

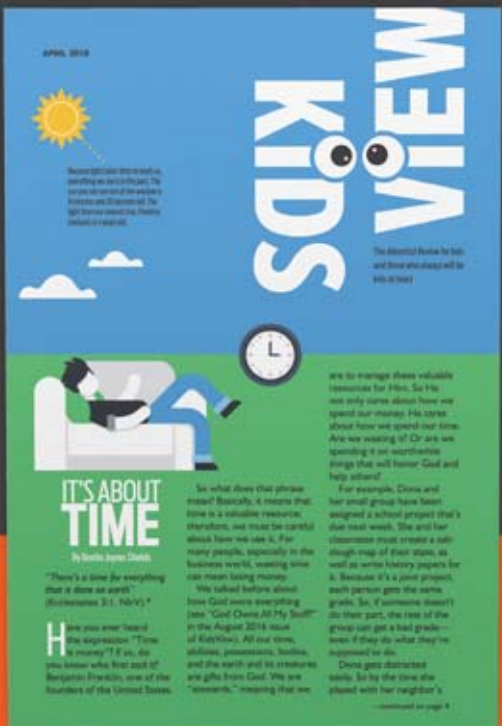
ADVENTIST REVIEW

JULY 2018: DEATH CLEANING + WHEN LITTLE BIRDS FLY + JAMES WHITE FINDS A WAY + STANDING OVATION + BAN ICE CREAM? + LIFE 101: ADVICE AFTER COLLEGE



SO WHAT?

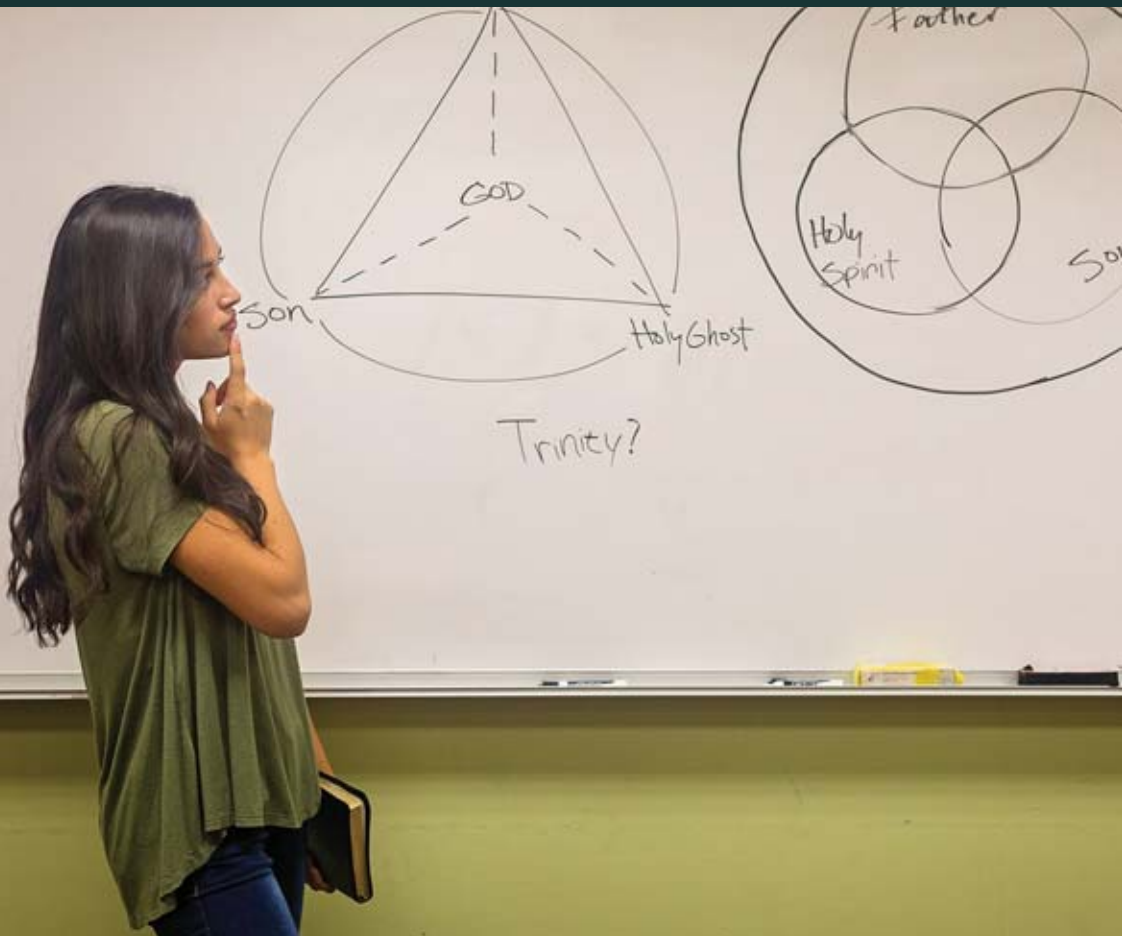
WHAT IT MEANS
TO BELIEVE IN
THE TRINITY



Adventism's historic "journal of faith" presented in modern form.

Subscribe to *Adventist Review* today and enjoy inspiring, informative, and innovative content on the platform of your choice.

www.adventistreview.org/subscriptions
(800) 545-2449 (United States only)



COVER FEATURE

PART TWO OF A SERIES

ADVENTIST
REVIEW
DIGGING
DEEPER

-
- 26 **SO WHAT?** | GERALD A. KLINGBEIL
Some people believe in the Trinity, some don't. What difference does it make?
-
- 30 **KNOWING GOD, LOVING GOD** | JOEL RIDGEWAY
God is love. Perhaps that's all we have to know.
-
- 32 **UNDERSTANDING THE TRINITY** | DENIS KAISER
The mystery of the Trinity, the mystery of God, is holy ground.
-
- 38 **LOOKING AT THE UNCREATED ONE** | ANGEL MANUEL RODRIGUEZ
Striving to fathom the unfathomable: God
-
- 42 **GOD'S EVERLASTING GOBSTOPPER** | GARY MILTON
While we attempt to explain God, He keeps being God.
-

By speaking about one God in a plurality of three persons, the biblical revelation is telling us that God's nature is infinitely more complex than anyone or anything we may call "one."

41

ARTICLES

18 A SAGA OF MISSION

SANDRA BLACKMER

Union College: nearly 130 years preparing students to serve their community and the world.

47 YOU DESERVE . . .

SCOTT MONCRIEFF

"I Deserve!" Really? How much?

48 THE ORCHESTRA

RENEE FORD

Making beautiful music means that everyone has a part.

52 WHEN LITTLE BIRDS FLY

WILONA KARIMABADI

We raised our children to grow up, but why does it have to happen so soon?

54 DEATH CLEANING

MERLE POIRIER AND SHARON TENNYSON

We want our families to remember our memories, not our junk.

58 JAMES WHITE FINDS A WAY

ARTHUR L. WHITE

Yes, James and Ellen White took vacations, sort of.

60 ALL THINGS BRIGHT AND BEAUTIFUL

PHOTOS BY LARRY BLACKMER

Looking at God through fresh lenses

62 THAT VOICE

MAYRI CRUZ

Praying when the Spirit says, "pray!"

66 A REFORMATION DYSFUNCTION

JOSEPH OLSTAD

Family feud: Romans 2 versus Romans 3!

57



NEWS | OPINION

- » V. Bailey Gillespie, Adventist Researcher, Passes to His Rest
- » Symposium Discusses Adventism in Europe
- » Adventist Scholar, Entrepreneur Receives Honorary Degree
- » Ellen White's Writings Subject of Bible Conference
- » Bible Correspondence Schools Work to Heighten Cooperation



EDITORIAL

- 5 **BILL KNOTT**
STRAWBERRY SABBATHS

DEPARTMENTS

- 6 **LETTERS**
- 57 **HOUSE CALL**
- 68 **CLOSER LOOK**

COLUMNS

- 25 **CLIFF'S EDGE**
CLIFFORD GOLDSTEIN
- 49 **SEARCHING THE OBVIOUS**
DIXIL RODRÍGUEZ
- 65 **THE LIFE OF FAITH**
ANDY NASH
- 72 **IN OTHER WORDS**
LAEL CAESAR

ADVENTIST REVIEW

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, Daniel R.
Jackson, Peter Landless, Robert Lemon, 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

Costin Jordache

ASSISTANT EDITORS Sandra Blackmer, Stephen
Chavez, Wilona Karimabadi

MARKETING Jared Thurmon

DIGITAL EDITOR Kristina Penny

ART DIRECTOR/DESIGNER Bryan Gray

LAYOUT TECHNICIAN Fred Wuerstlin

COPY EDITOR James Cavi

OPERATIONS MANAGER Merle Poirier

FINANCIAL MANAGER Kimberly Brown

EDITORIAL ASSESSMENT COORDINATOR
Marvene Thorpe-Baptiste

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

SENIOR ADVISOR E. Edward Zinke

AD SALES Glen Gohlke, Seth Hill, Carlos Medley

CIRCULATION Rebecca Hilde

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
© Thinkstock 2017.

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 ©2016, 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 In Brazil, 8-Year-Old Witnesses to Grandpa—Both Baptized Together
- 2 Rwanda Commends Adventists for Support to People with Disabilities
- 3 How One Couple Gave Away 2,000 Bibles in PNG
- 4 Adventist Cook's Passion Becomes a Powerful Tool for Outreach
- 5 Love Like Crazy



For more, much more, about the
Trinity, visit your AR Online platform, at
adventistreview.org/diggingdeeper



OVER 100 SPEAKERS - NEW & OLD

INTRODUCING THE **FREE** ACM AUDIO APP **OVER 7,000 SERMONS**

FEATURING THE SPEAKERS YOU LOVE!

✓ Listen for **FREE!** ✓ Download for **FREE!** ✓ Be Blessed for **FREE!**



I definitely found something!

"Over a year ago I was rebaptized. In finding a renewed desire for the Word, I found myself searching YouTube during the week and after Sabbath church to hear sermons. I then had a conversation with my father-in-law who mentioned American Cassette Ministries, and he said 'they may not be around anymore but search the internet and perhaps you'll find something'. Well... I definitely found something!!! I now listen through the ACM app at least twice a day and its enriched my life so much!! Thank you so much for what you do. Thank you for keeping your integrity and not compromising. Thank you for providing such precious messages from servants of the Lord who are sleeping in Christ. May the Lord bless you and this wonderful ministry."

—John



Also Available on Our Website



AMERICAN CHRISTIAN MINISTRIES

Listen, I am coming soon!

www.AmericanChristianMinistries.org

BILL KNOTT



"We come back from our Sabbaths with the tin cup sadly empty."

Strawberry Sabbaths

I opened the Altima door in the driveway, reaching for the books and notes I had taken to church to teach the Sabbath School class. My available energy for the seventh day was all spent by 1:00 p.m.

But there they were, red and gemlike, suspended under a canopy of green leaves where my neighbor's sidehill meets my more manicured lawn. I paused to revel in the rush of memories of other Sabbaths and other places, 400 miles away and 50 years ago.

Wild strawberries—not worth a thing to anyone serious about making shortcake or considering a pie—but still the most potent symbol of many happy Sabbath afternoons spent alone in the green hills of the Berkshires. "Firstfruits" I used to think of them, the harbingers of a summertime of berries, followed in their turn by raspberries, blueberries, blackberries, and elderberries. And here they were—again—on my neighbor's unkempt hillside, evoking memories of sun-washed Sabbaths, open time, and tiny, semi-sweet red gifts collecting in the tin cup I would offer to my mom by sundown.

I have learned with passing time to be wary of my periodic bursts of nostalgia for eras long gone and places far away. Some of those are fictions; some pure fantasy. We re-create a world that may have never actually existed by gilding it with lilies

of a simpler time, a safer time, before, we say, the world grew irretrievably complex. This is as true of religious folk as of the madding crowd.

But in those moments of deliciousness between shutting the car door and opening the front door, I realized the appeal of those "strawberry Sabbaths" of long ago. It was the time—the deep, unstructured time to think—provided to me by my erstwhile search for wild strawberries that mattered most to me. To have five hours with no agenda, no phone calls, no sermons, and no seminars now seems the firstfruits of eternal Sabbaths promised to the faithful in a place unreachable by cell phones.

In such hours of gentle musings, the mind assembles its priorities, and men and women—even boys—with hearts for God begin to build the monuments of praise that last at least a lifetime. Worship is not only the lined-in singing of communal hymns within the four walls of a church, but something deeper and more intimate—the heart's wordless communion with the Creator. In the sweet, unhurried search—ostensibly for wild strawberries—I found a place of glad devotion, even at the age of 12, that carries me through afternoons of unmemorable committee meetings and grand, strategic plans. The praise that wells up in a happy heart can't be manufactured by a sermon or prodded to

expression by a video, even one that tells of Jesus.

In all the programmed, digitized subculture of how we often "celebrate" our Sabbaths, how could the Spirit speak to us—and when would He find time? Ten years ago, when teenaged boys still roamed our home, I recall my wife asking our sons—"How can you expect the Holy Spirit to speak to you if you're always wearing headphones? Where is the stillness in which the small voice speaks to you?" Her question rings across not only Sabbaths but a religious culture now seemingly afraid of silence, or open, unfilled time. When we become more troubled by the 37-second "gap" between the special music and the prayer; when we are worried more about "production values" for the sermon we intend to livestream to whoever's out there, we miss the vital thing we say we're seeking. We come back from our Sabbaths with the tin cup sadly empty—no firstfruits of devotion; no bowing low; no worship.

So here's a call for "Holy Spirit" time—for Sabbath afternoons (and other days) when we resist the temptation to fill the time with blue screens and so-urgent voices. Build family time, or better yet, some time to be alone. Make the Sabbaths given you windows through which light can come, and in which you express your growing confidence that a God so much in love with you has much He wants to say to you. ♣

I love reading stories of how God has led in people's lives, and how small, seemingly insignificant experiences add up to people being added to God's family.

RUTH ELLIS, ALBUQUERQUE, NEW MEXICO



Thank you for publishing the article “Why I Struggle With Mother’s Day” (May 2018). While I’m grateful for the family relationships I’ve enjoyed over the years, I know that my experience doesn’t even remotely reflect the struggles that most families have to deal with.

When we celebrate Mother’s Day in our churches, while we want to honor mothers for their hard work and sacrifice, we don’t want to offend—even inadvertently—those for whom circumstances have made motherhood a painful experience. This article helped to remind us to be aware that not everyone can celebrate Mother’s Day the way we wish they could.

J. J. Aragon
Chicago, Illinois

THANK YOU

What a wonderful surprise to read “Even If I Don’t See It With My Own Eyes” by Dixil Rodriguez (June 2018)! It has been a while, and I enjoy her column so much! Having another feature by her is just wonderful. I didn’t wait to read it—I picked up my mail, sat on the

couch, and enjoyed every word.

Thank you for having such wonderful writers as part of your team. As a reader, I as if I know them and have a friendly connection with them. Thank you for keeping the *Adventist Review* relevant and inspiring.

Aura Cole
Alabama

SKATES, DRESSES, AND THE SATURDAY CHURCH

Thank you for the article “Skates, Dresses, and the Saturday Church,” (April 2018). I love reading stories of how God has led in people’s lives, and how small, seemingly insignificant experiences add up to people being added to God’s family. Please give us more of these faith-building stories.

Ruth Ellis
Albuquerque, New Mexico

INSPIRATIONAL BLESSING

The April 2018 *Adventist Review* was an inspirational blessing, but which article to mention? I liked Bill Knott’s editorial “Being Right,” especially the conclusion. The news feature on page 12, regarding compassion for migrants and refugees reminds us they are people *not* problems. It is appreciated that ADRA and other organizations are reaching out to help. They are worthy of our support.

“Sunday Is Coming,” by Gordon Bietz is a must-read. It brings to life the events with vivid, descriptive language: “rabble of radicals rumbled,” “whirlwind of hatred stumbled,” and “courage toppled like a rootless tree.” Beginning on Thursday, each encounter ends with “but Sunday

Thank you for having such wonderful writers as part of your team. As a reader, I as if I know them and have a friendly connection with them.

AURA COLE, ALABAMA

IN A FEW WORDS...

BIBLE CONFERENCE DELVES INTO THE SIGNIFICANCE OF ELLEN G. WHITE'S WRITINGS

I just have to say that Ellen White's writings provide insights into the Bible that are consistently credible. Bible students who have discovered her writings and take them to heart are highly blessed. I don't doubt that I am reading the writings of someone inspired, and inspired not in an ordinary sense. Yet I focus on the Bible as I read her. I am often moved to study the Bible to see if what she says is true. And I often just read the Bible, chapter after chapter, looking for my own personal inspiration, looking for present and personal truth—often truths just for me. I don't doubt that God still has Bible truth unknown to Ellen White, unknown to her era, to be discovered later on. But is she truthful and inspired? I believe she carefully shared with us her testimony and witness as God opened her heart to biblical truth.

Milton Hare, Via Web

TRAVELING WITH GRACE

Theology certainly helps us to put our thoughts in order and not run helter skelter through the Bible. We would not even understand "grace" without the biblical theological insights that the Holy Spirit gives us. Vagueness and some ethereal feeling does not cut it for people who like to use their brains in understanding anything—especially the Word of God. Come now let us reason together, says the Lord" (Isa. 1:18). God seems to agree!

Ken Cartwright, Via Web

ADVENTIST CHURCH FINANCIAL ACCOUNTABILITY DRAWS AUDITOR TO BIBLE TRUTH

This is a beautiful story of how just living our faith can attract souls to Jesus. After more than 15 years in contact with the church, he said he can attest that the "Seventh-day Adventist Church has a sound structure, and it is an organization that carries operations with openness and accountability." I wish more people around the world could attest to the same.

Norman W. M. Thompson, Via Web

is coming." Humanity, from Adam and Eve to us in the twenty-first century, now has the blessed hope because of Christ's sacrifice on Friday and His resurrection on Sunday. Praise God!

Natalie Dodd

Centerville, Ohio

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.



INSPIRATIONAL CLASSICS



Ellen G. White's **STEPS TO CHRIST**

**ANNOTATED ANNIVERSARY
EDITION WITH HISTORICAL
INTRODUCTION AND NOTES**

- Extensive historical and theological introduction, annotations, scriptural references, and appendix
- Edited by Denis Fortin, Ph.D., former dean, Seventh-day Adventist Theological Seminary, and co-editor of *The Ellen G. White Encyclopedia*
- Classic, highly readable type design
- Elegant foil stamping and gilded edging

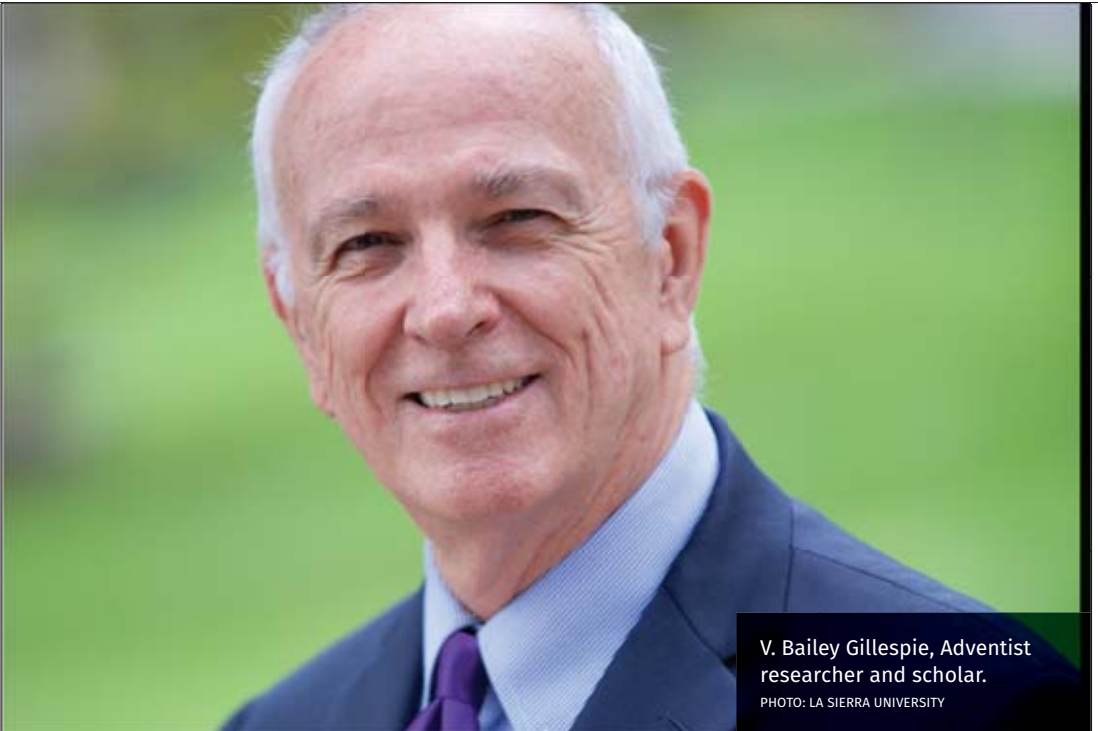
**ADVENTIST
BOOK CENTER
1-800-765-6955**

**Read it
like you never
have before!**

**“European Adventism”?
What does it look like? What
are some of its contributions
to Adventism in general?**

Page 10

NEWS



V. Bailey Gillespie, Adventist researcher and scholar.

PHOTO: LA SIERRA UNIVERSITY

ADVENTIST RESEARCHER V. BAILEY GILLESPIE PASSES TO HIS REST

THE MAN BEHIND THE LANDMARK VALUEGENESIS STUDY WAS 75.

BY LA SIERRA UNIVERSITY NEWS

The following article was released by La Sierra University following the death of V. Bailey Gillespie on May 7, 2018. Gillespie, who is well known as the chief researcher behind the Valuegenesis project, most recently served as associate dean of La Sierra's H.M.S. Richards Divinity School.—Editors.

With great sadness we share the news that V. Bailey Gillespie, 75, passed to his rest on Monday, May 7, [2018]. He had been battling liver cancer since early 2017. He is survived by his wife of nearly

54 years, Judy Walcker Gillespie; son Tim; daughter Shannon Quishenberry; and five grandchildren.

Bailey's career in Adventist education and ministry began shortly after he received his Master of Di-

vinity degree from Andrews University in 1966. He served as a church pastor, as an academy religion and music teacher, and as assistant dean for admissions and student affairs in the Loma Linda University School of Dentistry before moving to Loma Linda's Division of Religion in 1976. He earned his doctoral degree in Christian personality and faith development from Claremont Graduate University in 1973.

In 1981 Bailey returned to his undergraduate alma mater, La Sierra University (then known as the La Sierra campus of Loma Linda University) as professor of theology and Christian personality and chair of the Church and Ministry Department.

“We thank God for the ways in which Dr. Gillespie blessed so many lives.”

He remained a vital part of La Sierra’s religion faculty until his retirement in June 2017. He served as associate dean of La Sierra’s H.M.S. Richards Divinity School from 2015 to 2017 and as acting dean from 2014 to 2015.

Bailey was tireless in his efforts to help the Seventh-day Adventist Church reach young people for Christ and support their faith development. He spearheaded the Valuegenesis research project, a landmark longitudinal study of students in grades 6-12 enrolled in Adventist schools. Its goal was to discover what makes Adventist young people accept or reject the faith of their parents and what the church can do about it. Begun in North America in 1990, Valuegenesis inspired spin-offs in Mexico, South America, Europe, and Australia.

Shortly after the release of the first Valuegenesis research findings, Bailey founded the John Hancock Center for Youth and Family Ministry at La Sierra University. Its mission, in part, was to create resources for churches and schools so that they could turn research findings into practical applications. The Adventist Church contracted with the Hancock Center to create a curriculum to be used by children’s Sabbath School classes worldwide. Called the Gracelink curriculum, it presented “the four as-

pects of a growing Christian experience—grace, worship, community, and service.”

Bailey wrote or edited more than 30 books and hundreds of articles. In addition to teaching, research, and writing, he also led archaeological expeditions to Caesarea Maritima in Israel from 1976-1982. From 1983 through 2015, he directed and led the Middle East Study Tour, helping hundreds of people experience the lands of the Bible.

In June 2016 a cohort of 25 pastors, Bible teachers, and chaplains began working toward their Master of Theological Studies degree from La Sierra University, with classes held in the Central California Conference office. Bailey was delighted to be instrumental in setting up this program, which brought a La Sierra education to church employees in their local conference.

“Our hearts are heavy, and we grieve with the Gillespie family at this time,” said Randal Wisbey, president of La Sierra University, who noted that Bailey developed a process for spiritual master planning on Adventist campuses, including La Sierra. “We thank God for the ways in which Dr. Gillespie blessed so many lives. His strong personal faith and commitment to grace-filled ministry leave a lasting legacy to La Sierra and the church.”

SYMPOSIUM DISCUSSES ADVENTISM IN EUROPE

FRIEDENSAU ADVENTIST UNIVERSITY HOSTS INTERNATIONAL GATHERING ON ITS CAMPUS.

BY KERSTIN MAIWALD AND CHIGEMEZI-NNADOZIE WOGU, FRIEDENSAU ADVENTIST UNIVERSITY

Is there such a thing as “European Adventism”? What does it look like? What are some of its contributions to Adventism in general? These were some of the questions discussed at the Contours of European Adventism Symposium, recently hosted by the Institute of Adventist Studies at Friedensau Adventist University in Germany.

From April 23 to 26, 2018, symposium participants listened to 21 presentations by Adventist scholars from several European and non-European countries. Presentations were historical, theological, empirical, or sociological, dealing with issues faced by past and present generations of Adventists in Europe.

PAST AND PRESENT

In the past, how to make Adventism relevant to the European context did matter for pioneers, several presenters said. But that was just one problem. When Adventism started taking root in Europe, early converts faced imprisonment, beatings, and persecutions because of their faith. Should they, as a religious minority, embrace the laws and sanctions of the government, or stand firm and clash with authorities? Several did stand firm, and as a result they became martyrs. Those who died became unsung heroes, because no records were kept.

Today issues are both similar and different. “In fact, while Adventism faces secularism, postmodernism, and



Presenters and attendees at the “Contours of European Adventism” Third International Symposium at Friedensau Adventist University, Germany. PHOTO: FRIEDENSAU ADVENTIST UNIVERSITY

atheism, there are still sanctions in some European contexts that affect religious freedom,” one of the presenters explained. He suggested needs-oriented evangelism, conscious contextualization, and dialogues as solutions to these issues. At the same time, one of the papers presented stated that the recent influx of immigrants seems to be helping to check the steady decline of Adventism in Europe.

IN SEARCH OF EUROPEAN ADVENTISM

How does the past shape the present? This was a question asked often during the event. In fact, the question was the center of reflections of the keynote and closing addresses by Denis Fortin, professor of historical theology at Andrews University, United States, and Rolf J. Pöhler, professor of systematic theology at Friedensau. From different perspectives, both stressed the contributions of European Adventists to the global church.

Fortin said that the imprint of

European Adventism was because of the specific historical situation it faced: state churches and anti-religious resentment. “European Adventists contribute crucially to the understanding of Adventism as a complement to other Christians, instead of a substitute,” he said.

According to Pöhler, the experience of European Adventists in their respective countries had a decisive influence on local Adventism. Pöhler highlighted the multifaceted providence of God and His blessing on European Adventism.

LEARNING IN FELLOWSHIP

The atmosphere of the symposium was that of learning, fellowship, communion, and networking. One of the evening programs included a guest presentation by Marianne Thieme, leader of the Party for the Animals in the Dutch Parliament. She shared her testimony about being a politician and a Seventh-day Adventist in Europe. The protection of all

life and the earth is, in her view, a continuation of the civil rights movement.

Evgeny Zaitsev, from Russia, said he enjoyed the topics discussed and the multicomplex approach to different problems that European Adventists currently face, be it historical, missiological, or cultural. “I got a lot from the participants, and it helped me to broaden my understanding of many issues,” he said.

Lothar Triebel, from the Institute for Ecumenical Studies and Research in Germany, said that he was impressed by the academic level of the symposium discussions. “At the same time, I am pleased with the noble and friendly, even loving, way in which we dealt with each other,” said Triebel, who is not a Seventh-day Adventist. “I am impressed by the richness of Adventist history and its present as expressed in many lectures and discussions. I admire the critical inquiries into their own tradition and present situation,” he said. ♣



Adventist scholar and entrepreneur E. Edward Zinke (center) was conferred an honorary doctorate degree in religious education from Montemorelos University. PHOTO: MONTEMORELOS UNIVERSITY NEWS

ADVENTIST SCHOLAR, ENTREPRENEUR CONFERRED HONORARY DEGREE IN MEXICO

MONTEMORELOS UNIVERSITY GRANTS HONORARY DEGREE TO E. EDWARD ZINKE.

BY INTER-AMERICAN DIVISION NEWS AND ADVENTIST REVIEW

Montemorelos University conferred an honorary religious education doctorate on E. Edward Zinke, during the Adventist institution's commencement graduation ceremonies on campus in Montemorelos, Nuevo Leon, Mexico, on May 20, 2018.

Zinke was honored for his contribution in the areas of Bible devotional studies, for his commitment in fostering a forum for study and exchange in the study of the Bible through faith and science conferences around the world; for his entrepreneurial spirit; and in recognition of the principles of Christian stewardship in his use of resources.

"We give out honorary degrees for those who have made an academic and professional contribution that promotes development in our community and our educational institutions," said

Ismael Castillo, president of Montemorelos University, during the commencement ceremony. "We admire you for your important contribution to the Adventist educational model, for your presentations, for your research, your studies, and collaborative work," said Castillo.

"I am amazed each time I come to this campus," responded Zinke as he addressed the more than 2,000 people at the campus church. Zinke shared a story of when he was young and his father was told that his son might be able to complete only eighth grade. "My father insisted that I read the writings of Ellen G. White, and she challenged me to become all I could be. . . . She led me to the Scriptures," explained Zinke. "The Scriptures are the best way to develop one's intellect, and so as a result of that I support Christian education."

A LIFE OF PARTICIPATION AND LEADERSHIP

For more than five decades Zinke has been involved in biblical scholarship and in the promotion of religious education. After a brief time in pastoral ministry, he joined the Biblical Research Institute (BRI) at the Adventist world church headquarters, where he served for 15 years as associate secretary.

From the BRI Zinke transitioned into corporate leadership, serving as president of Ann's House of Nuts, a company developed in partnership with his wife, Ann. The company grew to employ more than 1,000 people in a 500,000-square-foot (approximately 152,000-square-meter) operating headquarters. The Zinkes sold the company in 2008.

While leading his company, Zinke continued his involvement in theologically based endeavors.

He assisted in organizing the first Seventh-day Adventist international Bible conference, held in Jerusalem. He was also instrumental in founding *Perspective Digest*, and worked to find partners for the creation of a new international Adventist Bible commentary. Zinke also serves as treasurer of the Adventist Theological Society.

“For more than 20 years Ed Zinke has been a clear and persistent voice calling Adventist higher education back to biblical foundations across all academic disciplines,” says Bill Knott, executive director of Adventist Review Ministries. “His commitment to fostering learning experiences for Adventist scholars on multiple campuses and in many world regions has deepened and improved the quality of instruction and faith experience for thousands of students around the globe.”

Most recently Zinke has devoted himself to the development of faith and science conferences worldwide, intended to provide a forum for the presentation of papers and to foster discussion about the relationship between biblical faith and science. So far, conferences have been held in the United States, Mexico, and India, with more planned over the next few years.

“We’re blessed to count him as a senior advisor on topics ranging from theological concerns to practical business developments,” says Knott. “We’re delighted that Ed’s contributions to the church he loves have been recognized by Montemorelos University through this special award.”

Born in Los Angeles, California, United States, Zinke is the son of missionaries. His father, a medical doctor, was active in raising churches in North America, and assisted in establishing what is known today as the La Carlota Adventist Hospital at Montemorelos University.✍

Attendees pack the auditorium for the Bible Conference held at the Central American Adventist University in Alajuela, Costa Rica.

PHOTO: CENTRAL AMERICAN ADVENTIST UNIVERSITY, INTER-AMERICAN DIVISION NEWS



BIBLE CONFERENCE DELVES INTO THE SIGNIFICANCE OF ELLEN WHITE’S WRITINGS

LEADERS CHALLENGED TO UPHOLD BELIEF IN THE SPIRIT OF PROPHECY.

BY GUSTAVO MENÉNDEZ, INTER-AMERICAN DIVISION NEWS AND ADVENTIST REVIEW

Hundreds of Seventh-day Adventist pastors and lay members from across Central America gathered recently for a Bible and Gift of Prophecy Conference to reaffirm their commitment to uphold the Bible as the only rule of faith and practice. They also were challenged to uphold the church’s understanding of the Spirit of Prophecy, manifested in the writings of Adventist Church cofounder Ellen G. White.

During the conference held at the Central American Adventist University (UNADECA), in Alajuela, Costa Rica, April 25-28, 2018, the more than 600 in attendance testified about how the Bible ranks the gift of prophecy among the gifts of the Holy Spirit destined to edify the Christian church.

“It is the first such conference ever held for ministers and laypersons leading churches in Belize, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica and Panama,” said Franz Ríos, director of the White Study Center at the UNADECA campus and organizer of the event.

White Estate associate director Alberto Timm explained the connection between Bible truth and the belief in the Spirit of Prophecy. “The Bible is our only rule of faith and practice. As Adventists, we do not have a creed—the creed is the Bible, and we accept the prophetic gift as a true manifestation of the last days,” he said. “We recognize the *sola scriptura* principle, that is to say, that the Bible is the exclusive authority to interpret itself.”

“The church believes the historical accuracy of biblical narrations, and that the Gift of Prophecy does not replace the Bible but takes us back to the authority of the Bible.”

Timm emphasized how the church believes the historical accuracy of biblical narrations, and that the Spirit of Prophecy does not replace the Bible but “takes us back to the authority of the Bible.”

GOD COMMUNICATES WITH HUMAN BEINGS

It’s about how God decided to communicate with human beings, said Elias Brasil de Souza, director of the Adventist Church’s Biblical Research Institute. “We believe in a God who communicates with us and uses the Bible to communicate His messages and the prophets as His messengers,” he said.

Just as God used biblical prophets to guide His people, He also used Ellen G. White, a cofounder of the Seventh-day Adventist Church, explained Frank Hasel, associate director of the Biblical Research Institute. “Her writings were crucial in the emergence and consolidation of the beginning of the Seventh-day Adventist Church,” he said.

Pastors and lay members were reminded, when interpreting the Scriptures and the Spirit of Prophecy from the pulpit, not to apply hermeneutical distortions such as reductionism, in which only one point of truth is emphasized, and one loses sight of the extent of the gospel message.

“We Seventh-day Adventists must be balanced,” added Timm. “Neither fanatics nor liberals, we must learn to distinguish between laws and norms, principles and advice.

We must study the historical, grammatical, and theological context of the Scriptures and the writings of Ellen G. White.”

REACHING NEW GENERATIONS

One of the main concerns presented during the conference was the responsibility to reach and involve new generations of Adventists whose questions and challenges require the church to show the relevance of Ellen G. White’s prophetic ministry.

Dwain Esmond, associate director of the White Estate, said that “new church generations, especially those born between 1990 and 1994, are very creative and innovative and need a different approach to the Spirit of Prophecy.” He added that they need it “not as codes that seek to change their behavior or lifestyle, but as a source of inspiration that makes them relate more intimately with Jesus.”

Conference attendees were presented with survey results from a study done by Ríos of a group of 4,406 church members from across 725 churches in Central American countries, on the behavior of church members who regularly read Ellen G. White writings and those who do not.

Ríos, who collected the data in 2017, said he replicated the study originally done by Roger L. Dudley and Des Cumming, Jr. in 1980 by the North American Division’s Church Ministry Institute.

The results were revealing, ac-

ording to Ríos. “Some 61.1 percent of those surveyed admitted that they do not read the writings of Ellen G. White, and only 38.9 percent of church members in Central America read them regularly. Those who read have been members for more than 20 years,” stated Ríos.

The study also confirmed the positive effect of the regular reading of Spirit of Prophecy writings, with 87.1 percent of members saying that they had a better relationship with God, reported Ríos. About 82.6 percent recognized their spiritual gifts for community service better; 76 percent of those surveyed are more aware of the need of funds for evangelism and affirm that they are more prepared for witnessing; and 66.4 percent said they have family worship regularly, according to the study.

“We have failed new church generations with the precious truths of the Spirit of Prophecy,” said Ríos.

The Bible conference brought several recommendations to church leaders and ministers across Central America. These include dedicating one month every year to promote the reading of the Spirit of Prophecy across churches and small groups. It also asks for more readings through the church’s initiative “Revived by His Word” and “Believe His Prophets.”

Leaders also vowed to incorporate modern technological advances. “[We must enlist] digital technology to reach the younger generations with the message of the Spirit of Prophecy,” they said. ▀



Kurt Johnson (left), Artur Stele (center) and Ramón Canals lead out at the Bible correspondence schools coordinators meeting held in Jerusalem PHOTO: VICTOR HULBERT

BIBLE CORRESPONDENCE SCHOOL COORDINATORS HEIGHTEN COOPERATION

IN WORLD ADVISORY, LEADERS DISCUSS HOW TO BETTER SUPPORT MISSION.

BY KURT JOHNSON AND VICTOR HULBERT, TED NEWS

In a digital age, how do you best reach people through a study of the Bible? Is it through social media, mobile-friendly Web sites, printed Bible courses, apps, or a combination of all? That was a question for representatives from every world division, Adventist World Radio (AWR), Hope Channel, Adventist Mission, General Conference Communications, and the Office of Global Internet, which met in Jerusalem, April 22-29, 2018, to discuss the most effective ways to encourage Bible study among more than 7 billion people on the planet.

The meeting looked back to 1942 when, for the first time, the Voice of Prophecy radio ministry introduced free Bible lessons by correspondence. Called the Bible School of the Air, it was an idea that caught on like wildfire, and

within just one year had spread to Inter-America, South America, and South Africa. It was cutting-edge, observed attendees. Within a few years, there were Bible correspondence schools and Voice of Prophecy radio programs in more than 100 countries

Today there are 140 Bible correspondence schools and affiliates in 127 countries. Nevertheless, times are changing, and the schools must adapt to the culture of the Internet, with digital Bible studies and other such methods becoming a significant and growing part of many Bible correspondence schools.

Kurt Johnson, Bible school director for Voice of Prophecy International and an assistant in the Sabbath School and Personal Ministries Department of the General

Conference, has been the world coordinator for the Bible correspondence school ministry since 2000.

“Just as H.M.S. Richards, Sr., the founder of the Voice of Prophecy, used the latest technology in 1929—radio airwaves—so Bible correspondence schools must use the current technology for the benefit of the gospel,” said Johnson. “As Seventh-day Adventists we are called to share with the world the three angels’ messages of Revelation 14. In order to share with the world’s masses, we must reach them through the pathways through which they communicate.”

He reminded those present that today this includes not only the printed page but cell phones, laptop computers, and tablets. “We must use the digital platform to communicate the truth of Scripture. At the same time, we must remember it is personal relationships—friendships—that are a must for successful discipleship.”

During the advisory attendees animatedly discussed the development of a Web-based Bible study request distributor, mobile-friendly

Working . . . with radio, TV, Internet, and Bible correspondence school ministries, . . . and under the power of the Holy Spirit, the ministries' lofty goals are possible.



Participants at the Bible correspondence schools coordinators meeting held in Jerusalem PHOTO: VICTOR HULBERT

Bible study Web sites and apps, development of new Bible courses, funding and resources, and reports from the division Bible correspondence school coordinators and various media entities.

Adventist Church vice president Artur Stele noted that though the Adventist Church has long been talking about revival and reformation, true revival and reformation “will happen when we bring together The Word and technology.”

Whether from Africa, South America, Asia, or Europe, that message was consistent. Michael Ngwaru, from the Southern Africa-Indian Ocean Division, confessed that his eyes are now open to many new ideas. He will now be developing digital models.

Even more impressive was the willingness of schools in one part

of the world to share their resources with other regions. There was an open spirit of generosity and mission. Wayne Boehm, of Hope Channel South Pacific, noted the “different languages, different cultures, but one mission” and the way ideas and sharing back and forth were happening almost spontaneously.

“I am delighted to personally witness this spirit of cooperation,” stated Victor Hulbert, who represented the Trans-European Division. “It can be a very special benefit, especially to the very small language groups who need to update and produce new resources.” He also appreciated efforts to stay on the cutting edge of outreach using the latest technologies, following the spirit of H.M.S. Richards.

A strong spiritual component was the foundation of the consul-

tation. Participants sang songs of praise, knelt in prayer seeking the Holy Spirit, broke Communion bread together, and gathered to sing and pray on Mount Carmel. As they prayed together, they asked for the power of the Spirit that led Elijah, the apostles, and God’s children through the centuries.

Ramon Canals, Sabbath School and Personal Ministries Department director for the world church, said he believes that working together with radio, TV, Internet, and Bible correspondence school ministries down to the local church level, and under the power of the Holy Spirit, the ministries’ lofty goals are possible.

“We came together with one goal in mind: to unite ourselves together to reach the world for the second coming of Jesus,” he said. ▀



ADRA MOURNS LOSS OF STAFF KILLED IN SOUTH SUDAN. The Adventist Development and Relief Agency (ADRA) is mourning the death of one of its employees killed in Tali County, South Sudan. Agoyo Robert was working for ADRA South Sudan's Health Pooled Fund (HPF) project, an initiative aimed at extending health services to thousands of people in the country. Robert, who was off duty at the time of the incident, was killed by unknown gunmen who fired at the vehicle he was traveling in.



ADVENTIST BIKERS ORGANIZE HEALTH FAIR AT NATIONAL GATHERING IN BRAZIL. A group of Seventh-day Adventist bikers was among the more than 20,000 who attended the twenty-second National Bikers Gathering in Artur Nogueira, Sao Paulo, Brazil. Adventist bikers and other church members made the most of the national event by organizing a health fair that provided various services to attendees. Volunteers offered blood sugar tests, blood pressure checkups, massages, and shared tips on how to take care of one's health better through diet and physical activity.



IN RUSSIA, ADVENTISTS ENRICH GOVERNMENT PANEL ON RELIGIOUS EDUCATION. The Adventist Church in Russia recently took part in a roundtable discussion entitled "Actual Problems in the Development of Religious Education and Science in the Russian Federation." The event, organized by the Russian Association for the Protection of Religious Freedom, was attended by representatives of public and religious organizations. "The Russian government is interested in helping religious organizations solve urgent problems related to the work of religious educational institutions," said Russian officials.



JAPAN HOSTS DOZENS OF MEETINGS IN A NATIONAL EVANGELISTIC EFFORT. The Japan Union Conference organized approximately 160 evangelistic series nationwide in a Total Member Involvement initiative called All Japan 2018 Maranatha. Most of the series featured Japanese pastors and speakers, along with a few representatives from the world church headquarters and the Southern Asia-Pacific Division, including Ted Wilson, G. T. Ng, and Ron Clouzet. Look for a full report in September's *Adventist World* magazine.



JAMAICAN UNIVERSITY WINS INTERNATIONAL BUSINESS MODEL COMPETITION. Adventist-operated Northern Caribbean University (NCU) won the 2018 International Business Model Competition (IBMC) during this year's event held in Provo, Utah, United States. The win is no small feat for NCU Team Beasc Tech. IBMC had 5,000 competitors from 500 universities in 30 countries worldwide. The team was awarded the "Traveling" trophy, along with a cash prize of US\$30,000.



ADVENTIST MATHEMATICS STUDENT GETS TOP NATIONAL AWARD. Mykhaylo M. Malakhov, a sophomore mathematics major and J. N. Andrews honors scholar at Andrews University, was awarded the Barry Goldwater Scholarship, the most prestigious national award for undergraduates who intend to pursue careers in the natural sciences, mathematics, and engineering. Malakhov is currently involved in research with the Seabird Ecology Team, an interdisciplinary research group on campus consisting of mathematicians and biologists.




WORK BEGINS TO REBUILD CLASSES AT ADVENTIST UNIVERSITY IN TONGA. Three months after Cyclone Gita devastated Tonga, work has begun to rebuild classrooms at Beulah Adventist College, a Seventh-day Adventist school on the island. A team of nine volunteers from the United States is coordinating the construction work. Beulah alumni living in the United States have sponsored the team, while Tongan alumni, parents, church members, teachers, and students are taking turns to supply meals to the volunteers during their three-week visit.

**Short. Shareable.
On Demand. Unexpected.**

ARTV

artvnow.com

**iOS Roku tvOS
android androidtv**

A close-up photograph showing a young woman with a blue headband and a white digital watch on her left wrist, focused on performing a medical procedure on the hand of an elderly woman. The elderly woman has deeply wrinkled skin and is wearing a blue sleeveless top. The student is using a small white device, possibly a lancet or a small syringe, on the patient's finger. They are seated at a wooden table. In the background, another person is partially visible, and the setting appears to be an outdoor or semi-outdoor clinic in a rural area. The overall scene conveys a sense of care and service in a remote region.

A Union College nursing student treats a patient in a remote region of Nicaragua during a school mission trip.

A SAGA OF MISSION

Union College's historic legacy

SANDRA BLACKMER

The first thing that strikes you when you enter the office of Rich Carlson, Union College's chaplain of 37 years, is his collection of loons. Big ones, small ones, carved ones, plastic ones—they line office shelves and adorn his desk.

"I've never bought a loon in my life," Carlson says, laughing. "They've all been given to me during the years I've been here. There are about 1,000 of them."

The same longevity that has allowed Carlson's loon collection to grow throughout nearly four decades of coordinating the college's religious activities and programs has also provided the stability and continuity to retain and grow the school's historic reputation of strong mission emphasis.

"I credit a lot of our focus on mission and outreach to our campus ministries team, which has been led by one chaplain for many years," says college president Vinita Sauder, who accepted the call to be president of Union College in Lincoln, Nebraska, in July 2014. "Pastor Carlson is a steady, faithful, God-fearing leader, and he imparts that mission emphasis to his entire campus ministries team."

Sauder says that one of the draws for her to accept the call to Union's smaller college campus following a long career in various roles at Southern Adventist University—the most recent being vice president for strategic initiatives—was the school's environment of faculty and student mentorship. This included its emphasis on training students for mission.

"Union College has a longstanding culture of what I'll call head, heart, and hands," she says. "We're not only educating the head, we're also building the heart in a relationship with Christ, and using the hands to experience the

joy that comes from actually serving others. It's a pervasive culture; it's in our DNA."

THE GOLDEN CORDS

If someone were to doubt the college's commitment to mission, they would need only to note the nearly 10-foot-long encased plaque hanging in the lobby of the administration building. The plaque incorporates a sculptured world map with Union's iconic clock tower at its center. Its most remarkable feature are the hundreds of "golden cords" stretching from



the clock tower to various world regions on the map. Each cord indicates where a student has formerly served or is currently serving as a missionary. The class of 1906 is credited with the origin of this Union tradition, which symbolizes the college's "joyful service to the world." Victor Issa, class of 1980, created the sculpture from marble and bronze. Don Smith, class of 1952, constructed the oak case.

A BRIEF HISTORY*

On a bleak day in January 1890 a caravan of sleighs found its way to the crest of a hill near Lincoln, Nebraska. The group sought a central location for a Seventh-day Adventist college in the Midwest. Even though the weather didn't give a warm welcome to the locating committee, generous incentives offered by the city of Lincoln swayed church leaders to choose the Nebraska knoll over possible sites in several neighboring states. While visiting the future college site, L. A. Hoopes, the locating committee secretary, planted his heel in the snow and exclaimed, "Here is where the southwest corner of the college building should be." It marked almost the exact spot where the administration building was later built, opening for classes on September 30, 1891.

"When Union College was built it was in farmland; there was nothing around here," says Ryan Teller, Union's executive director for integrated marketing communications for the past eight years and a graduate of the school. "The General Conference actually paid \$2,000 to the electric company to run electric lines out here to extend the trolley service from town to the new campus. We were five miles outside of town. They knew it was pretty vital for the survival of this area to get a trolley service." He adds that to help fund the construction of the buildings on campus, Union built houses on their land then sold them. "That's how this community was born," he says. The community of College View, which grew up around Union College, is now a vibrant Lincoln neighborhood.

With more than 100 species of trees, Union's 50-acre campus has also become a site of the Nebraska Statewide Arboretum. And some of the trees are older than most people thought. Teller says that according to a Nebraska Forest Service agent who examined some of the trees along the front of the campus after a few of them were blown down in a recent storm, the trees were planted in the 1870s, predating the founding of Union College by about 20 years. "He believes they may be the oldest trees in Lincoln."

* Some of this information was excerpted from Union College's Web site, www.ucollege.edu/about-us/our-history.

"The tradition of the golden cords goes way back before other campuses even began thinking about doing something like that," Sauder says. "The number of Union College missionaries throughout the school's history is really incredible—unusually large for this size of a school."

COMMUNITY OUTREACH

Much of Union's mission outreach is local. Carlson oversees numerous community service projects and programs, which are student-led.

"Our highest priority is student leadership and involvement," Carlson says. "If it's going to happen, a student has to own it. We strive to develop leadership in our students. That's my main job."

One of the college's most notable annual service events is Project Impact. Originating in 1981, this long-running program was launched with a goal to paint 100 homes for elderly and physically challenged people in the community before Union celebrated its centennial year in 1991—a goal they surpassed when then painted their 113th house.

"We switched goals after that and began helping agencies in Lincoln that serve those in need in the city," Carlson says. "It's been a double blessing because not only are we helping people in the community and developing a good reputation in the area, but the project is opening the eyes of our kids to see the needs out there. We take a day off school each fall to serve the community, and about 90 percent of our school family shows up—and they don't have to. There is no record taken; nothing is required. But they still participate because it's just the thing we do at Union College."

Carlson emphasizes that the key point about Project Impact is that it's student-coordinated. Student teams make contact with various agencies and organize service projects for that day. Last fall, he says, the school served about 65 different agencies for Project Impact, and students continued to help the agencies throughout the year.

"I don't count the number of student service hours every year," Carlson says, "but five years ago we did ask the kids to report their hours, and they accumulated more than 10,000 hours of service by the end of the school year."

"The goal is to equip them for service once they leave here. They'll be able to say, 'I've done this. I



know how to coordinate these things. I've been involved in them."

Additional community outreach activities abound. Nursing students clean the feet of those who are homeless and provide them with new socks and shoes. The basketball team organizes parties for women and children at local shelters and takes them swimming at public pools. Student teams also arrange a weekly SOS—Something on Sabbath—which involves such activities as feeding those who are homeless and singing for residents at nursing homes.

"Not everyone participates each week, but there is some type of activity going on every Sabbath afternoon," Carlson says.

Sauder has documented Union's bent toward service with data. "Research comparing private denominational colleges across the United States shows that our students have much higher rates of community service and volunteerism than most other schools. Students tell me they selected Union College because of our emphasis on service and outreach," says Sauder. "It's not just a handful of students serving throughout the year—it's a significant percentage of our students."

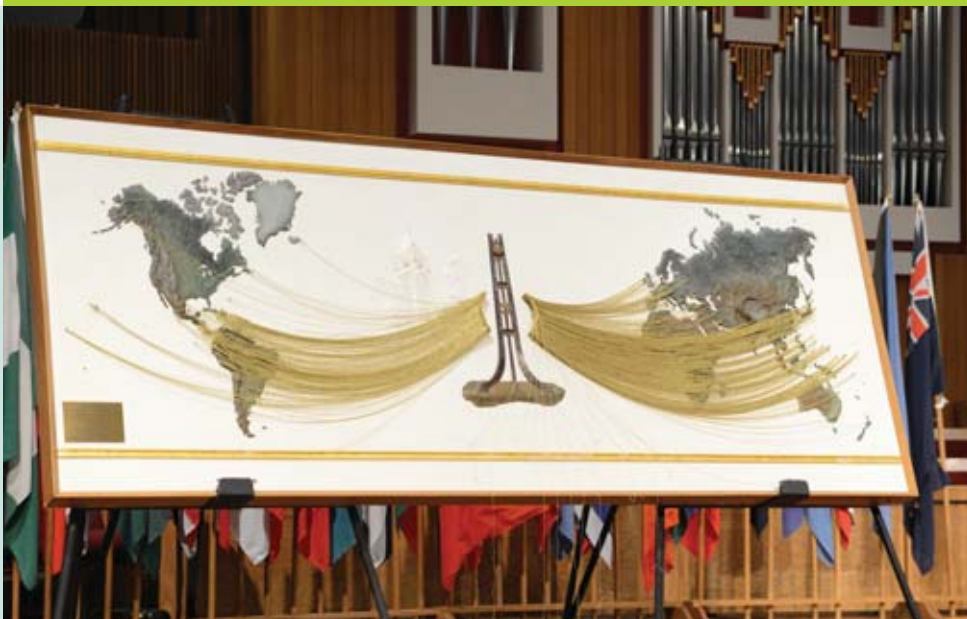
INTERNATIONAL RESCUE AND RELIEF PROGRAM

For those looking for a more out-of-the-box service-oriented degree, Union College's International Rescue and Relief (IRR) program might fit the bill. Part of the school's curriculum since 2004, IRR is unique to Union—and it's not for the faint of heart.

First-year IRR students learn the basics of emergency management training (EMT). The following summer they travel to Colorado, where they develop the skills necessary to qualify for National Fire Protection Agency (NFPA) certifications. Their days are spent grasping techniques to rescue people off the sides of cliffs and from class 3 rapids. They gain expertise in managing a patient's medical condition and coordinating a team and a crisis response. Those who maintain these skills are eligible to respond to national and international disasters.

"There's a great need for this program," says Andrew Saunders, the program's technical rescue coordinator. "Emergency management, humanitarian aid, development, EMTs, paramedics, doctors, nurses, firefighters, epidemiologists, youth outreach, and all the other avenues our IRR graduates have taken are vital service careers. Once you complete the degree there are multiple career

The Golden Cords plaque incorporates a sculptured world map with Union College's iconic clock tower at its center. The hundreds of "golden cords" stretching from the clock tower to various world regions on the map represent its student missionaries.



paths you can enter. I believe that is why IRR has seen such growth in the past few years."

Andrew's wife, Kalie, is the IRR expedition coordinator. Both graduates of Union, the couple's extensive experience in humanitarian relief work has prepared them well for their current responsibilities. Kalie and Andrew have served as project managers for ADRA, overseeing humanitarian relief programs in Ukraine and Iraq for internally displaced people and refugees. They also did a stint with the American Red Cross in California with wildfire response.

A large part of Kalie's role with IRR—which is affiliated with the American Red Cross and recognized by FEMA—is heading the program's final semester training in Nicaragua. The training involves 12 weeks of classtime studying such subjects as global health, clinical and emergency care, tropical medicine, expeditionary leadership, and jungle survival. The time abroad also includes hands-on experience holding medical clinics in the remote Nicaraguan countryside.

"We try to take the students to areas that don't have medical care, especially villages where there is limited access," Kalie says. "This means that the students are hiking into villages or taking canoes up the river, because the places we serve don't have roads to get us there. We also do rotations in the obstetrics, emergency, and operating rooms of local hospitals, and spend a week with a fire department running 9-1-1 calls."

"The goal," she adds, "is to mesh service with sustainable development, all while teaching the

students more about the world they live in and what it means to be a responsible and proactive member of society."

OTHER INTERNATIONAL SERVICE

Union College provides other short-term and yearlong international mission opportunities as well. Students studying to become physician assistants serve as short-term missionaries in the Amazon. Year-long mission opportunities in various world regions are also open to interested students. Caleb Haakenson, student chaplain for campus ministries and currently in his third year at Union, was one of those students. For 10 months in 2017 he taught high school Bible classes in Pohnpei, Micronesia.

"[Pohnpei] was definitely not like America, not even close," Haakenson says. "The classes either don't have enough textbooks or no textbooks at all. For Bible they don't have any textbooks, but they do have Bibles for each student. Teaching without a textbook was a challenge but it was also liberating, because I could just go through the Bible with the kids, studying chapters that really applied to them."

What Haakenson loved most about the experience, he says, was the opportunity to develop close relationships with the students.

"It was incredible to have spiritual conversations with them and go from being someone who was growing up being mentored to being a spiritual mentor," he explains.

Haakenson, who was also involved in evangelistic trips to India and Nepal while in high school,

says his mission experiences have influenced his vision of the future.

"I'm interested in photo and video production," he says, "and I want to pair that with ministry opportunities for the church."

Senior theology major J-Fiah Reeves spent his sophomore year teaching third through fifth grades on Kosrae, an island in the Federated States of Micronesia.

"Those 16 kids changed my life, and I love each and every one of them," he says. "Not only was I teaching them; they also taught me. They taught me how to love, about forgiveness, about true charity and kindness. It was a really good experience."

Reeves adds, however, that serving as a student missionary can be daunting. Admitting that he

started off the school year feeling "in a bit of a panic," he says that he learned to depend more fully on God for strength and wisdom and to get him through each day.

"You're not in your comfort zone. It stretches you," Reeves says. "But it causes you to go to God; you realize how much you don't have and how much He does have.

"I would do it again in a heartbeat." ♣

Union College is nestled in the nation's Midwest region in the heart of Lincoln, Nebraska, the seat of state government. The school's average yearly enrollment is 870 students, who come from numerous states throughout the country. To learn more about Union College, go to www.ucollege.edu.

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



THE CLOCK TOWER

Union College's 100-foot iconic steel clock tower is a feature landmark in the community, known for its chiming each Friday and Saturday evening to mark the beginning and ending of Sabbath. According to Ryan Teller, Union's executive director for integrated marketing communications, it has quite a history.

"The original administration building had a clock tower at the top, but the school didn't have the money to fund the clockworks, so it was just a face," Teller explains. "So about 30 years after the school opened in 1891, the senior class of 1922 conducted a community fund-raising project to raise the money to put in the clockworks. Then 50 years later, when the old administration building was torn down, the same group spearheaded the fund-raising to build this clock tower, which was dedicated during their homecoming weekend in 1972. It keeps pretty accurate time."

PAN DE VIDA TRAVEL



FOLLOW PAUL'S FOOTSTEPS

GREECE

TOUR

SEPTEMBER 9 - 21, 2018

13 DAYS / 11 NIGHTS

ATHENS • CORINTH • THESSALONIKI • VERIA • PATMOS • METEORA

DISCOUNT CODE: GREE18
WWW.TRAVEL.PPVIDA.COM

+1 (248) 275-1050

*DISCOUNT EXPIRES 5/1/2018
TERMS & CONDITIONS APPLY



CALL FOR MORE INFORMATION

THE APOCALYPTIC MONSTERS CATEGORY

In the 1990s when I edited *Liberty* magazine, the General Conference received a letter from the Vatican. Rome wanted to enter into a formal dialogue, particularly to discuss why Seventh-day Adventist evangelists put their church into “the apocalyptic monsters category.” Because so many Protestants were now openly doing a theological two-step with Rome (interesting in the light of Adventist eschatology), the Vatican must have wondered why we not only wouldn’t get on the dance floor with them, but even warned others from so doing as well.

Of course we declined their offer, and that was that.

Or so I thought.

A year or two later I found out that the General Conference, at Rome’s request, had sent a theologian to the Vatican for a private, informal meeting. The theologian told me that he and his Roman counterpart, an American Jesuit, got into some intense exchanges, which is understandable. (Imagine explaining to a Jesuit, in the Vatican itself, the Adventist position on the Roman Catholic Church in the last days.)

Amid the discussions the subject of the Sabbath arose, and the Jesuit declared: “So you think that you alone are correct, and all the other churches are wrong?”

The Adventist instantly replied, “Yes, because you changed the law of God.” Flustered, the Jesuit backed off, went to his desk, opened the drawer, and pulled out an issue of *Adventist Review*.

“Here,” he railed, angrily waving the *Adventist Review* in the air. “What about this article by Clifford Goldstein?”

The October 22, 1998, article, from one of my columns, was called “Mr. Wojtyla’s

Sabbath Day” (Wojtyla was Pope John Paul II’s name before becoming John Paul II)—a look at the newly released apostolic letter by the pope, *Dies Domini*, urging Roman Catholics to keep Sunday holy. The Jesuit took umbrage with the article, he said, because it referred to Sunday as the pope’s Sabbath. *It was not the pope’s Sabbath*, he declared, *it was the Roman Catholic Church’s*. (Won’t argue with that.)

Though not quite one of those silly torture-chamber-in-the-local-Catholic-church stories, this account is a good jumping off place to make a point: if faithful to our call to preach the three angels’ messages of Revelation 14, we have to proclaim what Scripture teaches about Rome.

In Daniel 2 one power arises after Greece and extends to the end of the world, when it is supernaturally destroyed (Dan. 2:44). In the parallel prophecies of Daniel 7 and 8, again only one power arises after Greece and extends through history until supernaturally destroyed at “the time of the end” (Dan. 8:17). In all three chapters, only Rome (not Antiochus Epiphanes, who died in 164 B.C.) fits.

In Revelation 12-14 imagery used in Daniel for Rome reappears, depicting it as persecutor in the last days, along with help from the United States (see Rev. 13:1-17). This sets the background for the third angel’s message, a warning against worship of “the beast and its image” (Rev. 14:9). And this specific beast remains solely, totally, and only Rome, which (if you’re reading this in the Vatican) is why we put the Roman Catholic Church, as we must (though it’s nothing personal), in “the apocalyptic monsters category.”

Clifford Goldstein is editor of the *Adult Sabbath School Bible Study Guide*. His latest book, *Baptizing the Devil: Evolution and the Seduction of Christianity*, is available from Pacific Press.

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



THE JESUIT
DECLARED:
“SO YOU THINK
THAT YOU ALONE
ARE CORRECT,
AND ALL THE
OTHER CHURCHES
ARE WRONG?”

PART TWO OF A SERIES

ADVENTIST
REVIEW
DIGGING
DEEPER

SO WHAT?





3 = 1 is not bad math.

BY GERALD A. KLINGBEIL

Did you know it takes the sun 230 million years to orbit the center of our galaxy, the Milky Way?¹ Obviously, nobody has yet seen it happen, so we have to rely on mathematical calculations.

Interesting fact number two: scientists estimate that there are about 100 billion stars in our galaxy.² I always start worrying when scientists estimate things. They love to touch, test, count, measure, dissect, and document. So 100 billion is an estimate of immeasurability. It could be more; it could be less.

Allow me one more: If all the DNA in all the cells of one human being were uncoiled it would stretch 10 billion miles, roughly the distance from Earth to Pluto and back.³ DNA carries all our genetic information, and nearly every cell in a person's body has the same DNA.⁴

By now you may begin to wonder: Why do I need to know about the time it takes our sun to orbit the center of our galaxy? I don't get 230 million years. And what do 100 billion stars (or more!) in our galaxy mean to us when we struggle to grasp the immensity of 7.5 billion people living on our planet? We can watch the population growth on the Internet,⁵ but it doesn't become more real when we see the numbers rolling by. Except for biologists or geneticists, we may not really get the complexity of our DNA, and most of us live quite happily without really understanding these random facts that describe, in just a small way, the breadth and width of life, our galaxy, and the universe.

So what? is a valid question. So what about all those billions of years? So what about the immense distance my stretched-out DNA covers? So what about other stuff? So what about the Trinity and the personality of the Holy Spirit or the nature of Christ? How does this affect my life, my faith, my walk with Jesus?

GETTING THE BIG PICTURE

We instinctively know that we cannot really comprehend God because He is beyond human imagination and explanation. Elihu, one of Job's friends lecturing the poor man after his immense losses, exclaimed: "Behold, God is great, and we do not know Him; nor can the number of His years be discovered" (Job 36:26). We realize that we cannot think God's thoughts; that He is the wholly other. "Who has known the mind of the Lord?" writes Paul to the church in Rome. "Or who has become His counselor?" (Rom. 11:34).

Yet while we recognize that our minds are limited, God chose to reveal Himself through His Word, for He knows we yearn for answers. He knows that for hope to penetrate every fiber of our being we need to catch a glimpse of the big picture.

We can hear the Father's love and the Son's grace in the murmurs of the Spirit whispering to our hearts.

WHY THE TRINITY?

I spent 15 years in the classroom training future pastors. I taught Hebrew and Aramaic; introduced my students to the Pentateuch, the historical and prophetic books of the Old Testament; dug deep into poetry and wisdom literature with them; offered them a glance of the history and culture of the world in which God chose to reveal His Word. I never taught systematic theology, but I often had to field questions about the nature of God, the Trinity, the nature of the Holy Spirit, and Christ Himself.

It's a topic that is as relevant today as it was when Jesus taught His disciples. "Show us the Father," pleaded Philip, one of the twelve. Jesus' reply points us in the direction we should go when we seek to better understand the Godhead. "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works" (John 14:8-10). Pay attention, Philip; look and listen carefully. You see me, you see the Father.

So let's think together about the So What? regarding the Trinity.⁷ Let's focus on the big picture and remember the interconnectedness of every theological concept, ultimately affecting our lives. Let's start right at the beginning. Let's talk about love.

A LOUD VOICE ABOUT GOD'S LOVE

Without love there would be no Trinity. John asserts that "God is love" (1 John 4:8), and for love to be love it must be relational. I can write a sonnet about my love for my wife; I can tell her that I love her 20 times every day, but this love will become real and tangible only when I relate to her lovingly. Words are precious; deeds are powerful. As the Father, the Son, and the Spirit act and speak, whether in relating to one another in the Godhead or to us their creation, they teach us about love.

They also offer a powerful example of how we should relate to each other in the body of Christ,

and how we should relate to God. Their common engagement in the plan of salvation highlights God's commitment to save a world in rebellion. Salvation was not an afterthought. The triune God was not caught by surprise, but chose humanity—through Christ—"before the foundation of the world" (Eph. 1:4).

A TANGIBLE ILLUSTRATION OF EQUALITY AND VOLUNTARY SUBMISSION

"In the beginning" involves all three members of the Trinity. Genesis 1:1 describes how God made the heavens and the earth. The Spirit hovered over the void and emptiness of an unformed world (Gen. 1:2); and, looking back, John 1:1-3 tells us that the living Word, Christ, was there as well. The Father, the Son, the Spirit are not just three different modes of divine expression. They play different roles in Creation and salvation; yet they are, at the same time, *one* (Deut. 6:4). While Jesus was hanging on the cross, the Father and the Spirit were not disconnected. Engaged and involved, like Jesus, they suffered the same earth-quaking moment of separation caused by our sins.

While on earth Jesus showed us the Father, and since His ascension, the Spirit pursues those who seek salvation. Jesus did not leave His church without a Comforter and Helper (John 14:16-18). I am always amazed at the seamless work of the Godhead. The Father sends; Jesus teaches and demonstrates on the cross divine grace; the Spirit reminds us of that grace and translates it into our lives so that we may be able to understand it more clearly (John 16:7-14).

We can hear the Father's love and the Son's grace in the murmurs of the Spirit whispering to our hearts. What could happen in our families, our local congregations, the world church, if we could emulate—in just a tiny way—the equality and voluntary submission of the members of the Godhead? The Father, the Son, and the Spirit don't worry about order and sequence, visibility or leadership. They submit to each other to accomplish the grand mission of saving lost people.

A LESSON ON COMMUNICATION AND REACH

I have three daughters who are very different. They share the same last name, the same genetic pool, and most experiences growing up. Yet all three are unique individuals. My wife and I have learned how to reach them more effectively by playing on our individual strengths and abilities to connect. Scripture employs many metaphors to capture the essence of God. There are moments we relate better to the Father or the Son/Brother. Sometimes we need a Helper or Comforter. The multiplicity of the Godhead represents another attempt to reach and transform *every* heart.

SALVATION FROM OURSELVES

The biblical foundation for the Trinity reminds us that we desperately need grace. Only a divine Saviour can offer salvation. No angel or created being could stand in my place. As the Second Adam, Jesus demonstrated God's love. As the eternal living Word He became my substitute. No other could do.

When we understand the personhood of the Spirit as an integral member of the Godhead, we realize that we cannot manipulate Him as a "thing" or a "force." My car is a thing. While it has a powerful engine and an advanced transmission, I call the shots. I drive the car; I am behind the wheel.

Some Christians (Adventists included) who consider the Spirit an impersonal force love to sit in the driving seat. They pray for power; they claim miracles; they lead the way. The Trinity reminds us that we need to submit, that He is in control, and that we are part of something organic that is bigger than the sum of our individual beings. I am grateful for this object lesson.

WRAPPING IT UP

I love my wife. I cherish her care, commitment, creativity, and humor. I respect her mind and value her suggestions. Often, without speaking to her, I know exactly what she is thinking. (At least, I think I do!)

Our oneness, however, hasn't reduced our individuality. We have many shared interests and enjoy doing many things together. We have invested nearly two decades of raising three daughters together. We enjoy team ministry. She loves following the British royal family, while I enjoy reading up on European soccer leagues. We are one, but also different.

Our triune God models perfectly the love relationship He envisions for His church. We submit to one another not because that's the natural thing to do. We submit and engage with one another because that's the divine thing to do.

In the end, our most telling answer to the Trinity So What? may well be this fact: salvation is a trinitarian program. God's arrangement of that program for us involves clearly distinct roles for each of the Persons of the Godhead. We do ourselves no good by ignoring, confusing, or even dismissing the program's mysterious, sophisticated, and complex character. God can work with us so much better, and accomplish so much more, when we welcome His revelation, understand His program, and cooperate with Him in all its revealed details. As we do so the perfect, glorious Father; the all-powerful, grace-giving Saviour Jesus; and the life-giving, infallibly guiding and comforting Spirit are truly free to perform Their awesome miracle in all of us.

¹ You can find more details here: starchild.gsfc.nasa.gov/docs/StarChild/questions/question18.html

² See www.esa.int/Our_Activities/Space_Science/Herschel/How_many_stars_are_there_in_the_Universe.

³ Read more at ww2.kqed.org/quest/2009/02/02/a-long-and-winding-dna/.

⁴ Connect to your DNA at ghr.nlm.nih.gov/primer/basics/dna

⁵ Visit www.census.gov/popclock.

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

⁷ I am thankful to the following individuals who engaged with me about the So What? of the Trinity: Richard M. Davidson (Andrews University), Ricardo A. Gonzáles and Eike Müller (both Adventist International Institute of Advanced Studies), Frank Hasel (Biblical Research Institute), Gerhard Pfandl (retired, Biblical Research Institute), and Peter van Bemelen (retired, Andrews University).

Gerald A. Klingbeil, D.Litt., is an associate editor of *Adventist Review* who yearns to see more reflections of the community of the Trinity in the church he loves.



KNOWING GOD, LOVING GOD

The doctrine of the Trinity doesn't have to be understood to be appreciated.

JOEL RIDGEWAY

Do you find the concept of the Trinity hard to understand? I did. Even though I'm a third generation Adventist, born, bred, and raised in the church, I never really understood the Godhead and how God reveals Himself in the Bible. This left me open to be drawn into an anti-Trinitarian movement (often called the One True God movement) that tries to explain God in literal human terms. Those terms often make sense to human minds, but as I discovered, they're not biblical.

A SIMPLE MISUNDERSTANDING

After studying the matter with friends, I came to believe that there is really only one true God, the Father. Jesus Christ was God only because He was the Son of God.

In other words, at some time in

I couldn't solve the nagging problems in the back of my mind.

eternity past, Jesus proceeded from the Father, and thus He owes His existence to the Father. He is God, I believed, because He is the same substance as the Father. I came to believe that the Holy Spirit was not a person like the Father and the Son, but was the presence and power of the Father and the Son. This belief made sense to me at first. I thought I was closer to God because the literal Father-Son relationship seemed to help me understand the sacrifice of the Father.

But it didn't last. It took me to the fringes of Adventism and fostered a critical spirit in me. I became critical of the church and got into various conspiracy theories. I came to believe the church set up this whole thing and altered Ellen White's writings to suit its agenda. I loved to debate this subject on Internet forums, and people often couldn't answer my arguments.

But I couldn't solve the nagging problems in the back of my mind. Why were there so many clear Ellen White statements that were hard to harmonize with this teaching? Didn't she say that the Holy Spirit is a mystery, not clearly revealed? Aren't we trying to explain this mystery? Why did it seem that so few genuine Christians believed this teaching?

But I pushed these doubts aside by comforting myself that the weight of evidence was in my favor.

WEIGHING THE EVIDENCE

Through a long chain of providential circumstances I left the circle of people with whom I was fellowshiping and moved from Queensland to Victoria. Here I began associating with people who were good Bible students, and also Trinitarians. They shared ideas with me that I had not seen before. They raised questions that left cracks and fissures in my foundation.

I distinctly remember talking with one of my Bible teachers regarding my belief that the Son proceeded from the Father at some point in eternity. He said, "If God has foreknowledge, that means He knew about the coming of sin before

Christ came into existence. That means He brought Christ into existence to fulfill the plan of redemption. This casts aspersions on the love of God. If the plan of redemption had failed, couldn't He have begotten another Son? The idea that God can clone Himself and make a Son destroys the whole plan of redemption!"

This and many other things rocked my world and sent me back to the drawing board to restudy my understanding of God. I threw all my preconceptions to the wind and asked God to teach me the truth. Slowly, piece by piece, the picture came together. I studied the Bible and the writings of Ellen White.

I came to understand that Christ is eternal God in every sense of the word, as is the Father. He is self-existent, with life original, unborrowed, and underived. I discovered that the Holy Spirit is an actual person with His own individuality. That His work is to represent Christ to us now that Christ is eternally bound to a human body. The Holy Spirit so perfectly represents Christ that to us His presence is the presence of Christ. This truth makes it self-evident that there are three divine persons in the Godhead. They are a heavenly trio that functions in complete unity. They are not three Gods, but like a family, they all bear the same name. That's why we baptize in the name (singular) of the Father, Son, and Holy Spirit.

What's more, I came to understand the love of God on a much deeper level. I realized that God's love does not depend on a literal Father-Son relationship as we understand it. The relationship between the Father and the Son is a relationship that has existed from all eternity. It has never been broken from eternity past. Yet They were willing to sever that relationship at Calvary for you and me. What amazing love!

Joel Ridgeway lives in Australia with his wife and three young children. His passion is sharing Jesus through a family business/ministry called Revealer Films. He tells his story in the book *Understanding the Godhead: My Personal Journey* (RevealerFilms.org/Godhead).



UNDERSTANDING THE TRINITY

A doctrine I used to doubt

DENIS KAISER

Twenty-two years ago I was about to leave the Seventh-day Adventist Church. Many of my friends had recently left the church, and their notices of resignation aided me in writing my own notice. My friends felt that we could no longer worship with those who believed in the supposedly unbiblical and pagan doctrine of the Trinity.

NOT ALONE

Surprisingly, our case was not an exception, and others have since followed the same path.

That our early Adventist pioneers generally opposed the classical doctrine of the Trinity is a well-documented fact. History shows that Adventists continued to study their Bibles, and gradually adopted a belief in the full divinity of Christ, the personality of the Holy Spirit, and the oneness of three divine Persons. By the 1940s the church had become predominantly Trinitarian.

Therefore, it is astonishing that some church members have reverted to opposing the doctrine of the Trinity in recent years. There are surely different reasons for this. Each person has a unique experience. But over the years I have nevertheless observed that the experience of my friends and me with

the doctrine of the Trinity resembles the experience of others who since then have come to doubt and question the church's stance on the Trinity.

TRUTH AND DISTRUST

The decisions to reject belief in the Trinity and to leave the church do not usually come in a vacuum. There is often dissatisfaction with, and distrust of, church leaders, pastors, and trained theologians. When local or regional church leaders question foundational Adventist beliefs, or fail to exemplify a kind and loving character, their church members may find it more difficult to trust them. Deep down we all yearn for someone we can trust.

Adventists believe that "the Lord has led us."¹ Our pioneers lent themselves as trustworthy leaders in matters of faith and practice. In theory everyone may say that our beliefs derive from the Bible. But in practice some choose the early understanding of those trusted pioneers as their final norm in matters of biblical interpretation. Thus they inadvertently choose their understanding of Adventist tradition as the lens through which they interpret the Bible. This mind-set characterizes itself as committed to "historic Adventism."

When my friends and I learned in the mid-1990s that our Adventist pioneers generally did not believe in the doctrine of the Trinity, many of us began to question that doctrine. Confronted with Ellen White's statements about the Holy Spirit "as the third person of the Godhead,"² or the "three living persons of the heavenly trio,"³ we either considered those and similar statements forgeries or attempted to reinterpret them to align them with our views. We wholeheartedly believed that Adventists unitedly opposed the Trinity doctrine until it was introduced into the church in the early 1930s. We reasoned that every Trinitarian statement that predated 1931 must have been a later forgery because we could not imagine that the pioneers and Ellen White had made such statements.

Our methodological doubt spared nothing, not even Scripture. Friends of mine blackened suppos-

God makes use of broken and imperfect people, a truth we see many times in the Bible.

edly unoriginal parts in their Bible, because those verses did not fit their understanding of the doctrine of God. Thus they became immune to spiritual growth in areas that were at variance with their views. Those who concluded that Ellen White had really written her Trinitarian statements rejected her as a false prophet, and the Sabbath and sanctuary doctrines, as well as our prophetic interpretation, as all unbiblical. Most of those who left the church over this doctrine have not returned because they never questioned their critical presuppositions that leavened every other area of life.

Since the early 1990s I have observed three waves of anti-Trinitarian resurgence. Each wave was characterized by the same mind-set of methodological doubt, yet technological progress has amplified the impact of each anti-Trinitarian wave on the church. Whereas the first wave in the early and mid-1990s that affected my friends and me came primarily in the form of books and pamphlets, the second wave in the mid-2000s benefited from a wider use of the Internet. The third wave in the mid- and late 2010s experienced a global upsurge through social media.

GROWTH IN UNDERSTANDING

One may ask why I did not leave, and why I am still a member of the church. This has primarily to do with the fact that I chose slightly different methodological presuppositions.

First, like my friends, I reasoned that for God to be able to lead and use early Adventists, they must have been perfect in their beliefs and practices. Surprisingly, we did not question that assumption despite the following two realities. We believed that God was leading us too, although we knew inwardly that our character and beliefs were far from perfect. Further, we never interrelated that assumption with the fact that there was a need for Ellen White to send these early Adventists testimonies of reproof. Later I realized that God makes use of broken and imperfect people, a truth we see many times in the Bible.

Second, we thought that it was not until the 1930s

that the doctrine of the Trinity found entrance into the Adventist Church. We used the statements of Adventist historians about the early Adventist opposition to the Trinity to support our position. We also joined in rejecting Ellen White's positive remarks about the full divinity of Christ and the personality of the Holy Spirit as later forgeries.

Nevertheless, I came to realize that my friends had pulled the carpet from under their own feet: they declared statements and documents forgeries without any hard evidence of forgery. It was simply because those statements did not fit their view. I came to understand that while "God has never removed the possibility of doubt," "our faith must rest upon evidence." In fact, "God never asks us to believe, without giving sufficient evidence upon which to base our faith."⁴

I therefore reasoned that God would at least provide some evidence that would allow people to trace and identify such forgeries if He wanted us to recognize them as such. Otherwise there would be no checks and balances anymore. Each person could declare something as unoriginal simply because it does not conform to their present understanding of truth.

I further had the impression that true spiritual growth would be stifled if I were to limit God to only those texts that did not stand in contrast to my present beliefs. Over a period of five years I studied early Adventist materials and gradually came to realize that our narrative of early Adventist history had been selective and distorted.

Third, I had been completely unaware of the vast amount of historical material that shows how, already in the 1890s, Adventists pondered about and advocated Christ's full divinity, the Spirit's personality, and the harmonious relationship between three divine personalities. Adventist periodicals, books, and correspondence from different parts of the world bear witness to that growth in understanding. Ellen White's Trinitarian remarks are largely known, but statements from other Adventist authors are not.

AMPLE DOCUMENTATION

In October 1890 Charles Boyd wrote, for example, that the church "is working by the direct command and agency of three distinct personages in heaven for the increase of the heavenly family." In line with Matthew 28:19, he identified these three personages as Father, Son, and Holy Spirit.⁵ Similarly, G. C. Tenney stated 14 months later that Adventists "understand the Trinity, as applied to the Godhead, to consist of the Father, the Son, and Holy Spirit."⁶ In 1896 he added that the Bible spoke of the Holy Spirit "as a personality" and not merely as "an emanation from the mind of God."⁷

About a year after the statement that the Holy Spirit is "the third person of the Godhead" was published in Ellen White's *Special Testimonies for Ministers and Workers* (1897) and three months before its reappearance in *The Desire of Ages* (1898), R. A. Underwood conceded, "It seems strange to me, now, that I ever believed that the Holy Spirit was *only* an influence." When he discovered that the Bible refers to angels, even the fallen ones, as spirits, he concluded that he "could understand better how the Holy Spirit can be a person."⁸

Many others became aware of the subject through Ellen White's Trinitarian remarks, as is evident in numerous articles and reports that quoted her remarks in subsequent years.⁹ G. B. Starr stressed, for example, that "the Holy Scriptures everywhere attribute to Him [the Spirit] all the characteristics of a person" [and] "teach that there are three persons in the Godhead." He argued, "Jesus through the Spirit of Prophecy gives to the Holy Spirit the position of the third person of the Godhead."¹⁰

Adventists more and more resisted the idea that there was no Trinity, while also rejecting both modalistic and tritheistic views of the Trinity.¹¹ In 1910 S. N. Haskell, a close friend of Ellen White's, wrote that "the Holy Spirit has a personality, and is represented as an intelligence." He added, "It is evident that the Holy Spirit is one of the Trinity, and fully represents God and Christ."¹²

Three years later F. M. Wilcox clarified to his

**I admired early
Adventists for their
openness to God, their
desire to grow in faith
and understanding, and
their search for truth.**



readers the beliefs that Adventists held in common. Wilcox would become a longtime editor of the *Review and Herald* and one of the five original trustees of the Ellen White Estate chosen by Ellen G. White herself. He wrote, "For the benefit of those who may desire to know more particularly the cardinal features of the faith held by this denomination, we shall state that Seventh-day Adventists believe—1. In the divine Trinity. This Trinity consists of the eternal Father . . . ; of the Lord Jesus Christ . . . ; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption."¹³

Writing from South Africa, Herbert Edmed stated in 1914, "The Holy Spirit is the third Person of the God-head. . . . We must recognize that the Holy Spirit is not merely an influence; both the Old and New Testaments refer to Him as a real personality. God wants us to see in the Holy Spirit more than a saving, friendly influence; He is our personal Friend—a personal God."¹⁴

At Ellen White's funeral in July 1915, A. G. Daniells, then president of the General Conference, reminisced about her life and work. Talking about her accomplishments, Daniells stressed that her writings set forth and exalted "the Holy Spirit, the third person of the Godhead and Christ's representative on earth, . . . as the heavenly teacher and guide sent to this world by our Lord to make *real* in the hearts and lives of men all that he had made *possible* by His death on the cross."¹⁵

These few examples illustrate a great quantity of materials that confirm Adventism's increasingly favorable attitude toward the idea of the oneness of three divine persons, from the 1890s to the 1910s. The narrative that it was not until the 1930s that this idea was introduced into Adventism could no longer be upheld.

A PERSONAL DECISION

I admired early Adventists for their openness to God, their desire to grow in faith and understanding, and their search for truth. Their con-

tinued study of the Bible led them to adopt the belief in three divine Persons who are so unified in their thinking, planning, and acting that They are truly one. After five years of studying this subject in the Bible and of tracing the journey of these early Adventists, I followed their footsteps and accepted the biblical doctrine of the Trinity.

Most of my friends from then chose paths that led them away from the church, from each other, and even belief in God, because their methodological doubt and critical attitude permeated all areas of life. To be so opinionated and set in one's ways that one becomes immune to hard evidence is a dangerous path. Adventists who focus on other Adventists in this critical way stifle their own and the church's usefulness in proclaiming the gospel to those who yearn for it. They frustrate God's fundamental purpose for raising up this church: to proclaim the gospel to the whole world, sharing the message of salvation with people in need of salvation. ♣

¹ Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 196.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 671.

³ Ellen G. White, *Special Testimonies*, Series B, no. 7 (1905), p. 63, in *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 615.

⁴ Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 105.

⁵ Charles L. Boyd, in *Bible Echo and Signs of the Times*, Oct. 15, 1890, p. 315.

⁶ [G. C. Tenney], in *Bible Echo and Signs of the Times*, Dec. 15, 1891; pp. 378, 379; cf. *idem.*, in *Bible Echo and Signs of the Times*, Apr. 1, 1892, p. 112.

⁷ G. C. Tenney, in *Review and Herald*, June 9, 1896, p. 362.

⁸ R. A. Underwood, in *Review and Herald*, May 17, 1898, p. 310.

⁹ See D. Kaiser, "The Reception of Ellen White's Trinitarian Statements by Her Contemporaries (1897–1915)," *Andrews University Seminary Studies* 50, no. 1 (2012): 25–38.

¹⁰ G. B. Starr, in *Union Conference Record*, Dec. 31, 1906, p. 2.

¹¹ Robert Hare, in *Union Conference Record*, July 19, 1909, p. 2.

¹² S. N. Haskell, in *Bible Training School*, Dec. 1, 1910, p. 13.

¹³ [F. M. Wilcox], in *Review and Herald*, Oct. 9, 1913, p. 21.

¹⁴ Herbert J. Edmed, in *South African Missionary*, May 19, 1914, p. 3.

¹⁵ A. G. Daniells, in *Review and Herald*, Aug. 5, 1915, p. 7.

Denis Kaiser is an assistant professor of church history at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

LOOKING AT THE UNCREATED ONE

His uniqueness and mystery

ÁNGEL MANUEL RODRÍGUEZ

How can rational creatures come to understand the nature of the Uncreated One, whose mode of existence is radically different from theirs? If we dare to say something about Him, it is only because He has previously spoken to us, unveiling dimensions of His nature and actions that assist us in grasping the wonder of His power and love. Therefore, whatever we may say concerning the Holy One, the Unique One, will be a restatement of His special revelation to us followed by our reverential silence before the Uncreated One.

HIS CREATIVITY AND ONENESS

What we know about God has been revealed mainly through His actions that exhibit His nature and character. When we open the Scriptures, the first character we encounter is God, displaying the power of His creativity: "In the beginning God

created" (Gen. 1:1).¹ Creation is the most fundamental divine activity on which the rest of His activities are dependent. There was nothing before this absolute beginning, yet He was already there; He was and is the Uncreated, and consequently absolutely different from the cosmos.

The mode of His existence finds no parallel within creation. His presence at the beginning shows that He is the Eternal One—He was before the beginning; He is self-sufficient—existing before there was anything else and being by nature the very source of His own existence; and He is all-powerful—no one assisted Him in the creation of the cosmos. He is also a loving Creator who produces what is "good" or "very good" for His creatures (verses 18, 31).

God's creative activity leaves no room for polytheism. Before the beginning He stands alone, by Himself, to speak the cosmos into existence through His effortless Word. Since He created everything there is, He is obviously the exclusive Lord over creation; the only God in the cosmos. The rest of the Scriptures will reaffirm this fundamental theological truth about the mystery of the oneness of the Creator (e.g., 1 Tim. 2:5; Gal. 4:20; James 2:19). He is one in action, will, and nature, and there is no other God apart from Him. To the Israelites He said: "Hear, O Israel! The Lord is our God, the Lord is one!" (Deut. 6:4). His oneness is about His singularity and uniqueness with respect to creation and the worship of His creatures.

HIS PLURALITY

The nature and complexity of God's oneness becomes accessible to our limited comprehension through the biblical testimony of a plurality within the very nature of the one God. The dynamism of God suggests to us that within the mystery of His divine nature there is a profound interaction of selfless love that requires differentiations within the Godhead.

Perhaps there is a hint to this mystery when the biblical text uses the plural of "God" accom-

panied by a verb in the singular ("God [*elohim*, "gods"] created ["He created"]")—a plurality and yet one. More precisely to the point is Genesis 1:26: "Then God [*elohim*] said [He said], 'Let Us [plural pronoun] make [verb first person plural] man in Our [plural] image; according to Our [plural] likeness.'" Here the plurality within the Godhead is emphasized, but in verse 27 we are back to the oneness of God ("God [*elohim*] created [third person singular] man in His [third person singular] own image"). We have one God but within the mystery of this oneness there is a plurality. The reference to God and to the "Spirit of God" in the work of Creation points to a plurality. The New Testament will look into the activity of the Uncreated One at the beginning and will explicitly identify the creative word of God in Genesis 1 with the Son of God (John 1:1-3).

In the Old Testament God continues to reveal His oneness within a plurality² by speaking in binary terms. For instance, we read about God and the Angel of the Lord, contextually identified as divine (e.g., Gen. 16:7-14; Ex. 3:2-7; Judges 6:11-24), and in another case God announces the coming of the Messiah called "Mighty God" (Isa. 9:6). We also find passages in which there is a plurality of three. In some passages the Messiah, the Spirit of the Lord, and the Lord Himself are mentioned together working for the salvation of God's people (Isa. 11:1-3; 42:1). In other cases the Lord announces that He will send the Messiah with His Spirit (Isa. 48:16).

The New Testament also testifies to the oneness of God within a plurality. In some cases we find references to God and His Son, Jesus Christ (John 1:1, 18; 20:28; Rom. 9:5; Rev. 1:1), while in others we find what is called a Trinitarian formula. These are found in apostolic greetings (1 Peter 1:20; Rev. 1:4, 5), expressions of thanksgivings (2 Thess. 2:13, 14), blessings (2 Cor. 3:13), exhortations (Rom. 15:30), instructions (Gal. 4:6), and visionary experiences (Rev. 5:6, 7). The most well known is the baptismal formula: "In the name of the Father and

Jesus refers to the Spirit as a personal being who, during our pilgrimage, stands by us to speak for us and to sustain and guide us.

the Son and the Holy Spirit” (Matt. 28:19).

By speaking about one God in a plurality of three persons, the biblical revelation is telling us that God’s nature is infinitely more complex than anyone or anything we may call “one.” Yes, He is one, but the nature of God’s oneness is infinitely beyond that of any creature. We can only affirm the mystery of the One God in a plurality of persons.

FATHER AND SON

The arrival of the incarnated Son of God clarified much more what the Old Testament had taught about the nature of God. New Testament writers, like us today, struggled, attempting to find the right terminology to express differentiation and equality within the members of the Godhead.

With respect to the Son of God, John tells us, “In the beginning was the Word, and the Word was with God” (John 1:1). The text describes the relationship between God and the Word before Creation, and long before the incarnation of the

Son. The passage is obviously attempting to demonstrate that there is differentiation of persons within the Godhead. The phrase “the Word was with [*pros*, “in the company of”] God” means that divine revelation allows us to distinguish one from the other.

However, such differentiation does not imply independence from each other, but that it operates within a coexistence characterized by a deep and mutual communion and fellowship between the two of them.³ John immediately adds, “And the Word was God” (verse 1). In an almost imperceptible way the apostle moves from differentiation within a circle of love to equality. The Word is fully divine. The divinity of Jesus is clearly affirmed in the context of differentiation of persons within the mystery of inter-Trinitarian relationships. The Son belongs to the mystery of the one God. This is affirmed throughout the New Testament.

John tells us that the Son is the only and unique God who was in profound fellowship with the Father and who came to reveal to us the loving character of God (John 1:18). When Thomas sees the resurrected Lord, he exclaims, “My Lord and my God!” (John 20:28). Paul and Peter, among others, testify to the fullness of the deity of Christ (e.g., Rom. 9:5; Heb. 1:8; Titus 2:13; 1 Peter 1:1). The saving power of Christ is located in the fact that He, like the Father, has life in Himself. His divinity makes efficacious His sacrificial death, and thus reveals the loving character of God to the cosmos.

Only God can fully reveal Himself to His creation (Heb. 1:1), and only such a God can save repentant sinners. In Philippians Paul narrates the experience of the Son of God who throughout eternity existed as God (Phil. 2:6), chose to become human and died on a cross (verses 7, 8); then the Father exalted Him. This cosmic experience of the Son of God will result in the final resolution of the cosmic conflict when all creatures will bow and confess “that Jesus Christ is Lord, to the glory of God the Father” (verse 11).

FATHER, SON, AND SPIRIT

The titles “Father” and “Son” make it easier to differentiate between members of the Godhead than the title “Holy Spirit.” The nouns used in the Hebrew (*ruakh*) and Greek languages (*pneuma*) for “Spirit” also mean “breath, wind” and could easily give the impression that they designate impersonal objects.

In fact, “Spirit” is sometimes associated with divine power, but what is amazing is that God’s Spirit acts like a person and is clearly identified as such—He is not literal breath or wind. For instance, the Spirit experiences grief (Isa. 63:10; Eph. 4:30), makes decisions (Acts 15:28), speaks (Matt. 10:20), teaches (John 14:26), and comforts (Acts 9:31).

The Spirit of God possesses attributes that identify Him as divine. He is eternal (Heb. 9:14), omnipresent (Ps. 139:7, 12), omnipotent (Acts 1:8), omniscient (1 Cor. 2:10, 11), and is consequently identified as God (Acts 5:3, 4). By using the word “Spirit,” the work of the third member of the Godhead is illustrated by reference to the “wind,” which is actively present throughout the world, to establish that God is personally present throughout creation, sustaining and preserving it.

Since the Spirit did not become human, He remains as mysterious as the Father, making it more difficult for us to visualize Him. Here Jesus provides a useful insight. He informed the disciples that He will ask the Father to send them “another Helper,” referring to the Spirit (John 14:16). The Greek word, *parakletos*, also means “comforter, advocate, counselor.” Jesus refers to the Spirit as a personal being who, during our pilgrimage, stands by us to speak for us and to sustain and guide us.

Jesus also distinguishes the Spirit from the Father and Himself. In John 14:16, 17 we find the three members of the Godhead mentioned together: “I [Jesus] will ask the Father . . . another Helper . . . the Spirit of truth.” The Spirit is differentiated from Jesus in that Jesus asks the Father

to send “another Helper,” indicating that He is a helper too but not the same as the Spirit. In this passage the Spirit is also different from the Father in that the Father sends Him (see also verse 26).

The Greek verb *pempo*, translated “to send,” designates the action of dispatching “someone, whether human or transcendent, usually for the purpose of communication.”⁴ This verb is used by Jesus to refer to the Father as the one who sent Him to this world (e.g., John 4:34; 5:30; 12:44, 45; cf. Gal. 4:4). Both Jesus and the Spirit, who were in eternal and mutual fellowship with the Father, were sent by the Father at the appropriate time to accomplish different aspects of the plan of salvation.

Throughout eternity God was one in the mystery of three persons existing in a most profound fellowship of love and communion. There is no hint in the Bible of an eternal hierarchical order among the three. Such a relationship would certainly take us into the realm of tritheism. This God, the Uncreated One (Father, Son, and Holy Spirit), brings the cosmos into existence. In order to free creation from the invading power of sin, the Son becomes human and brings about a new creation. The Spirit, the One who was always present within creation sustaining it, now transforms sinners into saints and sustains them. In the performance of His saving work the Uncreated One displays the mystery of His nature as love. ▀

¹ Scripture quotations in this article are from the NASB, the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

² For much more on this topic, see Jiří Moskala, “Toward a Trinitarian Thinking in the Old Testament,” *Journal of the Adventist Theological Society* 21 (1210):245-275.

³ On the meaning of the Greek preposition *pros*, see Murray J. Harris, *Propositions and Theology in the Greek New Testament: An Essential Reference Resource for Exegesis* (Grand Rapids: Zondervan, 2012), pp. 190-192.

⁴ Walter Bauer and Frederick W. Danker, *Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), p. 794.

Angel Manuel Rodríguez, now retired, is a former director of the Biblical Research Institute of the General Conference of Seventh-day Adventists.





GOD'S EVERLASTING GOBSTOPPER

We need a God who can't be explained or trivialized.

GREG MILTON

Who and what is God? Religions, philosophers, scientists, writers, and romantics have all attempted to explain Him. After all the arguments and all the proofs are presented, most Bible-believing Christians would end up agreeing with two basic statements about Him: (1) God is mystery, and (2) God is love. Yet today debate springs up as Seventh-day Adventists attempt to provide more precise definitions of God.

PEOPLE OF THE BOOK

Throughout its history our church has attracted scholars and academics. Biblical proof texts combined with a coherent macronarrative have marked our evangelistic

efforts before there was even a church. Logic, clarity, definition, and certainty provide a siren call of control in a world of chaos. We can explain the why, where, how, and when of humanity's existence. We understand theodicy. We have doctrines. We "have been entrusted with the very words of God" (Rom. 3:2).

Indeed, truth brightens the path of the searching soul. But trusting in mere human knowledge, limiting ourselves to rational explanations of Bible facts, threatens to overintellectualize and supplant a gospel that at its core is inseparable from faith and personal commitment. Is it possible that we sometimes exchange faith in God and His Word for a false security in some idiosyncratic understanding of *cogito, ergo sum* (I think, therefore I am)?

As I look back on my life, I see this tendency in myself: the tendency of trusting my mind and my ability to understand. Unfortunately, this tendency sways toward a precipice that lies close beside the narrow way: to walk by sight, not by faith. Irony stands tall for those of us who claim a belief system that rests on faith. Sadly, I, and others like me, are not the first to careen toward this precipice.

John Harvey Kellogg, mental genius, physician, inventor, innovator, author, thought leader, philanthropist, and giant of the early Seventh-day Adventist Church, fell victim to the belief that he could understand God. He dwelled on where the person of God resides. He created postulates about the Godhead, and even attempted to use examples in nature to explain God. With an awareness of his own genius compared to others, Kellogg attempted to answer the question What is God? Over time, and despite years of prayer and pleading from those closest to him, his own rationale, intellect, and pride became the governors of his life. Kellogg eventually left the church while clutching to pantheistic beliefs.

It is notable that the Bible has much to say about the essential unknowability of God. A few

minutes of searching a concordance uncovers scriptures—Job 26:14; 42:1-6; Psalm 139:6, 17, 18; 145:3; 147:5; Isaiah 55:9; and Romans 11:33-36—that clearly tell us God is a mystery. He is incomprehensible to His creation.

OUR MULTIDIMENSIONAL GOD

To further illustrate the point, let's take an object lesson from Edwin Abbott's *Flatland: A Romance of Many Dimensions*. The story is written from the point of view of a two-dimensional square who lives in a world named Flatland, in which every object is two-dimensional.

Through the course of the tale, the square encounters a sphere who comes from a three-dimensional world. The square cannot truly conceive of sphere or his world. The sphere makes many attempts to explain himself to the square, but to no avail. The sphere even attempts to reveal himself to the square by passing through his world. Yet the square cannot comprehend the sphere. True, the square sees aspects of the sphere, but despite all the sphere's efforts, the square cannot discern or understand three-dimensional space or what it means to be a sphere.

This crude example captures the essence of our dilemma with God. As David Asscherick illustrated in a series of sermons entitled "This Is My Church?" delivered to students at Andrews University in March 2014, the very words we use to describe God—omnipotence, omniscience, omnipresence, omnibenevolence—are mere reminders of the fact that He is a mystery that our finite minds cannot comprehend. When deconstructed, our descriptions of Him will always fail of clarifying His nature, or genius or power or saving love.

For example, to be omnipresent is to be everywhere at once. Yet as we are trapped in space and time, we cannot imagine being in two places at the exact same time. We lack the words and experience to even begin to portray this single aspect of God accurately. In the context of our analogy, we are two-dimensional objects attempting to

understand a three-dimensional world. We see slivers of truth, but completely fail to understand the subject in its totality.

Perhaps this is why Christ asked, "However, when the Son of Man comes, will he find faith on the earth?" (Luke 18:8). Of all the things the Word could attempt, He did not attempt to explain in detail the nature of God, but to reveal His character, leaving us with the confidence of the Father's solicitude, because "He that hath seen me hath seen the Father" (John 14:9). Scripture does not attempt to reduce God to the limits of our descriptions and understanding. Instead, the Bible, like nature and our personal providences, provides evidence that God is love, and for this reason, is entirely worthy of our trust.

ALWAYS THE SAME, ALWAYS CHANGING

Do you remember the "everlasting gobstopper" from the children's book *Charlie and the Chocolate Factory*? It was a candy that could be enjoyed forever without ever growing smaller or disappearing. This infinite candy also regularly produced new flavors to experience.

The path of faith to which God's elect are called is like this everlasting gobstopper. For the redeemed, His mystery is part of God's gift to us. Referring to those who are saved, Ellen White wrote: "And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ."¹

Faith is the key to the birthright that we lost in Eden. Faith unites us with angelic hosts and with other created worlds as we peer into the mystery of love. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor 2:9, KJV).²

¹ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 678.

Greg Milton is a director of project management for Piedmont Health-care in Atlanta, Georgia. He and his wife, Luiza, attend the Atlanta North Seventh-day Adventist Church.

HAS YOUR PAID-UP LIFE INSURANCE POLICY BECOME OBSOLETE?

Today we buy life insurance to protect our loved ones, pay off mortgages, and fund Christian education. After the kids are grown and the mortgage is paid, what then? If you have a paid-up policy consider donating it to It Is Written.

Your gift will:

- ✓ Advance the work of God with a trusted partner
- ✓ Generate an immediate tax deduction while not affecting your cash flow
- ✓ Offset taxable withdrawals from retirement plans, such as an IRA

Call today to learn more.

- ☎ 800-992-2219
- @ plannedgiving@iiw.org
- 🌐 www.HisLegacy.com



IT IS WRITTEN®

Copyright © 2018, It Is Written, Inc. All rights reserved.

- 🌐 itiswritten.com
- 📘 facebook.com/itiswritten
- 🐦 twitter.com/itiswritten
- 📷 instagram.com/itiswrittenmedia

The Complete Seventh-day Adventist Hymnal on 24 CDs



NEW *Hymns Alive*

- * Every hymn Re-mastered
- * Short intro on every hymn
- * Shorter last chord of stanzas

Uses include...

- * home worship
- * church worship
- * nursing homes
- * prison ministries
- * solo practice, etc
- * outdoor church
- * learning new hymns
- * superb quality
- * quality leather binder
- * 719 hymns

Accompaniment Music
Piano - Left and Organ - Right Channel

All hymnals sold separately

the Complete set - \$340 value - CD's or Flash Drive.

New low price - US\$229 & \$16 S.&H. = US\$245.

More Accompaniment Discs



Hymns Alive ABRIDGED

375 of your most favorite Hymns
from the Seventh-day Adventist Hymnal
on 14 Compact Discs.

ALL the songs you love to sing.
\$99 & S.H.

He Is Our Song and Sing for Joy

All songs in each book on 4 CD's
with guitar, piano, strings, trumpet, etc.

Little Voices Praise Him

All songs in the book on 4 CD's
with guitar, piano, strings, trumpet etc.

also available S S for Tiny Tots
Cradle Roll and Kindergarten

Please visit our web site.

Listen to sample songs.

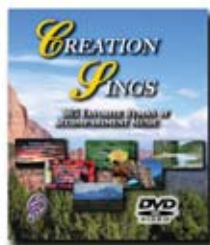
Satisfaction guaranteed.



800-354-9667

www.35hymns.com

P.A.V.E. Calhoun, GA 30703



Creation Sings

365 of your favorite hymns
on 12 DVD's or Flash Drive.

Beautiful nature scenes
behind the words.

\$129 & S. H. (Videos)

Daniel 2 & 3 Statues

Spiritual Conversation Starter.

Bible Study Aid - 9" tall

\$19.95 & S.H.

also The "Rock"

\$4.95 & S.H.- 3 1/4" wide



YOU DESERVE . . .

Headed for a trap, are you?

SCOTT MONCRIEFF

Finishing my morning jog, I noticed some litter on the road. It was an advertising brochure: “You deserve a clean home. We can help.”

FACT OR FANCY

We live in a culture in which “You deserve . . .” is a gold-plated slogan. I grew up with the McDonald’s jingle “You deserve a break today, so get up and get away, at McDonald’s.” I also deserve—according to advertisers—Barclays Premier banking services, Louisiana homegrown fruits and vegetables, a Buick Reatta, Farmers Insurance, a decent sandwich, satin sheets, a better congressional representative, and a board-certified plastic surgeon. I could fill this column five times over with things that advertisers tell me I deserve.

Well, if I deserve them, why not just hand them over?

AFFIRMATION OR FLATTERY?

“You deserve” is an old trap for the citizens of this world, going back to the garden snake who told one of us we deserved fruit from the tree of the knowledge of good and evil. It focuses our attention on ourselves and our dissatisfaction with something we don’t have. It robs us of contentment, erodes our sense of community—other people have X; why shouldn’t I?—and takes us on a downward spiral.

As an antidote, let me remember things I don’t deserve, but have received nonetheless: a quality education; a wonderful and inspirational marriage partner for 35 years; a car that has plowed through 10 Michigan winters and is still chugging; pileated woodpeckers that occasionally come to our backyard suet feeder;

steady, interesting, and meaningful work at an institution that seeks the well-being of others.

The same apostle Paul who tells us that we can be content in all circumstances (Phil. 4:11) reminds us that from those who have been given much, much more will be expected. Oops. That last bit came from Jesus Himself (Luke 12:48). I don’t deserve the convenience of googling Scripture, but I have it nonetheless.

Nothing wrong with having our carpets cleaned—or replaced, if need be. It’s a good thing to have insurance. I look forward to my next decent sandwich. But it’s a much healthier mind-set to work toward these goals: take the bread out of the refrigerator, slice some avocado and tomato . . . and see them as the end product of personal effort.

And to remind ourselves of the daily things we should be grateful for but often overlook, especially when we fall into “I deserve” mode. All my joints are working today. I can hear out of both ears. I work with people I enjoy.

LOVE WE CAN NEVER DESERVE

Which brings us to the gift of salvation and the privilege of fellowship with Jesus. These are gifts no earthly advertiser could put a tag on; but they are ours for the asking. These gifts without price should put us in a continual mind-set of humility and gratitude, and arouse in us a desire to share them with others. We don’t deserve what God has done for us, but we can bask in His love and help others to do the same. ✎

Scott Moncrieff is a professor of English at Andrews University, Berrien Springs, Michigan.





THE ORCHESTRA

Great compositions require good direction, melody, and harmony.

RENEE FORD

On a sunny spring morning at Southern Adventist University my daughter and I went into the sanctuary before the church service began. A quiet hum of voices filled the room as people found their seats. The platform contained many chairs and some large instruments. Coming from a small church, I was excited about hearing a full orchestra for worship.

The orchestra members gathered slowly, arranging their music and getting comfortable with their instruments. Dressed in black, they were easy to recognize from other members of the congregation. Those playing stringed instruments sat in one section, woodwinds in another, percussion in another, etc. Men and women, tall and short, they had one thing in common: their desire to worship God in music.

Eventually the director entered and walked to the center of the platform. She took her baton and tapped the stand. Everyone became quiet and gave her their full attention. When she lifted her arm, they began to play; what had been confusion in sound and sight became harmonious and organized.

TUNED BY THE HOLY SPIRIT

I suddenly realized how important tuning is. If the musicians had not tuned their instruments, the sound would have been painful.

Tuning is usually based on a fixed reference. Tuning can be a verb: to be in harmony or accord; to become responsive. An orchestra is like a body of believers in a church. They need to be in tune with the Holy Spirit to make harmonious music that draws people to God. Notice this: "When the day of Pentecost came, they were all together in one place. . . . All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:1-4).

That's being "in tune" with the Holy Spirit! It is essential to God's church to bring us into one accord, to help us interpret the music.

What if the musicians didn't all have the same

music? Musical notation gives us notes, rhythm, directions to play the music as the composer intended. It gives instruction and direction.

It reminds me of what John wrote about Jesus: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (John 1;1-14). Jesus is the music; God made visible.

The members of the orchestra may have played their instruments for many years and practiced many hours. They most likely had individual training. Perhaps they have performed solos. This has prepared them to become an ensemble. In an ensemble of instruments it is essential for each member to follow the conductor's leading. The conductor knows the music well: where it is going and how to lead the musicians there. In order to act as one, musicians must listen, watch, trust, and obey their leader. That does not make them all alike, but it makes their differences harmonious.

God is our conductor. He knows each of us and draws us together in harmony. He guides the music through sunshine and wilderness. "I am the Lord your God, who teaches you what is best for you, who directs you in the way you should go. If only you had paid attention to my commands, your peace would have been like a river, your well-being like the waves of the sea" (Isa. 48:17, 18).

LIFTED HEAVENWARD

The Southern Adventist University orchestra has practiced many hours together. It is obvious that the conductor has corrected and refined them. My heart swelled with the worship they created for God through their music. Their love of music brought them together and motivated them to learn the music, tune their instruments, and follow the conductor.

Renee Ford writes from Cumming, Georgia.

STANDING OVATION

Every weekday afternoon the Physical Therapy (PT) Center of Rosewood Street is full. The building is not marked; the facility is state-of-the-art; the staff is knowledgeable and compassionate; the families know and support one another. The *real* members are the children, ages 4 to 12, working on rigorous exercises to help them speak, walk, and use their hands. Even with the “advantage” of early detection for muscular disorders, the window of opportunity for permanent functionality is small.

Today I am here to sign up for potluck duty! The annual Families Together Day in Rosewood Park is next week! Families gather at the park, picnic potluck offered, and, most important, children feature an original craft they created, highlighting the therapy they work on.

As I open the door I am reminded that this is a place of great hope. *Maybe I'll see Tedi, my 7-year-old friend.* One day Tedi presented me with an outline of my first name and all medical treatment prefixes it resembled in spelling and sound. He gently recommended alternatives for change, using my middle name. Result: Chaplain Liz.

I visit with Tedi's mom, Vicki. She homeschools Tedi, and cares for his daily appointments. James, Tedi's father, works three jobs to ensure that treatments continue. I learn about Tedi's project for the park. He has built a small wooden boat and attached a small propeller motor. The goal: to walk a few steps, unassisted, “driving” the boat from shore down Rosewood Park Lake.

Families Together Day arrives. As I organize food on the long picnic table, a commotion interrupts. I look up. Tedi,

holding a remote control, points at the little wooden boat moving down the river at a quicker pace than planned. James runs after him. I smile and continue my task. But everyone around me is quiet and still. I look up again. This time *I see it: Tedi is chasing the boat* without a wheelchair, walker, or crutches. *Yet he does not notice this!* When the boat stops, he turns around and jumps with joy.

Even from a distance we can hear Tedi: “Dad! I stopped the boat!” He looks around. “Wait, did I just *walk* here?” James crumbles to his knees, sobbing.

There are moments when the torrent of human emotion encounters the peace of the divine; and for a moment our blessings seem crystal clear, our purpose undeterred, our prayers and hopes heard and continuously replenished. We search for evidence of these moments. Yet are they not always present, waiting for us, a gift from our heavenly Father?

As James reaches for his son, a standing ovation ensues from all the families and bystanders.

Hours later the sun has set and we are heading home. I walk quietly behind James, who holds a tired Tedi, his precious head on his father's shoulder.

“Everyone should get one,” mumbles Tedi. “Standing ovation. It's nice. *We all work hard.* Everyone happy. You think my angel stood up too?”

James tenderly pats his son's back. “I think your angel, his friends, and God were the first on their feet, buddy. Then all of heaven. Not just today.”

I drive home imagining how beautiful a celestial standing ovation must be for all of us. ♣

Dixil Rodríguez, a university professor and volunteer hospital chaplain, lives in Texas.

SEARCHING
THE OBVIOUS
DIXIL
RODRIGUEZ



“DAD! I STOPPED THE BOAT!” TEDI LOOKS AROUND. “WAIT, DID I JUST WALK HERE?”

LOVE IN ACTION

Wins A Soul



CARTER REPORT **ADVENTIST HEROES**

“**T**hat wild Carter boy will get expelled,” said the Conference man. The prediction of the youth leader from Queensland could easily have come true. John Carter was a rebellious teenager. Then Tom Ludowici

stepped into his life. Tom was in his final year at Avondale. He was to become an outstanding leader in the Church, but now he had a difficult mission: to win a wild 17-year-old boy from the bush to the Lord Jesus...

Tom started by taking John to meals in the College cafeteria. Deep down inside John was lonely. He responded to Tom's kindness. Then as the weeks became months, Tom shared the news about his best Friend. He also talked about the "God-filled-blank." He explained to his young friend that there is a hole within everyone of us, and only God can fill it. John listened. Many years later, Pastor John Carter would paraphrase the words of Augustine to great crowds of atheists and communists in Russia, "Our souls were made for God and they cannot rest until they rest in Him." John's career in evangelism all started with Tom.

But at Avondale, so many years ago, John was struggling to believe that the great God could be interested in a boy of no particular importance. Tom told

John he was important, very important, because Jesus, God's Son, had died for him. This revelation of God's love broke John's heart. Beneath the tall trees that graced the campus, outside the men's dormitory, Tom Ludowici led John Carter to Christ. It was a cold night and thunder rumbled overhead. John would never forget the details of that night.

Dr. Tom Ludowici would go on to do great things. He would leave his mark upon the famous Sydney Adventist Hospital as he ministered for his Savior to patients and staff members alike. Nobody who met this gentle and loving pastor was quite ever the same again. ♦

**For the glory of God, we proudly salute
Dr. Tom Ludowici as our
Carter Report Adventist Hero.**



**Request your FREE DVD entitled, "56 Years of Grace and Glory."
The thrilling story of how God has used ordinary people to do extraordinary deeds.
Call us at: 805-532-0038
or contact us: PO Box 1900, Thousand Oaks CA 91358.**

**You may also view Pastor John Carter on 3ABN,
FOX WTTG in Washington DC, Amazon Fire, Apple TV, ROKU,
SAFE TV, and HOPE Ukraine.
Visit our website: www.carterreport.org**



PO Box 1900 | Thousand Oaks CA 91358 | 805.532.0038
www.carterreport.org | email: info@carterreport.org



WHEN LITTLE BIRDS FLY



Your kids are born, then, in a blink, heading off to college.

WILONA KARIMABADI

There's a saying widely circulated through cutely designed memes on Pinterest or Facebook that most parents would consider gospel truth. Where raising children is concerned, "the days are long, but the years are short."

Our daughter, on arrival at her preschool open house, took off running in the direction of the large indoor playground set in the corner of the well-appointed classroom. I still remember—curls flying, pink floral sundress with matching sandals (I, personally, was very proud of that outfit). She looked over her shoulder to us for a moment as she high-tailed it to the plastic play palace, smiling all the way. We knew it then. She'd leave home sooner than later, running off into her future with a quick glance to us over her shoulder, then, just like that, be gone.

We are thrilled that her diligence and brilliance through high school landed her a hard-won spot at a renowned university, and as such, her job prospects upon graduation are very, very good. From a practical sense in terms of her future, this is what we hoped for. But now one of the chicks in our little nest is ready to fly, and both my husband and I feel as if we need a Xanax or two.

Elementary and middle school with all its busyness of homework, music, sports, and programs, and our parental involvement in all of it, just flew by. When our prayers led us to opt for an academically rigorous public high school, it was our hope the opportunities available there would set our child up nicely to have many choices when it came to college. And that definitely panned out. Talking about college seemed so far away then. But before long we found ourselves on campus visits, and as we went on all the tours and listened in on information sessions, the reality of us having a college kid certainly seemed nearer, but still far enough for our liking.

The "sooner" moment in the "sooner than later" scenario is here. As you read this, we are using our Amazon Prime membership to its fullest, securing dorm essentials, school supplies, and all the things our daughter shared with us at home that she will no longer have access to (my red thermal ceramic blow dryer is staying in Maryland).

We are thrilled she's going to attend a great school that will position her well in her chosen field, but said school is also clear across the country: the word "bittersweet" couldn't be truer. And while we are so

grateful to the Lord for His leading and protection throughout our daughter's life these past 18 years, we know her leaving is also part of the plan. But it sure would be nicer if it didn't have to sting so much.

So now as she goes, here's what we need her to know (I'm also planning to tear this page out and stick it in her suitcase, perhaps laminated):

God cannot be limited. He's bigger than we know, and works in ways, and through people, that we can't predict. Most important, His love, care, and guidance over us go with us wherever we are. Remember to tune into that presence daily, because it isn't limited to church, church school, and other "safe zones."

You will make mistakes. You will veer off the path sometimes. Your boundaries will be tested. But a loving God is there to steer you where He needs you to go. So go with Him. As parents, our role is shifting in your day-to-day happenings, but the 100 percent presence of God can never be removed from you.

The bittersweet spaces and places of life also show us the grace of God. Don't be afraid of them.

These are crazy days we are living in. But the Word of God is filled with promises and direction not to fear the unknown. You can step out of your comfort zone and trust Him completely, because, kiddo, that's exactly where life is taking you now. Out of our home, into the unknown, with God beside you every step of the way.

For your faith to be authentic to you, it must be challenged. College is going to be even more of a testing ground than you've experienced before. The Lord is up for that challenge, so go to Him through it all and never let go of His hand.

And just for good measure: Eat your fruits and veggies, and limit your consumption of Chick-fil-A waffle fries; bubble tea can get expensive, so pace yourself; never be out alone at night; Sabbath rest is going to feel supersweet now, so relish it; FaceTime us and respond to our daily texts—emojis optional; keep in touch with your little brother because you will miss each other; and if you need anything at all, we'll have it at your campus Amazon pickup spot before the day is out.

Last, remember this: You are on loan to us, but you are forever His. 🍀

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



DEATH CLEANING

Is there such a thing as too much stuff?

Döstädning” is a Swedish word that in English means “death cleaning.” As morbid as that might sound, the idea isn’t related to dying as much as to cleaning one’s house of things before you die so no one has to do it when you’re gone.

To author Margareta Magnusson, death cleaning seems directly related to aging. Her book *The Gentle Art of Swedish Death Cleaning*, published in the United States in January 2018, quickly resonated with people. It would seem that many people, to put it plainly, have too much stuff, and more important, may be loath to part with it.

In the story that follows, two individuals share current life experiences related to “stuff.” Merle Poirier recently encountered more moving than she bargained for; while Sharon

Tennyson, answering a call with her husband to England, is busy downsizing.—Editors

THE ART OF MOVING

If anyone had told me a year ago that I (Merle) would be facing the move from one apartment and four different houses within less than a year’s time, I wouldn’t have believed them. It began with moving my mother to a much smaller assisted-living center apartment. A month later a home was purchased for my in-laws that bettered their situation. That led to moving them from one home to another and preparing the former house for sale. My younger daughter was engaged two months later, and, two months after that, purchased her first home. At the time of writing, my other daughter’s husband has accepted another position and purchased a house to which they will be moving, just a few miles from mine.

While all this moving was for reasons largely positive, the actual act of moving was not, particularly with our parents. The longer we live, the more stuff we accumulate. And in that our parents have lots of company.

The average American home has 300,000 items in it. The average size of the American home has nearly tripled in the past 50 years. And one out of every 10 Americans rents offsite storage.¹ So having stuff appears to be an American pastime. What was interesting about moving our parents, however, was that we quickly recognized it wasn’t just their belongings, for our grandparents and great-grandparents were also well represented.

Moving my mom was probably the hardest. Because she was going to a smaller space, it wasn't possible to take everything. She faced her job stoically, but it was difficult to part with things that had been with her for years. "Most of us are held captive by things," she said. "When the time comes to lighten one's load, breaking the bonds with favorite possessions is painful. With gritted teeth and firm resolve, many things were given away or disposed of. Looking back, I was sad, but I am no longer a captive. What I thought I needed I no longer do."

My husband's parents were fortunate in that the home they moved to had plenty of space for their things. They elected not to downsize because of the circumstances surrounding the move. That didn't mean the move was any easier. Instead of spending time sorting, we spent the time arranging. Things that had a place in one home suddenly didn't fit into the other. And while the large basement afforded storage, the random placement of things by movers made finding anything challenging. Fortunately, my father-in-law is a gifted organizer. After all, organization is the best step toward knowing what to keep and what to give away.

Magnusson recommends that death cleaning isn't necessarily about throwing things away but offering them to family members now. She advocates starting with something easy, such as sorting clothing, and to save sentimental items such as photographs and old letters for last, or not at all. "It's an ongoing process that is never truly finished," says Magnusson. "You just have to get started."

WHEN MOVING MAKES IT HAPPEN

Our family (Sharon) recently accepted a position in England. Suddenly we began looking at our stuff and knew it was a good time to begin letting go.

Adding children to our home quickly increased our store as we accumulated books, toys, home-made items, "works of art," twin sheet sets, blankets, towels, and linens—all things you squirrel away because you think you'll need it all, maybe in the future, or it is just too precious to part with.

As I began to sort and pack, I found boxes in our basement that hadn't been opened for decades. As the oldest daughter, I had inherited special items from both sides of my family. These boxes contained letters and papers from my parents and

**As I began to sort and pack,
I found boxes in our basement that
hadn't been opened for decades.**

grandparents. I gave in to the temptation to dig deeper, to read each and every paper. I got caught up in my family's stories. I found a journal my mom kept in college. I completely lost myself in the letters my dad wrote to me my first year in college. These long, handwritten letters conveyed such love and concern. I grew teary-eyed as I spent hours reading, knowing that my father had spent a good bit of time writing them to me. I felt his comforting words again.

A rush of emotion overcame me as I realized these people I knew and loved from my past are all dead and gone. Their memories came back to life as I read. I felt a reconnection with my past, and an affirmation of my identity now as, together with my family, I make this life transition. I had to move on with packing, so I reluctantly set them aside. But these items will stay with me—no death cleaning for them. I carefully packed them up to take to the UK.

Preparing to downsize gives pause for reflection. Someone told me he had no plans to clean out his house or downsize. "They can do all that after I'm gone!" he said.

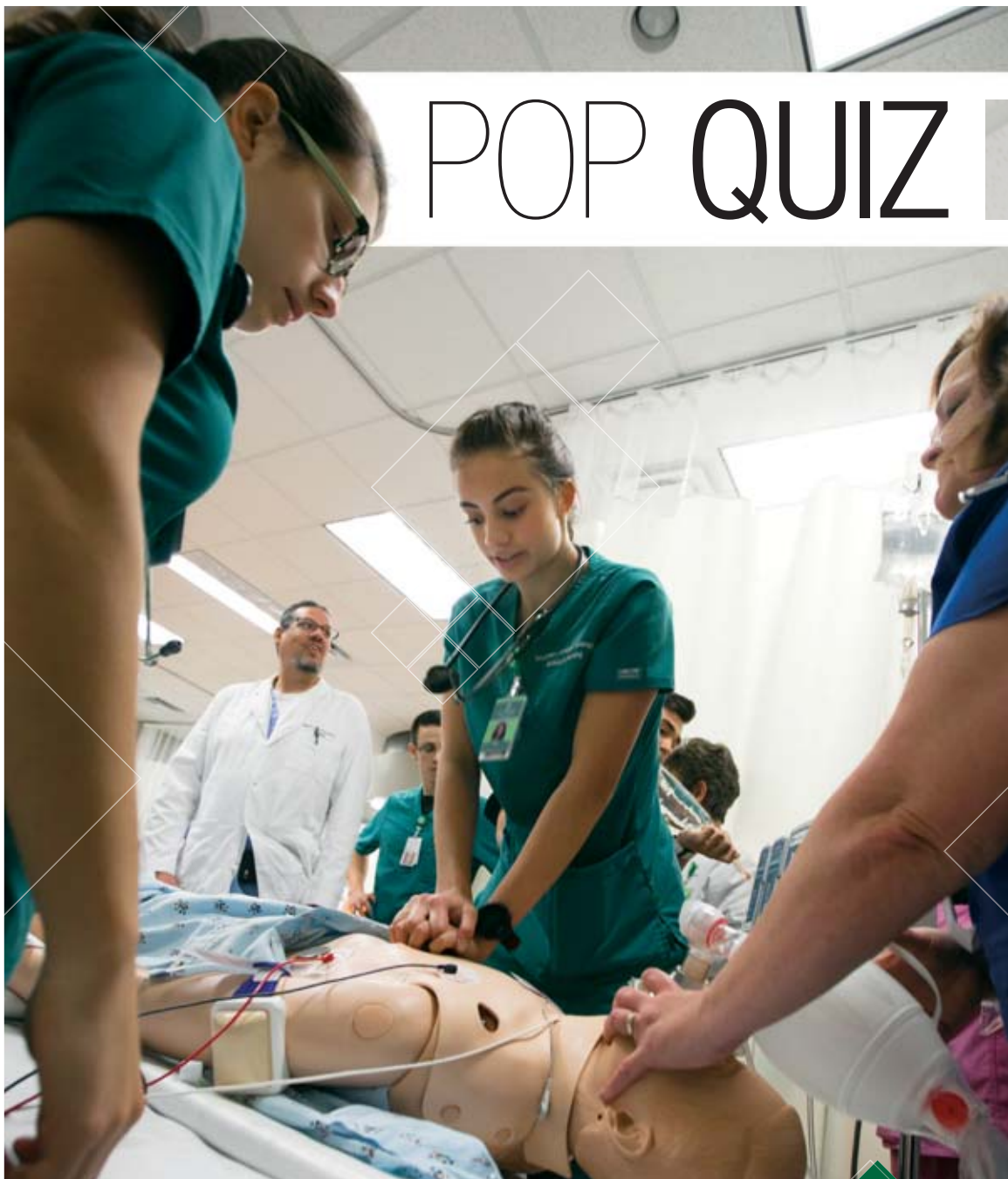
I'm not sure I agree. My home is now completely cleaned, painted, and polished to sell, with the clutter removed and barely anything left to show of our life in that home. It has been painful and emotional letting go, but the process has also been liberating. Solomon seemed to understand: "There is a time for everything . . . a time to keep and a time to throw away."²

¹ www.becomingminimalist.com/clutter-stats/

² Eccl. 3:1-6

Merle Poirier and **Sharon Tennyson** are indispensable members of the support staff of Adventist Review Ministries. They both live in Silver Spring, Maryland, for now.

POP QUIZ



How will you be ready to save lives?

Hands-on learning. Lots of it. That's just one way we prepare our nursing students to jump into action when every second counts. Last year alone, our students logged **56,830 clinical hours**, learning in real-world environments like our state-of-the-art skills lab and hospitals around the area.

Find out more about our fully-accredited School of Nursing at

southern.edu/nursingpopquiz



SOUTHERN
ADVENTIST UNIVERSITY

Power for Mind & Soul



PETER N. LANDLESS ZENO L. CHARLES-MARCEL

Ban Ice Cream?

Some scientific studies suggest that maybe we should!

Q: After reading some scientific reports, I wonder if we should consider a ban on ice cream!

A: Occasionally we get questions and comments—such as this one—that show some confusion among readers, the general public, and especially the media about interpreting scientific studies that indicate an association or correlation between an “activity” and an “event.” There’s a great temptation to label the activity as “cause” and the event as “effect,” “outcome,” or “consequence”—although the study merely reports an association or correlation. To illustrate, let’s consider ice cream:



In one study, ice cream ingestion was positively correlated with drownings—as eating ice cream increased, drownings also increased. Was there something in the ice cream that rendered those who ate it less alert or less agile while swimming?

We know that high-fat meals induce sluggish blood flow for up to four hours after eating, and some researchers have speculated that eating causes redistribution of blood flow to the gut for digestion, so less blood flows to the muscles and brain. Or maybe eating ice cream causes stomach cramps, which then affects swimming ability.

Unrelated research shows that ice cream sales and ingestion may also be positively associated with shark attacks (as one rises or falls so does the other). Murders and home burglaries also escalate with increases in ice cream sales and ingestion. (Interestingly, the numbers of burglars who eat ice cream at the scene of the crime is nothing short of astonishing!) Moreover, in the environmental research arena, forest fires are also associated with ice cream sales!

If ice cream really causes all these ills beyond general health and cardiovascular risk, prohibiting the sale and eating of ice cream may be in the interest of the public’s health and welfare.

But before jumping to this conclusion, let’s take another look at the information. Ice cream consumption or sales is one variable: the “activity”; drownings, crimes, shark attacks, and forest fires are the other variables: the “events.”

Data presented were observational correlations or associations. That means that some relationship between the activity and the events exists, but the nature of that relationship is not given and does *not* mean that ice cream *causes* the other variables to happen.

Ascribing causation when there is only association or correlation is misleading, but it is often what goes into the common interpretation of scientific studies.

For example, in May 1999 media headlines were ablaze with cautions that bedtime light exposure and nightlights in infancy cause nearsightedness later in life. The reality, however, is that nighttime lighting is used more often by nearsighted parents, who are statistically more likely to have nearsighted children.

In the ice cream example, a third “lurking” variable explains the observations: seasonal temperatures. More people swim (and, unfortunately, drown or become victims of shark attacks), and more people buy and eat ice cream in the warmer summer months. Crimes and forest fires also increase in hot temperatures.

So we must resist unfounded conclusions, even when they agree with a closely held belief. Statistical correlation and association in health science should stimulate deeper probing to find the true cause, or truth—realizing that our understanding in this area is progressive and by God’s grace. ✎

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

LIFE AT THE LAKE

One day late in the summer Mr. Walling asked James and Ellen if they would like to go up to Grand Lake for a couple weeks and camp by the lake. So they got their food and clothes ready. They took some candles for light. They planned on camping by the lake for about two weeks.

At 11:00 Sunday morning they started up into the mountains. They got through the pass and started down the narrow winding road and camped for the night. Monday morning they started out again. James, Ellen, and Willie rode horses. Soon an axle on one of the wagons broke. They would have to camp there for a few days while Mr. Walling went to get the axle fixed. A week later Mr. Walling sent one of his hired men with the repaired axle to take the Whites on to the lake.

When they got to the lake, the hired man helped the Whites pitch their tents. Soon they were all nicely settled, but already their supplies were running low. After spending Sabbath with them, the hired man said goodbye, promising to send supplies soon, or to have Mr. Walling come and take them back to the cabin.

The Whites enjoyed this beautiful place! It was so quiet, and the lake was so beautiful. They rested, and James and Ellen did a lot of writing. Ellen White was early in the process of writing her book about the life of Jesus, *The Desire of Ages*.

The Whites became acquainted with two fishermen whose little cabin was right by the lake. The fishermen would catch fish in nets and keep them alive until

ILLUSTRATION BY STEVE GREITZ

JAMES WHITE FINDS A WAY

Not your typical family vacation

Can you picture Ellen White and her family going on vacation? Most of us picture them constantly working, writing, and preaching. We are delighted to share one of their vacation stories, as told by Arthur L. White, James and Ellen White's grandson. —Editors.

The White family took a vacation in the Rocky Mountains. On the trip were James and Ellen White; their son, Willie, who was 18; and a close friend of the Whites, Mrs. Hall. The Whites had been working hard; they needed a change. Both had a great deal of writing they wanted to do, so they decided to spend the summer of 1873 in Colorado, resting and writing.

Ellen White had a niece who lived in Colorado. The niece's husband, Mr. Walling, ran a sawmill. The Wallings had a cabin where the Whites could stay. Part of the time they could write, and part of the time they could relax.

a man came from Black Hawk with horses to take the fish to market in Central City and Black Hawk.

WAITING FOR A RIDE

James and Ellen expected Mr. Walling to get them soon, but he was delayed for some reason. James was working to revise a tract that was going to be printed at the publishing house in Battle Creek. He had promised that the manuscript would be ready by a certain time. If Mr. Walling delayed too long, James wouldn't be able to keep his promise.

Mr. Walling didn't come. Soon the candles were gone. So when it got dark, they went to bed; and when it got light, they got up. Another problem was food. It was going fast. They asked the fishermen to sell them some of their supplies, but the fishermen didn't have much to spare. The Whites found some wild berries here and there, and they ate them. Some of them they made into pies, which they traded with the fishermen for other food. As each day went by, food got more scarce.

James White spent some time writing his tract. As he and Willie came back from a hike one afternoon, James discovered that men had come from town for the fish and would be leaving early the next morning for Black Hawk. He decided that he had to finish the tract and send it with them to the post office when they returned the next day. So he got his Bible and his concordance and continued working on the tract.

Looking occasionally at the sun, James saw that it would soon be going down behind the mountains. When it got dark, he wouldn't be able to continue writing.

Then he remembered that that very afternoon, as they were out for their walk, they had seen the body of a dead wolf some distance from their camp. James thought that perhaps they could get some fat off the body of that wolf, and he could use that fat to make a light.

"Willie," he said, "I have to have light to finish this tract tonight. It must go out at 6:00 in the morning when the men take the fish to Black Hawk. Do you remember the body of that wolf we saw out there on the trail? Take your knife, and a pan, and go to the body of that wolf and scrape off all the fat you can. I must have light."

As Willie was leaving, James called after him,

**As Willie was leaving,
James called after him,
"Don't forget the shotgun."**

"Don't forget the shotgun." There were brown bears in that valley.

So with a double-barreled shotgun over his shoulder, and a pan and knife, Willie started back over the trail to see if he could find the dead wolf. He hoped that coyotes hadn't already gotten it. But when he came to the spot, there it was. He knelt beside the carcass and scraped a little yellow fat from here, and some fat from there, especially around the liver.

When Willie had gotten all the fat he could, it was getting dark, and he walked hurriedly back to camp. James took the pan, put it over the fire, and melted the fat into oil. Then he tore up some pieces of rag. He took them, dipped them in the oil, and twisted them until they took shape. Then he laid them on the edge of the dish. He lit it. It sputtered a little, then flared up into a nice flame. James White had his light.

James went on with his work of writing with the light from the oil that came from the wolf. Ten o'clock came, 11:00 came, and he hadn't quite finished. He looked into the dish. Yes, there was still plenty of oil. Twelve o'clock came, and he looked again. He had finished the tract and there was still some oil left. He pinched out the flame and went to bed.

Early in the morning, when the men took the fish to Black Hawk, they took the letter to be mailed to the publishing house, along with a copy of the tract. James White didn't let the publishing house down. He kept his promise. He found a way to do what he had to do. ♣

This story is adapted from *Campfire Junior Stories From the Days of SDA Pioneers* (Hagerstown, Md.: Review and Herald Pub. Assn., 2000), pp. 33-36. Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.





From the symmetry in a single delicate flower to the serene majesty of giraffes feeding in an African savanna, God has blessed the earth and us who live in it with the wondrously varied intrigue of His esthetic soul and artistic hand. Color and shape, landscape and sunset shimmer and shine for us as means our God has chosen to teach and dramatize the one overwhelming truth that He is love. Here we share with you, our reader, some glimpses of that love.—Editors.

PHOTOS BY LARRY BLACKMER





THAT VOICE

*Where will we be when
God tells us to pray?*

MAYRI CRUZ

On Sunday, August 17, 2008, I was in Miami International Airport waiting for my flight to Santa Cruz, Bolivia. I was starting my journey as a student missionary to South America, eager to see what adventures awaited me.

But my wait was a little longer than expected, almost 10 hours longer; my flight was delayed because of mechanical problems on the plane. As my fellow passengers and I waited, every hour or so an announcement on the status of our plane went some-

thing like this: “Attention, passengers of American Airlines flight to Santa Cruz: we are working on the mechanical issue, and we hope to be on our way shortly.”

We would all sigh as the announcement was repeated, every so often, with no departure in sight.

Since we were several hours past our original boarding time, the airline gave each passenger a \$10 meal ticket to purchase dinner. Great! My stomach was beginning to rumble. After buying my food, I looked for a secluded place to sit and eat. I sat in a chair in a hallway, hoping no one would stop to talk to me. However, in just a few minutes a well-dressed woman sat in the next chair. Her crisp, white blouse and navy blue skirt told me that she was a flight attendant. We greeted each other and sat quietly for a few minutes before starting a conversation. Her name was Abigale.

After chatting casually about the weather and our destinations, Abigale began telling me about her father, who was very sick at the time. She shared how stressed and frustrated she was with the doctors who didn't seem to be helping her father. As she told me about her struggles and fears, I sensed God telling me that I should pray with her. After mentally arguing with Him, I reluctantly agreed and asked if I could pray with her. She was thrilled!

After I prayed for her and her father, she thanked me, expressing how happy and amazed she was that I had offered to pray with her. “So many people are

ashamed to pray these days," she said. We exchanged phone numbers, hugged each other, and went our separate ways. As I walked toward my gate I thanked God for helping me let go of my fears and obey His voice, even though I argued at first.

STRUGGLING

I had some unforgettable experiences in South America. After almost a year I returned home to Tennessee to find a job and prepare for the coming school year. I was experiencing the effects of reverse culture shock, along with some other emotional struggles.

Even though I found a job and a great deal on an apartment, I grew more depressed every day. One rainy day as I was driving, I felt so depressed that all motivation seemed to be sucked right out of me. After I arrived at my lonely apartment, my sadness was so deep that I felt there was no reason to live. *If this is what my life is going to be like, I thought, then I want no more of it.*

That night I muttered a prayer: "Dear God, don't bother waking me up in the morning."

Eventually I fell asleep. Much to my annoyance, it was soon morning. I was not the least bit excited about the prospect of seeing another day. I lingered in bed, dreading the moment I had to get up and face my depression all over again.

Just then I was startled by my cell phone announcing that I had received a text message. *Who in the world would be texting me at this hour of the morning (9:00 a.m. felt early to me)?*

I opened my phone to see who had texted me, but didn't recognize the number. But the message made me literally jump out of bed.

"Be the kind of woman who when your feet hit the floor each morning the devil says, 'Oh, no, she's up again!' Sister, life is too short to wake up with regrets. God never said life would be easy. He just promised it would be worth it."

I was so invigorated by that message I immediately thanked God for bringing me the encouragement I needed at just the perfect time. My next thought was, *What mysterious person sent me this text message?*

With growing curiosity I replied to the mystery number. I tapped out, "Thank you." Then: "Who is this?"

I waited for a reply, and waited. This was Mon-

God used that experience so long ago to bless and encourage me when I desperately needed it.

day. Tuesday passed. Then Wednesday, Thursday, Friday. Still no reply.

That Sabbath I enjoyed being with friends at church. However, I kept thinking about the mysterious text message. *Who had sent it?* After lunch I checked my phone and saw a text message! It was from the same number that sent the encouraging message.

I opened the message and read: "I met you at Miami Airport in 2008. I am a flight attendant. We exchanged numbers. I was a bit weary, and you took my hands and we prayed. My name is Abigale."

Immediately tears came to my eyes as I realized how God had used that experience so long ago, one I had almost forgotten, to bless and encourage me when I desperately needed it.

At that moment my friends approached. When they saw my tears, one of them asked, "Are you OK?"

"Yes," I said. Noticing their confused looks, I told them the story of the mysterious text message. Later I replied to Abigale, telling her of my surprise and gratitude at receiving her message. Then she responded with a voice message. It was so encouraging to hear her voice, knowing that she appreciated the time I took to listen and pray with her. She was also glad to hear that she had encouraged me.

We kept in touch for a while, mostly through forwarded inspirational messages. Eventually we lost touch. We may never meet again. All I know is that I'm glad I listened to God's voice inspiring me to reach out. ▀

Mayri Cruz lives near Chattanooga, Tennessee, and enjoys singing, hiking, and traveling.

APPLY TODAY: SWAU.EDU/APPLY

Southwestern Adventist University

It's the Right Place. It's the Right Time.

swau.edu

admissions@swau.edu
817-202-6794



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

LIFE 101: ADVICE AFTER COLLEGE

Preserve margins in your life. How good would you feel if you always had extra money in your pocket and time in your day? The happiest I ever saw my wife, Cindy, is when we moved from a big house that we could barely afford to a small house we could easily afford. Leave yourself a 20 percent margin in your budget and schedule, and you won't feel so frantic all the time.

You already know 99 percent of God's will for your life. Love one another. Treat people with respect. Live with honesty and integrity. This is God's will for you all the time. When we talk about God's will, we usually mean the other 1 percent: what job we'll have, whom we'll marry, where we'll live. The exciting stuff. When you focus on the 99 percent, you'll more clearly see the 1 percent.

Listen to Spirit-filled people around you. When you're making a major decision, gather around you people you respect, lay out the situation, and humbly receive their counsel.

Give up your dreams. Culture says to sacrifice everything for your dreams. Christ says sacrifice your dreams for everything. Giving up your dreams doesn't mean that you shouldn't still have dreams and desires. You should. But be careful not to hold too tightly on to your own dreams, because they can become a god. Malachi 1 says interesting things about sacrificing what you most want to hold on to. Sometimes God will give it back, refined in the fire; sometimes He'll give you something better.

Forgive your parents. Sometimes parents, like King David, feel as if they have lost the right to guide you. But when parents know they're forgiven, wounds are

healed and cycles are broken. Give your parents a new start and watch what happens.

Marriage: Do not settle. The person you're dating will not suddenly become better when you're married. If they're not currently living right, they probably won't when you're married. When you find the right person, marriage is absolutely wonderful. You'll move forward hand in hand with greater joy than you ever thought possible.

Give your future children a gift. Years ago there was an axiom: Sow your wild oats in youth, then settle down when you have kids. But genetics research has revealed something fascinating: the behaviors you're choosing right now, before you become parents, directly impact the genes you pass onto your children. If you struggle with something such as sexual temptation or overeating, you may carry these struggles the rest of your life. But as preparents, if you do the right thing—even when you don't feel like it—you may relieve your children of the same struggles, breaking generational cycles and giving them the gift of freedom.

The first step in spiritual renewal is demolition. If you're not feeling any desire for spiritual things—for prayer, for Bible study, for God—you're probably too filled up with everything else. The first step in spiritual renewal, says Jim Cymbala, pastor of the Brooklyn Tabernacle, is demolition: clearing things out of our life—bad things, even good things—to make room for the best things.

Andy Nash (andynash5@gmail.com) is a professor and pastor who leads summer study tours to Israel and Revelation's seven churches.

THE LIFE
OF FAITH
ANDY
NASH



THE PERSON YOU'RE
DATING WILL NOT
SUDDENLY BECOME
BETTER WHEN
YOU'RE MARRIED.

A REFORMATION DYSFUNCTION



JOSEPH OLSTAD

Romans 2 wasn't invited to the party. Frankly, he wouldn't fit in. He was the middle child, growing up in the shadows of both his older brother, Romans 3, and younger sister, Romans 1.

So when the invites for the 500th anniversary of the Reformation party arrived, Romans 2 was absent from the list. He was used to such neglect. And to be honest, it mildly annoyed him that no one seemed to ever tire of listening to his little sister sing, "The just shall live by faith" (Rom. 1:17),¹ or his brother eloquently recite, "By the deeds of the law no flesh will be justified" (Rom. 3:20).

At the few events he did attend, faces would wince and sometimes eyes roll when it was his turn. He would mumble out something about "doers of the law will be justified" (Rom 2:13), then sit down under faint applause. But this year especially, Romans 2 would not attend any celebrations, nor would he be missed. A TV dinner and his one friend, James 2, would be his only company for the evening.

Not being invited to the party wasn't what hurt the most; what hurt the most was being misunderstood. Some told him that he wasn't real and called him names like "Hypothetical."² Others felt that he was "special" and that his words applied only under unusual circumstances. Everyone always seemed to be comparing him to his brother, Romans 3, and trying to understand him through talking to his brother and not to him. What really got him in trouble was his venturing to explain that being a "doer of the law" was involved with unmasking hypocrisy (Rom. 2:1-13), honoring God (verse 23), helping prevent God's name from being blasphemed (verse 24), and receiving heart circumcision (verses 26-29) through the Spirit, which garners God's praise (verse 29).

Hearing this, his older brother would twist his younger brother's ear and whisper into it, "By

the deeds of the law no flesh will be justified" (Rom. 3:20). Befuddled, Romans 2 would crumple into the background and ask himself *how law-keeping could be the solution to so many of the problems he himself talked about (Rom. 2), but at the same time become a problem his older brother felt compelled to solve (Rom. 3).*

So as the Romans family busied themselves with final preparations to leave for the Reformation party, Romans 2 made a pot of herb tea and waited for James 2 to peek his head above the backdoor window. After his arrival, they sat alone in the

Everyone always seemed to be comparing him to his brother Romans 3, and trying to understand him through talking to his brother and not to him.

kitchen and let the conversation drift to where it always did—the conflicts within the Romans family. "Perhaps," James 2 pondered out loud, "the conflict between you and your siblings is based on the assumption that when you and your brother talk about 'works of the law' versus 'doers of the law' you're talking about the same thing, when maybe, just maybe . . . you're not." Romans 2 took his first sip of tea. It would be a long night. ♣

¹ Bible texts in this article are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

² John Stott, *Romans: God's Good News for the World* (Downer's Grove, Ill.: InterVarsity, 1994), p. 86. Frank Thielman, "Justification by Faith," roundtable discussion with N. T. Wright and Tom Schreiner, Evangelical Theological Society, Atlanta, GA, Nov. 19, 2010.

Joseph Olstad is a graduate from the Adventist International Institute of Advanced Studies and Andrews University. He lives in Arizona with his wife and three daughters.

CLOSER LOOK



Following the Spirit

Following the Spirit: Disciple-making, Church-planting, and Movement-building Today, by Peter Roennfeldt, Signs Publishing, Warburton, Victoria, Australia, 2018, 311 pages. Softcover, US\$9.99 (Kindle edition). Reviewed by Stephen Chavez, *Adventist Review*.

Our world is a hostile environment for disciples of Jesus Christ." If that sentence (the first sentence in the first chapter) isn't enough to create a little urgency in readers' minds, they need a reality check.

Since the dawn of the twenty-first century the religious world has seen epic changes. Islam, Buddhism, Hinduism, materialism, Atheism, and secularism have invaded mainstream society. Christianity, while still a powerful force around the world, has seen its influence decrease markedly in Europe, North America, Asia, and the South Pacific.

Still, the author of *Following the Spirit* rightly observes that first-century Christianity not only survived but thrived. What was its secret? Its followers were inspired and empowered by the Holy Spirit.

The world inhabited by the earliest Christians is not so different from the one we inhabit today. What we need, according to Peter Roennfeldt, a former pastor, mentor to

Beyond Defeat

By James E. Johnson Pacific Press Publishing Association, Nampa, Idaho, 2001, 288 pages. Reviewed by Lael Caesar, *Adventist Review*.

Book reviews (or audio or video reviews) are usually for introducing readership to possible new sources of information, inspiration, edification, and even entertainment.

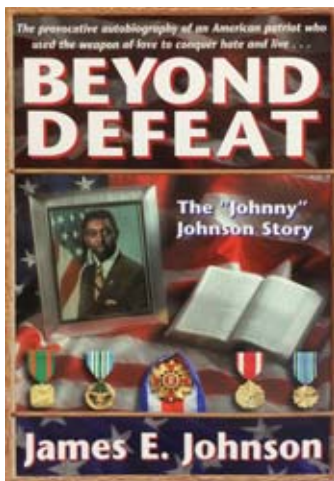
I was introduced to James E. Johnson's autobiography, *Beyond Defeat*, as one of those books that you cannot put down until you are through with reading it. I wonder now if it will ever be through with me, this book about indomitable will, great ambition, and unfailing Christian faith.

Twenty-four untitled chapters find their bookends in Chuck Colson's introduction and Randy Maxwell's parting note entitled "The Story Continues." Finally, two pages, entitled "Outstanding Accomplishments," follow Maxwell's bookend and list 21 firsts in Johnson's life, including dramatically remarkable milestones he was told would be impossible to attain, sometimes by individuals who promised to make them impossible for him to attain.

Suggesting its significance for him, Johnson lists first among his "outstanding accomplishments" being the first African American to become a commissioned warrant officer in the United States Marine Corps. Reading the list is reading an outline of his life story, noting the break-

pastors, and church-planting specialist, is to examine the five different stages of growth described in the New Testament book Acts of the Apostles. They are: (1) Preparation: An Expanded Vision, (2) Foundations: Witnessing in Jerusalem; (3) Participation: Scattered to Samaritans and Gentiles; (4) Leadership Multiplication: To the Ends of the Earth; and (5) Movements Multiply.

Then in 26 guides (not chapters) the author carefully examines the 28 chapters of the book of Acts, explaining and



throughs he achieved by daring, determination, intellectual and social gifts and, spiritually, a faith he calls “Word Faith” in the God who has promised to move mountains and who keeps His promises. Most of Washington, D.C.’s prayer breakfasts today owe their beginnings and existence to James “Johnny” Johnson.

Johnson’s story develops against the singular backdrop of his larger-than-life father, who lived to be 104, and passed when he did only because he refused to have a gangrenous leg amputated: having gone through life with two feet, he would die with his two feet. To the end of his father’s life, Johnson would seek out his counsel or recall his wisdom at crucial turns. The book succeeds in much the same manner as Trevor Noah’s *Born a*

Crime succeeds for him: for Noah, it is an ode to his mother, and for Johnson it is an oblique yet mighty confirmation of his father’s strength. In keeping with his 21 years as a marine and his years of service as assistant secretary of the Navy, Johnson has decorated the opening page of each of the 24 chapters as well as Maxwell’s afterword with the picture of a Joint Service Commendation medal.

The book’s almost 300 pages overflow with narratives on a scale of their own, a scale determined by the exceptional character of Johnson’s dad, a man for whom there was no circumstance whatsoever that could constrain him to accept a handout, hate his abusers, compromise his God, or skimp on his generosity to the world.

First published in 1978, the book contains updating, through Maxwell’s note, “The Story Continues,” that recounts how Johnson found and eventually joined the Adventist Church, through the influence of such wonderful Christian individuals as Paul Glen and Martin Weber. If the manuscript deserves criticism of any sort, it may be this: its recounting of the author’s near-death experience remains as told in 1978 when Johnson still believed it possible to meet and communicate with departed loved ones. Modifying that account or recognizing its perilous implications should certainly have been part of an update that shows God’s providence in guiding Johnson into clearer understanding of the truths of Scripture and into the Seventh-day Adventist Church. Such a clarification is not to be minimized. But there is enough valuable insight, inspiration, edification, and even entertainment in this story to justify contacting your Adventist Book Center and requesting your own copy.

highlighting the cultural, religious, and economic conditions encountered by those early believers. It is fascinating reading. The material is scholarly (including thorough annotations), but is also eminently readable: you don’t have to have a degree in religion to understand it.

Like Roennfeldt’s previous book, *Following Jesus*, *Following the Spirit* is interactive. Each guide has application questions designed to stimulate conversation about how the principles

described can be made practical in everyday life. It is an ideal tool for Sabbath afternoon or midweek small-group Bible studies.

In the appendices of *Following the Spirit* the author observes that the book of Acts is still being written. As long as Christians are motivated by the Holy Spirit, there will still be acts of the apostles (those who are sent).

KNOWING THE UNKNOWABLE

In the beginning (Gen. 1:1) human worship was pure pleasure. Back then Adam and Eve understood much more of the Godhead—Father, Son, Holy Spirit—than we do now. And while neither their grasp of the Trinity, nor ours, will ever be exhaustive, even into the wondrous depths of eternity we can still appreciate God’s ministry in our everyday lives. —Editors.

Trinity is the Christian name for God.
KARL BARTH.

You, O eternal Trinity, are a deep sea, into which the deeper I enter the more I find, and the more I find the more I seek.
CATHERINE OF SIENA.

Explain the Trinity? We can’t even begin. We can only accept it—a mystery, disclosed in Scripture. It should be no surprise that the triune Being of God baffles our finite minds. We should be surprised, rather, if we *could* understand the nature of our Creator. He would be a two-bit deity, not the fathomless Source of all reality.
VERNON GROUNDS.

The Holy Spirit whispered the messages of the Bible to the writers who captured them. But the Bible is not God. Our Creator wants us to worship him alone, and the Trinity can never be constrained to a box the size of a book on your bedside table.
SUZANNE DEWITT HALL.

The Father is not consumed with Himself; He loves the Son and the Spirit. And the Son is not riddled with narcissism; he loves his Father and the Spirit. And the Spirit is not preoccupied with himself and his own glory; the Spirit loves the Father and the Son. Giving, not taking; other-centeredness, not self-centeredness; sharing, not

hoarding, are what fire the rockets of God and lie at the very center of God’s existence as Father, Son and Spirit.

C. BAXTER KRUGER.

If Christianity were something we were making up, of course we would make it easier. But it is not. We cannot compete in simplicity with people who are inventing religions. How could we? We are dealing with fact. Of course anyone can be simple if he doesn’t have any facts to bother about.
C. S. LEWIS.

The doctrine of the Trinity wasn’t invented—it was uncovered. The doctrine of the Trinity . . . is not some arbitrary and outdated dictate handed down by some confused council—it is the inevitable result of wrestling with the richness and complexity of the Christian experience of God.
ALISTER MCGRATH.

It is commonly said that the Trinity is a mystery. And it certainly is. . . . But it is not a mystery veiled in darkness in which we can only grope and guess. It is a mystery in which we are given to understand that we will never know all there is of God. . . . It is not a mystery that keeps us in the dark, but a mystery in which we are taken by the hand and gradually led into the light.
EUGENE PETERSON.



We are to cooperate with the three highest powers in heaven—the Father, the Son, and the Holy Ghost—and these powers will work through us, making us workers together with God.

ELLEN G. WHITE.

It was the whole Trinity, which at the beginning of creation said, “Let us make man.” It was the whole Trinity again, which at the beginning of the Gospel seemed to say, “Let us save man.”

J. C. RYLE.

Immanuel. God with us. He who resided in heaven, co-equal and co-eternal with the Father and the Spirit, willingly descended into our world. He breathed our air, felt our pain, knew our sorrows, and died for our sins. He didn’t come to frighten us, but to show us the way to warmth and safety.

CHARLES SWINDOLL.

Father, Son, and Holy Spirit remind us that there is always more of God than we know, always more of God than we can explain, always more of

God than we can show. The Trinity says God is not in a box but is bigger, much bigger than we imagine. God is more powerful than we sometimes want to believe or remember, but in remembering there is great comfort.

THOMAS R. STEAGALD.

A God understood, a God comprehended, is no God.

GERHARD TERSTEEGEN.

Bring me a worm that can comprehend a man, and then I will show you a man that can comprehend the triune God.

JOHN WESLEY.

The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be “the express image of his person.” “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Here is shown the personality of the Father. The Comforter that Christ promised to send after He ascended to heaven is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.

ELLEN G. WHITE.

FOR PEACE?

Who is for peace? For instantaneous and grandly choral response, consider the United Nations (UN): from the founding 51 in 1945, to the last and 193rd joining member, South Sudan—Thursday, July 14, 2011—everybody everywhere is for peace. And with signatures to prove it. Its founding was “a victory against war itself” (U.S. president Harry Truman, laying out the common commitment of all “to practice tolerance and live together in peace with one another”; also “to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest.”

STANDING FOR PEACE AND RIGHT AND GOOD, IS A GLOBAL NONISSUE.

I tremble with emotion watching film of the UN’s establishment, or simply thinking about how close discussion and planning came to breaking down over important issues.

But agreement came, and so did voting time, with Britain’s Lord Halifax, almost six and a half feet tall, presiding over the decisive session on an issue he said was “as important as any we shall ever vote in our lifetime.” San Francisco’s Opera House had never witnessed such an exhilarating flood of feelings—physical and mental exhaustion seasoned now with unprecedented hope. The flood lifted those 850 leaders to their feet as one: to vote “Aye” and “Yes,” in representation of their delegations and nations; in favor of an idea so long fantasized about and struggled over. They rose to vote in unison, after years of divisive international disruption, after the chaos and destruction of two global conflicts, to vote “to end war and promote peace, justice and better living” for all humanity.¹

Their climactic vote marked a major

step. The organization would actually come into existence once the governments of the five veto-wielding powers, along with a majority of the signatory states, had ratified the June charter and deposited the necessary documentation at the U.S. State Department. October 24, 1945, four months after San Francisco, the UN organization became a *fait accompli*.

Neighbor nations India and Pakistan have fought each other in four wars and endless skirmishes since signing the charter. Iran and Iraq were both signatories when the latter invaded the former on September 22, 1980. Argentina was an original signatory. As was the United Kingdom of Great Britain and Northern Ireland—two original members who have since fought each other over islands whose very name they cannot find peace about.

The United States has never declared war since the UN was established. Some late night TV wag may use this to prove that since the 1950s America has been at peace with North Korea and the Vietnamese, Afghanistan and Iraq, and now Syria in specific, and the world in general.

Standing for peace and right and good, is a global nonissue. The only bodies in the universe that don’t stand for peace and good may be some of the dead ones. And maybe one reason why sudden destruction will strike is that too many still don’t know what “peace” means (1 Thess. 5:3). There may be another way for the Halifaxes of all the world: the Prince of Peace (Isa. 9:6) wants to lead us all there. ♣

¹ *Ibid.* Watch a short film on the founding of this worldwide body at www.unmultimedia.org/avlibrary/asset/1288/1288630/

Lael Caesar thrills at the prospect of following the Prince forever, a privilege that brings peace beyond understanding to heart and mind.

ABOUT

MAD MARRIAGE



Mike Tucker,
Speaker/Director

Are you madly in love or just plain mad?

Mad About Marriage...

Helping couples stay madly in love forever.

- TV Shows
- Live Seminars
- Weekly Email Tips

Weekly Email Tips



MAD
ABOUT
MARRIAGE

www.MadAboutMarriage.com

Become a Mad About Marriage Ambassador

Call for details: 805-285-7773



PART ONE OF A SERIES

ADVENTIST
REVIEW
DIGGING
DEEPER

IS THE MARK OF THE BEAST STILL RELEVANT?

Watch what happened when Mark Finley met up with 5 millennials with their own ideas about this topic.



A 7-PART SERIES DIGGING DEEPER INTO CORE BELIEFS OF SEVENTH-DAY ADVENTISTS.

Upcoming topics in the series include:

Is God One, Two or Three?

What is the Last Great Deception?

“Are the dead talking more now? And are we a part of the conversation?”

Adventism and the Judgment

In but not of Babylon...

Creation vs. Evolution - What millennials really think of the issues.

READ, LISTEN OR WATCH.

For more information go to
www.AdventistReview.org/DiggingDeeper