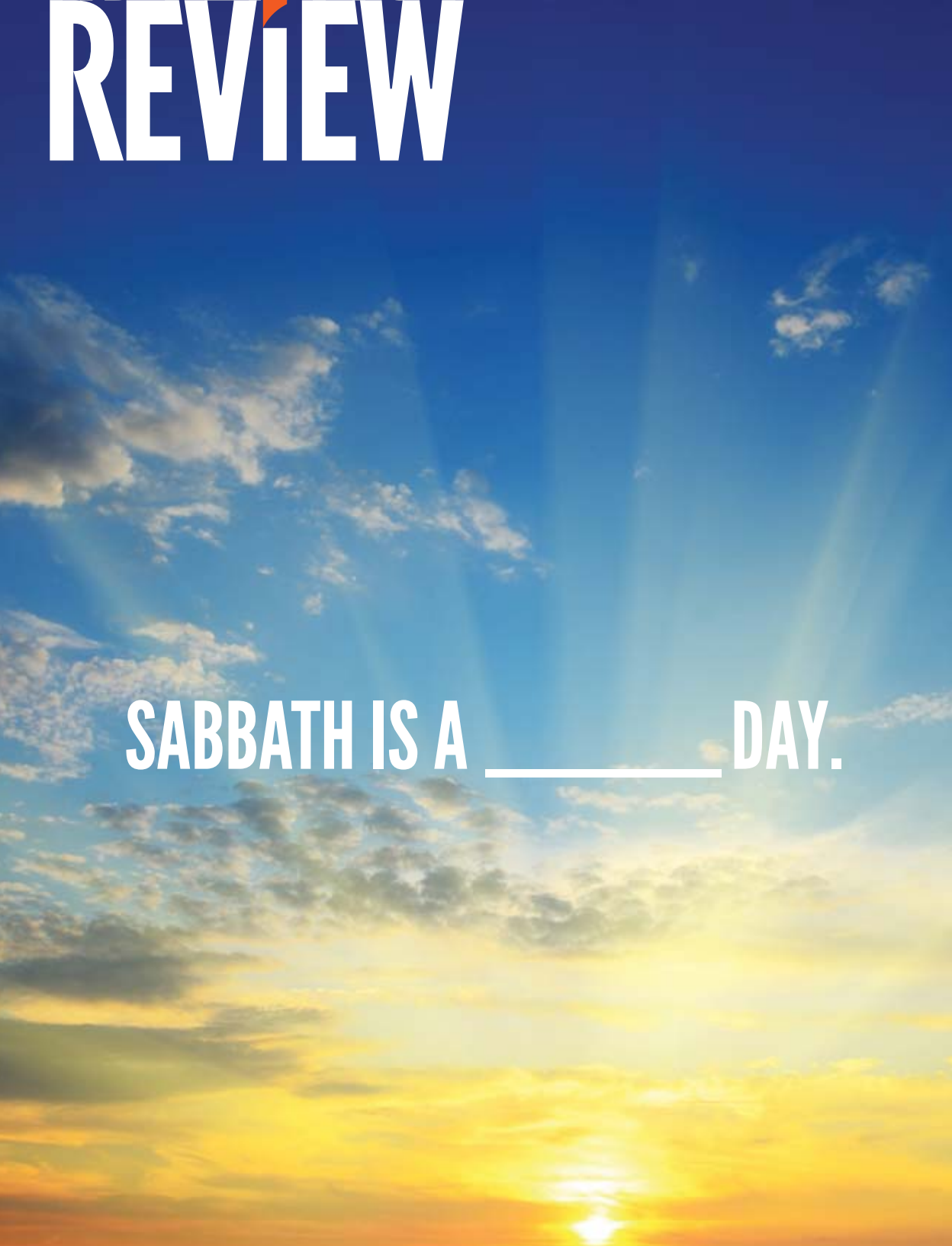


ADVENTIST REVIEW

JULY 2016: MAKING SABBATH A DELIGHT + THE PACKAGE
+ SATURDAY MORNING SPELLING BEE + LET'S
CELEBRATE AIR + COUNTDOWN TO SABBATH
+ I AM NOT AFRAID

SABBATH IS A _____ DAY.



CALLED CHOSEN COMMITTED

ASI INTERNATIONAL CONVENTION 2016

ASi
ADVENTIST-LAYMEN'S
SERVICES & INDUSTRIES

UPTO
65%
OFF

REGISTER NOW

Special discount for
Young Professionals

Phoenix, Arizona
Phoenix Convention Center
August 3-6, 2016

asiministries.org
301-680-6450

Sharing Christ in the Marketplace

Join us for inspiring messages and networking opportunities that will empower you to share your faith!



**JOHN
BRADSHAW**



**STEVE
DICKMAN**



**NATASHA
DYSINGER**



**MARK
FINLEY**



**DANIELLE
HARRISON**



**DAN
JACKSON**



**ANIL
KANDA**



**DEREK
MORRIS**



FEATURES

DISCOVER

- 19 **24/7** | GERALD A. KLINGBEIL
How to observe the Sabbath in a world without an “off” switch



CONNECT

- 35 **MAKING SABBATH A “HAPPY DAY”** | MAY ELLEN COLÓN
It’s a day to anticipate, not dread.



ENGAGE

- 45 **COUNTDOWN TO SABBATH** | JAZZMIN PRIDE
Looking forward to 24 hours of what?

For millennia, rabbis, pastors, parents, children,
and many others have mulled over similar
questions. What does keeping the Sabbath holy
really encompass?

20

ARTICLES

DISCOVER

CONNECT

ENGAGE

- 26 **THE POWER OF CULTURE AND/OR THE CULTURE OF POWER**
THOMAS LEMON
Selflessness is the economy of heaven. But we aren't in heaven, are we?
- 30 **SMARTPHONE CHURCH MANNERS**
KIMBERLY LUSTE MARAN
Does our technology need to rest on Sabbath as well?
- 32 **LET'S CELEBRATE AIR**
PETER N. LANDLESS
Breathing: the life-giving miracle we do without thinking

- 42 **A TOKEN OF CHRIST'S LOVE AND POWER**
ELLEN G. WHITE
The Sabbath isn't just a day; it's a symbol of eternity—past, present, and future.

- 48 **MAKING SABBATH A DELIGHT**
LINDA MEI LIN KOH
Our children will love the Sabbath if they first love Jesus.
- 52 **ATHLETES AND SABBATHKEEPERS**
When Sabbath and athletics collide, it's no contest for these competitors.
- 55 **TEENIE FINLEY'S FALAFELS AND STRAWBERRY PIE**
Eating well and being healthy too
- 56 **SATURDAY MORNING SPELLING BEE**
LESTER RAMSEY
Obedience: O-B-E-D-I-E-N-C-E, obedience
- 58 **I SKIPPED SABBATH CLASSES IN RUSSIA**
KAPALASA KASEMPA
The professors weren't happy, but God was pleased.

35



NEWS | OPINION

- » Alabama Church Gives Away Cars
- » Magic Johnson Thanks Adventists With \$550,000
- » Loma Linda Breaks Ground on New Hospital
- » Adventists Rethink Religious Freedom
- » Fred Thomas, Pastor and Administrator, Dies
- » Ted Wilson's First Visit to Cambodia



EDITORIAL

- 5 **BILL KNOTT**
REPAIRERS OF THE BREACH

DEPARTMENTS

- 6 **LETTERS**
- 40 **I WAS WONDERING**
- 44 **HOUSE CALL**
- 62 **CLOSER LOOK**

COLUMNS

- 25 **CLIFF'S EDGE**
CLIFFORD GOLDSTEIN
- 43 **SEARCHING THE OBVIOUS**
DIXIL RODRÍGUEZ
- 51 **THE LIFE OF FAITH**
ANDY NASH
- 64 **IN OTHER WORDS**
STEPHEN CHAVEZ

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

EXECUTIVE PUBLISHER Bill Knott

ASSOCIATE PUBLISHER

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 DIRECTOR, ADVENTIST REVIEW MINISTRIES

ASSOCIATE EDITORS André Brink, Lael Caesar, Gerald A. Klingbeil

NEWS EDITOR Andrew McChesney

ASSISTANT EDITORS Sandra Blackmer, Stephen Chavez, Wilona Karimabadi

MARKETING/STRATEGIC PARTNERSHIPS
Jared Thurmon

DIGITAL EDITOR Kristina Penny

ART DIRECTOR/DESIGNER Bryan Gray

LAYOUT TECHNICIAN Fred Wuerstlin

COPY EDITOR James Cavil

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

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 2015.

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\$26.95 plus additional postage outside North America. Single copy US\$5.00.

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 1-800-447-7377 or 208-465-2548.

TRENDING

THE MOST-SHARED STORIES ON ADVENTISTREVIEW.ORG:



- 1 Magic Johnson Shows Gratitude to Adventists With \$550,000 Donation
- 2 Nearly 30,000 Baptized Halfway Through Rwanda's Evangelistic Meetings
- 3 Record 95,890 Baptized as Evangelistic Meetings End in Rwanda
- 4 Adventist Church Concerned by U.S. Religious Freedom Report
- 5 I Didn't Want to Preach to Killers of My People in Rwanda

WHAT DO YOU THINK?

The following question was part of a recent study which surveyed opinions about the importance of a day of rest. See page 50 for more study results.





mind·ful of my needs

A'Lisa Andrade, Graduate

Clinical Mental Health Counseling (MA)

“The flexible program and accelerated class schedule is helping me to earn my degree faster, while the on-site university counseling center offers opportunities for real-world experience under the supervision of skilled licensed clinical counselors.”

Offering accelerated evening degree programs, including:

- Counseling Psychology (MA)
- Clinical Mental Health Counseling (MA)
- Counseling Psychology (BS)

Washington Adventist University is currently one of only two schools in the state of Maryland that prepares students for the licensure exam in drug and alcohol counseling. The university's on-site Community Counseling Center specializes in drug and alcohol addictions, behavioral addictions and mental health issues.

Fast Track Applications – Apply Now!

BILL KNOTT



Repairers of the Breach

For everyone who opens Scripture, moments come when familiar words suddenly acquire new meaning—when the magnified, monocular view we’ve had of one text widens to a panorama, showing us a landscape we never knew was there.

I remember such an “Aha!” moment on the day I first read *all* of Isaiah 58.

Like most born-and-bred Adventists marching through Sabbath School and church-run elementary classrooms, I had memorized the thirteenth verse:

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. . .”

It was a “go to” Bible text that shaped our understanding of how to keep the Sabbath—or mostly, how not to keep it. The unmistakable emphasis of our Bible classes and baptismal preparation was on things we should avoid each Sabbath, and verse 13 was linchpin to the case.

For all we knew, Sabbath was a great negation—and a great uncertainty. If I found pleasure in a Sabbath nap, was this a breaking of the fourth commandment? Must Sabbath always cut against the grain, an irritant to harmless joys available six days a week? What definition of “delight” included only solemn sermons, uncomfort-

able dress shoes, and (quietly) fighting with your brother for elbow space in the pew?

In my first 12 years of Adventist education, no one ever asked me to read the first seven eighths of Isaiah 58.

And when I did—when I read all of the words—I found that what God cared about was vastly different from whether my brother caught me mindlessly humming a tune that wasn’t “a Sabbath song.” God cared—God cares—about the way I treat the homeless and the helpless every day—and isn’t much impressed when I temporarily deny myself some pleasure, thinking that will make Him smile. He looks for faithfulness in brothering the hungry and protecting the mistreated at all times far more than my fastidiousness in keeping one dusk-to-dusk segment.

True Sabbathkeeping, according to the whole of what Isaiah wrote, is seven-days-a-week religion. This is the Word that brilliantly unites Exodus 20 and Matthew 25, reminding us that keeping Sabbath holy must include keeping faith with the unwhole and oppressed. The “Remember” of the Sabbath commandment finds its great echo in the self-forgetfulness of those whom Jesus calls His “sheep” on judgment day:

“Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw

you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” (Matt 25:37-38, NRSV).¹

This is historic, essential Adventist Christianity, the kind that honors Jesus every day of every week. Sabbathkeeping is no more—and no less—significant than our keeping of our Lord’s command to “Share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him” (Isaiah 58:7, NRSV).

One hundred twenty-five years ago, Ellen White wrote in this journal, “Look about you, and see if there is not a work which the Lord has given you. The 58th chapter of Isaiah presents before you a work that has been neglected. . . The Bible means just what it says. The blessings are distinctly apportioned to those who are Christlike, whose hearts are touched with human woe, and who realize that they are trading with their Lord’s money.”²

The “breach” we Adventists are called to repair (Isa 58:12) isn’t only the injury done to God’s law, but the injuries still happening to “the least of these.”

Protect the Sabbath. Protect the hurting.

“Against such there is no law” (Gal 5:23).

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

² Ellen G. White, *Advent Review and Sabbath Herald*, August 11, 1891.

It is important that we have our beliefs based on Christ, the solid rock of truth.

—NATALIE DODD, CENTERVILLE, OHIO

PSALM 23 AN “UPLIFT”

I have been a subscriber for many years and look forward to receiving the *Review* each month. I love the Psalm 23 story by Nancy Vhymeister in May’s issue. Psalm 23 is one of my favorite Bible uplifts! I have a paraphrase of it that I love, and I keep a copy in my Bible to give away from time to time to someone I suspect may need it.

Chuck Wilkerson
Prairie, Washington



MEMORIES

I was dismayed to read (May 2016), that Robert Kyte “has announced his retirement from the Seventh-day Adventist Church.” I prefer to believe he has retired from Adventist Risk

Management, but will remain a church member for the rest of his life.

In that same issue I was deeply saddened to read of the passing of Larry Caviness. In the

summer of 1971, when he turned 30 and I was 21, he hired me as head boys’ counselor and miniature rocketry instructor at Camp Cherokee in upstate New York. When a murderer escaped from prison and raised panic throughout the Adirondacks, Larry and his wife, Linda, knelt with the counselors in a secret prayer meeting in the dining room and pleaded with God to protect our campers. God did so; the convict was apprehended by state troopers one mile from the camp. I’m thrilled to know that Larry remained a prayer warrior to the end.

Brian Strayer
Berrien Springs, Michigan

NO TIME TO LOSE

This is regarding the article “Let’s Celebrate the Environment,” Allan R. Handsides (April 2016). We have greatly improved taking care of our planet with much more work ahead to do, but all the reports and problems on a global scale attached to humans can generate all kinds of reports. Who’s to know for sure?

The judgments of God are in the land. The destruction by fire and flood says clearly that the time of trouble, which is to increase until the end, is very near at hand. Natural disasters

We have greatly improved taking care of our planet with much more work ahead to do.

—ROBERT ROUILLARD, LAKEWOOD, WASHINGTON

are on the increase. Could it be a warning that global changes might be a roll call, and, as it says in the Word of God, that “all these things must come to pass, but the end is not yet” (Matt. 24:6, NKJV)?*

Signs of the times are unpopular these days. But as we continue to take care of our planet, let’s keep this all in mind. There is no time to lose. Jesus is coming soon.

Robert Rouillard

Lakewood, Washington

SERIOUS READING

The March 2016 *Adventist Review* is serious reading. Various articles call our attention to the fact that Planet Earth is winding down. While we do not know the day or hour of Christ’s return, events in nature, governments, society, and religion are showing signs.

Many people are now experiencing a time of trouble as new reports tell of thousands fleeing certain countries. It is important that we have our beliefs based on Christ, the solid rock of truth. Our mission is to daily seek God’s guidance in reaching out and sharing the good news of Christ’s second coming.

Natalie Dodd

Centerville, Ohio

IN A FEW WORDS...

GOOSEFLESH

Thank you for printing the letter from Althea Roderick in the February issue. I thought I must be the only person who gets gooseflesh from handling the *Review*. I am relieved to know there are others.

Betty Ora, via e-mail

STORM WARNINGS

A huge thank-you to Bill Knott and Jared Thurmon for that fabulous article, “Storm Warnings” (March 2016). It hit home to me so perfectly, I appreciated it to the max! God bless us and keep us faithful, with eyes wide open.

Ronna Pond, via e-mail

FAITHFUL READER

After 63 years in Canada and a faithful reader of the *Review*, I have to give up my subscription to myself and my son for the color-on-color print. My old eyes can read only white-on-black. But of course, you have very few subscribers over the age of 90!

Maime Veedler, Ontario, Canada

Editor’s note: Audio podcasts of the Adventist Review will be available soon at www.adventistreview.org.

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

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.

ARtv

Coming soon to

Roku | **Apple tv**

Samsung **SMART TV**



INNOVATIVE • CREATIVE • INSPIRING

- » EVANGELIST C. D. BROOKS SUCCUMBS TO CANCER
- » ADVENTISTS DEFEND RELIGIOUS FREEDOM IN SOUTH AMERICA
- » DRUG USER HEARS VOICE: "READ THE BIBLE"
- » YOUR BEST PATHWAY TO HEALTH GOES TO WEST VIRGINIA



Pastor Debleaire Snell presenting the first car to Lori Murray at First Church in Huntsville, Alabama. PHOTO: KIMBERLIE LANGFORD

ALABAMA CHURCH GIVES AWAY CARS

FIRST CHURCH SEEKS NEW WAYS TO CARE

BY ANDREW MC CHESNEY, WITH DAWNA SWINTON BAKER

A Seventh-day Adventist church in Alabama has presented two cars as gifts to single parents, and expects to give away five more vehicles by year's end.

The car giveaway at the First Seventh-day Adventist Church in Huntsville may be the first initiative of its kind by an Adventist church to reach out to the community. It made two single mothers very happy.

Lori Murray, a single mother of two, threw up her hands in surprise and joy when First church senior

pastor Debleaire Snell called her onto the platform to announce that she was the first recipient of a donated vehicle, a 2010 Toyota Prius.

"Amen to this great ministry and your church," Murray later wrote on the church's Facebook page. "The car is truly a blessing to me and my children. May God bless you with vehicles to continue to do His works."

Snell came up with the car giveaway after puzzling for nearly a year about what First church could do to influence Huntsville in "a more

relevant and fresh way." Huntsville has a population of about 180,000, and is home to Oakwood University, a historically Black university owned by the Adventist Church.

In late 2015 Snell felt impressed to help address the challenges that single parents sometimes face with transportation. So he appealed to the congregation of nearly 2,000 members to consider donating cars that could benefit deserving single parents.

"Snell didn't ask for just a car in any condition," the church said in an e-mailed statement. "He asked for cars that were in respectable condition and ready to assist a family immediately with reliable transportation."

Shortly after the appeal was made, members donated the 2010 Toyota Prius and a 2007 Honda Odyssey minivan. So instead of giving away one vehicle as planned, First church gave away two. It was a surprise to many in attendance because the receipt of the second vehicle had not been made public. TeeAdrienne Ross, a single mother of seven, was presented with keys to the minivan.

The car giveaway won praise from Roger Hernandez, ministerial and

evangelism director for the Adventist Church's Southern Union Conference, whose territory includes Alabama. "Huntsville First SDA is a cutting-edge church," Hernandez said. "They understand that people in the twenty-first century follow a pattern to conversion: cause—community—Christ." He noted that the church has baptized more than 500 people in the past five years and credited this to its adherence to following "Christ's method alone."

"Christ's method alone" refers to an oft-quoted passage by Adventist Church cofounder Ellen G. White in her book *The Ministry of Healing*, where she says on page 143: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"

First church currently has 1,961 members.

Hernandez said he was unaware of any other local Adventist church that has given away cars to the community. "They are an inspiration to other congregations that seek to engage the community in relevant ways," Hernandez said of First church.

Snell said he was delighted with the congregation's positive response to the car giveaway. "Praise God for church members' willingness to step up and donate vehicles," he said. 🍀



Magic Johnson accepting an award from Carlton Byrd, senior pastor at Oakwood University Church. PHOTO: OAKWOOD UNIVERSITY CHURCH

MAGIC JOHNSON THANKS ADVENTISTS WITH \$550,000

FORMER BASKETBALL PLAYER DONATES TO OAKWOOD UNIVERSITY AND CHURCH

BY RAMONA L. HYMAN AND ANDREW MC CHESNEY

Former U.S. basketball star Earvin "Magic" Johnson, Jr., has donated more than a half million dollars to Oakwood University and the Oakwood University church in appreciation for the influence that Seventh-day Adventists have had on his life.

Johnson, 56, who was raised in an Adventist family, retired from basketball in the 1990s and became a wealthy businessman with interests in entertainment and sports. He told the congregation at the Oakwood University church in Huntsville, Alabama, that he also is a Christian.

"And here I am," Johnson said as he accepted the church's 2016 Humanitarian Award on May 14. "I used to be a point guard for the Los Angeles Lakers—had them little shorts on—and I was doing my thing. I was happy, but I wasn't fulfilled. So now I am the point guard for the Lord."

Johnson announced that he was donating \$50,000 to Oakwood University for student scholarships in appreciation for the university's contribution to his family's education. "My family has gone to this beautiful university," Johnson said. "My mother made sure my sisters had no choice but to go to Oakwood."

“ I USED TO BE A POINT GUARD FOR THE LOS ANGELES LAKERS—HAD THEM LITTLE SHORTS ON—AND I WAS DOING MY THING. I WAS HAPPY, BUT I WASN'T FULFILLED. SO NOW I AM THE POINT GUARD FOR THE LORD. ”



ADRA GETS EUROPE DIRECTOR

João Martins has been elected director of the newly created European office of ADRA, an entity and position that has been under discussion for several years. The issue came to a head during a Seventh-day Adventist Church-organized refugee

summit in early 2016.

Martins, who previously served as ADRA director for the Adventist Church's Inter-European Division, will be based in Brussels and develop a team that will coordinate ADRA country directors across Europe.

He said the scholarships were in honor of his mother, Christine Johnson, a Seventh-day Adventist of more than 45 years, who attended the ceremony. Also present in the church were his father, Earvin Johnson, Sr., and Magic's wife, Earlitha "Cookie" Johnson, a Huntsville native.

Johnson said he remembers his mother walking door to door to share her love for Jesus. "Very few people would listen, but she kept going," he said.

Johnson also said he was donating \$500,000 toward the construction of a new Family Life Center at Oakwood University church. "I believe in that man and the work he's doing," Johnson said of Carlton Byrd, senior pastor of the Oakwood University church.

Byrd presented Johnson with the humanitarian award for his work with underserved communities through his Magic Johnson Foundation, which promotes HIV and AIDS awareness, distributes scholarships, and runs Community Empowerment Centers that put computer technology into the hands of ethnically diverse urban communities. The foundation spends \$20 million assisting more than 250,000 people every year.

"Brother Magic and Sister Cookie have done so much," Byrd said. "It is important for our young people to be . . . exposed to people who are making a positive difference." 🍌



LOMA LINDA BREAKS GROUND ON NEW HOSPITAL

THE FACILITY IS SLATED TO OPEN IN 2020.

BY ADVENTIST REVIEW STAFF, WITH LOMA LINDA UNIVERSITY HEALTH

With more than 3,000 people looking on, Loma Linda University Health leaders broke ground on a new hospital complex that they promised would be the tallest building in San Bernardino County in southern California and, more important, a beacon of hope for all.

The new 16-floor Loma Linda University Medical Center and expanded Children's Hospital is to stand 267 feet (81 meters) tall and contain 693 beds once its opens in 2020.

The complex will be located on the Dennis and Carol Troesh Medical Campus, named after a married couple who donated \$100 million toward a philanthropic campaign benefiting the hospital, said Richard Hart, president of Loma Linda University Health.

"This institution was built through stages by visionary leaders who took the realities of their day and molded them into a strategy for the future," Hart said as shovels hit the dirt on May 23. "Our hospitals are where our beliefs are put into action, where our knowledge, our expertise, and our compassion come together to restore lives and families."

The hospital will not only be the tallest building in San Bernardino County, but it will also be deemed one of the safest in California, Loma Linda University Health said. The project is implementing a first-of-its-kind vertical earthquake isolation system that separates the building from the ground using more than 500 vertical shock absorbers, a large-scale version of a modern car suspension system.

"Working hand-in-hand with a lateral earthquake isolation system of sliding bearings and dampers, the system will protect patients and staff from injury while keeping the hospital operational following a



NAD PREPARES FOR MOVE

The North American Division has started the refurbishment of its new headquarters in Columbia, Maryland, with plans to move in by April 2017.

The division will move from its current headquarters, which it shares with

the General Conference in Silver Spring, Maryland, several miles down the road.

The interior renovations officially started June 1 and will include major rewiring and office space reconfigurations.

potentially catastrophic magnitude 7.9 earthquake on the nearby San Jacinto Fault,” it said in a statement.

The current Loma Linda University Medical Center, which is nearly 50 years old, does not meet California’s seismic requirements for inpatient care.

The new complex is receiving funding through a \$1.2 billion philanthropic campaign called “Vision 2020: The Campaign for a Whole Tomorrow.” Rachele Bussell, senior vice president of advancement at Loma Linda University Health, announced that 13,000 people have contributed more than \$225 million toward that goal.

The new hospital, designed by Seattle-based architecture firm NBBJ, will have wellness gardens that support physical, social, and spiritual health; patient rooms that promote patient and family healing; nursing stations that encourage collaboration; and community spaces filled with natural light, Loma Linda University Health said. It also will have a 60-seat chapel and a new helipad.

Loma Linda University Health is known internationally for its leading role in medical care advances, and Kerry Heinrich, chief executive of the Loma Linda University Medical Center, promised that those innovations would continue at the new complex.

“It will stand as a beacon of hope for all of us, and especially those who are facing their darkest hour,” Heinrich said. ▀

ADVENTISTS RETHINK RELIGIOUS FREEDOM

THEY SEEK TO BECOME MORE PRACTICAL IN SOUTH AMERICA.

BY LUCAS ROCHA

With religious intolerance growing in Brazil, about 500 Seventh-day Adventists gathered on the São Paulo campus of Brazil Adventist University (UNASP) to learn how they could defend religious freedom in their own communities.

The training session was the first of its kind and marks a shift in church strategy by introducing a more practical approach to the issue, said Hélio Carnassale, director of the religious liberty department of the Adventist Church’s South American Division, which organized the event.

Carnassale said the training session also would serve as a model for Brazil and the other seven South American countries of the division.

“This is the first big event for training Seventh-day Adventist religious liberty leaders,” Carnassale said. “This is a change in strategy that prioritizes more effective work at the local level. Then we will celebrate this practical activity with religious freedom festivals. One without the other does not work.”

For the past several years, Adventist leaders have organized huge festivals in various countries to thank the authorities for protecting religious freedoms. Numerous church-led forums and congresses celebrating religious freedom have been held in Brazil alone.

Even though Brazil has few restrictions on religious freedom, according to a ranking from the Pew Research Center an increase in religious intolerance has been measured in recent years. For example, a human rights department hotline set up in 2011 for people to call to report human rights violations has seen complaints relating to religious intolerance jump from 15 in the first year to 555 in 2015.

To protect religious freedom, Adventists also must develop a relationship with civil and religious authorities that allows them to celebrate and defend the right to worship and profess their faith, Carnassale said.

This relationship must not be understood as ecumenism, because beliefs should not be discussed at any point, he said. ▀



800 BAPTIZED IN PNG

More than 800 people were baptized after a three-week evangelistic series led by Australian evangelist Gary Webster in Papua New Guinea. The meetings, titled “Ancient Mysteries Reveal the

Future,” were held in the country’s capital, Port Moresby, and the program was uplinked via satellite to more than 230 sites across the territory of the Adventist Church’s Central Papua Conference.

NEWS BRIEFS

1



THE ADVENTIST CHURCH brought together advocacy organizations and public leaders for the 2016 International Religious Liberty Summit, held at the Newseum’s Religious Freedom Center in Washington, D.C. The event focused on what has become a key concern for religious freedom advocates: the relatively scarce media and political attention given to rising rates of religious discrimination and persecution.

2



SEVEN ADVENTIST EMPLOYEES—a union conference treasurer, a fiduciary association director, three conference treasurers, a university financial vice president, and a radio executive director—from a single church entity, the Dominican Union, have made history by receiving doctoral degrees in business administration from Montemorelos University in Mexico, an achievement that church leaders said would strengthen local church leadership and was worth replicating in other parts of the world.

3



THE ADVENTIST CHURCH in Puerto Rico is seeking to reassure its members and strengthen its schools and other institutions as a debt crisis and economic recession batters the the U.S. territory in the Caribbean. At least 100,000 people are estimated to have left the island in the past year, including more than 1,000 church members.

4



ADVENTIST-OWNED HOPE CHANNEL has pumped out an unprecedented 410 television programs in five weeks in Fiji as part of an effort to provide local programming to the remote islands of the South Pacific. Volunteers from Fiji, Vanuatu, Samoa, American Samoa, Tonga, and the Solomon Islands teamed up under the auspices of the church’s Trans Pacific Union Mission to produce the television episodes for their communities.

5



FINAL NUMBERS FOR AN ADVENTIST MEGACLINIC in Los Angeles show that 8,538 patients received 18,957 health-care services worth \$38.4 million. Your Best Pathway to Health, the group that organized the megaclinic in partnership with the Adventist Church, had hoped to provide \$30 million in services, and it credited God and 4,400 volunteers for making the April 27-29 event a success.

6



CHRISTON ARTHUR, dean of the Andrews University School of Graduate Studies and Research, will become the university’s next provost in July, filling a position vacated when Andrea Luxton was elected as the next president of Andrews University earlier this year. Arthur has served as dean since 2010, and as associate provost, with responsibilities for faculty policy and faculty development, since 2012.

7



GRAEME BRADFORD, an Adventist minister and academic in Australia who actively promoted public evangelism and the teachings of Adventist Church cofounder Ellen White, has died after a four-year fight with melanoma, or skin cancer. Bradford died on May 8 at the age of 75.



Fred G. Thomas and his wife, Jean, outside their home in Burleson, Texas.

PHOTO COURTESY OF FRED THOMAS, JR.

FRED THOMAS REMEMBERED AS LEGEND OF ADVENTIST MISSION

“HE WAS UNPARALLELED,” SAYS GC EXECUTIVE SECRETARY G. T. NG

BY ANDREW MC CHESNEY

Fred G. Thomas, the son of Seventh-day Adventist missionaries who went on to become a missionary and senior church administrator, will be remembered as a giant of Adventist mission who shaped church policy in Africa for decades and modeled mission in his own home, spawning a new generation of church leaders.

Thomas, 90, died on May 6 in his home in Burleson, Texas, surrounded by family. He had been in declining health after undergoing surgery, the first in his life, 10 weeks earlier, his family said.

General Conference president Ted N. C. Wilson called Thomas a careful and meticulous administrator who had a great appreciation for the mission of the church. “We thank the Lord for the long-time mission service of Elder and Mrs. Thomas,” said Wilson, who worked with Thomas in the General Conference Secretariat from 1990 to 1992. Wilson was an associate secretary and Thomas was undersecretary at the time.

“His meticulous approach also

was reflected in one of his personal hobbies, which was restoring an antique car in the basement of his home in Maryland,” Wilson said. “Soon Jesus will completely restore him and all of us at His second coming, which Elder Thomas preached about in his lifetime of service.”

G. T. Ng, executive secretary of the General Conference, said Thomas had left an indelible mark on mission, noting that even in his retirement years he and his wife, Jean, had spent nine months as volunteers at Maxwell Adventist Academy in Kenya. “Fred Thomas might have left us, but his mission legacy will continue to inspire a new generation of young people for cross-cultural mission,” he said.

Two sons, Fred Jr., and John, work at the General Conference. A third son, David, chairs the Theology Department at Walla Walla University in College Place, Washington. The youngest, Peter, owns a construction company and goes on trips with Maranatha Volunteers International two to three times a year to raise churches and schools, usually in Africa. Two of Thomas’ brothers also served as missionaries.

“While some families have trouble passing on the torch of faith to their children, the Thomas family was able to inculcate and transmit commitment and service in a

remarkable way for three generations,” Ng said.

Thomas was born on April 3, 1926, at the Kendu Mission Hospital in Kenya to British missionaries Frederick Herbert, a printer by trade, and Florence (Norris) Thomas, a secretary. His parents were lifelong missionaries to Africa, arriving on the continent in 1924 and serving there for 42 years.

The eldest of four sons, Thomas was sent to England to live with his grandmother and attend the Adventist-owned Stanborough Park School. Thomas later attended Helderberg College, near Cape Town, South Africa.

At Helderberg he met Daphne Jean Hepburn. They were married in 1948 and immediately entered mission service in western Zambia in Barotseland. Thomas was responsible for building several homes at Liumba Hill Mission. He later oversaw construction of the Yuka Mission Hospital, which primarily cared for people with Hansen’s disease (leprosy).

At Yuka Thomas began the practice of learning the local language, a pursuit that resulted in his acquiring fluency in four languages other than his native English: Luo, Lozi, Swahili, and Ekegusii. He also spoke some Xhosa.

“Some Africans told him that they considered him to be one of them, which was a great compliment,” said Fred Thomas, Jr., who works at in-house operations at the GC.

From Yuka the family moved to Mongu, where Thomas served as mission president. In 1956 he returned to Helderberg to finish a bachelor’s degree in theology and then moved to Kisii, Kenya, where he served as mission president.

“At Kisii he became one of the first to initiate missionary endeavors among the Masai,” David Thomas said.

In 1961 Thomas earned a master’s degree at Andrews University. Then the family returned to Africa, where Thomas served as union president in Tanzania and Zambesi Union president in Bulawayo, Rhodesia.

In January 1971 the family immigrated to the United States.

Thomas served as pastor of three churches in Massachusetts, including the Village church in South Lancaster, and later moved to Lincoln, Nebraska, to work as general man-

Thomas retired in Texas in 1992 but did not slow down. He and his wife worked part-time at the office of the Southwestern Union Conference. He came out of retirement to serve as president of Southwestern Adventist University in Keene, Texas, from August 29, 2001, to February 28, 2002. “He served Southwestern Adventist University with dignity, humility, common sense, and good humor,” the university president’s office said in a statement. The university presented him



Fred and Jean Thomas pose with their four sons in 2015 (from left): Peter, Fred, John, and David. PHOTO COURTESY OF DAVID THOMAS

ager of the Christian Record Braille Foundation.

After that, he went to Beirut, Lebanon, to serve as secretary of the Middle Eastern Union. Upon returning to the U.S., he briefly worked as corporation manager at the Ohio Conference before being elected Pennsylvania Conference president. From there, he became secretary of the North American Division in 1985 and then was elected two years later to the Secretariat at the General Conference. As undersecretary until his retirement in 1992, he had oversight of the minutes of more than 100 committees, David Thomas said.

with an honorary Doctor of Divinity degree in 2006.

“Though the struggles of old age began to overtake him, he was living at home and able to tend to life, including delivering food for Meals on Wheels up to three days a week, until his final illness befell him,” David Thomas said.

Fred Thomas, Jr., said his father looked forward to meeting Jesus. “At the end of his life Dad expressed his wish to ‘go to sleep until Jesus comes,’” he said.

Thomas is survived by his wife of 67 years, Jean Thomas; four sons, Fred, David, John, and Peter; and five grandchildren. He is also survived by one brother, Mervyn. ✎



Vietnamese children pose with Ted Wilson and his birthday cake. JOHNNY LUBIS

A SABBATH BLESSING IN WILSON'S FIRST VISIT TO CAMBODIA

A BUSY DAY IN A TRIP WITH THE PRESIDENT

BY ANDREW MC CHESNEY

Thon Sovan Nhen preaches at four churches every Sabbath in Cambodia's capital, Phnom Penh. But he says the demanding schedule doesn't exhaust him. "I don't get tired on Sabbath, because of the Sabbath blessing from God," Nhen, who pastors a total of 12 churches, said as he taught the Sabbath School lesson to a packed hall of 600 people in Phnom Penh.

The Sabbath blessing that Nhen described may well be the same blessing that sustains Seventh-day Adventist Church president Ted N. C. Wilson as he follows a demanding schedule of his own.

Wilson, who attended the Sabbath School in early May, was halfway through the longest trip in his six years as president.

Wilson's nearly seven-week trip began on April 13 when he left his home in Maryland for a constituency meeting at Loma Linda

University Health in California. He then flew to Caracas, Venezuela, to preach at an evangelistic rally and witness the baptism of 4,012 people.

From there Wilson set off on an extended tour of the South Pacific, meeting and encouraging church members in Samoa, American Samoa, Fiji, Vanuatu, and the Australian cities of Brisbane, Alice Springs, Finke, and Perth.

Wilson returned home at the end of May after visiting Laos and preaching at a two-week evangelistic series in Rwanda that culminated in nearly 100,000 baptisms. "This is the longest trip that I have ever made. Period," Wilson said, speaking shortly after arriving in Phnom Penh.

What might seem like a grueling travel schedule is all in a day's work for Wilson. His Sabbath visit to Cambodia serves as a microcosm

of a typical day on the road.

Wilson and his wife, Nancy, awoke at 3:00 a.m. Friday in Perth, Australia, for the long flight via Singapore to Phnom Penh. They landed about an hour before sunset.

The welcoming delegation at the airport was led by Lim Teng Pheng, president of the Adventist Church in Cambodia, and included Johnny Lubis, vice president of the church's Southern Asia-Pacific Division in the Philippines, and Jannie Bekker, assistant to the president of the Southeast Asia Union Mission in Singapore.

"Church members are very happy, very excited, that the world leader has come to visit us in Cambodia," Pheng told *Adventist Review*. "This is a small country with a small membership. Yet he took the time." The Adventist Church has 6,200 members worshipping in 159 congregations across Cambodia.

At the airport a local newspaper reporter interviewed Wilson for about 20 minutes about his visit, his first to Cambodia. A group of smartly dressed Pathfinders saluted as he left the building.

Wilson learned at the airport that local church members had pleaded for him to speak for vespers at Central Adventist Church, located at the Cambodian Adventist Mission headquarters. So he spoke at the church.

PACKED SABBATH SCHEDULE

The busy schedule resumed at 8:30 a.m. Sabbath when Pheng drove

“Church members are very happy, very excited, that the world leader has come to visit us in Cambodia,”

the Wilsons to the International Christian Assembly Hall. About 500 seats were placed initially in the hall, which local church leaders had rented from another denomination to accommodate the large number of people who wished to hear Wilson speak. But another 100 seats were added as the audience swelled.

With Pheng acting as interpreter, Wilson shared stories about faithful church members whom he has met around the world, including in the South Pacific and Iraq, which he visited in February. Wilson, underscoring a church initiative called Total Member Involvement, encouraged each person in attendance to follow the example of those faithful members in actively sharing Jesus in their communities. “What are you doing for Jesus?” he said. “Jesus asks you to be totally involved in His work. He wants you to be telling someone outside these four walls.”

Later the Wilsons headed back to the Cambodian Adventist Mission for a potluck lunch with the 14 ordained pastors who work in Cambodia. Wilson spoke and prayed with the pastors for about 30 minutes, reminding them that actions speak louder than sermons and urging them to implement Total Membership Involvement in their congregations.

The Wilsons then rode to ADRA’s Cambodia office to hear a report about its activities. Wilson praised gathered ADRA workers for acting as “the hands and feet of Jesus”

by providing drinking water, education about reproductive health, and other programs.

The next stop was the Cambodian Adventist School, built with US\$180,000 raised in a Thirteenth Sabbath Offering nearly two decades ago. With 457 students the K-12 school is filled to overflowing, and also houses about 30 students in two dormitories built by the Adventist church in Collegedale, Tennessee, principal Sharon Rogers said. About six students are baptized every year. Wilson, in a speech to students and teachers, reminded them about the importance of heeding the wise man’s words in Ecclesiastes 12:1: “Remember your Creator in the days of your youth.”

Wilson used 3 John 2 for his remarks at the factory of Heartland Development Organization, a natural foods company owned and operated by Adventists.

A BIRTHDAY SURPRISE

As the afternoon wore on, the constant travel, the speeches at every stop, and the sweltering temperature of 100° F (38° C) began to take a toll on the visitors. But the Wilsons did not complain or slow down. “It takes a lot out of you, but the Lord provides,” Wilson said.

The Lord did seem to provide at the next—and last—stop: the Viet Adventist Church School, which educates refugee Vietnamese children. A courtyard filled with children greeted the Wilsons with joyful

Sabbath songs, and several students recited the Ten Commandments from memory in the Vietnamese language.

The school principal, Pham Quoc Khanh, told Wilson how the school, which is primarily sponsored by Adventist Southeast Asia Project (ASAP), had opened with little more than a prayer a decade ago and now educates 250 students on two campuses.

The children listened transfixed as Wilson told a story about the positive influence that two little boys had had on a patient at the Adventist hospital in Ethiopia.

Then the children, most of whom do not come from Adventist families, surprised Wilson. A child presented Wilson with a round cake inscribed to “Ted Wilson” as the other children merrily sang “Happy Birthday.”

Wilson’s sixty-sixth birthday was three days away, on May 10.

A lit candle burned brightly atop the cake’s white-and-blue frosting. As a gift, a group of children recited Psalms 23 from memory. “That was a highlight of the day,” Nancy Wilson said later.

At the school all traces of weariness vanished from Ted Wilson’s face as he accepted the cake and praised the children for memorizing Psalm 23.

The Wilsons would no doubt agree that the pastor got it right when he said in Sabbath School earlier that morning, “I don’t get tired on Sabbath, because of the Sabbath blessing from God.”



Wally Amundson and his interpreter, Jean-Baptiste Manirakiza, at the Mudende church in Rwanda. PHOTO COURTESY OF WALLY AMUNDSON

A RWANDAN WOMAN ASKED TO GO HOME WITH ME

MANY OTHERS IN THE CONGREGATION ENTERTAINED SIMILAR THOUGHTS

BY WALLY AMUNDSON

Hurrying down the rocky path toward the Mudende Seventh-day Adventist Church, my interpreter and I called out our usual greetings and invitations to gawking residents to attend the ongoing evangelistic meetings.

Many people replied, “See you there!” with bright smiles. Few of them had ever seen a White person close up in this mountainous corner of Rwanda overlooking the border with the Democratic Republic of Congo.

Then a woman surprised us. After the usual greeting she burst out, “Take me home with you.”

We stopped.

As I looked into the woman’s face, I saw a sincere mother, perhaps even a grandmother, who had spent years working in the fields to provide basic necessities for her family. I wasn’t sure how to respond.

So after additional greetings and reaffirming our invitation to our meetings, my interpreter and I resumed our walk to the church.

My youthful, energetic interpreter, Jean-Baptiste Manirakiza, and I were conducting a series of 18 meetings under the banner of Total Member Involvement Rwanda, a series of evangelistic meetings held at more than 2,200 sites across the country from May 13 to 28, 2016. My wife,

Christine, was holding similar meetings at the nearby Shaki church.

The meetings were going well. Hundreds of men, women, and children were learning new truths daily from the Bible. But I kept thinking about the woman with the unusual request. She probably didn’t even know that I lived in Miami, Florida; only that I had come from far away.

I asked my interpreter whether the woman was attending the evangelistic meetings and learned that she lived close by and was most likely present.

On the final Sabbath I decided to share the brief conversation during my final sermon on heaven. Avoiding specific details to prevent potential embarrassment, I disclosed the spontaneous request from the woman in their community to be taken to my home. The response was an instant roar of excitement and approval, signaling that other people had entertained similar thoughts and would have made the same request given the opportunity.

We agreed that the woman would have been amazed at the new sights and experiences if I invited her to go to the United States with me. But after a few days or weeks, I said, the woman probably would have said: “Where is my family? Where are my friends? I’m hungry for the familiar

produce from my garden.”

The congregation laughed in affirmation.

I suggested that rather than accept a temporary excursion to another country, it would be far better to accept Christ’s invitation to join Him in a heavenly home. This is a place where friends and family will no longer be separated, and we will dine with Jesus under the tree of life.

At that point the congregation was ready to repeat Jesus’ words in John 14:1-3 from memory, and in unison, in tones that resembled a shout: “Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also” (NKJV).*

The wooden rafters of the red-brick church vibrated with conviction from newly baptized and regular members alike.

On May 28, 116 precious people were baptized from the Mudende church, and another 100 were baptized from the Shaki church at a combined service. In all, nearly 100,000 new believers joined the Seventh-day Adventist Church across Rwanda.

We left the church with a simple prayer to Jesus on our lips: “Take me home with You.” 🙏

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

ALSO IN THIS SECTION:

- » MARX, DARWIN, NIETZSCHE, AND 1844
- » THE POWER OF CULTURE AND/OR THE CULTURE OF POWER
- » SMARTPHONE CHURCH MANNERS
- » LET'S CELEBRATE AIR

DISCOVER

A man in a dark suit and tie is looking down at his wrist, checking his watch. He is in a crowd of people, all of whom are blurred, suggesting motion or a busy environment. The entire scene is tinted with a blue color. The man is in the foreground, slightly to the left of center. The background is filled with other people, some looking towards the camera and others looking away. The overall mood is one of a busy, modern world.

24/7

**LIVING THE SABBATH
IN THE 21ST CENTURY**



BY GERALD A. KLINGBEIL

To be or not to be, that is the question,” declares Hamlet in one of Shakespeare’s most influential and popular tragedies.

Adventists often transform the English bard’s iconic quote into “To do or not to do, that’s the question,” as they reflect on “keeping the Sabbath holy” in a world in which holiness is not easily recognized and time is of the essence.

Should we buy a bus or train ticket on Sabbath? Is it OK to cut one’s fingernails on Sabbath? What about cooking a meal for the invited guest of honor? Can we go to the beach or a baseball game on Sabbath? And how should we deal with those who write a check on Sabbath (including a check destined for the offering plate)?

For millennia rabbis, pastors, parents, children, and many others have mulled over similar questions. What does keeping the Sabbath holy really encompass? What does it mean when Scripture tells us to “remember the Sabbath”? How does Sabbath rest affect busy people living in a busy world that is in the “on” mode 24/7?

In order to find answers to these kinds of questions, it’s good, for just a moment, to stop dead in our tracks and change tack. Instead of making the case for or against buying a ticket on Sabbath, we may pause just long enough to listen to Scripture’s take on Sabbath. After all, that’s where we first hear about *Shabbat*, the weekly 24-hour rest period built into creation that helps us recharge, refocus, and regenerate. As we begin to unpack Sabbath biblically, let’s look at five key reasons for remembering and keeping it holy. A number of questions at the end of each section will offer opportunities to think about these issues individually or as part of a larger community, so that we can uncover the underlying biblical Sabbath principle for ourselves.¹

1. IN THE BEGINNING...

“In the beginning” is a powerful way to start a story. Right from the outset, Scripture reminds us that time is part of God’s creation mix. He speaks *in time*—and creation happens *in time*. Evening and morning make day one, day two, day three, until we reach day six (Gen. 1:5, 8, 13, 19, 23, 31). God is thrilled with His handiwork, and the biblical nar-

ator tells us that after the creation of humanity on day six He looked and “it was very good” (verse 31).

God, however, is not yet done. Thrilled as He is with what He sees before Him, there is one more day that awaits completion. The seventh day of Creation is unique—in verbal forms used and focus offered. God finishes the work, He rests, and in His resting He blesses and sanctifies (Gen. 2:2, 3). It represents the climax of Creation and an invitation to rest—side by side—with the Creator.

God’s rest communicates that “it is done,” that His perfect creation is complete and perfect—and all we need. Wholeness is a key characteristic of God’s creation before the Fall. This wholeness covered relationships, including Adam and Eve’s or the relationship between humanity and the rest of creation, as well as their relationship with the Creator. God’s Sabbath rest is also an expression of His passionate love; He wanted to spend time with His creatures. In Eden God gives Himself every seventh day exclusively to fellowship with humanity.

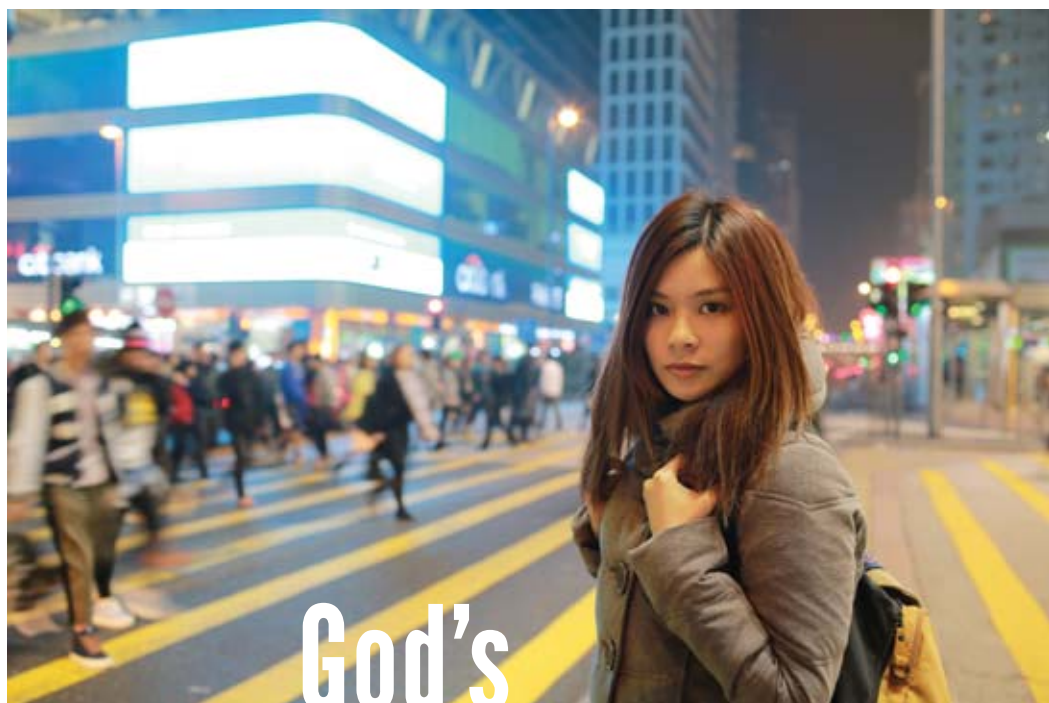
Jump forward to Sinai. The Sabbath commandment in Exodus 20:8-11 is not only the longest commandment employing a distinct syntactic structure, but the opening invitation to “remember” echoes Genesis 1-2 and the holiness that comes from fellowship with the Creator. God’s presence makes the Sabbath holy. Creation reminds us of His hallowing activity and our yearning for unlimited community. This is true in all cultures and at all times. Ultimately, it is this divine creation activity that forms the rationale of remembering the Sabbath and keeping it holy (Ex. 20:11), and it covers everyone, including family, livestock, even the stranger.

QUESTIONS FOR FURTHER DISCUSSION:

- » What other elements linking the Sabbath and Creation can you think of? What do they tell us about God?
- » What are the implications of the connection between Sabbath, Creation, and holiness for our Sabbath experience?

2. FREE AT LAST

The Sabbath is not only closely connected to Creation; the Lawgiver Himself helps us understand an even bigger dimension in Deuteronomy 5:12-15. We find Moses exhorting Israel on a plain in Moab following 40 years of wandering in the



God's presence makes the Sabbath holy.

wilderness (Deut. 1:1-5). His retelling of Israel's history is a teaching tool, helping a new generation to remember and to understand. Intriguingly, the rationale for Sabbathkeeping in Deuteronomy 5:15 focuses not on Creation but on God's liberation of Israel from Egypt.

Redemption is an integral part of the Sabbath package in Scripture. In fact, Deuteronomy 5:15 represents a conscious contextualization for a new generation, making the implicit explicit.² God's creation did not divide the world into master and slave, but offered equality. All creation was equally dependent on the Creator and derived life from the divine Maker. Both man and woman were created in God's image (Gen. 1:27); and following the Fall, both man and woman (together with the rest of creation) required redemption.

Sabbath is the great equalizer, where we all sit around the table of God's grace and enjoy the fellowship of the redeemed. Social, gender, and ethnic differences become irrelevant, because it is God who has brought us out of "Egypt"—and He did so with "a mighty hand and an outstretched arm" (Deut. 5:15). Israel's new generation is to remember Egypt and slavery and God's mighty acts. As they enter the Promised Land, they become God's "new creation."

Imagine what would happen if we could remember every Sabbath that we have been brought out of our Egypts and Babylons full of addiction, hatred, self-centeredness, and self-righteousness. "I've been redeemed" would become so much more than a familiar hymn. The Sabbath liberates us from our misguided attempts to produce righteousness and holiness within ourselves. Can we hear Scripture's good news whispering in our ears that we can truly rest in Him?

QUESTIONS FOR FURTHER DISCUSSION:

- » What does the concept of God liberating Israel with "a mighty hand and an outstretched arm" mean for people living in the twenty-first century?
- » What are the implications of the connection between Sabbath and liberation out of Egypt for our Sabbath experience?

3. THE STRANGER

Creation and liberation are foundational principles of a biblical Sabbath theology. But what about the stranger? Exodus 23:12 may provide a helpful answer. Scholars have called the larger context of this passage the book of the covenant, as it details a number of laws governing human relations. These laws concern the altar, slaves, violence between human beings, property, restitution, equality before the law, Sabbath years, and annual feasts (Ex. 20:19-23:33). Exodus 23:12 speaks specifically about the Sabbath, and includes an important reference to "the stranger." In a section dealing with practical issues affecting God's people, why would God include another reference to the Sabbath that specifically mentions the "stranger"?

The Sabbath effect described in Exodus 23:12 may give us a hint. People and animals should rest so that they would "be refreshed." The Hebrew verb used here describes refreshment coming from catching one's breath while resting. In fact, the noun using the same root means "life" or "living being" and has already appeared in Exodus 23:9. We all need to catch our breath and become, again, "living beings."

No doubt, Sabbath rest is part of God's therapy for stressed-out, overworked, and worried workaholics. Yet Exodus 23:12 does not really focus upon them. The text focuses on animals, the "son of your female servant," and the "stranger" (NKJV).³

Exodus 23:12 tells us that God cares for the down-trodden, the marginalized, and the stranger. In a time in which refugees and "strangers" are ever-present in many regions of the world, we do well to remember God's special care for them and the close link to the Sabbath.

QUESTIONS FOR FURTHER DISCUSSION:

- » How can the Sabbath be a blessing for people who don't know yet the Lord of the Sabbath?
- » What does God's concern for the stranger suggest for our Sabbathkeeping?

4. HANDS ON

Biblical authors highlight the close link between the Sabbath and the commitment to serve others. This particular element of Sabbath theology, however, is often forgotten or even ignored. In fact, this is not a new problem. Israel's prophets wrote about the disconnect between keeping the Sabbath and abusive practices aimed against those who are poor and afflicted (Amos 8:5, 6). Somehow Israel had forgotten that God's justice is intricately connected to His creation and redemption that involves all.

Isaiah 58 highlights another important element of the Sabbath in Scripture. The chapter juxtaposes false and true worship. The prophet, echoing God's voice, wonders about the disconnect of seeking God and drawing near to God, yet ignoring righteousness and oppressing society's marginalized (Isa. 58:2, 3). Fasting and praying are not good replacements for humble service and unselfish giving. Sabbath worship, it seems, cannot be a self-centered pursuit of happiness, but should focus upon God's dreams and His will for this world.

Pursuing our "pleasure" (verse 13, NKJV) (or our "own interests," as the NRSV translates here)⁴ is equivalent to "trampling the Sabbath" (NRSV). Human agendas are not part of God's Sabbath ideal. Rather, we are invited to look out for those who struggle, who are captives, who are hungry and naked and walk in darkness, whose names no one seems to remember. In fact, if we are honest and take a good look into the mirror, that's what we ourselves really are. Revelation 3:17 tells us that we think we have got it all together but in reality are wretched, miserable, poor, blind, and naked. We think we are doing well, yet are blind-

God is still around—and every new Sabbath becomes a sign of His presence, grace, and future.



sided to our true condition. We are grace-starved and self-propelled.

What happens when we recognize the Sabbath's implicit invitation to serve others? Isaiah 58 mentions twice the notion of "delight" (verses 13, 14, NKJV). The Hebrew term is not used often in the Old Testament. Poetic texts often link delight in the Lord with divine blessings and "the desires or your heart" (Ps. 37:4). Isaiah 58:13 contrasts human pleasure to God-centered delight. Instead of pursuing the siren-breathed whisperings of iSociety, God invites us to experience the sheer delight of discovering His sustaining and creative grace as we serve society's downtrodden.

QUESTIONS FOR FURTHER DISCUSSION:

- » Since the Fall our human nature is naturally self-centered. How can service for others invigorate our Sabbath experience?
- » Consider the concept of Sabbath and service in the life and ministry of Jesus. What can this teach Adventists living in the twenty-first century?

5. FORGET ME NOT

In an age of smartphone apps and GPS we tend to pay less attention to signs and maps. Yet signs still matter (and not just when the satellite is down or we don't have coverage). Signs identify locations; they highlight important events; they

point to something beyond themselves.

Exodus 31:12-17 concludes the Lord's seventh speech of the sanctuary building instructions. Its unique contribution to a biblical Sabbath theology can be seen right from the outset: "Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you" (Ex.

31:13, NKJV). Sabbathkeeping is not an optional recreational activity. Rather, it's a divine command and represents a sign between God and His people helping humanity to understand true sanctifica-

tion. Scholars have long recognized the close link between the Sabbath and the sanctuary. Both emphasize divine-human fellowship and community—in space and time (cf. Ex. 25:8). Both were given by God and reflect divine characteristics.

But there is another dimension to the Sabbath sign in Exodus 31:12-17. Sabbath is a sign for a perpetual (or eternal) covenant (verses 16, 17) that is rooted in creation. Scripture mentions three covenant signs in the Old Testament (the rainbow [Gen. 9:12, 13, 17]; circumcision [Gen. 17:11]; and the Sabbath [Ex. 31; 13; 17; Eze. 20:12, 20]). Of these three, Sabbath is the least physically tangible and involves a consistent human response. The Sabbath sign helps us to “know” (Ex. 31:13) the Creator, Redeemer, and Sanctifier. It’s like a flag that gets raised every seven days and functions as a mnemonic device, as we tend to forget.

Adventists have always recognized the message of the first angel of Revelation 14:6, 7 as pointing to the Sabbath. The language of the text is clearly the language of the fourth commandment (Ex. 20:11). In a sense, the Sabbath becomes the subtext of God’s story set in contrast to the dragon’s story in Revelation. The loving Creator is set against the angry accuser who wants to sow doubt about the character of God. In the first angel’s message, “the Sabbath,” writes Sigve Tonstad, “conveys the message of God’s enduring and faithful participation in human reality.”⁵ God is still around, and every new Sabbath becomes a sign of His presence, grace, and future.

QUESTIONS FOR FURTHER DISCUSSION:


- » Good signs give good directions. Why did God choose the Sabbath as a sign of His covenant and sanctification? Is the Sabbath a “good” sign?
- » How does the concept of the Sabbath as a sign help us as we wrestle with keeping the Sabbath?

WRAP-UP

Our study of key dimensions of the biblical Sabbath is nearly complete. Creation and redemption lie at its very foundation; mission, service, and the public declaration are additional nuances reflecting the perfect character of the Lawgiver.

Yet our search is not yet over. Too often we become sidetracked by the intricacies of the do’s and don’ts of appropriate Sabbathkeeping and overlook the foundational Sabbath principles that challenge us to ultimately “rest in Him.” Instead of living Sabbath principles 24/7, we have frequently specialized in establishing a catalogue of appropriate Sabbath behavior. Imagine what could happen if these principles really affected our lives, not just our Sabbathkeeping?

Hebrews 4:1-6 speaks of another rest. It’s rest from our own righteousness; rest from our poor attempts at holiness; and rest from our self-centeredness. As we begin to see more clearly the Lord of the Sabbath (Mark 2:28), we too are drawn to Him who came to save the lost, the weary, and the broken.

I reckon He came especially for me. 

¹ In writing this article, I have benefited significantly from the research found in Mathilde Frey, “The Sabbath in the Pentateuch: An Exegetical and Theological Study” (Ph.D. diss., Seventh-day Adventist Theological Seminary, Andrews University, 2011), and Sigve K. Tonstad, *The Lost Meaning of the Seventh Day* (Berrien Springs, Mich.: Andrews University Press, 2009).

² See Gerald A. Klingbeil, “The Sabbath Law in the Decalogue(s): Creation and Liberation as a Paradigm for Community,” *Revue Biblique* 117, no. 4 (2010): 491-509, esp. 506.

³ Bible texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

⁴ Bible texts credited to NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

⁵ Tonstad, p. 479.

Gerald A. Klingbeil is an associate editor of the *Adventist Review* who longs for the ultimate Sabbath rest in Jesus.



MARX, DARWIN, NIETZSCHE, AND 1844

On October 15, 1844, one week before the Great Disappointment, a boy was born into a pious Lutheran family in Germany. His name was Friedrich, Friedrich Nietzsche, and the infant would age into one of modernity's most influential atheists. Believing that the Christian God was dying in the West, Nietzsche railed against the Christian religion's continued moral influence, deriding it as a "slave morality," the morality of the weak, who, in an attempt to protect themselves from the stronger, concocted silly notions like "love your enemies." For Nietzsche, modernity needed to get beyond antiquated notions of "good and evil"; a character in one of his books (*Thus Spake Zarathustra*) declared, "Smash the old law tablets!" meaning, of course, the Ten Commandments.

The year 1844 was also important for Karl Marx, the founder of Communism. Called the "Economic and Philosophic Manuscripts of 1844," this work had been written by Marx that year, even if not published until 1927 by the Soviet Union. The manuscripts show the early development of Marx's ideology, in which he argued for a totally materialist reality that moved through various economic stages until the workers of the world would unite, overthrow their capitalist oppressors, and create a Communist utopia on earth.

The year 1844 was an important one for Charles Darwin, too, for in it he wrote to his wife, "I have just finished my sketch of my species theory. If, as I believe, my theory is true and if it be accepted even by one competent judge, it will be a considerable step in science." In what has become known as "The Essay of 1844,"

Darwin produced one of the earliest expressions of his evolutionary theory, even if it was not then made public. Only in 1859, with the publication of *On the Origin of Species*, did Darwin publicly promulgate his view that all life on earth originated from a common ancestor by natural and chance processes alone.

Forgive me, but I don't think it mere coincidence that this year, 1844, was the fulfillment of the 2300-day prophecy of Daniel 8:14; and the same year that, out of the leftovers of the Great Disappointment, seeds were planted that would burgeon into a worldwide movement that would repudiate the guts of Marxist, Nietzschean, and Darwinian ideology.

Contra Marx, the Seventh-day Adventist movement proclaimed that the great controversy between Christ and Satan, not a materialist dialectic, explained the flow of history, which would end, not in a human-made Communist utopia but in the supernatural establishment of God's eternal kingdom. Contra Darwin, the Seventh-day Adventist movement taught that life originated, not in the natural and chance processes of random mutation and natural selection, but by the power of the Creator God, who in six days created life on earth and rested on the seventh. Contra Nietzsche, the Seventh-day Adventist movement proclaimed not only that God exists but that His universal code of morality, the Ten Commandments (the "old law tablets"), remains God's ultimate standard of judgment and is binding on all humanity.

A coincidence that all these events happened in 1844? How naive, I think, to believe so. 📌

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



A COINCIDENCE THAT
ALL THESE EVENTS
HAPPENED IN 1844?

BY THOMAS LEMON

We rarely think much about air. Unless it's too smoky or too hot or too cold or too wet or too dry or moves too fast; we think about it only when it isn't exactly the way we want it. But if it is 72 degrees, 30 percent humidity, and scattered clouds, we don't think about it. And if it were always like that, we would not have many conversations about it either.

So it is with the culture into which we were born and within which we were raised. Each of us is deeply affected by the culture around us. Unless there is some kind of clash with a neighbor or a neighboring culture, we simply move without much thought within that culture day after day.

The basic problem with human culture, and it's true across the spectrum of culture, whether it be East or West, North or South, or any fair combination of the four quadrants of the earth, our basic cultural problem is the inescapable reality in the world around us that culture grows out of the sin-filled hearts of human beings. No culture, no matter how primitive or advanced, informed or ignorant, cosmopolitan or isolated, is untouched by sin. And much of the time we simply live with it.

Furthermore, it is not a new problem. It's as ancient as Cain and Abel. Conflict arose because Abel's blood-sacrifice offering of faith revealed in obedience was accepted, while Cain's produce offering of nonfaith revealed in a "save myself" disobedience was not. Their descendants, as history plays out Genesis 4 and 5, reveals the clash of cultures theme/motif with a clarity that cannot be missed.

We live with that culture clash today, on several fronts and on several levels. But the culture clash that so clearly and even violently appears on the pixilated pages of our computers, TVs, or the printed pages of newspapers and magazines becomes mere sandbox play when compared to the clash of culture when the kingdom of heaven and its values are placed on the same planet with the kingdom of darkness and its resultant norms.

The times in which we live, and should the Lord's return tarry a few years, the times in which our grandchildren will live, reveal the clash in matters of life and death and again in ever-increasing levels of violence. It is already happening in some places, and has been for some time now. The Bible insists that it will be global before it's



THE POWER OF CULTURE AND/OR THE CULTURE OF POWER



over, and it isn't at all hard to see how that can happen. The so-called solutions proposed by today's political leaders are hardly even Band-Aids on the war-inflicted moral and mortal wounds under which our world is dying.

And sadly, the battlefield is not only out there. Unless we are biblically and spiritually careful, it is in here, even in this room. In reality, it is deep within each of us. Romans 7 makes that starkly clear.

A FAMILIAR STORY

Two boys, brothers, grew up in northern Israel a couple millennia ago. They were good boys, and as they matured they stood to inherit the family business. We don't know how many generations the business had prospered; it could have been three or four, or more.

They were young, prosperous, smart, ambitious, well trained, and ready to lead. And they knew it; they were "enculturated" in that way. And there were theological overtones as well. Prosperity not only brought its own blessing—it also indicated the very presence of God. Prosperity brought with it influence in the community. And influence was everything. With their hard work, their investments, and their sales quotas, they could and did noticeably

▲ **This contextualized version of "The Last Supper" was painted in 1753 by Marcos Zapata Inca, a Peruvian Quechua painter. The image introduces elements typical of Peruvian culture with a table laden with viscacha (an Andean rodent similar to a rabbit) and glasses of chicha (a typical Peruvian beverage made of maize). The image can be found in the Cathedral in Cuzco, Peru.**

and positively affect the local economy at least to some degree. Jimmy and Johnny were destined for greatness in their section of the world, and that fact was lost on nobody, certainly not on them.

We know them as the disciples James and John: the fishing brothers of Zebedee's Galilean Fishing Consortium, Inc.

All of this comes to a meeting of meanings in a story told in two of the Synoptic Gospels. I'm reading from Matthew 20:20, 21. "Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him. . . . She said, 'Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.'"

Since we know the outcome of this story, we know how Jesus is about to respond. However, in jumping too quickly to the conclusion, we easily

miss the real irony here, the real lessons Jesus has been trying to teach them for three years by this time. Before we go to Jesus, consider just how naturally this conversation between Mrs. Zebedee and Jesus seems to arise.

Mrs. Zebedee does not bat an eye; she does not quaver in her quest; she does not apologize or profess any sort of humility before Jesus. She comes boldly before the Lord. Yes, she comes in a posture of worship, but she manifests no reluctance or self-doubt in her endeavor.

Why? Because within that culture, so much like our own, a sense of entitlement rises with success, with opportunity, and with a life of ambition. Her sons were bright, successful, and promising. Why not ask for the highest positions in the new kingdom? It was likely that they felt close to those positions already. And Mrs. Zebedee stepping in would only solidify their chances.

But there is more to the motivation as well. John with Andrew were among the very first to walk with Jesus, and James was not far behind. They loved Jesus with all their hearts and wanted to be close to Him. They had been “in line,” as it were, from the beginning. But this request reveals their complete misunderstanding of the kingdom of Jesus Christ.

Clearly, the climax of all this was not far off. Jesus would be setting up His new government within a few weeks, probably with his next visit to Jerusalem. So with the fulcrum of Jewish history in front of her, Mrs. Zebedee went to Jesus with her request.

Jesus had worked with them for more than three years; He knew them well, these “sons of thunder.” He knew their potential and their ambition. Guessing who would be the greatest in the new kingdom was their most common conversational pastime. And Jesus wearied of overhearing it. He knew they were not yet “getting it.”

He knew that His culture, His kingdom culture, was as different from their view of the kingdom as light is from darkness, as life is from death.

Contextually, the setting of this story in both Matthew and Mark is amazingly poignant. Just before Mrs. Zebedee asserted her request, Jesus called the 12 aside and told them plainly that they were going to Jerusalem, and that He was going to die at the hands of the Gentiles, having been falsely convicted by the Jews. Immediately follow-

ing this passage, Jesus healed Bartimaeus, and continued straight to the triumphal entry and Passion Week.

So the timing of Mrs. Zebedee’s request was spot-on. She knew perhaps only intuitively that the climax of Jesus’ ministry was near, and she made her request just in time.

There was just one little problem: the values and characteristics—indeed, the premises of the kingdom Jesus was establishing—were diametrically opposed to her desires and her expectations, and theirs as well.

NOT THAT DIFFERENT

Mrs. Zebedee’s request, coming naturally as it did, is not something totally foreign to us today, not at all. But Jesus had some things to say that we do well to hear again. And hear His words with the sympathy and grace in His voice that only Jesus can deliver. “The rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (verses 25-28).

Some distance from here and some decades ago I sat in the study of the church I was pastoring. Across the desk sat the union conference president. He was a member of that church and we chatted from time to time, so this moment of conversation was not at all unusual. Our local conference session was coming up, and he would chair the nominating committee. He wanted to talk about the process and what was coming up.

The conference was what I would describe as being somewhat “restless,” and a sense of change was hanging in the air; he knew it, and I knew it. But I will never forget the details of that conversation, for it adjusted my thinking rather significantly.

He said, “There are those who think that God calls men to be conference presidents and that once in position, they stay there.” Then the union conference president leaned forward in his chair and said quietly but with intensity, “Tom, mark this down in your mind and in your memory. God doesn’t call us to positions; He calls us to service. The church, led by the Holy Spirit, assigns those

servants to various positions of leadership. Just as certainly, the church, led by the same Holy Spirit, can unassign those positions as well. But God's highest call is the call to service."

It was a profound conversation. God's call is always first a call to service.

That service can be to wash the feet of a quadriplegic who will never feel the sensation. It can be to the incubator of a stricken baby in a NICU, who will never know you were there, and can't report it to anyone. It can be to preach to kings who don't respond and who do. It can be ministry to prisoners whose faith is sincere or mercenary.

In serving the Lord, He puts us in the places He desires. Service for Him may or may not be where or what I would first desire. But serving the Lord must, after all, be far more about Him than it is about me.

Yes, there is a rightful place for carefully exercised God-given authority and leadership. Jesus made that clear in Matthew 16 and elsewhere. The book of Acts is full of leaders making decisions, as they are supposed to. But the focus is never on the authority for the sake of the one in authority; rather, it is on the missional service for which that authority is given.

KINGDOM CULTURE

Never do you have Jesus or His disciples saying, "Because I said so." I promised myself that I would never say that to my kids (before I had kids). But I ended up saying it many times.

We must be careful not to do that as leaders. How many times over the years did people say to me as we sought to make some critical decision, "You're the president; you decide!" But I don't find support for that kind of leadership in the Bible.

God can say "Because I said so," and in a few places He does. He tells Moses He has decided that Moses will not lead Israel into the Promised Land, and in effect He tells Moses to be quiet about it. Paul prays earnestly for the removal of a burden, a "thorn in the flesh." But God says, "No; my grace is sufficient." Most of the time the great leaders of Scripture don't say, "Because I said so."

A notable exception is David, and when he did that, he got into deep trouble. He, along with his people, paid a price.

What's the solution? Ambition is good, to a point. Preparation for leadership in various levels

of the church is good, to a point.

From time to time we need to rethink this whole matter of the culture of the kingdom, what some have called "kingdom culture"


Power: "Not so with you," Jesus said. He also said, "Unless you change and become like little children, you will never enter the kingdom of heaven" (Matt. 18:3).

I recently watched my four grandchildren, ages 6 to 2, play and interact together. Except for the 2-year-old, who was universally protected by the other three, they all took turns rather naturally being "in charge," and giving direction in the various activities in which they engaged. Occasionally one would say, "Well, my dad said," when he or she needed some extra authority. But for the most part they simply got along well together.

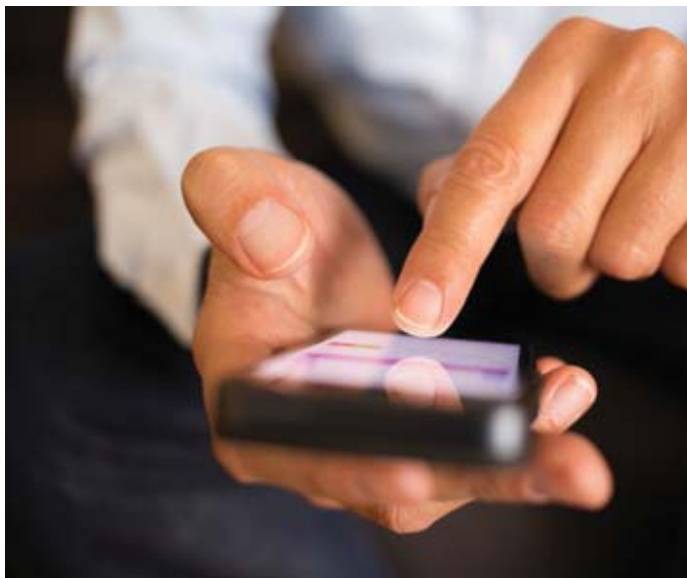
Kingdom culture must be like that. In the presence of Jesus there will be perfection; but even here, before we get there, we can learn to put others first, we can step out of our culture of greed, power lust, and arrogance into His culture of giving, sacrifice, and, most of all, service. We do well to remember that while He is all-loving, all-knowing, all-powerful, and everywhere present, we are not. Without Him we can do exactly nothing.

In the end it is not about the General Conference, the division, or the union conference. Our organizational structure is only a tool in the hand of the Lord to advance His kingdom and prepare a world for His return. The structure is built to serve, not to be served. We dare not forget that. The Lord can do what He wants with that structure: He can use it; He can bypass it; and He can change it to fit what He needs now. And we, His servants, must be completely open to that.

As Jesus said just before He went to Gethsemane: "No servant is greater than his master" (John 13:16). We don't tell Him; He tells us.

Jesus reminds us: "I will build my church" (Matt. 16:18). Long before we came on the scene, and, if time lasts, long after we leave it into the infinite, eternal future, it will always be first of all His church, a church He established in the shadow of His own cross, a church built for His mission, His service, His worship. 

Thomas Lemon is a general vice president of the General Conference. He presented these remarks at a cross-cultural workshop for ministry professionals in Linthicum, Maryland, in January 2016.



SMARTPHONE CHURCH MANNERS

*Sabbath keeping
in the media age*

It's Sabbath morning and Charisse Hernandez is ready. Sabbath dress, purse, and shoes on, she grabs her keys from the table and does a quick double check for her iPhone before climbing into her car and driving to church.

Hernandez, an Adventist baby boomer, lives in Puerto Rico to be close to her ailing mother. For her, having the smartphone is necessary, and not only for emergency calls. "I have my Bibles, Spanish and English, on my phone and I do use it to read a verse or passage in English to compare it with the Spanish version," she says. "I also have different versions and sometimes I compare texts, this helps me to understand some things better."

According to research conducted by network experts Eric-

son, 6.1 billion smartphones will be in use by 2020, an enormous jump from the 2.6 billion smartphone users recorded in 2014. The 6.1 billion phones represent 70 percent of the global population; Ericsson also estimates 90 percent of the populated world will have high-speed mobile data coverage by 2020.¹

It isn't unusual to see Adventists walk into church clutching their phones, or worshiping heads down, eyes focused on the small screens as the service proceeds.

"I am usually looking up Scriptures or letting my kids hold my phone to use the Bible apps," says Chip Dizárd, a multi-talented tech blogger from Baltimore, Maryland. "I also may respond to texts when they come in, as I am in the media department for my church."

Useful tools, smartphones do make convenient "Bibles," and can also help keep young children engaged in church-appropriate activities via apps, the age's new "Sabbath bags" of coloring books, Bible puzzles, and stories.

TOO MANY TEMPTATIONS?

Unfortunately, smartphone usability doesn't stop there. Constantly connected to the world, users can check sports team scores, the latest CNN headlines, or see delicious looking food dishes made in about 30 seconds à la time lapse. Between Kardashian Instagram pictures, constant election-year Tweets, BuzzFeed quizzes, and thousands of games, tempting distractions are literally a finger swipe away.

We get distracted from God just by living: money, hobbies, relationships, media. Sometimes,

writes Fritz Chery, “we’re consumed with our technology all day, and we only acknowledge God right before we go to sleep with a quick 20-second prayer.”²

We always need balance and time with God. But Sabbath is special. Exodus 20:8-11 is clear: six days for work; one day for Sabbath rest with God. It saves us from the fate of seed sown among thorns where the things of “this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful (Mark 4:19).

We need Sabbath time to refresh—to both unplug *and* recharge—in order to “live in a right way in undivided devotion to the Lord” (1 Cor. 7:35). We also need distance from the smartphone’s potentially unending demands to achieve renewal and discernment from God (see Rom. 12:2).

And while our use of handheld devices is the most obvious offender, humanity has been dealing with media distractions since the first story was written on papyrus.

NOT NEW, BUT MORE

Imagine the distraction when newspapers first printed daily news and people became connected with their world at, for many, an affordable cost. Or when radio shows kept listeners pinned to their living room seats. Or when the 1950s brought TVs into those living rooms, and the late 70s offered computers that would, 20 years later, easily be connected to a World Wide Web of streaming information. The argument can be made that Sabbath then, too, was under siege.

But at no other time in recorded history has media access been so pervasive and obtrusive, threatening to drown us in a vast and shoreless sea of news and entertainment.

Thankfully, yesterday’s practical ways of spiritual survival still work today, if we undertake them seriously and with much prayer. And, as *The Message* paraphrases: “Keep your eyes straight ahead; ignore all sideshow distractions” (Prov. 4:25).

TECH-FREE, REDUCED-TECH, OR TECH-INTEGRATED SABBATH

In 2003, a small group of Jewish artists, writers, filmmakers, and media professionals developed *The Sabbath Manifesto*, a “creative project designed to encourage people to take a weekly day of rest from their technology.”³ They were hoping it would

help them slow down in an increasingly hectic world. For some deliverance may require quitting “cold turkey,” while others may be able to manage a reduced-tech Sabbath, maybe restricting church service involvement to use of a Bible or commentary app, and ignoring e-mail, checks, texting, or tweeting.

If the kids watch Bible videos or nature programs on Sabbath, find a way to bring it back to Jesus and practical Christianity. Watch a video on the good Samaritan? Afterward, devise a plan to help those in need nearby. Play a Noah’s ark game app? Discuss its parallels to Christ’s second coming, or humanity’s role in protecting God’s creatures. Read a story about the Last Supper? Talk about why the Lord’s Supper is one of our Fundamental Beliefs. With a little planning and thought, media can be used to bring us all closer to God.

STRIKE A BALANCE

Yes, there are ways to embrace media and enhance Sabbath keeping: read Ellen G. White, send out “Happy Sabbath” greetings. Hernandez is careful to strike a balance with what she does on Sabbath. “I don’t use my media for news on Sabbath, with the exception of if there is bad weather or something of that sort going on. News can wait.”

Tech savvy GenXer Dizárd, agrees. “I’m a huge proponent of media, tech, and their benefits,” he explains. “There is a wealth of Sabbath-ready apps that we can use to justify time spent on our personal devices.”

But, he says, “just as we disconnect from our devices at night to ensure we gain the most from our rest, wouldn’t it be best to also reduce the connection to our smart phones and tablets to increase the benefits we gain from experiencing God’s nature and fellowshiping with other believers?”

¹ Andy Boxall, “The Number of Smartphone Users in the World Is Expected to Reach a Giant 6.1 Billion by 2020,” Digital Trends, June 3, 2015: <http://www.digitaltrends.com/mobile/smartphone-users-number-6-1-billion-by-2020/#ixzz4AIMWitjk>.

² “Distractions,” *Bible Reasons*, June 13, 2015: <http://biblereasons.com/distractions/>.

³ Brett and Kate McKay, “On the Seventh-day, We Unplug: How and Why to Take a Tech Sabbath,” May 20, 2014, *The Art of Manliness*: <http://www.artofmanliness.com/2014/05/20/tech-sabbath/>.

Kimberly Luste Maran is an assistant director of communication for the North American Division.

CELEBRATIONS

LET'S CELEBRATE AIR

A
is for Air,
the breath of life.

BY PETER N. LANDESS

Shortly after midnight on December 3, 1984, in the city of Bhopal, India, a poisonous gas cloud escaped from a pesticide factory. The toxic gas covered an area of 30 square miles, immediately killing thousands of people and causing illness in many more. Experts believe that as time went on, many more people eventually perished as a result of this environmental disaster and the severe air pollution that ensued.

Clean air is essential. It allows living creatures to breathe and exist. It literally constitutes the physical breath of life.

HOW DOES IT WORK?

Atmospheric air comprises a mixture of gases: 20.98 percent oxygen (O₂), 0.04 percent carbon dioxide (CO₂), 78.06 percent nitrogen (N₂), and 0.92 percent inert (inactive) constituents such as argon and helium. Oxygen is the vital component of air that sustains life.

Breathing is the process that moves the air in and out of the lungs and continues the cycle of taking in oxygen and releasing carbon dioxide. This process takes in and exchanges approximately 20,000 liters of air daily. The body carries approximately two quarts of oxygen in the lungs, blood, and other tissues at any given time. Once oxygen enters the lungs, it goes into the bloodstream by a process called diffusion. The heart and circulatory system then pump the blood to every tissue of the body, delivering life-giving oxygen to tissues and cells.

If breathing stops, the body's oxygen levels drop dangerously low within minutes, leading to permanent brain damage, followed by death. Brain cells begin to die within four minutes of oxygen deprivation. We need oxygen for life, and pure fresh air for health.

DON'T SKIMP ON QUALITY

High-quality fresh air is pure and clean. The life-giving oxygen molecules should be unpolluted. Deep breathing of fresh air imparts an enhanced sense of well-being. It improves the function of the lung's protective cilia. These are the microscopic, fine, hairlike structures that help to keep dust and fine particles as well as irritants from entering the lungs. Good oxygenation lowers the body temperature and resting heart rate, and decreases the survival of certain bacteria and



viruses found in the air.

Fresh air is often destroyed and polluted. This can occur through inadequate ventilation of dwellings, especially where open cooking fires and stoves are used. In cities the air in buildings is often recirculated through air-conditioning systems, increasing the pollution from city smog, tobacco smoke, and industrial and other pollutants. On the other hand, good-quality air usually can be found in abundance in natural outdoor environments, especially around trees (sometimes called the “lungs of the earth”); green plants; mountains and forests; near moving water such as lakes, oceans, rivers, and waterfalls; and after rainfall. It’s estimated that the algae in the ocean provide almost 90 percent of the oxygen in our atmosphere, with the rest coming from land plants.

AIR POLLUTION

Polluted air is found in such places as airports, on freeways, and in closed, poorly ventilated areas. Polluted, smoke-filled air can be associated with increased anxiety, migraine headaches, nausea, vomiting, eye problems, irritability, and respiratory congestion. The World Health Organization (WHO) estimates that more than 2 million people die every year from breathing in tiny pollutant particles present in indoor and outdoor air pollution. These tiny particles, called PM10 particles (10 micrometers or less), can penetrate the lungs and may enter the bloodstream, causing heart disease, lung cancer, asthma, and acute lower respiratory infections. Some 6 million people, mostly children, die each year from acute respiratory infections, complicated particularly by indoor pollution often originating from unvented or poorly vented cooking facilities. In many cities the PM10 particle level is 15 times above the recommended safety guidelines.

Children are frequently victims of secondhand smoke (SHS) in homes in which adult family members smoke. These children have an increased risk

of suffering lower respiratory tract infections and middle ear infections. Evidence also links tobacco smoke pollution to increased sudden infant death syndrome (SIDS). Adults exposed to SHS have an increased risk of lung cancer. Smoke pollution in the workplace increases the risk of nonsmokers developing lung cancer by 16 to 19 percent.

WHAT TO DO?

What can we do to ensure that we get adequate amounts of clean air and vital oxygen? Avoid tobacco smoke and, as much as possible, stay out of polluted environments. Avoid shallow breathing; take deep breaths and exercise regularly. This helps us to take full advantage of the natural lung capacity and prevents the lower parts of the lung being underventilated. Take intentional breaks during worktime to breathe deeply—outdoors, if possible. Good posture and deep breathing also are helpful in obtaining optimal respiration, ventilation, and blood flow through the lungs.

We have the privilege and responsibility to ensure that our body receives the purest, freshest air possible. We also need to care for the environment and do all we can to prevent and minimize air pollution. We cannot do this alone. We need the sustaining power and grace of the loving creator God.

Ellen White wrote: “In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus.”*

* Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 68.

Peter N. Landless, a board-certified nuclear cardiologist, is director of the General Conference Health Ministries Department.

Seminars Unlimited

ColorPress⁺ Evangelism

TOGETHER TO SERVE YOU BETTER

Main Office

403 East Hwy 67, PO Box 66 Keene, TX 76059

817.641.3643 | 800.982.3344

Washington Office

Walla Walla, WA 509.525.6030 | 800.222.2145



YOUR ONE-STOP SHOP

Bibles, Seminar Lessons, Bible Study Cards, Custom Printing,
Evangelistic Handbills, Banners and Pop-Ups . . . and more

*FREE 3x8 Custom Vinyl Banner with Handbill Order. Restrictions Apply. Call with Code RA716


ALSO IN THIS SECTION:

- » I WAS WONDERING
- » A TOKEN OF CHRIST'S LOVE AND POWER
- » THE PACKAGE
- » RELIGION AND HEALTH

CONNECT

Making Sabbath a “Happy” Day

How to happily keep the Sabbath holy

Mommy, Sabbath is *not* a happy day,” our 5-year-old son sadly said. Our family had just sung at Friday sundown worship the song “Sabbath Is a Happy Day.” Ivan’s unexpected, unhappy comment jolted our Sabbath peace. As parents of two young children, we were sobered and did some heart-searching to determine the cause and remedy for unhappy Sabbaths. We longed for our son to change the words to the song back to “Sabbath is a happy day!” We began a journey to put in place some intentional measures to make that so. 

BY MAY-ELLEN COLÓN



We were a pastoral family. Sabbaths were busy and sometimes hectic days. Daddy was busy with “Sabbath” activities such as teaching, preaching, leading worship, fellowship with church members, meetings, and so forth. Our children and I were brought into this busyness. Are not worshipping, church services, and Christian fellowship part of keeping Sabbath holy? Yes. But how could we *happily* keep the Sabbath holy? After all, the Bible doesn’t say “Remember the Sabbath day to keep it gloomy.”

Years later, when we were missionaries living in Africa, my husband and I were presenting a seminar on family spirituality in the African country of Rwanda. A young mother, struggling with Sabbath observance, earnestly asked us how she could make Sabbath a holy and happy experience for her family. Others in the audience jumped in and shared their searching questions and comments about the controversial, and sometimes burdensome, issue of Sabbathkeeping.

These heartfelt questions created in me a desire to delve even deeper into this issue, not only for my own spiritual growth but also for my family’s sake, and for those who ask me about keeping the Sabbath. That day in Rwanda was another step in my quest to live the Sabbath joyfully and wholeheartedly. This experience actually put me on a path that ultimately led me to study the practice of the Sabbath across several cultures.¹

In this study I sought for universal biblical principles that are valid cross-culturally. Why? I have lived in numerous cultures, and it was confusing. A variety of different practices are found in various cultures. As I addressed passages in Scripture that shed light on Sabbath observance, however, I noted that universal Sabbathkeeping principles emerged.² For teaching purposes, I listed them as 15 “Guiding Principles for Sabbath Observance” (see sidebar). These principles are relevant universally and can be applied and lived out as rules for Sabbath practices in any culture. They can serve as a toolbox from which to craft a joyous and holy time with God and those around you.

There is, of course, room in different cultures for various practices, as long as the practices are true to the principle that is being applied.

Actually, there is yet another level beyond the principles from which rules are derived: God’s

character. Rules are not right only because they reflect a principle; they are right because they reflect the One we want to be like.³ For guidelines on happy and holy Sabbaths, let’s discuss four of the 15 guiding principles:

CELEBRATING

Sabbathkeeping means celebrating the creation, or birthday, of the world (see Gen. 2:1-3), and of our redemption (see Deut. 5:15); therefore, its atmosphere should be one of celebration, joy, and delight (see Ps. 92; Isa. 58:13).

Celebration, a divine characteristic: God celebrates and rejoices. He celebrated Creation (see Gen. 2:1-3; Prov. 8:27-31). He rejoices when people come to Him (see Deut. 30:9; Isa. 62:5; Zeph. 3:17; Luke 15). He will celebrate at the marriage supper of the Lamb (Rev. 19:7-9). He is a source of joy (see Ps. 43:4). Speaking of God, David said, “In Your presence is fullness of joy; at Your right hand are pleasures forevermore” (Ps. 16:11, NKJV).⁴ “You will find your joy in the Lord” (Isa. 58:14).

Acting on the principle of celebration: How could we apply the principle of celebration to make Ivan’s unhappy Sabbaths become happy and holy?

It’s fun to try celebrating Sabbath with experiences that delight all five senses. For example, enjoy the Sabbath with a few of the following:

Sight: flowers; special dishes; candles

Sound: music sung or played by family members or played on the home stereo system; nature sounds

Taste: special food; favorite foods

Touch: clean sheets; back rubs

Smell: bread baking on Friday afternoon; incense or other room fragrances

Did I mention the word “fun” in connection with celebrating Sabbath? Yes! Experiencing Sabbath is celebrating the birthday of the world. Birthday parties are fun. Except the Sabbath is a holy birthday party that focuses on God, for it’s *all* about Him! He wants to spend time and celebrate with each of us!

PREPARING

Sabbathkeeping means preparing for this special day so we can enjoy its benefits (see Heb. 4:11; Ex. 16:28-30; Luke 23:54-56).

Preparation, a divine characteristic: God is a preparer. He prepared the beautiful Garden of Eden

and the plan of salvation before He created humankind and the Sabbath (see Gen. 1-2; Prov. 8:27-31; 1 Peter 1:20); He has prepared an inheritance for the redeemed, the kingdom prepared since Creation (see Matt. 25:34); He has prepared a place for us, a custom-made home in heaven (see John 14:1-3); He will prepare the Holy City as a bride adorned for her husband (see Rev. 21:2).

Acting on the principle of preparation: Even though Friday is the special preparation day for the Sabbath, we should prepare for the Sabbath all through the week. "On Friday let the preparation for the Sabbath be completed."⁵ We should "remember the Sabbath day" all week because we want "to keep it holy" when it comes.

"Intentionality" is a magic word in making Sabbath a happy and holy day. Planning a happy time during Sabbath starts before it comes. As my husband and I became more intentional about *making* Sabbath a happy day for our family, we would use part of family worship time early in the week to discuss our plans for the following Sabbath. We used a form entitled "Our Sabbath Plan," with blanks to fill in for meals and activities throughout the Sabbath, including Friday evening, Sabbath morning, afternoon, and evening.

Our children would make suggestions, and we would record our decisions on the form. Sometimes my husband and I shared with the children biblical principles for Sabbath observance to guide them as they made their suggestions. We then posted the filled-in form on our refrigerator, where we could see it all week. When our children planned Sabbath together, it built up anticipation for that very special day.

Families with little children can do a "Sabbath countdown" all week to help foster excitement and anticipation. Tell the children every morning "Today is [Monday]. There are [five] more days to Sabbath." Then ask, "What ideas do you have for making Sabbath a happy day?"

FELLOWSHIPING

Sabbathkeeping means nurturing our relationships with family and friends (see Mark 1:29-31; Luke 14:1). In the gift of the Sabbath, God provides time for focused fellowship with the whole family, even the family animals (see Ex. 20:8-11). Sabbath and family go together (see Gen. 1:1-2:25; Lev. 19:3). This nurtures our "horizontal" relationships, those with our fellow human beings.

Fellowshipping, a divine characteristic: Members



of the Godhead are relational (see John 15:15). God's relationship with us is the foundation of our relationship with each other (see John 13:34, 35; 17:20-23). Jesus fellowshiped with others on Sabbath (see Mark 1:29-31; Luke 14).

Acting on the principle of fellowshiping: After Ivan's proclamation that Sabbath was not a happy day, my husband and I decided that no matter how many appointments and obligations we had on a given Sabbath, we needed to carve out some time during the day to focus exclusively on the children, even if we could fit in only 30 minutes. It might be as simple as sitting on a blanket in our yard or in a field and reading them a story, or looking at the sky and imagining what animals the clouds looked like.

Remember: simple can still be special. We would go on picnics/nature activities, and so forth; and when fellowshiping with groups of Sabbath-keepers we reminded ourselves not to interact just with the adults but to remember the children and spend time with them. Our children have grown up and left home, but we still try to call

them every Sabbath to continue that special Sabbath time we enjoyed with them so many years ago. Family and Sabbath go together.

WORSHIPPING

Sabbathkeeping means participating in corporate, focused worship of God with our church family (see Lev. 23:3; Isa. 56:1-8; 66:22, 23; Mark 1:21; 3:1-4; Luke 4:16; 13:10; Heb. 10:25; Rev. 14:7). This nurtures both our "vertical" and our "horizontal" relationships—those with God and with our fellow human beings.

Worship, as inspired by the divine: God desires corporate worship (see Isa. 66:22, 23). Jesus attended and led out in worship services while on earth (see Luke 4:16).

Acting on the principle of worshipping: It's clear that corporate worship is an important part of our Sabbath experience. We're to be there not only bodily but also mentally, emotionally, and spiritually emptied of our week and of ourselves. When we are in the place of worship, it is all about *Him*, not about us, whether we are preaching, listening, or praising Him in song.

Sometimes families experience stress and unhappy feelings toward each other when they prepare to go to church on Sabbath morning. Some have confessed that they fight on the way to church and try to get their faces to switch from frowns to smiles as they enter the church parking lot. How can we avoid that scenario?

Our family decided to take deliberate measures to keep the prechurch atmosphere happy. I put on happy Sabbath music and sometimes sacred music videos to create a positive atmosphere to prepare our hearts and minds for worship. We tried to rise early enough on Sabbath morning so that we didn't feel unduly rushed. We had our Sabbath clothes chosen and ready on Friday, and we had a simple breakfast that didn't use many dishes. (We found it best to dress young children *after* breakfast!) When our children were small, we reviewed their Sabbath School memory verses while we ate breakfast. Sometimes we listened to *Your Story Hour* or other Sabbath tapes while we ate. We prayed for a Sabbath blessing and that we would be ready to truly worship Jesus at church.

It is very special to worship God in church, sitting together as a family. With Isaiah, parents can come before God and say, "Here am I, and the children



the Lord has given me” (Isa. 8:18). Parents should do all they can to make the worship experience a happy, meaningful time. For young children, sermons might as well be preached in a foreign language, so bring Sabbath books and quiet activities that can occupy that time. But even young children can participate in prayer and singing, so use those books and other activities only during the sermon. Older children are better able to follow the sermon and look for certain predetermined words the preacher uses, look up the Bible texts quoted, and so forth. You might want to find out what hymns will be sung during the coming worship service and sing them with your children during the week so they will enjoy singing them with the rest of the congregation on Sabbath.

Parents can encourage their children to learn to worship God and appreciate the church worship service by having family worship during the week. This special family time provides the opportunity to sing, pray, and share feelings and meaningful ideas from God’s Word at the children’s level. Keep it short and simple. If your family worship fosters good attitudes in your children, these attitudes can carry over into the Sabbath worship hour.

When Jesus visits your home next Sabbath, plan to make it so interesting to your family “that its weekly return will be hailed with joy.”⁶

“Serve the Lord with gladness; come before His presence with singing. . . . Enter into His gates with thanksgiving, and into His courts with praise” (Ps. 100:2-4, NKJV), for Sabbath is a happy day!⁷

¹ May-Ellen N. Colón, “Sabbathkeeping Practices and Factors Related to These Practices Among Seventh-day Adventists in 51 Countries” (Ph.D. diss., Andrews University, 2003).

² A principle is “a broad, basic concept, permanent and unchangeable, a law that underlies rules, action, behavior” (Nancy Vyhmeister, “Principles” [unpublished paper, Andrews University, n.d.], p. 24). A principle is larger than a rule, and is a standard that may be applied to more than one type of situation. A principle helps to explain the *why* behind a command.

³ For more details on this concept, see May-Ellen Colón, “Of All the Week the Best,” *Adventist Review*, May 5, 2005.

⁴ Bible texts credited to NKJV are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

⁵ Ellen G. White, *Child Guidance* (Nashville: Southern Pub. Assn., 1954), p. 528.

⁶ *Ibid.*, p. 536.

⁷ For more principle-based insights on making Sabbath a happy day, see May-Ellen Colón, *From Sundown to Sundown: How to Keep the Sabbath and Enjoy It!* (Boise, Idaho: Pacific Press Pub. Assn., 2008).

May-Ellen Colón, Ph.D., is director of Adventist Community Services International, General Conference, and special liaison for Community Services with ADRA International.

GUIDING PRINCIPLES FOR SABBATH OBSERVANCE

BY MAY-ELLEN COLÓN

The following are based on God’s character and provide a foundation for Sabbath practices:

Preparing for this day to enjoy its benefits.

Resting from work, life’s burdens, and secular concerns and distractions.

Renewing: observing the day in a manner that renews us physically, emotionally, mentally, spiritually, and socially.

Healing: observing the day in such a way as to foster healing, relief, release, liberation, and refreshment. Any action that hurts oneself or others is Sabbathbreaking.

Celebrating the creation, or birthday, of the world, and of our redemption. Its atmosphere should be one of celebration, joy, and delight.

Sanctifying: keeping the Sabbath day holy; setting it apart for a special focus on God, His Word, and His agenda, to seek intimacy with Him, embrace Him wholly, and nurture a love relationship with Him that makes us holy.

Remembering, reflecting, and rejoicing about creation, redemption, and Christ’s second coming and the creation of the new earth.

Worshipping: participating in corporate, focused worship of God with our church family.

Basking: enjoying, studying, experiencing, and basking in the world God made, rather than working at maintaining it.

Responding: a joyful human response to God’s grace in obedience to His loving command to remember Him and His Sabbath gift.

Trusting God to take care of what we leave undone during the hours of the Sabbath. Learning to depend on God rather than on ourselves.

Fellowshipping: nurturing our relationships with family and friends.

Affirming: rightly representing the atmosphere of the Sabbath by a spirit of acceptance, love, and affirmation rather than a spirit of judgment and criticism.

Serving other people in love and witnessing lovingly for God.

Caring for necessary physical needs on Sabbath; no creature—animal or human—should be allowed to suffer on this day.

For a fuller explanation of these principles, see May-Ellen Colón, *From Sundown to Sundown: How to Keep the Sabbath and Enjoy It!* (Boise, Idaho: Pacific Press Pub. Assn., 2008).

I WAS WONDERING



From time to time we will be answering questions from our readers. If you have a question you want us to consider, send it to: Letters@AdventistReview.org. Put in the subject line "Wondering."

My family recently entertained an out-of-town friend. We took her to a restaurant for Sabbath lunch and learned afterward that she felt uncomfortable about it. What do you think?

I guess I would think of the Gospels' Sabbath stories, where religious authorities tried to set rules for Jesus' behavior because they didn't appreciate that He is Lord of the Sabbath. Nobody sets rules for Jesus. His aggressive holiness undid all their sincere yet farcical restrictions imposed on His day of fellowship (Matt. 12:1-8, 10-14; Mark 2:23-28; Luke 14:1-6; John 5).

Long ago it came to me that my most helpful focus vis-à-vis Sabbathkeeping would probably not be "Should I go out to eat?" or "Is splashing at the beach safer than hiking in the hills?" or "Should I buy gas on Sabbath?" or "Do I pay hotel bills during Sabbath hours?"

I decided to ask myself questions of another sort. As I live with and for Jesus during the week looking toward the day of holy rest, are my Sabbath plans for me, or are they for others (my kids, neighbors, strangers, folk in need)? Is my particular Sabbath activity for me, or is it for Jesus? How does it get me closer to Jesus? How does it deepen our mutual love and strengthen our relationship?

From Genesis forward the Sabbath is about how we relate to awesome, unfathomable realities. How shall we relate? Shall we be trapped in little, human casuistry? Shall we shrug off the sacred by making it as commonplace as possible? Shall we allow our Lord to elevate us through special communion?

After all, God established Sabbath as a weekly privilege of deepening our relationship with the infinite. If we value that original privilege, sin's blight only heightens our longing for the kind of exclusive intimacy with our Creator that He made the Sabbath for. So the Sabbath becomes a precious memento of a time now lost, and a confirmation of our origins story.

Are you still there? I have two questions for you: What did you tell your friend? What would you tell her now?

Lael Caesar is an associate editor of *Adventist Review*. A longer answer to this question is available at AdventistReview.org.

Can I go to a Sunday church if I don't get anything out of my Sabbath church?

My heart goes out to you. It can be a difficult situation to find yourself in when the local church (if you live in an area without several Adventist options) is just not a good fit for you and your family. You may wonder: *Does it even matter? If I'm worshipping the Lord and drawing closer to Him, does Sabbath worship matter?*

When I was in college (an Adventist one, mind you), I dated a guy whose father was the pastor of a Sundaykeeping congregation. At that point in my life, despite the plethora of Adventist churches near me, I wondered whether worshipping on Sabbath was all that important.

So I went to church with the boyfriend on a Sunday and found the congregation to be very nice and the service to be not that different from what I was used to. But I had a feeling deep in my heart that I couldn't shake. I had the clear sense that this day was not the Sabbath of the Bible. That peaceful feeling that came over me on Friday evening after a long week of school that carried over until Saturday evening was not there. So I wrestled with the Bible and searched it for anything I could find about the Sabbath.

Long story short, I found reference after reference about the Sabbath being *the* day. My advice to you is to search the Scriptures and God's heart to know what you should do. He'll speak to you clearly. Be confident in that. There are also options for worship such as online streaming of Adventist services you could tune into to help you gain some spiritual food on Sabbath.

At the end of the day, though, take this issue to God. If you're willing to do what He asks of you, He'll lead you accordingly.

Your friend,
Wilona

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

How can the Sabbath be a delight if I can't do what I want on the Sabbath?

Perhaps your focus is "off"

I didn't grow up Adventist, but some who did often see the words "can't" and "Sabbath" as being almost synonymous: "No, you can't go swimming today; it's Sabbath." "We can't go to that community event today; it's Sabbath." As a parent, I personally found that instead of just saying "No, we can't do that," it helped make Sabbath more enjoyable for my daughter when I added, "But because it's Sabbath, we *get* to do this."

Everyone has their own opinions on what activities are appropriate for Sabbath, but what helps me is keeping in mind the principle that Sabbath is a memorial of Creation that is based on relationship, our relationship with our Creator-God and with one another. Life is busy for all of us, and sometimes it's difficult to fit in the time we need for prayer and Bible study, playing with our children, having meaningful conversations with friends, being involved in ministry. But on Sabbath it's different. It's a space in time that helps to slow us down, and provides us with opportunities for spiritual growth and fellowship.

When we love someone, I don't think there is anything more "delightful" than spending time with that person. So isn't that what makes the Sabbath a delight, that it provides an opportunity to spend more time with those we love, especially God? And it gives us a chance to be more involved in service for others as well.

Sabbath gives us time. Time to stop and talk with the homeless person on the street and share an encouraging word. Time to affirm our children in what they accomplished that week. Time to tell our spouse that we love and appreciate them. Time to stop in to the local humane society and make a donation.

All these things we *can* do on the Sabbath. And I can't think of too many things more delightful than that!

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

From Genesis forward the Sabbath is about how we relate to awesome, unfathomable realities.

A TOKEN OF CHRIST'S LOVE AND POWER

The Sabbath isn't just a day; it's a symbol of eternity—past, present, and future.

BY ELLEN G. WHITE

The Sabbath was hallowed at the creation. As ordained for [humanity], it had its origin when “the morning stars sang together, and all the sons of God shouted for joy” Job 38:7.¹ Peace brooded over the world; for earth was in harmony with heaven. “God saw every thing that he had made, and, behold, it was very good”; and He rested in the joy of His completed work. Genesis 1:31.

Because He had rested upon the Sabbath, “God blessed the seventh day, and sanctified it”—set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God’s power and His love. The Scripture says, “He hath made his wonderful works to be remembered.” “The things that are made” declare “the invisible things of him since the creation of the world,” “even His everlasting power and divinity.” Genesis 2:3; Psalm 111:4; Romans 1:20, RV.² . . .

Since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. . . .

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproved them, saying, “How long refuse ye to keep my commandments and my laws?” Exodus 16:28. . . .

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.” So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator’s power. And when Eden shall bloom on earth again, God’s holy rest day will be honored by all beneath the sun. “From one sabbath to another” the inhabitants of the glorified new earth shall go up “to worship before me, saith the Lord.” Matthew 5:18; Isaiah 66:23. . . .

But in order to keep the Sabbath holy, [men and women] must themselves be holy. Through faith they must become partakers of the righteousness of Christ. ✨

¹ Unless otherwise noted, Bible texts are from the King James Version.

² Texts marked RV are from *The Holy Bible*, Revised Version, Oxford University Press, 1911.

This excerpt is taken from *The Desire of Ages*, pages 281-283. Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

THE PACKAGE

It's 5:00 p.m., and I have the privilege to visit with a sweet little girl, Mandy, 5 years old. She has completed treatment, and after a long day of exams Mandy has been labeled "in remission." I think of Mandy and smile: Mandy, who has a memorable laugh and always asks for hugs from the nurses. She is the happiest patient I have met.

I open my front door and grab my umbrella. Out of the corner of my eye I see a scarf hanging from a peg next to the door, a gift from my mother. I take it and wrap it around my neck.

• • •

I carry a teddy bear to Room 405. Mandy's mother is putting socks on Mandy's little feet. Mandy jumps off the bed and gives me a tight hug. I hand her the teddy bear. Her eyes light up. She takes a Band-Aid from a first-aid kit, placing it on the bear's right arm. She explains: "This is 'Happy Bear.' Even with a Band-Aid he knows it will be OK, and he is happy!" She laughs.

Back on her bed, Mandy is talking to the teddy bear, explaining that they are both getting out of there today. I speak to Mandy's mom as we wait for the doctor to discharge her. There is joy in the room. Our heavenly Father will keep Mandy in His arms, safe.

The doctor arrives, chart in hand to speak with the parents while I listen to Mandy. There are goldfish, bunnies, and flowers she needs to tend at home. She will play dolls with her sister. I hear the happy moments she anticipates and real-

ize I need to do that more: focus on God's gift of life and care.

An orderly arrives with a wheelchair: "Time to go home, little one."

As I help Mandy into the wheelchair she touches my scarf. It's the softest fabric she has touched. I take my scarf off and tie it around her neck. "Here you go." She gently touches the scarf to her cheek.

She smiles, hugs me, and whispers: "I didn't have a scarf; now I do."

I watch them drive away and among tears blow a kiss at Mandy.

• • •

As I run through the rain to collect my mail, my neighbor calls to me from her porch. Mail was delivered early, and the carrier left a package at my door. She picked it up so it wouldn't get wet. I glance at the sender's name: Carolyn Sutton. Carolyn? I have written short pieces for the women's devotional she works on. I have never met her in person, but she has become a dear friend. We e-mail, share prayer requests, and share ongoing events in our life.

In my room I open the package. A note falls out: "I saw these and thought of you." I look into the package. Inside, carefully folded, are two beautiful scarfs.

Today the Holy Spirit was present in Mandy's room. Days earlier the Holy Spirit inspired Carolyn to send these and let them arrive today. I hold the scarfs to my face and say a prayer of gratitude. 🍀

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

SEARCHING
THE OBVIOUS
DIXIE
RODRIGUEZ



**A NOTE FALLS OUT:
"I SAW THESE AND
THOUGHT OF YOU."**



PETER N. LANDLESS

RELIGION AND HEALTH

Does it make a difference?

Q: We hear much about rest and healthful living. We Seventh-day Adventists emphasize Sabbath rest. Does religion affect our health, or is it just the lifestyle practice that makes the difference?

A: Religious practices influence health outcomes. Much has been written in the health science and sociological literature about spirituality and health. Spirituality is difficult to measure, and religiosity may then be used as the indicator of spirituality. Religiosity may be characterized by taking religious rest days (e.g., the Sabbath), or following dietary and even dress rules and requirements.

For us to be rested and productive we need both a weekly and an annual rest. In Britain during World War I increased productivity was attempted by continuous, nonstop work schedules. It was later recognized, however, that by reducing the workweek to 48 hours and requiring one day of rest per week, productivity increased by 15 percent. During World War II Winston Churchill announced, "If we are to win this war it will be by staying power. For this reason we must have one holiday per week and one week holiday per year." That was voted into law!

We humans have limitations. We cannot work without regular times of rest and still maintain a wholistically healthy, happy, and productive life. We need daily rest, weekly rest, and annual breaks in order to enjoy optimal physical, mental, emotional, and spiritual health.

Seventh-day Adventists often attribute the "Adventist health advantage" to the dietary influence of a balanced vegetarian diet and our abstaining from the use of tobacco, alcohol, and other harmful substances. These are indeed beneficial health practices. It is interesting to note, however, that the Adventist Religion and Health Study

(ARHS), a sub-study of the current and ongoing Adventist Health Study 2 (AHS2), has shown that Sabbathkeeping is associated with better mental and physical quality of life. Data analysis shows that Adventists enrolled in the study who engaged in secular activities on Sabbath had poorer reported physical health. Additionally, those who said that keeping the Sabbath relieved tensions and promoted feelings of calm and peace also reported better mental health.

Recently, a robust study (74,534 subjects)¹ was published showing a period of 16 years of follow-up during which women who attended regular church services had significant protection against death from all causes (all-cause mortality), compared to those who never attended. Those who attended more than once per week had the highest benefit. Results were consistent across different race and ethnicity groups. The influence on cardiovascular and cancer deaths was especially remarkable. Religion most certainly affects health outcomes!

Years ago the Adventist Church was blessed with the following instruction: "Faith in God's love and overruling providence lightens the burdens of anxiety and care. It fills the heart with joy and contentment in the highest or the lowliest lot. Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings."²

Besides Sabbath services, it appears compelling to attend and support the regular prayer meeting. It may even make the difference between life and death! 🌱

¹ *The Journal of the American Medical Association (JAMA)*, Intern Med. doi:10.1001/jamainternmed.2016.1615. Published online May 16, 2016.

² Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 600.

Peter N. Landless, a board-certified nuclear cardiologist, is director of the General Conference Health Ministries Department.

ALSO IN THIS SECTION:

- » MAKING THE SABBATH A DELIGHT
- » THE REVELATION OF JESUS CHRIST
- » ATHLETES AND SABBATHKEEPERS
- » SATURDAY MORNING SPELLING BEE
- » YOUR PERSONAL SABBATH
- » I AM NOT AFRAID



COUNTDOWN TO SABBATH

*One of the best things about Sabbath
is the memories it creates.*

BY JAZZMIN PRIDE

Yo! It's sundown in like 10 seconds!" my brother Jeffrey shouted into a crowd of young people.

"Ten, nine, eight, seven, six, five, four, three, two, one! Yea!" We all screamed for joy. Then it started: the barrage of questions.

"Mom, can you take me to my basketball game?" Jeffrey asked. "Cause I'm already kind of late."

"Oh, and Mom, can I take the car to meet up with

my friends?" I had to throw my question into the mix.

"Dad, can my girlfriend come over?" my brother James inquired.

"Hold up! Wait just a minute," Mom said just loud enough for all six of her energetic, excited children to hear. "The sun just set, and the Sabbath only technically ended about a minute ago. Why are you all in such a rush to get the Sabbath over with?"

REMEMBERING THE SABBATH

That simple question Mom asked years ago hit me like a bag of bricks, and it still plagues me. I recently asked myself, *Why was I so excited to see the end of the Sabbath?* For welcoming the Sabbath for me, for all the family, in fact, used to be a deeply satisfying experience. As I lay on my bed, I began to think and remember. My long-term memory is vivid, and it seemed as if I stood in my yellow childhood home, seeing the hustle and bustle of my large family.

I could hear the sounds of the stove, Charity the cat's meow, my mom's laughter in the herb garden, and my father's eclectic playlist of music wafting through the vents. Interrupting my reminiscing, my sister's voice seemed to yell from the bright-yellow-and-green kitchen. "It's time to eat!"

The house rumbled with activity at those words. Everyone erupted from their personal activities and crowded into the same tiny, middle bathroom. I had to be patient, because already a long line

had formed in front of me, consisting of my sweaty brother who had just won another game of basketball against our tall, super-skinny neighbor; my sister who'd been playing with the cat and was now covered in cat hair; my two brothers who had been running through our woods and had fingernails full of dirt and stank to high heaven. Dad also sauntered in, telling us to quit playing with the soap.

Since I was last in line, I wiped the countertop with a towel, clicked off the light, and headed into the kitchen. The aroma of chili beans and the sight of my frazzled family sitting at the table all awaiting my arrival so the feast could begin made me smile. I sat at my usual place, at the very right of the bench nearest to Dad.

As I sat down I heard the flick of the match against the box and the slight hiss of the flame. The scent of the candle and the sound of silence fell over the whole table. My Mom's beautiful alto voice started the chorus of the song we all knew by heart: "Welcome, welcome, ever welcome, blessed Sabbath day." Dad's bass echoed hers, and we all joined in singing the beautiful chorus. Then I sang a song I had written to the tune of "Happy Birthday." "Happy celebration to Jesus, happy celebration to Jesus, happy celebration to Jesus, happy celebration to Jesus!" Fancy, huh?

SABBATH VOICES

After a slight pause, everyone around the table burst to life.

"Jazzmin, can you serve the beans?"

"Jonathan, pass the salsa, onions, and olives, please."

"James! Don't take that many olives!"

I remembered the chaotic commotion that was my family. I recalled the great debates and deep conversations we'd had on Friday nights around that table. We talked about final events, our days, school, people; we even debated facts about the Bible. We laughed, told jokes, and sometimes cried. Then we'd all get up and wash dishes, argue about whose turn it was, and sweep the floor.

After all the cleaning was done, we'd meet in the living room for worship. I'd sit at the brown, slightly off-key piano, crack open the hymnal, and find "Marching to Zion." We all began to lift our voices in song. When we got to the second verse, Mom would scuff in with her big, annoying slip-

As worship came to an end we had to sing one more song: Mom's all-time favorite.



The author (top) poses with her family, who provided the foundation for her understanding of the Sabbath.

I smiled at his line of continual questioning. Jonathan could be a persistent young man.

A FAVORITE DAY, A FAVORITE PERSON

As worship came to an end we had to sing one more song, Mom's all-time favorite, "Now the Day Is Over": *"Now the day is over, night is drawing nigh, shadows of the evening steal*

across the sky."

When the last note of the very last verse ended, my father's voice filled the room asking God for forgiveness and for protection over us as we sleep, and thanking Him for giving us the Sabbath so we could come apart and worship Him.

I felt at peace. A wave of safety, security, and happiness washed over me.

That's what Sabbath was all about, about taking time out to spend with my Creator, the one who designed my unique personality; the one who never let me go hungry; the one who always helps me fall asleep; the one who wakes me up every morning. This Person created not just me but the entire universe: the planets, oxygen, elephants, ants, cheetahs, flowers, stars, everything.

God wants to meet with me. All He wants is 24 hours of my precious time to cast my cares upon Him. That's what Sabbath is all about. 🍂

pers. She'd smell of lotion and look super-comfy in her pink-and-white-striped robe. She'd take her seat next to Dad, he'd throw his arm around her, and we'd begin to sing the third verse: "The hill of Zion yields a thousand sacred sweets"

After that song, I gave up the coveted piano bench and let my brother play his favorite song: "Worthy, Worthy Is the Lamb." When the music drifted to an end, my sister offered a prayer, asking the Holy Spirit to dwell with us and give us understanding. We all repeated the fourth commandment and acted out the motions I'd come up with to remember the words: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. . . . Wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:8-11, KJV).

Then Dad's soothing voice began reading the Bible or a devotional book. I sat by the tall glass doors facing the couch so I could look at my family. My siblings and I threw weird faces at each other, trying not to laugh. I wondered whether my brother Jonathan would ask a question, because he always did; and, as I predicted, his hand often shot up.

Jazzmin Joy Pride is a senior elementary education major at Oakwood University in Huntsville Alabama. She loves to create with her hands, camp out in nature, and experiment with vegan cuisine.

MAKING THE SABBATH A DELIGHT

Help your kids really believe that "Sabbath is a happy day."

BY LINDA MEI LIN KOH

For many children, Sabbath is a day of don'ts: don't ride your bicycle, don't watch TV, don't go swimming, etc. These rules are often misinterpreted as "don't have fun." And for so many children, that sounds like a really boring Sabbath!

We should know better. Do we really think God intends for His special day to be boring?



In Isaiah 58:13 the Sabbath is called “a delight.” Is the Sabbath really a delight for you and your children? It may be that keeping the Sabbath holy means simply going to church faithfully and abstaining from work and personal pleasures. But what about looking at the Sabbath day as a day to *delight* in the Lord?

Jesus said: “The Sabbath was made for man, not man for the Sabbath” (Mark 2:27). The Sabbath is God’s gift to us, giving us rest from our rigorous labor, and the opportunity to renew our physical, emotional, and spiritual health. God gave us this day, not for our own amusement, but rather as a day to enjoy His creation as we rest from our daily duties, not just to sleep in or be dog-tired.

We can involve all the members of our families in celebrating God’s special Sabbath by helping our children to view this sacred day as a real delight. Let’s make it fun and memorable, a day our children look forward to. Ellen White reminds us, “The Sabbath—oh!—make it the sweetest, the most blessed day of the whole week.”¹ “Parents, above everything take care of your children upon the Sabbath.”²

Here are some ways to do exactly that.

CREATE SABBATH TRADITIONS

Each family can have fun welcoming the Sabbath on Friday evening. Have the children make a special banner that says “Our Special Day With God” and hang it up. Use a special Sabbath tablecloth and light a family candle to create a cozy atmosphere. Join hands in singing and welcoming the holy Sabbath. Cook a traditional meal that is served only for welcoming the Sabbath. Children can choose to sing a particular song for the occasion as well. In my family our Sabbath song was “Day Is Dying in the West”

ENJOY BIBLE ACTIVITIES

Get children involved in Bible games, quizzes, and puzzles to learn more about God. Use table games, such as Bible Trivia, Bible Monopoly, and others. But it’s even better if your children and teens create their own games. Play together with them, and you’ll be amazed how adults and children can turn the day into a delight.

EXPLORE NATURE

“The heavens declare the glory of God” (Ps. 19:1). Children can learn a lot from nature. Knowing God through nature is fun, satisfying, and exciting. Go

on Sabbath hikes and walks to experience the colors and variety of shapes and sizes of trees and flower. Listen to the music of the wind in the rustle of leaves, and the songs of birds. Smell the odor of pine, the smell of new-cut grass, the fragrance of roses and jasmine. Feel the texture of tree bark, the softness of leaves on plants moist with dew. At the end, see how many types of flowers, plants, and birds they have identified, smelled, touched, or heard. Look in the Bible to find these nature nuggets.

You can also organize more active activities, such as a Bible treasure hunt, or have the children build dioramas of Bible stories using materials they find in the woods. Kids love adventure and lots of movement.

REACH OUT IN LOVE ACTIVITIES

Children love to serve and help others. Involve them in visiting those who are elderly, singing songs to cheer them up. They can gift-wrap toys and other items to give to children in need. Make and decorate cards to send to children whose parents are in prison. Use the resources available to you to help your children connect with real service opportunities.

DIG DEEP INTO BIBLE STUDIES

Sabbath is the best time to dig into the Scriptures. Get children to underline key texts in the Bible. Then make a printable page where they can answer questions such as who, what, when, where, and why on the key texts they are studying. Discuss how they can apply that to their lives. Older children can learn to write their thoughts and feelings in journals. Journaling is a great way to meditate on God’s Word and express our thoughts.

There’s really no secret to making Sabbath a delight. But it does require intentionality. Ellen White strongly urges us, “Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it.”³ We can train our children to not merely endure the Sabbath, but to really enjoy it!

¹ Ellen G. White, *Child Guidance* (Nashville: Southern Pub. Assn., 1954), p. 532.

² *Ibid.*, p. 533.

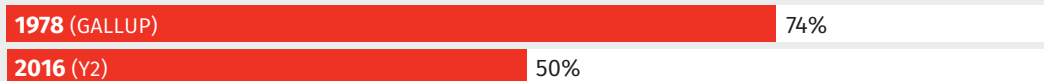
³ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, p. 585.

Linda Mei Lin Koh is director of Children’s Ministries for the General Conference.

SABBATH IMPORTANCE OVER TIME

In the United States since 1978, the importance of having a specific day of worship has dropped by 24 percent.

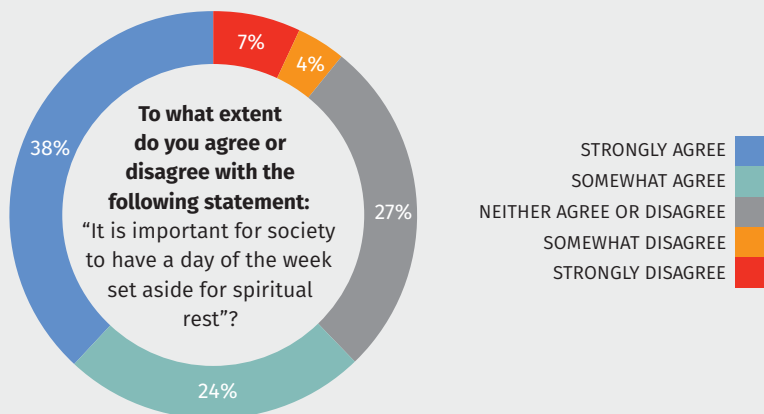
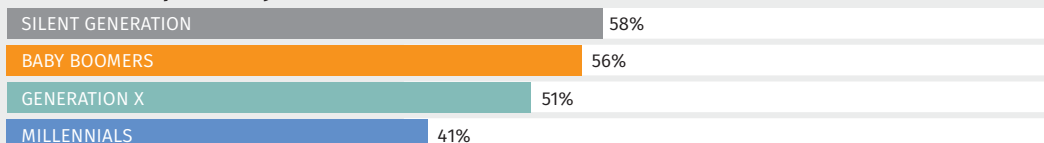
Does Sunday* have any particular religious or spiritual meaning for you?



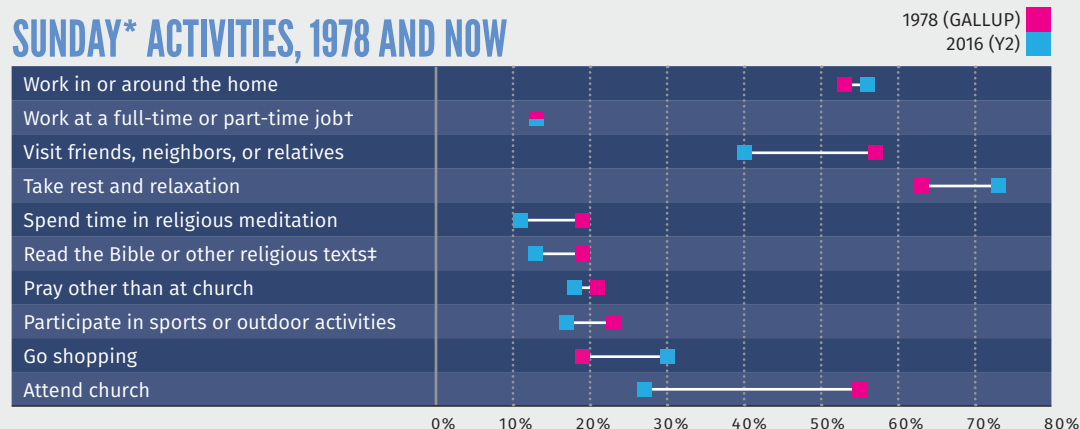
SABBATH IMPORTANCE BY GENERATION

Sabbath importance has declined with each generation.

Question: Does Sunday* have any particular religious or spiritual meaning for you?
Those who responded "yes":



SUNDAY* ACTIVITIES, 1978 AND NOW



* Panelists who self-identified as Jewish, Seventh-day Adventist, or Muslim responded in terms of their own convictions concerning a particular day of worship.

† Gallup 1978 asked about part-time and full-time work separately. Responses are combined here.

‡ Gallup 1978 wording did not include "other religious texts."

The study that produced these results was conducted by YouGov and Y2 Analytics for the *Deseret News* in Salt Lake City, Utah, which is owned by the Church of Jesus Christ of Latter-Day Saints.

THE REVELATION OF JESUS CHRIST: A CHRONOLOGY

Before we study the trees, it sometimes helps to fly over the forest.

Scene 1: Patmos, A.D. 95. John is caught up in the Spirit and shown a vision of the second coming of Jesus Christ (Rev. 1). John is then visited by the glorified Christ, who gives John personalized messages for the seven churches of Asia Minor (Rev. 2-3).

Scene 2: Heaven, A.D. 90. John is invited to the throne room of heaven, where he's shown God the Father, God the Holy Spirit, 24 redeemed humans, and four mighty cherubim (Rev. 4). John weeps when no one is found worthy to open a seven-sealed scroll, representing the ownership of humanity (Rev. 5). Given birth by a woman, Christ defeats Satan in a "war in heaven" (see Rev. 12:7), enters the throne room, and takes the scroll (Rev. 5), and unleashes the Holy Spirit on earth at Pentecost (John 7:39; Acts 2). Cast out of heaven, Satan sets his sights on the woman and her offspring: those who obey God's commandments and testify of Jesus (Rev. 12:17).

Scene 3: Earth, A.D. 30 to the last days. Christ opens the seven seals: a mixed history of Christianity from A.D. 30 to the Second Coming (Rev. 6-7). A blasphemous "beast out of the sea" steals worship from Christ and is empowered by a deceptive "beast out of the earth" (see Rev. 13). Meanwhile, with the trumpet warnings of judgment (Rev. 8-9), Christ calls the world to turn to Him. An angel hands John a little scroll and tells him to "prophesy again about many peoples, nations, languages, and kings" (Rev. 10:11).

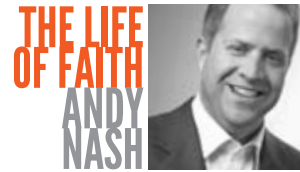
Scene 4: Earth's last days. In response to the beasts from the sea and earth, Christ sends three angels with three end-time messages: (1) worship God, (2) Babylon has fallen, (3) remain faithful (Rev. 14). In contrast to the woman in the desert (Rev. 12:4-6), John is shown a scarlet woman and is "greatly astonished" (Rev. 17:6). The name on her forehead says it all: "Babylon the Great." Christ calls His people to "come out of her" (Rev. 18:4).

Scene 5: Earth's last hours. The seventh angel sounds his trumpet (Rev. 11:15), God's temple is opened (verse 19), and God unleashes the seven final plagues, which, like Egypt's plagues, harm only unbelievers (Rev. 15-16).

Scene 6: Heaven. God's people celebrate the wedding supper of the Lamb (Rev. 19), while Satan is bound for 1,000 years on earth (Rev. 20). At the great white throne, books are opened. Those who didn't accept Christ are judged by their works. Those who accepted Christ are not judged by their works; their names are written in the book of life (Rev. 20).

Scene 7: The new earth. God and His people return to the earth made new (Rev. 21-22). The New Jerusalem is 1,400 miles long, wide, and high: a perfect cube, like the Most Holy Place. Those who wash their robes "have the right to the tree of life and may go through the gates into the city" (Rev. 22:14). "He who testifies to these things says, 'Yes, I am coming soon'" (verse 20). 📖

Andy Nash (andynash5@gmail.com) is an author and professor. He leads study tours to Israel every summer.



**THOSE WHO
ACCEPTED CHRIST
ARE NOT JUDGED
BY THEIR WORKS;
THEIR NAMES ARE
WRITTEN IN THE
BOOK OF LIFE.**

ATHLETES AND SABBATH-KEEPERS



SOCER PLAYER REFUSES TO PLAY ON SABBATH

Brazil's player of the year says he chooses God over career.

BY CAROLINA FÉLIX, SOUTH AMERICAN DIVISION

An up-and-coming soccer goalkeeper stirred up Brazil's sporting world by announcing that he would no longer play matches scheduled from sundown Friday to sundown Saturday.

Carlos Vitor da Costa Ressurreição, 30, was baptized into the Seventh-day Adventist Church in December 2015.

Ressurreição made a number of important saves in the past year that moved his Londrina Esporte Clube up from Series C to Series B in the Brazilian National Championship, the main soccer league championship in the country. Ressurreição was named player of the year, resulting in a job offer from Serie A team Chapecoense, which would have doubled his salary.

Ressurreição turned down the job because it wouldn't have allowed him to observe the seventh-day Sabbath as mandated by the fourth commandment, according to the newspaper *Lance!*

Moreover, Ressurreição's future is up in the air because a number of Serie B matches are held on Friday nights and Saturdays. His team did not renew his contract when it ended in May.

A year before his baptism, he said, he spent four months at home in Salvador, in the state of Bahia,

without a signed contract with any team. During that time, his wife, Gabriela, was approached by a friend at a hair salon and offered a partnership in producing handbags. The two women subsequently created their own label and formed a business that grew quickly, Ressurreição said.

"In a short amount of time, the profit grew larger than my salary had been in the soccer club," he said. "That was the moment I understood that God had several possible ways to care for my family."

After this realization, Ressurreição set aside his fears about not being able to land a soccer contract and began a process he called "intimacy with God." He started to study the Bible and pray every day.

As he studied, Ressurreição became convinced that his mother-in-law, Tânia Rocha, a Seventh-day Adventist, had been right when she had told him about the Sabbath 12 years earlier. He was baptized on December 27.

The uncertainties that Ressurreição now faces may be as daunting as those that he had when he didn't have a soccer contract a year ago. But he expressed calmness about the future when a reporter asked him at the news conference whether he was prepared to choose between his faith and his career.

"Without doubt, I choose my faith," he said. "Many others came before me, giving me this opportunity to choose.

"I'm at peace because my life is in the hands of God," he said. "As long as there are teams that respect my beliefs, sports will always be an option. If not, the Lord has already shown me in the past that He will take care of me." 📌



ADVENTISTS KEEP SABBATH, RUN FRIDAY

“The world’s most beautiful marathon” is a witnessing opportunity.

BY STEPHEN CHAVEZ, ADVENTIST REVIEW

The Two Oceans Ultra-marathon, billed as “the world’s most beautiful marathon,” is also an opportunity for Adventists in South Africa to demonstrate their commitment to God’s seventh-day Sabbath.

For the past 27 years, Eric Webster, a retired Adventist pastor and editor, has worked with organizers of the Old Mutual Two Oceans Marathon (OMTOM) to allow Adventists, and others who have religious convictions about running on Saturday, to run on Friday, the day before the actual race. All those who compete on Friday have their times included in the overall list of results, as if they competed with everyone else.

The competitors who run on Friday typically number several dozen. “We always start with prayer,” says Webster, who began running marathons at the age of 60. “I haven’t missed one [in 27 years].”

To call the OMTOM a marathon is a bit of a misnomer. An official marathon is 26.2 miles (42 kilometers). The OMTOM is actually an ultra-marathon, 34.8 miles (56 kilometers). A

half-marathon, 13.1 miles (21 kilometers), is also part of the weekend competition, and Adventists participate in that distance as well.

“This has been a testimony to the importance of the Sabbath,” says Webster. “Many people along the course ask, ‘Why are you running today? Isn’t the race tomorrow?’ In many ways it’s been a good witness.”

In addition to providing runners for the Friday races, Adventists also volunteer as course marshals, and staff aid stations along the course.

Runners from around the world come to run the OMTOM. The races are run on South Africa’s Cape Peninsula, and begin on the Indian Ocean side of the cape. Runners then run through several communities on the Atlantic Ocean side of the cape before finishing at the campus of the University of Cape Town. More than 25,000 runners compete each year in one of the two races.

In a 2008 interview, Webster credited running with helping him in his career by giving him energy and time to think creatively. “It has been a great blessing for my physical, mental, and spiritual health,” he told *Spectrum*.

Webster credits the Adventist health message—along with the Sabbath—for the balance most Adventists enjoy. “I’ve always felt that the Sabbath has been a real blessing to us; to be able to rest that day, to lay aside our usual business activities, to concentrate on the Lord and spend time with Christ, who is the head of our faith. To spend time with Jesus is a wonderful experience.” 🍌



**8 New
Journal
of Health
& Healing
Magazines**

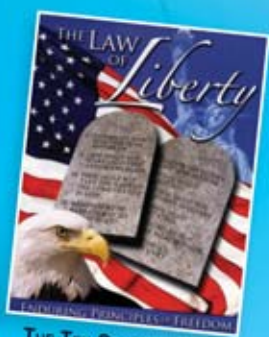
Super Summer Sharing



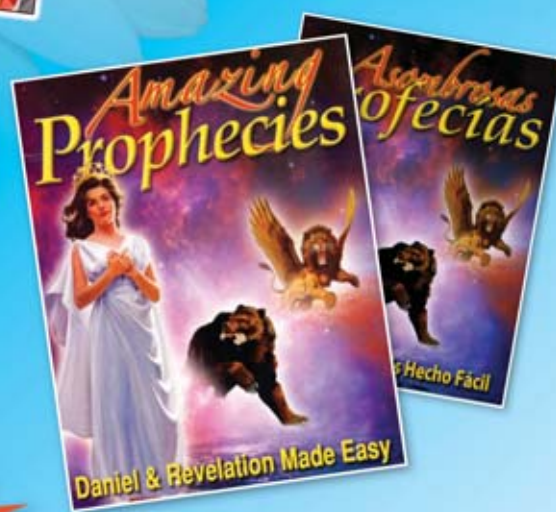
**Order
Today!**



FULL TEXT STEPS TO CHRIST



THE TEN COMMANDMENTS



Daniel & Revelation Made Easy

**FULL TEXT
FROM THE KING JAMES
CHARTS AND NOTES**

**FREE Catalog
Visit our website
www.familyheritagebooks.com
FREE Samples**

Family Heritage Books 1-800-777-2848
famheritbk@aol.com 256-597-3546 • 256-597-3547

TEENIE FINLEY'S FALAFELS AND STRAWBERRY PIE

Who are we kidding? On Sabbath we like to eat!

FALAFELS

1 cups dried garbanzos, rinsed
¼ cup flour
1 onion, chopped
3 cloves garlic, crushed
1 teaspoon chopped or ground coriander leaves
¼ cup finely chopped dried parsley
1 teaspoon ground cumin
1 teaspoon salt
olive oil

AR Notes: *If you want to picnic with these, they make a great sandwich filling for pita bread with fresh veggies, hummus, etc. If you would like to serve them as part of a more formal sit-down meal, tabbouleh, hummus, stuffed grape leaves, and a fresh salad work well with them—perhaps on your nice china.*

Cover garbanzos in flour. Soak overnight. Grind garbanzos in a blender until fine. Add spices and flour. Roll into small balls about 1¼ inch in diameter. Flatten with a fork. Sauté on both sides until golden brown.

Part of the delight of Sabbath is special meals: family favorites, new recipes tested for the first time, and flavors that fill the kitchen with great smells!

Ernestine “Teenie” Finley graciously shared her recipe for falafels and strawberry pie with us. The falafels are yummy Middle Eastern treats are full of protein and fiber and can work well for an informal picnic lunch or an indoor sit-down meal. And the strawberry pie is just a great summer dessert (or any time of the year if you can get nice strawberries).

FRESH STRAWBERRY PIE

5 cups small strawberries divided
1 ½ cups white grape juice
¼ to ½ cup brown sugar
¼ cup cornstarch or tapioca flour
½ recipe wheat-germ piecrust (see below), baked

Teenie's Note: Use fresh peaches for fresh peach pie or blueberries for fresh blueberry pie.

Quarter 3 cups of the strawberries. Place in saucepan with white grape juice. Add brown sugar and cornstarch or tapioca flour. Simmer over medium heat for about 10 minutes until glaze thickens. Add remaining fresh whole strawberries to glaze. Pour into baked pie shell. Chill and serve.

WHEAT-GERM PIECRUST

2 cups unbleached white flour
¼ cups wheat germ
1 teaspoon salt
½ cup boiling water
½ cup light olive oil

Mix flour, wheat germ, and salt. Add water and oil all at once. Stir with a fork. Roll between two sheets of wax paper. Remove top wax paper. Lay crust-side down on pie pan. Remove wax paper. Flute edges. Prick pastry with a fork to prevent puffing while baking. Bake at 425° F for 15 minutes.



Julie in eighth grade



SATURDAY MORNING SPELLING BEE

Remaining faithful was never an issue.

During elementary and junior high school Julie Ramsey won the local spelling competition three out of four years. That qualified her, at age 11, to compete in the regional Quincy (Illinois) *Herald-Whig* Spelling Bee.

But therein lay a problem: For the previous 10 years the competition had been held on a Saturday morning. For most students, parents, and newspaper staff, Saturday morning was an ideal time for a spelling bee. But for Julie, who attended the Seventh-day Adventist Church in Carthage, Illinois, Saturday morning was always a time to worship her God and Creator.

It seemed as though the Sabbath was an insurmountable obstacle on Julie's path to participate in the Scripps Howard National Spelling Bee in Washington, D.C.

When Julie qualified for the regional competition once again, her mother, Barbara, contacted the *Herald-Whig*, asking that the date be changed to a day other than Saturday so that Julie could compete. Initial responses were not encouraging. Phone calls and letters went back and forth. Newspaper staff suggested, "Perhaps you can get a dispensation from your pastor."

As time went on the only response from the newspaper was that it was too late to change that year's date. With that, the family's expectations and hopes for Julie to participate vanished. One family member said, "If she were my child, she would be in the competition, Saturday or no Saturday."

CHANGING MINDS

Behind the scenes the Lord began to move people and events. The first break came with the following announcement from the newspaper: "The *Herald-Whig* Regional Spelling Bee will be moving to an evening format for the first time this year. This change is in response to a request that we hold the bee on a day other than a Saturday. Because it conflicts with the observance of a religious Sabbath day, some students have never had the opportunity to participate at the regional level."

Julie's mother wrote to the newspaper editor: "Thank you so much for moving the *Herald-Whig* spelling bee to a weeknight. My daughter, Julie, was unable to compete twice because the date of the bee was always on our Sabbath. I do not know whether she will qualify

this year (she has been working very hard), but whether she does or not, we wish to thank you for at least giving her the opportunity. . . . It makes me feel blessed to live in a country . . . where people accept and help others, even if their beliefs are different from their own."

LEARNING WORDS

The Lord had solved one problem, but many more remained. Each contestant was given a list of about 3,000 spelling words. They ranged from easy to undefined and unlisted in most college dictionaries, such as "otorhinolaryngology," "bourgeoisie," or "basilisk." Barb and Julie spent hours on the list, as many as seven hours some Sundays.

Her family prayed, and for the third time Julie qualified by winning the Warsaw Junior High School Championship.

On the night of regional competition, the family paused for a final prayer in their car before entering Morrison Theater. "Lord, give Julie the ability to remember the words she knows. Give her peace. And if her story can witness for her faith and trust in You, help her win. Amen."

The competition started with 73 students, representing 73 schools in Illinois and Missouri. By the end of the second round 56 students were left. At the third round they started into the intermediate-level words. About half of the remaining spellers were eliminated on each subsequent round. By the fifth round 15 students were left. By this time, Julie had correctly spelled: "punctuation," "prosthesis," "intermittent," "diminuendo," and "rubric." By the sixth round Julie had correctly spelled "effluvium." Only six contestants remained at the end of the round.

Julie confidently spelled "malleable" and "doctrinaire." By the end of the seventh round, only three students remained.

In the tenth round Julie's two male competitors stumbled on their words; Julie successfully spelled "auger," and wrapped up a win by spelling "basil-

ica." The Lord had a blessing for those who honor Him and keep His commandments.

Julie's reaction: "I'm very surprised."

Julie's teacher, Pam Thill, said, "She worked very hard. She really deserved it. She works hard at everything she does." Julie was a straight-A student, and was also active in basketball, volleyball, track, and band.

ON TO D.C.

After the competition, Julie's mother asked Sue Welch, Quincy *Herald-Whig* Spelling Bee coordinator, if she realized that Julie was the participant for which the date had been changed. Welch answered, "Yes, I do. And the hairs are still standing up on the back of my neck!"

Headlines in the *Herald-Whig* said it all, "Basco girl wins regional spelling bee! Julie Ramsey had qualified twice before but didn't compete because the event was held on her church's Sabbath."

At school the next day banners and congratulations of all kinds surrounded Julie, along with offers to accompany her to Washington. One classmate even offered, "I'll marry you if I can go along." But Julie was smarter than that.

What does the Lord have in store for those who trust Him, love Him, and follow His commandments? He meets our needs and, at times, gives us the desires of our hearts (Ps. 34:7). What a wonderful Lord and Savior!

EPILOGUE

Julie went on to graduate as valedictorian at Warsaw High School. She then graduated from Andrews University with a master's degree in physical therapy. She and her husband, Ryan Price, have two children and live near Queen Anne, Maryland, where she works as a physical therapist and attends the Grasonville Seventh-day Adventist Church. 🍌

er's degree in physical therapy. She and her husband, Ryan Price, have two children and live near Queen Anne, Maryland, where she works as a physical therapist and attends the Grasonville Seventh-day Adventist Church. 🍌

Lester and Barbara Ramsey, Julie's parents, both teachers, live on a small farm near Basco, Illinois. Lester continues to teach at Brown County High School in Mount Sterling, Illinois.



Julie and Ryan and their two children

Classmates urged Kapalasa Kasempa, pictured: “Just go to class. God will understand.”



I SKIPPED SABBATH CLASSES IN RUSSIA

I didn't think it would be that serious. Little did I know.

Two friends warned me that trouble lay ahead in the weeks before I left my home in Zambia to study medicine in Russia.

Both friends had studied in Russia and faced fierce opposition over their desire to worship God rather than attend classes on Sabbath. They cautioned me that my faith would be tested.

I didn't think it would be that serious. Little did I know.

The first month passed smoothly. I arrived in Rostov-on-Don in southern Russia for my first year of studies, during which I was to focus on learning

the Russian language. The teachers didn't seem to require much from the foreign students, a group studying on Russian state scholarships.

But in the second month, one of my classes began to meet on Sabbath.

As the first Sabbath class approached, I went to the teacher, my heart thumping, to ask permission to skip it. The teacher refused and told me that as a foreign student, I was obliged to obey the rules of the land.

I skipped class anyway.

The following Monday the dean of students at the preparatory department summoned me to his office and sternly handed me a letter of warning. Nevertheless, I missed class again the next Sabbath. I was genuinely scared about what would happen next. Sure enough, the dean summoned me again the following Monday.

This pattern continued for several months. Then the dean decided to change the letter of warning to a letter of expulsion.

A kind language teacher interceded on my behalf, pleading with the dean to change his mind. I prayed about the situation, but I'm afraid that I had little or no faith. I was crying most of the time. My classmates urged me: “Just go to class. God will understand.”

I spoke with my parents. They loved me, but they also didn't want me to lose the scholarship.

I then learned from classmates that foreign students could transfer to Moscow or another Russian city that didn't require classes on Sabbath. I begged the dean to allow me to

study in Moscow. I also contacted a pastor and family friend in Zambia, Moses Ziela, and we prayed together.

To my delight, the dean soon announced that I could transfer to Moscow. When I told Pastor Ziela the news, he replied: "I'm happy for you, but this won't get any easier. Be strong."

FROM BAD TO WORSE

He was right. Things got worse.

The first day of class at the Moscow State University of Medicine and Dentistry fell on Sabbath. I immediately lost all hope, but I determined that I would not allow Sabbath classes to provide an excuse to break the Sabbath.

For a while I felt that being enrolled at the university was the worst decision I had ever made. While I had faced opposition from only the dean in Rostov-on-Don, in Moscow I experienced open hostility from student leaders, professors, and my new dean.

It was difficult for me to explain to the dean why I chose not to attend classes on Sabbath. When I first mentioned the words "for religious reasons," he immediately stormed out of his office.

The pastor of the Moscow International Adventist Church helped me write a letter to the dean explaining why I couldn't attend lessons on Sabbath and asking for permission to transfer to a class that met on another day. The pastor told me that Russian law protects religious freedom and prayed with me. I felt a new sense of calm.

The following Monday I presented the letter to the dean. He tossed it in my face.

"If you can't abide by our rules, then leave," he said angrily.

My grades began to suffer. The professor who taught the Sabbath class wasn't cooperative, and I found it difficult to catch up with the missed lessons. One professor heard about my ordeal and bluntly asked me: "What kind of God would want you to break the rules? If your faith is genuine, why won't He let you miss church so you can attend classes now and attend church during summer vacation?"

Midway through the semester the dean summoned me to his office after reviewing the class records and noticing my continuous absence from Sabbath classes. He gave me a stern warning.

I renewed my efforts to make up the missed

classes, but I was too far behind. Toward the end of the semester the dean's secretary informed me that I might not be allowed to stay the next semester because of low grades and "insubordination." I cried in her presence. She asked me to reconsider my faith.

A CRY FOR HELP

I needed help presenting my situation to God, so I explained everything to the Moscow church pastor and my Sabbath School class. We prayed together. Then I began to plead my case before God.

Monday passed without the dean calling me into his office. Then a week went by. Still no word came from the dean about whether I would be expelled.

Three years have gone by since I began to pray about my Sabbath classes, and I'm still waiting to be summoned by the dean and told that I have to leave Russia. I am scheduled to graduate in 2018. God has worked a miracle every day of my studies in Russia.

One remarkable moment that might help explain why the dean has left me alone occurred near the end of that first semester in Moscow. The professor who taught the Sabbath classes was rebuking me for asking to be excused when the university president happened to walk by. The president stopped to ask what was wrong, and the professor rushed to paint a bad picture of me.

The president turned to me and said, "Why won't you attend lessons on Saturday?"

"Because of my faith," I said cautiously, worried about what would follow.

"Are you a Seventh-day Adventist?" the president asked.

"Yes, I am," I said, utterly dumbfounded.

"I love that church, even though I don't attend," the president said. "I grew up loving and treasuring its truths and teachings."

I sent up a silent prayer and said, "That's wonderful! Could you sign this consent letter for me to skip classes?"

"Sure," the president said. "You must realize that when you are in a foreign land you must abide by its rules. This Sabbath commandment, however, is a rule above human law." 🍏

Kapalasa Kasempa continues to study in Russia.

YOUR PERSONAL SABBATH

When AR asked you “What’s special to you about Sabbath keeping?” here’s how you responded:

The Sabbath is for me a special day to meet and my fellow believers to meet with Jesus. It reminds me of my reasons to live, to work, and rest, and glorify our Creator. On Sabbath I never think of life’s hardships or everyday business. What appeals to me most is such activities as visiting the sick, sharing Christ with nonbelievers, and singing in my church choir. On Sabbath I am in a new world.

FRANCOIS NDWANIYE, PROFESSOR OF AGRICULTURE

For me, the Sabbath is about being intentional in focusing on God and His presence in my life. I take time for quiet reflection and plan activities that are different from things I do on other days of the week. It’s so easy to drift away and forget how much God does for me, so I’m grateful for a day set aside to specifically remember.

SHARON DUDGEON, RADIO STATION MANAGER

For me Sabbath is a time for reconnecting with family, with fellow believers, and with God. I cherish the “extra” hours it affords us for family worship and conversation. My TGIFs are in anticipation of the fellowship and worship opportunity. Reconnecting with God and my “people” on Sabbath is beyond a cliché. It’s real.

EASTON MARKS, PASTOR

I’ve enjoyed Sabbathkeeping from my childhood. On Friday the aroma of a clean house and special food that our family would enjoy together were part of the preparation for welcoming the Lord’s day. All our regular daily activities came to a halt. We sang, prayed, and recited favorite texts. Since I established my own home the Sabbath has continued to be a day for togetherness with God and family, remembering Bible texts, and singing praises to the God who made the heavens and the

earth. For me Sabbath means meeting and praising the God who is my Creator, and enjoying family togetherness.

LETICIA DE LOS SANTOS, PASTOR’S WIFE

When I celebrate the Sabbath, whether alone or with my family, I’m held captive by two feelings: gratitude, and hope. I look backward with gratitude, because my Creator and Redeemer is Lord of the Sabbath (Mark 2:27, 28). I contemplate the future with hope, because Sabbath rest anticipates the eternal rest that Christ has promised (Rev. 1:7; 21:4; Isa. 66:22, 23). Whether welcoming or closing the Sabbath, expressions of praise and gratitude, along with reflection on Bible promises related to Christ’s second coming, are essential elements of our Sabbath celebration.

ABNER DE LOS SANTOS, CHURCH ADMINISTRATOR

My days are filled with the business of busyness. Work, family, caring for aging relatives and friends, volunteering, softball, and music all compete for time on my schedule. The Sabbath is a weekly pause in my frenetic pace, a time to recharge, knowing my multiple roles happen because my Creator blessed me with a skill set, intellect, and passion to show His love through my life.

TOLA KINGSBURY EWERS, RESEARCHER

Sabbath is special because it represents a day of liberation. I view the Sabbath as a day where I can be free from the stresses of the week and be at peace in every sense. One unique thing I do before Sabbath on Friday afternoons is to text my close friend from back home, with an acronym TGIAS (Thank God It’s Almost Sabbath). Before either of us were baptized, we always joked about how our mood on Friday afternoons was usually



TGIF 😊. So now we text each other as a reminder of something much better to look forward to than just a weekend break.

JONATHAN BLANCO, DOCTORAL STUDENT

Sabbathkeeping is special to me because every single week the usual grind stops and a change takes place in both me and my husband. In addition to not engaging in secular activities, we avoid even discussing stressful topics. Heaven feels closer on Sabbath. God feels closer on Sabbath.

CHLOE MURNIGHAN, PASTOR'S WIFE

The Sabbath is my joy! It's a day I look forward to every week with earnest longing. Despite any anxiety or sorrows I may have, they are lifted as I rest in the embrace of the Prince of Peace.

KAHLILIA BLANCO, NEUROSCIENTIST

Sabbath is joy, a time of joyful remembrance of whose I am. I cherish the Sabbath hours, when I am reminded that there is more to life than what I encounter day to day. Jesus is coming again, which means I can keep my eyes looking above, knowing that the best is yet to come. Sabbath brings forth the joyful remembrance of our Creator's love

ADRIENNE TOWNSEND BENTON, NAVY CHAPLAIN

The Sabbath is hope, peace, stability, and rest all wrapped in one package. Entering into the Sabbath is delightful relief from the cares of this world. We enjoy worshipping our heavenly Father, receiving refreshment from His presence and fellowship with our brothers and sister in Christ.

THERON BENTON, HOTEL EMPLOYEE

Look forward to the Sabbath and worshipping God with other believers. It is a double blessing to teach the lesson, to be a guest speaker, or to do music when needed. I have such a sense of peace and security when I sit with my wife and family together in God's house. God is good!

MARK TRETHERWEY, MECHANICAL ENGINEER

When I think of Sabbath, I am flooded with a lifetime of memories:

Sabbath socks, Sabbath songs, and Sabbath School,

Sermons, twist curls, and fanning,

Family, food, friends, and happy chatter,

Sweet sleep, Communion, and being

reminded to Remember—

To keep this heaven's foretaste holy.

RUTH WILLIAMS, COLLEGE PSYCHOLOGY PROFESSOR

When I was a child, Sabbath was ushered in with the smell of freshly baked goodies. Back then it was the time for clean linens, dust-free furniture, polished shoes, Bible games, singing together (lots of singing), and hours of fellowship. In our home we sing together, listen to music or sermons, share stories of God's goodness throughout the week, talk about what Sabbath in heaven would be like, go for walks, and visit sick or shut-in friends.

LUCY RANDALL, SOCIAL WORKER

The Sabbath experience is like no other! It gives me the opportunity to joyfully serve, yet truly have rest in Christ after a challenging workweek. The Sabbath is a weekly reminder of my matchless Creator and Savior. In the words of a song I learned as a child, "Sabbath is a happy day, happy day, happy day. . . I love every Sabbath"!

ROYCELYN MENTOR-MARCEL, RESEARCH SCIENTIST

BEYOND—THE SEARCH

Film Series Review

BY ANDRÉ BRINK

The *Beyond—the Search* documentary series explores some of life's biggest questions, including: Why do we have pain and suffering? What happens when we die? The series tells an epic story that gives new perspective to a world in crisis.

Filmed across Europe, Africa, Asia, the Americas, and the Pacific, *Beyond—the Search* has won 15 international film awards, and was selected by the United Nations for the Global Wake-up film festival.

The series features three presenters: Geoff Youlden, Dannielle Synot, and Johnny Murison, who travel the globe to find stories that give evidence to the biblical worldview. The 14-part series includes interesting interviews, original news footage, reenacted dramatic sequences, and excellent storytelling, making use of the documentary genre. The cinematography is of a very high

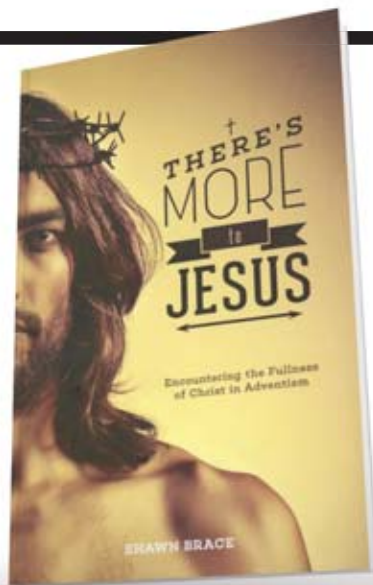
standard, and the episodes are fast-moving and compelling.

The original music score was composed by BAFTA winner and Emmy Award-nominated Michael Price, and includes nine original songs by various songwriters from around the world.

One of the episodes, *Beyond Lost: The Search for Rescue*, features a thrilling story about miners trapped underground, as well as adventurer Dom Mee, lost in a storm in the Atlantic.

Yet another episode, *Beyond Warning: The Search for Safety*, tells the fascinating story of the eruption of Mount St. Helens, and how we so often do not heed warning signs.

Funded by the Seventh-day Adventist Church,



THERE'S MORE TO JESUS

The better part of valor leads Shawn Brace to hold back, until his epilogue, what he might quite zealously have unleashed on his deserving readership from the beginning. Instead, Brace's introductory remarks arrive through a guest-written foreword whose author is identified only by the signature at the end of his



ARtv

Coming soon at
AdventistReview.org/ARtv.

and produced at the Adventist Media Network Studios in Sydney, Australia, the series is now available as an evangelistic tool worldwide. The DVD box set contains 14 half-hour documentary episodes and more than 12 hours of additional content for use in small-group discussions. Additional study resources include a 24-part study guide, two companion books, *SeeBeyond* and *StepBeyond*, and the musical sound track. The series is available in English, French, Spanish, and Portuguese.

For more information, and to watch the series trailer, visit www.beyond.info. 📺

André Brink is digital media director for *Adventist Review*.

piece. Squandered purchase! Brace fails to exploit the market value of this alternative cover: "There's *More to Jesus*, with a foreword by Dwight Nelson, Pioneer Memorial Church, Andrews University." More, Brace might have included his own humble prelude detailing his indebtedness and expounding on his gratitude to his former professor. It would all have been quite credible.

But the credibility Nelson and Brace pursue is thoroughly unrelated to market advantage. What they crave for us is holy fire, kindled in our bosom as it once was more than 130 years ago in the bosom of a young doctor under a rain-drenched tent at a California camp meeting in 1882. It changed his world. It is still changing lives.

Nelson and Brace share this book because they crave for us what God gave that youth, and what He has given them. They want us to catch the vision of the fullness of Christ that shines out of the 181 pages this book. What Nelson saw, reading Brace's 22 chapters, on Jesus the Lover, Creator, Covenant-Keeper, Liberator, Judge, and all the rest, so revolutionized Nelson himself that now his one prayer for readers is that we too "choose to embrace this vision of the fullness of Christ" (p. viii).

And there's the catch: we've heard all this before, and often, about needing the fire-ried gold, white raiment, and eyesalve so we can see and experience and reveal the full beauty of truth as it is in Jesus. Every Laodicean has heard all this many times before. So what's new about Brace extolling "all of Scripture," "Christ alone," and "all of Christ"?

It's at least 500 Reformation years old. Precisely Brace's point, made at the end. It's his altar call: hearing gospel truth and finding gospel in our history is not unusual for Seventh-day Adventist theology, he says.

But we know that something is still missing: earth is not yet ablaze with the glory predicted in Revelation 18. Brace doesn't claim to have all the answers. What he does share is worth every minute of your reading. You'll thank him and thank God for the sanctifying blessing of this book that draws you tightly close to Jesus.

There's More to Jesus: Encountering the Fullness of Christ in Adventism, published by Signs Publishing, Victoria, Australia, is available through inverity.org. 📺

Lael Caesar is an associate editor of *Adventist Review*.

I Am Not Afraid

As someone who spends a fair amount of time in airports, the news of the March terrorist attack on the airport in Brussels gave me pause. I could easily imagine the lives of scores of travelers horrifically interrupted by a violence inspired by religious extremism and designed to incite fear.

Then it occurred to me that airports aren't the only targets for such acts of terror. People shopping at a mall, eating at a café, attending prayer meeting, driving on an interstate, or participating in an office workshop are also targets.

Some want to capitalize on the paranoia inspired by these incidents to brand whole categories of people, using words such as "always" and "never" to describe countless "others" who want nothing more than to live peaceful lives and raise families in security.

In fact, these "others" pose less of a threat than the home-grown bigots who spout hatred and promote fear-mongering on their posts, tweets, and Internet sites.

Our society—local, national, and global—has never been more fractured. Voices of reason are increasingly drowned out by those whose ignorance is matched only by the volume of their rhetoric and the naiveté of their proposed "solutions."

In describing the signs of His second coming, Jesus warned His disciples: "Because of the increase of wickedness, the love of most will grow cold" (Matt. 24:12). Into this environment we are called to be Christ's disciples. Our man-


date is not simply to join the chorus of people making blanket condemnations based on race, religion, creed, or nationality. We are called to model cooperation, conversation, and inclusion.

"By this everyone will know that you are my disciples," said Jesus, "if you love one another" (John 13:35). And while it's easy (relatively) to love people who look like us, worship like us, and have the same values we have, Christ's gospel challenges us to love even those who are unlike us.

Indeed, in Matthew 5 part of Jesus' description of what it means to be perfect includes these words: "Love your enemies and pray for those who persecute you" (verse 44).

Most people seek to be honorable, trustworthy persons. The aftermath of any natural or human disaster always sees an outpouring of material and emotional support. Strangers often come to the aid of those in peril. It's a great mistake to paint all people with the same brush.

The likelihood of being harmed by a foreign or domestic terrorist is less than being struck by lightning or attacked by a shark. Still, we live in perilous times, and we should take every precaution. But bigotry, fear-mongering, and prejudice are unwelcome weapons in our efforts to reflect Christ's character.

Those of us who take seriously Christ's gospel commission cannot afford to be afraid. We just don't have the time to be afraid. 

Stephen Chavez is an assistant editor of *Adventist Review*.

IT'S A GREAT
MISTAKE TO PAINT
ALL PEOPLE WITH
THE SAME BRUSH.



Revolutionize
your health
ministry with

diabetes UNDONE

GROUP EDITION

*Outsmart diabetes
or pre diabetes in
9 simple steps!*

Join Dr Wes Youngberg, author of *Goodbye Diabetes*, and **Brenda Davis,** registered dietitian and bestselling author, as they guide your group through a hope-filled journey to reclaim their health.

Participants will:

- ✓ Learn how the cause of diabetes determines its cure
- ✓ Outsmart genetic risk through the power of epigenetics
- ✓ Hack blood sugar with this one after-meal secret

What is included:

Coordinator

8 sessions of expert-driven, dynamic video content
Facilitator manual and training resources
Marketing materials

Participants

Course Workbook
Diabetes Edition Cookbook with 92+ recipes
Workshop code for homework & review



Only \$99 to register your group today!

diabetesundone.com/groups

Spanish subtitles included for the course

SPONSORED BY
ADVENTIST
REVIEW

FRU ITI× ON



INSPIRATION

...



IDEATION

...



INNOVATION

JOIN US FOR
OUR INAUGURAL
GATHERING ON
THE INTERSECTION
OF ADVENTISM &
ENTREPRENEURSHIP

AUG. 3 - 4 . 2016

FRUITIONLAB.ORG