know it.

A few years ago I was sitting in the upstairs office of an old New England farmhouse. I saw the rising sun strike the tops of the tall pine trees and gradually move down their trunks to the green pasture below. All was quiet.

I treasure these quiet moments alone with God at the beginning of the day. I'm sure I'm not the only one who has had the experience of being alone but having the distinct feeling of another being in the room.

There was the purring of the kitten and the ticking of the cuckoo clock, but not another sound, just a presence. I was not

startled. It was what I imagine Elijah sensed when he heard "a gentle whisper" there on Mount Horeb (1 Kings 19:12). Some translations call it a "still small voice."

I was afraid to breathe, afraid to move. I wanted this moment of God's companionship to last forever. Still afraid the moment would be lost, I quietly descended the steep wooden stairs and walked out into the early-morning sunshine. I took the trail through the woods to the shore and stood watching the tide rise and listened to the gulls cry for breakfast.

The presence was still there. I wondered what would happen when I went to work and the frantic activities of living on Planet Earth began again.

Well, I found the presence still there, that God had not gone anywhere. It's all right to let our minds dwell on spiritual things and let the spiritual world become real to us. "We have the companionship of the divine presence," wrote Ellen White, "and as we realize this presence, our thoughts are brought into captivity with Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship."¹

We can let our minds dwell upon heaven and whatever is true, noble, right, pure, lovely, admirable, excellent, praiseworthy (Phil. 4:8). Picture the face of Jesus making eye contact and we are "transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18).

MY HEART, CHRIST'S HOME

I love the concept of abiding in Christ. In fact, I get a little nervous when I hear people speak-

ing about God as a heavenly guest. I prefer to think of my heart as His home, where He can arrange the furniture as He wishes!

My uncle Felix, a Midwestern cattle man, told the story about his aunt Dolly. Her husband had died and left her with the kids and the farm. Aunt Dolly was a careful housekeeper, and she also kept the haystacks fenced until she was ready to turn her cows in for their winter supply of hay.

One day “Mr. Right” asked her to marry him. A few days after the wedding, Mr. Right proceeded to remove all Aunt Dolly’s haystack fences. The folk at church wondered how that would go over with the bride. “Oh,” Aunt Dolly smiled, “he’s in charge of the farm now. I’m in charge of the house.”

Yes, I like God to be in charge. He can even be in charge of the house!

LIVING IN CHRIST

Jesus prayed to His Father, “I have given [my disciples] the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity” (John 17:22, 23).

This concept became a little more real to me when I walked through the woods to the shore early one foggy morning. There was the lapping of the water and the cry of the gulls, but I was “in the fog,” and by breathing the fog was in me!

Three of Jesus’ disciples—Peter, James, and John—were with Jesus on the mountain when the Father came down in a bright cloud to affirm His Son. They heard God’s voice speaking from the cloud (a fog, if you will): “This is my Son, whom I love” (Matt. 17:5). The disciples were “in” the fog, and when they breathed, the fog was “in” them.

The apostle Paul encouraged the believers in Ephesus “to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God” (Eph. 3:18, 19).

IN THE WORLD, IN CHRIST

So how long did the presence stay? When was I aware that it was gone? Where did it go? Life gets in the way. And if we don’t intentionally make time for Him, we will not recognize or appreciate Jesus’ presence.

For several years I have dedicated the month of

I was becoming self-centered and self-absorbed, and nobody was making me happy!

December as a sabbatical month. During that time I limit distractions and spend time with Christ. It takes planning and intentionality, but it is doable. One of my friends, the principal of a large high school, has found his sabbatical by traveling by train instead of flying. He prizes that time alone with God.

Last year the vividness of God’s presence was tarnished. There was a major health crisis, and though my Companion stayed close, and I felt at peace, I discovered that I was becoming self-centered and self-absorbed.

I was reminded of the youngest cousin at the family reunion on the farm. People were bustling here and there, interacting with happy cousin talk. Suddenly we heard a loud wail.

The cousin, a preschooler, was standing there in the big country kitchen with things baking, boiling, and seething. “Nobody’s making me happy!” he wailed with tears ready to spill over the edge of his bright-blue eyes.

Like that I was becoming self-centered and self-absorbed, and nobody was making me happy! I think I know how Joseph and Mary felt when they realized that Jesus was not with them.

Ellen White, writing about this intimacy with Christ, said: “Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch.”²

I love to be in Christ’s presence. I want to remove the clutter from my life and experience the vividness of His presence. I want to say with Jacob, “I will not let you go unless you bless me” (Gen. 32:26).¹

¹ Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 388.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 668.

Elizabeth Boyd writes from Harpswell, Maine.

CHARLES A. TAPP

A certain expression has recently taken our cultural landscape by storm: “fake news.”

Fake news is what is referred to as a neologism, a newly coined word or expression that has become popular over time. Sometimes it can be a new word, which has been created although not fully accepted into the culture. A neologism can also refer to an old phrase that is used with a new twist.

For example, the word “webinar,” a seminar conducted via the Internet, falls into the category of a neologism. The word “google” is also a neologism, used to refer to the use of an online search engine, whether you actually use the Google site or not.

So when the neologism “fake news” is used, what does it actually mean? Fake news has been described as a type of yellow journalism or propaganda that consists of deliberate misinformation or hoaxes spread via traditional print, broadcast news, or social media with the express intent to mislead its audience to damage the credibility of an agency or person in order to gain financial or political advantage. Because its purpose is to deliberately distribute false information to sway or divide public opinion, fake news can be a dangerous tool in the wrong hands.¹

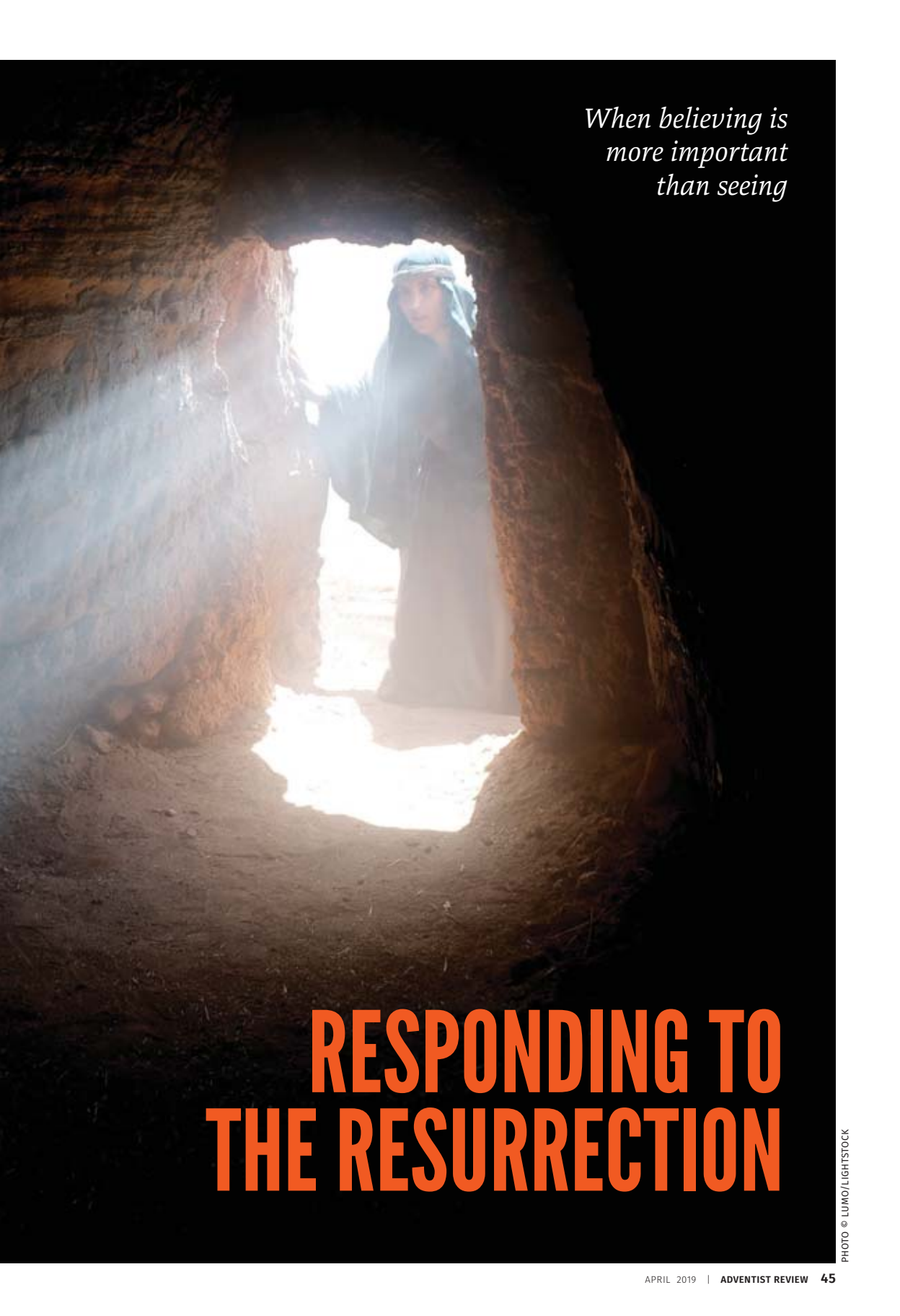
One of the major effects of fake news is that it becomes increasingly difficult to know who or what to believe.

SHOULD HAVE KNOWN BETTER

Indeed, could the spreading of fake news in Jesus’ day be the reason even those closest to Him had trouble believing?

The Bible contains this account: “When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told those who had been with him and who were mourning and weeping. When they heard that Jesus was alive and that she had seen him, they did not believe it” (Mark 16:9-11).

This may be one of the most perplexing aspects of the entire story of Christ’s death, burial, and resurrection. I say this because Jesus had been predicting His death and resurrection for quite some time before the actual events of that fateful week. At times His comments seemed deliberately vague, as when Jesus said that He would destroy the Temple and rebuild it in three days (John 2:18, 19).



*When believing is
more important
than seeing*

RESPONDING TO THE RESURRECTION

PHOTO © LUMO/LIGHTSTOCK

But there were other times Jesus' message concerning His imminent death and subsequent resurrection was quite clear. "From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life" (Matt. 16:21).

So the question: Why wasn't Jesus believed? Here are a few possible suggestions.

in which these events took place. In Jesus' time women were not considered to be on the same social plane as their male counterparts, which was evident in the morning blessings that Jewish men recited as they thanked God that they were not born slaves, Gentiles, or yes, women.²

Or maybe the disciples felt that the news of Jesus' resurrection was simply a hoax orchestrated by some well-meaning followers; or that with so much fake news that plagued Jesus while He was



The news of the resurrection of Jesus, who now lives within us as Christians, was never meant to remain with us alone.

First, could it be that like many Christians today, Jesus' disciples simply lacked the faith to trust Christ's word that He would rise again on the third day? Or maybe their unbelief was colored by the fact that they had witnessed Jesus' jubilant entry into Jerusalem just a week earlier, and they just couldn't picture this triumphant Jesus being a victim to the pain and suffering that death on the cross would bring?

Maybe they found Jesus' words regarding His death and resurrection difficult to swallow because they, too, were convinced, as was Pilate, that Jesus' lifeless body was no match for the heavily guarded tomb.

Or could it be because the news of Christ's resurrection was first brought to them by a woman, not a man, that in their minds the news couldn't be viewed as credible?

I'm not being sexist when I say this—I am merely taking into account the societal context

alive, they simply assumed that this was just another false account.

Here's the stark reality: none of Christ's closest followers believed that He would truly be raised from the dead on the third day. If they had, wouldn't they have been waiting for Him outside the tomb on the third day? Even the women at Jesus' tomb weren't there so they could witness His resurrection, but rather so they could finish preparing His body for burial, which had been interrupted because the Sabbath was approaching.

"It was Preparation Day, and the Sabbath was about to begin. The women who had come with Jesus from Galilee followed Joseph [of Arimathea] and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment" (Luke 23:54-56).

As we learn from the Gospel account, only after Christ appeared to them in person did the disci-

ples finally accept that the news was not fake but actually true (Matt. 28:16, 17; Mark 16:9-14; Luke 24:33-37; John 20:19, 20).

THE FAITH PERSPECTIVE

As important as it was for Jesus' disciples to have a firsthand account of His resurrection, which would have dispelled all their doubts, Jesus places more weight on those who believe in His resurrection without having the benefit of being actual witnesses to the event. The story of Thomas illustrates this.

"Now Thomas . . . , one of the Twelve, was not with the disciples when Jesus came. So the disciples told him, 'We have seen the Lord!'

"But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into His side, I will not believe.'

"A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'

"Thomas said to him, 'My Lord and my God!'

"Then Jesus said to him, 'Because you have seen me, you have believed; blessed are those who have not seen and yet have believed'" (John 20:24-29).

Many of us are familiar with the expression "seeing is believing," which means that only physical, concrete evidence is truly convincing.³ But the sentiment that Jesus expressed to Thomas, as well as to the other disciples, goes completely against this line of reasoning. Jesus makes it clear that although seeing with our eyes is an extremely important human function, even more important is we believers seeing things through eyes of faith.

Faith plays a foundational role in the life of Christians; so much so that without it, it is impossible to please Him (Heb. 11:6). Because we Christians do not possess empirical evidence as to the resurrection of Jesus from the tomb, we must therefore accept it by faith.

This is where the idea of believing being more important than seeing comes into play in our lives as Christians. If we are to accept by faith that Christ is risen from the dead, and that He now lives to make intercession before the Father in our behalf, we can have the same hope that was given to those

who were eyewitnesses to His resurrection.

The apostle Paul spoke not only to the reality of Christ's resurrection, but of the necessity of knowing it by faith: "But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? . . . If Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. . . . And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are of all people most to be pitied. But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep (1 Cor. 15:12-20).

The news of the resurrection of Jesus, who now lives within us as Christians, was never meant to remain with us alone. It was given so that we might share it with the world. The world needs to know that the resurrection of Jesus Christ that took place nearly 2,000 years ago is not some rumor, fake news, or conspiracy theory, but an actual historical reality in your life and mine.

The only way for those around us to know this, especially with all the fake news swirling about, is the evidence we provide as witnesses to the fact that Jesus is alive and living within us. This is the hope Paul wrote about to the believers in Colossae: "To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory" (Col. 1:27).

This hope is not wishful thinking; it is a reality lived out in every believer as we bear witness of being daily transformed into the image of God. It is the same hope that lives in us in the twenty-first century, if we are willing to accept by faith that the news of Christ's resurrection is not fake news but good news that our world desperately needs to hear.

A popular saying in the 1980s said, "Keep hope alive!" I beg to differ. It's not my job to keep hope alive. Rather, it's hope that keeps me alive!

Now who doesn't want to hear some good news? 📌

¹ "Fake News," Wikipedia.

² Artscroll Siddur, *Morning Blessings*, p. 12.

³ Christine Ammer, *The American Heritage Dictionary of Idioms* (2003).

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Reflections on the

What does Christ's conquering of the grave mean to you?

We asked a small group of fellow Adventists to think about the resurrection. What lessons are there still to be learned? What inspiration can still be found from this story? How does this miracle move lives today? Their answers are as diverse as they are. But in each reflection, aspects of Christ's sacrifice and victory for us give us new meaning and renewed hope for tomorrow and all that is to come. We hope you enjoy reading. —Editors

What Will His Coming Be Like?

In a lonely, windswept country cemetery on a hill overlooking the wheat fields around Ritzville, Washington, my mother awaits the resurrecting call of Jesus. Her simple gravestone is surrounded by the grave markers of my grandparents and great-grandparents, as well as myriad cousins, uncles, and aunts. There is a space there for my dad, now 100 years old and looking forward every day to seeing Jesus return in triumphal glory.

Sometimes I sit alone in that isolated place, contemplating not only my own mortality but also what it will be like to see those graves rent open, to hear the voice of my Saviour calling His own to Himself, to feel the earth shake at His majestic approach. O, what a day that will be!

This week at our small group gathering we studied the biblical teaching on death. When we talked about Genesis 2:7, Jasmine, a young adult new believer, expressed wonder that the life of finite humanity would be sustained by the very breath of God Himself. Her face lit up with joy at the thought! Seeing her delight at the idea of one day seeing the One with whom she shared something as intimate as breath rekindled joy in my own heart. One day God will restore His breath of life to my own mother, to friends who sleep in Jesus.

My dear friend Loree took the ubiquitous DNA test recently and wonder of wonders—connected with her biological family. What a wonderful day when she met her half-siblings for the first time! They took her in with open hearts and arms. Loree can't stop talking about her great fortune to be welcomed into her family with such warmth and love.

What will it be like to meet God's resurrected family face to face? I can't wait to know!

—Cindy Tutsch

Resurrection

Serving a Risen Savior

All through the Old Testament we are taught about the cleansing power of the blood. The sacrifice of the animal illustrates the way to atonement for sin.

The prophecy of the Messiah provided hope to the people of Israel. Finally the Deliverer would come, and His people would be saved. But the plan designed by God to bring the Messiah to the people was much deeper than providing a new king to rule the earth. It was more necessary than deliverance from hardship and struggles. God sent His son to die as a martyr. Our iniquities required this blood sacrifice to cleanse the sins of the world. So the stage is set.

We learned that Jesus' blood cleanses us from sin and that Jesus was sent to die. It's a great story of love, probably the greatest love story of all. This is why we learned the stories of the animal sacrifices, so we would learn how Jesus would die and save the world. But praise God, that is not the end of the story. Jesus defies the grave and rises from the tomb. He dies as the Son of man and rises as the Son of God. This breaks the mold of the old sacrifice stories and proves Jesus was who He said He was.

The resurrection means everything to the Christian story. This is the proof that He is not just the sacrificial lamb or the martyr, but indeed the Messiah, the Saviour. He tells us He is going to prepare a place for us in heaven, where His Father has many mansions; then He leaves and goes

there. He Himself will be the one coming back to receive us and welcome us to heaven.

The Crucifixion is an incredible story of Jesus and a cross and blood and death. The resurrection of Jesus verifies that He had the authority to die for all our sins and the power to return to His throne as our king.

If you are waiting in the potluck line to get your paper bowl of apple pie and some sweet sister appears from nowhere with a scoop of vanilla ice cream to put on top of your pie, that's fantastic. The resurrection is way beyond ice cream on apple pie. The pie was good and sweet on its own, but the ice cream was the encore. Jesus who rose is coming again for me. That's way beyond encore. I serve a risen Savior.

—Harold Chandler

Our Everlasting Advocate

One aspect of the resurrection is very dear to my heart: since Jesus is no longer in the tomb, He can stand as my advocate before God. Paul wrote, "It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us" (Rom. 8:34). I came to appreciate

this wonderful privilege after an incident with my son several years ago when he was wrongly accused and arrested. Seeing my “baby” standing before this stern-looking judge in juvenile court, with handcuffs and shackles on his wrists and ankles like a common criminal, nearly broke my heart. He looked so scared and small in that large courtroom.

In a crisis, I’m the type of person who jumps in and works to solve the problem myself. In this situation I did what I could, but I quickly realized that this was way outside my skill set. Except for sending earnest prayers to his Advocate in heaven (1 John 2:1), there was nothing else we could do but work diligently with our attorney to clear up this mess. I praise God that my son’s name and record were soon cleared! The relief and gratitude that flooded over us when it was all over is indescribable.

Whereas my son was innocent, I stand before God as guilty and worthy of the death sentence. When the “accuser of the brethren” calls me out, unfortunately, he has ample evidence to back up his charges. But because Jesus is no longer in the tomb and is interceding in the courts of heaven, He who knows my heart can defend me, pleading His own blood on my behalf.

Jesus shed His blood on Calvary to pay for my sin. Because of the resurrection I’m not standing alone before the Judge of the universe under the weight of my guilt, pleading my own case. Jesus stands *with* me before God—and He wins every time. Because He is in heaven, my name and record are cleared and I am forgiven.

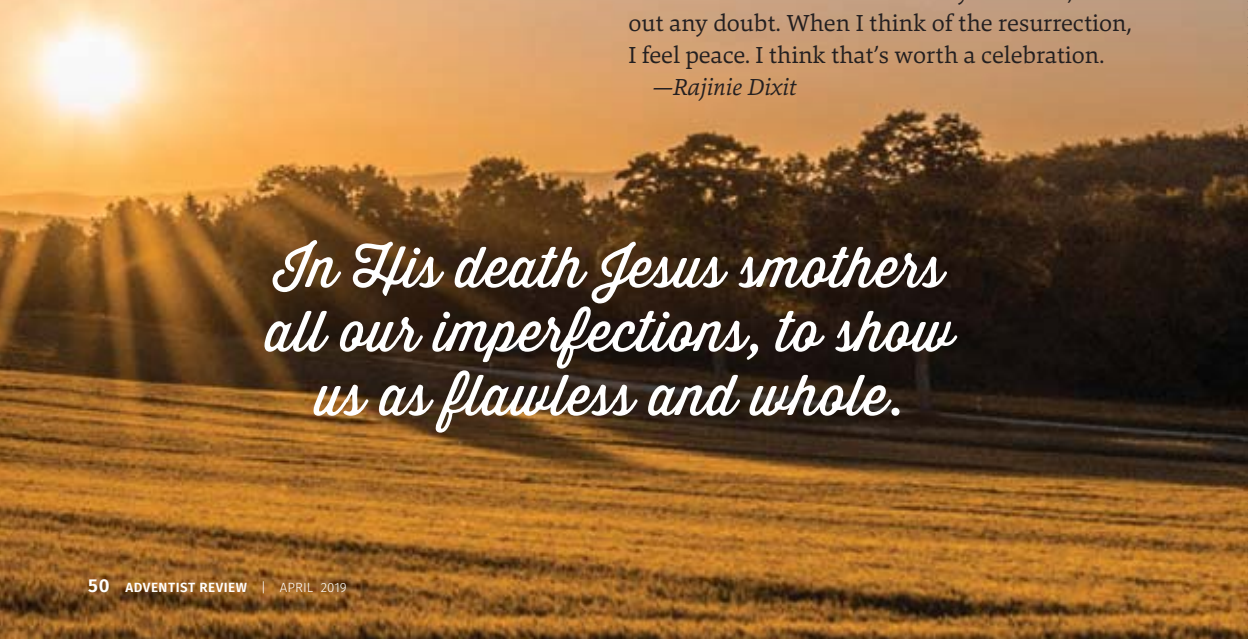
—Debra Banks Cuadro

Reason to Celebrate

I grew up in a church and family that didn’t talk much about the death and resurrection of Jesus. It was just another Bible story. The Seventh-day Adventist church I grew up in didn’t place much weight on Easter. I don’t even remember the word being said, unless it was associated with bunnies and chocolate eggs. Honestly, I didn’t think of it as having a religious connotation at all. To me, being a Christian meant following the Ten Commandments and going to heaven—if I was good enough. I never thought I was quite good enough and always was uneasy about salvation until I learned about grace.

A teacher taught me the acronym: **God’s Riches At Christ’s Expense**. It was confusing, even hard to believe at first. Was it really possible to receive something as important as eternal life by doing nothing? How could this be? I had to put the whole story of Jesus together. He came as a baby, grew up, and His love for people consistently transcended any condemnation or rule making. To be saved, He told us to just believe in Him. Then He died, sacrificing His life for ours. We couldn’t have saved ourselves: we aren’t, and never will be, good enough. In His death Jesus smothers all our imperfections, to show us as flawless and whole. That death and His resurrection proved that He was/is the Son of God. His resurrection is everything to Christianity. It demonstrates the gift of life that God made available to each of us. We don’t have to reach for it, work for it, or earn it—we just have to believe and accept it. The death and resurrection of Christ make me sure of my salvation, without any doubt. When I think of the resurrection, I feel peace. I think that’s worth a celebration.

—Rajinie Dixit



*In His death Jesus smothers
all our imperfections, to show
us as flawless and whole.*

ARE YOU AVAILABLE?

It's settled. "Would you be willing to play Jesus?" is the most intimidating phrase in the English language. This past holiday season I was on the receiving end of that question. My first inclination was to say that I wasn't available.

The Hillcrest Seventh-day Adventist Church in Bakersfield, California, has put on a living Nativity for the community called Walk Through Bethlehem (WTB) for the past 15 years. Actually, calling it a living Nativity doesn't quite do it justice. Each September volunteers begin building the city of Bethlehem. It takes 88 actors per shift (plus a few live animals) to pull off the live-action journey through "the first Christmas." There are 15 shifts totaling more than 50 hours spread across the three weekends in December preceding Christmas. It's well worth the investment. Last year the event drew nearly 7,000 community members.

Attendees are led through "Bethlehem" by their tour guide, clothed in full costume. On the way to the manger, groups encounter all walks of life: Roman soldiers, tax collectors, the town's blacksmith, and women selling everything tax-paying tourists would need. My favorite part of WTB is that it goes beyond Jesus' birth. After the manger scene groups are led to the cross, the empty tomb, and finally to the risen Jesus clothed in white. This is the role I was asked (and finally agreed) to play this year.

My favorite part was looking each person in the eye, pointing dramatically, and saying, "Now, I am going to My Father's house to prepare a place for you, and you, and you." It was an awesome experience,

the power of which can be summed up in one very special testimony.

DO YOU KNOW MY BROTHER?

On the last Friday night a 6-year-old boy stood right in front of me. I always try to put special effort into connecting with kids. As I started my script, he interrupted: "Do you know my brother, Tyler?"

Time seemed to slow down as my mind churned over the possible reasons he was asking that question. Regardless of the details, I realized that I had one job: to be Jesus for this little boy in that moment. Without missing a beat (thanks to the Holy Spirit), I leaned in and said, "Of course I do," and continued with my lines.

The next day I learned the child's backstory. As he left that night, the boy greeted our associate pastor, who happened to be playing a Roman guard. The pastor asked if he had enjoyed himself. The boy said, "Yes! Jesus knows my brother, Tyler!" This little boy had a little brother, Tyler, who had died. But here he was, believing that he would see his brother again because Jesus hadn't forgotten him.

For me, this was a divine appointment. I was supposed to be there that night to give hope to a heartbroken little boy. I almost missed out on the opportunity for a variety of terrible reasons, such as a jam-packed holiday calendar and the slight intimidation that I wouldn't be able to do the role justice.

You may not get asked to play Jesus anytime soon. But today, tomorrow, or the next, someone might need you to be Jesus. Will you be available? 🦋

INTRODUCING
THE WHY
JIMMY
PHILLIPS



AS I STARTED MY
SCRIPT, THE BOY
INTERRUPTED: "DO
YOU KNOW MY
BROTHER, TYLER?"

Jimmy Phillips is regional marketing director for Adventist Health Southern California.



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BORN A SLAVE, DIED A FREEMAN

“Come Join the Abolitionists,” a 2011 painting by Hugh C. Humphreys, features Dominie West in an imagined abolitionist meeting in Peterboro, New York, about 1850. West (foreground) is clothed in ministerial garb.

John “the Dominie” West, Seventh-day Adventist minister and abolitionist

LIFE IN SLAVERY

Seventh-day Adventism was racially integrated throughout the first decades of its existence, a fact underlined by the recent discovery of a second African American minister who served the growing movement in the 1850s and 1860s. John W. West was born into slavery in Baltimore, Maryland, on December 25, 1816. He was later sold into the Deep South and lived in New Orleans for several years.¹ Early in life, he developed kyphosis, a condition usually caused by degenerative disc disease, or osteoporosis, and for much of his life he was known as “a little hunchback slave.”²

When a slave, he converted to Christianity at the age of 23, in September 1840, and joined the

Methodist Episcopal Church. According to West, a few weeks after his conversion he “felt it duty to go and call sinners to repentance, and to tell what the Lord had done for [him].” His class meeting soon recommended that he be a class leader (which granted him membership in the Quarterly Conference) and his class leaders’ meeting later advocated that he be granted a license to exhort. “This was granted me,” West explained, “and I increased in faith, and God carried on His work in adding souls to His people.”³ As the slave mission continued to grow and West increased in his ministry, his presiding elder granted him a preaching license in 1851, authorizing him to preach regularly in New Orleans.⁴

About 1853⁵ West attained his freedom and lived the rest of his life in Smithfield/Peterboro, New York. The details of his liberation are unknown, but in the *Advent Review and Sabbath Herald* he related that “God, through His divine providence, had brought [him] out of the great southern Sodom . . . and landed [him] safe on free soil in the State of New York.”⁶ In the early twentieth century John N. Woodbury, a longtime resident of Peterboro, stated that Gerrit Smith brought West to Peterboro.⁷ Smith was a radical abolitionist and well-known philanthropist who “spent tens of thousands of dollars purchasing the liberty of slaves,”⁸ so it is possible that he purchased West’s freedom. However, Smith was also heavily involved in the Underground Railroad and additional documentation reveals that West may have escaped from New Orleans. The eminent author and statesman Horace Greeley knew West personally and stated that he was “once a preacher among his enslaved brethren until he became a fugitive.”⁹ Thus West possibly escaped from slavery via the Underground Railroad through the direct assistance of Gerrit Smith.

CONVERSION TO SABBATARIAN ADVENTISM

Gerrit Smith was a leading social reformer and three-time U.S. presidential candidate. In the early 1840s he joined the Millerite movement, and he and his wife, Ann, “faithfully read the *Midnight Cry*.” In “January 1843 Gerrit wrote to its editor, Joshua Himes, to say that its message ‘has become the uppermost subject of our thoughts.’”¹⁰ After experiencing the Great Disappointment, Smith was also led to accept the seventh-day Sabbath. Though he never joined the Sabbatarian Adventist movement, he knew several of its members personally.¹¹

Smith regularly entertained Millerites and Adventists on his estate,¹² but West remained the closest to him. West had not been a Millerite, but within less than a year of his liberation he joined the Sabbatarian Adventist movement.¹³ In November and December 1853 Samuel W. Rhodes and George W. Holt itinerated through Madison County, New York, and were in Peterboro on several occasions.¹⁴ Rhodes (and possibly Holt) had known the Smith family for many years, and it was probably through their efforts that West converted.¹⁵

Shortly after his conversion, West met James and Ellen White.¹⁶ West told them about his min-

isterial experience and his deliverance from slavery. The Whites were impressed by West, intrigued by his story, and apparently asked him to share his experience in the *Review and Herald*. West began to correspond with James White after their meeting in mid-February and his brief autobiographical account eventually appeared in the *Review* in September 1854.¹⁷

Since West had served as a Methodist preacher, he soon joined the ministerial ranks of the Sabbatarian Adventists. However, because of his disability, he never itinerated, as Adventist ministers typically did. Rather, Gerrit Smith allowed Sabbatarian Adventists to regularly meet in the Free Church that he had built in Peterboro. In November 1854 West explained, “I rejoice through the help and providence of God that a way has been made by which we can have a seventh-day Sabbath meeting in Peterboro. The arrangement has been made to meet in the Free Church in the afternoon of the day at 1 o’clock, every Sabbath.”¹⁸

West ministered primarily to White congregants in Peterboro, including the Parmalee and Hostler families. James A. Parmalee was particularly close to West, and the two formed a close friendship. The two men were about the same age, and when Parmalee died unexpectedly on November 15, 1854, West eulogized him in the *Review*, stating, “Our dear Bro. Parmalee, who was with us at our first meeting, and with whom we have convened so often on the Sabbath, now sleeps in Jesus.” After exhorting his readers to “live the life of the righteous,” as Parmalee had done, he expressed his longing to “keep God’s Sabbath [with his friends] in the New Earth.”¹⁹

The Hostlers also deeply respected West. Because of his disability, West remained very poor, and he received the *Review* through the kind donations of fellow Adventists. Aware of his condition, James White called on Adventists to support West directly, and Benjamin Hostler was among those who did so; it was Hostler who paid for West’s *Review* subscription during the last years of his life.²⁰

Though not a Seventh-day Adventist, Gerrit Smith regularly listened to West preach and found him to be a powerful orator with a melodious voice. Smith regularly invited him to “lead in singing at the [non-Adventist] class meetings at the Free Church.”²¹ So deep was Smith’s respect for West’s ministry, in fact, that he referred to West as “the Dominie” (Latin for

Shortly after his conversion, West met James and Ellen White. West told them about his ministerial experience and his deliverance from slavery.

“the minister”). This epithet endured, and his contemporaries respectfully addressed him as “Dominie West.”²²

In addition to his ministerial service, James White and Uriah Smith published several of West’s letters to them in the *Review*. In his letters West often exhorted Adventists with a pastoral tone. “Let us all begin to trim our lamps that they may give a clearer light to the world, and let us be more than ever determined to fight against receiving the mark of the beast,” he urged. The signs of the times indicated that the end was near, and this made West’s “heart rejoice to think and know that our redemption draweth nigh.”²³ In response to a series of articles in the *Review* on attaining holiness of the heart, West encouraged his readers, “Suffer me to say to you, dear brethren and sisters, from experience, that keeping the heart with all diligence is the only possible way that we can overcome.”²⁴ Though unable to travel on a preaching circuit, West spoke to thousands of readers through the *Review*.

GERRIT SMITH’S PROTÉGÉ

Horace Greeley referred to West in the *New York Tribune* as Gerrit Smith’s “protégé” and stated that those who had “been guests of Gerrit Smith [would] remember” him.²⁵ This statement reveals much about West’s life in Peterboro. After Smith rescued him from slavery, he also provided him with a home and business on his large estate.²⁶ In his small store West sold groceries, Smith’s abolitionist publications, and other paraphernalia; worked as a cobbler; and mended textiles.²⁷ Since he resided on Smith’s estate, West regularly conversed with Smith’s numerous visitors, which included many of the nation’s leading reformers, such as Greeley, Sojourner Truth, Harriet Tubman, Frederick Douglass, John Brown, Susan B. Anthony, William Lloyd Garrison, and Elizabeth Cady Stanton. Like Greeley, these reformers likely knew West personally and recognized that he was part of Smith’s abolitionist circle.

In 2011 artist Hugh C. Humphreys featured Dominie West in his National Abolition Hall of Fame painting *Come Join the Abolitionists*. The painting depicts an imagined abolitionist meeting in Peterboro about 1850. Humphreys describes his painting as an imaginary day in Petersboro that begins and ends with West, who is prominently



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featured in the foreground. West is clothed in ministerial garb, and Humphreys imagines him shouting to the people, “Come join the abolitionists.” Viewers are then drawn to listen to Frederck Douglass, Gerrit Smith, John Brown, and others who denounce the evils of slavery and racism.

Humphrey’s imaginary day ends with West preaching from Psalm 121, reminding his audience that “God protects this holy place, this Peterboro” because its people do not tolerate racism. In this way West, through Humphreys, reminds the painting’s contemporary viewers of the ongoing need to fight for justice.²⁸

On Christmas morning 1868, on his fifty-second birthday, John “the Dominie” West died (of unknown causes) in his store.²⁹ Horace Greeley wrote his obituary for the *New-York Tribune*, and because many prominent Americans knew and respected West, it was reprinted in numerous newspapers throughout the country, from Massachusetts to California.³⁰

Gerrit Smith arranged for the burial and marked his grave in the Peterboro Cemetery with a large marble tombstone. Numerous tombstones in this cemetery state that the deceased was born a slave but died a freeperson, and West’s marker is among them. However, his tombstone stands out for two reasons: First, Smith inscribed the words “the Dominie” below West’s name, indicating his ministerial prominence in the community. Second, near the bottom of the stone, Smith inscribed: “DEFORMED IN BODY, BUT BEAUTIFUL IN SPIRIT” This epitaph honored West by testifying that he overcame the obstacles he faced in life. Not only did he overcome slavery, but he triumphed over the physical limitations of his body by keeping his heart focused on his Lord and Savior. 🗝

¹ “John West,” Find a Grave, www.findagrave.com/memorial/33683372, accessed Jan. 27, 2019; J. W. West, “From Bro. West,” *Advent Review and Sabbath Herald* [hereafter cited as *RH*], Sept. 12, 1854, p. 40; cf. [James White], “The Meetings,” *RH*, Mar. 14, 1854, p. 61.

² John N. Woodbury, “Peterboro Village of Long Years Ago,” *Madison [N.Y.] County Leader*, Sept. 6, 1923, p. 6, col. 2.

³ West, “From Bro. West”; cf. [James White], “The Meetings”; Adolph Benson, Fredrika Bremer, and Carrie Catt, *America of the Fifties: Letters of Fredrika Bremer, 1853* (Carlisle, Mass.: Applewood Books, 2007), vol. 121, pp. 274–281.

⁴ West, “From Bro. West”; cf. [James White], “The Meetings.”

⁵ The date of West’s escape is derived from the 1855 New York state census, which states that he had lived in Smithfield for two years prior to the date of the census. John West, Town of Smithfield [16], Madison County, in *New York State Census, 1855*, www.ancestry.com, accessed Jan. 27, 2019.

⁶ West, “From Bro. West.”

⁷ Woodbury.

⁸ John Stauffer, *The Black Hearts of Men: Radical Abolitionists and the Transformation of Race* (Cambridge, Mass.: Harvard University Press, 2002), pp. 127, 128.

⁹ West, “From Bro. West”; “Personal,” *New York Daily Tribune*, July 27, 1869, p. 5, col. 1.

¹⁰ Stauffer, p. 105. cf. Norman Dann, *Practical Dreamer: Gerrit Smith and the Crusade for Social Reform* (Hamilton, N.Y.: Log Cabin Books, 2009), 257.

¹¹ “[Gerrit Smith],” *The Sabbath Recorder*, Aug. 9, 1849, p. 30; Joseph Bates, “[From Bro. Bates],” *RH*, Mar. 1851, p. 55; [J. H. Waggoner], “Gerrit Smith,” *RH*, Jan. 15, 1875, p. 24.

¹² “Obituary: Gerrit Smith,” *New York Times*, Dec. 29, 1874, p. 1, col. 2.

¹³ West, “From Bro. West.”

¹⁴ Joseph Bates, “From Bro. Bates,” *RH*, Dec. 6, 1853, p. 175; B. Hostler, “From Bro. Hostler,” *RH*, Dec. 27, 1853, p. 199; G. W. Holt, “Extract of Letters,” *RH*, Dec. 27, 1853, p. 199; G. W. Holt; “From Bro. Holt,” *RH*, Jan. 31, 1854, p. 15; cf. “Business,” *RH*, Feb. 28, 1854, p. 48.

¹⁵ Betsy Kelty to Elizabeth Smith Miller, Feb. 1845, Gerrit Smith Papers, Box 68, Special Collections Research Center, Syracuse University Libraries, Syracuse, N.Y.; cf. C. B. Hotchkiss, “Reformations,” *The Day-Star*, Apr. 15, 1845, p. 39.

¹⁶ West, “From Bro. West”; cf. [James White], “The Meetings.”

¹⁷ West, “From Bro. West.”

¹⁸ J. W. West, “From Bro. West,” *RH*, Nov. 21, 1854, p. 120.

¹⁹ *Ibid.*

²⁰ [James White], “Remember the Poor,” *RH*, Mar. 6, 1856, p. 182;

“Receipts for *Review and Herald*,” Aug. 21, 1866, p. 96.

²¹ Woodbury.

²² “Personal”; “Peterboro, Cradle of Liberty and Equality in Madison Co.,” *Madison [N.Y.] County Times*, Dec. 26, 1952, p. 3, col. 5.

²³ “Extracts of Letters,” *RH*, May 1, 1855, p. 224.

²⁴ “Extracts From Letters,” *RH*, Mar. 5, 1857, p. 143.

²⁵ “Personal.”

²⁶ *Ibid.*; “Peterboro Village of Long Years Ago”; “Peterboro, Cradle of Liberty and Equality in Madison Co.”

²⁷ “Smith, Gerrit Estate,” OMB No. 1024-0018, United States Department of the Interior, National Park Service, National Historic Landmark Nomination, home1.nps.gov/nhl/find/statelists/ny/Smith.pdf, accessed Jan. 27, 2019; Hamilton Child, *Gazetteer and Business Directory of Madison County, N.Y., for 1868-9* (Syracuse, N.Y.: Journal Office, 1868), p. 204; John West, in *New York State Census, 1855*; John W. West, Town of Smithfield, 449 (penned), Madison County, N.Y., in *U.S. Census, 1860*, www.ancestry.com, accessed Jan. 27, 2019; Gerrit Smith, *The Theologies*, 2nd ed. (Peterboro, N.Y.: J. W. West, 1866); Gerrit Smith, *Nature’s Theology* (Peterboro, N.Y.: J. W. West, 1867); Gerrit Smith, *Nature the Basis of a True Theology. Existing Theologies False, Because Lacking This Basis* (Peterboro, N.Y.: J. W. West, 1867); Gerrit Smith, *A Letter From Gerrit Smith to Albert Barnes* (Peterboro, N.Y.: J. W. West, 1868).

²⁸ Hugh C. Humphreys, “The Artist’s Vision of ‘Come Join the Abolitionists,’” n.d., n.p. [1-4]; “Come Join the Abolitionists as Painting is Dedicated,” *Madison County Courier*, May 11, 2011, p. 16.

²⁹ “The Dominie,” “Personal”; Woodbury; “John West,” Find a Grave.

³⁰ “The Dominie”; *Oneida [N.Y.] Dispatch*, August 13, 1869, p. 2, col. 5; Lockport [N.Y.] *Daily Journal*, Aug. 2, 1869, p. 3, col. 3; “John West, ‘the Dominie,’” *The Sabbath Recorder*, Aug. 5, 1869, p. 126; “Personal,” *Cincinnati Commercial Tribune*, July 29, 1869, p. 3, col. 2; “[John West],” *Cincinnati Daily Gazette*, July 30, 1869, p. 3, col. 6; “The Grave of the Dominie,” *Detroit Advertiser and Tribune*, Aug. 12, 1869, p. 4, col. 4; “[John West],” *Oakland [Calif.] Daily Transcript*, Aug. 13, 1869, p. 1, col. 1; “[John West],” *Salem [Mass.] Register*, Aug. 9, 1869, p. 2, col. 5; “[John West],” *Burlington [Vt.] Free Press and Times*, Aug. 2, 1869, p. 1, col. 7.

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CHILDIMPACT INTERNATIONAL

Previously Asian Aid USA

Child Impact International is a fully supportive ministry of the Seventh-day Adventist church and a member of ASI.

Its outreach is to take children based on need and sponsor them in an Adventist Mission school.

Child Impact operates in India, Nepal, Sri Lanka, Bangladesh, Myanmar and supports a project in Papua New Guinea.

Child sponsorship is a very effective outreach as the children are given an education and introduced to Jesus. The impact is wider as the child's family are given hope and the mission school gains financial support.

Child Impact International

PO Box 763, Ooltewah, TN 37363

email: support@childimpact.org

phone: (423) 910-0667

childimpact.org

Key outreach for Child Impact International includes:

Child sponsorship

You can sponsor a specific child or contribute to our **Un-sponsored Child fund**. Sponsors receive correspondence and a school report from their child.

Orphanages

Child Impact supports three Adventist church orphanages in India including Sunrise home which it funds 100%. These homes give **HOPE!** to those who have no hope.

Special Needs schools

Child Impact fully funds a Blind school and Deaf school operated by the church in India. These schools serve rural India which is very poor and give these children an education would never have. You can make a big **IMPACT** supporting these schools.

Operation Child Rescue

In Bangalore, India, Child Impact, through its **Operation Child Rescue** program funds and manages a rescue operation and rescue home for trafficked girls rescued from the sex trade. The problem is overwhelming but this program makes a difference in their lives.

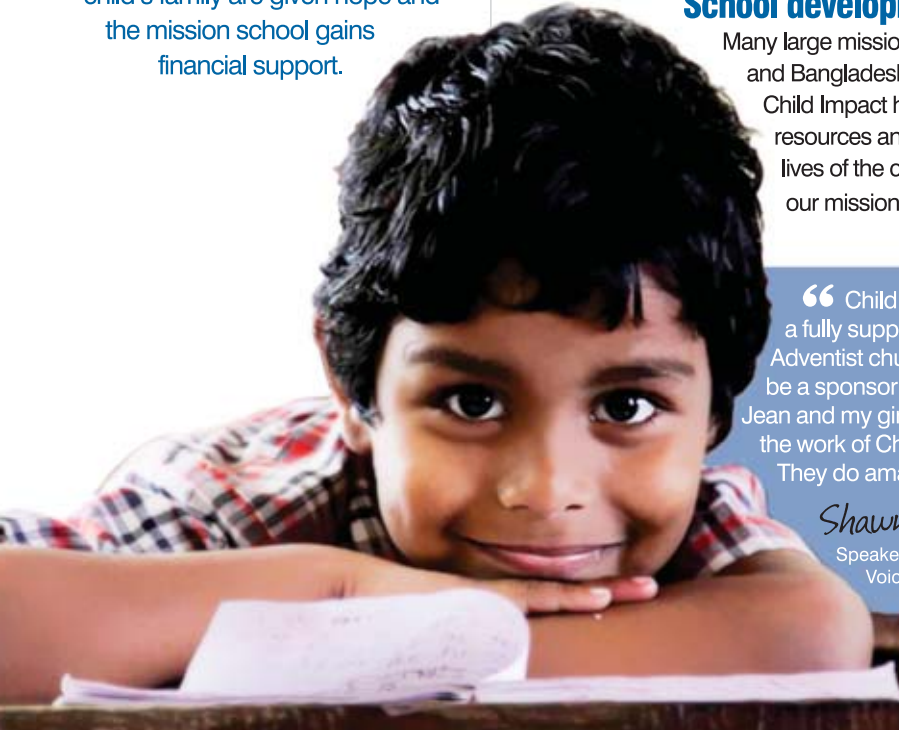
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Many large mission schools in India, Myanmar and Bangladesh are struggling financially. Child Impact helps these schools with resources and equipment that impact the lives of the children and give resources to our mission schools.

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Shawn Boonstra

Speaker/Director
Voice of Prophecy



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These children are the poorest of the poor with special needs.

Could you make this a mission gift for 2019?

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Orphanages



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Many children are abandoned and parentless.

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Sunrise Home is located in a rural setting with 10 acres of farm land which provides food for the home and practical work experience.

Sunrise Home gives the homeless a home.

Sunrise Home maintains a strong, loving Christian environment.

This home gives these children a home, an education and a future.

Sunrise works carefully with law enforcement and government to rescue truly homeless children.



IT'S TIME FOR CHILDREN'S STORY!

Are we sharing the right message?

**RON E. HESSEL,
GARY L. HOPKINS,
AND KITI FREIER**

Almost every week in churches across North America and the world, children come to the front of the sanctuary during the worship service to enjoy a story told just for them. A well-told children's story is appreciated by young and old alike. Little ones enjoy the opportunity to get up and move about, see their friends up close, and hear a story they can relate to before the "adult-targeted" part of the worship service begins.

In too many cases, though, the story that is intended to be of interest to the younger group completely misses the mark. This is sometimes evidenced by children who sit there staring at the ceiling or floor, fidgeting, or exhibiting general restlessness. While there are many reasons individual children might not be paying attention, when the whole group is disconnected the problem may be the story rather than the children. Many children's



PHOTO © TRAY SOLLON/LIGHTSTOCK

stories are too complex and not structured for the level of cognitive development of the children they are intended to reach. Before we discuss what can be done to correct this problem, let's unpackage it.

COGNITIVE DEVELOPMENT

In the early twentieth century a Swiss psychologist, Jean Piaget, identified and described four stages of cognitive development. Simply stated, cognitive development is a field of study in neuroscience and psychology that focuses on how the brain processes and understands information, language, and other aspects of neurodevelopment.

It is the second stage of cognitive development Piaget describes—the preoperational stage—that is relevant to this discussion. This stage defines the cognitive development of children ages 2-8 years, approximately the ages of the children who

generally come forward for the children's story. In these early years children have begun to have pretend play but still think very concretely about the world around them. They do not have abstract thought, and they struggle with logic and taking the point of view of other people. They are concrete thinkers, they have trouble with concepts of constancy, and they will not develop abstract thinking skills until their teen years.

Concrete thinkers, for example, might think about their individual parents; whereas abstract thinkers might think about parenting and its associated responsibilities. If you ask concrete thinkers why they want to attend college, they might say it's because their parents did. Abstract thinkers might say that going to college and performing at a very high level would be necessary for them to become a veterinarian.

The worship service should be utilized to demonstrate God's love; not hold over children the threat of punishment.

APPLICATION TO CHILDREN

How does this apply to our children staring at the ceiling during the children's story at church? Consider the concept of the substitutionary sacrifice of Jesus for our sins. Most adults have a hard time grasping the concept. For a concrete-thinking child (approximately 2-8 years old), this concept is way beyond their comprehension. This would be the equivalent of asking a first-grade student to solve a quadratic equation. Their minds just cannot grasp the concept, no matter how competently we explain it.

When young children are told that they are sinners worthy of death, but that they can be covered in Jesus' blood, which cleans them from all unrighteousness and makes them acceptable to God, we can only imagine what this may mean to them. Is it possible they are thinking, *I pulled my sister's hair; is that why I have to die? I took my brother's toy car; is that why I have to die? Do I really need to have blood poured on me? How does blood clean me? That's gross! Why does God like me best when I'm covered in icky blood? Wouldn't a shower be better?* Or maybe they don't ask these questions. Maybe they just stare at the ceiling.

AVOID FABLES

Another trap to avoid is telling Bible stories as sanctified Aesop's fables. "Here is the moral of my story: Don't do this bad thing, or this bad thing will happen to you. If you ride your bike when your parents tell you not to, you might fall off and break your arm. Don't disobey your parents."

Lessons in childhood obedience and consequences are essential to child development. Behavior and consequences for the preoperational child, however, are best understood in natural consequences within the love and boundaries of

caregivers. The worship service should be utilized to demonstrate God's love; it is not the appropriate place to hold over children's heads the threat of punishment for disobedience.

BETTER OPTIONS

What can we tell kids instead? Here are a few suggestions:

Nature nuggets are wonderful ways to tell kids about an amazing God who makes amazing things for His amazing kids.

Bible stories can be told in such a way that they reveal God's love for us. For instance, when telling the story of Jonah and the whale, emphasize God's love and patience for all people, rather than "Don't run away like Jonah, or a big fish will gobble you up."

Choose stories that focus on the positive aspects of the basic Christian life, such as faith, hope, love, kindness, politeness, forgiveness, and so forth, rather than on the negative aspects of disobedience, doubt, hatred, and anger.

Instead of a story, perhaps consider singing an energetic action song that talks about Jesus' love. Songs with hand motions are a wonderful experience during which the congregation can stand and participate with the children. Including actions with singing also strengthens the neural pathway between both hemispheres of the brain—an additional plus. When adults stand and join in with the actions, they create a wonderfully affirming experience with their children.

APPLAUDING THE STORYTELLERS

Those who tell children's stories have absolutely no intention of hurting or boring the children. We applaud those who are willing to lead our children in worship. Our hope is that we realize that children are not just younger versions of ourselves; rather, they are developmentally at a completely different level and need their stories gauged accordingly.

Lift up Jesus. Tell the children again and again how much they are loved by the King of the universe, and you just might see little eyes come off the ceiling as you "show and tell" them Jesus. ▀

Ron E. Hessel is senior pastor of Summit Northwest Ministries, Post Falls, Idaho. **Gary L. Hopkins** is an associate director of General Conference Adventist Health Ministries, Silver Spring, Maryland. **Kiti Freier Randall** is director of Pediatric Psychology Services, Department of Pediatrics, Loma Linda University, Loma Linda, California.

THE GOOD FIGHT

All of us expect to die sometime, but common to all is the sheer unexpectedness of death.

The apostle Paul, however, knew that the time of his death was near, not only because of his imprisonment, but because Emperor Nero was striking out against Christians. Despite his impending death, Paul was calm and confident because of his hope and living faith in Jesus Christ (2 Tim. 4:6).

From Paul's three "I have"s (verse 7) it is apparent that he was not preoccupied with his approaching demise. Nor did he forget the cause for which he was about to surrender his life. He simply declared: "I have fought the good fight."

The original word for "fight" means both contest and conflict. The use of a definite article in this brief but powerful statement indicates that there are bad fights. This includes the desperation to acquire wretched, material excesses to satisfy the lust of the flesh. It is perpetuated by a love of the world and its boastful pride of life; and political power that some think will insulate them from the difficulties of life. The bad fight happens also when, instead of solemnly warning the world that the bridge between humanity and divinity is broken, we build walls and isolate ourselves from each other, even God.

The word "fight" also has the positive connotation of a contest. In Paul's day it involved such ancient games as chariot or foot races, wrestling, and boxing with a potential for victory or defeat, much like the Christian life and journey. Since, like Paul, we intend to fight the good fight

despite the hazards, let's make sure we know what he meant when he penned such a powerful assertion.

The good fight is against four enemies: (1) the world, described as being full of the lust of the flesh, lust of the eyes, and boastful pride of life (1 John 2:16); (2) the flesh or carnal nature; our rebellious, unruly, and obstinate inner selves that do not want to have anything to do with God (2 Cor. 5:16, 17); (3) the devil, who is determined to destroy and kill (John 10:10), and (4) fear, the greatest enemy of faith (1 John 4:18).

Very few things in nature are more beautiful than the glorious golden hues of sunset. Storm clouds make it even more magnificent. Paul's faith amid the threatening clouds of death made the Savior's glory shine more brilliantly. It lightened the dark firmament of his fast-approaching martyrdom and inspired him to declare, "I have fought the good fight."

Paul, in the best sense of the word, was at war within himself. Yet even during conflicts without and fears within he fought the good fight of faith. From the beginning of his journey with Jesus he was opposed by those who tried relentlessly to prevent him from preaching the good news that God's abundant grace is available to all. He had, as we all have, invisible enemies that are not flesh and blood. He fought the good fight of faith against principalities and powers. By God's grace he won.

So can we! 🗡️

Hyveth Williams is a professor at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan.

CURE FOR THE
COMMON LIFE
HYVETH
WILLIAMS



PAUL'S FAITH AMID
THE THREATENING
CLOUDS OF DEATH
MADE THE SAVIOR'S
GLORY SHINE MORE
BRILLIANTLY.

ELLEN G. WHITE

*Pondering the meaning
of His resurrection*

When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down my life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up." John 10:17, 18; 2:19.

Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life." These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.

"THE LORD IS RISEN"



HIS RESURRECTION

Christ arose from the dead as the first fruits of those that slept. . . . Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14.

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.

These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men shall live, together with my dead body shall they arise."

Their resurrection was an illustration of the fulfillment of the prophecy, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

THE MEANING OF THE RESURRECTION

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity.

"I am come," He said, "that they might have life,

Over the rent sepulcher of Joseph,
Christ had proclaimed in triumph,
"I am the resurrection, and the life."

and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 10:10; 4:14; John 6:54.

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep my saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." John 8:51, 52; Colossians 3:4.

A RESOUNDING VOICE

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come. ♣

This excerpt was taken from *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), pp. 785-787. Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

GONE WITHOUT A TRACE

We had to give up hope.

My accordion was stolen in 1973 in Prineville, Oregon. My mother had given it to me when I graduated from high school.

At the time my husband and I were serving the Lord: helping people, going to church, and praying, things most Christians do. While we were at church one Sunday morning, everything of value was stolen from our house, including my accordion. The neighbor saw a blue Ford in our driveway. But we often had people at our house, so he was not concerned.

Sometime before that, we had taken a young man into our home. He had nowhere to live and needed a job. He wanted to work at the lumber mill, so we bought him some boots and let him stay with us. We had Bible studies, and he asked the Lord Jesus Christ into his life. He had stolen in the past, but we thought he had changed.

Another time a woman from the church stayed with us for a short time. She had marital problems and no place to go. Her teenage sons had had some brushes with the law.

When our things were stolen, we tried to figure out who took them. Of course, they were among those we suspected. We turned in a police report, but we

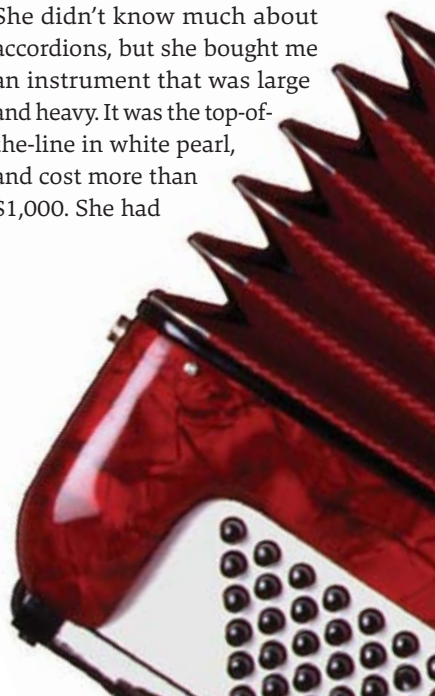
saw no sign of our stolen goods, and resolved that we'd probably never see them again.

TOP-OF-THE-LINE

I started accordion lessons when I was about 9 or 10 years old to please my mother. Mother came from a large family, and she hadn't been able to learn to play an instrument. But she loved accordion music.

I was a shy and self-conscious child, but with my mother's encouragement I took lessons for several years. I played partly by ear and partly by reading notes. I played occasionally at church.

My mother had her dreams. She didn't know much about accordions, but she bought me an instrument that was large and heavy. It was the top-of-the-line in white pearl, and cost more than \$1,000. She had



engraved on the front in silver letters "Kathy."

When I was 18, I played for a small church group that had no piano. As I played, they sang. They seemed not to notice the notes I missed, and they enjoyed their singing.

That accordion went with me everywhere I went. I played for my children and for myself. My children pulled two keys off the keyboard. I didn't have money to fix it, so I continued to play it that way.

WHAT? HEAVENLY MUSIC?

A few years later we moved to Portland. A neighbor had helped us move, and when her home was damaged by fire, she needed somewhere to stay for a few days. She stayed at our house.

She wanted to pay us when she left. We told her that we had done it for the Lord, and that we didn't want to be paid. But while she stayed with us, I mentioned my missing accordion, and that I wanted to get another one someday.

She said she had one in storage and might be willing to sell it if I wanted to take a look at it.

When I saw the accordion, I realized that it was the one that had once belonged to me. She said she had gotten it from someone who used it to pay for rent that was past due, a professional accordion player.

It was a miracle. Three years later, and 150 miles from where it was stolen, I found my accordion.

The psalmist wrote: "Take delight in the Lord, and he will give you the desires of your heart" (Ps. 37:4).

God gave me the desire of my heart when I found the accordion I thought I would never see again. ♣

Kathleen K. Dilley writes from Cusick, Washington.



**We turned in a police
report, but we saw no
sign of our stolen goods.**

ADVERTISEMENT

GRAND PARR'S NECK ON CHOPPING BLOCK



CARTER REPORT
**ADVENTIST
HEROES**



The chopping block was the Sydney Opera House. The year was 1982. The neck belonged to Robert Parr. This is how it happened...

John Carter had been invited to run a "mission" in Sydney. A "mission" in the "Land Down Under" was an evangelistic campaign. John believed the Sydney Opera House was the right venue. He had already started negotiations with the Opera House manager. Resistance was formidable. Even in the most unlikely places. Newly minted conference president, Robert Parr, was feeling the heat.

Pastor Parr was an extraordinary individual, truly one in a million. He was a passionate lover of the Gospel of Christ and believed that Jesus was the Way, the Truth, and the Life. Bob and his mother had come to Christ through the preaching of Pastor Roy Allan Anderson, one of Adventism's great evangelists. Although by nature Robert Parr was warm and non-confrontational, he could also be awfully stubborn when he believed people were trying to divert him from doing what was right.

Pastor Parr listened to objections almost as numerous as the boats upon Sydney harbor...

"It won't work."

"It has never been done before."

"Nobody will come and we will be embarrassed."

"It will cost too much."

"The days of public evangelism are over."

"You are risking your presidency. Do the safe thing."

"Humbug," Bob the old English professor was heard to mutter. Then an explosive,

"Let's just do it. Book the Opera House. For six months if you can get it!" John Carter hurried to obey.

The meetings were held in the great Concert Hall. Around 20,000 attended the opening lecture, *"Amazing Discoveries in Lost Cities of the Dead."* This presentation was especially designed for the secular mind and introduced the attendee to the world of Biblical archaeology and prophecy. Multiple sessions were held to accommodate the crowds, the largest in the history of the world-famous venue.

The mission was so successful it continued every weekend for twenty-six weeks. Nothing like it had ever happened before at the Opera House. Nothing like it has ever happened again. At least in tough secular Sydney where the critics said it was impossible. Conference president Parr never missed a single session. He was there working, encouraging, cajoling, stuffing envelopes, greeting, generally shedding abroad the fragrance of the love of Christ. He was God's man doing God's work for God's people.

The great Sydney Opera House campaign for Christ and Truth would never have happened if this gentle loving man had not put his neck on the chopping block for Jesus. Pastor Parr was a grand man as the Scots say. ❖

For the glory of God we proudly and lovingly proclaim Pastor Robert Parr a distinguished Carter Report Hero.

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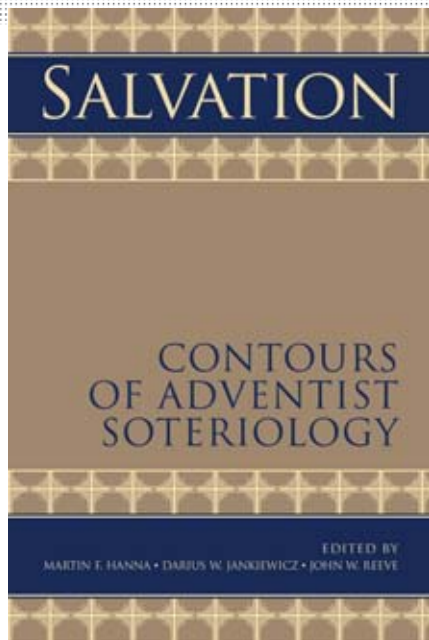
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CLOSER LOOK



ADVENTISTS AND SALVATION

Salvation: Contours of Adventist Soteriology, ed. Martin F. Hanna, Darius W. Jankiewicz, and John W. Reeve; Andrews University Press, Berrien Springs, Michigan, 2018, 464 pages. Soft cover, US\$29.99. Reviewed by Roy Adams, former associate editor, *Adventist Review*.

Seventh-day Adventism did not fall from the sky. However divinely guided, its roots trace back across centuries of Christian thought and experience. And in Adventism's articulation of the central theme of the gospel—how God saves people—one hears echoes of a multitude of voices that came before. *Contours* aims to identify some of these voices, show the extent to which Adventist soteriology comports with them, and highlight Adventism's distinctive contribution.

The book is divided into five sections, each introduced by a summary of the particular issues tackled in the segment, a feature that, indirectly,

increases the entry points into the book. The introduction to section three, for example, highlights some of the unresolved salvation issues tackled there: “exactly how [was] the atonement . . . accomplished?” “Was the incarnation necessary?” “What exactly happened on the cross?” “Did Christ have to die?” (p. 173).

Targeted to the college-educated reader, the book assumes a basic level of theological curiosity. Curiosity about subjects such as sin; total depravity; the role of the will in human salvation; the function of grace and faith; the meaning of Christian perfection. Centuries of debate underlie each of these, and the various authors attempt to rise above the noise and bring clarity. Sometimes such clarity jumps out at the reader in the freshest light, as in the discussion on the thorny issue of predestination in a chapter by Hans LaRondelle and John McVay. Paul's references to predestination, the authors suggest, should be heard not primarily from the standpoint of “individualism and self-determination, which are so valued in modern democratic societies,” but from the standpoint of Paul's first-century readers and hearers. “Under the thrall of astral religion,” these folk believed that “through the powers of the stars and planets their destinies had already been fixed.” So the message “that God has chosen [our] destiny . . . through Jesus Christ” would have come to them “as very good news indeed” (p. 86). It casts the issue in a totally new light.

As I read some sections of the book, however, I saw the need to guard against what I would call the “scientification” of theology—the temptation to define and classify every last detail of how salvation works. We face the constant danger of overthinking the process, of forgetting that ultimately salvation is a divine wonder of which we are privileged recipients, and whose outward manifestation, spelled out by the ancient prophet, is “to act justly and to love mercy and to walk humbly with [our] God” (Micah 6:8).

Contours is a needed work. It demonstrates that Adventism is no fly-by-night offshoot of the Christian church, but an authentic representation of solid biblical faith. ■

Reviews and commentaries about books, films, or other items do not constitute endorsement by the editorial staff of Adventist Review Ministries.



PETER N. LANDLESS

ZENO L. CHARLES-MARCEL

Walking: Simple, Safe, Successful, Sustainable!

Q: I am overweight and have been sedentary for years. I want to start an exercise program, but I'm self-conscious about going to a gym. Can I just start walking in my neighborhood? Is this good enough for serious exercise?

A: We encourage you to start moving; that is an important decision. Walking, placing one foot in front of the other and repeating the action, is proven to improve our well-being in many ways.

It is free and requires no doctor's prescription, no special clothing or equipment, and no complex formula, so it is often underestimated as a risk-reducing and treatment modality. With the understandable exception of people with musculoskeletal challenges from illness or injury, walking is a deceptively easy and effective way to increase physical activity and fitness. Walking is ideal as a gentle start-up for sedentary individuals. It is, by far, the most "natural" way to move, burn calories and fat, and effectively manage your weight. It is customizable to your fitness and health goals as part of a comprehensive wellness regimen.

Walking to become physically healthier is not complex, but there are some basic safety issues that you should take into account. Please talk to your doctor before you start, get some suitable walking shoes, set some realistic goals with a friend or relative, and find an accessible, safe place to walk. Neighborhoods, shopping malls, parks, office corridors, riverbanks, boardwalks, seashores, outdoor trails, and even around the house (especially with stair climbing) are places people get their daily walking workouts. Because walking self-regulates its intensity and duration and has a low ground impact, for the prudent person it is quite safe.

After starting with what you can do, work your way up to comfortably walking for 30 minutes, 45 minutes, and then an hour—the recommended level for reducing the risk of diabetes, heart dis-

ease, certain cancers, and Alzheimer's disease. Regularly walking faster than customary while still being able to talk while walking puts us in the "training zone," which develops and sustains physical fitness. A 160-pound person walking at that pace typically burns about 100 calories per mile.

WALKING HELPS . . .

- us enjoy nature/the great outdoors.
- improve depression, anxiety, stress management, and sleep quality.
- protect against memory loss, dementia, and stroke.
- lower heart disease, diabetes, high blood pressure, and cancer risk.
- decrease "bad" (LDL) and increase "good" (HDL) cholesterol.
- improve circulation, muscle mass, and tone.
- burn fat and calories.
- prevent osteoporosis.
- discourage sitting.
- us lead more contemplative lives.

Walking is an all-season, repeatable, self-reinforcing, habit-forming activity. A walk through the park, around the lake, or along the seashore can be spiritually uplifting. You can pray and memorize scripture as you take a 10-minute stroll after meals.

Walking is relational: try a walking "date" or join a walking club.

Walking is practical: park some distance away from your destination, take the stairs, and walk even if you're on the escalator. You'll sleep better, think clearer, get slimmer, and live well longer. It's serious! ♣

Peter N. Landless, a board-certified nuclear cardiologist, is director of the General Conference Health Ministries Department. **Zeno L. Charles-Marcel**, a board-certified internist, is an associate director of Adventist Health Ministries at the General Conference.

WHO SAYS WHAT?

What is the future of the earth and earthlings?

NASA SAYS

Change will continue through this century and beyond: The magnitude of climate change beyond the next few decades depends primarily on the amount of heat-trapping gases emitted globally, and how sensitive the Earth's climate is to those emissions.

Temperatures will continue to rise because human-induced warming is superimposed on a naturally varying climate, the temperature rise has not been, and will not be, uniform or smooth across the country or over time.

Frost-free season (and growing season) will lengthen. The length of the frost-free season (and the corresponding growing season) has been increasing nationally since the 1980s, with the largest increases occurring in the western United States, affecting ecosystems and agriculture.

The largest increases in the frost-free season (more than eight weeks) are projected for the western U.S., particularly in high elevation and coastal areas . . . considerably smaller if heat-trapping gas emissions are reduced."

BILLY GRAHAM SAYS

Our world is filled with fear, hate, lust, greed, war, and utter despair. Surely the Second Coming of Jesus Christ is the only hope of replacing these depressing features with trust, love, universal peace, and prosperity."

ENOCH SAYS

See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him" (Jude 1:14).

MOSES SAYS

There is no one like the God of Jeshurun, who rides across the heavens to help you and on the clouds in his majesty" (Deut. 33:26).

MALACHI SAYS

But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. Then the Lord will have men who will bring offerings in righteousness, . . . as in days gone by, as in former years" (Mal. 3:2).

JESUS SAYS

In the future you will see the Son of Man seated in the place of power at God's right hand and coming on the clouds of heaven" (Mark 14:62).

"I will come back and take you to be with me that you also may be where I am" (John 14:3).

EPISTLE OF BARNABAS SAYS

The day is at hand on which all things shall perish with the evil [one]. The Lord is near, and His reward."



BALAAAM SAYS

God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?" (Num. 23:19).

ISAIAH SAYS

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. . . . They will neither harm nor destroy on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea" (Isa. 11:6, 9).

PAUL SAYS

Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye. . . . For the trumpet will sound, the dead will be raised imperishable, and we will be changed. . . . clothed with the imperishable, and the mortal with immortality, then the saying . . . will come true: 'Death has been swallowed up in victory.' Where, O death, is your victory? Where, O death, is your sting?" (1 Cor. 15:51-55).

THE 24 ELDERS SAY

The nations were angry, and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your people who revere your name, both great and small—and for destroying those who destroy the earth" (Rev. 11:17, 18).

JOHN SAYS

Isaw 'a new heaven and a new earth,' for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away'" (Rev. 21:1-4).

"Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. The angel said to me, "These words are trustworthy and true" (Rev. 22:1-6). ♣

Thy Kingdom Come

It's profound—and countercultural, despite the countless volumes that have been written about it and the many sermons that have been preached on it. As I recently reread Jesus' model prayer (found in Matthew 6:9-13), one phrase jumped out at me in a special way: "Thy kingdom come."

What does "Thy kingdom come" say to Seventh-day Adventists living in 2019? What does it say to the world around us?

Kingdoms are plentiful in the world we live in. They vary from political entities to international business empires to global media outlets. Hollywood is not only a

multibillion-dollar industry but also a gigantic cultural power. These kingdoms include influencers in the arts, sports, or entertainment whose every word is scrutinized, liked, and quickly emulated by millions via social media. These kingdoms are often

based on ideas and values whose origins seem murky—at best—or downright evil.

The kingdom that Jesus talked about as He ministered for three and a half years in Roman Palestine had no tangible capital and no visible armies. His kingdom was a place of ideas, values, and principles so radically different from what other kingdoms (or empires) in His time represented that He had to repeat Himself often. His audiences didn't understand it or didn't like it. His disciples didn't get it.

We often struggle to make sense of it—for why do we have to walk the second mile with those who have hurt us (Matt. 5:41)? Why do we offer the other cheek to those who have hit us already (verses 38, 39)? Why does Jesus equate muttering "idiot" under our breath, perhaps even with "good" reason, with murder (verses 21, 22)? Why does He

liken "innocent" sexual daydreams and sensual fantasy to adultery (verses 27, 28)?

This list of rhetorical questions could be easily extended. God's kingdom is completely different from our kingdoms, for God is the wholly Other. We like to control; we like to dominate; we like to manipulate; we like to pass judgment. Yet Jesus prays in our hearing: "Thy kingdom come." This kingdom stands for surrender and submission—two words we don't like to use—and, if we use them, we prefer to apply them to others.

But there is another dimension to "Thy kingdom come." It points to God's future—and it's a certain future. If Jesus teaches us to pray daily "Thy kingdom come," we can know for sure that it *will* come. Jesus' prayer stands here in the tradition of Israel's prophets who proclaimed the coming of God's kingdom in the midst of sin, abuse, and hopelessness. They already saw the reality of this kingdom where others around them saw only ruin, death, and exile.

"Thy kingdom come" is a daily expression of faith in the soon-returning Saviour who has defeated evil and transformed our hearts.

How can we live authentic "Thy kingdom come" lives today? How can our families, friends, neighbors, and coworkers see "Thy kingdom come" in our lives? Jesus doesn't offer us a *Four Ways to Make Thy Kingdom Come* self-help book. He just calls us to prayer, committed prayer and grace- and faith-filled living that show in our lives the kingdom that is just around the corner.

As we live this, others will begin to see "Thy kingdom come" in every step of our lives. ♣

Gerald A. Klingbeil is an associate editor of *Adventist Review* who has recently started to consciously pray "Thy kingdom come."

IF JESUS TEACHES US TO PRAY DAILY "THY KINGDOM COME," WE CAN KNOW FOR SURE THAT IT WILL COME.

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