

ADVENTIST REVIEW

MARCH 2022: CAPTURING THEIR EYEBALLS +
WORKING WHILE OTHERS SLEEP + A VISION AND
A MAGAZINE + CAN I TRUST HIM? + REFUGE

Adventist Review?



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more—a lot more—
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MAR 31–APR 3, 2022

But in my mind I keep returning to something,
something that gives me hope

— Lamentations 3:21

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Seventh-day Adventist Church
NORTH AMERICAN DIVISION

HEALTH MINISTRIES



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“Maybe we need a local, national, and worldwide call to prayer for healing of the land. Such prayer is completely in synchrony with God’s own plans—plans that reach beyond Hannah to heal all humanity, and beyond island and continent to restore the whole world.”

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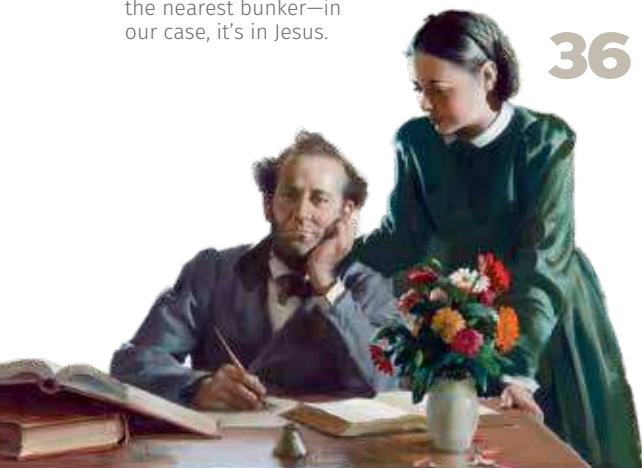
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"TikTok Grandma" Grows Bible Study Ministry to Nearly 30,000 Followers

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A Film, A Wedding, and Two Baptisms

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—Olan Thomas

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BILL KNOTT



*The power lines are often down;
and Spiritless, we wait for light
—and kindness—to return.*

Faith in the Flowering

Back when the house was new and oaks were twigs, some kindly soul planted daffodils to mark the margin of my yard. But 50 years of blackberry canes and luxuriant poison ivy vines have largely hidden their good deed—except in March, when winter's grip is finally loosed, and hope returns with every warbler.

I'm always much surprised by daffodils—the greening shoots, the swelling buds—for I have come to assume the lasting grip of sleet and snow and frigid temperatures. But there they are—so green, so vibrant yellow, so unmistakable among the last of last year's fallen leaves.

And I remind myself each March that slow warmth always wins the day, despite the *Sturm und Drang* of what seems endless winter.

It is a memory I much need when I survey the winter of my church. From where I sit, I watch the ice accumulating on the branches as the love of many grows cold (Matt. 24:12). The power lines are often down; and Spiritless, we wait for light—and kindness—to return. The howl of biting, windblown rhetoric arrives in each day's inbox. Vilify, condemn, attack—the arsenal of icicles is launched across the little continents on which we camp.

And God's good people get discouraged, sinking into grim survival mode, turning back from mission and from ministry for

fear they might be targeted themselves. A dull, persistent fatalism that “awfulizes” everything hangs like a freezing fog. “I'll go to church,” we finally say, but then sink back upon the couch to watch the worship on our screens. “It may not yet be safe out there,” we add, even when the COVID rates are dropping everywhere. “I'll wait till this is over.”

Too many are not coming back, not because of masks or mandates, but because they sense that the winter of our discontent is not yet done, is not yet past. Each congregation's foyer has its partisans who bring the virus of their politics or personal theology into what should be a place of safety and of sanctuary. And when what's preached is not good news, when nagging and finger-wagging become the stuff of sermons, the impulse to return gets chilled.

But, trust me, slow warmth will yet win the day, despite the recent weather. “The force that through the green fuse drives the flower”^{*} is working everywhere, persistently, and even when we fail to notice. The Spirit never leaves the church alone or in the cold. Each time the Word is opened faithfully; each time the gospel is proclaimed; every moment when we lay aside our cold conspiracies to offer kindness and support, the kingdom gains; the kingdom grows. New life appears—all green, all vibrant—through the

miracle of grace. And baptistries get filled with water and with warmth. Foyers flood with hugs and openheartedness. The Spirit's passion blossoms in the church, and we prepare for new and better Pentecosts.

I can see the spring arriving in my yard. And with the second sight of faith, I see the spring arriving for my church. The day is not far distant when the partisans will lose their audience, when those who would divide Christ's body will melt into deserved obscurity. There will be confessions, even tears, as Jesus' warmth dissolves the ice we've grown familiar with. Feet will be washed; humility will sprout; and all our wintry inwardness will yet surrender to a greening, growing fellowship of witness and of worship.

This is no fantasy, no Pollyanna moment. Remind yourself of Peter's springtime sermon:

“And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams” (Acts 2:17).

Bring that day.

^{*}The first line of Welsh poet Dylan Thomas' well-known poem.

“It’s time we are honest and admit that we may not understand how Gen Z operates.”

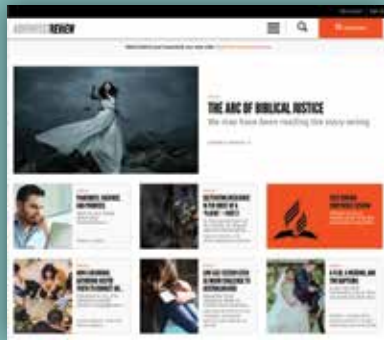
BONNIE MCLEAN

We’re hoping, dear reader, that you notice the attention given to your online involvement: in this issue we’ve published several letters from your online correspondence. Send us more. Editors

NEW LOOK

I just love the new look of the *Review’s* website. It is clean, airy, polished, inviting—these are the descriptions that come to mind. Well done!

Debbie Michel



WOMEN AND MINISTRY

Wow. Your July edition on women and ministry was powerful and well researched, and included the beautiful artwork of South American artist Joao Luis Cardoso! But my heart is so heavy that the church I love and have been part of for 74 years is still unwilling to treat men and women equally.

Nancy Daniels Nelson

PANDEMICS, VACCINES, AND PROMISES

What I find most amazing about this article is that the writer was able to look past his own beliefs regarding the vaccination and reach down to help someone in need. God is truly great, and I pray that He continues to do this work through you!

Nicolas Salomon

HOW PANDEMIC-FATIGUED CHURCHES ARE ADAPTING TO DISRUPTION

I encourage people to focus on the positives, make use of technology to connect, be willing to adapt, and find new ways of doing church. The ones who are not adaptable, who complain about missing the good old days and also don’t take the virus seriously, are going to suffer.

Robin Hill

TWO HUNDRED AFGHAN FAMILIES VISIT ADVENTIST SCHOOL IN ENGLAND

May you all be blessed abundantly for comforting the afflicted and displaced folks! Imagine their fear and anxiety.

Randy Grambow

“TIKTOK” GRANDMA GROWS BIBLE STUDY MINISTRY TO NEARLY 30,000 FOLLOWERS

Digital media is such a powerful tool for evangelism! So impressed by this woman’s willingness to use technology to spread the gospel. God’s blessings on you abundantly, Betilda.

Connected Adventist Podcast

THE LOST TEDDY

Prayer is so powerful.

Reggy Ragwar Easter

WHY 4,898 IS A VERY EXCITING NUMBER

No more shame. Thank God for FARM STEW.

Terry Ann Finnikin

SOUTHERN STUDENTS RECEIVE FILM AWARD DURING SUNDANCE FILM FESTIVAL

Congratulations to the young people who put this together. I can only imagine all the time and effort and sacrifice this film took to make. Well done!

Pat Rodriguez Castillo

WHY DO THEY WALK AWAY?

Family worship is not a smoking gun. More than half my academy classmates, plus several of my family members, have left the church. Some had family worship in their homes; some did not. All of them felt the

2022 GENERAL CONFERENCE SESSION

Official notice is hereby given that the postponed sixty-first session of the General Conference of Seventh-day Adventists will be held June 6-11, 2022, in the America's Center in St. Louis, Missouri, United States. The first meeting will begin at 8:00 am, June 6, 2022. All duly accredited delegates are urged to be present at that time. This Session will also be accessible for delegates remotely by electronic means.

Ted N C Wilson, General Conference President
Erton C Köhler, General Conference Secretary

church was out of step and did not represent their values. Most of them did not cite disagreement with doctrine, but practice. It's time we are honest and admit that we may not understand how Gen Z operates. A Revelation Seminar isn't going to bring those people back.

Bonnie McLean

ASTEROID GETS NAME OF ADVENTIST TEEN IN BRAZIL

I am proud of you, Bruna Pontes!

Patricia Wiant Ridpath

THE CHALLENGES OF POLITICS AND FAITH

Very insightful article. Thank you!

Lynda Gill du Preez

NEW HOSPITAL FOCUSES ON SERVING THE COMMUNITY THROUGH WHOLISTIC CARE

Oh, how I wish I lived closer! I would love to be a nurse there. This is great, and what a blessing for the community.

Cynthia West

IS SCIENCE THE NEW SPIRITUALISM?

Yes, we need to study God's Word more for ourselves; the truth and peace are in its pages.

Claudette Thomas

ADVENTIST SCHOOLS IN AUSTRALIA WORK TO INCREASE TEACHER SUPPLY

The work is plentiful, but the workers are few. Nevertheless, God will send the right workers for the right time.

Camila Ito Skaf

OBESITY "IS NOT A GOOD CONDITION FOR PATIENTS HAVING COVID-19," DOCTOR SAYS

Makes the health message extremely important.

Lester Daproza

ANDREWS UNIVERSITY RECEIVES GRANT TO EXPLORE ITS INSTITUTIONAL HISTORY

We need to hear all of the voices of the past. Not just the dominant voices that we have heard.

Joe Williams

IN BRAZIL, ADVENTIST CHURCH MUSICIANS GATHER TO DIALOGUE AND LEARNING

Great! I wish something like that would happen in my country's church.

Dani Barbosa

IN ZAMBIA, SIX ADVENTIST YOUNG MEN CLASPED HANDS AS THEY DROWNED

An enemy has done this. Rest, young Christian warriors. You all learned at a young age that we are our brother's keeper and the importance of unity. Condolences to the brokenhearted families and friends; may God Himself comfort each one of you.

Gloria B. Dorsey

THE DEMON OF UNKINDNESS

Great read. Practicing kindness in a world of hate and anger is challenging—I'm committing myself to be compassionate and loving. Prayers are always welcome.

Barb Preas

KEEP CALM AND TRUST GOD

I am thankful that no matter what issues we face in our lives, God is with us and will see us through.

Dorothy Mckinney

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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“One day I noticed that I had more than 1,000 followers, and so I thought, *Well, they like what I’m doing*, so I continued to do so, trying to improve each day.”

p. 16

NEWS



Delegates to the Special GC Session follow the January 18 proceedings at the Adventist Church headquarters in Silver Spring, Maryland, United States. PHOTO: DENIS PENICHE

SPECIAL GC SESSION APPROVES CONSTITUTIONAL AMENDMENT

NEW SECTION ALLOWS FOR VIRTUAL WORLD CHURCH SESSIONS AS NEEDED.

BY ADVENTIST REVIEW AND ADVENTIST NEWS NETWORK

Nearly 300 official participants at a Special General Conference (GC) Session voted to include a new section to Article V of the GC Constitution that will allow delegates at future GC Sessions to participate digitally if international disasters, pandemics, or unavoidable circumstances arise. The unanimous vote occurred during a one-day, one-item session at the Adventist Church’s world headquarters in Silver Spring, Maryland, United States, on January 18.

The voted amendment allows official delegates to participate in the upcoming June 6-11 GC Session, even if they cannot physically travel

to the venue in St. Louis, Missouri, United States, because of the impact of the COVID-19 pandemic, church leaders said.

Because of current COVID-19 travel restrictions, the delegates for the special session were selected using primarily individuals who currently work at the GC headquarters in Silver Spring. These delegations were approved by each of the church’s world divisions and consequently voted by the General Conference Executive Committee on September 16, 2021.

The recommended amendment, voted by the GC Session delegates, reads as follows:

“Article V. Sec. 4. Generally, regular or specially called General Conference Sessions are to be held in person and onsite. However, delegates when requested by the General Conference Executive Committee may participate by means of an electronic conference or similar communications by which all persons participating can hear each other at the same time, and participation by such means shall constitute presence in person and attendance at such a meeting. Votes cast remotely shall have the same validity as if the delegates met and voted onsite.”

“The vote to amend was significant in that it makes provision for the future in case meetings of the General Conference Session cannot be held in person, to allow for individuals to be ‘present.’”

BACKGROUND TO THE VOTE

The January 18 Special GC Session had been voted on April 13, 2021, by the members of the GC EXCOM.

At the time, Adventist Church undersecretary Hensley Mooroooven detailed factors considered in presenting this proposal. According to Mooroooven the GC Constitution stipulates that GC Sessions and all voting must take place in-person and onsite. Additionally, Article V, Section 1, of the constitution states that postponing a GC Session should not “exceed two years” beyond a regularly scheduled date. The possibility of another delay would put the General Conference out of compliance with its governing document. Mooroooven also explained that amendments to the GC Constitution and Bylaws can be voted only by delegates at a regular or special GC Session. He affirmed that the proposal introduced and voted at the April 2021 meeting stays within the appropriate provision of the GC Constitution and Bylaws. In 2020 a meeting of the GC EXCOM had already voted to propose an amendment to the GC Constitution that would allow for virtual participation when specifically requested by the Executive Committee.

Based on the authority granted to it in Article V of the Constitution to reduce the total number of delegates to a GC Session for reasons of a “major crisis within the church or international arena,” GC EXCOM had also voted on April 13 to reduce the total number of regular and at-large delegates to the January Spe-

cial GC Session to 400 people. The allocated quota of delegates for the GC, 13 divisions, and two attached unions was approved as well. The motion included a request that divisions unable to send their allotted quota of delegates because of travel restrictions or other reasons be allowed to reallocate their unused quota of delegates back to the GC. The GC Administrative Committee then designated these positions to church members currently working at the GC headquarters or living in the immediate metropolitan area, primarily from the divisions that shared their quota.

FEEDBACK FROM DELEGATES AND LEADERS

At the January 18 Session, GC secretary Erton Köhler read and moved the amendment to Article V of the GC Constitution. Several delegates then approached the auditorium microphones to weigh in on the proposed amendment.

Following the 59-minute meeting, Köhler responded to the day’s events. “I was impressed by the strong support the delegates gave to the motion,” he said. “In situations like these, it is usual to get different opinions, but we received just a few observations. This shows to me that the church is united for mission.” Köhler explained that the issue at hand was technical, unrelated to doctrinal or philosophical issues. “Still, it was important to approve it; otherwise, the work of the church may be hindered,” he said. “From the unanimous vote it was clear that

delegates want the church to move forward.”

GC general counsel Karnik Doukmetzian also affirmed the significance of the brief meeting. “The vote to amend was significant in that it makes provision for the future in case meetings of the General Conference Session cannot be held in person, to allow for individuals to be ‘present,’” Doukmetzian said. “World conditions may not allow for delegates to travel to be present in person, and this provision allows those delegates to participate and represent their territories even if they cannot physically travel to the site of the session.”

GC EXCOM VOTES TO ALLOW FOR HYBRID 2022 GC SESSION

Nine days later, on Thursday, January 27, the GC EXCOM met virtually to address items regarding the upcoming GC Session. After a short devotional and prayer time, members of the committee voted to enact the provision for hybrid meetings approved by the Special GC Session on January 18. The GC Session, which originally was postponed because of the pandemic and is now scheduled to convene in St. Louis, Missouri, from June 6 to 11, 2022, will be able to be a hybrid meeting. While delegates will still be encouraged to attend in person, this provision allows delegates facing pandemic challenges, inability to procure visas, or other extenuating circumstances to participate by electronic means. 📌



Dutch classes are essential for refugees to integrate into their new country. PHOTO: ADRA NETHERLANDS

AFGHANS IN THE NETHERLANDS RECEIVE CARE

ADRA LANGUAGE LESSONS ARE HELPING HUNDREDS.

BY ADRA NETHERLANDS AND ADVENTIST REVIEW

The Adventist Development and Relief Agency (ADRA) Share & Care initiative in Huis ter Heide, Netherlands, is providing Dutch language lessons and other social activities for Afghan refugees. About 400 refugees have been sheltered in nearby Zeist. Coordinator of the volunteer team Lydia van Rhenen told how ADRA Share & Care became involved in this initiative.

ADRA has been active worldwide for thirty years as a development organization of the Seventh-day Adventist Church, but ADRA Share & Care started in 2020 with neighborhood activities to help ensure social and economic justice within the Netherlands. Since the change of government in Afghanistan, refugees leaving the country have spread worldwide. The Netherlands has also received Afghan refugees, including those who came to Huis ter Heide.

“In August [2021] we received a request via the neighborhood app,” van Rhenen said. “The emergency shelter is 800 meters [a half mile]

away from us. We were given a tour and talked to the refugees. We heard poignant stories. For example, about a man who was on the run with his child and had to cross a bridge. That bridge was under fire. The man decided to cross the bridge with his child to reach the airport. That touches you. Some people have lost weight because of the traumatic experiences they have experienced in Afghanistan.”

LEARNING THE LANGUAGE

“Language lessons are essential to integrate,” van Rhenen said. “Fortunately, two former teachers from the Oud Zandbergen primary school were willing to provide the lessons at our location. Eventually we started the lessons with 17 adults three times a week. These people had mastered the English language, and they are highly educated. They are now sharing their knowledge of the Dutch language with others in the emergency shelter.

“Some have worked as interpreters or for foreign development organizations and have fled, but still

have family in Afghanistan. That family is not safe there. This causes stress. We are therefore careful with privacy-sensitive information. We also never ask for experiences but wait for them to tell us.”

CREATIVE ACTIVITIES

“We also offer creative activities,” van Rhenen continued. “This attracts mainly girls and older women. Fortunately, after a call, we received three sewing machines. This is very important. A woman looked quite sad, but she became very enthusiastic when we showed her the sewing machines. She turned out to have been a seamstress in Afghanistan. She can now make a dress in one afternoon.

“Many people also get cycling lessons. They can practice on the field. . . . ADRA Share & Care often works with other organizations. During the autumn holidays we did children’s activities. You experience God’s blessing in this work.”

COMMUNITY SUPPORT

“Residents like helping,” van Rhenen said. “They send us clothing, which we deliver to the emergency shelter. The Red Cross is looking into that further. They have a lot of experience with this and know what is needed and how to distribute it properly.

“In ADRA Share & Care we want to be there for our neighbor, for strangers, orphans, and widows. We certainly experience God’s blessings in this. It’s a great work.”



Members of one Caleb Mission Project team in Brazil spend a Sunday painting a house.

PHOTO: JOBERT AQUINO, SOUTH AMERICAN DIVISION NEWS

ADVENTIST YOUTH TEAMS RENOVATE HOUSES IN BRAZIL

INITIATIVE BENEFITS FAMILIES AND CHURCH MEMBERS IN NEED.

BY LEONARDO SAIMON, SOUTH AMERICAN DIVISION, AND ADVENTIST REVIEW

Young Seventh-day Adventist volunteers from the state of Espírito Santo in Brazil are painting and renovating homes to serve several families in need across the region. The initiative, promoted by a group of primarily young adults attending Adventist congregations in the area, is part of the Caleb Mission Project.

Renovation work began in January and is expected to last two months, people behind the initiative said.

The first house is located in Jardim Limoeiro, in the Serra area. The building houses a family of nine people and some pets. At the site, participants had to temporarily relocate the family and demolish the residence. About 130 volunteers are involved directly or indirectly in this activity. Donations are coming from other church members who belong to five Adventist

congregations located in Victoria and Serra. The team expects to bring the family to their renovated residence by March, leaders said.

“We are not just renovating a house: we are giving dignity back to a family,” Patrick Duarte, pastor and organizer of the initiative, said.

In Maria Ortiz the team is planning to make additions to a house. First, they will add a service area to the old building to enlarge its square footage. Because of the limited space, the family of eight—a father, a mother, and six children—have been washing their clothes in the bathroom. The project includes rebuilding the main entrance to the house, underpinning the walls, performing major maintenance, and, finally, finishing the tiling work in the new service area.

Gabriel Alves, one of the Maria Ortiz house project leaders, said that the Seventh-day Adventist

church in Goiabeiras has been aware of the family’s situation for some time, leading the volunteers to choose that project as part of the initiative.

“The family has joyfully welcomed the initiative,” Alves said. “We have also felt fulfilled and motivated to spread this tide of good deeds,” he added.

In Cachoeira da Onça members of the Caleb teams decided to renovate the home of an elderly church member in a local congregation. The crew cleaned the yard and is now painting the whole house, with support from members of a local Pathfinder club.

ABOUT THE CALEB MISSION PROJECT

The Caleb Mission Project is a volunteer program focused on social outreach and witnessing that challenges Adventist young people to dedicate their vacations to service and evangelistic activities, especially in places with no Adventist presence. The program aims to mobilize thousands of young people throughout the South American Division.

According to organizers, the initiative helps young people experience true commitment to God, their church, and the community. ▀



PHOTO: ANDREWS UNIVERSITY NEWS

ANDREWS ARCHAEOLOGIST ON MAJOR EGYPTIAN PROJECT

FIELD EPIGRAPHIST REPRODUCES THE OLDEST KNOWN PEACE TREATY.

BY ANDREWS UNIVERSITY NEWS

An Andrews University staff member and archaeologist recently spent two weeks as an expert field epigraphist, carefully documenting each hieroglyph from one of the most famous inscriptions in Egyptian archaeology.

L. S. Baker, Jr., associate director of Andrews University Press, was part of a field project in December 2021 to Luxor. The site, known to the ancient world as Thebes, the capital of Upper Egypt, is home to the Karnak Temple Complex, including the Great Hypostyle Hall. In cooperation with Egypt's Supreme Council of Antiquities and other archaeologists, he has been working on the Karnak Great Hypostyle Hall Project. The long-term initiative uses the latest technology to record in the highest detail the thousands of inscriptions and reliefs carved on the walls and columns of the giant complex.

Baker said that the team he was part of was specifically tasked with accurately recording the wall reliefs relating to one pharaoh's battle conquests of the southern Levant in the thirteenth century B.C.

In the middle of those reliefs is the famous, and earlier, Hittite Treaty originally inscribed under Ramesses II. Egyptologists have analyzed that treaty for generations since its discovery in the early nineteenth century. It is celebrated by historians as the oldest known peace or alliance treaty between major world superpowers. A facsimile of that treaty is prominently featured in the United Nations building in New York.

Baker was specifically assigned the section of wall containing the Hittite Treaty. He has been tasked with helping produce, with the help of computerized photogrammetry, the most detailed renderings of each hieroglyph (character).

"Through the generations since the treaty was discovered, there have been many renderings of varying accuracy and quality," Baker said. "These have been the basis for the standard published transliterations and translations of what the treaty says. Standard photographic techniques cannot discern some of the imprecision of the characters because of the chal-

lenges of light and shadow and the wear and tear of time."

According to Baker it is unlikely that the team's work on the Hittite Treaty will result in any serious changes in translation or a new understanding of its content. "But it will be the most exact recording of the hieroglyphic inscriptions ever produced," he said, "and probably will be the standard state-of-the-art source for Egyptologists and historians for years to come."

Baker said it has been an honor to be so "up close and personal" with such a famous element of historical understanding. "So there I am, 15 feet [5 meters] up on a scaffold, working just inches away from the delicate and faded lines of this incredibly important inscription from ages past. I guess it might be like an art historian from Andrews being nose to nose with the *Mona Lisa* in the Louvre to analyze and record the brushstrokes on Leonardo da Vinci's famous painting."

Randall Younker, director of the Institute of Archaeology at Andrews University, said, "We're always proud to add a feather in our cap when one of our own gets invited to participate in such a prestigious enterprise. We congratulate Dr. Baker."

Andrea Luxton, Andrews University president and chair of the Andrews University Press board, said: "We're proud of Dr. Baker's growing contributions in his academic specialty and also for his outstanding work in helping to bring the commentary project to completion." ■



NAD HOSTS RELIGIOUS FREEDOM PRAYER BREAKFAST

LEADERS PRAY FOR THE U.S. AND THE WORLD.

BY KIMBERLY LUSTE MARAN, NORTH AMERICAN DIVISION NEWS

On January 13 more than 40 people from diverse faith traditions gathered for the third Religious Freedom Prayer Breakfast hosted by the North American Division (NAD) of the Seventh-day Adventist Church.

The event recognized January 16 as National Religious Freedom Day in the U.S. It included prayer for elected officials, the community, the nation, global health and healing, peace, religious freedom, and unity of spirit. Representatives of several religious groups prayed on these topics. Several NAD leaders and local church leaders participated through prayer and music.

Eric Baxter senior counsel for Becket, a nonprofit, public-interest legal and educational institute, gave the special remarks for the event, which was scaled back due to the coronavirus pandemic.

During the prayer breakfast welcome, Orlan Johnson, director of Public Affairs and Religious Liberty for the NAD, provided a summary of the program and shared the sig-

nificance of the January date for the event.

“We’re here to celebrate an important day—National Religious Freedom Day,” Johnson said, “which commemorates the 1786 signing of the landmark Virginia Statute for Religious Freedom. This statute by Thomas Jefferson included powerful language that later formed the basis for our First Amendment to the U.S. Constitution—language that means you and I can each worship God in whatever way we see fit.

“No matter what religious tradition we represent, we can celebrate together and be grateful we live in this country that respects religious freedom,” he continued. “Sometimes here in [the U.S.], though, we begin to feel confident that this is just the way it is, and it’s the way the world should be. But the Pew Research Center estimates that 80 percent of the world’s population lives in areas where religious freedom is significantly restricted.

“The reality is that it’s a bit like looking in the rearview mirror of

your car—objects you see in the mirror can come at you faster than you think they will! And if religious freedom is being restricted in someone else’s backyard, we need to be aware that there’s a possibility it can happen in ours as well.”

PRAYER TIME

Seven special prayers were offered during the program. NAD Ministerial Association director Ivan Williams closed the event with prayer for unity of spirit.

“O God, our creator of every race, language, tongue, and people, from Your provident hand we have received our right to life, liberty, and the pursuit of happiness. You have called us as Your people and given us the right and the duty to worship You. Thank You for calling us to live out our faith in the midst of the world, accepting the faith of all,” Williams stated.

He continued: “Give us the strength of mind and heart to readily defend our freedoms when they are threatened. And give us the courage to make our voices heard—beyond even our own rights—for the rights of others. We pray [for] a clear, compassionate, united voice for all Your sons and daughters gathered together in Your creation, in this decisive hour of the history of our nation, so that with every trial withstood and every danger overcome now and with our children and grandchildren . . . that this great land will always be ‘one nation, under God, indivisible, with liberty and justice for all.’ ”



Health professionals register a person during the health services intervention on Margarita Island.

PHOTO: NORTHEAST VENEZUELA MISSION

A CHURCH THAT LOVES AND SUPPORTS THEM

HUNDREDS RECEIVE FREE MEDICAL CARE ON MARGARITA ISLAND IN VENEZUELA.

BY STEVEN'S ROSADO, MARÍA A. RODRÍGUEZ, AND INTER-AMERICAN DIVISION NEWS

Nearly 400 people on Venezuela's Margarita Island recently received comprehensive medical services thanks to dozens of Seventh-day Adventist medical and health professionals who donated their time and resources during a four-day intervention initiative.

The island, which lies 25 miles from the mainland, saw 40 health professionals arrive to care for hundreds of people across 15 Adventist congregations from January 5 to 8.

The initiative drew dozens of church members and a few of their friends to much-needed medical care in a country struggling with economic challenges.

Free services offered included ophthalmology, gynecology, psychology, dentistry, pediatrics, general medicine, natural medicine, physiotherapy, blood and urine tests, and blood pressure check-ups, as well as talks on disease prevention and the eight natural remedies for a healthier lifestyle.

"This is the first time that we have been able to offer medical services to nearly all of the church

membership in a single state, as well as several people in the community," Pastor Rubio, president of the Northeast Venezuela Mission and main organizer of the event, said. It was important to get to the church members and let them know that the church cares for not only their spiritual needs but also their physical and emotional needs, Rubio said.

"We wanted them to know that they have a church that loves them and supports them," he said. Many cannot afford medical services. A tooth extraction can cost US\$30, and the monthly wage is below that amount, according to Rubio. "Many of the health centers lack medical supplies, and these missionary interventions, all the supplies and medicines were donated to them, and this was so necessary for people there."

It was the second such initiative led by the Northeast Venezuela Mission. The first one took place last year in Barcelona, where the church mission office is located.

The team of Adventist medical professionals joined a group of

professionals on the island during the initiative.

Rubio thanked hotel owners who accommodated the medical team and the municipal authorities for assisting with the coordinated efforts during their visit.

"I have never seen this done in other congregations," Eva Gamboa Rosas, owner of the Colinas del Sol Hotel, where the medical staff lodged, said. "I hope you come back, because this is a very important work that you are doing to assist so many low-income individuals."

The initiative also received the support of "Sonrisas para Jesus," or Smiles for Jesus, a ministry led by layperson Luis Batancur, and the civil protection members who assisted in sanitizing the areas every day.

The medical intervention took more than a month to coordinate, Rubio said, informing the small groups of the upcoming intervention through social media networks.

Plans are to offer medical services in Cumaná and Anaco, both cities in the northeastern part of Venezuela, in the coming months, Rubio said. ▀



Betilda Vázquez Quiej's TikTok account features a Bible verse and encouraging message every day of the year.

“TIKTOK GRANDMA” REACHES NEARLY 30,000 FOLLOWERS

SHE IS A LOCAL CHURCH ELDER AND TREASURER IN GUATEMALA.

BY GUSTAVO MENÉNDEZ AND INTER-AMERICAN DIVISION NEWS

When Betilda Vázquez Quiej, 64, came across the TikTok app, a social media network platform that uses short-form videos, she was moved to start a Bible study ministry. The grandmother of eight began to share Bible verses and an encouraging message every day from her home in San Lucas Sacatepéquez, in Guatemala.

Quiej soon began to gain many followers. In just two years since joining TikTok, she has amassed more than 29,700 followers.

Her daily messages follow a “Do Not Fear” theme and include the Faith of Jesus Bible courses and other initiatives promoted by the Seventh-day Adventist Church. She recently highlighted the 10 Days of Prayer that the world church follows at the start of each year.

PERFECT TIMING

TikTok gained popularity at the start of the coronavirus pandemic in early 2020, and it was perfect timing for her to begin with the app, Quiej said.

“I was motivated to begin with social media platforms because

most people are connected and spend a lot of time, even during their productive times at work, they are listening to messages on social networks,” Quiej said. “They keep their phone next to them and take time to listen and view videos, and so I realized that the Holy Spirit can work through an audio, through a video.” That was motivation enough for Quiej to start her ministry.

“One day I noticed that I had more than 1,000 followers, and so I thought, *Well, they like what I’m doing*, so I continued to do so, trying to improve each day,” Quiej said.

A Seventh-day Adventist since she was 13 years old and a native of Nicaragua, Quiej is active in her San Bartolomé Milpas Altas Adventist church in Guatemala, serving as head elder last year. She was recently appointed again as an elder and treasurer.

As a wife, mother, grandmother, and business owner, Quiej keeps busy during the day, beginning with personal devotional time. She also takes time to exercise, do gardening, and run her two beauty school

shops. Every afternoon she makes TikTok videos. She also posts on Facebook Live and recently opened an account on Instagram.

Quiej’s daily videos have gained her popularity as the Seventh-day Adventist TikTok grandmother in Guatemala who shares encouraging Bible messages every day.

A VERY PERSONAL MINISTRY

“This has become a very personal ministry to me,” Quiej said. What she likes most is that she has found a purpose in sharing Bible promises. Her followers are based in many different countries, including Argentina, Bolivia, Ecuador, Mexico, Peru, and the United States.

Quiej said she is blessed every day she gets to share on TikTok—365 days of the year. “I just love this about the social networks, that there is no limit to preaching God’s Word.” She dreams of being surprised by the people she has touched by the message of the Bible in her ministry when she gets to heaven.

She has had highs and lows in her life. She left the church for two years and returned to the Lord, was rebaptized, and has clung to Jesus since then. When Quiej thinks back to how God helped her in this ministry, she is grateful.

Quiej hopes to soon surpass 30,000 followers on TikTok and continue growing her ministry. She will continue ministry on Facebook and soon begin Bible studies on Instagram. ▀



PHILIPPINE ADVENTISTS SUPPORT FOOD DISTRIBUTION TO DISPLACED FAMILIES.

Several weeks after Typhoon Rai devastated major cities in the central and southern parts of the Philippines, the Seventh-day Adventist Church, through a variety of organizations within the country, extended assistance to families heavily affected by the calamity. Thousands of families received food packs at the Adventist Academy Cebu gymnasium, providing enough to sustain evacuees for several days.



NAD LAUNCHES 2022 BLACK HISTORY MONTH STUDY GUIDE. This new study guide, titled “Social Justice in the Word of God,” is written by prominent Adventist scholars, pastors, and administrators. The study guide is designed for churches and schools that want to learn about social justice within a biblical framework. The format is modeled on the Sabbath School quarterly, with four weekly lessons: “Social Justice in the Old Testament”; “Social Justice in the Ministry of Jesus”; “Social Justice and the Book of Revelation”; and “A Prophet Among You.”



WELLNESS CENTER OPENS IN CHIAPAS, MEXICO. The new facility, recently inaugurated by the Adventist Church, offers natural remedies and preventative medicine focused on wholistic health. The center will be able to care for 100 patients at a time and will be fully functional as soon as the remaining permits are finalized, church leaders said. The facility features hydrotherapy pools, saunas, a gym, a dining room, nine patient rooms and suites, medical and administrative offices, a chapel, an outdoor auditorium, and a park.



OLYMPICS OF FAITH SEEKS TO ENGAGE CHILDREN AND ADOLESCENTS.

Thousands of children across the Inter-American Division are enrolled in the newest discipleship and evangelistic initiative. Coined as “The Olympics of Faith — I Will Go,” the initiative engages children ages 1 to 14 in activities that enrich their spiritual, physical, and emotional lives. It includes a series of Bible studies and prayer sessions and physical and health learning activities at home, in their churches, and in their communities.



IN SOUTH SUDAN, FARM STEW IS FREEING THOUSANDS OF TEENAGE GIRLS FROM SHAME.

Because of the generosity of donors, 4,898 girls received four washable cloth pads and two pairs of panties. In addition to providing the Afripads menstrual hygiene kit for each girl in school, the trainers also taught about sanitation, women’s health, and menstruation. This is unique, as women’s health and menstruation are often forbidden subjects and are considered too shameful to talk about.



“DUMPLING DAY” CONNECTS ADVENTISTS WITH LARGE FAMILIES IN RUSSIAN CITY.

In Nizhny Novgorod volunteers of the local Adventist church recently organized an event for mothers in large families and for their children. The celebration included a master class on making dumplings. Local church leaders said it is not the first time the congregation has held an event for mothers and children. This time the initiative included presentations on interfamily dialogue, supporting children, and training for homemakers to help them save and manage their family budget.



ADVENTIST REVIEW MINISTRIES NEWSLETTER

To receive our weekly newsletter highlighting current news, inspiring stories, thought-provoking commentaries, engaging features, and other media, sign up today.

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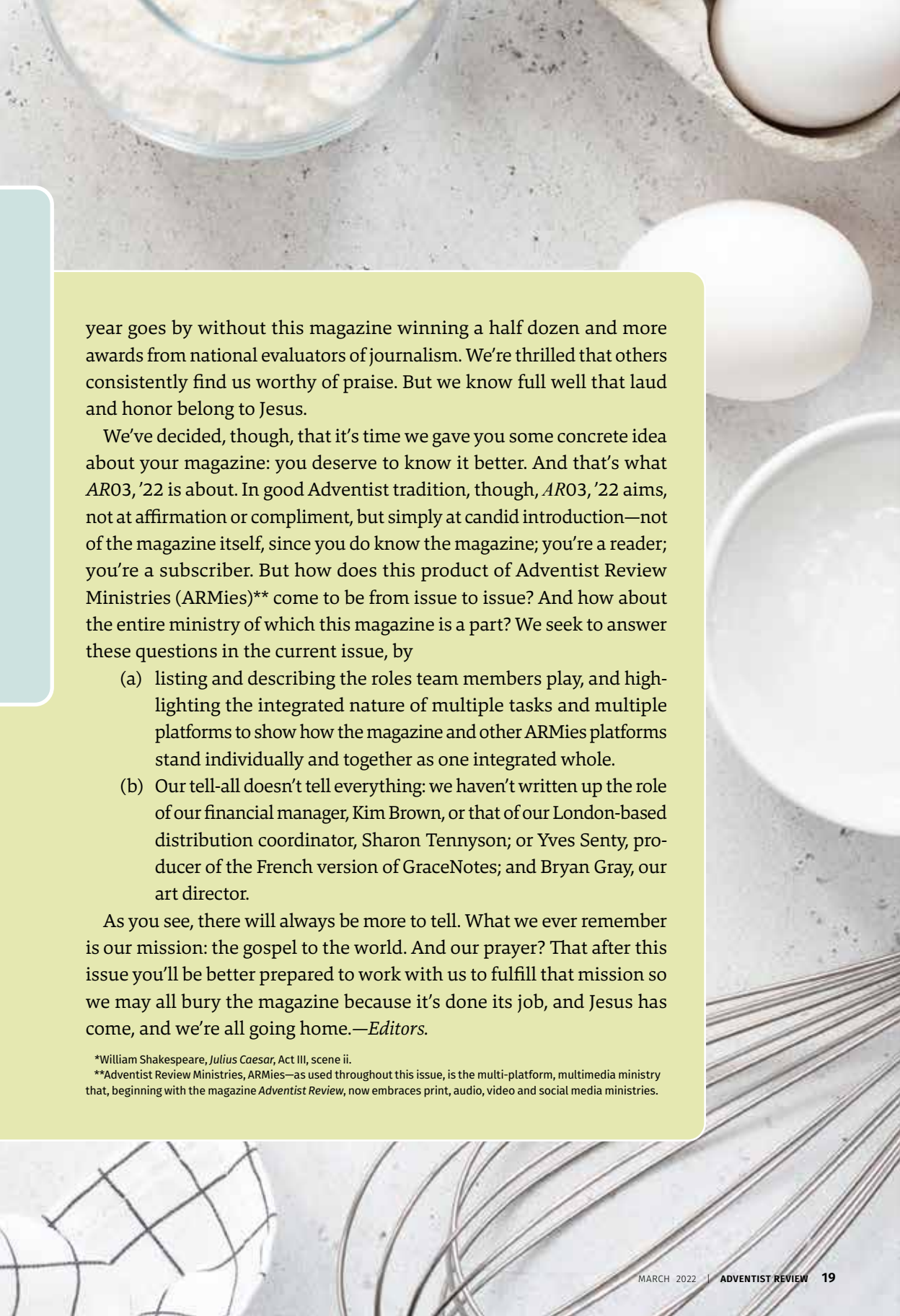
THE MAKING OF A MINISTRY

*A behind-the-scenes look at
Adventist Review Ministries*

In that famed line of classic literature Mark Antony comes “to bury Caesar, not to praise him.”*

Mine, and myriad minds besides my own, have pondered the purpose of Antony’s line, particularly, in my case, in relation to the magazine before you, number three of this year’s 12 issues of the *Adventist Review* (ARO3, ’22). For if the gamut of possibilities for words is either praise or funeralizing, our effort in the current issue has faltered from the start.

Adventists, you may know, aren’t known for heaping fulsome praise on their work. No



year goes by without this magazine winning a half dozen and more awards from national evaluators of journalism. We're thrilled that others consistently find us worthy of praise. But we know full well that laud and honor belong to Jesus.

We've decided, though, that it's time we gave you some concrete idea about your magazine: you deserve to know it better. And that's what *ARO3, '22* is about. In good Adventist tradition, though, *ARO3, '22* aims, not at affirmation or compliment, but simply at candid introduction—not of the magazine itself, since you do know the magazine; you're a reader; you're a subscriber. But how does this product of Adventist Review Ministries (ARMies)** come to be from issue to issue? And how about the entire ministry of which this magazine is a part? We seek to answer these questions in the current issue, by

- (a) listing and describing the roles team members play, and highlighting the integrated nature of multiple tasks and multiple platforms to show how the magazine and other ARMies platforms stand individually and together as one integrated whole.
- (b) Our tell-all doesn't tell everything: we haven't written up the role of our financial manager, Kim Brown, or that of our London-based distribution coordinator, Sharon Tennyson; or Yves Senty, producer of the French version of GraceNotes; and Bryan Gray, our art director.

As you see, there will always be more to tell. What we ever remember is our mission: the gospel to the world. And our prayer? That after this issue you'll be better prepared to work with us to fulfill that mission so we may all bury the magazine because it's done its job, and Jesus has come, and we're all going home.—*Editors.*

*William Shakespeare, *Julius Caesar*, Act III, scene ii.

**Adventist Review Ministries, ARMies—as used throughout this issue, is the multi-platform, multimedia ministry that, beginning with the magazine *Adventist Review*, now embraces print, audio, video and social media ministries.

DIFFERENT SHAPES, SAME VISION



*Where they were and
where they are now*



CLAUDE RICHLI

Seven years is a biblical season: Jacob worked seven years for Rachel and another seven for Leah. Egypt had seven years of fat cows and seven years of lean cows. Much can change, or much can remain the same, until seven years roll around and a new chapter gets to be written in the book of our lives.

SEVEN YEARS, THE ADVENTIST REVIEW, AND ME

By the time you read these lines, it will be almost seven years since I left Adventist Review Ministries—now called ARMies—to join the General Conference Secretariat. It may be a mere coincidence that, as I approach this anniversary, the editor of the *Review* asked me to write a piece on—you guessed it—*Adventist Review* and its outreach. Keenly aware that the passage of that most biblical of periods has produced the expected disconnect, I turned him down. But then, in a moment of greater lucidity, I thought, *Why not find out what happened during that time? What changes and challenges are my former colleagues facing now?* It may also have been a mere coincidence that some seven years before I left the *Review*, Bill Knott had invited me to join him for a walk in Brookside Gardens, near the world church headquarters. He wanted to share ideas and develop a common

vision for what the *Adventist Review* could be. My family and I had moved from Africa a few months earlier to join the ARMies team as associate publisher. I was to be responsible for the marketing of the magazine, and for the promotion and distribution of both the *Review* and the recently launched *Adventist World* magazine. At the time, the business of publishing was straightforward: editors created content, designers slapped a great cover on top of that content, and publishers made sure the whole thing landed in as many mailboxes as possible. But as Bill Knott and I walked along the meandering pathways, I had to confess that there were a couple things that bothered me: I wasn't sure that the "whole thing" was still meeting readers' needs in its current format, and I wasn't sure what to make of the early rumblings felt and heard in the publishing industry as it was beginning to face the digital revolution. Then Bill Knott made me a solemn promise: "Claude, I'll work relentlessly until we have a magazine that you can be proud of."

Seven years later he had more than fulfilled his promise. By the time I closed the *Adventist Review* chapter in my life, we had a first-class magazine, a cutting-edge website, and a robust social media presence. On top of that, *Adventist World* magazine had reached global distribution in 33 languages in more than 150 countries. The publishing function had grown in tandem: it now coordinated the work of 17 printing and publishing partners

around the world, as well as dozens of contractors delivering translation, graphic design, webmaster, shipping, and logistic services. The publishing operation of yore, which had produced a straightforward print format for more than 160 years, had morphed into a global publishing enterprise. What, I wondered, have the past seven years brought to what I left behind in 2015?

SEVEN YEARS SINCE

The answer is simple, but encapsulates a complicated reality: the good old *Review*—soon to be 175 years old—has morphed into a full-fledged multimedia powerhouse.

While print is still important—with 18 million magazines being printed and shipped to the earth’s four corners every year—it has added all the components that make for a cutting-edge publishing enterprise: web content, social media, WhatsApp content, video content (ARTv), podcasts, newsletters, and yes, soon to come, virtual reality (VR) content! Short of four or five countries, it reaches the whole world. All of this, courtesy of a small team of 18 extremely gifted and committed people. According to Gabriel Begle, in charge of the website and all things digital, “it’s a wonderful team of people who are very passionate about nurturing and witnessing. This level of passion is a providential thing, because money cannot buy passion.” What a great blessing it is that money cannot buy passion, because there would never be enough money to buy the kind of passion that makes this team work so hard. Their zeal for the mission of the church is contagious, attracting world-class talent of the kind that customarily works for the

biggest companies on the planet. Yet, they are not only brilliant but also committed Seventh-day Adventists who have loved the magazine since their youth. You can already enjoy the fruit of their labor by visiting the new adventistreview.org webpage. They have completely revamped the website and relaunched it just a few weeks ago with state-of-the-art technology capable of delivering more news, packaged in a much better design, on webpages that load instantly.

From that website, you can also reach Adventist Review TV (<https://adventistreview.tv>), featuring curated “family-friendly video content you can feel good about.” It already features 1,000 videos and will add another 500 in the next few months. There is also a new premium newsletter, featuring more in-depth stories addressing current issues. And coming to you very soon, a new brainchild of Daryl Gungadoo, head of Adventist Review Ministries media lab. Daryl, “pathfinder” of the digital age, a magician of sorts, is always bubbling over with cool ideas and novel ways of increasing the impact of stories. He devised the *KidsView AR*

**Money
cannot buy
passion.**





app, which, after downloading, lets you see Bible characters jump off the page in 3-D. With the marvels he is developing, we will soon be able to immerse the reader into a full 3-D biblical environment, with full digital animation!

None of this would happen if it weren't for the vision of the editor in chief, Bill Knott. He's always on the lookout for the best talents in the world, generously empowering them to think of new ways to expand the reach of all their products.

The Kiswahili edition of *Adventist World* is another case in point. Faced with the challenges of rising costs for printing and shipping, a special WhatsApp app was developed to service the Kiswahili-speaking population of East and Central Africa effectively for the first time. It also features specific content related to that part of the world. Other similar language apps will follow.

Yet for all the different shapes the *Review* has morphed into during the past few years, its purpose has not changed.

When it launched, as *Present Truth*, in 1849, it was to offer a forum for the remnant people of the Millerite movement in search of the truth for their times. It was to bring these believers together, unifying them in preparation for Christ's soon return. Today Adventist Review Ministries still provides that forum, acting as a unifying force in a time when divergent social, political, and theological views threaten to splinter this remnant people into many different camps. Its purpose is more than to be the mouthpiece for the General Conference and its programs. It is to be an instrument to reflect both what leadership says and what our people are saying. ARMies seeks to foster, in their varied perspectives and dimensions, the daily conversations Seventh-day Adventists around the world are having. Its mission is to encourage them through all its channels, engaging in the conver-

sations we must have as we face the challenges of our day, increasing our love for each other for the sake of a unity that is of God. This takes place by publishing articles, videos, and digital features that promote dialogues on such topics as guns and Christianity, why young people leave the church, cryptocurrencies and the church, politics, race, and religion, to name but a few current issues. In all of this, Bill Knott says that he "has increasingly been impressed that his day-to-day responsibility is to pay attention to the Spirit." He "has to be available to follow divine promptings in building communities and reaching out to people." During the past 15 years as editor in chief, he has "watched God push him into these spaces."

These spaces have not been easy to conquer. The transition from the print-based age to the digital age was fraught with uncertainties until its substance and shape were well established. It opened vast opportunities to scale new heights and reach further than ever. By contrast, the spaces within our minds and hearts are so much more difficult to scale. But to this the *Review* staff and its editor remain committed, despite their limited means.

It's been seven years since I left, a biblical season. If anything, my pride has grown. The *Review* and its many different components are much more than the mouthpiece of the church. It reflects the best of who we are as a people and of what we do. It's part of the glue that makes us uniquely one in Christ. ♣

Claude Richli is an associate secretary of the General Conference. He served as associate publisher of *Adventist Review* and *Adventist World* from 2007 until 2015.

CAPTURING THEIR EYEBALLS

Why it's so crucial to understand how brains work

DANIEL BRUNEAU

Adventist Review Ministries [ARMies] strives to create varied media content that deeply resonates with the needs of our readers, listeners, and viewers. Our approach relies on a teamwide, data-driven mindset where what we create, including what we develop in our media innovation studio, is user-tested from its earliest ideation stage, to ensure an engaging end-user experience when it is released.

We call the process User Experience Design, and it begins with understanding the end users' needs; understanding their thinking patterns and desires, and designing meaningful, engaging, and visually exciting media products, as well as highly usable platforms to serve up that content—all based on those core end-user needs.

Leading the team's research, experience, and creative design functions means driving the behavioral research to understand the types of media products and platforms that will create the most engagement. That done, we creatively work to design and produce the products we now know will resonate with you, our audience!



For instance, we recently launched a brand-new ARMies website. Its design focuses on ensuring that end users can easily find and search for content and be able to take key actions such as sharing or subscribing. Before we began designing the website, behavioral research helped us establish the key goals and thinking patterns of the end users. Next, we tested and retested the design with real users. Only after that research did we develop and release the site.

A well-designed, thoughtful interaction experience is key to ensuring that people engage with the spiritually nourishing media we aim to create, and subsequently share it with others. This is what motivates me. Coming from a deep corporate background, having built and led Experience Design and Innovation organizations for multiple industry verticals, I have long desired and looked for avenues to contribute to the work of our church.

It is with joy that I have reviewed the team's activities over the past four years. Even with challenges,

AR, THE PRINT MAGAZINE

James White's "little paper" today

LAEL CAESAR

When did the *Adventist Review* [AR] submit its application to be considered Adventism's flagship journal?

Never did.

Then what is the basis of its esteem?

Consider its origins story of clear and simple beginnings.

BIRTH PANGS

It's 1848: along with a few other earnest Christians, preacher James believes that his wife, Ellen, receives visions from God. Following one of these, she tells him he needs to begin publishing "a little paper." He does, calling it *The Present Truth*—called AR since 1978—a product of great conviction and great faith, undertaken without the means to publish, but with the clear awareness that it is and will be God's paper.

After more than 170 years, and now under its eleventh senior editor, what does the "little paper" do? Much the same as White first did.

we have always strived to apply the core principles of Experience Design and Innovation methodology to our content and product development. It's because, ultimately, we want to enable end users to stop, read, view, listen, and share. A person's decision to go or stay, to pause and view, to listen, to read, or to leave a piece of content online can be measured in seconds.* We aim to create and design interaction experiences that will help people pause long enough to engage with our content.

The field of Experience Design is hugely important to our evangelism efforts as a church. We work hard as a team to ensure that believers and nonbelievers alike can be attracted and fall in love with the Bible story and the beauty of our unique Adventist message. Whether it's a video from our on-demand video platform that drives someone to an article on end-time events, or, perhaps, something health-related, our goal is to tell and help people experience the beauty of Bible truth through a multimedia ecosystem; a story that we ultimately want you, the end user, to own and experience for yourself. That is true engagement. 📌

*<https://contentsquare.com/insights/digital-analytics-benchmarks/>

Daniel Bruneau, the ministry's creative director, helps us negotiate a world where both people and machines live, learn and try to change for the better.

His original focus, the doctrine of the Sabbath, spoke compellingly to future editors: Address current issues. Be relevant. Be biblical. Be open. Be faithful, full of faith.

AR editors are still listening. Today they share news, theology, or fellowship with the saints as part of a major multimedia operation—multiple platforms integrated with the ministry's hard copy dimension. Along with kindred productions—*Adventist World*, *KidsView*—*AR* now plays unique print roles that emphasize its distinctive importance, while complementing the work of the ministry's other platforms. This includes providing a distillation of conversations following online responses to

Address current issues.

Be relevant. Be biblical. Be open.

Be faithful, full of faith.

real-time situations, e.g., strongly principled pieces by Ella Simmons—July 2020; Gary Blanchard and Washington Johnson—August 2020, responding to boiling indignation in the streets of the world, following the murder of George Floyd. Also, featuring themes of current interest that are more amply dealt with online—e.g., the different Christmas concerts staged (yes, “staged”) in our pages and online, December 2020. Also, offering introduction to regular online programs—e.g., January 2022, where our samples of GraceNotes inform readers about a weekly program from the *AR* audio platform.

Overall, *AR* continues to share the news of interest to the global church wherever it happens (see, in this issue, Enno Müller and Marcos Paseggi). Also, we engage on the relevant social, spiritual, and theological questions (e.g., May 2021: multiple scientists on “Science and the Gospel”; October 2020: the three angels' messages). And we facilitate discussion on difficult topics (e.g., March 2021: “Can We Talk About Change?”; July 2020: economist Malcolm Russell, “The Pandemic, Socioeconomic Impacts, and Adventism”). *AR* also orients readership on the Christian's response to their sociopolitical times (e.g., January 2021: attorney and historian Nicholas Miller, “After the Dust Settles,” following a tumultuous year in American politics); and, of supreme importance, *AR* stays in contact with the saints through (a) their letters that give constant feedback; (b) manuscripts they submit that we are glad to publish; (c) articles we solicit from authors among our readers, in the area of their expertise.

As from its beginnings, *AR* continues in its commitment to establish the church in present truth, helping to lead people to Jesus Himself, who is the truth, as well as the way and the light. 📌

Lael Caesar has loved the *Adventist Review* forever. He works there now.



FOR OUR KIDS

What we do for them now determines their future—and ours!

WILONA KARIMABADI

If you stop to think about the future of an organization, a publication, and yes, a ministry, you must think about the people being served. Who are they? Where are they? What do they need? And how can we provide it? But going beyond that, you must anticipate the coming needs of those you serve currently. And to build upon that, you must look to the generations coming up behind those who patronize you now. For us, the future of *Adventist Review* is found in the children of this church.

This coming autumn *KidsView* will celebrate 20 years of being the “baby” in the *Adventist Review* family. A publication founded to meet a need that wasn’t being met at the time—a general-interest Adventist magazine for children ages 8-12—*KidsView* aimed to create a vital link between the future of the church and the *Adventist Review*. It started with just four pages accessible only to *AR* subscribers and in time doubled its size and vastly increased readership through its distribution in North American Division elementary schools.

I’ve been the editor of *KidsView* since 2007. In that capacity, I work with our designer, Merle Poirier, to create issues that feature activities, STEM columns, devotionals, student writing, quizzes, stories, and a perennial favorite, our

FAR AND WIDE

Adventist World connects the family

GERALD A. KLINGBEIL

A *Adventist World* is a relative newcomer to Adventists around the globe. That doesn’t mean, however, that it’s easily missed. Now in its eighteenth year, the world-church-funded magazine has a monthly print run of more than 1.5 million copies printed in seven languages.¹ Additionally, four more languages offer a digital version of the entire magazine.² Add to that another 170,000 copies of *Adventist World Digest* are printed every quarter in an additional 25 languages that serve smaller language groups. *Adventist World*, together with its older sibling, *Adventist Review*, is one of the few Adventist publications that reaches a large number of members—every month.

Readers in North America find *Adventist World* packaged with *Adventist Journey*, the magazine of the North American Division. In other parts of the world, it appears together with other division or union papers. Research suggests that every mag-

interactive and highly creative calendar.

Our first *KidsView* readers and content creators are grown-ups now—some married, in careers, and yes, some of them now parents themselves. So when we put together issues, we think about building on our foundation—introducing kids to Jesus and His interest in every aspect of their lives. We think about nurturing the seeds we’ve planted, helping faith to grow and mature. And we always think about producing something that is also fun for kids—fun to read, to think about, and to participate in. To us, this is all about shaping the future of the ones who deserve the greatest care: our children.

Perhaps one day a child now grown, who once held the pages of *KidsView* in a classroom long ago, but who has long left the church family he or



azine gets touched by eight to 10 people—especially in regions where literature is not as plentiful as in North America.

Right from the beginning, *Adventist World* aimed to consider a global church family. We recruit authors who can write from different cultural and geographical vantage points. They represent the reality of the family of Adventists all around the world. Articles in *Adventist World* seek to inform, inspire, engage, and connect readers to God’s world and one another. We’re consciously working to find authors whose age bracket reflects the median age of Adventists around the world—a number trending younger and lower than in most Western countries.

Each issue focuses on one main topic, beyond the more general sections highlighting devotional material, helping readers recognize the rich history of the Adventist Church (particularly also beyond North America), or seeing God at work in the world—and in His church. The magazine also includes much-loved columns about theological questions or issues related to health and wellness, as well as a section entitled Growing Faith, which engages younger Adventists.

Coming from an academic background, I joined our editorial team nearly 13 years ago because I’m passionate about the world of Adventism. I’ve lived and worked in five continents and have seen

the wideness of Adventism. *Adventist World* is ideally situated to cover both the length and the breadth of this movement.

I am particularly proud of our team continuing to publish the magazine under difficult circumstances during a pandemic, lasting two years now.

Here are two issues that particularly encouraged our readers in these challenging times. 🍀

¹ The languages include English, Spanish, Portuguese, German, Korean, Bahasa, and French.

² The digital magazine can be read in Russian, Chinese, Kiswahili, and Papiamentu.

Gerald A. Klingbeil serves as associate editor of Adventist Review Ministries with a special responsibility for *Adventist World*.



Seeking Balance (December 2021) helped readers to stay balanced in a world that seems to be out of control. (www.adventistworld.org/december-2021)



Finding God in Many Places (September 2021) invited readers to look over the shoulder of a medical doctor, an artist, and a scientist—and, with them, find God in their own lives. (www.adventistworld.org/september-2021)

she grew up in, will remember the little magazine that tried to show them how much they mattered. Perhaps through some pleasant memory or lesson learned, the little seeds we planted will bear fruit and point to a path back to their Savior. How wonderful would that be?

So that is why I do what I do. That’s the driving force behind all that we do with *KidsView*. Is it enough? Time will tell. But for now, as we strive to look at new content creation through the eyes of children to keep them smiling, our hope is great. *KidsView* may be that vital link between the Adventist Church of the present and the Adventist Church of the future. 🍀

Wilona Karimabadi edits *KidsView* and stays on the leading edge of social media.

THE ADVENTIST REVIEW

A magazine of diversity and change

SANDRA BLACKMER

The privilege—and challenge—of *Adventist Review's* mission entails far-reaching and diversified goals. We strive to provide inspiration, education, and information relevant to all Adventists—from the young (who read our *KidsView* publication) to the not-so-young; those in academia to those involved in so many other areas of business and expertise; church employees and laypersons; and people of all cultures, races, and ethnicities. An impossible task? Maybe—but all of us on the Adventist Review Ministries team prayerfully take up our duties each morning and work hard, by God's grace, to accomplish that mission.

To do that, however, we must keep in mind our wide-ranging reading audience and provide something of relevance and interest to as many as possible in every issue of the magazine. That means a variety of diverse, distinct, and even eclectic material.

From when I joined the *Adventist Review* staff in 2004, I've helped to coordinate several sections of the journal. I first came on board as the news editor, helping to provide vital information on happenings of interest throughout our world church, as well as major events such as GC Sessions, Spring Meetings, Annual Councils, and so forth. I later transitioned to writing and editing articles for the other sections of the *Review*, such as features; Adventist Life; Adventist Service;

health-related articles, including House Call (previously called Ask the Doctors); special themed issues; book reviews; and a former regular column called Reflections. I also was part of the copy editing/proofreading process.

AN EVOLVING JOURNAL

The adage “the only constant is change” certainly describes the *Adventist Review* throughout the years. Staying true to our mission means keeping current with changing times and continuing to meet the evolving needs of our readers—yet not straying from our God-given responsibility to remain faithful to our biblical beliefs, specifically as they relate to the Seventh-day Adventist Church. I've been blessed to play at least a small role in these many areas, and I feel privileged to have been able to do so.

I now work remotely and only half-time for Adventist Review Ministries, and my responsibilities are fewer. My focus continues to be in the areas of features and Adventist life and service, but now also includes working with our magazine's creative team of print and online columnists, who provide unique and inspirational perspectives on relevant topics of interest.

Diversity, variety, relevance, change—all these depict the church's long-serving magazine, the *Adventist Review*. I'm grateful to be a part of it. ♣

Sandra Blackmer, an assistant editor for *Adventist Review*, now works part-time for the magazine and therefore is able to become increasingly active in her community. This includes serving on the auxiliary board of a local hospital and as chair of its scholarship committee, as well as coordinating and participating in numerous dog therapy visits at regional hospitals and other medical facilities.

Diversity, variety, relevance, change—all these depict the church's long-serving magazine, the *Adventist Review*.



NO HINT?

Our planet,” wrote the late Carl Sagan, “is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves.”*

No hint?

Sagan, an atheist, obviously didn’t pick up on all the “hints” that help has, indeed, come from somewhere else to save us.

First, the creation points to something beyond itself. Logic alone reveals that no things in the created existence—from the dirt under our feet to the 2 trillion (and counting) galaxies in the cosmos—made themselves, but had to come from something beyond and transcendent to them (despite all the contemporary creation myths about the universe arising from nothing). And though the vastness, the beauty, and the complexity of the creation do not, in and of themselves, point to anything specific that will save us, this vastness, beauty, and complexity together hint at something so much greater and more hopeful beyond ourselves. So much, in fact, Paul warns his readers that enough about the Lord has been revealed in the created world to cause the lost, in the end, to be “without excuse” (Rom. 1:20).

No hint?

From Genesis 1:1 to Revelation 22:21 the Word of God documents so much of what the God who created this vastness, beauty, and complexity has done to save humanity. The Bible is all about help “from elsewhere” that will do for us what we cannot do for ourselves.

No hint?

“And behold, you will conceive in your

womb and bring forth a Son, and shall call His name Jesus” (Luke 1:31). The virgin conception of Jesus in the womb of Mary—if not help from elsewhere, what is?

No hint?

More than half the world’s population has heard about Jesus dying on the cross. Here was God Himself, the Creator, the Sustainer, facing in Himself the Father’s righteous wrath against evil so that we don’t have to. “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved” (John 3:17). The cross is not just a “hint” about help from elsewhere; it was *the* cosmic event, which reveals to all creation what God has done to save us.

No hint?

“Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen” (Rev. 1:7). The second coming of Jesus, which was guaranteed to us by the first coming, is the climactic manifestation of that help from elsewhere.

All these “hints” and more (such as fulfilled Bible prophecy), Sagan, unfortunately, missed. He was, however, right about one thing: without help “from elsewhere,” we have nothing to save us from ourselves or from anything else. And without that help, we are lost amid our obscurity in the vast and cold silence.

*Carl Sagan, *Pale Blue Dot: A Vision of the Human Future in Space* (New York: Ballantine Books, 1997), pp. 12, 13.

Clifford Goldstein is a longtime *Adventist Review* columnist and the editor of the *Adult Bible Study Guides* at the world headquarters of the Seventh-day Adventist Church. He is also the author of numerous book and articles.

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



THE VASTNESS,
THE BEAUTY, AND
THE COMPLEXITY
OF THE CREATION
DO NOT, IN AND
OF THEMSELVES,
POINT TO ANYTHING
SPECIFIC THAT
WILL SAVE US.

This is a ministry created and blessed by God. To be part of it as we work each day to accomplish the vision is a privilege.

READING MY WAY INTO MINISTRY

Where it all begins; and more . . .

MARVENE THORPE-BAPTISTE

Three distinct assignments that are key to each month's edition fall to me: they are first engagement with authors, the monthly Spirit of Prophecy selections, and a monthly column by AR staff members.

EDITORIAL ASSESSMENT COORDINATION

The first responsibility of an editorial assessment coordinator at ARMies is to do the first reading of all incoming manuscripts, categorizing them to determine under which editor's portfolio they may be placed in the evaluation process. This allows one to get to "know" a bit about our authors, giving the opportunity to encourage them to keep writing and not become discouraged if their article wasn't accepted at their first, or second or third attempt. Sometimes the coordinator offers helpful tips as to how they could make their article stronger, to write in a way that would capture the reader's attention. The privilege of tracking these articles through to publication or rejection gives occasion for joy at some writer's success; sorrow too, or at least disappointment, when some writer's hopes do not come to be. Corresponding with

ALL THAT AND A BAG OF CHIPS

What you don't see in your Review

MERLE POIRIER

I once toured a potato chip factory. I remember thinking at the time that never once had I given thought to where potato chips come from or how they got into the bag. They were just there, and I ate them. My guess is that most of us don't really

authors and acquiring their consent on the various publication documents, as well as sending out an honorarium and complementary copies of the magazine, is certainly a highlight. This engagement with our writers is a ministry all its own, an occasion for fanning the flame of our common love for Christ and deepening our longing for His soon return. Conversations that discuss the progress of the evaluation process for an author's article may easily segue into our common interest in the progress of something much grander. These articles contribute to that event—the coming of our Lord's eternal kingdom.

SPIRIT OF PROPHECY READINGS

Spirit of Prophecy readings are a regular feature of both of ARMies' principal magazines. Selecting and editing the various articles for *Adventist Review* and *Adventist World* is an assignment that yields its own opportunity to minister. In prayerfully searching through Ellen White's volumes, the goal is to find a reading that is appropriate and applicable to the theme, as well as an inspiration to our readers.

IN OTHER WORDS

All regular ARMies staff members also contribute to a column named In Other Words, referred to in-house as IOW. This writing assignment occurs on a rotational basis. ♣

Marvene Thorpe-Baptiste is first assessor of editorial submissions: she says "Yes"; and "No"; and "Maybe."

think about where something originates. We simply accept that it exists.

Have you ever thought of how the *Adventist Review* you hold in your hands was produced? It is what I think about every day. Why? Because I'm the operations manager for Adventist Review Ministries, where, with editors, designers, and others, we work together to ensure that the *Review* is ready for its readers each month.

Producing the *Review* has been going on for a long time—almost 175 years. In the beginning, a team of young adults led by James and Ellen White manually assembled each magazine using a small hand press. Someone set the type, another punched the holes, and still another sewed the paper together. And last, Uriah Smith, using a pocketknife, trimmed the edges. Recalling those early days, Smith wrote:

“We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught.”¹

Current technology, quick communications, and powerful presses producing thousands of copies per minute ensure that blisters are no longer a challenge. But you might be surprised to learn that no matter how fascinated Uriah Smith might be with today's advances in publishing, he would still recognize the process.

Our office produces two print journals—*Adventist Review* and *Adventist World*—as well as a publication for children (*KidsView*) each month. In addition, *Adventist World* articles are translated around the world for online and print (see article by Gerald Klingbeil). We also produce the annual

Week of Prayer readings, as well the *General Conference Session Bulletins* each quinquennium.

The process we follow is the same no matter the publication. First a theme is selected to help develop content. Authors are then selected, and we begin to develop content. Each article is seen multiple times by editors, copy editors, designers, and proofreaders before finally being uploaded electronically to various printers. Each printer carefully plates the issue, prints, binds, and prepares it for mailing.

I can't do what I do without thinking of the publishing vision of Ellen White. Her husband, James, was told to produce a paper that would be small at first but would become “like streams of light that went clear round the world.”²

Next time you open a bag of chips, pause for a moment to think how they got there. Then take that next leap to remember this article. This is a ministry created and blessed by God. To be part of it as we work each day to accomplish the vision is a privilege. 🍌

¹Uriah Smith, “History and Future Work of Seventh-day Adventists,” *General Conference Daily Bulletin* 3, no. 10 (Oct. 29, 1889): 105.

²Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 125.

Merle Poirier lays out publishing schedules as decided upon, and faithfully engages with the people, and on behalf of the circumstances, that may sustain, confirm and honor those schedules.



REJOICING ALONG THE WAY

Writing the news

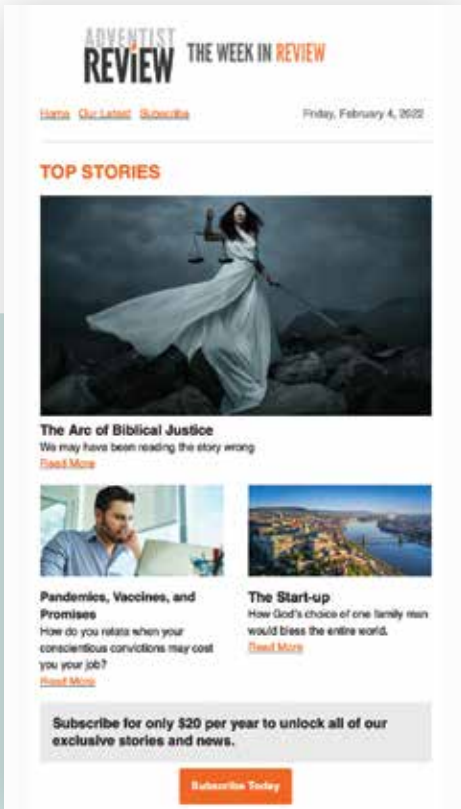
MARCOS PASEGGI

The late British politician and journalist William Francis Deedes' first royal wedding assignment was to cover the journey of the newlywed duke and duchess of Kent, George and Marina, who married in 1934. Deedes was instructed to travel on the same train the couple would take from London to Birmingham, where they would start their honeymoon. The train would stop at each station to allow well-wishers to greet the newlyweds. "It seemed an odd mission, and I inquired what precisely was required of me," Deedes wrote more than 50 years later. The editor didn't doubt for a second. "You are to report the rejoicing along the way." And that's precisely what Deedes did.*

the biggest news stories and articles of the week, along with a *GraceNotes* podcast and highlighted videos from Adventist Review TV.

The email is a weekly touchpoint that helps us to actively engage with our readers and raise awareness of the most influential articles and videos. The free newsletter reaches many thousands who have subscribed to find out what's happening in the Adventist Church and to be inspired by devotional and instructional content.

Online audiences have become used to receiving emails to be notified of new content, and they are also more oriented to finding articles of interest through social media posts. Every day posts about *Adventist Review* and *Adventist World* articles



PULLING IT ALL TOGETHER

ENNO MÜLLER

One of the ways Adventist Review Media continues in ministry is through daily social media posts and a weekly email newsletter. I have the pleasure of assembling a newsletter to bring to our readers a digest of

There is perhaps no better image to describe what I try to do as I write, rewrite, edit, interview, and report on Adventist news from around the world. Sharing the joy of those “marching to Zion” is an often challenging but always deeply rewarding enterprise. Far from what-ifs and hypothetical discussions, sharing news is telling stories of God in action, lifting up the name of God. From India to Japan to Rwanda to the Canadian Arctic, I have seen God at work in the world.

Those many stories are both a daily online presence at Adventist Review Media and a major element of *Adventist Review* and *Adventist World* magazines. They serve for both information and faith building; they may tell of finding God, of miracles of physical healing and spiritual hope, or of leaving the comforts of home to serve in the most challenging and heartbreaking circumstances. Online and in print, news works to keep the family of God healthy: church members read and realize that those who love God are all interconnected. And being connected boosts our sense of belonging, our desire to stick

around, or our motivation to do our part for God’s cause.

Monthly, through the pages of *Adventist World*, the news division contributes a half dozen pages of both news in brief and full-length stories—in depth—to the world church, and *Adventist Review* at least twice that amount: stories of members facing unspeakable challenges to Sabbath-keeping, of fierce persecution, of natural disasters. Or reports of events that bring together church pastors, young outreach volunteers, health-care executives, and humanitarian agency managers as they exchange their joys, dreams, and occasional tears.

I’m blessed to be part of this bridge-building and witnessing enterprise, and I’m intrigued to think that through my sharing a news story the name of the Lord is lifted high. 📌

* William Francis Deedes, *Words and Deedes: Selected Journalism 1931-2006* (London: Macmillan, 2006), p. 394.

Marcos Paseggi is senior news correspondent for Adventist Review Ministries, keeping us and you aware of what is happening.

appear on Facebook, Twitter, and Instagram to help readers connect with church-related topics of interest to them. Many articles, including obituaries of well-known Adventists and commentaries on current debates, have gone “viral” through widespread sharing.

The newsletter and social media posts provide extensive visibility for Adventist Review Media products in a world of online readers and viewers who have come to expect a curated product that brings them relevant content. The sign-up box for newsletter subscriptions is available on adventist-review.org. 📌

Enno Müller keeps his finger on the pulse of world and world-church events, and his mind on the means of communicating it to all in a way that glorifies God.

PRINT RUNS

Pressing the gospel home across the world

ED BOYLE

Forty-one years ago I was attending a Quaker church and studying with Mormon missionaries. I had been raised a Roman Catholic and become somewhat disenchanted, primarily surrounding Catholic theology as it relates

to Scripture. I remember praying a simple prayer: “God, I want to know You. I’m searching. If there are many paths up the mountain to the same summit, then I’m OK. If not, You are going to have to show me the way.”

Within a few weeks of my praying that prayer a Brazilian woman knocked on my front door and invited me to a Friday evening Bible study. She turned out to be Seventh-day Adventist, following up on an interest card I’d filled out to win a set of *Bible Story* books for our infant sons.

During the next year, and many Bible studies later, I decided to get baptized. I spent the next 35 years employed in commercial sheetfed and web printing with a focus on magazine and catalog manufacturing. I spent the first 10 years in finance, learning the business from the ground up. Because of the steady decline of print, I eventually moved from finance to sales.

Five years or so after my baptism, my wife and I were taking a Sabbath afternoon walk at a local park. We bumped into friends from church who were walking with Bill and Debby Knott. Apparently, Bill had participated in the

wedding ceremony for our friends years before in a small church in New England. Bill was interested to hear about my involvement in the printing industry.

Many years later Bill needed some consulting help with one of the international magazines published by ARMies. He remembered meeting me at the park many years earlier and reached out. The rest is history.

Here’s what I know about ARMies. When I became an Adventist, I had no idea how to keep Sabbath. Because of my Catholic background I was also confused about the state of the dead. I was given a subscription to *Adventist Review*. Over time, reading my regular copy of *Adventist Review* literally changed my life. I came to better understand the theology of the Sabbath and its relationship to Creation and to the Creator Himself. The big one for me was the state of the dead—what a revelation! I had grown up praying to saints and deceased family for intercession with the Creator. How refreshing and wonderful not only to have access to the Scriptures, but also to have a deep and correct understanding of biblical theology!

I work with the entire staff of Adventist Review Ministries and manage the printing contracts with companies in Cape Town, South Africa; Mexico City, Mexico; and the Pacific Press Publishing Association in Nampa, Idaho. Once stories are converted to digital formats they often are then prepared to print. The monthly schedules are demanding, and the supply chain interruptions are very challenging. I enjoy working to manage the purchase and delivery of paper and printer relationships. Once printed, our magazines distribute globally by ocean and air, and in local postal networks. ♣

Ed Boyle manages the Adventist Review Ministries transcontinental printing world.



Reading my regular copy of *Adventist Review* literally changed my life

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HARRY ANDERSON © RHPA

A VISION AND A MAGAZINE

The struggle to do just what God says: a firsthand account

Editors' note: The words of three Adventist pioneers, Joseph Bates, Ellen White, and James White, are all part of this feature. We begin with a report from Bates, on a meeting and vision at Dorchester in 1848, given in his pamphlet "The Sealing Message."

A POWERFUL MEETING

Joseph Bates: "A small company of brethren and sisters assembled in meeting in Dorchester." "Before the meeting commenced, some of us were examining some of the points in the sealing message; some difference of opinion existed."

James White: "We all felt like uniting to ask wisdom from God. . . . We had an exceedingly powerful meeting. Ellen was again taken

off in vision. She then began to describe the Sabbath light, which was the sealing truth. Said she: 'It arose from the rising of the sun. It arose back there in weakness, but light after light has shone upon it until the Sabbath truth is clear, weighty, and mighty.'"

It was after this vision that Mrs. White informed her husband of his duty to publish, and that as he should advance by faith, success would attend his efforts (see *Life Sketches of Ellen G. White*, p. 116, note 1).

Ellen White: "After coming out of vision, I said to my husband; 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"

"While we were in Connecticut in the summer of 1849, my husband was deeply impressed that the time had come for him to write and publish the present truth. He was greatly encouraged and blessed as he decided to do this. But again he would be in doubt and perplexity, as he was penniless. There were those who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow...."

THE PRESENT TRUTH

"One day in July, my husband brought home from Middletown a thousand copies of the first number of his paper. Several times, while the matter was being set, he had walked

to Middletown, eight miles, and back, but this day he had borrowed Brother Belden's horse and buggy with which to bring home the papers.

"The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth.

"When we had folded the papers, and my husband had wrapped and addressed copies to all those who he thought would read them, he put them into a carpetbag, and carried them on foot to the Middletown post office. . . .

"With the beginning of this work of publishing, we did not cease our labors in preaching the truth, but traveled from place to place, proclaiming the doctrines which had brought so great light and joy to us, encouraging the believers, correcting errors, and setting things in order in the church. In order to carry forward the publishing enterprise, and at the same time continue our labors in different parts of the field, the paper was from time to time moved to different places. . . .

SURMOUNTING DIFFICULTIES

"During the months of October and November, while we were traveling, the paper had been suspended; but my husband still felt a burden upon him to write and publish. We rented a house in Oswego. . . . There my husband wrote, published, and preached." [Nos. 5 and 6 of *Present Truth* were issued from Oswego, New York, in December 1849; nos. 7 to 10, from the same place, in March to May 1850.]

"From Oswego we went to Centerport, . . . where we published a monthly magazine called the *Advent Review*." [The *Advent Review*, printed in Auburn, New York, during the summer of 1850, should not be confused with the *Advent Review and Sabbath Herald*, the first number of which was issued in Paris, Maine, November 1850. The *Advent Review* was issued between nos. 10 and 11 of *Present Truth*.]

The following note, on the purpose of his magazine, appears in White's first page introduction to the 48-page pamphlet edition of the *Advent Review*:

James White: "Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of prophecy in the past wonderful work of God, in calling out, and separating from the

world and nominal church, a people who are looking for the second advent of our dear Saviour."

THE REVIEW AND HERALD

Ellen White: "In November, 1850, the paper was issued at Paris, Maine. Here it was enlarged, and its name changed to . . . the *Advent Review and Sabbath Herald*. We boarded in Brother A.'s family. We were willing to live cheaply, that the paper might be sustained. The friends of the cause were few in number and poor in worldly wealth, and we were still compelled to struggle with poverty and great discouragement. We had much care, and often sat up as late as midnight, and sometimes until two or three in the morning, to read proof sheets. . . .

"We were too much troubled to sleep or rest. The hours in which we should have been refreshed with sleep were often spent in answering long communications occasioned by envy. Many hours, while others were sleeping, we spent in agonizing tears, and mourning before the Lord. At length my husband said: 'Wife, it is of no use to try to struggle on any longer. These things are crushing me, and will soon carry me to the grave. I cannot go any farther. I have written a note for the paper, stating that I shall publish no more.' As he stepped out of the door to carry the note to the printing office, I fainted. He came back and prayed for me. His prayer was answered, and I was relieved.

"The next morning, while at family prayer, I was taken off in vision and was instructed concerning these matters. I saw that my husband must not give up the paper, for Satan was trying to drive him to take just such a step, and was working through agents to do this. I was shown that we must continue to publish, and the Lord would sustain us. . . .

"We tarried at Ballston Spa a number of weeks, until we became settled in regard to publishing at Saratoga Springs. Then we rented a house and sent for Brother and Sister Stephen Belden and Sister Bonfoey, who was then in Maine taking care of little Edson, and with borrowed household stuff began housekeeping. Here my husband published the second volume of the *Advent Review and Sabbath Herald*." ♣

Joseph Bates, Ellen G. White, and James White were principal founders of the Seventh-day Adventist Church. Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. The material for this article was excerpted from the book *Publishing Ministry* (Washington, D.C.: Review and Herald Pub. Assn., 1983), pp. 15-22.

THE MINISTRY OF ADVENTIST REVIEW BOOKS

*Repetition that deepens
salvific impression*

TIM LALE

I have the privilege of putting together books that reuse articles from the vast repertoire of *Adventist Review* and *Adventist World*. Over a period of years several articles will appear on a related topic and bless thousands of readers online and in the print magazines. Separately, each article was helpful, but drawn together, these related articles can be shared with a new audience in a new format, and the blessing is multiplied many times over.

An example of this beneficial reuse is the recent book *28 Ways to Spell Your Faith*, which started out as a series of articles in *Adventist World* on the 28 fundamental beliefs of the Seventh-day Adventist Church. Each of the articles was written in a timeless way to introduce new believers (and as a review for other church members) to the precious Bible truths we hold dear. With authors from all over the world, the series was well received in the magazines. Why should those articles go into a drawer or the rubbish bin, one by one, over several years? Why not put them together in a book and give them new life to minister in many other ways? Now that book is at your disposal by simply scanning this QR code:



Adventist World and *Adventist Review* are committed to inspiring and edifying members of the Adventist Church, and a book collection of articles is an invaluable way to expand the reach of the ministry. 📖

Tim Lale is a freelance editor and writer living in Maryland, who works to give new form to ARMies publications of yesterday, making them of fresh interest to today's readers.

THE KISWAHILI APP

*Messaging East Africa
with the gospel*

PENNY BRINK

Adventist Review Ministries (ARMies) publishes *Adventist World* magazine—hard copy and online—to reach a broader audience with the gospel in more contextually relevant ways. We're passionate about communicating in ways the reader can fully understand. Listening to one another is fundamental to meaningful sharing in the great diversity that is humanity. Because language is such a crucial area of our diversity, ARMies delights to be producing—from October 2020—an *Adventist World* app for Kiswahili readers in East Africa and all over the world. By including content generated by Kiswahili authors from within that region, we ensure local relevance and familiar perspectives for our readers.

The East-Central Africa Division (ECD) currently is the largest and fastest-growing division within the Adventist Church, serving the countries of Burundi, Democratic Republic of the Congo (DRC), Djibouti, Eritrea, Ethiopia, Kenya, Rwanda, Somalia, South Sudan, Uganda, and the United Republic of Tanzania. Six of these countries (Tanzania, Kenya, Uganda, DRC, Burundi, and Rwanda) use Kiswahili, as do people in northern Zambia, Malawi, Mozambique, and the Comoro Islands. Besides, many Kiswahili speakers live in the African diaspora, including in North America.

One of the most enjoyable parts of this work is working directly with wonderful people from Kenya and Tanzania, and learning more about their lives and the Adventist work in those regions. Working with the Ufunuo Publishing House in

We are reaching people wherever they are and making it easy for them to “click and share” the life-changing material with friends.

southern Tanzania means I get to work with “The House of Revelation,” providing Adventist materials in Kiswahili for readers in that territory. “Ufunuo”—you guessed it—means “revelation.”

It is also exciting to turn out a product that is delivered digitally on WhatsApp, to be read on mobile phones free of charge! We are reaching people wherever they are and making it easy for them to “click and share” the life-changing material with friends.

Consider the heartwarming testimony of Samuel Garama. Samuel contacted us to request permission to share this material with his students. Intrigued by his request, our proofreader, Lilian Mweresa of Kenya, called him to find out more. He explained that he’d discovered the subscription information while perusing a printed edition of *Adventist World*. He subscribed right away.

Samuel is from Kilifi town in Kilifi County on the coast of Kenya and teaches Bible study at Majaoni Primary School, even though he is not a professional teacher. *Adventist World* magazine provides Bible lessons and short stories that he shares with his students. He has 246 pupils between 8 and 15 years old, and is a Sabbath School teacher at the nearby Kilifi East Seventh-day Adventist Church. When the Majaoni school was looking for someone to lead the program of pastoral instruction, he offered to take on the role. He finds that the *Adventist World* WhatsApp group has been very beneficial to him, and he has shared it with more than 400 people so far, including those at his church.

Other languages may join this new way of publishing *Adventist World* in the future, and we look forward to that. 📌

Penny Brink, a pastor living in South Africa, is regional editions coordinator for *Adventist World* magazine. Penny is passionate about contextualizing the gospel. She’s married to André Brink, a media producer. They are both animal lovers, and enjoy photography and God’s beautiful creation.



How to Subscribe and Share *Adventist World* in Kiswahili

Method One:

1. Add the number 1-240-540-3000 to your phone’s contacts list.
2. Go to your WhatsApp and send any message to that number’s WhatsApp.
3. You’ll receive a message in return. Choose your menu language—materials are all in Kiswahili.
4. Follow the menu by typing the item number in the message bar and sending the message. In this way, you can choose to read the magazine or GraceNote, send in a message to *Adventist World*, or share the group with a friend.

Method Two:

Scan this QR code and follow the instructions.



Method Three:

Use this link to watch an animation in Kiswahili about the WhatsApp group and how to subscribe:
www.facebook.com/AdventistWorldSwahili/videos/231863492245749.



ALL THINGS DIGITAL

Putting truth at your fingertips

GABRIEL BEGLE

How can the *Adventist Review* continue to provide meaningful dialogue, interaction, our daily dose of needed spirituality, and noteworthy news to a new generation of readers? Congruent with current media consumption trends, while true to our origins and mission, the Adventist Review Ministries' digital platforms introduce audiences to new ways to organically integrate deep spirituality into their daily routines.

What idealistic dreams we've long entertained! Dreams of flexible, clean, curated digital venues that provide an atmosphere conducive to deeply spiritual interactions, introspection, growth, and understanding! And our dreams are now becoming a reality—beginning, at the start of 2022, with our new ARMies website. Though still in its infancy, it truly represents a living organism that changes and adapts, grows as it learns

about the user, and delivers the things that matter in the user's journey with Christ. We have concentrated our efforts on making the navigation process as straightforward as possible.

A minimalist design provides focus and concentration, while the new robust search feature puts the *Review's* rich heritage of content in front of the user. The website will develop from its current multimedia state experience into a fully interactive site and a virtual community of believers. As we navigate the volatility of the end-times, our digital platforms will continue to strive to contribute in evangelizing, nurturing, and providing appropriate content for the truth seeker through spiritually wholesome multimedia expressions. 🍀

Gabriel Begle leads ARMies into the digital age: transforming our traditional media, and integrating the ministry with the technological times, are both within his portfolio.

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WORKING WHILE OTHERS SLEEP

Adventist Review Media is a round-the-clock operation.

ANDRÉ BRINK

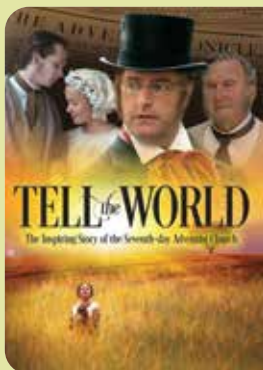
Some days are predictable; most are not. Today is one of those days, and as a creative, that's the way I like it.

It's early morning: South Africa rises while America still sleeps—a good time to catch up on emails and get ahead with work before the day's staff meetings: Adventist Review Media is based in Maryland, but its contractors are spread out from America's East Coast to Canada, England, and here in South Africa, where two of us happen to share a house.

I open an email from Australia and answer it immediately, to get a second response before the writer heads off to bed. It is from a well-known evangelist: "We have some more new episodes for Adventist Review TV [ARtv]." I copy his assistant so that she can send me links to the files, thumbnails, and descriptions of each episode.

I sign in to the back end of ARtv. This is where videos are uploaded and are arranged into categories and collections, where metadata is added and

videos are scheduled for future release. We're now closing in on 1,500 videos from all over the world. Our on-demand streaming channel was the very first in the Seventh-day Adventist Church, and one of the first among religious channels. This was late 2017, years ahead of other streaming giants like Disney, HBO, and Amazon Prime. The Adventist Church is known for being a pioneer in media, having been one of the first religious organizations to broadcast on radio and television. Mission instincts told Adventist Review Ministries that reaching a changing consumer market required



Top Pick

Tell the World

Tell the World is an inspiring feature film about the resilience of the Seventh-day Adventist movement. Watch their story, experience their heartache, and rejoice over their victories.

THE LAB OF NEW THINGS

Working innovatively by trial and correction

DARYL GUNGADOO

Aristotle said: "Tell me and I forget. Show me and I remember. Involve me and I understand!" The ARMies Media Lab works for remembering. We ponder on content creation for up-and-coming media platforms beyond such traditional forms as print, radio, and TV. We seek to harness and maximize the potential of these new platforms, while contributing to shaping them by having a voice in the technological industry.

The Media Lab finds ways of repurposing

content from other ARMies platforms, and helping current creators migrate text articles, audio recordings, and video production to these new platforms.

The Media Lab is constantly looking at new types of media platforms to share and engage with our audiences. One such example is our implementation of augmented reality in our kids-focused magazine, *KidsView*. Using an accompanying app, the user can visualize relevant 3-D objects from the article. More on this, including the opportunity to try it for yourself once you've downloaded the app, is available at www.kidsview.com/app.



the move beyond print and demanded a variety of digital platforms.

I check the time difference with São Paulo, Brazil. I need to talk with a 3-D animator there who is working with us, creating animations for kids. ARtv also produces its own original content, and we are gearing up to launch a *KidsView* streaming platform this year. I enjoy being part of a team that helps create original content, as well as curating third-party content from producers around the world. Novo Tempo, the South American Hope Channel, will be sharing all their Portuguese and Spanish content with us so that ARtv can soon provide programming in multiple languages.

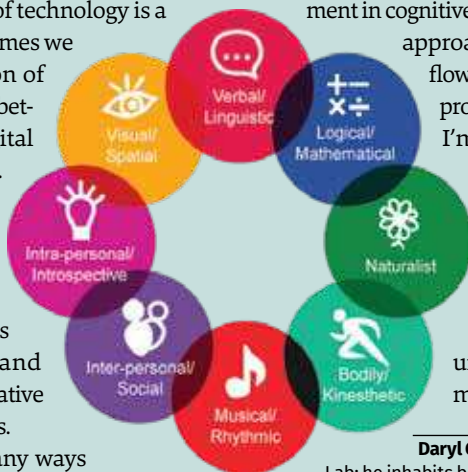
Later in the day I log on to the daily Adventist Review Ministries staff meeting. The COVID pandemic has not paused our gospel commitment: everyone connects remotely from home if they aren't living near their offices at headquarters. Connecting to Zoom and interacting with 20 faces on one screen is not quite the same as being in the same room together, but it works for now. 📌

André Brink creates and curates content for Adventist Review TV. In his free time he loves trail running and mountain biking in the mountains and vineyards that surround Somerset West in sunny South Africa. He and his wife, Penny, have a passion for spreading the gospel through innovative methods.

Staying at the forefront of technology is a passion for us—and sometimes we forge ahead in the creation of new media technologies to better communicate with digital natives and digital innates.

Often there's no stylebook on how to write content for virtual reality, augmented reality, gamification, etc. The lab interfaces with content creators and experts to optimize the narrative on the respective platforms.

Pedagogists identify many ways of learning and communicating a message, not only through books and magazines.



We guarantee that your immersive encounter with beasts from Daniel 7 and 8 will be memorable, to say the least.

One ongoing product of ours being released later this year is a VR First multiplayer game, based on the book of Daniel, that we have named *Babylon-Quest*. The game, in partial collaboration with the British Museum and the Pergamon Museum in Berlin, will immerse the player into the socio-political life of the Neo-Babylonian Empire around 600 B.C., its way of life, international trade, conquest, etc. Players will see Daniel's story through the eye of an unsuspecting character.

Ever wished you could walk up to Nebuchadnezzar's majestic statue on the plain of Dura, appreciate the sunrise from the top of the Hanging Gardens, or experience the furnace of blazing fire? This game is for you. We guarantee that your immersive encounter with beasts from Daniel 7 and 8 will be memorable, to say the least.

For more info on this game, check out www.babylon.quest.

The ARMies Media Lab is also working on cutting-edge scientific methodologies to vet the effectiveness of produced media content by putting to good use some of the latest research and development in cognitive neuroscience. This data-driven approach allows us to fine-tune the flow of the narrative, optimizing the product for the intended audience. I'm persuaded that if *Adventist Review* founders James and Ellen White were alive today, they would strive to use every media platform available to communicate the everlasting message of God's unfathomable love for you and me. 📌

Daryl Gungadoo manages ARMies' Media

Lab: he inhabits both the old world and the new world of VR, opening the Bible there so anyone who cares may experience VR in spiritually edifying ways.

SOCIAL MEDIA

What are they consuming?

JARED THURMON

I'm often viewed as the disruptive one in the room. Maybe it's how I'm wired or how I'm bent—I'm sure my friends could give you opinions on that either way. I love ideas, and I love ones that disrupt the status quo. If it has always worked and it's not broken—I ask why we haven't tried enough new methods to find a better one.

Over the past two years we have seen the status quo disrupted whether we wanted it or not. I've heard many describe a new level of ministry, connecting with people in entirely new ways.

Adventist Review Ministries has taken a very intentional approach to engaging with people in more ways and on more channels than ever in the past few years. As we say: content is king! And today more people than ever engage with the content of our ministry on social media—specifically on Facebook, Instagram, and Twitter—rather than in print. That's quite the change from decades in the past.

There's a variety of reasons for that. The biggest is that no matter what channel or medium or preference, members today can find content that is still inspiring and thought-provoking from the Adventist Review Ministries team.

THE KEY

You may be wondering what kind of content garners the most attention and engagement. With hundreds of stories and commentaries and features and videos and podcasts over the past year, what rises to the top? The sweet spot seems to be current events and prophecy: where do current events fit in the time line or journey as our movement awaits the second coming of Jesus? Anytime a piece of content gets close to

PODCASTING

AR Media's audio division

BY GREG SCOTT

Did you hear what he said on the show yesterday?

That line so long associated with the nightly news or a sitcom is a line we hear much more today in reference to a podcast. Audio today, a medium that many may have thought was a thing of the past, is one of the hottest current mediums of content.

Audio on demand, or podcasting, is a collection or series of digital audio files made available for downloading or listening via the Internet. Podcasts are typically hosted by an individual or individuals who lead a conversation, share stories, or report the news.

With more than 2 million podcasts and 48 million episodes to choose from today, podcasts have become such a popular way for people to consume content that more than



KUZNIK_A / ISTOCK / GETTY IMAGES PLUS

The sweet spot seems to be current events and prophecy

that intersection, there's a significant rise in engagement across all platforms. A piece that spurs the question "Does this event taking place in the world have significance in the stream of prophecy?" is going to get read and shared across many channels.



Frank Hasel



Dick Duerksen



GraceNotes

half of the American population has listened to one.

In today's society the race to keep up with life can be so overwhelming that time for reading is difficult to find. The trend of audiobook consumption has risen steadily since 2015, and in 2018 Adventist Review Media embraced the audio medium and began making our print articles more widely available as audio podcasts.

AR Audio's earliest digital releases featured *Adventist Review's* Digging Deeper series, which dealt with important doctrines of the church. This series, along with the narration of numerous *Adventist Review (AR) / Adventist World (AW)* magazine articles, is available each month, recorded by the authors and made available as podcasts and on the AR and AW ministries' two websites.

Illustrating our platform coordination at Adventist Review Media, hard copy articles are readily available both online and as audio releases. For example, listen to Frank Hasel's "What Does It Mean to Be a Seventh-day Adventist?" (*Adventist Review*, May 2019) as the author himself narrates it (use your cell phone camera to scan the QR code).

Illustrating our audio integration with *Adventist World* print productions, Dick Duerksen, narrator of numerous lighthearted, faith-inspiring stories,

may be heard recounting "An Incredible Partnership With God" (scan QR code).

Currently the *GraceNotes* podcast, a weekly devotional on grace, written and narrated by Bill Knott, is produced in English and French. In North America a radio version of *GraceNotes* is broadcast each week on the LifeTalk and 3ABN Radio networks. Plans are under way to produce *GraceNotes* in Mandarin, Spanish, Portuguese, and Swahili. To sign up and receive *GraceNotes* by email, scan the QR code.

As AR Audio continues to produce AR/AW podcasts, supporting and augmenting the mission and vision of those magazines, we show that podcasts are just another way to share gospel content "on demand," so the bread of heaven may be consumed in the most efficient manner possible, providing for as many as possible the nourishment of eternal life that is Jesus Christ Himself. To access all our podcast content, go to www.adventistreview.podbean.com or www.adventistworld.podbean.com. 📌

Greg Scott manages podcasts, logistics, and contracts for Adventist Review Ministries. He is married to Marilyn, a local church pastor, and loves spending time with his grandchildren.

Some content isn't just engaged with only one time, either. At times a piece may be seen on social media, and, given that you have only a minute or two, you see the headline and subhead and think, *That's an article I think I would like.* So you save it or email it to yourself, and read it at home when you have more time. There are still myriad new ways to engage with content. 📌

Jared Thurmon, who serves as a lay pastor in northwest Georgia, spearheads the Adventist Review Ministries marketing division.

THE KEY OF GRACE

BILL KNOTT

After a dozen years, 600 weekly GraceNotes, and perhaps 100,000 words, old friends will ask me, “Where do you find new things to say about grace?”


And I smile and tell them, “This is my lab, my practice room, where every week I think about the love that changed my life and brings me joy.”

What began as text messages to 60 friends now reaches hundreds of thousands—by email, podcast, Twitter, FaceBook, Instagram, on major Christian radio networks, and yes, still by text. GraceNotes have moved to French and Arabic; friends translate and distribute them in Russian, Spanish—and who knows how many other languages?

Like the grace of Christ which inspired them, GraceNotes are “open source.” Use them, share them, forward them to friends, or send them halfway ‘round the world—these short meditations are meant to remind us all that “by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast” (Eph 2:8, NRSV).

You can subscribe to GraceNotes at www.moregracenotes.com, or listen to the Audiogram version on the Facebook “GraceNotes” page: www.facebook.com/More-GraceNotes.

Bill Knott is executive editor and director of Adventist Review Ministries.



g GraceNotes

The acts that save us all belong to Jesus.

On our best days, we just can't save ourselves. And on our worst, the story is the same.

When all our words are moderate and cheerful; when every deed is generous and sweet; when all our weaknesses recede, and all our strengths are trending up—we need God's grace to save us from unholy satisfaction with ourselves.

And when we're stuck in bitterness and hurt; when we've got nothing good to say about ourselves or any of our peers; when we seem chained to old, destructive habits like prisoners to a wall—we need God's grace to save us from dejection.

The acts that save us all belong to Jesus. We offer nothing—deed or word, good or ill—that makes us more entitled to His love, or threatens His affection for the broken and the lost. “For there is no distinction,” the Word of God reminds us, “since all have sinned and fall short of the glory of God; they are now justified by His grace as a gift, through the redemption that is in Christ Jesus” (Rom 3:22).

Remember now the great unchanging, undeterred, and undeserved love of Christ. And stay in grace.

—Bill Knott

MEET THE TEAM

Committed to spreading God's message
through all possible methods



Marvene Thorpe-Baptiste
Editorial assessment



Gabriel Begle
Digital platforms



Sandra Blackmer
Special features



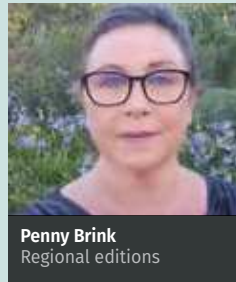
Kim Brown
Financial Management



Ed Boyle
Logistics



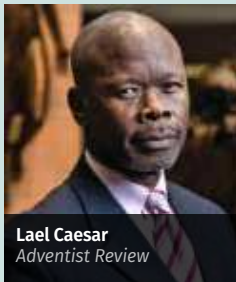
André Brink
Videography



Penny Brink
Regional editions



Daniel Bruneau
Creativity



Lael Caesar
Adventist Review



Daryl Gungadoo
Media Lab



Wilona Karimabadi
KidsView



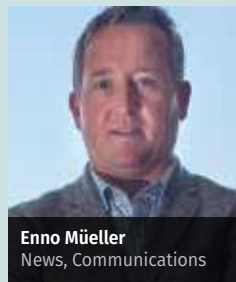
Gerald Klingbeil
Adventist World



Bill Knott
A to Z [Editor-in-Chief]



Tim Lale
Repurposing



Enno Müller
News, Communications



Marcos Paseggi
News



Merle Poirier
Operations management



Greg Scott
Audio



Sharon Tennyson
Distribution coordination



Jared Thurmon
Marketing

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SECURING FAVOR SUCCESSFULLY

The Bible explicitly tells us that God blesses the righteous and surrounds them with “favor as with a shield” (Ps. 5:12).¹ During this strange and surreal time in history, can you testify that you’re experiencing God’s grace or favor? If so, you’re in good scriptural company. If not, you can choose to realign and get in the flow of God’s favor.

Favor Recipients: It helps to keep in mind that the Bible speaks of God’s grace, often translated “favor,” His energizing approbation and approval, as something that’s within the realm of all diligent, seeking believers. Biblical examples of “favor recipients” are numerous: Noah (Gen. 6:8); Joseph (Gen. 39:2-4); David (Acts 7:45-47); Daniel (Dan. 1:9; 6:1-3); Esther (Esther 2:17; 5:2); Mary (Luke 1:28); Paul (2 Tim. 4:7, 8).

In each case the favor recipient had a vital connection with God, a passion to be used, was responding to a need, and was courageous to take the initiative with God to do something that needed to be done. It wasn’t about glory, politics, or fame: it was about service. And they were willing to experience God’s favor even if it meant pain, suffering, ostracism, or even death.

Favor Opportunity: God’s grace has saved us, but He always has more blessing awaiting us as we choose to go deeper with Him. This happens when in love and intimacy we (1) pray and partner with God, (2) assess a situational need (minor or major) in light of Scriptural principles, (3) courageously step out in obedience to meet that need, and (4) unselfishly serve and do good. God’s favor may result in peace and contentment, or alternately it may involve sacrifice, pain, and possibly even death (Job 13:15). The beauty is that by this favor

pathway we enter into the fellowship of His suffering and have the promise of eternal reward (Phil. 3:10-14).

Favor Illustration: There’s an ancient story of a king who placed a huge boulder to block a thoroughfare. He then hid himself to see which of his citizens would exercise initiative to remove the stone. Many merchants and public leaders simply walked around it; others loudly complained and blamed the king for not keeping the road clear, but they did nothing to move the stone out of the way. Then a peasant loaded with vegetables came along. He determined to try to solve the problem. After much pushing and straining, he finally succeeded in moving the stone. After picking up his vegetables to leave, the peasant noticed a purse filled with gold coins under where the stone previously had been. It had a note from the king stating his thanks and that it was for whoever invested the effort to remove this obstacle to progress.

Favor Lesson: This story illustrates favor. Receiving favor happens in a relationship and is a cooperative divine-human partnership. As Ellen White reminds us, God gives opportunity; success depends upon the use we make of it.² While God extends His grace to all His children, He always has more blessings for those who initiate personal effort, faithful obedience, Scriptural fidelity, and unselfish service to place themselves in the center of His will. “Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man” (Prov. 3:3, 4; also see verses 1, 2).³

¹All Bible texts are from the New International Version.

²See Ellen G. White, *Prophets and Kings* (Mountain View, Calif.: Pacific Press Pub. Assn., 1917), pp. 486, 487.

Delbert W. Baker, Ph.D., is the director of research and development for the Office of Regional Conference Ministries/Retirement Plan based in Huntsville, Alabama.

TRANSFORMATION TIPS
DELBERT W. BAKER



FAVOR ISN'T
ABOUT GLORY,
POLITICS, OR FAME
—BUT SERVICE.



Refuge

Not “about,” or “near,” but “in.”

LEE SCHAPPELL

The dreadful experience my wife endured as a child during the World War II Allied bombing of Berlin has given me a deeper appreciation for Old Testament cities of refuge.

LIFE IN A BUNKER

The experience of war was thoroughly terrifying for her. She tells of spending two weeks in an underground bunker as the conflict raged above. The sounds, the smells, the concussion of ordinance, the intense heat of the bunker walls, the trembling of the ground beneath them. Then, silence . . . and waiting. She speaks too of finding comfort and encouragement in the companionship of neighbors in those uncomfortable quarters.

Her shelter stored adequate supplies of drinking water and basic food items essential in sustaining them while in the refuge. And the bunker provided more-than-sufficient protection right in the midst of the chaos. Their safety was assured, their needs met, as they remained in the bunker. It wasn't enough to know about or simply be near the bunker. Protection meant stepping inside the bunker and remaining behind its strong walls.

CITIES OF REFUGE

For me the bunker relates directly to the Old Testament city of refuge. God instructed Joshua to select three cities on each side of the river Jordan to be cities of refuge, “that the manslayer who kills any person accidentally may flee there. They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment. . . . You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan” (Num. 35:10-14).

In times when “life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19:21; see also Ex. 21:24), those cities were the only hope of survival for many innocent people. Access needed to be always open for one who by accident might have wounded another to death.

Roads leading to refuge cities needed to be clear and well maintained. Nothing was to delay a fugitive's safe and prompt arrival. And the cities were strategically situated so that none of them was more than a half-day's journey from any location.

Once legitimately in, no one could be attacked inside the city, or thrown out of the city.

Refugee status was protected, of all things, by the life of the high priest: an accused person, tried and found not guilty of deliberate murder, was still imperiled if they stepped outside the protective precincts of their city of refuge. Only upon the death of the high priest could anyone who was known to have taken the life of another walk free.

LESSONS TO LEARN

What amazing lessons of salvation those cities teach! Humanity, sinners all, doomed to eternal death (Rom. 6:23), may find escape from our sentence only by the death of our High Priest. His name is Jesus (Heb. 3:1). And those who acknowledge Him are, by His death, delivered from doom, reconciled to God (Rom. 5:10), and safe forever in heaven's love (John 3:16).

The way to those cities—Hebron, Golan, Kedesh, etc.—needed to be kept clear. But salvation's boulevard is clearer and swifter than them all. Jesus, by the Holy Spirit, is present to us at every moment. In Him we have already arrived, for He is the way to life, and the way of life (John 14:6). Whoever has Jesus has life (1 John 5:12).

God be praised for the infinite bounty of spiritual lessons we may learn through Old Testament types and symbols. They include this compelling message of those ancient cities: sinner though I be, I'm safe in Jesus; not “near” Him; not informed about Him; simply in Him: in Jesus. For there's “no condemnation to those who are in Christ Jesus” (Rom. 8:1). ♣

Lee Schappell, a retired businessman, enjoys ministry to local personal-care homes with the New Earth Band. He resides, with his wife, Elsa, in Reading, Pennsylvania.



HALLIE GARRETT

ELIJAH AND THE ENDLESS OIL. AGAIN.

God is the same yesterday, and today, . . .

ANTHONY OUCHAREK

The story that follows involves an Adventist academy and a heating system now in its fifth decade of life. Principally, though, it is a story about God: about a God of love and power beyond anything our resources can generate either in the worst of times or in the best of times. And it is a story of the privilege we His children may embrace, to trust in His care for us, and to personally experience

the miracle of creation a widow woman at Zarephath once saw (see 1 Kings 17:7-16), as did 5,000 men, besides their womenfolk and children, one evening in “a desert place” (see Matt. 14:13-21).

We never ran out of coal.

RUNNING OUT OF COAL?

Eric Garrett, Dakota Adventist Academy’s plant manager, came into my office one day and asked me to pray with him. He said that our coal producers had stopped production because of mechanical problems. When a huge industrial plant like this shuts down, it is often a result of something large and unexpected. Our mine is the only coal producer in the region, and many people depend on it, especially when it gets as cold as it had been for days.

Wednesday morning: Eric in my office again, for prayer—this time asking to pray “the Elijah prayer.” At my mystified expression he clarified, “You know, the prayer that the oil keeps on being enough” (see, again, 1 Kings 17:8-16). The coal plant had started back up, and their consumers would begin to be resupplied, but we were not at the top of the list; we would receive our coal on Thursday. But things were grim, he said. We would likely run out sometime Wednesday night. I sent a note to my staff asking everyone to pray.

That night, after tossing and turning for quite a while, I headed to my office. I took a heavy vest so I could keep my core warm in case we had run out as predicted. The school’s propane backup would keep us from freezing, but

it is not large enough to keep up with our subzero temperatures.

I arrived at the school sometime between 3:00 and 4:00 that morning. My office was warm: we still had coal! I began to work, fully expecting that at any point we would switch to propane and rapidly chill. But as I said, we never ran out. The coal truck arrived around 11:00 that morning. The crisis had passed.

I am by nature skeptical, and now that this crisis was over I was tempted to imagine that everything had happened as it should—to believe that we'd done everything right and that it all had worked out. I reasoned that I hadn't actually seen the coal for myself. Had I really just witnessed a miracle, or was this just another day at the office?

The truth, and our God, are so much bigger. As I prayed that God would deal with my unbelief, I became more and more certain that I had experienced the miracle we'd been praying for.

ERIC TELLS THE STORY

Eric, our plant manager/maintenance guy, is a very private man. He seldom asks for help, and doesn't like to put anyone out. If there's a job to do, he does it. He isn't unfriendly, but he doesn't easily volunteer to tell his story. As a rule, he avoids the spotlight.

I wanted to press Eric on how serious he thought the situation really had been. "Bad enough," I asked, "that if we prayed through this, it would be a miracle?"

"That bad," he said, his face grim.

"Bad enough," I continued to press, knowing how much Eric avoids the spotlight, "that if we prayed through this and witnessed a miracle that you would lead out in a worship with the students, telling all of us about this miracle?"

"Yes! That bad! I would tell the story."

"With all of the financial and enrollment concerns," I followed up, "our staff could really be lifted up by knowing we'd lived through a miracle."

He grinned, we prayed together, and he left my office. A short time later I wrote to the rest of the staff, explaining the situation and asking for their "Elijah prayers." I have come to know Eric well enough to know that he's a doer, not a worrier. Even when things are tough, he tackles problems and solves them. Providing coal, however, wasn't

I cannot help dropping to my knees and thanking God for this experience.

one of those things he could "just do." He couldn't just create more coal. For coal that night, he had no choice but to depend on God.

Eric never stopped doing whatever he could to milk every last lump of coal out of the system. From early Wednesday evening, each hour, Eric would move the remnant of coal around, trying to make sure that every last piece was being put to work. Around "lights out" that evening, one of the senior students went with him to shovel, and witnessed the low supply. Miraculously, every hour, there was still some coal that could be fed to the flames.

Eric is always "on"; he never misses an appointment, and he never sleeps in. At 4:30 that morning he either slept through the alarm or he decided not to go in that hour. The latter would mean that he had given up. At 5:30 a.m. he was back with his shovel. The fact that he had allowed two hours to pass between checks, exhaustion aside, tells me that he'd started to believe we were seeing the miracle we'd prayed for.

I cannot help dropping to my knees and thanking God for this experience. Many students and staff were inconvenienced by the cooler temps in the building for a few days. I would be remiss if I didn't thank them for creatively rising to the occasion—moving classes into warmer spaces, wearing boots and heavy jackets to teach and learn. For me, however, I know that I needed to see that God still keeps "oil" from running out. I'm convinced that God has a purpose and a mission for Dakota Adventist Academy. He who has begun the good work here at this school will be faithful to complete it.

"Therefore do not worry about tomorrow, for tomorrow will worry about itself" (Matt. 6:34, NIV). 🍀

Anthony Oucharek is the principal of Dakota Adventist Academy in Bismark, North Dakota.

God has promised that if we seek His face in repentance He will hear, forgive, and heal (2 Chron. 7:14).

FIGURING OUT MY PUZZLE

I give up! I had been hunting for the last two words in my word search puzzle. Could some sort of printing error have made finding them impossible? Were they just not there? Every strategy I tried had failed. No combination of letters led to “F-A-I-T-H,” and now my own faith was failing. I closed the puzzle book, deciding to return to it later. Maybe walking away from the problem and then returning to it at another time could be the solution, a simple solution called *time*.

WORKING THROUGH HER FRUSTRATION

Hannah, wife of Elkanah (1 Sam. 1:2), had tried this solution to her problem of childlessness. Hannah had tried *time*, suffering patiently as Peninnah gloated, year after year, when the family went to worship at Shiloh; watching in silence as Peninnah received offerings for herself and for each of her sizable brood. And Hannah with no children? Just a “worthy [large] portion” (1 Sam. 1:5, KJV). Worthy, yes, but the gifts still stung. They emphasized her condition. No babies, no sons and possible heirs, no daughters, beautiful or other. *Time* brought no solution to Hannah’s problem. Time is not omnipotent. Time alone isn’t enough to resolve either the sin problem or the suffering it has brought to the whole creation now groaning in pain and longing for new life (Rom. 8:22). What would Hannah not give to experience that groaning! So often and so paradoxically, the wages of Adam’s fall is Eve’s—and Hannah’s pain.

But surrender wasn’t Hannah’s choice. In the tabernacle, like a drunken woman, she poured out her heart to God, silent lips talking to the Solver of puzzles and problems. The high priest, Eli, seeing her desperation, pronounced a benediction on Hannah’s request.

He having spoken, Hannah returned



to her lodging, to enjoy food and the rest of her time in Shiloh (1 Sam. 1:18, 19). Hannah is no simpleton. Her faith is not to be confused with naiveté: she does not believe that Eli is a guru; or that because of her priest or her faith the world is now righted and that everyone may now live happily ever after. But she does come to understand the second secret to finding solutions: identifying *ownership*, and leaving all things in His all-powerful hands.

From those hands that year, there came to Hannah the joys and sorrows and pride of motherhood. She could now enjoy the sweet baby smell of her young son Samuel, her solution to the puzzle. Hannah's answer to the problem of childlessness? The recognition of divine *ownership*. Our problems last as long as they do, and bother us as much as they do because they really aren't ours. They're opportunities for our God to shine: one reason why God leaves Israel with no food is so later generations "may see the bread with which I fed you in the wilderness" (Ex. 16:32). And one man's blindness is so "that the works of God should be revealed in him" (John 9:3).

In her anguish Hannah gave the problem to the Problem Solver, the one who takes care of problems, "who forgives all your iniquities, who heals all your diseases" (Ps. 103:3). And He solved it.

FIXING OUR PROBLEM

For the last two years, the problem inspiring masks and social distancing, quarantines and vaccination, is wicked King COVID the 19th and his promiscuous variants. Two years along, we still have to be cautiously distant from those we long to hug. Variant Omicron is jesting at our efforts to master the silent killer. Like Hannah, we are frustrated by the failure of *time* to solve the problem, to cut the number of the sick and the dying. How many more and how much longer, we ask? With martyrs through the centuries whose spilled blood seems like wasted sacrifice, we shout at God in desperation, "How long, O Lord . . . ?" (Rev. 6:10).

Hasn't Hannah taught us anything? What about *time*? Sure, there's more than one way to relate to time as it seems to drag on with no improvement in our circumstances. There is the insight of the skeptic that mocks the innocent sufferer: why do you still suffer? Or becomes their hurled taunt:

Like Hannah, we are frustrated by the failure of time to solve the problem, to cut the number of the sick and the dying.

Where is your Redeemer, Christian? "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation" (2 Peter 3:4).

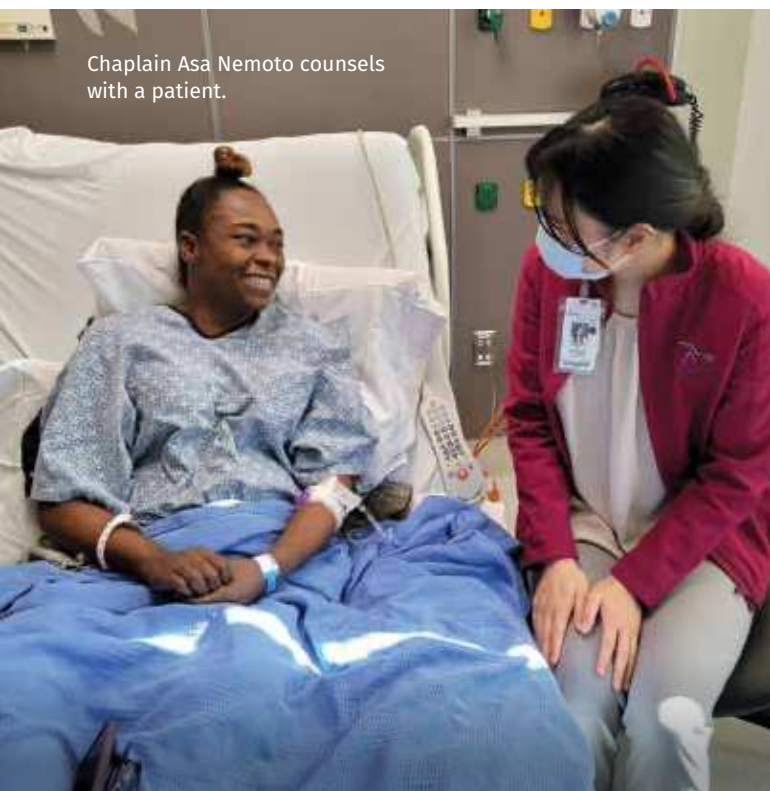
But Hannah's God is still with us—warning about the skeptics, "scoffers . . . , walking according to their own lusts" (verse 3). As they taunt and Peninnah torments (see 1 Sam. 1:7), God's children, whatever their agony, may hear His invitation to find their rest in Him (Matt. 11:28). He guarantees our healing: "I will hear from heaven and will forgive their sin and heal their land" (2 Chron. 7:14). Sin, hunger, barrenness, disease, torment of the deepest sort: Jesus takes the problem and solves it, bruised for our iniquities and healing us by making our lashes His own (Isa. 53:5).

Maybe we need a local, national, and worldwide call to prayer for healing of the land. Such prayer is completely in synchrony with God's own plans—plans that reach beyond Hannah to heal all humanity, and beyond island and continent to restore the whole world. As Hannah sang: "The Lord will judge the ends of the earth" (1 Sam. 2:10). And as Isaiah promised: "The wilderness and the wasteland shall be glad . . . , and the desert shall rejoice and blossom as the rose" (Isa. 35:1). "God will come . . . , with the recompense of God; He will come and save" us all (verse 4). One day all the blind will see, all the deaf will hear, all the dumb will sing, "for waters shall burst forth in the wilderness, and streams in the desert" (verse 6). God will fix everything: It's His world, and we are His children.

We may not all lay claim to Hannah's son, but there is One whom God has given in answer to all our prayers: "Unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6). Problem solved! ♣

Annette Walwyn Michael is a retired educator and pastoral spouse. She lives in St. Croix, U.S. Virgin Islands.

Chaplain Asa Nemoto counsels with a patient.



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ANSWERING THE CALL

God leads when we long to do His will.

As a chaplain at Loma Linda University Medical Center, I'm often asked why I chose this career. The answer is that God saw the desire in my heart to be a follower of Jesus, and He guided me to where I am right now.

I was born in California to a Japanese Seventh-day Adventist family. When my father accepted a call to serve as a medical missionary dentist—I was three years old—we moved back to Japan.

After I was baptized at age 14, I began to pray to God, "May Your will be done in my life." I

wanted to do something meaningful, but I didn't know what that would be.

From a young age I was sensitive to people's feelings. Even during my teenage years my friends—both Christians and those who didn't profess belief in God—would unburden their hearts to me. They said they appreciated that I listened to them. I began wondering what it meant to help someone regardless of their religion. Sometimes, though, I felt overwhelmed by the world's never-ending misery.

I began experiencing loneliness because I was unable to find an avenue through which to express my own struggles and challenges. This led to a sense of guilt because I erroneously believed that if my faith was strong enough, I would always have peace and contentment. This experience pushed me to explore the nature of human struggles and how God's love could speak to the reality of everyday life.

A LIFE-CHANGING ENCOUNTER

When I was in high school, I met the chaplain at the Adventist hospital in Tokyo, where my father was working. I was drawn to her peaceful demeanor, and further inspired to learn that she served people of all beliefs in the hospital and offered them spiritual and emotional support. My father explained that even though people experienced physical healing through medical services, the Adventist hospital could not fully achieve its mission if patients didn't also receive healing for their souls. This thought resonated

with me; I wanted to know what spiritual healing means and learn how my Christian beliefs could relate to humans' experiences in this world. I then decided to study chaplaincy.

A CAREER DETOUR

After graduating high school, I enrolled in the theology program at Andrews University in Michigan. The faculty and friends I met there encouraged me in many ways. Being away from my family, language, and culture, however, caused me even greater anxiety and feelings of guilt for not being consistently happy.

Fine arts was my minor, and I found those studies helpful with exploring what I was experiencing, so I switched my major and minor. I graduated with a degree in fine arts and religion as my minor. My interest in chaplaincy didn't wane, but I believed I wasn't equipped for a ministry that addresses human suffering when I was struggling with my own problems, so I returned to Japan. I promised God and myself, however, to continue the prayer "May God's will be done in my life."

In 2011, when I was studying in Japan to become a museum curator, a 9.1 earthquake hit the Tohoku region, followed by a massive tsunami. I joined the Adventist Development and Relief Agency (ADRA) as a volunteer and witnessed the disaster area. I asked myself how my religious beliefs as a Christian could help bring healing to those who had lost so much.

Three years later I was working in the art industry and was assigned to serve as a member of the earthquake-reconstruction program in Tohoku. Although I believed in the power of art, the more I saw the deep suffering of the people, the more strongly I felt a call to chaplaincy. I tried to ignore it because I thought I needed to be more resilient as a person and a Christian to support other people as a professional chaplain. God sent several people to counsel with me, however, and after much prayer I accepted God's call to chaplaincy. A year later I enrolled in the Master of Science in Chaplaincy program at Loma Linda University.

FOLLOWING THE CALL TO CHAPLAINCY

During the practical training—Clinical Pastoral Education (CPE)—I learned that many of my patients and their families were experiencing feelings of helplessness and guilt. From my own

Even though people experienced physical healing through medical services, the Adventist hospital could not fully achieve its mission if patients didn't also experience healing for their souls.

experience I understood how painful and harmful such spiritual challenges could be, so I prayed to God to help me be their support.

Yet, to help others, I first needed to address my own issues. With my supervisors' guidance, I discovered that my spiritual struggle was rooted in the notion that I didn't have enough love for God and others and that I myself didn't deserve to be loved.

With help, I learned that I was seeing my sensitivity toward people's experiences and my own spiritual struggles as weaknesses—but instead, God is using them as avenues to share His love. God even led me to use art, which I thought I would have to leave behind when I pursued chaplaincy. I find that art is a valuable tool when communicating with children, because it can help them express things that may not easily be conveyed in words.

Just as art can be used as a language in my chaplaincy work, God's love can be communicated through prayer, Bible reading, singing, crafting, exchanging views on life and death, holding a hand, sitting quietly together, and more. The work of a chaplain is often described as the ministry of presence, and I want to be with people where they are to share God's love.

In Japan, chaplaincy is not widely recognized as a profession. Spiritual care, though, is greatly needed there. If God permits, my goal is to pursue additional education and training so I can someday contribute significantly to chaplaincy's future in Japan and other Asian countries.

I don't know where God is taking me after this, but I continue to pray, "May Your will be done in my life." 🍀

Asa Nemoto is currently serving as a chaplain at Loma Linda University Medical Center.



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“WHAT ABOUT US? WE WERE HERE FIRST”

Some things have remained unchanged since Jesus walked the earth. For instance, the planting and harvesting of grapes, and laborers gathered at local marketplaces very early in the morning, hoping a landowner will hire them to harvest his crops. In ancient Palestine grapes ripened near the end of September and had to be immediately harvested before the autumn rains ruined them. It was a frantic race against time—weather and hiring workers—so Jesus used this annual ritual as a parable (Matt. 20:1-16) in response to Peter’s question: “We have left everything to follow you! What then will there be for us?” (Matt. 19:27).*

It was early morning when a landowner raced to the marketplace where day laborers gathered. Several were waiting to be chosen to harvest his plentiful, ripe crop of grapes. One Roman denarius, worth about \$43.50 today, was the normal day’s wage agreed upon. Before they were hired, the laborers were generally among the lowest class of workers, for whom life was always precarious. They were not street corner idlers or thugs, but were serious men who were itinerant travelers, always in imminent danger of starvation or homelessness, or at the mercy of chance employment. Some were so desperate they gathered early in the morning with their tools, willing to wait all day to labor for only a denarius.

The ones hired at 6:00 in the morning put in a full day’s work. Those hired at 5:00 in the afternoon put in only one hour, because the day’s labor ended at 6:00. The owner, however, paid everyone—early birds and latecomers—the same: one denarius. Then he sent his foreman to publicly pay each laborer the same wage

despite the different hours they worked. Not surprisingly, those hired at sunrise and who had worked all day complained loudly, saying “You have made them equal to us” (Matt. 20:12) who were hired first, worked longest, through backbreaking, scorching heat by paying us the same as those who worked one hour in the cool evening when almost all the reaping and heavy lifting were completed.

But the landowner “answered one of them, ‘I am not being unfair to you; friend. Didn’t you agree to work for a denarius? . . . Don’t I have the right to do what I want with my own money?’” (verses 13-15). Note, Jesus didn’t use the word *philos* for a friend who is closer than a brother, but *hetairois*, the term He used to address Judas when he betrayed Him in Gethsemane. For in His kingdom, unlike in the world, fame, fortune, seniority, or being first chosen doesn’t guarantee special honor, power, or a place at the head table; neither does being called late result in less pay than “whatever is right” (verse 4)—one denarius, which represents eternal life. Thus, Jesus’ answer turned His disciples’ concept of fairness in the kingdom of heaven upside down, saying, “But many who are first will be last, and many who are last will be first” (Matt. 19:30; repeated in Matt. 20:16).

So trust Him, the Lord of the plentiful harvest, who decides what is the right, or just, reward for laborers in His vineyard. ♣

* All Bible texts are from the New International Version.

Hyveth Williams is a professor at the Seventh-day Adventist Theological Seminary at Andrews University.

CURE FOR THE
COMMON LIFE
HYVETH
WILLIAMS

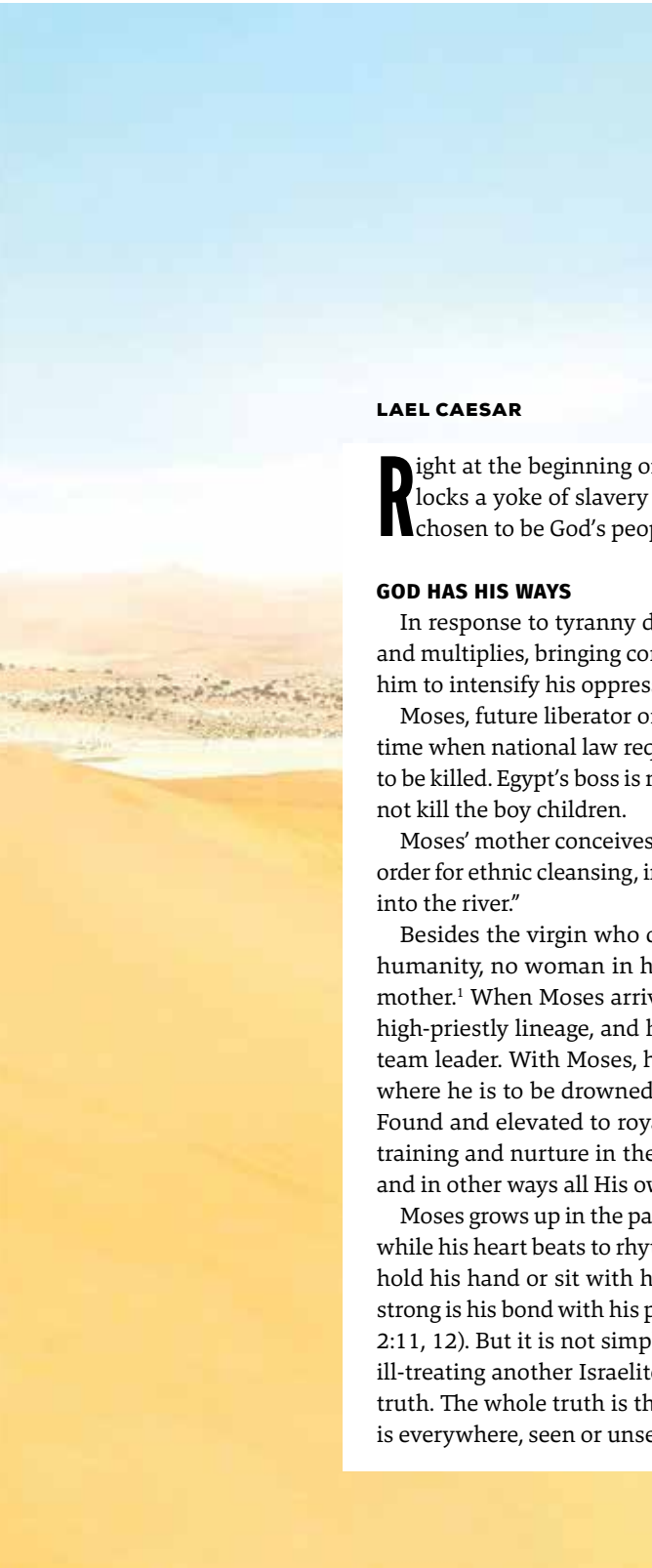


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AT THE HEAD TABLE.



GET AHEAD?

*What's the
right pace?*



LAEL CAESAR

Right at the beginning of the biblical book of Exodus an Egyptian boss locks a yoke of slavery onto Israelite necks and shoulders. The nation chosen to be God's people is back-bent under forced labor.

GOD HAS HIS WAYS

In response to tyranny designed to break and undo them, Israel grows and multiplies, bringing consternation to the heart of a tyrant, and leading him to intensify his oppression.

Moses, future liberator of these slaves, shows up, if babies show up, at a time when national law requires every male child born of Israelite women to be killed. Egypt's boss is murderous, but the midwives fear God. They will not kill the boy children.

Moses' mother conceives of her own peculiar means of aligning with the order for ethnic cleansing, infanticide for all males: "Throw every male child into the river."

Besides the virgin who delivers and bears the Lord Jesus, Savior of all humanity, no woman in history will ever surpass Jochebed's genius as mother.¹ When Moses arrives, she has already birthed her nation's future high-priestly lineage, and his sister—a singular prophet, musician, praise team leader. With Moses, her maternal genius commits a son to the river where he is to be drowned. Then, instead of being drowned, he is found. Found and elevated to royalty. The future emancipator of Israel receives training and nurture in the palace that issued the order for his death. So, and in other ways all His own (Job 26:14), God shows that He is God.

Moses grows up in the palace as "son of Pharaoh's daughter" (Heb. 11:24), while his heart beats to rhythms synced with slaves, creatures unworthy to hold his hand or sit with him to eat. So clear is his sense of who he is, so strong is his bond with his people, that he murders an Egyptian one day (Ex. 2:11, 12). But it is not simply, as widely held, because he sees the offender ill-treating another Israelite. Such a telling declares a mere portion of the truth. The whole truth is that the abuse of Hebrews by their slave masters is everywhere, seen or unseen: it is the law of the land, and nothing new to

Moses. The greater portion of the truth behind this murder is that its perpetrator at last finds—or perhaps more likely, situates—himself in a location that permits him, if only for this once, to pour out the profound passion of his soul on behalf of the people he knows are his own.

His identification with his slave brothers doesn't go well. This is because the perversity of human nature is neither limited to nor controlled by our social circumstances. There may—or may not—be good masters of slaves: your rage against me for stating such a notion proves its own point; our cancel culture may deprive me of even the brief seconds it takes to complete my odious declaration. Nevertheless, I say: every human deserves their suspicion of innocence. There may or may not be goodness in the ranks of slave masters. Should there be, it may well derive from their having once been tyrannized; slaves who know the evil it is to be so, but then have earned their freedom, and will on no account subject another human, no, not even an animal, to the cruelty that they once lived. There may be good among slave masters. There surely is both good and bad among slaves, oppressed who will, if they can, further abuse their fellow oppressed; miscarriage of justice can be pretty standard in life: crushing and being crushed is the common lot of most; someone is always either above or below someone else, pushing and shoving and tugging and pulling (Eccl. 5:8).

Conscientious Moses rebukes a misbehaving fellow Hebrew; but this Hebrew is a bad slave. Were his tables capsized so that he should rule instead of render forced labor, so that he should be granted power over his fellow humans, whether Egyptian, American, Guyanese, or Hebrew, he would be a bad slave master. Speaking out of the abundant perversity of his heart (Matt. 12:34), he brazenly and outrageously accuses Moses of being a bully (Ex. 2:13, 14). The thought is frightening to the well-meaning, wannabe liberator: his own people may be his undoing. Moses escapes to Midian, some 600 miles away—enough to get this writer back to Andrews University, where he once worked, from the Seventh-day Adventist General Conference headquarters building, where he now does.

THE GET AHEAD PROBLEM

Moses' murder was for a good cause: he figured "that his own people would realize that God was

using him to rescue them" (Acts 7:25, NIV). His next-day encounter with the bully showed him that he had figured wrong. From that bully and otherwise, God got His message through to Moses that as much as He needed him, as surely as He would be working with him to grant him the desire of his heart—the liberation of his people—He wouldn't be doing it by making men murderers: Moses knew, Israel's elders knew, that Moses was God's man.² But God's man would have to learn to do God's work in God's way. The God who is Lord of schedules, whose Son appears at just the time scheduled for the salvation of humanity (Gal. 4:4), also works in what He knows is the correct way of saving: He has His own thoughts and His own ways (Isa. 55:8). Humans too have ways, ways that seem right to us but end in disaster (Prov. 16:25). God's way does not: His way is perfect, and ever the best for us (2 Sam. 22:31; Ps. 18:30).

ABRAM'S GET AHEAD STORY

Trying to outpace God was not new with Moses. Exalted father Abram had done it before—out of earnest desire to see the fulfillment of a divine prediction that the world would be as overrun with his descendants as the sky is with stars: The Lord had taken him out under the night sky and instructed, "Look up at the sky and count the stars—if indeed you can count them" (Gen. 15:5, NIV); and He had added, "So shall your offspring be." So Abram knows the goal. Knows where his God is going. And he'll work with Him toward one more proof of His divine reliability. He'll work as a true believer: "Abram believed the Lord" (verse 6, NIV); and the Lord knew it and rewarded him, "credited it to him as righteousness" (verse 6, NIV).

For at least a decade and a half thereafter Abram hoped, prayed, and pleaded that his effort be accepted and honored by his God.³ He colluded with his beloved wife, Sarai, to produce the seed who must start God's course toward multiplication: Sarai had a good servant, a woman whom she trusted. The text identifies her as Egyptian—implying that her ethnicity matters. We should not marvel that we cannot see how or why at her first identification. Later, in Moses' time, we may understand better. For now, it's Hagar the Egyptian, and she can help Sarai do her part to fulfill God's promise to Sarai's husband, Abram. Sarai's intent is explicit from the beginning—unlike textual reason

for stating Hagar's ethnicity: "Go, sleep with my slave; perhaps I can build a family through her" (Gen. 16:2).

Neither Abram nor Sarai nor their instrument Hagar seems to have any idea how unhappy the Lord is about their brilliant, cooperative initiative or how much it will cost: "Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was no less a violation of the law of God, and was fatal to the sacredness and peace of the family relation."⁴ It had become very widespread—implying, to use the words of Jesus upon the associated question of divorce, "it was not this way from the beginning" (Matt. 19:8, NIV). "The world is too much with us," William Wordsworth might say,⁵ as Pharisees lose the real and argue for the fake. But the God of valid, wondrous, and flawless beginnings had done everything right the first time—light, lights, foliage, worship, work, everything. At the climax of His work with matter, He built the woman as the perfect resolution of the man's earliest known dilemma, human companionship. He wrought that resolution with intent: "That is why, . . ." the text (Gen. 2:24, NIV) says; so that human and supernatural observers might know from what follows, how, and on what basis, marriage is established and is to be established.

Marriage ceremonies vary wonderfully through country and culture. This is all as it should be. Ceremonies and participants may celebrate affection, creativity, and tradition in a thousand ways. But the institution of marriage itself is, for Jesus, formed and settled from Genesis. In Genesis and in Matthew and Mark, in the Old Testament Torah and in the New Testament Gospels, the terms of marriage are solid, permanent, and unvarying. Thinking otherwise, even invoking the divine as sanctioning variation, expresses the unconverted state of the human heart (Matt. 19:5).

Despite the admirable purpose of the transactional variation on marriage that connected Abram and Hagar, the God they tried to please could not approve of it as a way to accomplish His goals. Good human intent cannot trump divine order. And our innovative violations of the divine original are no more pardonable merely because we do not see their baleful consequences at first glance, or even after much reconnoitering. Consider now, millennia later, the fruit of the tree

Moses' zeal that fired his run ahead of God ended up costing him a delay of 40 years!

whose seed Abram and Sarai planted: "Abraham's marriage with Hagar resulted in evil, not only to his own household, but to future generations."⁶

GETTING AHEAD OF GOD?

Moses' zeal that fired his run ahead of God ended up costing him a delay of 40 years! And how much the Abram-Sarai-Hagar triangulation cost our Lord I cannot say. Nor do I know how much my own perverse efforts at being in a hurry for Him have cost the truth. I now know for sure, though, that it does us much more good to tune in to the psalmist's counsel: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14, KJV). "Wait on the Lord, and keep His way" (Ps. 37:34); "Wait on the Lord, and he shall save thee" (Prov. 20:22, KJV). 🍌

¹ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press, Pub. Assn., 1903), p. 61.

² Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908), p. 245: "The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work."

³ "And Abraham said to God, 'If only Ishmael might live under your blessing!'" (Gen. 17:18, NIV).

⁴ E. G. White, *Patriarchs and Prophets*, p. 145.

⁵ William Wordsworth, "The World Is Too Much With Us," <https://www.poetryfoundation.org/poems/45564/the-world-is-too-much-with-us>.

⁶ E. G. White, *Patriarchs and Prophets*, p. 145.

Lael Caesar is an associate editor at Adventist Review Media.

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PETER N. LANDLESS ZENO L. CHARLES-MARCEL

CHOLESTEROL AGAIN

This time, cancer

Q: My 28-year-old sister has breast cancer. Our mom died of ovarian cancer, and the doctor wants to test my sister's genes. He mentioned that her high cholesterol needs to be controlled for best results with the cancer. I'm 33, and all four of us siblings have high cholesterol. What's the link between cholesterol and cancer?

A: We're sorry to hear about your sister's diagnosis and encourage you and all your siblings—female and male—to get evaluated since your doctor suspects a hereditary cancer. Based on the history you provided, we also strongly recommend that you do some Internet-based research from trusted, accountable sources such as the Centers for Disease Control and Prevention,* and we remind you that prevention is more effective than any type of treatment available today. Early risk reduction and disease detection often produce greater survival, lower treatment complexity, and less cost.

Cholesterol biology is complicated. Our bodies naturally make as much cholesterol as is needed, but we can also get it when we eat foods of animal origin. For years correlations between high cholesterol in the blood and the likelihood of certain cancers have been reported. In some kinds of cancer—such as breast, prostate, testicular, and colorectal—lowering cholesterol levels seems to reduce the risk of getting and dying from these cancers. On the other hand, bladder and lung cancers do not appear to be associated with cholesterol levels, and the use of cholesterol-lowering drugs (statins) may increase the risk compared to the benefit. Specifically, increased dietary cholesterol is associated with an increased risk of breast cancer, and that's probably what prompted the comment by your sister's doctor. Some studies also estimate that for every 300 milligrams of

cholesterol in the daily diet (about a two-egg omelet per day), the risk of pancreatic cancer increases by 24 percent, endometrial cancer by 18 percent, and throat cancer by about 25 percent.

In 2018 researchers at the University of California, Los Angeles, showed how cholesterol promotes tumor growth. In 2019 a scientific review concluded that both a high-fat, high-cholesterol diet and having elevated levels of blood cholesterol can affect cancer development because cholesterol handling is reprogrammed in cancer cells. In 2021 researchers at Duke University demonstrated the way breast cancer cells use cholesterol to fuel the mechanisms that make them impervious to the natural cell stress as they migrate (metastasize). Metastatic breast cancer is difficult to treat, so

preventing the spread is preferable. Lowering cholesterol by lifestyle and, if necessary, with medications will interfere with breast cancer metastasis and be better for the affected person. Current cholesterol-lowering strategies include physical exercise, adequate sleep, stress reduction, and improved diets low in animal products (saturated fat and cholesterol)

and high in legumes, seeds, avocados, olives, and especially nuts such as pecans, walnuts, and almonds.

We encourage you and your siblings to find a health-care team that's knowledgeable about lifestyle-based, wholistic risk reduction and follow their rational plan. Thank God for His evidence-based pathway to optimal health and wholeness even in our brokenness! 🍌

* https://www.cdc.gov/cancer/breast/young_women/bringyou Brave/hereditary_breast_cancer/index.htm

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

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CAN I TRUST HIM?

How do you write something when it's unfinished in your mind? For months now my mind has wrestled with this issue, the sovereignty of God.

Is my God omnipotent? Absolutely; I've seen and experienced it. He can heal the lame and raise the dead. He can repair a marriage, deliver from addiction, transform a life. My God can do anything.

Is my God omniscient? Without a doubt. I can't hide from Him, for He sees and knows everything. Jonah tried and was tossed overboard. Achan tried and was stoned. Sapphira tried and God took her life. There's nothing that God doesn't see, nowhere that His glance doesn't penetrate.

Is my God love? Beyond question. I've experienced it when I'm stuck in the mire of sin or even afraid to look at Him. I've received His love in the most unexpected times and in the most unlikely places. He is love.

Does my God cause pain? Yes and no. Sin causes pain, and Satan is both the accuser of the brethren and the author of sin and suffering. The evil in this world is the result of his work, not God's. At the same time, if God is all-powerful—and I believe He is; if He is all-knowing—and I believe He is; if He is love—and I believe He is, how can He allow suffering and pain?

Herein lies the crux of my struggle.

I know that trials work redemptively in the life of the Christian, even as they are the outworking of the great controversy. They also reveal God to others, as in the case of Job or the blind man in John 9.

What I don't understand is the cry of the child, beaten and abused, hiding in the dark. I can't comprehend equally fervent and dedicated Christians, each praying and fasting for a miracle, yet one's

spouse lives and the other dies. How can entire people groups be tortured and traumatized, simply because they are the "wrong" religion or ethnicity or color?

Life is messy. I can't seem to compartmentalize another's pain, stuffing it into the tidy box of "God allowed this in your life for some reason. You'll understand when you get to heaven." *God, where is the answer now?*

How trite we are as Christians. How perfunctorily we pat others on the back while glibly repeating words to somehow make us feel better.

God knew she couldn't handle the trials coming. That's why He allowed her to die.

God has a bigger purpose; He's going to win someone to the gospel through that little girl being tortured.

If you only had more faith, your marriage would've been healed, or your child wouldn't have left God, or your parent wouldn't have died.

This trial was for your own character growth; God allowed it to make you more like Jesus.

Why are we so hard on others in order to placate ourselves? And why do we push it off on God, as if we somehow understand the mind of Omnipotence?

Is my God sovereign? Or more specifically, why does He intervene in certain situations and doesn't appear to in others? My mind still hasn't found the answer it's seeking.

And yet, perhaps, the answer lies somewhere in my response. *Are you willing to trust, Jill, even when you can't understand?*

Feel free to email me how you've wrestled with this sovereignty question yourself, at Jill.morikone@3abn.org. 📧

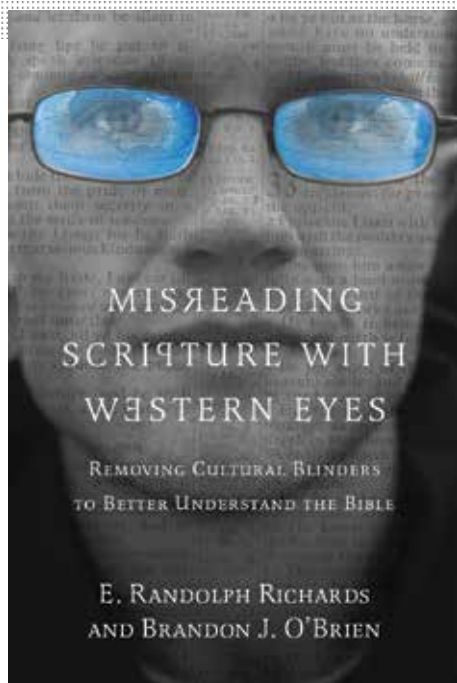
Jill Morikone is vice president and chief operations officer for Three Angels Broadcasting Network (3ABN), a supporting Adventist television network. She and her husband, Greg, live in southern Illinois and enjoy ministering together for Jesus.

JOURNEYS
WITH JESUS
JILL
MORIKONE



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CLOSER LOOK



With What Lenses Do We See?

Misreading Scripture with Western Eyes, E. Randolph Richards and Brandon J. O'Brien, InterVarsity Press, Westmont, Illinois, 2012, 240 pages, paperback, US\$12.49. Reviewed by Rajkumar Dixit.

It is not uncommon for a reader to read through the lenses of their own culture. With the Bible we sometimes forget we are reading a document that is thousands of years old and from a different part of the world. Its culture and manners will differ from a Western, postindustrial worldview. These differences include time, setting, language, and cultural norms, all of which help communicate an author's intent. But the book before us is a fine example of how academia and easy-to-understand lay language can create a vital dialogue.

The authors delve into some common problems contemporary Bible readers face, and provide appropriate case studies from the Bible, enhanced by their personal experiences from working in multicultural settings—Richards,

in Asia as a missionary; O'Brien, from England, but traveling throughout the world.

Their book addresses many possible misinterpretations. Major biblical themes dealt with include race versus ethnicity, individualism versus collectivism, rules versus relationships, and many more. Chapter 3 ("Just Words?") points out the difficulties of having no appropriate word in our language that equates to the nuanced meaning of the original word. One example is the Greek word *makarios*, translated "blessed" or "happy." The authors observe: "Sociologists suggest that people have a difficult time describing or even identifying something that they don't have the vocabulary for. Some even suggest that one can have a hard time *experiencing* something for which one has no corresponding word" (p. 75). Cultural and linguistic nuances can certainly create difficulties when interpreting Scripture.

Chapter nine clearly states the book's thesis: "It's All About Me: Finding the Centers of God's Will." Ironically, perhaps, the example of their aim is the overused and oft-misunderstood passage from Jeremiah 29:11: "I know the plans I have for you," declares the Lord." The point is that Americans, mostly reading Scripture through an individualist lens, apply the promise personally, whereas the Lord's promise through Jeremiah is being stated for the wider community.

Authors Richards and O'Brien share various passages of Scripture through a modern lens, helping the reader to better appreciate the difference it produces. This is one of the best books on theology and contextualization I have read in many years. Where was it when I was in seminary? ♣

Rajkumar Dixit, D.Min., BCCC, BCPC, an ordained Adventist minister, works as a chaplain in hospice and palliative care, and has taught courses in theology and religion for 20 years.

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

HIS Impact On Me

Building Faith



"I had been praying and asking God to strengthen my faith." These were the words that led to the start of a two-and-a-half-year building project headed by a semi-retired surgeon, with nothing but a desire to help Native American children and grow in his own faith. Since then, God has led Randal Schafer to the near completion of two triplex apartments on behalf of a little school in the desert in northern Arizona. It's a project that has grown his faith while also "building" the ministry at Holbrook Indian School (HIS).

Back in 2019, Schafer had a desire to grow his faith but was not sure how. As Schafer's focus turned towards the Native American people, he found himself in contact with HIS principal, Pedro Ojeda, who told him about a need for staff housing at the school. HIS needed funds and labor for the construction of two apartment buildings. It was one of the school's most pressing needs at the time, but it was also a need that it could least afford in terms of time, labor, and cost.

Heading this project would mean a volunteer role. It would involve responsibilities like recruiting labor, budgeting, and fundraising. More than two years later, Schafer can now attest to the provisions made through God's hands--the faithful support from God's children in helping to meet a need.

"At one time I had two young people send a letter with an anonymous donation of close to \$400. They said that they had been saving for the summer and wanted it to go towards the triplex. They mentioned they wanted to do the same thing for next summer. When I read this it brought tears to my eyes.

For me, this whole project has been a walk of faith. God has, again and again, supplied funding and volunteers, just when we need them. It's a beautiful thing. I have just been amazed many times."

You too can help Native American youth while witnessing God's hand in faithful provision by making a gift to Holbrook Indian School today at [HolbrookIndianSchool.org](https://www.holbrookindianschool.org)



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ECHOES THROUGH THE DECADES What did we say first?

The issue of the *Adventist Review* before you is about us. We thought that for consistency's sake, the Voices should also be. So here's your invitation to listen, with us, to the echoes reverberating from your magazine's first pages at the start of each new decade, from our beginnings to today:

1850 "Some have contended that the Sabbath was not instituted until the law was given to Moses at Mount Sinai. But there are serious difficulties in the way of this belief"

—EDITORS, "WHEN WAS THE SABBATH INSTITUTED?" VOL. 1, NO. 1, NOVEMBER 1850.

1860 "There's a land far away, 'mid the stars we are told,

Where they know not the sorrows of time:
Where the pure waters wander through valleys of gold,
And life is a treasure sublime."

—ANONYMOUS, "THE MOUNTAINS OF LIFE," VOL. 15, NO. 7, JAN. 5, 1860.

1870 "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:4.

"The day mentioned in this text is definitely named in the previous verses."

JAMES WHITE, "OUR FAITH AND HOPE; OR, REASONS WHY WE BELIEVE AS WE DO," VOL. 35, NO. 2, JAN. 4, 1870.

1880 "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Ps. 116:12, 13.

"Lord what can I render thee
For thy mercies unto me—
Me, a lost, forsaken wanderer from the fold?"

MRS. L.D.A. STUTTLE, "THE SOUL'S RESPONSE," VOL. 55, NO. 1, JAN 1, 1880.

1890 "What though this earthly house of clay Sink into ruin and decay,
Though health and vigor pass away
Christ is my *life* [emphasis original]."

BRITISH EVANGELIST, "CHRIST IS ALL," VOL. 67, NO. 1, JAN. 7, 1890.

1900 "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

"'In perfect peace,' O Lord, thou 'lt keep
The soul that trusts in thee.
The promise shines through all the years
Like beacon-lights at sea."

FRANCES A. CRANSTON, "PEACE," VOL. 77, NO. 1, JAN. 2, 1900.

1910 "I hear it singing in the dawn—
A world-old sweet refrain—

I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn
A canticle of cheer
That glorifies the golden morn:
" 'He loves thee: do not fear.' "

ROSE TRUMBULL, "THE SWEET REFRAIN," IN *SUNDAY SCHOOL TIMES*, VOL. 87, NO. 1, JAN. 6, 1910.

1920 "Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and above all, the hour when the soul communes with God."

MRS. E. G. WHITE, "NEW YEAR MOTTO," VOL. 97, NO. 1, JAN. 1, 1920.



1930 “Beloved, we ‘wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.’”

“‘Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest.’”

EDITORS, “NEW YEAR’S GREETINGS TO OUR READERS,” VOL. 107, NO. 1, JAN. 2, 1930.

1940 “That during the last three or four decades there has been a changing emphasis in preaching, no intelligent student of the times will deny. . . . By many, including occupants both of the pulpit and of the pew, the Bible is no longer regarded as the infallible word of divine revelation.”

EDS., “SUBTLE DANGERS THREATENING THE CHURCH: CHANGING EMPHASIS IN PREACHING,” VOL. 117, NO. 1, JAN. 4, 1940.

1950 “The introduction to this journey, like that to all overseas trips, was a hypodermic needle applied at frequent intervals to immunize me. . . . How simple if a similar procedure could be devised for immunizing us against the germs of sin before we start the long journey of life!”

F. D. NICHOL, “HAWAII . . . SPARKLING SPECK IN THE PACIFIC: EDITORIAL CORRESPONDENCE OVER THE PACIFIC EN ROUTE TO FIJI, NOVEMBER 20, 1949,” VOL. 127, NO. 1, JAN. 5, 1950.

1960 “The world eagerly awaited news of the Dalai Lama as he fled from Tibet to India during April and May last year.”

DUANE S. JOHNSON, SECRETARY, SOUTHERN ASIA DIVISION, “RELIEF FOR TIBETAN REFUGEES,” VOL. 137, NO. 1, JAN. 7, 1960.

1970 “A tiny toddler taps upon earth’s door
To catch the itchy ear of humankind—
Another year is granted to implore
A loving God that we may be refined.

Will this wee infant be a modern Cain
To murder peace and mystify our souls?
Or will it grow like Abel and maintain
An ember faith upon the altar coals?”

NICHOLAS LLOYD INGRAHAM, “AN EMPTY CUP,” VOL. 147, NO. 1, JAN. 1, 1970.

1980 “Those who have a vital union with Christ will rejoice in the assurance of His love. Nothing in the world can make them sad when Jesus makes them glad by His presence.”

ELLEN G. WHITE, “WALKING IN THE LIGHT,” VOL. 157, NO. 1, JAN. 3, 1980.

1990 “We are living in momentous times. Marvelous changes . . . are providing opportunities for advancing the gospel on an unprecedented scale.”

NEAL C. WILSON, “TIME FOR REVIVAL,” VOL. 167, NO. 1, JAN. 4, 1990.

2000 “One thousand years ago . . . , the cutting edge of medical technology was—leeches!”

WILLIAM JOHNSON, “I BELIEVE,” VOL. 177, NO. 1, JAN. 6, 2000.

2010 “American humorist Garrison Keillor writes of the grade school year in his semi-mythical hometown of Lake Wobegon, Minnesota, in which an anxious school principal assigned each of the students who lived on an outlying farm to an in-town ‘Storm-Home.’”

BILL KNOTT, “A SHELTER IN THE TIME OF STORM,” VOL. 187, NO. 1, JAN. 14, 2010.

2020 “The first was a small and shiny volume, barely 2 x 3 inches, containing selected psalms and the Gospel of John.”

BILL KNOTT, “BIBLES I HAVE LOVED,” VOL. 197, NO. 1, JAN., 2020.

TIME, CHANGE, AND CONSTANCY

Time has wings. Time is a bird, and we are the small riders on its back, holding on to it with fists full of feathers that are our days and years.¹

It was King Solomon who penned the thought that “there is a time for everything, and a season for every activity under the heavens” (Eccl. 3:1, NIV).

Time: a precious commodity we cannot control: we cannot reclaim it, pause it, or hasten it. Yet in our youth we think we have all the time in the world. Sadly, as it goes by—days, months, years—we realize that it is not so.

**I'M THANKFUL,
GOD, THAT YOU
ARE CONSTANT.**

I share an author's expression: “If time possesses wings, then our spirit must soar in God's perspective of time. For we are dust, but God is timeless. Our lives are short and frail; however, God does not weaken or fail with the passage of time.”²

Change: Maybe you remember when the song “Change” made its debut, March 7, 1985. The words today seem even more appropriate: “Some things are never gonna change”—such as our changing and frailty this side of heaven.


In the last few months of 2021 our family was privileged to have both sets of grandmothers/great-grandmothers visiting at the same time. I remember my husband commenting that so many families did not have the blessed opportunity we had. Around the dinner table one Sabbath, we had a combined total of 180 years of life and experience just between the great-grandmothers. There we sat, a

span of four generations, aged 91 years old to 9 months old, all talking, laughing, and sharing a meal—what an awesome and memorable experience, a picturesque view of change in real time.

We all had better embrace change, because that's what life is all about. Our willingness and ability to adjust to and cope with life's various changes is what really matters. Yes, in many aspects of our lives we can effect some change: buying a car or a house, replacing one political party with another, changing our course of studies, etc. However, nature's worldwide changes—seasons, life span, daylight hours—are, just like time, out of our control, inevitably so. Therefore we soldier on, doing the best we can where we are, and with what we've been entrusted.

Constancy: Don't you wish sometimes that you could just press a button and make time and change stand still? Ah, if only we could! What a blessing it is to know that there is Someone who defies time and change, who says to us, “I the Lord do not change” (Mal. 3:6, NIV).

I'm thankful, God, that You are constant, the one I can hold on to, the one who transcends time and space; who, from outside my realm, sphere, and time, is still my anchor. There is no one, nothing, before or after You, and no time when You are not.

You are constancy I can depend on forever! 

¹ Olga Valdivia, *Through the Seasons With God* (Nampa, Idaho: Pacific Press Pub. Assn., 2019), p. 22.

² *Ibid.*

Marvene Thorpe-Baptiste is editorial assessment coordinator for Adventist Review Ministries.

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“It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity.”

—Ellen G. White

Thoughts From the Mount of Blessing, p. 75

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