

ADVENTIST REVIEW

MARCH 2021: THE ANATOMY OF CHANGE +
THESE WE BELIEVE + THE WEIGHT OF
THE WAIT + A BLESSED LIFE + NO MORE TEARS



Can
we talk
about
change?

REAL *Family Talk*

with Willie & Elaine Oliver

New episodes **Sunday's at 6:30 PM EST**



Through engaging, informative, and spiritual discussions about issues facing today's families, **Real Family Talk** seeks to strengthen families and inspire hope.



FEATURES



18 **THE ANATOMY OF CHANGE** | GERALD A. KLINGBEIL
Change has been with us since “in the beginning.”

22 **THESE WE BELIEVE** | DAVID TRIM
There weren't always 28 Fundamental Beliefs.
How did we get here?

28 **OPENING A DIALOGUE ABOUT CHURCH
AND CHANGE** | LAEL CAESAR
Change is wonderful. Change is terrible.
When it comes to the church, which is it?

30 **CAN WE TALK ABOUT CHANGE?**
We asked a question. Here's what you said.

34 **THE NECESSITY OF CHANGE** | GASPAR COLÓN
To live, one may need to change.
To live eternally, it is a necessity.

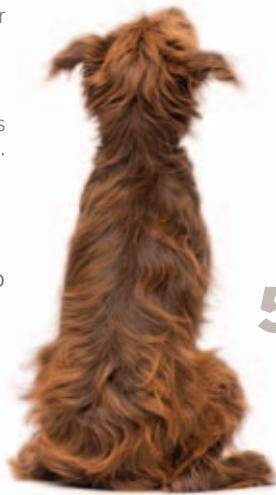
“Jesus Himself spoke often about change. This change began with individual hearts and would penetrate societies and cultures and, ultimately the entire world.”

19

ARTICLES

- 38 **THE CHURCH'S MISSION**
ELLEN G. WHITE
The mission of the church becomes more fun when you serve.
- 40 **THE WEIGHT OF THE WAIT**
DELEISE SHARON WILSON
Who likes waiting? Raise your hand.
- 44 **ASKING FOR HELP**
MAX LASSEL
When you can't move, it gives you a whole new perspective.
- 46 **AT-RISK BEHAVIORS ARE ON THE RISE DURING THIS PANDEMIC**
ALINA M. BALTAZAR, DUANE C. MCBRIDE, GARY L. HOPKINS, AND PETER N. LANDLESS
Stressed? Develop some better coping mechanisms.

- 50 **K9 VETERANS DAY**
SANDRA BLACKMER
Man's best friend serves with him on the frontlines.



50

- 54 **AN ANCIENT LOCKDOWN**
HOMER TRECARTIN
Pandemic lockdown? Paul can say a lot about that.
- 58 **A BLESSED LIFE**
CAMERON JOHNSTON
A simple prayer at 16, still being answered at 91.
- 60 **FAMINE AND RAIN**
WINTLEY PHIPPS
Curing famine with the right dish.
- 66 **ENDGAME: THE SECRET OF THE WINNING MOVE**
ADAM BRASS
We don't win by hurling insults.

NEWS | OPINION

- » At the UN, Adventist Leader Calls Out Gender-based Violence
- » Inter-American Division Expands Cross-Cultural Training
- » Atlantic Union College Legacy Will Live On at Andrews University and Beyond
- » Agriculture Curriculum Adds Value to Adventist School on Caribbean Island
- » She Wants to Be the First Doctor in Her Village
- » German Adventist Theologian Johann 'Hans' Heinz Dies at 91 From COVID-19



EDITORIAL

- 5 **BILL KNOTT**
BACKYARD KINGDOM

DEPARTMENTS

- 6 **LETTERS**
- 63 **HOUSE CALL**
- 71 **CLOSER LOOK**

COLUMNS

- 27 **CLIFF'S EDGE**
CLIFFORD GOLDSTEIN
- 65 **JOURNEYS WITH JESUS**
JILL MORIKONE
- 72 **IN OTHER WORDS**
MARCOS PASEGGI

FOUNDED 1849. PUBLISHED BY THE GENERAL
CONFERENCE OF SEVENTH-DAY ADVENTISTS®

PUBLISHING BOARD

Ted N. C. Wilson, *chair*
Guillermo Biaggi, *vice chair*
Bill Knott, *secretary*

Lisa Beardsley-Hardy, Williams Costa, G. Alexander
Bryant, Peter Landless, Geoffrey Mbwana, G. T. Ng,
Daisy Orion, Juan Prestol-Puesán, Ella Simmons,
Artur Stele, Ray Wahlen
Karnik Doukmetzian, *legal advisor*

**EXECUTIVE EDITOR/DIRECTOR OF ADVENTIST
REVIEW MINISTRIES** Bill Knott

**ASSOCIATE EDITORS/DIRECTORS,
ADVENTIST REVIEW MINISTRIES**

Lael Caesar, Gerald A. Klingbeil, Greg Scott

COMMUNICATION DIRECTOR/NEWS EDITOR
Enno Mueller

DIGITAL PLATFORMS DIRECTOR Gabriel Begle

ASSISTANT EDITORS Sandra Blackmer, Wilona
Karimabadi, Dixil Rodríguez

FINANCIAL MANAGER Kimberly Brown

MARKETING Jared Thurmon

ART DIRECTION AND DESIGN

Bryan Gray/Types & Symbols

LAYOUT TECHNICIAN Fred Wuerstlin

COPY EDITOR James Cavin

OPERATIONS MANAGER Merle Poirier

EDITORIAL ASSESSMENT COORDINATOR

Marvene Thorpe-Baptiste

EDITORS-AT-LARGE Mark A. Finley, John M. Fowler

SENIOR ADVISOR E. Edward Zinke

AD SALES Glen Gohlke

CIRCULATION/DISTRIBUTION

Rebecca Hilde, Sharon Tennyson

TO WRITERS: Writer's guidelines are available at the
Adventist Review Web site: www.adventistreview.org
and click "About the Review." For a printed copy,
send a self-addressed envelope to: Writer's
Guidelines, *Adventist Review*, 12501 Old Columbia
Pike, Silver Spring, MD 20904.

E-mail: revieweditor@gc.adventist.org.

Web site: www.adventistreview.org.

Unless otherwise noted, Bible texts in this issue
are from the *Holy Bible, New International Version*.
Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.
Used by permission. All rights reserved worldwide.
Unless otherwise noted, all prominent photos are
©Getty Images 2021.

The *Adventist Review* (ISSN 0161-1119) is the general
paper of the Seventh-day Adventist® Church. It is
published monthly by the General Conference of
Seventh-day Adventists®, 12501 Old Columbia Pike,
Silver Spring, MD 20904. Periodicals postage paid
at Silver Spring, MD, and additional mailing offices.
Postmaster: Send address changes to *Adventist
Review*, P.O. Box 5353, Nampa, ID 83653-5353.

Copyright ©2021, General Conference of Seventh-
day Adventists®. PRINTED IN THE U.S.A.

SUBSCRIPTIONS: Twelve issues of the monthly
Adventist Review, US\$19.95, plus additional postage
outside North America. Single copy US\$2.00 plus
shipping and handling.

To order, visit adventistreview.org/subscriptions
or send your name, address, and payment to:
Adventist Review subscription desk, P.O. Box 5353,
Nampa, ID 83653-5353

**ADDRESS CHANGES
AND SUBSCRIPTION QUERIES:**
adventistreview@pacificpress.com.
OR call 1-800-545-2449

TRENDING

THE MOST SHARED STORIES ON
ADVENTISTREVIEW.ORG LAST MONTH:

- 1 When God Moves Members to Give
- 2 Covid-19 Vaccines: Addressing Concerns, Offering Counsel
- 3 Atlantic Union College Legacy Will Live On at Andrews University and Beyond
- 4 What Ellen White Did During a Pandemic
- 5 Something Better

100 YEARS AGO

The March 3, 1921 cover of the *Review* featured a portrait of United States President-elect Warren Harding. Harding was to be sworn in the next day as the twenty-ninth president of the United States. Harding appeared again on the cover of the August 16, 1923, *Review* when he unexpectedly died in office." [FYI: Woodrow Wilson was featured on the cover as president in 1918 at the end of the World War.]

Why this interest in this president? Because of his close ties to Adventism. His mother and aunt were Seventh-day Adventist converts. His younger siblings were raised in the faith. His brother-in-law was an Adventist pastor. His nephews attended Washington Missionary College (now Washington Adventist University).



Learn more of his Adventist connections as well as his presidency in the article "The Nearly Adventist President," by Bill Knott, published in the January 24, 2006, *Review*.

www.adventistreview.org/2006-1503-8



Graciousness is what

God's heart

longs for



Planned Giving
& Trust Services



Experience the joy of giving • willplan.org

BILL KNOTT



*On our best days, we don't
get in the Spirit's way.*

Backyard Kingdom

"This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come" (Mark 4:26-29).

It began, unluckily enough, as a thin reed forcing its way upward through the densely packed red bricks on the edge of my backyard patio. I noted it sometime in May, and mused on Dylan Thomas' evocative first line: *"The force that through the green fuse drives the flower drives my green age."*¹ From all appearances, this mystery sprig had energy behind it, but certainly wouldn't survive the onslaught of the summer's heat; the crush of heels; the randomness of finches searching for more grass to line their hasty nests.

By June, the plant was six inches of green vitality, claiming sunlight and hidden nutrients that lie beneath unyielding bricks. I could see it on the corner of my vision as I ate my breakfast in the rosy dawn of early summer mornings, a daily reminder of things unexpected and unforced.

In summer's blaze, a tassel stalk replete with seeds pushed upward with the promise that even accidents might one day yield a harvest. By now, this

volunteer had claimed increasing space on my imaginative landscape, and I had to know its true identity. A handy app that scans unknown plants pointed me to *panicum miliaceum*, or proso millet, an edible grain much cultivated in India and Eastern Europe, but used for birdseed in my land. Yes, as the parable says, *"A man scatters seed on the ground"*—in this case for the birds—and something remarkable still grows.

By now, I was fully protective of "my plant"—ignoring pleas to cut the eyesore down, and watching anxiously after each thunderstorm or lawn mowing to ensure it had survived. This thing that God had grown was now an object of my care. I was irrevocably committed to learn how even a solitary seed might yield "thirtyfold, some sixty, and some a hundred" (Mark 4:8, NKJV).²

In the end, as autumn frost de-greened my valiant plant, it yielded two tassel heads and 318 seeds, all of which are pledged to the birds, who were the daily witnesses to this annual miracle of change and growth and harvests unexpected. I had done nothing—literally nothing—to cultivate or weed or water or encourage, and yet *"the force that through the green fuse drives the flower"* had brought a harvest three hundred eighteen-fold.

If there is a parable for Adventists in all of this—and there is—it yields at least one lesson. God's

kingdom—and His mission—will succeed with or without our famed activity, our strategies, initiatives, and well-meant hectoring. Our hurry, haste, and habit of haranguing will never make a green thing grow. On our best days, we don't get in the Spirit's way. We align our efforts with the cycle long ago affirmed: *"So neither the one who plants nor the one who waters is anything, but only God, who makes things grow"* (1 Cor. 3:7). *"We are co-laborers with God, and we need the Spirit of Christ."*³

Our privilege is to sow the gospel seed—to tell the grace and mercy of our God who saves us through the blood of Jesus. But we can't cause the mystery by which that seed may crack and sprout. We watch with love the growth that God has caused; we shield it from the careless heels; we pray for this new life through all the storms that will inevitably blow through. When harvest comes, we learn again that all is owing to God's grace, and none of it to us.

The greatest change is always in the human heart. Pray for this change—in others, and in you.

And stay in grace.

¹ Dylan Thomas, *18 Poems* (London: Fortune Press, 1934).

² Texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

³ Ellen G. White, *The General Conference Bulletin*, April 25, 1901.

THE NEED TO BE UNDERSTOOD

I would like to thank Jill Morikone for her spiritually insightful column “The Need to Be Understood” (January 2021). Sometimes an overly strong demand for justice drives us to ruminate on hurts and offenses. The question “Why do you care what others think of you?” is the challenge before us and, if properly answered, can be truly liberating!

Lourdes Morales Gudmundsson
Riverside, California



You are not alone in receiving your December Review after the Christmas holidays. We prepare each magazine well in advance so that our readers receive their magazine by the first of each month. Challenges within the United States mail system as a result of the pandemic have wreaked havoc with the magazine arrival times. We do appreciate your listening to the concert we provided even though Christmas had passed, and hope others do the same. Celebrating Jesus' birth and His gift of salvation is something to be appreciated all year long!—Editors.

MUSIC THAT BLESSED

What an outstanding edition of the December *Adventist Review* for the climax of one of the most difficult years in history! I appreciate this special addition: “A Testament to the Power of Music We Sing,” by Bill Knott. E. G. White said that “music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God.” Let us pray that in the new year our

churches will sponsor this kind of music and that someday we will be able to sing the “Hallelujah Chorus” like the angels, as Lael Caesar portrayed in his article!

Leo Ranzolin, Sr.
Estero, Florida

What a delightful issue on music. It served as a good prelude to Christmas, although ours arrived on December 31, 2020. “Our Priceless Instruments” is worth reading again.

Ken Albertsen

Lael Caesar’s celebration of angelic messengers in your December issue was excruciatingly lovely in its reminder of where Christianity begins. Caesar’s unique baroque style coupled with a Trinidadian cadence was altogether appropriate to his subject. Is it not time for another breakthrough from the “realms of glory” to announce the coming King? I am looking for the words to describe how much I enjoyed reading this piece but fail—except to say thank you!

Ernest J. Stevenson
Pastor, retired

I am looking for the words to describe how much I enjoyed reading this piece but fail—except to say thank you!

ERNEST J. STEVENSON

TO THOSE ON HIS LEFT

A severe warning by Jimmy Phillips in the December 2020 *Adventist Review* to what the King will say to “those on His left,” and the remarkable story of the man in jail awaiting execution for his crime who then was set free. How many others can we relate to who are in the prison of sin waiting to be set free? We can, with involvement, help them meet the Judge, who can do just that (Matt. 25:36). One dared to do just that for me.

Robert Rouillard

Lakewood, Washington

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.

COMMENTS FROM ADVENTISTREVIEW.ORG

ADVENTHEALTH UNIVERSITY LAUNCHES NEW MASTER'S DEGREE IN SPIRITUAL CARE (SEE NEWSBRIEF ON PAGE 17.)

As an additional comment to the article, the majority of hospitals in the United States require that a chaplain be certified clergy, endorsed by a specific church. With the passage of time, standards are being developed related to the provision of pastoral care. As part of this process, JCAHO* standards for pastoral care will require that all hospital chaplains be clergy who have completed an approved Master of Divinity program. The specified degree in the article does not meet those educational standards. The following website will inform you as to the current standards for the accreditation of pastoral-care departments. AdventHealth University must, in preparing their degree program, plan for future employment requirements. It is not fair to their students to enroll them in an educational program that has little to no value for future employment.

Gregory Matthews

**Joint Commission on Accreditation of Healthcare Organizations*

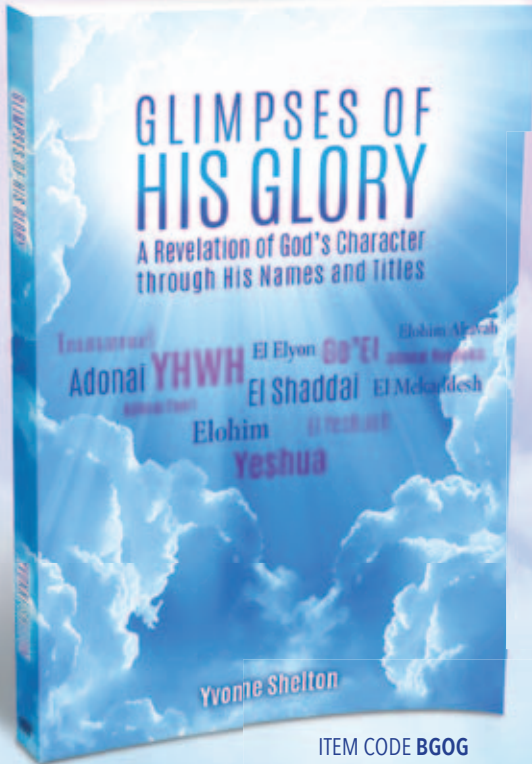
LET'S CELEBRATE THE LEGACY OF MARTIN LUTHER KING, JR., AND ABRAHAM JOSHUA HESCHEL

There were leaders who were swayed by requests that our church change its direction and begin to right wrongs. There have been many members who believe that the church corporately must take a stand that asks, Which side are you on? The fact is that the singular 1965 statement draws attention to the terrible entropy that exists throughout our church. We all need to affirm that God's church is composed of God-loving people who likewise love and nurture every other human being God created.

Milton Hare

GLIMPSES OF HIS GLORY

A Revelation of God's Character through His Names and Titles



ITEM CODE **BGOG**

NEW FROM YVONNE SHELTON!

This beautiful new book focuses on how God's names and titles reveal His amazing character. These stories of changed lives will amaze and inspire you to desire an intimate bond with God, and heat up your spiritual temperature from lukewarm to fiery!



YVONNE SHELTON

Co-founder and Consultant for 3ABN's Dare to Dream Network

ORDER AT **3ABNSTORE.COM** OR CALL (618) 627-4651



“It’s very difficult for modern Adventists to grasp the real lives of those who founded this movement more than 150 years ago, and the collection housed for so many years at Atlantic Union College helps us . . . to bring the world of our pioneers much closer.”

Merlin Burt, p. 13

NEWS



AT THE UN, ADVENTIST LEADER CALLS OUT GENDER-BASED VIOLENCE

PARL DIRECTOR URGES TO ADVOCATE FOR THE “FULL HUMANITY” OF WOMEN.

BETTINA KRAUSE, GENERAL CONFERENCE PUBLIC AFFAIRS AND RELIGIOUS LIBERTY DEPARTMENT

When we talk about the status and treatment of women worldwide, we’re not just indulging in “academic speculation about rights in the abstract,” Ganoune Diop said during a January 26, keynote address to more than a thousand attendees drawn from both the United Nations (UN) community and many faith-based organizations.

Diop is director of the Public Affairs and Religious Liberty Department of the General Conference of Seventh-day Adventists and the secretary-general of the International Religious Liberty Association (IRLA).

In his presentation, which provided a thematic framework for the daylong event, Diop said that within many contexts, women “dispropor-

tionately suffer the tragedies of human existence.”

“Women are often the prime targets and victims of wars, genocides, human trafficking, domestic servitude, and slavery,” he said, “all adding to the toll of insecurities prompted by the multifaceted reality of gender inequality.”

Diop cited a list of statistics highlighting the lopsided impact on

women of many social inequalities and harms—from denial of access to education to the prevalence of child marriage and sexual abuse to different forms of economic marginalization.

A key to addressing these tragic realities, Diop said, is to recognize that within many social and cultural contexts, women have long been denied recognition of their full humanity. This denial has led to what Diop called one of the “over-arching and deepest obstacles” to improving the plight of women worldwide—the legitimization of gender-based violence.

“Domestic violence, societal violence, the horrors of human trafficking, all disproportionately affect women and girls and reveal the dark side of humanity,” Diop said.

The themes highlighted in Diop’s presentation were explored throughout the day during panel discussions and question-and-answer sessions with the audience. According to organizers, the goal of the event was not just to shine a spotlight on current realities but to begin a dialogue—between governments, international bodies, faith groups, and other civil society groups—about ways to confront these challenges collectively.

The UN event was the seventh annual symposium in a series focused on the role of religion and faith-based organizations in international affairs. The General Conference of Seventh-day Adventists has been one of several cosponsors



Ganoune Diop

“THE ADVENTIST CHURCH[’S] . . . BIBLICAL CONVICTIONS ABOUT THE INNATE DIGNITY AND WORTH OF EVERY PERSON—AS SONS AND DAUGHTERS OF THE CREATOR GOD—DRIVES OUR GLOBAL ADVOCACY FOR FUNDAMENTAL HUMAN RIGHTS.”

GANOUNE DIOP

of the gatherings, which are intended to amplify the voice of faith groups within the international community and to foster greater collaboration on shared goals. Previous symposiums have focused on such issues as religiously motivated violence, refugees and migrants, and humanitarian funding.

Although usually held in person

at the UN building in New York, the symposium this year took place virtually. It attracted participants from North America and across Europe, Asia-Pacific regions, Africa, and the Middle East.

In an interview following the symposium, Diop said that it’s important for Adventist voices and perspectives to be heard within the international community. “Events such as these, undertaken in cooperation with other organizations, are not about negating differences between groups,” Diop said. “Instead, it’s a chance to highlight the unique contributions the Adventist Church brings to the table; how our biblical convictions about the innate dignity and worth of every person—as sons and daughters of the Creator God—drives our global advocacy for fundamental human rights.”

Diop also noted that the theme of this year’s symposium fits well with the Adventist Church’s ongoing work—through health care, education, humanitarian care, and spiritual witness—to elevate the status and treatment of women around the world. For more than a decade various Adventist organizations, including the General Conference Women’s Ministries Department and the Adventist Development and Relief Agency, have joined together to promote a global initiative called *enditnow*, which continues to call for an end to violence against women and other vulnerable members of society. ♠

**“We may do something wrong,
but people recognize a heart that
is coming to them in love. . . .
Do all you can to build bridges in
your communities.”**

Gary Krause

INTER-AMERICAN DIVISION EXPANDS CROSS- CULTURAL TRAINING

**MUSLIM-FOCUSED EVENT IS PART OF AN EFFORT TO
CONNECT WITH EVERY PEOPLE GROUP.**

LIBNA STEVENS, INTER-AMERICAN DIVISION NEWS

In an effort to continue expanding mission outreach to different people groups across the territory, the Inter-American Division (IAD) recently sought to equip more than 700 of its church leaders, administrators, pastors, and mission coordinators to build bridges to Muslims.

The first-of-its-kind event, coined the Adventist-Muslim Relations Training Symposium, sought to provide new knowledge, skills, and attitudes as mission leaders engage in dialogue with their Muslim friends. The six-day virtual symposium on Islamic studies began on January 11 and ended with a certification ceremony on February 1, 2021.

“It is a great day for the Inter-American Division today,” Elie Henry, president of the Adventist Church in the IAD, said as he addressed hundreds of leaders during the online ceremony. “You have a new way to look at cross-cultural ministry.” It’s just the beginning, he said, but part of the broader plan to reach every corner of the IAD with the message of hope.

“We are working really hard [in the IAD] to present God in all the different cultures throughout the territory,” Henry said. “We believe

that it is time for us to work diligently together, to be open and creative in presenting Jesus, making sure to invite unreached people everywhere to follow Him.”

A CRITICAL TIME

More intentional efforts are underway to connect with nearly half a million Muslims who reside in more than 20 countries and islands in the territory, said Samuel Telemaque, IAD director of Adventist Mission and main organizer of the symposium. “This is a critical time in the history of the IAD as a new vision for cross-cultural mission gains strength, as a new era of mission to show genuine love for our Muslim friends,” he said.

Petras Bahadur, director of the Global Center for Adventist-Muslim Relations (AMR) of the Adventist Church, was one of the keynote presenters during the training. He applauded the IAD leadership for the initiative and congratulated the hundreds who completed the 20 hours of training. “God has a vision, and we must have vision and mission for people in our territory,” Bahadur said. He encouraged leaders to pray for immigrants and to understand them better.

In a prerecorded video, Adventist Church president Ted N. C. Wilson greeted the event’s delegates and thanked them for sharing the wonderful truths of Jesus Christ. “Look to the Holy Spirit in leading you after this seminar on how to touch the lives of people,” he said.

BUILDING BRIDGES

Gary Krause, director of Adventist Mission for the Adventist Church, reminded church leaders that the same principles they learned during the training symposium apply to all cross-cultural mission efforts. “Sometimes we may not know what to say, what not to say,” he said. “We may do something wrong, but people recognize a heart that is coming to them in love. . . . Do all you can to build bridges in your communities.”

For Clive Dottin, director of Adventist Mission for the Adventist Church in the Caribbean Union, headquartered in Trinidad, the lessons learned during the symposium will prove to be a blessing for mission leaders and ambassadors across the region. “This combination provided the synergy that guaranteed the success of this amazing cross-cultural training program,” he said.

The next step in cross-cultural outreach is for church leaders to establish an Adventist Mission Board in each of the 24 unions in the IAD territory, Telemaque said. The board, he said, will assess the needs of the people groups, facilitate daily dialogues, establish unique women’s ministries, and identify neutral places for worship. 🍀



Center for Adventist Research staff Jim Ford and Tamara Karr, along with student workers Daniele Fantoni and Fabio Siniscarchio, pause for a brief thumbs-up after unpacking.

PHOTO: CENTER FOR ADVENTIST RESEARCH

ATLANTIC UNION COLLEGE LEGACY WILL LIVE ON AT ANDREWS UNIVERSITY AND BEYOND

HISTORICAL ITEMS OF ADVENTIST HISTORY WILL BE PRESERVED TO BE SHARED AND EXHIBITED.

CENTER FOR ADVENTIST RESEARCH, ANDREWS UNIVERSITY, AND ADVENTIST REVIEW

Unloading a tractor-trailer full of boxes on a hot and steamy August day in Berrien Springs, Michigan, United States, is not ideal. Still, there was anticipation in the air as several staff members and student workers from the Center for Adventist Research (CAR) and James White Library unloaded the vast yellow Andrews University trailer filled with roughly 30,000 pounds (13,600 kilograms) of materials.

The shipment included books, artifacts, tracts, periodicals, and other resources from the Atlantic Union College (AUC) Heritage Room and other locations on the campus of the now-closed college that were once a part of its historical materials collection.

Also included were selected administrative and organizational records, documenting the most recent 20 years of the college. AUC, opened in 1882, was the oldest Seventh-day Adventist educational institution operating on the same site where it was founded.

Judymae Richards, administra-

tive assistant at CAR, said, “I was excited to be able to help. It turned out to be a wonderful time of teamwork and fellowship—one of the first times we were able to work together in person in months. We carried items and stacked boxes all day. It was truly a team effort. We are very grateful that the AUC items are finding a home here at Andrews University. They represent a great faith heritage.”

A PUSH TO PRESERVE HISTORY

The historical materials made the 18-hour trip from the AUC campus in South Lancaster, Massachusetts, to Andrews University over two days, stopping at the Historic Adventist Village in Battle Creek, Michigan, to drop off items from AUC going to Adventist Heritage Ministries. Securing the AUC materials was an extended process that encompassed several years.

Since 2011, when AUC was forced to close its doors for a variety of reasons, leaders of the college and

the Atlantic Union Conference made several efforts to find a way to reopen and keep it functioning. After that was no longer possible, the leaders of the union were looking into the possibility of establishing a museum that would feature Adventist artifacts and other historical resources held by the college. Seventh-day Adventism began in New England, and it seemed appropriate to continue to maintain the historical resources in that part of the country.

It soon became clear that the cost and logistics to accomplish that plan, however, would be too high. Merlin Burt, then director of CAR, together with James Nix, the now-retired director of the Ellen G. White Estate, and its vice director, Tim Poirier, along with Markus Kutzschbach, executive director of Adventist Heritage Ministries, led out in the collaborative effort. The team assisted the Atlantic Union Conference officers, and through them the union executive committee, in assessing how best to proceed with preserving the valuable Adventist historical artifacts, books, and other materials.

The decision was made to first find places within the Atlantic Union Conference for some of the artifacts and materials. Next, many of the more significant artifacts went to the Ellen G. White Estate in Silver Spring, Maryland, and to the sites of Adventist Heritage Ministries. The bulk of the historical and research materials came to CAR at Andrews University. Much of

physical preparation of the heritage materials and their transport to their new locations was done by Jim Ford, associate director of CAR.

“The entire Seventh-day Adventist Church owes a debt of gratitude to the many faithful believers who preserved and cherished these artifacts and records,” says Merlin Burt. “It’s very difficult for modern Adventists to grasp the real lives of those who founded this movement more than 150 years ago, and the collection housed for so many years at AUC helps us do that. Looking at James White’s writing desk or studying the ingenious contraption that Stephen Haskell invented to pull great iron stakes when evangelistic tents had to be moved—these bring the world of our pioneers much closer.”

White Estate vice director Tim Poirier grew up in New England, attending Greater Boston Academy and Atlantic Union College, from which he graduated in 1980. Throughout his college career Poirier attended religion classes in Founders’ Hall, the first structure built by the fledgling campus in 1884. He also worked in the school’s library, spending many hours in its treasured Heritage Room.

“Attending AUC shortly after this famous building was renovated and began serving as a center for heritage materials was a bit like going to school in a living museum,” Poirier says. “The full-length 1850s portraits of William and Lucy Miller hung in the chapel where theology students practiced their sermons.

The physical objects and documents of a long-gone era were all within reach. Preserving that heritage will help the Adventist past come to life for thousands more in the future.”

The plan further allows the opportunity to show objects associated with those stories. As the saying goes: “A picture [or an object, in this case] is worth a thousand words.” Particular appreciation is

“THE ENTIRE SEVENTH-DAY ADVENTIST CHURCH OWES A DEBT OF GRATITUDE TO THE MANY FAITHFUL BELIEVERS WHO PRESERVED AND CHERISHED THESE ARTIFACTS AND RECORDS.”

due Elias Zabala, treasurer of the Atlantic Union, and Barbara Fuller, the AUC campus manager, leaders said, as they showed great responsibility in preserving the materials during the uncertain years since the school’s closing. It should be noted that the historical materials entrusted to CAR and other entities are to continue the memory, legacy, and story of AUC. Thousands of students attended AUC over the years, and many of the students went on to make significant

contributions to the mission of the Seventh-day Adventist Church and to the world.

UNIQUE TREASURES TO BE DISPLAYED

CAR will preserve multiple diverse objects for Adventist research, such as, for example, original Communion glasses from the church at Washington, New Hampshire, where the seventh-day Sabbath was first embraced in the spring of 1844, and materials from Adventist pioneers James White, Stephen N. Haskell, Uriah Smith, and F. C. Gilbert. Other materials include the Ottilie Stafford poetry/literature collection; records from the former New England Sanitarium; paintings; class banners; chairs from the AUC Board Room; and administrative records documenting the college’s last years. Also, the periodical collection from the Heritage Room of the AUC library is a particularly rich trove of materials. It is expected to expand the resources available through both CAR and the Adventist Digital Library.

“Moving the AUC collection to Andrews University was bittersweet for me,” Tamara Karr, collections associate at CAR, said. “I grew up in New England, and most of my family attended Atlantic Union College. AUC’s closing was very sad, and moving items that represented its history made the closing final. However, knowing that the collection is here at Andrews made me happy. I know it will be preserved and shared.”



Students collected a bunch of string beans and green peppers in December 2020 after they worked on the garden in St. Eustatius.

PHOTO: GENE HERBERT

AGRICULTURE CURRICULUM ADDS VALUE TO ADVENTIST SCHOOL ON CARIBBEAN ISLAND

STUDENTS LEARN ABOUT SOIL PREPARATION, PLANTING, AND CARING FOR PLANTS.

ROYSTON PHILBERT, FOR INTER-AMERICAN DIVISION NEWS

Dozens of students at the Seventh-day Adventist school in St. Eustatius, an island in the northern portion of the Leeward Islands in the West Indies, learned to plant and grow seeds at the start of the new school year, thanks to a new agriculture focus included in the school's curriculum.

"Food production is critical for the St. Eustatius community, so we must double our efforts to teach the younger ones to do so," said Laverne Duggins, principal of the St. Eustatius Seventh-day Adventist Primary School.

Since the school year began in August 2020, the entire school, made up of 85 students ranging from early childhood and kindergarten to grade 6, planted and harvested watermelons, sweet potatoes, string beans, papayas, sorrel, sweet peppers, and pumpkins.

When the school shifted to online learning in September because

of the pandemic, students were given seeds to plant at home and were asked to document their observations in a journal daily, Duggins said. "Some classes planted on school premises, as teachers helped clean and keep up the vegetable gardens," she added.

The curriculum focuses on tools and their proper use, soil preparation, planting seeds and seedlings, irrigation, caring for the plants, and recognizing when the fruit is ready for harvesting.

"It has been very touching to see the pupils' excitement toward the program," Duggins said. "One child from group 8, or grade 6, asked, 'Why are they just starting the program now that we are moving on to another school? It is not fair.'"

Students posted pictures as the seeds germinated and grew and were thrilled to feast on their produce.

In-person classes resumed in October, Duggins said, and "although the planting area is small, if we specialize in just a few crops, it would help us accomplish our objectives."

The program's four objectives include teaching a greater appreciation for the field of agriculture; encouraging students to begin planting at home; encouraging them to grow what they would like to eat; and helping them become aware of the nutritional values of the various foods they have harvested, Duggins explained.

The intention is to produce goods to the point where they can sell the produce to the community, Duggins said. "This will give the students experience in the art of marketing and selling their produce."

Gerene Joseph, education director of the North Caribbean Conference, congratulated the school for its excellent and exemplary demonstration of true education.

"The Adventist philosophy of education, the wholistic development of the student, is evident in this undertaking, and it is a joy to see students partaking of the fruits of their labor," Joseph said. "The lessons learned will certainly impact students now and in the future."

St. Eustatius Seventh-day Adventist Primary School was established in 1997 and is the only Adventist church school on the island, which is part of the Caribbean Union church region. ♣



Nyaluak, 13, has a goal of becoming her South Sudan village's first female doctor. ADRA is supporting her and others to make their dreams come true. PHOTO: ADVENTIST DEVELOPMENT AND RELIEF AGENCY

SHE WANTS TO BE THE FIRST DOCTOR IN HER VILLAGE

ADRA IS HELPING TO GIVE SOUTH SUDAN'S NYALUAK AND OTHERS A NEW HOPE.

INTER-EUROPEAN DIVISION NEWS AND ADRA EUROPE

The area of Maiwut has been strongly affected in recent years by the civil war in South Sudan. Many people have had to flee, including Nyaluak and the rest of her family.

Nyaluak says that her family did not have time to pack anything, but suddenly had to escape into the bush and eventually went to Ethiopia, a neighboring country. They lived in cramped and poor conditions in a refugee camp for two years before finally returning to a completely destroyed home. Nyaluak herself dreams of becoming the district's first female doctor.

"I hope to be able to finish school so that I can follow my dream of becoming a doctor," she told ADRA.

After the civil war at the beginning of 2020, things looked promising. For her to reach her goal, Nyaluak would be challenged by many obstacles. The school system in South Sudan has a shortage of equipment and teachers without education. Nor is it something that is prioritized by parents, especially not for their daughters. Many girls are married off at a young age and never get an education.

Gry Haugen from ADRA visited

Maiwut in the state of Upper Nile in South Sudan in February 2020. The country is one of the poorest in the world and has been hit for years by a civil war that has sent parts of the population on the run across borders. One of those who made the biggest impression on Haugen was 13-year-old Nyaluak, who once again has had to put her dream on hold.

"Nyaluak's sister was married off when she was 15 years old, and Nyaluak is very worried that the same thing will happen to her," Haugen said.

ENSURING GIRLS' EDUCATION

When the school in Maiwut reopened after the war in autumn 2019, things looked brighter than they had had for a long time. But then COVID-19 crossed the border into South Sudan and changed lives again.

"What a disappointment. We can complain here where we live, but Nyaluak! The schools had to close again, and the children are once again prevented from continuing with their education. I have thought a lot about Nyaluak and her dream

afterward; I know so well how much she wants this. You are somehow not allowed to take the dreams and hopes away from children and teenagers," Haugen said.

"I think with concern about all the girls who will never return to school again because they will be married off or placed with domestic tasks. At the same time, I think it's not hopeless for Nyaluak. ADRA is working very actively to ensure that girls also receive an education as soon as the schools in South Sudan reopen, and ADRA also provides some teaching in smaller groups," Haugen explained.

ADRA believes that every child, everywhere, has the right to go to school. There is an urgent need for education for children in South Sudan. ADRA works in cooperation with communities to provide teacher education, school materials, hygiene teaching, and psychosocial work.

"The work of ADRA is especially important in areas such as this one in South Sudan, where there are not many other organizations on the ground," Haugen shared. "Natural disasters, civil war, and pandemics hit hardest on those living in extreme poverty and those without education. The coronavirus crisis came on top of a number of other challenges in South Sudan. Now we will work to improve educational conditions and provide training in infection control so that Nyaluak and other children in her situation will receive an education and an opportunity for a better life." 🍀

GERMAN ADVENTIST THEOLOGIAN JOHANN 'HANS' HEINZ DIES AT 91 FROM COVID-19

HE WAS CONSIDERED ONE OF THE MOST INFLUENTIAL THEOLOGIANS IN GERMAN-SPEAKING ADVENTISM.

ADVENTISTISCHER PRESSEDIENST, AND ADVENTIST REVIEW



Johann Heinz (1930-2021)

PHOTO: JOAS FICKENSCHER/SEMINAR
SCHLOSS BOGENHOFEN

Friedensau Adventist University near Magdeburg in Germany and Bogenhofen Seminary in Austria, both institutions of the Seventh-day Adventist Church, mourned the death of Johann (Hans) Heinz on January 27, 2021, in Braunau, Austria, at 91, as a result of a COVID-19 infection.

Hans Heinz, born on April 30, 1930, is considered the first prominent German-speaking Adventist systematic theologian, according to the Board of Trustees of Friedensau Adventist University. He was a theology teacher at Bogenhofen Seminary from 1957 to 1978; a lecturer in systematic theology and director of the former Marienhöhe Seventh-day Theological Seminary in Darmstadt, Germany, from 1982 to 1995; and a visiting lecturer at Friedensau College (now Friedensau Adventist University) from 1991. He shaped several generations of Adventist pastors.

Stefan Höschele, dean of the Department of Theology at Friedensau, said that “through the combination of biblical founda-

tion, anchoring in church history, and sharp systematic-theological analysis, his theological thinking, teaching, and writing established standards in Adventism in the German-speaking world still unequaled.” His main areas of research were soteriology (the redemptive work of Christ), Martin Luther, and engagement with Catholic theology and the ecumenical movement.

Johannes Kovar, head of the library at Bogenhofen Seminary, called Heinz one of the “most important theologians of German-speaking Adventism.” Like no other, he has shaped entire generations of preachers, he said.

In 1990 Heinz founded the theological journal *Spes Christiana*, at what was then Friedensau College. The total circulation of his books and writings, with translations into more than 20 languages, reached millions. According to Höschele, Heinz chose Phillip Jacob Spener’s words “Theology is a practical discipline” as his life’s motto.

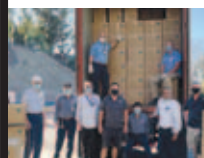
Heinz combined his faithfulness to the Bible and the Confession with a passion for evangelism. He saw theologians and pastors as commissioned to stand by people when facing extreme situations of their lives and call them to follow Jesus. Until the end, he worked on theological questions and gladly shared his knowledge. Heinz retired in 1995 and lived with his wife in Braunau am Inn, in Austria. ▀



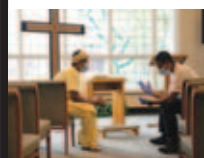
ANDREWS UNIVERSITY “RISES” FOR BLACK HISTORY MONTH. Inspired by Maya Angelou’s literary work “Still I Rise,” Andrews University, a Seventh-day Adventist institution in Berrien Springs, Michigan, United States, focused its 2021 Black History Month celebrations under the theme “Rise!” The program used vespers services, short courses, and the film series *Black Boys* to explore ways of overcoming the odds of injustice and celebrate Blacks throughout American history who were able to rise.



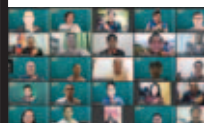
INTERNATIONAL CAMPOREE VOTES CHANGES. January 26, 2021, the 2024 International Camporee Executive Advisory voted the dates and location for the 2024 “Believe the Promise” International Pathfinder Camporee. New camporee dates are August 5-11, 2024. The new location will be Gillette, Wyoming, in the western United States. The Gillette complex boasts the largest campground of full amenities in the world, and the Western location provides more than 25 new additional activities unique to the region.



ADRA DONATES PROTECTIVE MASKS TO HEALTH SYSTEM. Loma Linda University Health (LLUH) in California, United States, recently received 1.6 million medical-grade masks from the Adventist Development and Relief Agency (ADRA), to support the organization’s ongoing battle against COVID-19. The state of California has among the highest infection rates in the United States. Use of the three-ply masks is divided between protecting frontline workers at LLUH’s COVID-19 campus-based vaccine clinic and supplies at international mission hospital sites around the world.



ADVENTHEALTH UNIVERSITY LAUNCHES FIRST THEOLOGICAL DEGREE. AdventHealth University (AHU) has added an online Master of Science in Spiritual Care [MSSC] degree, its first theological degree, to operate in collaboration with AdventHealth, a national, faith-based health system. Key AdventHealth leaders who played an instrumental role in developing and launching the program include Ted Hamilton, chief mission integration officer; Jay Perez, vice president of mission and ministry; and Ramona Reynolds, executive director of ministry education and research.



SOUTHERN ASIA-PACIFIC REGION LAUNCHES YOUTH GROUP FOR MISSION. The Southern Asia-Pacific Division (SSD) Adventist Youth Ministries has launched a new program to involve young people in the world church’s faith-sharing efforts. The four-phase program of training and execution is called Voice of Youth (VOY) Ignite, and includes (1) launching, (2) certification, (3) ignition, and, finally, (4) a Voice of Youth celebration during a year-end prayer convention (December 5-11, 2021). Nearly 200 persons registered during the launch, January 15, 16, 2021.



SECOND STORM IN TWO MONTHS STRIKES MOZAMBIQUE: ADRA RESPONDS AGAIN. One month after providing disaster relief in Mozambique following tropical storm Chalane in December 2020, the Adventist Relief and Development Agency (ADRA) has again responded to the country’s devastation by another tropical cyclone. Cyclone Eloise made landfall, January 23, 2021, in Beira, Mozambique’s fourth-largest city by population, destroying nearly 50,000 acres (more than 20,000 hectares) of agricultural produce and thousands of homes. ADRA deployed relief aid teams in the Chibuto, Guija, and Massangena districts of Gaza.



HINSDALE, ILLINOIS, ADVENTIST MEDICAL CENTER RECEIVES PRESTIGIOUS AWARD. AMITA Health Adventist Medical Center Hinsdale in Illinois, United States, has received the 2020 Triumph Award for Clinical Excellence. The award recognizes AdventHealth facilities that achieve the high standards for clinical excellence set by three different organizations—the U.S. Centers for Medicare and Medicaid Services, the Leapfrog Group, and Premier, Inc., a leading health-care improvement company. Kristine Gleason, director, Quality and Patient Safety, AMITA Hinsdale, La Grange, and Bolingbrook, credited the hospital’s physicians, staff, and executive leaders for supporting the efforts to achieve clinical excellence.

In the beginning—there was change.

Darkness became light; chaos was miraculously transformed into order; emptiness turned into fullness—and beauty and wonder and life.

The Creation account found in Genesis offers a startling introit to the topic of change. It gives us a prime view of God’s ability to change. Day and night, dry land and sea, flowers, trees, grasses, and all other types of vegetation, together with myriads of different animal species, illustrate God’s attention to detail and aesthetics. Have you ever looked at the colorful wheel a peacock makes to impress his mate and wondered if all this splendor was really necessary—for peacocks?

Creation, however, also offers us a good perspective on God’s unchangeable nature, the life and love that are the very essence of the Creator and the foundation that Creation is built upon. Later biblical authors return to this point repeatedly: “God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?” (Num. 23:19; cf. Mal. 1:6; James 1:17).

The Bible unapologetically makes the case that God does *not* change. Yet something profound changed after Creation, and it wasn’t a good change. While Genesis 1 and 2 communicate to us the wonder of God’s creation, Genesis 3 hints at the mystery of sin. Free choice is the evidence of God’s goodness and His love, and it makes humanity distinct from plants



THE ANATOMY OF CHANGE

and animals and everything else created. First Eve, then Adam, chose to distrust the motives of their perfect Creator. Their choice introduced a profound change into God's creation, expressed in falling leaves, growing distrust, increasing enmity, and—ultimately—death.

God's perfect creation was suddenly changed into an imperfect reality hurtling on a downward bent toward ultimate (self-) destruction. God, however, did not leave His creation in free fall. His grace becomes visible again and again as He engages with humanity—on a mountain as floodwaters are receding (Gen. 8:15–9:17); on the shore of the Red Sea with a well-equipped Egyptian army pounding toward them (Ex. 14); on another mountain where He reveals Himself and offers to Moses a tangible representation of His character (Ex. 19; 20). This list could be added to significantly. But it was another dark moment that ushered in the ultimate change.

CHANGE THAT MATTERS

The coming of Jesus as a helpless babe in a dirty manger in Bethlehem represents this ultimate turning point in history. Neither heaven nor earth could really understand it. How could God become human, grow up in a sin-sick world yearning for change, and then offer Himself as the ultimate sacrifice to destroy sin and the dark forces behind it?

The Gospels offer a window into the dire lack of comprehension of the real nature of the Messiah. When Jesus spoke plainly to His disciples about His death and resurrection, Peter rebuked Him with strong words: "Never, Lord! This shall never happen to you!" (Matt. 16:22). Jesus' response is as shocking as Peter's assertion: "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns" (verse 23).

Jesus Himself spoke often about change. This change began with individual hearts and would penetrate societies and cultures and, ultimately, the entire world. "Very truly I tell you, no one can see the kingdom of God unless they are born again" (John 3:3), He said to Nicodemus. On a scale measuring change, a birth from above must rate very high. While rebirth is personal, the resulting change affects every aspect of society. Jesus' followers, while living and serving in the often-dark places of this world, recognize their changed citizenship (Phil. 3:20). They are "in the world," but not "of the world"

(see John 17:15-21). They have become committed game-changers, for their hearts are anchored in Jesus.

PAINFUL CHANGE

Sometimes change is painful. Change requires us to open ourselves to something new. We have to step out, not knowing the outcome, and often have to leave long-cherished ideas and concepts behind. Jesus Himself recognized that His kingdom was different from the values espoused by Pharisees and Sadducees. In response to a question about fasting, He used two images to illustrate the radical change He envisioned: "No one sews a piece of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins" (Mark 2:21, 22). Jesus didn't come to do quick fixes on hearts and minds. He came to make them new. He was no "patchwork Messiah," but invited (and sometimes demanded) radical change.

Even following His ascension, change became one of the guiding principles of Jesus' followers. Prodded by the Spirit, the early Christians soon realized that mission was not cipher for staying at home and focusing on Israel only. Salvation was for Gentiles, too, they realized, even though it took them time and serious mental recalibration to catch this vision. We often struggle to understand the radical nature of Peter's experience described in Acts 10. "I now realize how true it is that God does not show favoritism," Peter told a mostly Gentile audience, "but accepts from every nation the one who fears him and does what is right" (verses 34, 35).

Change doesn't come easy. In fact, conflict and change seem to be two melodies constantly intertwining. There are a number of illustrations of conflicts as the result of impending change in the New Testament. Acts 15 describes what has been termed the Jerusalem Council, when the early Christian church found itself in conflict about the issue of circumcision as a prerequisite of membership for Gentiles joining the movement. Verse 7 tells us that there was "much discussion." The Greek term used here suggests a dispute or a controversial debate. However, led by the Spirit (verse 28), a dispute becomes the vehicle for a clearer vision of God's mission and His inclusive grace.

Change can also be painful. Change requires us to open ourselves to something new.

CONTINUOUS CHANGE

Conversations about change often reference terms such as *truth*, *tradition*, or *renewal*. The biblical concept of change does not stand in opposition to truth, especially absolute truth. The God who changes chaos into order and darkness into light also reveals His character in the Word—both the written and the living. Biblical truth is based on the self-revelation of God and is unchangeable and eternal. It is possible, however, that this truth is forgotten or overlaid by levels of tradition.

Consider the truth of righteousness by faith. The sacrificial system of the Hebrew Bible clearly illustrated daily that salvation was not to be found in what we do for God or what we bring as an offering. Each sacrifice ultimately pointed to the true “Lamb of God” (John 1:29), the Messiah, whose sacrifice brought atonement and redemption. Righteousness by faith was a key part of the transformative message of early Christianity that distinguished it from all other religions.

The next centuries, however, introduced layers of tradition, emphasizing works, alms, prayers, and much more, resulting in a warped understanding of the character of God and His plan of salvation. Luther’s rediscovery of this truth in Scripture represented a marked change from prevailing theology and interpretation—but it didn’t embody new truth.

Theologians speak about the concept of “progressive revelation,” which is well illustrated by Hebrews 1:1-3’s suggesting a progress of revelation from Old Testament prophets to God’s own Son. This doesn’t mean that God’s continued revelation throughout the ages contradicted or nullified previous revelation. Rather, it highlights the fact that “later revelation illuminates, clarifies, or amplifies truths presented previously.”¹ Jesus’ discussion of some of the laws of the Decalogue

in His sermon on the mount (Matt. 5) offers a good example of progressive revelation.

THE NEED FOR CHANGE

We live in troubled times. We knew that already before the arrival of COVID-19 and the turmoil associated with this pandemic. Can we speak about change *right now*? We knew that living in history’s last period would mean facing serious challenges. We experience these challenges daily—individually and corporately. Fear and turmoil are part of this world’s DNA. We are afraid of getting sick, of losing loved ones, of finding ourselves jobless, of being alone, of death and dying—and some of us also worry about living in these last days of history.

Jesus knew about fear. He Himself faced fear, especially the ultimate fear of being separated from His Father.² While fear is real, Jesus diagnoses something more sinister in His end-time church: “I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked” (Rev. 3:15-17).

Do we recognize that we are truly “wretched, pitiful, poor, blind and naked”? Do we know that we are lukewarm—neither hot nor cold? Jesus offers only one solution—and it involves change: “I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see” (verse 18). Gold, white clothes, and eyesalve all point to our dire need of His righteousness instead of our own; His goodness instead of our own; His recognition instead of our own perception.

If change marked the beginning, change will also characterize the end. As we permit Him, God’s Spirit will work a change in a lukewarm church so that we can joyously anticipate our “blessed hope”—the glorious appearing of our God and Savior, Jesus Christ (cf. Titus 2:13). 📌

¹ Richard M. Davidson, “Biblical Interpretation,” in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen, Commentary Reference Series (Hagerstown, Md.: Review and Herald Pub. Assn., 2000), vol. 12, p. 66.

² I have written about this in more detail in “The One Fear,” *Adventist World*, July 2020, pp. 11-14.

Gerald A. Klingbeil serves as an associate editor of *Adventist Review*.



CHILDIMPACT
INTERNATIONAL

TWO FUNDS HAVE AN URGENT NEED!

UNSPONSORED CHILD FUND

Right now, we have over 400 children in need in Adventist mission schools who don't have a sponsor and need your continued support?

WHERE NEEDED MOST FUND

This fund is critical to our operation and support of over 3,500 children in more than 80 Adventist mission schools and homes. It assists with costs and urgent needs. **Your help with this fund will help us make a difference in the lives and faith of children in need.**

Child Impact International is a unique ministry supporting education for:

- Education sponsorship for the needy in Adventist mission schools.
- Financial support for orphanages.
- Sponsorship and financial support for blind and deaf schools in India.
- Rescuing trafficked children with Operation Child Rescue.
- India / Bangladesh / Nepal / Sri Lanka / Papua New Guinea, **and now ZAMBIA!**

Please help NOW!



Child Impact International is a registered 501(c)(3) nonprofit organization

Sponsor or Donate Online
childimpact.org

by Mail: Child Impact, PO Box 763,
Ooltewah, TN 37363
or Phone: (423) 910-0667

*Formulating
fundamental
Adventist beliefs*

DAVID J. B. TRIM

Almost every organized Christian denomination has a set of doctrines and associated practices, which it has corporately agreed to and which distinguishes it from other Christian churches and other religions. The Seventh-day Adventist Church is no different. Where many other Christian denominations adhere to a strict creed, Adventists take a more flexible approach, with what we call our Fundamental Beliefs.

The most famous of the formal creeds date back to the early church and shaped the very concept of what it means to be “Christian” and “heretical.” Seventh-day Adventist doctrinal declarations emerged recently. From where, then, came the “Fundamental Beliefs of Seventh-day Adventists”? This short article provides a brief overview of the development of Adventist doctrinal statements, drawing on recent work by historians of Adventism and research conducted by the General Conference Office of Archives, Statistics, and Research.¹

Even before the Seventh-day Adventist Church was founded, the men and women who would go on to establish it in 1863 were deeply antithetical to creeds. At a conference in Battle Creek, Michigan, in the autumn of 1861, at which foundational measures for the formal organization of the denomination were taken, one of the delegates, John N. Loughborough, declared: “The first step of apostasy is to get up a creed, telling us what we shall believe.”² This is often quoted as evidence of Loughborough’s resistance to organization, and his fear that Sabbatarians *were* taking steps toward creedalism and apostasy. The opposite is true. The point he went on to make was that the steps being proposed at the conference were *not* like those of the churches that had remained in “Babylon.” Loughborough’s words highlight the opposition to creeds among the new movement’s leaders.

For more than 160 years Seventh-day Adventists have affirmed the language adopted 40 years ago in the official preface to the church’s



These We Believe

Fundamental Beliefs: “Seventh-day Adventists accept the *Bible* as their *only* creed.”³

Yet that quotation comes from a lengthy statement of 28 beliefs, approved by a General Conference Session, which alone can amend the text. Seventh-day Adventists have published doctrinal declarations for more than a century. How can the existence of such documents be reconciled with the claim, proudly maintained from even before the denomination’s formal organization, that “Adventists have no creed but the Bible”?

CREEDS AND STATEMENTS OF BELIEFS

The key to understanding Adventist attitudes historically and today lies in what the denomination’s founders understood a “creed” to be. For the forebears of this church, a creed was a permanent, unchanging statement of faith that cannot be challenged and cannot be amended. It was more than a statement of belief(s). A creed was formal, all-inclusive, inflexible, immutable, and, implicitly at least, coercive, since all members had to subscribe to it.

This, in the eyes of the founders of this church, was an unbiblical and illegitimate restriction on every Christian’s prerogative to search the Word of God and understand it for themselves. The Adventist pioneers were deeply concerned that adopting creeds discouraged people from studying the Bible—that the creed, not the Scriptures, became the final authority. Adventists believed that people of faith should not cease to search diligently for the truth.

As we shall see, the first Seventh-day Adventists *did* see a place for summative statements of what they taught, describing who they were, what made them unique, and what Bible truths they had discovered and agreed on up to the time of publication. Such lists of beliefs were not universally binding. Internally, they helped to prevent the proliferation of teachings that were rejected as false and to facilitate their refutation. Externally, they helped Seventh-day Adventists clear themselves of false charges. They were a means to an end, there to serve Adventism, not to be its master.

In sum, the first Seventh-day Adventists rejected creeds as *prescriptive*, but did see a place for *descriptive* statements of beliefs.

EARLY ADVENTIST DOCTRINAL DECLARATIONS

The oldest statement of doctrinal positions held by Sabbatarian Adventists predates the founding

of the Seventh-day Adventist Church. For several months from the summer of 1854, *The Advent Review and Sabbath Herald* (the journal that bound together the scattered and often isolated adherents of the embryonic movement, and that today is called *Adventist Review*) included under the masthead on the first page of each issue the heading “Leading Doctrines Taught by the Review.”⁴ There were only five (unnumbered), and the first was anti-creedal: “The Bible and the Bible alone [was] the rule of faith and duty.” The others concerned the enduring character of “The Law of God” and how the Second Coming and state of the dead were understood.

The experiment was relatively short-lived, but 18 years later came what can be seen as the first Seventh-day Adventist statement of beliefs: “A Declaration of the Fundamental Principles Taught and Practiced by Seventh-day Adventists.”⁵ Written anonymously by Uriah Smith (editor of the *Review*) and published in 1872 as a separate tract by the church’s publishing house in Battle Creek, it comprised 25 numbered beliefs and was fairly comprehensive. Smith wrote in 1874 that “in presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible.” It was, he went on, no more than “a brief statement of what is, and has been, with great unanimity,” held by “our people.”⁶ Smith hoped to give the wider public a better understanding of the Seventh-day Adventist faith. The declaration was also intended to help identify and restrict the influence of people who, while claiming to be Seventh-day Adventists, sought to undermine doctrinal positions upheld by the denomination as a whole. Soon after the publication of Smith’s tract, James White (church cofounder) proposed that the newly established Battle Creek College (today’s Andrews University) offer “a thorough course of instruction in the fundamental principles . . . of Seventh-day Adventists.”⁷

THE FIRST “FUNDAMENTAL BELIEFS” STATEMENT

The next major milestone came in 1931 with the adoption of 22 “Fundamental Beliefs of Seventh-day Adventists.” A major motivation for the preparation of this entirely new statement was, again, giving the public a frame of reference for understanding what Adventists believed.

One of the most notable changes from the previous version was official endorsement of the doctrine of the Trinity and the sinless, eternal Godhood of Jesus

We do not have a straitjacket that constrains Bible study, impeding the attainment of a deeper understanding of divine truth. Neither, to extend the metaphor, do we wear a motley, ill-fitting collection of multifarious theological rags.

(beliefs 2 and 3). Other differences resulted from differences in how the document was organized—such as adding to the traditional understanding of Christ’s ministry in the heavenly sanctuary a stronger emphasis on His earthly ministry. The 1931 statement was commissioned by General Conference president Charles Watson, drafted by a small committee at the church’s world headquarters, and initially was not formally approved by a larger or more representative body of church leaders, at least not directly. It *was*, however, approved for inclusion in the new *Church Manual*, which was first published in 1932, by mandate of the General Conference Executive Committee. The Statement appeared in both the *Church Manual* and the *Seventh-day Adventist Yearbook* thereafter.⁸ The text of the *Church Manual* was approved by General Conference Sessions from 1946 onwards, meaning that the text did receive official sanction (for example, in 1950, Belief 19 was amended by that year’s Session).⁹

The 1931 statement was apparently designed to articulate the basic tenets of Adventism for non-Adventists and thus to address key points of difference between Seventh-day Adventists and non-Adventists. It did not go into detail on other matters, except where church leaders sensed divisions among their church members and wanted to gently guide toward harmony. This was true, for example, of the statement about the Godhead.

THE 1970S REVISION

More than 40 years later a revising of the 1931 statement was required for an official response to issues increasingly debated within the Seventh-day Adventist Church. There had been no belief statements dedicated to the creation of the world or to

inspiration. In the 1920s and 1930s these had just not been matters on which there was any disagreement within Adventism. In the light of controversies emerging in the 1970s, some Adventists, particularly leaders at the General Conference, wanted the statement to clarify and rectify glaring omissions. This was the pronounced view of General Conference president Robert Pierson. Other leaders, such as Bernard Seton, associate secretary of the General Conference, were keenly aware that the 1931 “Fundamental Beliefs” had literary inadequacies, and lobbied for a redraft.

A lengthy process of revision began after the 1975 General Conference Session and was led by Vice President W. Duncan Eva, an experienced and diplomatic church leader who had served in leadership on three continents. Eva ensured that the church’s biblical scholars and theologians were fully involved in the process of drafting, which lasted more than three years, with multiple drafts, redrafts, reviews by church leaders around the world, and reviews by scholars. Eva chaired a series of committees that carried on the work of revision and updating and eventually proposed an entirely new statement. In 1979 the preliminary draft was presented to the General Conference officers, division presidents, and union presidents in North America.¹⁰

The new draft statement had substantial changes, such as doubling the length of the doctrine of the Trinity, while entire new sections included beliefs about Creation, the Fall, the church, unity, the Lord’s Supper, Christian marriage, and the home. After more meetings involving church leaders and seminary professors, a version comprising 27 Fundamental Beliefs was put to the 1980 General Conference Session. After extensive discussion and debate, the statement was officially approved on the final day of the 1980 session.

TWENTY-FIRST-CENTURY DEVELOPMENTS

At the 2005 GC Session, a new twenty-eighth Belief entitled “Growing in Christ” was added, in order to address the spiritual struggles faced by Christians, especially in parts of the world in which demonic power was a live issue. The new belief related such struggles to Jesus’ own victories during His earthly ministry, encouraging believers to stand firm in their faith and continue their growth in Christ.

At the 2015 GC Session, the statement as a whole underwent sweeping revisions in its phras-

ing. There were no changes or additions in the beliefs themselves; however, a comprehensive updating of the language was undertaken to make it clearer and more modern. This is not an option for the classic creeds of Christian tradition, such as the Nicene Creed and others.

CONCLUSION

While Seventh-day Adventists since 1860 have understood creeds to be unchangeable, they saw statements of fundamental beliefs as being acceptable, partly because they were open to revision. They wanted the freedom to modify their confessional statement so as to reflect more accurately progressive biblical revelation. When the denomination became convinced that one of its beliefs was in error (such as the semi-Arian understanding of the Godhead), Adventists collectively discerned it appropriate to amend their doctrine of God.

That said, it is important to note that the distinctive Seventh-day Adventist doctrines (what the denomination's cofounder Ellen G. White called the Adventist "pillars," or "landmark" doctrines), have never been substantially modified. Again, we have not always emphasized the same doctrines to the same extent. For instance, there was no need to include a statement about Creation in the 1932 statement, since there was no uncertainty about that doctrine. By the 1970s that was changing, and by 2015 it had changed again; and as a corporate church, we adapted how we explained and nuanced an unchanging doctrine.

Adventists are engaged in an ongoing quest for an ever fuller understanding of God's Word. That quest reflects a truth widely recognized by Christian scholars: "Creeds become authoritative when they become the commonsense wisdom, the consensus of the Christian community"¹¹ Creeds as classically conceived have little room for common sense and demand more than mere consensus. On the other hand, creedal-type statements, such as those adopted by Adventists over the years, give the community of believers the opportunity to respond to the continued prompting of the Holy Spirit.

The longstanding Adventist claim not to have a formal creed means that we do not have an inflexible statement that *defines* Seventh-day Adventist beliefs and that cannot be altered, even in minor ways. What we do have are the Fundamental Beliefs, which *describe* what Seventh-day

Adventists have agreed they believe, and which, while they have had the same core throughout Adventism's history, have taken on different forms, have grown in number, and have been expressed in different ways.

We do not have a straitjacket that constrains Bible study, impeding the attainment of a deeper understanding of divine truth. Neither, to extend the metaphor, do we wear a motley, ill-fitting collection of multifarious theological rags. We have a made-to-measure yet flexible garment, well sewn, carefully and lovingly mended over many decades, that helps to protect us from the icy winds of doctrinal incoherence.

The "Fundamental Beliefs of Seventh-day Adventists" would be described by some as creed-like, but it is not a creed in the sense that we have historically understood the term. It is still the case that Adventists' only creed is the Bible. 🍀

¹Denis Fortin, "Nineteenth-Century Evangelicalism and Early Adventist Statements of Beliefs," *Andrews University Seminary Studies* 36 (Spring 1998): 51-67; S. Joseph Kidder, "Creeds and Statements of Belief in Early Adventist Thought," *Andrews University Seminary Studies* 47 (Spring 2009): 101-116; Rolf Pöhler, "Fundamental Beliefs; Curse or Blessing? On the Pros and Cons of Adventist Confessional Statements," in *Ecclesia reformata, semper reformanda: Proceedings of the European Theology Teachers' Convention, 2015*, ed. Jean-Claude Verrecchia (Bracknell, UK: Newbold Academic Press, 2016), pp. 123-148; Michael W. Campbell, "Seventh-day Adventism, Doctrinal Statements, and Unity," *Journal of the Adventist Theological Society* 27 (2016): 98-116; Stefan Höschele, "The 1872 Declaration of Fundamental Principles: On the Contextual-Theological Significance of Adventism's First Statement of Beliefs," *Spes Christiana* 31, no. 2 (2020): 25-46.

²"Doings of the Battle Creek Conference, Oct. 5 and 6, 1861," *Review and Herald* 18 (Oct. 8, 1861): 148.

³"Fundamental Beliefs of Seventh-day Adventists," *Seventh-day Adventist Yearbook* (2020), pp. 8-11. (Italics supplied.) The full text is also printed in *General Conference Working Policy* and is at <https://www.adventistarchives.org/sdafundamentalbeliefs> and <https://www.adventist.org/beliefs>.

⁴This began with the first issue of volume 6 of the *Review and Herald*, published August 15, 1854.

⁵Höschele, "The 1872 Declaration."

⁶"Fundamental Principles," *Signs of the Times* 1 (June 4, 1874): 3.

⁷James White, "Denominational School," *Review and Herald* 40 (Aug. 6, 1872): 60.

⁸*Church Manual* (General Conference of Seventh-day Adventists, 1932), pp. 180-186; *Seventh-day Adventist Yearbook* (1931), pp. 377-380.

⁹Forty-Sixth General Conference Session, 15th business meeting, July 20, 1950, proceedings in *Review and Herald* 127, General Conference Report, no. 10 (July 23, 1950): 230

¹⁰For an overview of the whole process, see D.J.B. Trim and Benjamin J. Baker, *Fundamental Belief 6: Creation*, General Conference Archives Research Aids, 1 (Silver Spring, Md.: Office of Archives, Statistics, and Research, General Conference of Seventh-day Adventists, 2014).

¹¹John H. Leith, "The Creeds and Their Role in the Church," in John H. Leith, ed., *Creeds of the Churches*, 3rd ed. (Louisville, Ky.: John Knox Press, 1982), p. 11.

Historian **David J. B. Trim** serves as director of the Office of Archives, Statistics, and Research at the General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States.

How We Got From **THERE TO HERE**

1931

A LIST OF 22 BELIEFS,

under the title “**Fundamental Beliefs of Seventh-day Adventists**,” is published in the *Yearbook*. This list includes an official endorsement of the doctrine of the Trinity and the sinless, eternal Godhood of Jesus. The organization used in the “Declaration” of 1872 was changed, and a stronger emphasis was placed on certain doctrines.

The General Conference Executive Committee **approves the publication** of the first *Church Manual*, including the revised fundamental beliefs.



The 1980 General Conference Session

AFTER EXTENSIVE DISCUSSION

and debate, a statement of 27 fundamental beliefs is **voted at the 1980 GC Session**.

2005

A NEW TWENTY-EIGHTH BELIEF,

“**Growing in Christ**,” is approved and voted at the 2005 GC Session.

“Adventists are engaged in an ongoing quest for an ever fuller understanding of God’s Word.”

1854

The 1854 issue *Advent Review and Sabbath Herald*



THE MASTHEAD

of the *Advent Review and Sabbath Herald* includes a list of **five statements** under the title “Leading Doctrines Taught by the Review.”

1872

URIAH SMITH, EDITOR OF THE REVIEW,

publishes “A Declaration of the Fundamental Principles Taught and Practiced by Seventh-day Adventists” as a separate tract. It includes a comprehensive list of **25 numbered beliefs**.

THE FUNDAMENTAL BELIEFS WERE AMENDED

by a General Conference Session for the first time: **the meaning of one Belief was made clearer**.

1950

AFTER EXTENSIVE DISCUSSION

and debate, a statement of 27 fundamental beliefs is **voted at the 1980 GC Session**.

1980

A LENGTHY REVISION PROCESS

of the Fundamental Beliefs begins post-GC Session, **led by W. Duncan Eva**.

1975

W. Duncan Eva



EXTENSIVE REVISIONS

are voted to the entire Fundamental Beliefs statement at the 2015 GC Session. No beliefs are added or deleted, but phrasing in many cases is modified to **make the beliefs clearer and more current**.

2015

NO MORE TEARS

Recently reading a well-known text, I burst into a sob; it lasted no longer than a sneeze, but a sob it was, nonetheless. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4).

However slippery (at times) the chronology of Revelation, the chronos of this verse appears clear. The lost have been destroyed in the lake of fire, “the second death” (Rev. 20:14); and there is now “a new heaven and a new earth,” for the first ones have “passed away” (Rev. 21:1). Prepared “as a bride adorned for her husband” (verse 2), the new Jerusalem has descended, and “the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (verse 3).

It’s over. Sin, evil, sickness, death, war, suffering—over, the consummation of the salvation promised “before the world began” (Titus 1:2). And yet, what is the first detail that Revelation 21:4 reveals? “And God shall wipe away all tears from their eyes.” Tears? In the new heaven, the new earth, the new Jerusalem? How could it be? No, how could it not be?

What has just happened? Everyone “not found written in the book of life was cast into the lake of fire” (Rev. 20:15). How many millions, including loved ones (parents, children, siblings, grandparents, friends), are destroyed before the eyes of the saved? Gone, forever, as if they had never been. However merciful, however just, the punishment is, still, God’s “strange act” (Isa. 28:21).

We’ve had 1,000 years, a millennium, to reign with Christ as priests (Rev. 20:6),

as judges (verse 4), even of angels (1 Cor. 6:3). We will “know” even as we are “known,” and no longer looking “through a glass, darkly; but then face to face” (1 Cor. 13:12), we will see that the Lord did all that He could to save the lost, and when He has revealed to us “the counsels of the hearts” (1 Cor. 4:5), we will be satisfied. “Even so, Lord God Almighty, true and righteous are thy judgments” (Rev. 16:7).

But still, knowing our own unworthiness, and the amazing grace that spared us from this same end, how could we not weep, deeply in the gut, at the demise of so many who were offered the same grace that saved us? Especially when we will have, in ways that we can’t imagine now, such greater knowledge of what Jesus had done so that, ideally, none needed to have been there to begin with. Remember, the fires of hell were “prepared for the devil and his angels” (Matt. 25:41), not for humans and their offspring. No one born on this earth should have to die in those fires because no one was ever supposed to have been in those fires, and so we will shed tears for those who are—the tears that God will wipe away from our eyes. Afterward, only afterward, “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.”

So yes, even in the new heaven, the new earth, the New Jerusalem, there will be tears. Surely these will be unlike anything dribbling out now by sinful mortals, but by sinless beings who will have already lived the first 1,000 years of an eternity without any of the things that incite so many sobs now. Like the one I uttered upon reading the words “and God shall wipe away all tears from their eyes.”

No longer than a sneeze but a sob, nonetheless. ❧

*Bible texts are from the King James Version.



**HOWEVER
MERCIFUL,
HOWEVER JUST,
THE PUNISHMENT
IS, STILL, GOD'S
"STRANGE ACT"
(ISA. 28:21).**



OPENING A DIALOGUE ABOUT
CHURCH
AND
CHANGE

LAEL CAESAR

What might you care to say about change? I know. You want to say that it's terrible. Either that, or that it's good. It's not a simple answer. I understand completely.

CHANGE? IT'S TERRIBLE!

In the long-ago days of my childhood, moving to a new home was my deeply distressing marker of the constancy of change. Dad never hired Allied Van Lines, or American or International Van Lines. Nor ever rented U-Pack or one of those self-driven U-Haul trucks. We preferred what we had: a long cart drawn by one or two horses, our version of the semi, I guess. For shorter trips, when the houses weren't too far apart, we used shorter carts—donkey carts—perhaps our dodgy version of the family van. Whichever it was, I definitely hated it—not the horses or donkeys or their, at times, idiosyncratic driver; it was the pain of change that I could never bear. Change was constant and change was painful. Especially when, as you've learned before,¹ everyone held hands and sang, "When we asunder part it gives us inward pain."² Inward, outward, upward, and downward: pain. Parting for me was never sweet sorrow.³

CHANGE? IT'S WONDERFUL!

I'm not at all sure how it happened or when, but my desperate objection to change—the kind I just described—has totally evaporated. What I do know is that now, if I had the option, I'd ride that horse-drawn cart, crawling along at three miles per hour, across the world. Or surrender its movement to the immobility of being stuck with my beloved wife, Lena, watching the crowds in an airport somewhere because of mechanical failure (an act of humans) or bad weather (an "act of God"); the horse-drawn cart traded for the comfort of flying at more than 500 miles per hour, while seated at the window of no plane in particular, on its flight between distant cities, countries, or continents.

CHANGE: THE VOICES YOU'LL HEAR

My first problem with change gives much less insight into my philosophical orientation toward change than it does to my attitude toward social bonding, and/or to travel. And I have found that conversations about change related to my church

can rise to dangerously high temperatures before it has even been determined what is meant by "change." Specifically, our recent query to you about the church and change yielded a panorama of enthusiastic answers from various segments of the Adventist community, almost evenly divided between male and female, and from many generations, ethnicities, and countries of the world. The following article reports on that conversation, including what "church" or "change" means.

These are fervent answers. We clearly care about our church. Think of this gathering of "voices" as a variation on our standard Voices segment, where you speak or hear yourself through your community's voices. This time around it's an interactive exercise between *Adventist Review* readers and editors. By contrast, with *this* monthly feature, you may hear more echoes bouncing off the walls of the sanctuary, hopefully stimulating conversation in which everyone is engaging with everyone else in the room.

The selections you read may or may not echo your own thoughts. We urge you to share your own specific convictions, suggestions, and opinions about your church and change with us. Write to us at letters@adventistreview.org, bearing the subject line "Changing church"; or, if you prefer, send us a letter by snail mail to our mailing address: Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904.

In the comments you read on the following pages, the writers have been identified according to areas of ministry, distinguishing individual preference, and/or initials.

If this is the first, it should not be the last time you participate in a dialogue regarding change and the best way forward for your church, our church. Hopefully, the fruits of this first conversation about church and change will make for healthy spiritual and ecclesiological nutrition to nurture a constantly growing church; a transforming miracle of grace-inspiring corporate testimony to the eternal splendor and glory that will soon "be revealed in us" (Rom. 8:18).

¹ <https://www.adventistreview.org/2012-1536-18>.

² *The Church Hymnal* (Washington, D.C.: Review and Herald Pub. Assn., 1941), no. 432.

³ As Juliet told Romeo in *Romeo and Juliet*, Act II, scene 2, line 185.

Lael Caesar is an associate editor of Adventist Review Ministries.

CAN WE TALK ABOUT CHANGE?

Beginning a conversation

The opinions expressed in this conversation are voices reflecting our church family. They do not represent a research-based sample of the convictions and ideas of people making up the church we love. But their voices and experiences invite all of us to reflect on change and begin a conversation.

CHANGE: THE CONVERSATION BEGINS

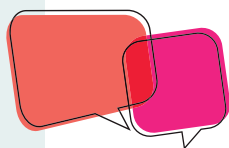
When we started the dialogue about church and change, we expected to find a range of conversational attitudes: “Yes” to “No” to “Perhaps.” There would be individuals sufficiently contented with the status quo to want to maintain it; others would be ambivalent, loving some things about their church enough to hold on to them, while recognizing that growth in some area or other was a reasonable requirement. Then there would be the iconoclasts, who would want to break everything and begin at their own new beginning.

What we found was a reflective process in which no one denied the need for change. We heard stories and heartfelt convictions. We also saw a strong desire to start a larger conversation that involves listening kindly, talking gently, and reflecting carefully.

This conversation is a relevant exercise. The consistency on the call for change varied only on “what” the change would be about. The topics are diverse yet familiar.

List of participants in alphabetical order of identifying abbreviation:

- Ch** the chaplain;
- CK** the college kid;
- CS** the communication specialist;
- Cou** the couple;
- Ed** the educator;
- Entr** the entrepreneur;
- HA** the humanitarian ambassador;
- MC** the management consultant;
- PA** the pastor for administration;
- Ped** the pediatrician;
- PK** the preacher’s kid.



THE ATTITUDE OF CHANGE

Many are aware of, and can feel the tension involved in, change:

HA “‘Change’ is an uncomfortable word in our church. People hear it, I hear it, and I get ready for a fight.”

PA “As a fourth-generation Seventh-day Adventist, I acknowledge that change can often seem scary. Some believe that to admit that there is anything to change is disrespectful to our history and current reality. Confession of a need to change may also seem to indicate that all is not perfect in ‘Paradise.’”

Entr “Change requires acknowledging there is something that is either wrong, missing, or necessary.”

PA “Any religious organization that seeks to grow and improve continually believes that ‘OK’ is not good enough.”

Staff “Though change means different things to different people, it is a necessity. Change brings with it lessons in faith to take a leap, or the challenge to let go of all that you long to cling to. We want to ever remember that ‘Higher than the highest human thought can reach is God’s ideal for His children.’¹ Have we reached that ideal? When we consider God’s ideals and our reality, we recognize that conversations about change should be welcomed—not feared.”

CK “As Adventists we must take ownership of our charge within the [global] church and revoke the feigned title ‘apolitical’ and instead *be* political.”

CS “Currently more than half the membership is denied the most significant roles in ministry: why?”

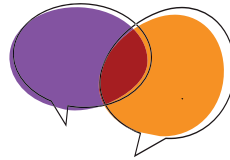
HA “Sometimes I struggle to understand the topics my church will engage in. . . . I cannot walk home without witnessing the cruelty of people toward one another. I see riots happening in my street, hatred, bigotry, and racism at a fever pitch I could never imagine! Friends ask about the Church’s position on a social issue, and I have no answer. Our silence makes social injustice appear acceptable.”

CS “Race isn’t our worst area, but we’re pretty bad on it: why?”

CK “Somewhere between now and our origins as abolitionists and anti-imperialists we decided it was best to keep to ourselves and avoid controversy, as if the decisions we make have no influence on the sociopolitical world.”

Staff “One immediate benefit of this conversation is the opportunity to clarify. In genuine conversation, participants not only speak distinctly but also listen carefully. With regard to social justice, what the Church may need to change is not necessarily its position, but its communication and demonstration of that position. Though it may come as a surprise, the Church does have something to say about the global question of social injustice. In September 2020 the Church’s Executive Committee voted a compelling statement on social justice entitled ‘One Humanity: A Human Relations Statement Addressing Racism, Casteism, Tribalism, and Ethnocentrism.’² On this point, then, what you may wish to tell us is that the lesson to be learned, the change to be made, is probably the lesson on getting the message out.

We ask, with you: What messages have we succeeded in getting out? What messages do we insist must be heard? We understand that what we are known for and not known for are both parts of our identity. And we hardly help your understanding of your church, or the cause of heaven in the world, by declaring, or even insisting, that there’s a file on that in our records.”



THE CHURCH: INCLUSION, DIVERSITY

Inclusion is a house with many rooms. It deals with accommodation for those who are different. Inclusion is clearly related to the discussion of diversity. Here are some selected comments, observations, and suggestions:

Ed “Let’s begin with a necessary observation of how we select who is called to overlook the work of the Church.”

PA “First, we strive to be better at embracing the call of women to pastoral ministry. . . . Second, I believe we need to seek ways to ensure we are leaders, not reactive participants, in the fair treatment of marginalized groups. Asking hurt people to forgive and forget without taking decisive actions and making tangible changes muffles their voices and inflicts more pain. So, too, is ignoring that there is a problem. Similarly, promoting unity without being willing to have difficult conversations, soul-searching, and advocating for others is false harmony.”

Entr “Open the doors of our church to the ‘least of these’ and clothe them, feed them, remind them they are part of the family.”

Cou “Let us have greater representation of our diverse body in our leadership at every structural level, and let us more intentionally disciple and mentor future leaders.”

Staff “We all long to find a place to belong, to be made to feel that room at the table has always been held open for us. We need to know that there is a place for everyone. We belong. All of us.”

Staff “Recall this children’s song: ‘Red and yellow, black and white, all are precious in His sight.’ Somehow we need these words to help us embrace others. Jesus said that we would always have the poor with us. Perhaps that statement should also include the different and the difficult, because they, too, are loved by Him, and as His representatives, by us, the embodiment of His church.”



THE CHURCH: UNDYING LOVE

Love seems to be the essential glue that keeps a diverse global church community connected. We heard a number of comments about our personal and collective need to be infused by divine love.

Ped “I’m discouraged at reports stating an overall decline in church membership and attendance in Western countries along with personally seeing friends drift away from the Church. Complaints of hypocrisy, irrelevance, conflict, and lack of community are often made as reasons for leaving. In response, some churches have transformed their services to meet the needs of worship style and building community through social events and social media.”

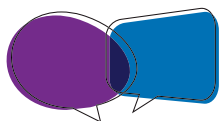
Cou “As we anticipate the Second Coming, let us take seriously Christ’s warning: ‘Because of the increase of wickedness, the love of most will grow cold, but the one who stands firm to the end will be saved’ [Matt. 24:12, 13].”

Staff “How does this reality impact the Church we love? What needs to change in our lives and in our congregations to rekindle that first love we felt when we first met Jesus?”

Staff “‘God is love.’ As Christians we embrace, repeat, experience, and share these words with one another. How are we expressing this message in our daily life and actions toward others?”

PK “We are our brother’s keeper. We truly are our brother’s keeper.”

“Change is an uncomfortable word in our church. People hear it, I hear it, and I get ready for a fight.”



THE CHURCH: REDEFINING “CHURCH”

One of the most reflective themes in the answers had to do with how “church” is defined and perceived in structure and content.

MC “The pandemic has forced us to find new and different ways of worshipping. What is different about not being physically present in a building? For one thing, the fellowship is missing! I miss hugging and greeting my friends. I also miss singing. The pandemic is still preventing a return to what we have long been accustomed to as a traditional Sabbath day of worship and fellowship. Who knows how long we will be forced to find creative ways of worshipping and sharing our faith?”

Staff “What creates a community of believers? A community of disciples willing to work together through conflict and/or failed communication processes in order to become a light of inspiration and truth in dark times?”

Ped “The concept of ‘ME’ is not a new issue, but it is one that has proven to be divisive. I believe the church must change to a concept of ‘you.’ The questions we should strive to ask are ‘How can I contribute to the church? How can I help? Can I do extra?’”

Staff “Church architecture reflects theology. In the past, massive cathedrals told of a God who is far removed from humanity and is awe-inspiring. Small house churches, on the other hand, convey God’s proximity. What do Adventist church buildings communicate to those looking in from the outside?”

MC “Given that we have embarked on new and different ways of worshipping, how is the Church adapting to the myriad ways we now need to exist? Maybe we need to shift our focus from our heavy reliance on a rarely-used building. Maybe our focus could include welcoming spaces and multipurpose buildings in the neighborhoods. These can serve as educational centers of excellence. Maybe once we return to traditional, weekly, centralized church gatherings, our neighbors whom we have welcomed during the week would gladly spend some quality time with us on Sabbath.”



CHANGE: A CONCLUSION?

CS “We know the Church needs to change. Let us know you know it too.”

Staff “Change is difficult. Acknowledging the need for change is difficult. In order for change to occur, we must speak about it, listen to one another, labor with one another. The one constant that will not change is the guidance God provides through His Word. Dialogue requires a humble heart and a yearning to seek change for betterment in our ministry and mission.”

Ed “How about securing the hearts of young people, to remind them God is coming, to make them look forward to this event. Let them work toward this cause, let their education count toward the need to enlighten other people on how loving our heavenly Father is, how great the sacrifice of Jesus!”

We close with this prayer from the chaplain:

Ch “Perfect, loving, unchanging Lord, guide us as a church! Let Your Spirit convict our hearts in corporate unity to hold firm to the perfect truth You have revealed. Allow Your Spirit to lead us together to a deeper understanding of Your will. Give us humble hearts to let go of the traditions that stagnate our growth; power to surrender our need to hold on to our human habits that somehow we confuse with Your leading. Help us always to be a river of life that flows from Your throne and brings life to everything it touches. Make us a firm, unwavering home to all Your children! As You work Your perfect unchanging will in each of us, make us a church rooted in our knowledge of You, changing from glory to glory until You come!”

¹ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 18.

² <https://www.adventist.org/beliefs/statements/>.

THE NECESSITY OF CHANGE



GASPAR COLÓN

I don't remember when I learned how to walk. I wouldn't be here, however, if I hadn't learned to change direction relative to obstacles I met. I do remember learning to ride a bicycle and learning to drive a car. The skills were essential then, too. I had to remain alert to static or moving objects that would force me to find my way around the obstacles. Most of us have become experts at dodging seemingly inevitable barriers in our life journey.

SKILLS FOR CHANGE

An essential skill that requires us to navigate change is found in the more proactive process of planning ahead. We set a goal for ourselves and plan the steps that it will take to get there. As we plan the day, the month, the year, the task, we come to the realization that we need to anticipate obstacles to our goal and build into our planning the changes that we need to make preemptively.

Change is a fact of life. It is inevitable. But sometimes too much change overwhelms us. Most of us would rather develop a routine that allows us to decrease the stress of having to alter our plans, our schedules, our habits, and our presuppositions. We know that change is inevitable, but how necessary is it?

GOD AND CHANGE

We know from Scripture that the God we serve does not change (Mal. 3:6). We also know that Jesus, "the radiance of God's glory and the exact representation of his being" (Heb. 1:3), is "the same yesterday, today, and forever" (Heb. 13:8). So how do we, as constantly changing beings, relate to an unchanging God? Perhaps this oft-told story will help us imagine the essential nature of change in the light of an unchanging God.

The captain of a ship looked into the dark night and saw a light in the distance. Immediately he told his signalman to send a message: "Alter your course 10 degrees south." He promptly received a reply: "Alter your course 10 degrees north."

The furious captain sent another message: "Alter your course 10 degrees south. I am a captain!" Soon another reply was received: "Alter your course 10

degrees north. I am seaman third class Jones."

The captain sent a final message: "Alter your course 10 degrees south. I am a battleship." The reply: "Alter your course 10 degrees north. I am a lighthouse."¹

CHANGE: A COSMIC REALITY

While it is true that much of the change that we are subjected to is caused by unforeseen circumstances, there is change that is required by the nature of who we are and the choices that we make. God so loved His created ones that He endowed them with the power of choice. Lucifer exercised that choice to introduce a radical change in which, cultivating self-centered pride, he claimed for himself the glory belonging exclusively to God. This change in his thinking and behavior brought a catastrophic change in his destiny and that of his followers (Eze. 28:12-17; Isa. 14:12-14; Rev. 12:7-9; Luke 10:18).² Adam and Eve exercised their power of choice to make the same sad change, elevating Satan's influence above God's (Gen. 3). Cain, enamored by the value of his own productivity, continued in that vein, despising the idea of ceding credit for his salvation to God, and choosing to murder his own brother in an unrighteous rage (Gen. 4:1-10).

Throughout the ages human beings have chosen rebellious change in the face of their unchangingly loving God. Their efforts to change His rules and boundaries are choices to perish instead of enjoying His protection and safety. To their every choice to rebel, God responds with a call for change again and to be reconciled to Him who, with open arms, invites us to repent, to choose to change our direction, and to find life and peace with Him.

Unable to bear their suffering, God orchestrated an exodus for His people, who were enslaved by an Egyptian pharaoh; He was committed to bring them to a place they could call their own. Through a pillar of cloud by day and a pillar of fire by night His presence provided them protection all the way (Ex. 13:17-14:31). Yet they invented reasons to rebel against Him. His response to their rebellions was to call them to change their spiritual direction and turn back to Him. In Kadesh Barnea, at the borders of Canaan, God's people evaluated the Promised Land

We must change because God doesn't.

and decided that they could not muster enough resources to conquer its inhabitants. Not considering that God's promises bring with them His power, they chose not to enter (Num. 13; 14; 32:8-13). The result? You guessed it—40 years of needless wandering, contention, and complaining, change upon change.

But the grand, cosmic reality of change is perhaps most broadly seen through the prophecies of Daniel, God's minister in Nebuchadnezzar's court. The king's dream was troublesome, but its God-given explanation was even more troublesome. Nebuchadnezzar's attempt to forestall the prophesied succession of human empires came to nothing. Change in human power continues through our own day until the eternal kingdom of God will succeed all human authority structures (Dan. 2; 3).

JESUS, CHANGE AGENT

After centuries of nations striving for supremacy and human choices that threatened to alienate people from God, when the fullness of time came, God provided the fullest representation of His character through the ministry of Jesus (Heb. 1:3). John the Baptist, echoing the call of God's prophets through the ages, pleaded with those who gathered to hear him in the Jordan Valley: "Repent, for the kingdom of heaven has come near" (Matt. 3:1, 2). Turning his attention to the Pharisees and Sadducees in his audience, he warned them of the coming Messiah, who "will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire" (verses 11, 12).

John the Baptist anticipated Jesus' ministry as one of judgment. But Jesus Himself later clarified to Nicodemus that God did not send Him "into the world to condemn the world, but to save the world through Him" (John 3:17). While in prison John received reports of Jesus' ministry of healing, teaching, and preaching in the streets of Galilee from his disciples, and wondered if His ministry was consistent with the messianic mission. He

sent a message to Jesus: "Are you the one who is to come, or should we expect someone else?" (Matt. 11:2). Jesus minced no words, decrying evil and forcefully calling for repentance. He was establishing a kingdom of grace; a ministry that would reveal the true character of God and His kingdom; a ministry that, in the light of His grace, would woo sinners to surrender to His love, to repent and change their ways in preparation for the kingdom of glory to arrive at His second coming.³

But Jesus' ministry and passion were confoundingly contrary to His disciples' presuppositions (Matt. 16:21-28; Mark 8:31-9:1; Luke 9:22-27). Only after Christ's resurrection and the outpouring of the Holy Spirit at Pentecost did Christ's followers get the point of His incarnation. At Pentecost the voices of Peter and others rang loud and clear contending to the crowd that the Jesus they had crucified was now their risen "Lord and Christ" (Acts 2:36, KJV). Through Him every good thing was now possible to those who were willing to change: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call" (verses 37-41).

For the apostle Paul, that saving change makes an unmistakable, observable difference: "For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ" (2 Cor. 4:6). And by contrast with Lucifer, we give God the glory that He deserves: "We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us" (verse 7). And we look for the ultimate and irreversible change, knowing "that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you to himself" (verse 14).=

So is change necessary? Our daily dealings with mundane obstacles that call for change are inevitable. The call to change intentionally in the light of God's changeless and loving character is an invitation to eternal life and eternal heavenly values. This change is absolutely necessary. ▀

¹ Author unknown.

² Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908), pp. 33-43.

³ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), pp. 347, 348.

Gaspar Colón is a retired college professor and administrator.

**You can create abundant life;
one child, one family, and
one village at a time!**



Esther started her small vegetable shop (behind) as a result of her FARM STEW training

Esther (*in pink*) now has the chance of a future as bright and beautiful as her smile!

Esther says "I joined FARM STEW in early 2020 and since then, I have benefited from the training and group activities. I now practice the low-cost, yet efficient farming practices FARM STEW has taught us. Before Safina (*in green*), a FARM STEW trainer, came to our community, farmers used to plant crops only during the rainy season." During the dry season, farmers harvested and then waited for rain, hoping their food would last. Usually, it didn't and they and their children suffered hunger.

Esther reports a big change since gifts from FARM STEW donors (like you) sent Safina to train in her Eastern Ugandan Village. "Now we've extended the season by applying what FARM STEW trainers taught us such as mulching, composting, and using discarded water bottles for drip irrigation. We can now plant all year round!"

You can read more at: www.farmstew.org/news/donor-newsletters or scan the QR code below!



FARM STEW
a recipe for abundant life

"...that they may have life more abundantly"
Jesus in John 10:10

Your gifts mobilize Adventist trainers to share the recipe of abundant life!

\$15 for a garden, girls' pads, or clean water · \$37 sponsors a hands-on class for a village
Transform a village - \$1,000/year for 3 years

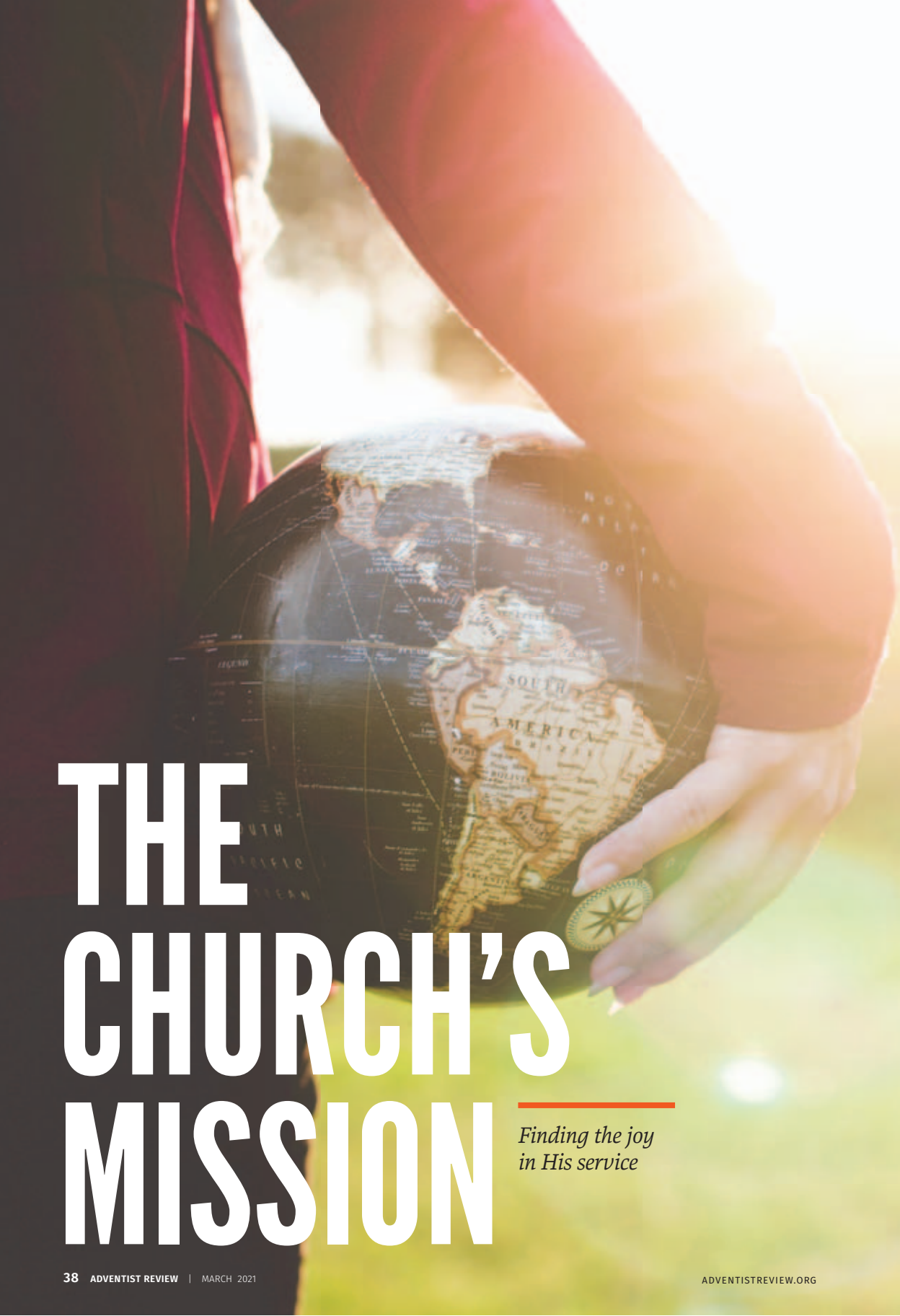
To learn more or to donate, go to:

www.FARMSTEW.org or Call 815-200-4925

Send checks to: P.O. Box 291, Princeton, IL 61356



FARM STEW is a Charitable Not for Profit 501(c)3, ASI and OCI Member. Donations are 100% Tax Deductible.



THE CHURCH'S MISSION

*Finding the joy
in His service*

The mission of the church of Jesus Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love.

The truth for this time must be carried into the dark corners of the earth. This work may begin at home. The followers of Christ should not live selfish lives, but [be] imbued with the spirit of Christ, then they will work in harmony with Christ.

How often do we hear professed Christians complain, I do not enjoy religion. There is a most painfully marked contrast between the professed followers of Christ today, and those who followed Him amid persecution and peril. The writings of the apostles were given us in the times of distress and perplexity and adversity, and these compositions show a depth of Christian experience and triumphant joy that is rarely seen now in the writings of those who profess to believe the truth and live in obedience to it.

JOY IN CHRIST'S SERVICE

There is a cause for the present coldness and unbelief. The love of the world, the cares of life, separate the soul from God. The water of life must be in us, and flowing out from us, springing up unto everlasting life.

We must work out what God works in. If the Christian would enjoy the truth and the light of life, he must increase his efforts to bring others to the knowledge of the truth. His life must be characterized with exertion, self-denial, and sacrifices to do others good, and there will be no complaints of lack of enjoyment.

Angels are ever engaged in working for others' happiness. In this is their joy. That which to selfish hearts would be considered humiliating service of ministry to those who are wretched and in every way inferior in character and rank is the work of the pure, sinless angels in the royal courts of heaven.

The spirit of Christ, self-sacrificing love, is the spirit which pervades heaven, and is the very essence of its bliss. Those who feel no special pleasure in seeking to be a blessing to others, in

working even at a sacrifice to do them good, cannot have the spirit of Christ and of heaven, for they have no union with the work of angels, and cannot participate in the bliss that imparts the elevated joy to the heavenly angels.

Christ has said there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance. If this is the joy of angels, in seeing sinners repent, will it not be the joy of sinners saved by the blood of Christ? Then, working in harmony with Christ and the holy angels will give bliss and joy that cannot be realized aside from this work.

THE NEED FOR UNSELFISH WORKS

The principle of the cross of Christ lays every believing soul under heavy contribution to deny self, to impart light, and to give of their means. If they are [in] connection with heaven, they will be engaged in the work in harmony with the angels.

The principle of worldlings is to gather, to get all that they can, for selfish love of gain is the ruling principle in their lives. The result, carried out, is crime and misery. The purest joy found is not in riches, not where covetousness is always craving, but where contentment reigns and self-sacrificing love is the ruling principle.

There are thousands who are passing their lives in indulgence, and their hearts are filled with repining. They are victims of selfishness and discontent in the vain effort to satisfy the minds with indulgence. But unhappiness is stamped upon the very countenance, and behind them is like a desolate desert, because [they are] not fruitful in good works.

In proportion as the love of Christ fills our hearts and controls our lives, covetousness, selfishness, and love of ease will be overcome, and it will be meet [i.e., fit] to do the will of Christ, whose servants we claim to be. Our happiness will be proportionate to our unselfish works, prompted by the love of Christ. ▀

Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This excerpt was taken from Manuscript 6, 1872.

*Staying focused
on our purpose*

DELEISE SHARON WILSON

Thursday evening, December 31, 2020, approximately 1 billion people waited to see the 11,875-pound Waterford crystal ball drop at Times Square.

WAITING PARTIES

Waiting parties are now “a thing.” Among the world’s top 15 most waited-for events, sports scored highest, just ahead of royal weddings, with television’s most watched event ever being the 1996 Atlanta Olympics opening ceremony, when 3.6 billion viewers around the world watched Muhammed Ali light the Olympic torch in Centennial Olympic Stadium.

Many of my own great waits probably resemble yours. My earliest waits were for my birthday and Christmas. Then we all got older and couldn’t wait to attend high school and wear the prescribed uniforms we thought represented growing up. Then we couldn’t wait to graduate high school, couldn’t wait to get to college (i.e., leave home), couldn’t wait to date, couldn’t wait to get married, couldn’t wait to have children, couldn’t wait for them to grow up, and whatever else we can recite together that we couldn’t wait to do.

Recently I’ve been stunned by the awareness that elderly and ailing family friends actually verbalize that they can’t wait to go to sleep as



they continue to wait for Jesus. I find it sobering that after all of the years and efforts of getting to the next thing, life offers no final culmination of never having to wait anymore. Waiting that much but never attaining to total bliss surely makes earthly life seem anticlimactic.

WAITING FOR JESUS

New Year's Days consistently seem to generate lots of energy, hope, enthusiasm, and joyful anticipation of the year ahead. We welcome them with projections of so many things we can't wait to experience through the unfolding seconds, minutes, hours, days, and months that turn waits into memories. Still, if 2020 taught anything, it is that plans notwithstanding, we know not what lies ahead.

Christian believers, since A.D. 31, have been waiting for something spectacular and majestic. Jesus gave us a promise: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again" (John 14:2, 3, KJV). We are waiting for His

return, an event that will reduce the historic 1996 Olympic torch lighting ceremony to less than an *ibid.* endnote. Population Reference Bureau estimates suggest that some 108 billion humans have been born to date. Between Jesus' second coming and the descent of the New Jerusalem, 108 billion pairs of eyes—and counting—will all behold Him (Rev. 1:7). The Second Coming, specifically, varies from history's most watched past events in two significant ways:

First, we and the wait interact with each other: We "speed its coming" (2 Peter 3:12), and it shapes all our living. Christ's coming impacts all life's activities. We begin and end everything we do by checking in with the principles for being in sync with that return. We want to eat, drink, or whatsoever else we do in light of that coming glory (1 Cor. 10:31). We live the day and dream through the night with a prayer of anticipation on our hearts: "Should swift death this night o'ertake us, and our couch become our tomb, may the morn of glory wake us, clad in light and deathless bloom."¹

THE WEIGHT OF THE WAIT



From birth we become part of a living-in-waiting watch party.

The second significant reason that waiting for Jesus' coming differs from all other watch parties is related to our very coming into being. Waiting for Jesus is predicated on the fact that from birth we become part of a living-in-waiting watch party. We are born for a specific end, and we exist in a state of continuous waiting for that end, the deathless bloom we have been promised. We are waiting for the land of fadeless day, where there will be no night (Rev. 21:25), where there will neither be sadness nor tears nor pain of any sort, whether physical or psychological or emotional or other (verse 4). This grand, all-inclusive wait carries a lot of weight. It opposes our pessimistic settling into practical mediocrity. It rebukes our adjustment to pathetic conditions involving pervasive social injustice, runaway political corruption, a worldwide coronavirus plague, which yield shrugged shoulders that say, "That's life." We say, "This world is a vast lazar house,"² and neglect to go on with the quotation: "But Christ came to heal the sick, to proclaim deliverance."³

God did not originally give humans threescore and 10 years of life; or 10 decades of life; or even Methuselah's nearly 10 centuries of life: He gave us life. And when our own folly deprived humanity of life, its Giver insisted that His original purpose for our being would stand. He would give us life again, though it cost Him everything. He sent His Son, who plainly stated His purpose for coming—that we "may have life, and have it to the full" (John 10:10). So now we wait "in eager expectation" (Rom. 8:19) of the final realization of God's first purpose.

Living in a holding pattern is not easy. Truth is, even the best of Christians can find it exhausting. We wait for unmistakable indications from God on how to relate our anticipated end to commonplace, day-to-day issues: waiting for the diagnostic result about a lump on the breast while poring over available research about all types of (breast) cancers; or waiting for the college acceptance letter and multiplying trips to the email inbox. Should we be losing sleep over our children's life choices? Or agonize over insufficient financial resources to meet rental, mortgage, or other crucial obligations? Should we

develop duodenal ulcers while waiting on test results to know if we or our aging parent has the COVID virus, or if it's lupus after all, or pure psychosomatic confusion? How do good Christians wait?

WAITING NO MORE

Sometimes, tired out from laboring under the heavy weight of waiting for heaven's answers and directions, we become exposed to the opportunistic devil ready to slip in and cause havoc, eager to smear our faith with doubt and distract us from our focus of waiting on the Lord. With Christ in the wilderness and in Gethsemane, Satan's opening line presented multiple potential distractions from Jesus' preparation for service. "If you are the Son of God, tell these stones to become bread" (Matt. 4:3); Jesus could worry about His identity—if He was God's Son; He could focus on His hunger after 40 days without food; He could wonder about His miracle-working powers. Then, in Gethsemane, at the climax of His saving effort, we recall how He felt the weight of the sins of us all, 108 billion and counting! Jesus longed for relief from the tension of wanting to know the outcome. He had to wait, but He found rest and support as He surrendered to His Father's will. Then the Father sent a special angel, "not to take the cup from Christ's hand, but to strengthen Him to drink it"⁴

So it will be with us in our end: "Glorious will be the deliverance of those who have patiently waited for His [Christ's] coming and whose names are written in the book of life."⁵ As we wait for God's tomorrow we may experience fears and failures, passions and pride, sickness and sorrows, joys and jilts, rock-bottom moments, and, at last, the reward of the ages. But still we wait, confident in His commitment, knowing that those who wait and hope and trust in the Lord, "shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:31, NKJV).⁶

¹ James Edmeston, "Saviour, Breathe an Evening Blessing," *The Church Hymnal* (Washington, D.C.: Review and Herald Pub. Assn., 1941), no. 49.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 823.

³ *Ibid.*

⁴ *Ibid.*, p. 693.

⁵ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 634.

⁶ Bible texts credited to NKJV are from the New King James Version, Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Deleise Sharon Wilson is a Seventh-day Adventist nurse educator and administrator.

WORTHINGTON | PLANT POWERED®

MEATLESS MEAT MADE SIMPLY SINCE 1939!



DINNER ROAST

Original Flavor, Original Texture!

eatworthington.com/roast



CHICKETTS®

So versatile - Slice it!
Dice it! Pull it! Shred it!

eatworthington.com/chicketts

VEGAN



CHECK YOUR SDA GROCERS FOR IN-STORE PROMOTIONS ALL MARCH LONG!

EATWORTHINGTON
@EAT.WORTHINGTON
EATWORTHINGTON

CELEBRATE FROZEN FOOD MONTH!

Do we learn by accident?

MAX LASSEL

I was out skateboarding with my brother and a friend on a sunny afternoon when we decided to take advantage of the weather to go outside. We loaded up our boards and went to a nature trail to skate. On our way back we decided to cut through a neighborhood to get home quicker.

Bad mistake. Some of Nebraska's roads are terrible. Before I knew it, I had been bucked off my board by an unexpected jut in the pavement. I was lying in a stranger's yard in a world of pain, my elbow broken.

I hate asking for help. I usually wait until the last second. I used to pride myself on this, but I've had to change my mind. I've broken my fair share of bones before, but this break was by far my most humbling.

I usually get casted up, wait a bit for recovery, all while going about my normal lifestyle. For a broken elbow, though, I couldn't do anything. I had to ask my parents for help to do everything: no eating; no drinking; I couldn't even brush my teeth. I was at the mercy of others to take care of me.

This taught me a great lesson.

BAD PRIDE, GOOD LESSONS

"Pride goes before destruction, a haughty spirit before a fall" (Prov. 16:18). This verse describes my position before



ASKING FOR HELP

I was injured. I felt that I was in control of everything, and I was proud of the fact. I felt that I didn't need anyone; that I could handle everything on my own.

My injury proved me 100 percent wrong. I went from being completely independent to needing help taking a shower or eating a meal.

I've been thinking about this verse during my recovery and how it accurately describes my thoughts and lifestyle before I broke my elbow. I was so proud of myself. I felt indestructible, as if nothing could stop me from living my life.

Initially I was let down by my injury. I was even

a bit sour toward God, thinking, *How could He let me get this hurt?* I was annoyed at my situation. But I saw how God used this to check my pride, pride that I hadn't even noticed.

I suppose it's common for people to fall into the same mindset. When we're on top and feel in control, it can seem unnecessary to humble ourselves, and that can cloud our relationship with God. In fact, pride may be one of society's norms.

We sometimes get ahead of ourselves and feel indestructible. It takes God humbling us to bring us down from that high. I wish it hadn't been such a painful adjustment for me. But God does what it takes to teach us.

Even if that means wiping out on a skateboard. ▀

Max Lassel studies at Union College in Lincoln, Nebraska.



AT-RISK BEHAVIORS ON THE RISE DURING THIS PANDEMIC

How to expand coping strategies

**ALINA M. BALTAZAR,
DUANE C. MC BRIDE,
GARY L. HOPKINS,
AND PETER N. LANDLESS**

The coronavirus is a worldwide challenge, a pandemic on a scale not seen since the 1918 global flu pandemic. With the exception of the 2014 Ebola virus outbreak in West Africa, virtually no one alive has coped with anything like this. We don't know how long this pandemic will last or what the long-term economic impact will be.

Fortunately, vaccines with very high efficacy rates have been developed in an unprecedented short time line, but the global rollout is very slow, and thousands of people are still dying every day as a result of COVID-19.

People are stressed, and our usual coping tools may not be available now that a large number of us are staying home and, to some extent, cut off from many of our spiritual and social support networks. As a result, many are turning to harmful substances and behaviors as a way to help them cope with their new reality.

HARMFUL COPING MECHANISMS

Beginning in early March 2020 a major alcohol distributor noticed alcohol sales increasing.¹ By March 21, 2020, Nielsen reported an increase of 55 percent in alcohol sales in the United States.² In Canada, 25 percent of those aged 35-54 are drinking more while at home.³ The World Health Organization has expressed concern about the consequences of a global increase in alcohol use during the long COVID-19 lockdown.⁴

Pornhub, a pornography website, reported a steady increase in the number of viewers during the month of March 2020 as lockdowns were instituted around the world. On March 17, 2020, traffic to the site rose 11.6 percent.⁵ Studies indicate that being faced with our own mortality prompts sexual desire and behavior as a coping mechanism, and this may drive some people to pornography.

Not only are a great number of us stressed, but our whole world is turned upside down. The usual external cues that guided our schedules and gave us purpose are thrown off. Many of us are currently not working and detached from friends and extended family members. Some people are bored, with lots of time on their hands. A large number of us cannot even attend church and receive the blessings of worshipping together. Our mental and spiritual health as well as our choices are strongly affected by our connectedness to others,⁶ and now our in-person social connectedness is broken.

A study done in Canada found that not having a regular schedule, boredom, and stress are the main reasons adults are consuming more alcohol during the pandemic.⁷ Because of the fear of the virus



and the recommended use of alcohol to sanitize surfaces, some also believe that drinking alcohol will somehow protect them.⁸ Baseless counsel suggesting that alcohol or even alcohol disinfectant will destroy the virus in our bodies has been posted on social media and even hinted at by government officials, thereby adding to ineffective and sometimes harmful “treatments.”

HIGH-RISK BEHAVIORS

Some individuals are using porn not just because they're bored or stressed during a lockdown, or restricted in interaction with others, but rather as a reaction to relationship problems. Being confined at home with our families long-term is resulting in those who had problematic relationships before the pandemic—or are having increased conflict as a result of growing stress—reporting more relationship dissatisfaction. Indicators of this are reports from China showing a spike in divorce filings since lockdown restrictions were lifted.⁹

Research has found that couple dissatisfaction puts individuals at risk of resorting to out-of-control pornography use.¹⁰ Even temporary increases in alcohol and pornography use can cause harm to self and family.

The following are harms caused by alcohol use, according to the World Health Organization:¹¹

- » Alcohol has effects on almost every organ of the body. There is no safe limit.
- » Alcohol weakens the immune system, making us more susceptible to COVID-19.
- » Alcohol, even in small quantities, has been shown to cause certain types of cancer.
- » Alcohol alters our thoughts, judgment, decision-making, and behavior.
- » Alcohol causes risk to an unborn child.
- » Alcohol increases the risk, frequency, and severity of violent behavior toward others.
- » Heavy alcohol use increases the risk of acute respiratory distress, a complication of COVID-19.
- » Alcohol use is known to increase symptoms of panic, anxiety, depression, and suicide.

Pornography harms us and our relationships in many ways, including the following:

- » Seventeen percent of regular pornography users report not being able to control their behavior.¹²

- » Regular pornography viewing in long-term relationships is associated with relationship demise.

WHAT CAN I DO?

It's a good time while the pandemic is still with us to develop healthier coping techniques—now that our usual human, spiritual, and social support mechanisms are interrupted. Those who were social drinkers, for example, are drinking less because they're not able to attend social gatherings.¹³ This is a good opportunity to let your concerns regarding the coronavirus motivate your desire to change. It's important to be sober so that we can be vigilant about social distancing, wearing masks, not touching our face, and washing our hands frequently. Let's improve our immune systems by decreasing our stress levels, getting enough sleep, strengthening our social connections through such electronic mechanisms as Zoom, and eating a healthful diet.¹⁴ This is easier said than done, but here are some tips to help you out:

- » Set a schedule and have a daily routine. Go to sleep about the same time every day.
- » Exercise regularly, especially outside when possible so you can benefit from fresh air and sunlight.
- » Eat a healthful diet at regular mealtimes. Plan your meals ahead of time. Allow yourself small snacks in-between meals, even the occasional treat.
- » Find new and creative ways to connect with others. God gave us one another for a reason. We must find ways to keep visual as well as audio connections with family and friends. A variety of Internet platforms allows us to do that.
- » Journal about this unique time in our history.
- » Do something creative: painting, creative writing, taking on a new home or yard project.
- » Use relaxation techniques to slow down your breathing and help decrease bodily tension. Carve out time daily for either a few longer relaxation periods, or multiple short ones.
- » Get to know your spouse and family members in your household in deeper ways. Discover their dreams for change after the pandemic is under control.
- » Have more compassion for yourself and your spouse, as well as for other family members

WHERE TO FIND HELP

If the tips in this article aren't helpful to you and your problematic behavior is out of control, it's time to get professional help. If you have COVID-19 concerns, many counseling centers are offering teletherapy that is covered by insurance. If you need immediate assistance, you can contact the following:

- Substance Abuse and Mental Health Services Administration's Disaster Distress Helpline (800) 985-5990, or text TalkWithUs to 66746 in the United States.
- United for Global Mental Health website for emotional support services at www.unitedgmh.org/mental-health-support.
- Local pastors. Even though many churches are closed, pastors are still available to talk. Your pastor can also link you with appropriate resources in your community.

in your household. We're all going through a rough time.

- » Connect with your Sabbath School via platforms such as Zoom. Perhaps organize a Zoom Sabbath School. If possible, attend church services via the Internet.
- » Spend personal and family time with the Lord daily. This will strengthen you and your family's sense of grounding in connecting with our all-powerful Creator, who knows what we're going through. He is watching over us and will take care of us. Focus on what you have control of in your life, while claiming His promise: "In all your ways acknowledge Him, and He shall direct your paths" (Prov. 3:6).

The Bible tells us repeatedly not to fear, because God knows the enemy uses every tool he can to take away our hope. So remember also: "Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand" (Isa. 41:10, NKJV).¹⁵

¹ Rachel King, "How the On-Demand Liquor Delivery Business Changed Overnight During the Coronavirus Pandemic," *Fortune*, Apr. 11, 2020, retrieved from <https://fortune.com/2020/04/11/coronavirus-covid-19-liquor-delivery-sales/>.

² Jade Bremner, "U.S. Alcohol Sales Increase 55 Percent in One Week Amid Coronavirus Pandemic," *Newsweek*, Apr. 1, 2020, retrieved from <https://www.newsweek.com/us-alcohol-sales-increase-55-percent-one-week-amid-coronavirus-pandemic-1495510>.

³ Canadian Centre on Substance Use and Addiction (CCSA), Summary Report, April 2020, retrieved from <https://www.ccsa.ca/covid-19-and-increased-alcohol-consumption-nanos-poll-summary-report>.

⁴ World Health Organization (WHO), "Alcohol and COVID-19: What You Need to Know," 2020, retrieved from http://www.euro.who.int/__data/assets/pdf_file/0010/437608/Alcohol-and-COVID-19-what-you-need-to-know.pdf.

⁵ Justin J. Lehmillier, "How the Pandemic Is Changing Pornography," *Psychology Today*, Mar. 23, 2020, . ³ Canadian Centre on Substance Use and Addiction (CCSA), Summary Report, April 2020, retrieved from <https://www.ccsa.ca/covid-19-and-increased-alcohol-consumption-nanos-poll-summary-report>. ⁴ World Health Organization (WHO), "Alcohol and COVID-19: What You Need to Know," 2020, retrieved from http://www.euro.who.int/__data/assets/pdf_file/0010/437608/Alcohol-and-COVID-19-what-you-need-to-know.pdf. ⁵ Justin J. Lehmillier, "How the Pandemic Is Changing Pornography," *Psychology Today*, Mar. 23, 2020, retrieved from <https://www.psychologytoday.com/us/blog/the-myths-sex/202003/how-the-pandemic-is-changing-pornography>.

⁶ Gary L. Hopkins, Duane C. McBride, Helen Hopp Marshak, M. C. Freier, J. Stevens, W. Kannenberg, J. Weaver, S. Sargent, and Peter Landless, "Developing Healthy Kids in Healthy Communities: Eight Evidence-based Strategies for Preventing High-Risk Behaviors," *Medical Journal of Australia* 186 (2007): S70-S73.

⁷ Canadian Centre on Substance Use and Addiction.

⁸ World Health Organization.

⁹ Sheridan Prasso, "China's Divorce Spike Is a Warning to Rest of Locked-down World," *Bloomberg*, Mar. 31, 2020, retrieved from <https://www.bloomberg.com/news/articles/2020-03-31/divorces-spike-in-china-after-coronavirus-quarantines>.

¹⁰ M. E. Daspe, M. P. Vaillancourt-Morel, Y. Lussier, S. Sabourin, and A. Ferron, "When Pornography Use Feels Out of Control: The Moderation Effect of Relationship and Sexual Satisfaction," *Journal of Sex & Marital Therapy* 44, no. 4 (2018): 343-353.

¹¹ World Health Organization.

¹² J. A. Cooper, D. L. Delmonico, and R. Burg, "Cybersex Users, Abusers, and Compulsiveness: New Findings and Implications," *Sexual Addiction & Compulsivity* 7, no. 1-2 (2000): 5-29.

¹³ Canadian Centre on Substance Use and Addiction.

¹⁴ Lauren Muhlheim, "Emotional Eating During COVID-19 Pandemic," *Very Well Mind*, Apr. 13, 2020, retrieved from <https://www.verywellmind.com/emotional-eating-during-covid-19-pandemic-4802077>.

¹⁵ Texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Alina M. Baltazar, associate professor of social work, codirects the Institute for the Prevention of Addictions (IPA) at Andrews University, Berrien Springs, Michigan, United States.

Duane C. McBride, senior research professor of sociology, Andrews University, is executive director of the IPA.

Gary L. Hopkins, research professor at Andrews University, codirects the IPA and directs the Center for Prevention Research.

Peter N. Landless leads the Health Ministries Department at the General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States.

MARCH 13:

K9

VETERANS DAY

Remembering our four-legged heroes

SANDRA BLACKMER



Each year on November 11, Americans celebrate Veterans Day, honoring those brave men and women who have served in the United States Armed Forces. The day falls on the anniversary of the signing of the armistice in 1918, ending World War I hostilities between the Allied nations and Germany. A few decades later Joseph J. White, a retired Vietnam War veteran and military working dog trainer from Florida, decided it was time to recognize another type of military hero—the canines who have put their lives on the line alongside their human counterparts. White stated that canine veterans “served to save, and they deserve to be remembered.”¹ He originated the concept of a National K9 Veterans Day, celebrated on March 13, the official birthday of the U.S. Army K9 Corps, formed in 1942. When the K9 Corps, also known as the War Dog Program, was formed, it marked the first time that dogs officially became part of the U.S. Armed Forces.²

K9 Veterans Day commemorates the service and sacrifices of American working and military dogs throughout history. The day honors all service dogs, from military dogs to police and customs dogs to search and rescue dogs to border patrol dogs to veterans’ assistance dogs. Today we even have coronavirus-sniffing dogs.³ Even though the goal is for K9 Veterans Day to be designated a national holiday, not all U.S. states have yet bought into the concept. New Jersey was the first of 15 states to pass legislation recognizing the day as a holiday in 2010.⁴ Florida, Michigan, New Hampshire, Virginia, and West Virginia are among those that later followed. Wisconsin held its first official recognition of K9 veterans in 2015.⁵

MORE THAN “DISPOSABLE EQUIPMENT”

Sadly, military dogs were once considered “equipment” and disposed of or left behind following combat abroad.

Some 5,000 military dogs served in the Vietnam War, from 1955 to 1975.⁶ Scout dogs were credited with saving about 10,000 lives during that war, and some were so effective at their jobs that “bounties of up to \$20,000 were placed on their heads.”⁷ More than 230 military dogs were killed in action.⁸ In spite of their service and heroics in Vietnam, however, about 2,700 dogs were left behind; 1,600 of those were euthanized.⁹ The dogs were considered as having no value once their military service was no longer needed.

Fortunately, that practice changed in 2000 when U.S. representative Roscoe Bartlett of Maryland introduced the Robby bill, which President Bill Clinton signed into law in November of that year.¹⁰ The bill was in memory of all military dogs that had been needlessly discarded, but especially of Robby, a military dog that had served valiantly in Vietnam. Robby was euthanized following the war, even though his handler fought hard to save his life.¹¹ Then in 2015, President Barack Obama signed the Military Dog Retirement Bill into law. This law requires the U.S. Department of Defense to fund transportation home for military dogs deployed abroad. Their military handlers have first option to adopt them.¹²



Stubby, given the rank of sergeant, served 18 months in the trenches in France with the 102nd U.S. Infantry and his owner, Corporal John Robert Conroy.
SMITHSONIAN INSTITUTE

STORIES OF CANINE HEROISM

Stories abound of acts of heroic service that military dogs have performed, but here are a few that have stood out in history:¹³

Stubby, an American Staffordshire terrier mix, was found as a stray. His adoptive owner, Corporal John Robert Conroy, smuggled him to France during World War I. Stubby served 18 months in the trenches in France with the 102nd U.S. Infantry and helped the soldiers fight 17 battles. He warned his unit of poison gas attacks and incoming artillery fire. He also located soldiers wounded on the battlefield. At one point he was issued his own gas mask. He earned the rank of sergeant after he was credited with singlehandedly capturing a German spy. Stubby was wounded in

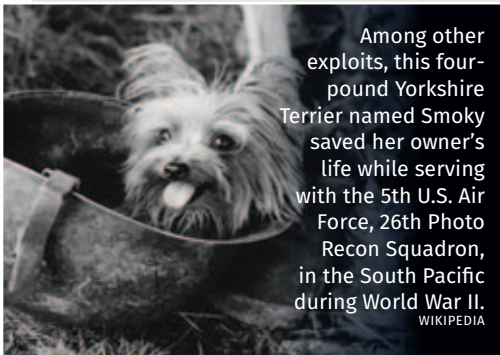
battle by a hand grenade but survived, and his owner smuggled him home after the war. Because of his heroism, Stubby met presidents Woodrow Wilson, Calvin Coolidge, and Warren Harding, and in 1921 the Humane Education Society presented him with a gold medal. He died in 1926.



While deployed with the 3rd U.S. Infantry Division in Sicily during World War II, sentry dog Chips was instrumental in the capture of enemy gunners and 10 other prisoners in one day.
CASSOWARY COLORIZATIONS

The owner of *Chips, a collie/German shepherd/Siberian husky mix*, donated him for service during World War II. Trained as a sentry dog, Chips was deployed with the 3rd Infantry Division in North Africa, Sicily, Italy, France, and Germany. In Sicily he and his handler, Private John Rowell, were pinned down on a beach by an Italian machine-gun team. Chips jumped into the pillbox—a concrete dugout guard post—and attacked the gunners, resulting in their surrender. Although injured in the fight, Chips was, later that day, instrumental in capturing 10 prisoners. Even

though Chips was initially rewarded several military medals for his heroism, the commendations were later revoked because it was against policy at the time to give such recognition to animals. Chips was discharged in 1945, and his original family gave him to his handler, Private Rowell.



Among other exploits, this four-pound Yorkshire Terrier named Smoky saved her owner's life while serving with the 5th U.S. Air Force, 26th Photo Recon Squadron, in the South Pacific during World War II.
WIKIPEDIA

Smoky, a four-pound, seven-inch Yorkshire terrier, is described as an “unlikely hero”; nevertheless, she served fearlessly in the South Pacific during World War II. Corporal William Wynne of Cleveland, Ohio, initially purchased Smoky after she was found abandoned in a foxhole in New Guinea. During the Pacific Campaign, the two of them backpacked throughout the region, living on C-rations and Spam. They were with the 5th Air Force, 26th Photo Recon Squadron. Smoky flew 12 rescue and photo reconnaissance missions, participated in 12 combat missions, and survived 150 air raids. She was even outfitted with

a parachute made specifically for her. She once saved her owner's life by warning him of incoming shells. She was awarded eight battle stars for her service. Smoky died in 1957 at the age of 14.

Cairo, a Belgian Malinois, was part of the Navy SEAL team that infiltrated Osama Bin Laden's compound in Pakistan in May 2011. Cairo is pictured here with his Navy SEAL handler, Will Chesney.

COURTESY OF THE U.S. NAVY



The most notable military dog in more recent years is *Cairo, a Belgian Malinois*, who was part of the Navy SEAL team that infiltrated Osama Bin Laden's compound in Pakistan in May 2011. Cairo's duties involved securing the building's outside perimeter, tracking down anyone attempting to escape, and alerting the team members of outside interference. Cairo's specific exploits during the military operation are not known, but he is credited with being the only military dog to participate in one of the leading military operations in modern history.

OTHER HERO DOGS

Military dogs are obviously worthy of our recognition. Estimates vary, but some statistics indicate that more than 1 million dogs have been killed while serving in wartime battles.¹⁴ These dogs, alongside our human heroes, have made the ultimate sacrifice. More than military dogs, though, can be considered heroes. Countless reports of dogs—as well as other animals—tell of their life-saving actions for humans. And although less dramatic, therapy dogs and individual service dogs also fill essential needs in people's lives.

A dog doesn't have to physically save a life or be specially trained in order to be a hero. Their companionship, compassion, and comfort go a long way toward making our sojourn on this earth better and revealing to us an example of God's unconditional love.

So on this K9 Veterans Day, let's remember these canine combatants and their handlers—as well as our personal companion dogs. In my book they're all heroes. 🐾

¹ <https://www.tailsofhopefoundation.org/k9-veterans-day/>.

² <https://www.military.com/veterans-day/k9-veterans-day.html>.

³ https://www.washingtonpost.com/science/2020/08/18/dogs-sniff-coronavirus-detection/?arc404=true&itid=lk_inline_manual_32.

⁴ <https://www.tailsofhopefoundation.org/k9-veterans-day/>.

⁵ <https://www.nonstopcelebrations.com/days/in-march/celebrate-k9-veterans-day-every-march-13/>.

⁶ <https://homeofvaporwake.com/the-history-of-working-dogs-the-vietnam-war>.

⁷ <https://militarybenefits.info/k9-veterans-day/>.

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ <https://justice4tedds.com/robbyslaw/>.

¹² <https://www.akc.org/expert-advice/news/bill-allows-military-dogs-retire-us>.

¹³ These stories can be found at <https://www.military.com/underthe radar/2016/02/these-5-dogs-of-war-took-it-to-americas-enemies> and <https://blog.theveteranssite.greatergood.com/famous-military-dogs/2>.

¹⁴ <https://militarybenefits.info/k9-veterans-day/>.

Sandra Blackmer is an assistant editor for *Adventist Review*.



Military working dogs are trained to perform many critical and often dangerous functions, such as the following:*

- Sledge dogs find downed airmen in snow and inaccessible regions.
- Pack dogs transport up to 40-pound loads of supplies between field units. Supplies include guns, ammunition, and food.
- Tracker dogs track and find.
- Mine and bomb detector dogs find explosives.
- Tunnel and trap detector dogs find tunnels, booby traps, and mines.
- Sentry dogs assist with guard duty and warn of trespassers.
- Attack dogs are used to apprehend suspects.
- Tactical dogs are trained for combat situations.
- Silent scout dogs warn handlers of proximity to enemy troops without barking or growling during the mission.
- Messenger dogs deliver messages during combat.
- Casualty dogs find wounded persons either on the battlefield or in debris.

*Taken from <https://militarybenefits.info/k9-veterans-day/>.

EXPERIENCE HANDS-ON LEARNING WITH A FOCUS ON CHRIST



**SOUTHWESTERN
ADVENTIST UNIVERSITY**
Knowledge. Faith. Service.

LEARN MORE:
swau.edu



AN ANCIENT LOCK- DOWN

*Good news about
the pandemic*

HOMER TRECARTIN

The tired old man looked up from the table, hand poised to write, mind a thousand miles away, spirit longing for someone who would understand, someone who could relate to his memories and concerns, his joys and sorrows. He was tired of being alone!

FAMILIAR STORY?

Sound familiar? We started 2021 in the midst of a pandemic that has been affecting our entire lives. Church online or even limited seating is just not the same as all being together in person.

So maybe we can somewhat relate to the aged apostle shivering in his prison cell in Rome—isolated, locked down, alone!

Paul's eyes focused slowly, and he smiled. Yes, he would write to Timothy. Timothy would understand.

The resulting letter, Paul's last, is an intimate glimpse into the emotions and longings of this faithful follower of Jesus.

He starts with thankfulness, longing and anticipating joy when they will be together again (2 Tim. 1:3, 4).

And he ends his letter with "Timothy, please come as soon as you can" (2 Tim. 4:9).¹ "Bring the coat I left . . . at Troas" (verse 13). "Do your best to get here before winter" (verse 21).

JUDGED BY A DESPOT

After his arrest in Jerusalem, Paul had spent two years as a prisoner in Caesarea. Eventually, after shipwreck, winter on the island of Malta, and sailing in the spring to the coast of Italy, he was left with a 140-mile road trip to Rome, one that took longer than it should have. As they walked, "suddenly a cry of joy [was] heard, and a man [sprang] from the passing throng and [fell] upon the prisoner's neck, embracing him with tears and rejoicing."² All along the road saints recognized the aging prisoner as the one who had brought them the joy of salvation.

In Rome, though in lockdown, Paul was treated kindly, allowed to rent a home, and, though



Maybe now, in order to finish things up, God needs a lockdown.

chained to a soldier, allowed to receive visitors.

Months went by this way. The Jewish leaders were patient, determined to get their charges right. They carefully laid their plans and developed a close relationship with Nero's second wife—a wild, extravagant, and immoral woman who had supposedly converted to Judaism. The emperor himself was a cruel, corrupt despot who had already murdered various family members and married another man's wife; he later married a man he had castrated.³ To human appearances, Paul had no hope for a fair trial in such circumstances. The onlookers were shocked when Nero declared that the charges against Paul had not been proven, and ordered him released.

Paul felt certain that his time was short. Almost immediately he left Rome and began visiting churches in other countries. Now an old man, tired and weakened from many beatings and difficulties endured, he was sure he was doing his last work. And yet, he seemed more intense and zealous than ever before.⁴

ACCUSED OF BURNING ROME

Shortly after this a terrible fire destroyed almost half the city of Rome. Accused of causing it himself, Nero blamed the Christians instead. Intense persecution followed; thousands of believers were killed.

The Jewish leaders suggested blaming Paul for instigating Rome's burning. Nero knew it wasn't true, but it sounded good, and he quickly had Paul arrested and brought back to Rome.⁵

Things were very different this time. The few Christians left in the city were depressed and

afraid. Paul was put into a gloomy dungeon and moved from time to time to keep his location hidden.⁶

Onesiphorus somehow managed to find the old apostle (2 Tim. 1:16, 17), and his visits meant a lot, coming at a time when some of Paul's closest helpers and friends had deserted him.⁷

For months, Paul sat alone in his cold, damp, dark dungeon, waiting.

The day finally came for him to again stand before Nero. This time Paul was totally alone, without even a friend there to write down what was said and done.⁸

What a contrast the scene presented: Nero, the most powerful man in the world, and before him a poor old man in chains. Nero's face hardened with crime and guilt; Paul's face, calm, reflecting peace with God.⁹

Spectators heard the Jewish leaders' charges of heresy, of causing riots around the empire, and now, of masterminding the fire that had recently burned Rome.¹⁰

They had watched many trials, but never had they seen an accused person with the serenity of this old man. Everyone listened intently when he was finally given a chance to speak.¹¹ Losing sight of the pomp and pageantry, forgetting about himself and his probable future, Paul presented the good news of the gospel. He spoke about coming judgment and of the Savior who had given His life for all.¹² Never before had the people heard words like this. Never before had Nero sensed the enormity of his guilt. Terror seized him: a judgment was coming from which he could not hide. For a moment his heart was drawn toward the peace, purity, and pardon Paul had offered. But only for a moment. Then he closed the door of his heart again.¹³

And yet Nero feared the aged prisoner's God. A sense of awe seemed to momentarily restrain him, and he ordered that Paul be taken back to prison.¹⁴

Returned to his dark, dank, dungeon, Paul was under no illusions. He knew the end was near: a word or a nod from Nero, and his lockdown, and his life, would be over.

THE END

Inactivity was hard on Paul. We don't know how long he waited, but it was then that he wrote the letter we call 2 Timothy. In between pleas for the

young man to hurry and bring his coat and books, the lonely old apostle wrote some of Scripture's most powerful passages: "My death is near. I have fought the good fight, I have finished the race, and I have remained faithful. And now the prize awaits me—the crown" (2 Tim. 4:6-8). Paul had put his life into God's hands. He was ready for whatever tomorrow might bring.

Nero didn't wait long to end Paul's last lockdown. Angry with himself for entertaining the old man's strange ideas of coming judgment, angry that he seemed powerless to stamp out Christianity—even in his own household—he soon gave the command to execute the prisoner.

Because of the power that accompanied Paul's words, his beheading was almost a secret affair. And yet his peace and joy, and his spirit of forgiveness toward his murderers, moved the few soldiers and others who saw it. Several of them were converted by what they saw and heard that day.¹⁵

LOCKDOWN LESSONS

Paul's letter from Rome to the Philippians shares this amazing thought: "Everyone here, including the whole palace guard, knows that I am in chains because of Christ. And because of my imprisonment, most of the believers here have gained confidence and boldly speak God's message without fear" (Phil. 1:13, 14): Not "in spite of," but "because of," his imprisonment.

Before being imprisoned, Paul had been free to come and go, always on the move, working, preaching, visiting, counseling. He had stood before the wise men of Greece, before kings and governors. And as they listened, even "haughty rulers" had "trembled" as if already before the judgment seat of God.¹⁶

All that had changed. Yet it was now, "when its chief advocate was apparently cut off from public labor, that a great victory was won for the gospel; for from the very household of the king, members were added to the church."¹⁷ Nero was one of the most debased and corrupt rulers in history. It seemed utterly "impossible for Christianity to gain a foothold in [his] court."¹⁸ But *because of* Paul's chains, *because of* his isolation and lockdown, unimaginable victories were accomplished.

Today God is doing things *because of* the pandemic that would probably not have happened otherwise! Maybe now, in order to finish things

up, God needs a lockdown, needs us to have more time to fill our hearts with His Word and draw near to Him. Could it be that our quiet, cheerful, patient witness during trouble and distress will do more to finish the work than we could ever accomplish running around freely? For "often when the servant of God is withdrawn from active duty, the mysterious providence which our short-sighted vision would lament is designed by God to accomplish a work that otherwise would never have been done."¹⁹

"There is a lesson for us in this experience of Paul's, for it reveals God's way of working."²⁰

Paul's lockdown experience shows us just how God works in such situations as the current pandemic. Through Paul's lockdown, God accomplished in Nero's palace what seemed impossible.

It is OK to want the pandemic to end. God may actually open things up and give us a brief window to again work widely and freely. But let us not assume that nothing can be done until things get better. God can use pandemics to finish His work if we are available for His use.

So let the work be finished, not in spite of, but *because of*, our lockdown. Let Christ return, unlock the graves where saints now sleep, and end the quarantine forever that now denies us fellowship with the universe of God's children. 🍀

¹ Except otherwise indicated, Scripture quotations are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

² Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 448; also, Acts 28:15.

³ <https://en.wikipedia.org/wiki/Sporus>, accessed Dec. 25, 2020.

⁴ White, *The Acts of the Apostles*, p. 488.

⁵ *Ibid.*, p. 489.

⁶ *Ibid.*, pp. 489, 490.

⁷ *Ibid.*, pp. 490, 491.

⁸ *Ibid.*, p. 492.

⁹ *Ibid.*, p. 493.

¹⁰ *Ibid.*, p. 494.

¹¹ *Ibid.*

¹² *Ibid.*, p. 495.

¹³ *Ibid.*, p. 496.

¹⁴ *Ibid.*

¹⁵ *Ibid.*, pp. 509, 510.

¹⁶ *Ibid.*, p. 462.

¹⁷ *Ibid.*

¹⁸ *Ibid.*, p. 463.

¹⁹ *Ibid.*, p. 465.

²⁰ *Ibid.*, p. 481.

Homer Trecartin recently retired from the Office of Adventist Mission at the General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States.

CAMERON JOHNSTON

It was a typical chilly, breezy, maybe foggy day along the North Atlantic coast. It was 1936. The Canadian economy was struggling. There were signs of war in Europe.

As gentle waves splashed the beach, an anxious, unassuming young man sat on a rock contemplating his uncertain future. Then God showed up. Sensing the divine presence, the young man prayed. He asked God to guide his life, to help him to find a job and a wife. This is his story of a blessed life as God answered his prayer through the next 80 years.

LIFE REFLECTIONS

Seventy-five years after the prayer on the beach, that teenager was 91 years old and my father-in-law. I had arrived to spend the night and the next day to move him and his wife of more than 60 years to an independent living seniors' facility several hours away. We had enjoyed a simple evening meal, the table had been cleared, and Grandma was finishing up in the kitchen. My father-in-law and I were sitting quietly at the empty table.

Quentin Covey was never much for chitchat. He was generally quiet and unassuming, a man of few words. That evening he seemed ready to talk. For him to open up and talk, you had to be quiet and

give him time to think and speak when he was ready.

Eventually he spoke: "I first talked to God when I was 16, sitting on a rock on the beach near Indian Harbour, Nova Scotia, on St. Margarets Bay"

Quentin grew up in a humble Christian family that attended a small Baptist church every Sunday. He had a Seventh-day Adventist neighbor who attended church on Saturday and the Baptist prayer meetings during the week. Occasionally this neighbor talked about the Sabbath being Saturday, not Sunday. Quentin was persuaded that his neighbor was right, but he decided that he was unable to change denominations because his parents were opposed to the idea and he still lived at home.

At the table that January evening, Quentin began to tell parts of the story unknown to his family.

"I had known for some time that I could not make a living as a fisherman because I got seasick. I knew that soon I would need to leave for Halifax and look for work. Sitting on that rock, I asked God to take care of me, to guide me in finding a good job and a wife, and to show me how I could keep the Sabbath according to the Bible."

I had known this man for more than 35 years, but he had spoken very little about his early faith. Looking back, he wanted to share how God had faithfully answered this prayer of his youth.

A LIFELONG JOURNEY

Quentin's fisherman family lived for a time on Flint Island off the coast of Cape Breton, where his dad took care of the lighthouse. On his first

A BLESSED LIFE

*Our Lives Share
Precious Lessons
to Others*

day at school a fellow student punched him in the stomach, and he almost died. He was living with his grandmother at the time, and there were limited medical services available. Someone told his grandmother to read Psalm 91 to Quentin every day and that God would heal him. This she did, and Quentin eventually got well and lived to age 96 with relatively good health.

Quentin revealed that shortly after his talk with God on the beach, he went to Halifax and found a job at the shipyards and trained as a plumber. He later joined the Canadian Army, and after basic training spent several years in British Columbia monitoring the Japanese. He served the last year of World War II as a medic in Holland and Germany.

Returning from Europe, Quentin resumed work at the shipyards until he retired at age 56. As he told me this story, he had been retired for more than 35 years.

"I now had a good job and began thinking about a wife," he continued. "As the right woman had not yet arrived, I had another talk with God. I thanked Him for safety during the war and for my work. Seeing that I was getting close to 30 years old, I suggested that if He was going to find me a wife, He had better get at it. A few days later I met Marguerite. I knew she was the one, and we were married in June 1950."

About three years later Quentin and Marguerite were living in Dartmouth when a Pastor Matthews began a radio program that Marguerite listened to occasionally. The pastor offered to give them Bible studies. Marguerite signed them up, and one day the pastor arrived at their door offering home Bible studies. Once a week he came and studied with them.

"After a few weeks the topic was on the change of the Sabbath from Saturday to Sunday," Quentin

said. "The pastor showed us in the Bible that we should be keeping the seventh-day Sabbath on Saturday, not Sunday. This was a new teaching for my wife, who had been raised in a Sundaykeeping denomination. She was shocked and became quite upset. I watched as God was answering another part of my prayer."

One time the pastor asked Quentin what he thought about Saturday being the Sabbath. Quentin had largely been quiet during the Bible studies, with Marguerite doing most of the talking and asking the questions. Quentin responded that he had known for years that Saturday was the Sabbath and that he should be keeping it.

"Again, Marguerite was shocked. I told her about my neighbor. We eventually joined the Dartmouth Seventh-day Adventist Church and have kept Saturday as the Sabbath ever since."

Quentin finished: "God answered my prayer on that beach. He took care of me, found me a good job, and gave me a loving family. I have been blessed."

Five years later, as a pastor and Quentin's son-in-law, I led out at the final celebration of his life. His wife, two daughters, their husbands, all six grandchildren, and one of his four great-grandchildren were present and enjoyed reliving some of their best memories of Granddad. Quentin enjoyed a special and unique relationship with all his grandchildren.

A BLESSED LIFE

Quentin's story is a humble one of a divinely blessed life. The Lord was his protector and provider and met all his needs beyond expectation. Quentin now awaits the great resurrection morning, when he will see his Lord face to face and worship Him eternally.

Cameron Johnston is a retired pastor from the British Columbia Conference of Seventh-day Adventists, headquartered in Abbotsford, British Columbia, Canada.

A photograph of a smartphone resting on a Bible. The Bible is bound in dark blue leather with orange stitching. A pair of black headphones is visible in the background. The scene is set on a light-colored, textured surface. The text 'FAMINE & RAIN' is overlaid in large white letters, with a red underline below it.

FAMINE & RAIN

*The printed Bible
in a post-paper era*

Editor's note: This article seeks to honor the sermonic style and context of its original presentation.

WINTLEY PHIPPS

Syrian king Hazael and his army had surrounded God's people in Samaria, cutting off all supplies of food and water, fully expecting that hunger and starvation would bring God's people to their knees. Hazael fabricated a famine and thought it would soon compel Israel to surrender to the iron fist of tyranny.

FOUR SMART BEGGAR LEPERS

In this time of famine, four lepers at the gates of the city began to reason among themselves. *We're here, thrown out by our people because we're lepers. But we'll starve to death here.* "So let's go over to the camp of the Arameans [Syrians] and surrender. If they spare us, we live; if they kill us, then we die" (2 Kings 7:3, 4).

Four innovative lepers—indeed, four counterintuitive thinkers—found visionary reasoning showing forward as their best option. There are risks going forward. There are no guarantees going forward. There are dangers going forward. Stand still, we die. Go backward, we die. Go forward, we have a chance to live. We have a plan: Let's go forward!

I have found in my own life that God may bless a poor plan; what He cannot bless is no plan.

Early next morning those lepers started marching—into the camp of the enemy. But things were strange at the edge of the camp. No guards—and no different inside. There was no one there. In the enemy camp God blessed them with a miracle of provisions. For during the night He had caused the Syrians to flee their camp, thinking the Egyptian cavalry was bearing down on them. The entire Syrian army got up and fled on foot.

Now, you know you have to be really scared to forget you have a horse or a donkey and just start running. Even a donkey can run twice as fast as a man's quickest gait. This army left their horses and don-

keys behind as they fled (verses 6, 7). And they also left behind enough food to feed an army (verses 8, 9).

At first the lepers were going to keep the food they found to themselves. But they knew what they had to do. God had blessed them, and so they had to tell it. They went back to their city to report that the siege was over. The Syrian army was gone (verse 10). Those four lepers took a chance. They came up with a plan, implemented it, and brought an end to their famine.

LEARNING FROM BEGGAR LEPERS

Turns out that Samaria's famine wasn't the last that would ever be. The Sovereign Lord predicts another. He "will send a famine through the land—not a famine of food or a thirst for water, but a famine of hearing the words of the Lord" (Amos 8:11). Sadly, today's absence of God's Word is very much a human-made, self-inflicted famine. God's miracle book, the Bible, spoken through His prophets, written down on papyrus parchment and leather skins, preserved through the ages in 66 inspired books, a perpetual best seller, will one day be scarce. We know the prophecy of its coming scarcity, but are we alert to how that may come to pass?

As the first book ever printed, the Bible is joined to the earliest mass-communication technologies. And the Gutenberg press printing the first Bible marked the birth of the publishing industry. The Bible continues to be a part of publishing ingenuity, as your cell phone can readily attest.

Still, the challenge and mission of the church today is what I call the last-mile challenge, negotiating the final mile from the printed page to the hearts and minds of men and women. As physical books give way to lighter, sharper, digital productions, what shall become of this Sacred Book of which we all own our pri-

vate copy; one on which our names are engraved; with the genealogy of our families documented there? What will become of that book, with its underlined, marked-up, printed pages, chronicling our spiritual epiphanies and spiritual *aha* moments—that physical book is going away. It’s the post-paper era now, when “Turn in your Bibles” means “Turn on your phones” or “Open your app.” It’s not rustling pages anymore, but swipe and click and launch, where storing and communicating information is done digitally.

The crisis today is worse than illiteracy. It is not valuing printed pages. Eighty percent of American families did not buy one book last year. Today images and video speak much more powerfully to this generation than the written or spoken word. Facebook, Instagram, Tik-Tok, Snapchat would never have the same appeal they have today were it not for images and video. Reports of the demise of print, paraphrasing Mark Twain, may be greatly exaggerated, but the heyday of the Bible as we know it, the Written Word of God on printed pages, seems to be passing away. Even though the Bible is accessible from every mobile device, it seems to be everywhere but where it is needed most—in the hearts and minds of people.

That’s why I’m convicted that there is a famine in the land for the Word of God.

And like those four lepers at the city gate, we as God’s people must go forward.

Going forward means we have to assess our situation correctly. And going forward means we must explore creative ways to share God’s Word in our post-paper world.

Some time ago my record company called to say they wanted to send me the last 100 of my recordings on CDs. Even the way we store and listen to music is going away.

The truth is that more than ever before, Christians must be, in the words of Paul, living epistles (see 2 Cor. 3:2, 3), “known and read by all” (verse 2, NASB).^{*} And we must find ways to negotiate that last mile that gets the Word of God into the minds of the young, or else they starve.

LIVING THE LEPERS’ LESSONS

So, Pastor, what do we do now? I say, we remember Elijah. There was famine in his land too, a spiritual famine like Amos predicted. But there was also literal famine, for it had not rained for

three and a half years, until God said to Elijah, “Go and present yourself to Ahab, and I will send rain on the land” (1 Kings 18:1). First came the exposé of fake religion and its practitioners. Once they had been purged, Elijah climbed to the top of Mount Carmel, bent down to the ground, and put his face between his knees (verse 42). As he bowed to pray, he sent his servant to “go and look toward the sea” (verse 43). Again and again the servant returned to report, “There is nothing there,” until the seventh time Elijah gave the same order, “Go back” (verse 43). That seventh time the servant announced, “A cloud as small as a man’s hand is rising from the sea” (verse 44).

God had promised rain, and Elijah prayed for the fulfillment of His promise. Remember Elijah, and don’t stop praying for rain. Pray, *Lord, make it rain creativity. For the glory of Your kingdom, make it rain a new vision.*

For the souls who need to hear Your words in this digital age, and for the salvation of our youth, make it rain innovation. For Your church that seems unable to win souls, make it rain imagination. Show us how to reach the young modern mind in a way that fosters a reverence for the authority of Your Word, whether from an iPad or a cell phone.

Lord, make it rain ingenuity. Make it rain originality. Make it rain revival and renewal. Make it rain new methods and strategies. Make it rain new techniques and approaches bathed in Your Spirit.

Lord, there is a famine in the land. All around us people are starving for Your Word when it is right there in the palm of their hands. So, Lord, make it rain new plans and modern approaches, new structures and systems.

Let the heaven be black with clouds and wind, and let the great rain fall. Make it rain, Lord, make it rain.

And as the Lord answers us with new methods and strategies, His Word, like lightning, will leap across barriers of race and language, age and culture, ancient traditions and obsolete technologies; it will scale hurdles of politics and political beliefs, to fill the earth with the bright knowledge of saving truth, “as the waters cover the sea” (Isa. 11:9).[†]

^{*}Bible texts credited to NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

[†]**Wintley Phipps**, an internationally renowned vocal artist and founder of the U.S. Dream Academy, serves as pastor of the Palm Bay Seventh-day Adventist Church in Florida, United States. The full sermon may be heard at <https://youtu.be/BjKWZ57o7Xc>.



PETER N. LANDLESS ZENO L. CHARLES-MARCEL

HURTING AND GRIEVING

But helpful and hopeful!

Q: My stepdad recently died of COVID. At the time that happened, my 70-year-old previously widowed mom was in the hospital. She found out about my stepdad's death after she was discharged. They had been married for 25 years. How can I help her in her grief when I can't even visit her?

A: We are very sorry for your loss and sympathize with you and your mom. The loss of a loved one is painful, but you and your mom can be grateful to have each other and the blessed hope. A key message to you and your mom is that neither of you is forgotten, nor is your stepdad!

Before sharing some ideas, we refer you to potential resources. Adventist hospitals usually have bereavement programs, grief-recovery groups, and professional counseling for complicated grieving if that is needed for either of you. If depression, anxiety, or self-harming ideation or gestures develop, please seek professional help immediately. Such situations can occur mid- to long-term in the loneliness after the initial condolences expressed by loved ones. Your local church pastor and elders, as well as personal, health, and women's ministries teams and other members of your church family, should not be overlooked to help provide a supportive "presence," even virtually. Church- and community-based support groups can be very helpful, and your local conference or union may sponsor or resource such groups.


Having reliable communication is essential. Since you cannot be physically close, be near to your mom emotionally by digital means, by telephone, and even by cards and letters. It helps to be emotionally close, but don't become suffocating; give her and yourself some space to breathe. Share your favorite memories and the things "Dad would say" from time to time. Where possible, help your mom with practical needs, especially the details that Dad would have taken care of. Listen to stories about



him and reminisce. You can be spiritually close through prayer and by sharing promises in God's Word as you look forward to seeing him again in the resurrection. A word spoken in season is like apples of gold in settings of silver (see Prov. 25:11).

Grieving is an intimate, personal experience that each person undergoes differently. Grief is sometimes experienced in waves that come crashing in without warning. Being "there" for your mom, anticipating her practical needs and attending to them before she asks, shows her that she has not been abandoned.

Engage her in helping and caring for someone else or an appropriate pet that depends on her. One of the greatest conduits for successful grieving is personal engagement in helping and caring for others.

Encourage her to make a gratitude list every night; you do the same, and prayerfully review the lists together. Help to keep each other hopeful and moving forward, finding ways to incorporate the loss into the "new normal" of your lives. God is a present help; stay connected to Him. He promises not to leave or forsake either of you. What He says, He will do! 

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.



FOCUSING

On

SERVICE

Putting Faith to **WORK**

Five methods of reaching out to people during the pandemic.



1. **PRAY** – Ask the Lord for opportunities to serve those in need.

2. **REACH OUT** – to neighbors, fellow church members (including missing members), and acquaintances via cards, phone calls and emails. If possible share a book, some fresh baked bread or healthy cookies. Weather permitting, organize a neighborhood gathering with social distancing and masks.

3. **MAIL** – Send messages of encouragement with uplifting literature to those within your carrier route and invite them to an online or teleconference meeting. Information on healthy living might be especially good right now.

4. **TECHNOLOGY** – This is another method of contacting and encouraging the people you know. It can also be a means of making new friends. Create online events for fellowship, Bible studies and games. Invite people to join a virtual online worship service and/or a virtual prayer group.

5. **BE A GOOD-WILL NEIGHBOR**
Provide them with a box of fruit and non-perishable food items along with other essentials.



Reaching Others For Christ

For over forty years, People to People Ministries (PPM) has been serving children and adults.

We have provided education, health, religious seminars and Bible studies, and helped children and families with food insecurities.

What a blessing it is to work with community organizations and resource volunteers, sharing the love of Jesus with people in need.

You are invited to join the effort to reach precious souls for Christ by putting your faith to work.



People to People Ministries, Inc., is a non-profit humanitarian organization that collaborates with churches and community groups to assist children and families in need. Our primary focus is providing food support and winter coats for children. We also send Bible based literature to homes across the country.

For more information visit peopletopeopleministries.com



UNTIL TOMORROW

I miss her. I miss her humor, the twinkle in her eye when she talked. I miss her candor and the way she'd set me straight. I miss her unmistakable shift to gentleness, for which one was never quite prepared. Expecting to find justice, I'd be surprised by grace. A woman of dignity coupled with fairness—that was our Mollie Steenson.

For all outside purposes, Danny Shelton was the face of 3ABN, the person whom others knew and recognized. But Miss Mollie ran the day-to-day operations. She was the one who mothered and mentored, managed and maintained, this ministry. She stamped our paychecks, approved new programs, and answered difficult questions.

My heart used to jump when her voice came over the loudspeaker: "Jill, please come to my office." *Oh, what did I do now?* Sometimes it was a quick question; other times, an issue needed investigating. Occasionally she would lean forward and simply pour wisdom and grace into me. I would sit, trying to remember everything. When Mollie spoke, you listened.

She never talked about herself. Never bragged or boasted. When a toilet was plugged, she plunged it. When an attitude demanded attention, she spoke. When someone needed encouragement, she was the first to pray.

For years many didn't know she struggled with cancer. She would go to the doctor, receive chemotherapy or radiation, and return to work. She never spoke of her hardships or her pain. I often wondered how she did it.

I serve at this ministry because of Miss Mollie. I was hired because of her. She saw something in me, 19 years ago, and sought to develop that. I'll never forget when she leaned across her desk and said, "I believe that when I'm gone, God will want you to sit at this desk. Do my work. Manage this ministry." It was a big dream for a girl who didn't like confrontation, who didn't want to manage. All I knew was God had called me to this ministry. I was passionate about the gospel of Jesus and the privilege of sharing that with the world.

When she retired, I thought I'd call her often. But the busyness of work somehow got in the way. I saved her last text to me, written at the end, when her spirit shone forth brightly in a body ravaged by cancer. It simply read, "I be loven you."

As I write this I sit in the office that used to be hers, tears streaming down my face. Since she's been gone I've so wanted to talk with her, but she's no longer here. *Why is it when someone is gone that you realize how much they meant to you?*

What would I give for one more day with her? In the meantime, I seek to honor her legacy: to lead with fairness, to administer with grace, to extend forgiveness.

And one day soon it will be tomorrow. Until then, I will be faithful. Until tomorrow. 🍀

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



MY HEART USED TO
JUMP WHEN HER
VOICE CAME OVER
THE LOUDSPEAKER:
"JILL, PLEASE COME
TO MY OFFICE."

ENDGAME: THE SECRET OF THE WINNING MOVE

Winning by surrender

ADAM BRASS

I recall from years ago the following match between two politically divided opponents, and the outcome that shocked a generation.

The reigning regional chess champion sat on one side of the table, pitted against a newcomer with a record-setting win streak. And as if the intensity between these opponents was not enough, it was common knowledge that both competitors were also outspoken advocates of polar-opposite political platforms. This was in the Soviet Union during a particularly intense political era, and the opposite—and often combative—words that these two men stated publicly could not have placed them at greater odds. The political intensity in the room during this match was unbearable.

The game lasted for hours. Between plays the competitors would consult with their panel of advisors. The feeling was shared that the stakes were high and a loss of this magnitude would be too painful, too humiliating, for the players and their prized political ideologies.

At endgame, with their final pieces in balance across the board, the intensity could not be contained by the onlookers gathered in the viewing area. Harsh words erupted between the fans, yelling started, and a fight broke out. This volatile reaction resulted in a pause for the game while security restored order to the room.

During this pause one of the competitors observed something about the game that no one else had noticed until this point. It was a winning strategy more compelling than any move he had made up until this point.

As they settled down opposite each other once again, the adjudicator called the game back into session. A moment later the winning move was played.

Jaws dropped; the room went silent.

Then, as the brilliance of this move dawned on the onlooking room, cheers arose. Former enemies embraced across the gallery, and bygones slid off shoulders, replaced by pats on the back and genuine smiles of affection. The transformation in the room was instant. The newcomer reached forward to shake the hand of the regional champion that he had apparently lost to. Instead, the regional champion enveloped him in a warm embrace.

The fact is that in that final move, the newcomer with a perfect winning streak won the game . . . by intentionally losing it. He did this by placing his chess piece, without advice from his panel, and with calculated precision, in the very place where he would suffer the winning blow by his opponent. But his opponent was unwilling to make the final move. The game was recorded as a draw. Front-page news and a lesson for the ages.

A BIGGER GAME

That small move, made at the right time and with the best of intentions, cost one man a game of ivory miniatures. But it won a divided people the understanding and grace that they needed toward each other.

The tale bears analogy in a variety of areas. But today I'm reminded of a particular "game" that I see from day to day, one that is for many an equally intense struggle, but with implications of much greater consequence. What is it? Just

© ROGER BLUM / RHPA

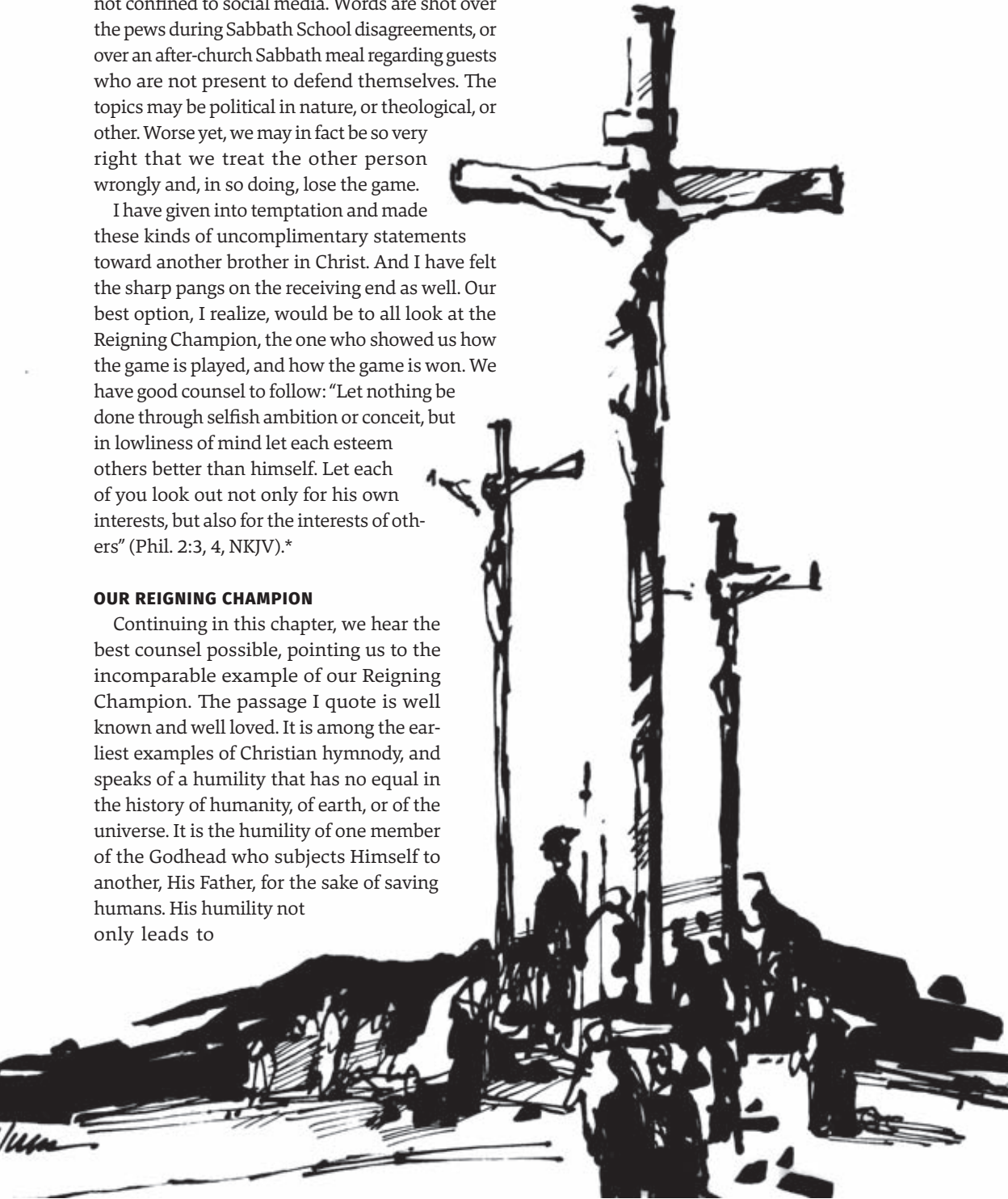


a look into Facebook and/or Twitter, and you won't be hard-pressed to find brothers and sisters who call themselves by the name of Christ, yet vigorously hurl words, insults, and bitter sarcasm at one another. Gossip and backbiting follow via iMessage and texts, and this between saints. This vitriol is not confined to social media. Words are shot over the pews during Sabbath School disagreements, or over an after-church Sabbath meal regarding guests who are not present to defend themselves. The topics may be political in nature, or theological, or other. Worse yet, we may in fact be so very right that we treat the other person wrongly and, in so doing, lose the game.

I have given into temptation and made these kinds of uncomplimentary statements toward another brother in Christ. And I have felt the sharp pangs on the receiving end as well. Our best option, I realize, would be to all look at the Reigning Champion, the one who showed us how the game is played, and how the game is won. We have good counsel to follow: "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others" (Phil. 2:3, 4, NKJV).*

OUR REIGNING CHAMPION

Continuing in this chapter, we hear the best counsel possible, pointing us to the incomparable example of our Reigning Champion. The passage I quote is well known and well loved. It is among the earliest examples of Christian hymnody, and speaks of a humility that has no equal in the history of humanity, of earth, or of the universe. It is the humility of one member of the Godhead who subjects Himself to another, His Father, for the sake of saving humans. His humility not only leads to



What will it take for us to *live* Christ's humility in real life?

God's giving up His divine prerogatives to become a human person, but of then surrendering His human rights and accepting their violation and all the injustice involved, in order to show more completely God's character and work of love, so that whosoever believes in Him through the witness of His Son should gain everlasting life. I have chosen to quote several lines of this beautiful early Christian hymn that describes Christ's journey of humility and humiliation for the sake of our salvation:

"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross" (verses 5-8, NKJV).

SO WHAT, CHRISTIAN?

Jesus showed us how the "game" is played when He laid down His life and in so doing demonstrated the greatest love ever revealed to humanity.

We all know this. These familiar verses are not news to Christians. The question is, What will it take for us to *live* Christ's humility in real life? What will it take for me not to assail my Sabbath School teacher with sarcasm that helps no one? What will it take for me not to hit that reply button with the snarky comment in response to someone I barely know on social media? What will it take for me not to click that "Like" button and gloat in support of one person's theological argument over another, thereby creating sides and intensifying animosity?

What will it take for me to love the person I disagree with, dislike, or even despise? Yes, I need help with that last thought too.

And what could happen if my snarky, sarcastic manner were replaced with love and acceptance? The question is not about ignoring the issues. It is about how I can love the one I find so unlovable, the same way that Jesus loves me. Can I do it with His patience, longsuffering, and understanding, if they are *wrong* and I am *right*?

Some say, *Well, sometimes love is tough. If you care about someone, you tell them the truth the way that it is!* But Jesus says, "No, a thousand times, no." Why "No"? Because while truth telling is fine, that line is mostly about meanness parading as honesty. He who sat patiently with the tax collectors, listened to the Roman centurion, cared for and loved the demoniac, and respected the ill-rumored Samaritan woman at the well shows us the way again and again. And it is not through combat.

Jesus shows us that only love will win, and there is no such thing as cruel grace.

In any family there will be disagreements and the potential for division from time to time. And it's no different if the family is a church family. One group feels convicted to push almighty doctrine as the end-all, be-all. Another group feels that all that emphasis on doctrine should be replaced by Jesus, perhaps even Jesus alone. Thus good intentions lead to lines of scrimmage being drawn and increase the potential for retaliation.

Or perhaps doctrine versus Jesus is not what draws the battlelines in your church or home family. For among us all we surely have seen similar tensions arise over some other pair of topics, as camps are demarcated and divisions appear.

How will we each respond next time around?

Right and wrong are important, make no mistake. But Jesus teaches that the first move, the winning move, is ever, only, love: "Love does no harm to a neighbor; therefore love is the fulfillment of the law" (Rom. 13:10, NKJV). From time to time your home or church group may experience challenges to its harmony from without and from within. Remember the answer, the endgame, the winning move: only love, Christ's condescending, cross-bearing love can pave the way for understanding, mutual respect, and healing. His love is what the world will see in His people that will trigger more than applause and handshakes in a gathering of Soviets somewhere. Rather, it will bring the climax of God's great restoration movement to oneness and eternal embraces that His remnant movement is raised up to accomplish in every nation, tribe, language, and people everywhere across the world.

*Bible texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Adam Brass, of Albuquerque, New Mexico, United States, works at a national lab and serves his church as a music minister.

English | Spanish | Portuguese | French | Tagalog | Afrikaans | Ukrainian | Russian | Bahasa | Mongolian | Tamil
Telugu | Hindi | Marathi | Malayalam | Bengali | Mizo | Bhojpuri | Santali | Cebuano | Nepali | And Many More!

ADVENTIST WORLD RADIO PRESENTS:

UNLOCKING BIBLE PROPHECIES

INTERNATIONAL

MASTER CLASS with CAMI OETMAN

Adventist World Radio's *Unlocking Bible Prophecies* series has returned, and is now available in dozens of languages!

Share this life-changing series with family and friends around the world and encourage them to sign up for AWR's free Bible studies.

Join Cami Oetman for this thrilling master class in Bible prophecy!

Watch
Online
Now!

awr.org/bible



AWR360°
CELEBRATING 50 YEARS

Adventist World Radio 12501 Old Columbia Pike, Silver Spring, MD 20904



Let's Connect! [f awr360](https://www.facebook.com/awr360) | [t awr360](https://www.instagram.com/awr360) | [@ awr.360](https://www.youtube.com/awr360) | [v awr.org/videos](https://www.youtube.com/awr360) | [r awr.org](http://awr.org)



**BREAK
THROUGH
TO A NEW YOU**

INDESTRUCTIBLE

BUILD AN INDESTRUCTIBLE LIFE IN A WORLD THAT'S FALLING APART

INDESTRUCTIBLE YOU

A Free Online Seminar Series

Begins April 9, 2021

Register now at: www.IndestructibleYou.com

Join Author and TV Host, Roy Ice, as he interviews celebrities and experts on 5 key principles necessary for developing a life that can thrive even in the toughest circumstances.

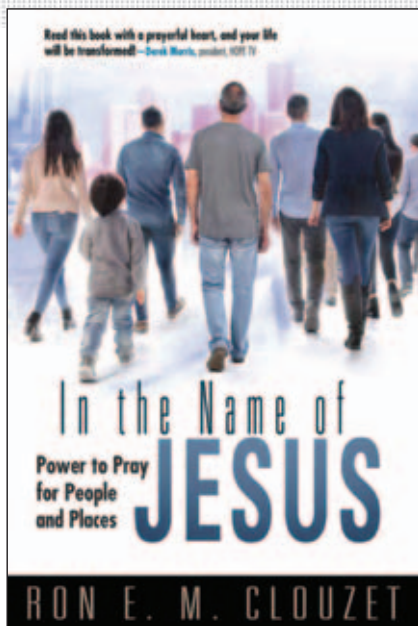
**Faith
for Today**

April, 9 - 13, 2021
IndestructibleYou.com

Presented by Faith For Today
in partnership with SermonView



CLOSER LOOK



Passionate About Prayer

In the Name of Jesus: Power to Pray for People and Places, Ron E. M. Clouzet, Pacific Press Publishing Association, 2020, 204 pages, softcover, US\$18.99. Reviewed by Stephen Chavez, Silver Spring, Maryland.

Ron Clouzet is passionate about evangelism, and he's passionate about prayer. Those two passions intersect in his latest book, *In the Name of Jesus*. Those who share a passion about evangelism and prayer will find in this book lots to inform and inspire.

In two sections, "Power Untapped" and "Power at Work," the author rehearses familiar themes about prayer: how we don't pray as much as we should, and how prayer has the potential to change lives. He writes well and convincingly about prayer's role in our own spiritual growth and in our outreach efforts for others.

The author has assembled an impressive array of stories from the Bible and from real life that illustrate the princi-

ples of praying according to God's will and the results that can be expected. Stories about well-known pray-ers such as E. M. Bounds, George Mueller, Charles Finney, Dwight Moody, John Hyde, and Roger Morneau are told, as well as the author's own testimonies about the efficacy of prayer.

The last half of the book pivots from prayer as a vehicle for personal Christian growth to the mechanism by which Christians can reach the world with the gospel. In this section the author highlights the seemingly insurmountable challenge of taking the gospel to "every nation, tribe, language and people" (Rev. 14:6).

It is also in this section that the author's experience as a university professor and church administrator is demonstrated. In the section about prayer intercessors, for example, he offers these practical steps: "get organized," "secure materials," "design a plan," "focus your prayer time," "set times and places to pray together." Other practical suggestions are outlined in the sections about fasting and "prayer walking."

In the last chapter, "A House of Prayer," the author predicts: "The Adventist Church of the future will, in fact, resemble the church as it was in the first century of the Christian era," suggesting that churches and institutions of all sizes will touch their communities with the gospel as they are empowered by the Holy Spirit.

If there's a weakness in this book, it would be the implication that God waits on us to learn how to pray so that we can accomplish His will. He certainly waits and longs for us to awaken to the possibilities before us. But it's no one-way street, for He also works in us to desire and do His good pleasure. ■

GOD IN A SIPPY CUP

When the mighty waters of the Red Sea returned to their place and covered Egypt's chariots and horsemen, the people of Israel understood they were finally safe. Then when they saw "the mighty power that the Lord had unleashed against the Egyptians, they were filled with awe before him. They put their faith in the Lord and in his servant Moses" (Ex. 14:31, NLT).*

As the Bible keeps telling, the people's awe and fear of God lasted only as long as their provisions. Then they grumbled against their leaders, accusing them of tricking them into premeditated genocide

by starvation and dehydration. God again stepped up, provided them with food and drink, and they were satisfied.

Soon, however, Israel faced another challenge of a different sort: Amalek came and fought with Israel. Strangely enough, before the prospect of a likely genocide, they didn't ask to return to Egypt or try to stone Moses. They answered Joshua's call and went willingly to fight. God did the rest, and Israel became victorious.

Had they learned their lesson? Apparently not, because grumbling seemed to be the default behavior during their decades in the desert. Why did they become so doubtful before one challenge but not say a word when facing another?


Some commentators point to a striking difference. After crossing the Red Sea, they explain, Israel learned that they could trust God as a mighty warrior. They accepted that God would take care of their enemies and make them ultimately victorious. They had seen it in Egypt. They had witnessed it by the Red Sea. Surely God would grant

them success against the Amalekites.

It was the daily challenges of sustenance that seemed to the people of Israel insurmountable roadblocks. They asked, "Is the Lord here with us or not?" (Ex. 17:7, NLT). Somehow the God who defeated whole armies was not big and powerful enough if they couldn't feel Him personally in their daily, more mundane adversities. A God with the power to part many waters? Awesome! But now we are thirsty; just a few sips of drinking water would do.

Our relationship with God always presupposes a tension between the God of the mighty sea waters and the God of a life-giving sip. Historically, Seventh-day Adventists have excelled in explaining the big picture. The Bible-based metanarrative of the great controversy between good and evil keeps opening eyes and hearts just as when it was first outlined by prophetic revelation. It is a story that announces a God who will cancel evil in the universe forever. Big picture indeed!

There is another aspect to it, however. The same God who oversees the universe also wants to reveal His love in a personal, relatable way. Unless we learn to experience Him as our protector and provider on a personal level, we may end up doubting His presence. "For this is what the high and exalted One says—he who lives forever, whose name is holy: 'I live in a high and holy place, but also with the one who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite'" (Isa. 57:15).

Sometimes, the God of parted waters comes out stronger in a sippy cup. 

* Bible texts marked NLT are from the *Holy Bible, New Living Translation*, copyright © 1996, 2004, 2015, by Tyndale House Foundation. Used by permission. All rights reserved.

Marcos Paseggi is senior news correspondent for Adventist Review Ministries.

UNLESS WE LEARN
TO EXPERIENCE GOD
ON A PERSONAL
LEVEL, WE MAY
END UP DOUBTING
HIS PRESENCE.

1888 MESSAGE NATIONAL CONFERENCE

JULY 7-10
2021



**DARKNESS
BEFORE DAWN**

DOES ANYONE HEAR MY VOICE?

FOR MORE INFORMATION:

CALL: (269) 473-1888

EMAIL: INFO@1888MSC.ORG

VISIT: WWW.1888MSC.ORG

JOIN US IN PERSON OR VIA LIVESTREAM — LOCATION TO BE DETERMINED



Ruth's
VEGETARIAN
GOURMET

REAL. SIMPLE. GOOD.

INSPIRED BY ADVENTIST FAMILY RECIPES

Delicious

PLANT-BASED FOOD FOR YOUR WHOLE LIFE!

**FOR RECIPES, WHERE TO FIND OUR FOOD
AND FOR OUR COOKING SHOW
RUTH'S SIMPLY VEGETARIAN**

RUTHSGOURMET.COM