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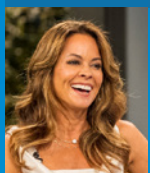
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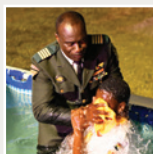
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TRENDING

THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:

1



Jamaican Official Urges Adventist Churches to Protect and Prioritize Children, by Nigel Coke and Inter-American Division News Staff

2



Ghana Camporee Attendees Saved From a Burning Bus, by Solace Asafo and Bernard Aful

3



Maranatha Brings Change Across Zambia, by Julie Z. Lee, Maranatha Volunteers International

4



Adventist Women's Ministries Leader, Heather-Dawn Small, Dies at 66, by Marcos Paseggi

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Adventist University in Haiti Closes Temporarily After Incident With Armed Men, by Libna Stevens

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It is ironic that church discipline has been associated with isolation, shame, and dishonor, the very things that it seeks to root out.

Killing Termites in Church

One thing that can kill organizations, families, and groups—is shame. This powerful emotion can paralyze social functionality and relationships. It works imperceptibly, slowly, often taking its time before it strikes. As an Asian, I've seen what shame can do in a culture. But also, as a Westerner, I've seen shame manifested just as potently, but often hidden from plain sight.

Brené Brown likens shame to hidden termites. "Looking for shame in organizations is like inspecting a home for termites. If you walk through a house and actually spot termites, you have an acute problem that's probably been going on for a while." It's often confused with guilt, humiliation, or embarrassment. Though similar to shame, guilt is a self-conscious emotion, resulting in reflection. Humiliation denotes shame when you think that you don't deserve it. Embarrassment is a shameful feeling, but you're not alone, because there is someone who has already done that before. But shame is a lonely emotion, denoting some form of social disconnection that results in gossip, harassment, perfectionistic performance, and favoritism. Cultural background is irrelevant—we all face shame.

Whether having five husbands (John 4), a vaginal hemorrhage (Luke 8), or an extramarital affair resulting in

a cover-up murder (2 Sam. 11), shame enjoys being hidden. Not being able to speak of it empowers and emboldens it. Ever since Adam and Eve, shame causes us to hide under fig leaves, at noon-time wells, in crowds, and behind each other. And because it hides somewhere, we end up gossiping in secret, trying to perform perfectly in public, yet extolling our favorite people and harassing our unfavorables behind the scenes.

Removing these community-killing shame termites requires a community effort. As much as one person may want to stomp every critter, a communal infection must be healed communally. Shame is repelled by trust, courage, empathy, and dignity. It calls for a complete spiritual transformation of the whole group, where the cross of Jesus becomes the great equalizer, and where all are fully cleansed from fear, guilt, shame. Our failures find full resolution in Jesus, causing all to confess, repent, and seek God together. Though shame pronounces us as unworthy, guilty, and unchangeable, Christ pronounces us worthy by His life, guiltless by His death, and redeemed by His resurrection.

Some churches utilize shame, embarrassment, and humiliation to produce good behavior—unfortunately. They further exacerbate the termite colony by whispering behind closed doors, denying

their own spiritual condition, and justifying their own righteousness. But true bodies of Christ utilize empathy and courage to restore, with decency and dignity, the sinner back to the fold. Sometimes this restoration means an honest and vulnerable conversation; sometimes this means wise intercessors to minister unconventionally; sometimes this means artful and redemptive hard discipline, so that the obstinate may achieve sobriety.

It is ironic that church discipline has been associated with isolation, shame, and dishonor, the very things that it seeks to root out. Perhaps one generation swung one way too far, emphasizing behavior, standards, appearance, discipline, and outward obedience. Another reacted, equally, in the other direction, emphasizing sympathy, kindness, mercy, forgiveness, and inner self-worth. Emphasis in one way does not have to negate the other.

After having witnessed the extremes in our denomination's history, the current generation is at a crossroads. We do not have to go to these extremes, nor find the mathematical average between the two. Rather we acquire courage, empathy, and dignity direct from our Master, in the heavenly sanctuary, and receive His specific orders to kill termites within our communities. 🦋

* Brené Brown, *Dare to Lead*, (New York: Random House, 2018), p. 130.

IT CHANGES LIVES

I was simply inspired and grateful for the excellent February 2024 issue about how we can all grow in the Word. I thank God for men like John Huss and Martin Luther, who paid with their lives to make the Bible available to all. I've never forgotten the day Sister Bassi came to our home in São Paulo, Brazil, and gave us the Word of God. I was 14 years old when I saw my first Bible. That Bible produced so much fruit—ministers, churches, homes, and many changed lives.

Leo Ranzolin, Sr.



VERY INSIGHTFUL

Lori Futcher's "The Introvert's Compassion Manual" (January 2024) is perhaps the shortest, most insightful article on grief that I've read in a long time.

Jonathan C.

MUCH APPRECIATION

I appreciate the blessings in the January 2024 issue, including "His Invitation," by Greg and Carol Allen. Their article about "reconciliation, unity, and latter-day power" was timely, inspiring, and well-reasoned.

Myron F. Wehtje

PRAISE WITH WORDS

Shenalyn Page's article, "Praise" (January 2024), was an eye-opener. I don't like singing. But next time I'll try praising with words when in despair.

Ingrid

The article "Praise," by Shenalyn Page, which encouraged us to praise God for problems we face (January 2024), expressed to this Michigan reader wonderful instruction and benefits to be received and reiterated.

Richard Lane

OUR LOT

I love how the information in Merle Poirier's "In the Beginning" (January 2024) humanizes the story of the Review. As I struggle, I see that our God's way isn't always easy. There are struggles to be borne, but we are never alone. Seasons of rest and peace, mountaintops as well as valleys, are all our lot as humans. Praise God for His ever-present love!

Jennifer Philippiadis

A WISE PERSPECTIVE

What Garhett Morgan shares in "Confessions of a Young Man" (January 2024) is very true. Both the young and aged are needed in our Christian journey. After all, there is nothing new under the sun.

Kojo Miguel

Garhett Morgan is a very wise young man for the perspectives he shared in "Confessions of a Young Man" (January 2024). Now that I am elderly, I try to accept the middle age group and the elderly with the same loving responses.

Rick Hayes

AN EYE-OPENER

I think the first step in sharing Adventism, as Shane Anderson frames it in "Yard Sale Commentary" (January 2024), is under-

“We have been given a distinct message for the end times, and any departure from that message would defeat the purpose for which this church was raised up.”

JOHN LOMACANG

standing it. I’m not sure weekly Sabbath sermons are enough to fully understand it. In fact, I’m not sure even weekly Sabbath School classes are enough.

Jeremy Vandiemer

Shane Anderson’s “Yard Sale Commentary” (January 2024) is very timely! We need more articles and message like this. It is an eye-opener for everyone.

Andrea Sue Soliano Basagan

I fully support what Shane Anderson shares in “Yard Sale Commentary” (January 2024). But for a lot of people, being a true Adventist is also about maintaining bygone Eurocentric cultural traditions, language, and styles. My dream is a new generation of Adventist believers who love the uniqueness of our message, but express it and live it in ways that don’t look or smell like 1950s Anglo culture and that are simply human.

Further, Adventism began losing its identity a long time ago. Go back to 1920, when the church became, by and large, fundamentalist. A massive step away from our identity.

If we are serious about reclaiming our identity, we need to heal that wound. Get rid of fundamentalism, and we have a chance. It’s not our only issue,

of course, but in my opinion it’s the biggest one.

Marcos Torres

As Shane Anderson’s “Yard Sale Commentary” (January 2024) brings out, God did not call us to blend in. Our message is unique, and it is this “blending in” desire that is causing the church to lose its focus on mission. We have been given a distinct message for the end-times, and any departure from that message would defeat the purpose for which this church was raised up.

This is not about taking the Seventh-day Adventist message and beating people over the head with it. This is about standing for what is truth and letting the love of God permeate your message so that others will hear the truth of God’s Word, wrapped in the love of Christ, and they’ll come out from darkness into this marvelous light.

John Lomacang

PARTICULARLY RELEVANT

Thank you for addressing mental health in the December 2023 issue of the *Adventist Review* in new and relevant ways. Two articles were especially meaningful to our family as they talked about issues we are currently dealing with: “Windows,” by Annaliese Truman, and “Weeping at the Nile,” by Jarod Thomas. Thanks for tackling these difficult topics!

Jaelyn Knight



EXTRA BLESSING!

Erwin Nanasi, minister of music at the Spencerville Seventh-day Adventist Church in Maryland, set to music the poem written by Frank Hasel found on page 51 of this issue. Scan the QR code for a copy of the sheet music.

YOUR TURN

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

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“The Spirit is moving in Papua New Guinea, and we know that countless souls will be brought to the kingdom.”

Gary Webster, p. 11

NEWS



Church leaders of several faiths gathered at the North American Division headquarters for the fifth Religious Freedom Prayer Breakfast on January 18. PHOTO: PIETER DAMSTEEGT

NORTH AMERICAN DIVISION'S FIFTH PRAYER BREAKFAST SPARKS UNITY IN MISSION

EVENT SHOWCASES A TAPESTRY OF FAITHS, DEDICATES TIME TO PRAY FOR PEACE.

CHRISTELLE AGBOKA, NORTH AMERICAN DIVISION NEWS

On January 18 about 110 local faith and civic leaders attended the fifth Religious Freedom Prayer Breakfast hosted by the North American Division (NAD) and organized by its Public Affairs and Religious Liberty (PARL) department at the regional church headquarters in Columbia, Maryland.

The event commemorated Religious Freedom Day (January 16) and coincided with Martin Luther King, Jr., Day (January 15). Attendees experienced a religious freedom-themed keynote address, special musical selections, and prayers focusing on religious freedom, peace, unity of spirit, and personal responsibility—all while savoring a catered meal.

Program participants and attendees represented 13 denominations, including the Church of Jesus Christ of Latter-day Saints, Baha'i, Judaism, Islam, Seventh-day Adventism, and other Christian denominations. Representatives from Maryland state and local county governments, as well as Washington Adventist University students, including PARL interns, also took part.

In his welcome Orlan Johnson, NAD PARL director, shared shocking statistics: almost 80 percent of the world cannot “serve God [as] they see fit,” a phenomenon to which the United States is not immune. He also cautioned that a large percentage of self-pro-

claimed religious people learned their religion online or through AI rather than through traditional church attendance.

“That’s a reminder to us all . . . that we have to stay out on the front line and continue to fight,” he stated. Finally, Johnson stressed that in a world marked by growing discord, love, and kindness among people of different faiths is paramount, which was a message enthusiastically embraced by the group.

Teresa Cochran, outreach coordinator for the Baltimore Coordinating Council, Church of Jesus Christ of Latter-day Saints, has attended every NAD prayer breakfast to date. “I love [gathering] with other people of faith,”

“Use us to heal our communities, Use us to heal our homes. Use us to heal our governments... God use us to heal our world.”

Claudia M. Allen, outreach and communications manager for the Howard County Office of Human Rights and Equity

she said. “We may have different beliefs, different customs, but we can come together in support of each other and religious freedom.”

Her friend, Jenni Greenspan, a rabbi at a Conservative Judaism synagogue, concurred. “Anytime we make space for camaraderie, talking to each other, being together, it’s a way to bring light to the world.”

RELIGIOUS FREEDOM AS A CALL TO COMPASSION

Walter Kim, president of the National Association of Evangelicals, delivered a thought-provoking keynote address, defining religious freedom beyond merely securing the right to worship or other religious rights. He described it more broadly as “[laboring] for the common good, for the dignity of all created in God’s image while holding on to [their] own convictions of faith.”

His message was a call to compassion, inspired by the hospitality extended to him and his refugee family by Christians and church groups—an experience that led him to Jesus. Kim also shared a pivotal moment when, as a college freshman, he sat with other students of diverse spiritual perspectives, pondering life’s big questions, such as “Who is God? What do you believe? What’s different? What’s the same?”

He reflected, “I walked away from that moment deeply formed, [recognizing] there are common concerns about the transcendent and what human life means.”

SEASON OF PRAYER

The highlight of the breakfast was the six themed prayers, starting with a prayer for elected officials by Stanley Carlson-Thies, senior director for the Institutional Religious Freedom Alliance. He asked God to restrain the power of government officials, armed forces, and private groups who might “suppress the exercise of religions they do not favor” and for citizens worldwide to be more committed to upholding the religious rights of others.

In her prayer for the community, Lora Hargrove, interfaith outreach director for the Maryland Governor’s Office of Community Initiatives, underscored that the commonality among different faith groups is the God they serve.

The vision of community depicted in Hargrove’s prayer resonated with many attendees, including Nelu Burcea, associate director for PARL with the General Conference of the Seventh-day Adventist Church. For Burcea, the event’s most valuable aspect was “the sense of community” and uniting “in a spirit of reflection and commitment to supporting religious freedom.”

NAD Adventist Chaplaincy Ministries director Washington Johnson II prayed for God to grant wisdom and sound judgment to the nation’s leaders “as they navigate intricate decisions impacting the well-being of all Americans.”

A poignant moment occurred during a joint prayer between Craig

Axler, rabbi for Temple Isaiah, and Amjad Chaudry, imam for Ahmadiyya Muslim Community. Addressing God as the “Holy One of blessing,” they prayed for strength to stand against evil, courage to combat hate, and the ability to heal our broken world. The prayer then took a hopeful tone. “Because there is hope, teach us to be [stewards of] justice and kindness,” Chaudry said. “Because there is love, help us to be a beacon of light and compassion,” Axler added. Then the friends shook hands and took their seats at the same table.

Later Johnson reflected, “The rabbi and the imam doing a prayer for peace together in the midst of some of the most turbulent times in the world, that stands out to me most.”

Claudia M. Allen, outreach and communications manager for the Howard County Office of Human Rights and Equity, offered a passionate prayer for unity. Allen first sought God’s forgiveness for shortcomings, including, “placing our own interests above those [of the] marginalized, the disenfranchised, the oppressed.” She asked for divine intervention, that “in this most divisive time,” God might unify our hearts and minds to heal the land. “God use us to heal the land,” she implored. “Use us to heal our communities. Use us to heal our homes. Use us to heal our governments. Use us to heal our schools. Use us to heal our temples, our mosques, our synagogues, our churches. God use us to heal our world.”

One of the baptisms performed at the preevangelism week for the upcoming Papua New Guinea for Christ series

PHOTO: ADVENTIST RECORD



PREEVANGELISM EVENT BRINGS RESULTS IN PAPUA NEW GUINEA

LEADERS AND MEMBERS ARE GEARING UP FOR A MAJOR EVANGELISTIC INITIATIVE.

ARMIL WAINE AND JULIANA MUNIZ, ADVENTIST RECORD, AND ADVENTIST REVIEW

A preevangelism week for the upcoming Papua New Guinea for Christ (PNG for Christ) series held recently in Gogo, in the Elimbari district of the Eastern Highlands Simbu Mission of the Seventh-day Adventist Church, attracted more than 100 attendees each night, including members from other faiths, and culminated in baptisms and a series of commitments.

Themed “Bible i Tok” (“Bible Says”), the event featured Sam Kepa Waine, district pastoral director of Elimbari, as the evening guest speaker. Waine focused on clarifying biblical truths and addressing common misunderstandings. He emphasized the importance of personal faith, urging attendees to believe in what is written in the Bible.

Morning sessions were led by Kiagi Abel, who conducted a 10 Days of Prayer program, drawing participation from both church members and the wider community.

On Sabbath, Paul Lipu, Ministerial Association director of the Eastern Highlands Simbu Mission, led the worship service, which culminated in the baptism of a pastor from another Christian faith and his wife, who had attended the Adventist church for the previous seven Sabbaths.

As a result of the appeals made during the weeklong program,

many expressed their wish to be baptized. Four members from other churches made a public commitment to Bible truth during the week, and another 70 individuals answered an appeal after the baptism on Sabbath. The next baptisms are expected to take place at the upcoming PNG for Christ evangelistic series.

ABOUT PNG FOR CHRIST

PNG for Christ, dubbed “a mission experience of a lifetime,” is an evangelistic campaign set to take place in Papua New Guinea in late April and May. Leaders have called PNG for Christ “a unique opportunity to bring people closer to Jesus.” This ambitious initiative will span the entire country, encompassing approximately 2,000 evangelistic sites. Several leaders from the Adventist Church’s General Conference (GC) and other world church divisions are expected to participate as venue speakers, leaders said, including GC president Ted N. C. Wilson.

For two weeks, from April 26 to May 12, nightly meetings will be conducted to engage and inspire individuals in their spiritual journey. While a significant number of preachers will be locals, there is a pressing need for additional vol-

unteer speakers from Australia, New Zealand, and the Pacific islands, they said.

Organizers on the ground said they are looking not only for pastors and evangelists but for anyone passionate about sharing the message of Christ. Training and resources will be provided to equip all participants, they said.

“Our primary goal is to bring people to the Lord—that is what PNG for Christ is all about,” Gary Webster, director of the Institute of Public Evangelism at the South Pacific Division of the Adventist Church, said. “We need at least 300 preachers from across Australia, New Zealand, and the Pacific islands. It’s going to be an extraordinary and uplifting experience, and I would encourage anyone interested to embrace this opportunity.”

In late 2023 Webster visited Goroka in PNG to provide training to some of the preachers who will be actively involved in the evangelistic endeavor.

“The Spirit is moving in PNG, and we know that countless souls will be brought to the kingdom through this event,” Webster said. “So don’t miss this opportunity to contribute to something truly special in bringing people closer to Jesus.”

Casa ADRA in Romania provides accommodation for women who have reported domestic violence including playrooms for their children. PHOTO: ADRA ROMANIA



ROMANIA'S ADRA HOUSE SHELTERS VICTIMS OF DOMESTIC VIOLENCE

THE STORY OF A WOMAN ILLUSTRATES THE ROLE OF THE AGENCY.

ADRA ROMANIA AND ADVENTIST REVIEW

Eli* used to dream of a home full of laughter and joy. She had dreamed about it since her parents separated when she was 6 years old. But life took her down a path of tears and abuse, neglect and helplessness.

The story begins in the home of her great-grandmother, who was left to take care of Eli and her sister because their father had left them. Neighbors noticed the elderly woman's struggle to take care of the girls, and after they notified child protection services, the little ones were taken to a state center. For Eli it was the best of times since she was soon receiving the support of educators because of her diligence. She had a mentor who guided her young life, the Romanian language teacher at the center, who helped her discover her love for knowledge and development.

Eli would spend her holidays with her father, a person she describes as selfish and completely uninterested in her upbringing. She says she received only harsh words and beatings from him. The time she lived in a state home from the age of 6 until she turned 21 she remembers with pleasure, but returning to her father's home was always traumatic. She remembers an episode in her early years when her father came home from work and found dirty plates in the kitchen,

lined up the girls, and wiped the dirty dishes on their cheeks.

When she left the state center, things did not improve. At 22, she married a man eight years older than she was. The relationship lasted eight years but ended because of his possessiveness and jealousy. The next relationship lasted 11 years and resulted in a child, although the partner did not want the child. For her the news that she was pregnant was the only glimmer of hope in a sea of disappointment.

Eli assumed responsibility for everything to be able to become a mother, with the total noninvolvement of the father, and beyond the moments of physical and mental abuse there was the constant pressure manifested by the partner's sister, who was always present in the relationship and without whom he would not make any decisions.

One day she saw a TV show that helped her understand she was experiencing abuse, and it eventually led her to Casa ADRA, a place sponsored by the Adventist Development and Relief Agency in Romania where victims of abuse and domestic violence can find shelter.

During her stay at Casa ADRA, Eli says, she discovered peace and security, as well as the strength to go on. She enrolled in high school again, with the dream of then going to college. During the whole

process she was constantly supported by the specialists at the ADRA center, to whom she feels very emotionally connected.

"ADRA House was everything to me," Eli says. "It gave me the start I needed for me and my little girl. There I realized what had happened, how to focus on myself and my little girl, and how to manage money. I made beautiful and lasting friendships with the women there. I do not have enough words to express my gratitude for the team of professionals at Casa ADRA. Today I am well thanks to what I learned there: empathy, love for people, and patience beyond expectations."

ADRA Romania psychologist Mariana Rios says she loves her job at the house. "I am happy having people like Eli at the center," she says. "I am glad that I was able to be her guide for a few months and that my work was very helpful. . . . She is an example of motivation, will, and perseverance."

Since 2009 ADRA Romania has been managing Casa ADRA. In this center ADRA Romania offers accommodation, individual and family psychological counseling, social counseling, and food and emergency medical assistance to women (along with their children) who have reported domestic violence to the relevant authorities. ▀

* Not her real name.



Group of leaders and women pastors who participated in their first-ever women's pastoral retreat in the Mongolia Mission. PHOTO: MONGOLIA MISSION

IN MONGOLIA, ADVENTIST WOMEN PASTORS HOLD FIRST-EVER RETREAT

EVENT DISCUSSES THEIR CALL, TEACHES SKILLS TO TACKLE CHALLENGES.

NORTHERN ASIA-PACIFIC DIVISION AND ADVENTIST REVIEW

The Mongolia Mission of the Seventh-day Adventist Church (MM), under the leadership of Ministerial Association director Bold Batsukh, held the first women pastors' training in its territory December 1-3.

This first meeting sought to revive the mission spirit, realign procedures, and reevaluate church administration strategies. Eight women pastors participated in this special event, organizers reported. The women pastors shared experiences and received training in effective pastoral care for their local churches.

Jonas Arrais, Ministerial Association director of the Northern Asia-Pacific Division (NSD), highlighted the importance of "being called to be a pastor," and reviewed *Church Manual* procedures as well as important chapters in the *Minister's Manual*. After his presentation there was time for discussion on pressing issues and ideas on how to lead local churches in the

face of today's challenges. Raquel Arrais, NSD ministerial associate, presented the morning devotionals, sharing key topics on spiritual growth and care. Batsukh offered important leadership insights for the daily work of a pastor.

MM secretary Adiyakhuu Oktiyabri discussed strategies on church growth and reclaiming missing members, one of the biggest challenges the church in Mongolia has faced after the pandemic. Finally, treasury department leaders shared guidelines, procedures, and explanations on how the church operates financially.

Attendees left inspired and equipped with renewed energy to lead and nurture their congregations. "This milestone gathering not only celebrated women in pastoral roles but also laid the foundation for future collaboration," organizers said. "[It fostered] a supportive network that will undoubtedly help their ministries in their local churches."

NEW MISSION PRESIDENT

The Mongolia Mission continues to grow despite ongoing challenges. In late 2023 NSD leaders elected Eui-Sik Yang as the new president of the territory.

Yang has deep ties to Mongolia. He began his ministry in Mongolia as the fifteenth missionary in the 1000 Missionary Movement program and was later director of the University Student Missionary Training Center in Mongolia. In an interview with Korean Adventist News in late 2023, Yang said, "Mongolia is a special land for me spiritually. In 2000 I served as the first Korean Seventh-day Adventist missionary to Mongolia. Out of that experience I decided to give the rest of my life to God and began my life as a lifelong missionary." He added, "I will go forward with full trust and reliance on God to fulfill the final mission." ❖

Main historical building of Friedensau Adventist University, which turns 125 in 2024.

PHOTO: COURTESY OF FRIEDENSAU ADVENTIST UNIVERSITY



FRIEDENSAU ADVENTIST UNIVERSITY TURNS 125 IN 2024

SEVERAL EVENTS WILL MARK THE OCCASION THROUGHOUT THE YEAR.

ANDREAS MAZZA, INTER-EUROPEAN DIVISION

Theologische Hochschule Friedensau, also known as Friedensau Adventist University (FAU), will celebrate its 125th anniversary in 2024. Founded as a missionary and industrial school in 1899, the university today continues its tradition as a state-recognized higher-education institution under the management of the Seventh-day Adventist Church.

Several anniversary events will be held at Friedensau throughout the year to mark the occasion. The opening event of the celebrations took place on January 14 at the university library. An expert on the FAU history, church historian Johannes Hartlapp, read some sections from the Friedensau Chronicle, a school history currently being written.

On February 11 the university library opened its 125 Years of Friedensau exhibition. Large display walls, divided into decades, show the growth and changes at Friedensau from its foundation to the present day.

HISTORY OF FRIEDENSAU

On November 19, 1899, the Industry and Mission School commenced operations with just seven students. The school was housed in an old mill on the Ihle River, a building mentioned for the first time in 1306.

The next 10 years saw the construction of teaching and residen-

tial buildings that still define the look of the campus today. A sanatorium, workshops, and a food factory were also built, in line with the school's wholistic pedagogical model. These facilities provided a practical teaching opportunity and a way for students to earn money. Before World War I up to 250 people per year were trained at the school.

During World War I the War Ministry set up a military hospital in the facilities. In 1919 normal training resumed. In subsequent years it expanded with new courses, including home economics, a preparatory school for nursing, secondary-level courses in science and technology, business, and child-care courses. In 1923 the name of the institution was changed to Friedensau Mission Seminary. In 1930 the seminary received state accreditation from the administrative district officer of Magdeburg for its home economics and business courses.

The Nazi period brought many restrictions, culminating in the closing of the seminary during World War II. Again, the teaching buildings were used for the care of sick and injured soldiers, first from the Wehrmacht and, from 1945 on, by the Soviet army.

Through the intercession of the minister president of Saxony-Anhalt, Erhard Hübener, the Soviet

military administration allowed the school to reopen in 1947. This made the Friedensau seminary the first and only church training facility to be allowed to resume its teaching operations in the Soviet occupation zone.

During the East Germany period the Communist Party government allowed training of church employees only. In addition to training for pastors, there were one-year courses for deacons. In 1981 the high standards and quality of the training led to the new name, Friedensau Theological Seminary. Two years later the General Conference of Seventh-day Adventists accredited the seminary as a senior college. Starting in the 1980s, students from other socialist states of Eastern Europe and Africa were allowed to train as pastors at Friedensau.

On September 15, 1990, the Theological seminary became a state-accredited university. Later a School of Social Sciences was established alongside the School of Theology, which has offered diploma and master's courses in theology since 1992.

Today Friedensau Adventist University is an academically oriented, church-run university that awards university degrees. The School of Social Sciences and School of Theology offer 10 undergraduate and graduate degrees. ▀

Baptismal ceremony at the end of the 2023 West-Central Africa Division Pathfinder Camporee in Accra, Ghana, on December 30.

PHOTO: WEST-CENTRAL AFRICA DIVISION NEWS

MORE THAN 100 BAPTISMS CROWN PATHFINDER CAMPOREE IN WEST AFRICA

GHANA EVENT DREW THOUSANDS OF YOUNG ADVENTISTS FOR FELLOWSHIP AND TRAINING.

SOLACE ASAFO AND ABRAHAM BAKARI, WEST-CENTRAL AFRICA DIVISION, AND ADVENTIST REVIEW

The West-Central Africa Division (WAD) Dream Pathfinder Camporee 2023, held at the Valley View University campus in Accra, Ghana, closed with a spiritually uplifting Sabbath on December 30. Thousands of Pathfinders and their leaders gathered in a serene natural setting to witness what leaders described as a significant spiritual milestone: the baptism of more than 100 attendees who committed their lives to Jesus.

Under sunny skies on the final day, Pathfinders and their leaders enjoyed the shade of the trees as they listened to a youth orchestra playing African tunes and rhythms. General Conference Youth Ministries director Busi Khumalo delivered the spiritual message during the Sabbath worship service. Khumalo spoke about the unique yet unified global nature of the Pathfinder ministry, drawing inspiration from Genesis 46-48 in the Bible. He explored the diverse practices within the ministry, emphasizing its international reach and its role in preparing individuals for heaven, “our ultimate destination.”

Drawing parallels to Joseph’s life and his family’s journey to Egypt, Khumalo reminded attendees that, like the country of Egypt in Gene-

sis, this earth is not our final home. He spoke of the transient nature of earthly institutions, including the Bible and Pathfinder clubs, and their role in preparing people for heaven.

The story of Jacob blessing his sons Manasseh and Ephraim served as a poignant metaphor illustrating God’s ability to invert the status quo and fulfill His plan in unexpected ways, Khumalo said. “I encourage you to appreciate your journey with God,” he said. “Joseph was transformed from being a nobody to becoming someone under divine guidance.”

WAD youth director Alfred Asiem highlighted what he called “a notable achievement” of the camporee: the baptism of more than 100 Pathfinders. He expressed joy at having the privilege of baptizing his own daughter during the event. This massive baptism marked a historic first for the camporee, leaders said, as it was a reflection of a strong focus on mission and spiritual growth across the region.

Khumalo commended WAD youth leaders for their mission-focused approach, noting that the activities and presentations at the camporee emphasized the commitment of young people to the church’s mission.



Attendees shared their positive experiences. John, from Liberia, described the camporee as a blend of fun activities, new friendships, and high-quality time with God.

Looking forward, leaders of youth ministries in the WAD are already planning the Pan-African Youth Congress at Babcock University, Nigeria, in December 2024, which is expected to be a gathering of people from the entire African continent. For the Pathfinders, the next camporee is scheduled for 2027 at Adeleke University in Nigeria, leaders said.

The 2023 event concluded with participants departing the campus on Sunday, December 31. According to leaders, as attendees returned to their home churches, they carried with them the memories and spiritual lessons of what they described as “an enriching experience.”

The WAD includes 22 countries in the west of the African continent, from Mauritania and Mali in the north to the Central African Republic in the east and Gabon and Congo in the west-south region. There are about 1 million baptized Adventist members across the region. ▀

Historical entrance to Washington Adventist University. PHOTO: WASHINGTON ADVENTIST UNIVERSITY



WASHINGTON ADVENTIST UNIVERSITY MARKS 120 YEARS OF SERVICE

SPECIAL EVENTS HAVE BEEN SCHEDULED THROUGHOUT 2024.

WASHINGTON ADVENTIST UNIVERSITY AND ADVENTIST REVIEW

In a remarkable milestone, Washington Adventist University (WAU) is celebrating 120 years of dedicated service to education, faith, and community. Founded in 1904 in Takoma Park, Maryland, WAU has been a steadfast beacon of higher learning and spiritual growth. To kick off this yearlong celebration, WAU president Weymouth Spence has initiated a special daily prayer initiative, at 1:20 p.m., uniting the WAU community in faith and reflection.

The university's rich history is steeped in the Seventh-day Adventist tradition, rooted in the values of compassion, service, and academic excellence. For 120 years WAU has been a nurturing home for countless students, faculty, and staff who have come together to pursue knowledge, spirituality, and personal growth, school leaders said.

To mark this momentous occasion, a series of events and activities have been planned throughout the year, allowing the WAU community to come together and celebrate the university's legacy of service, leadership, and faith.

OPEN CONVOCATION—A GRAND BEGINNING

The celebration kicked off with an open convocation, a grand gathering of students, faculty, staff, alumni, and friends of WAU. This event, held on the university's campus at Sligo Sev-

enth-day Adventist Church, was an opportunity for the WAU family to come together and reflect on the institution's remarkable journey during the past century.

PRAYER INITIATIVE—UNITING IN FAITH

The daily prayer initiative spearheaded by Spence is a symbol of spiritual unity and a reminder of WAU's faith-based foundation, he said. Every day at 1:20 p.m. members of the WAU community pause to offer their prayers, seeking blessings, guidance, and strength for the university's future.

Spence expressed his vision for this initiative, stating, "Our daily prayers at 1:20 p.m. are a powerful way to connect with one another and with the divine. It is a moment of reflection, gratitude, and hope as we embark on this exciting year of celebration."

YEARLONG CELEBRATION—HONORING THE PAST, EMBRACING THE FUTURE


Throughout the year a diverse range of events and activities are planned to commemorate WAU's 120 years of service. Each event will pay homage to the university's heritage while also looking forward to the bright future that lies ahead.

WAU provost Cheryl Kisunzu spoke about the significance of the year-

long celebration. "This 120-year milestone is a testament to our commitment to academic excellence and spiritual growth. As we celebrate, we also renew our dedication to our mission of providing a wholistic education that prepares students for lives of service and leadership."

As the WAU community joins together in celebration, alumni, friends, and well-wishers are encouraged to participate in the festivities. Whether a current student, a proud alumnus, or a supporter of WAU's mission, involvement is welcomed and valued, school leaders said. "The 120th-anniversary celebration is an opportunity for all to connect, reminisce, and contribute to the vibrant tapestry of WAU's history."

ABOUT WASHINGTON ADVENTIST UNIVERSITY

Washington Adventist University is a Christ-centered institution of higher education that offers a dynamic learning experience in a challenging and nurturing academic environment. The school is dedicated to preparing students to live life abundantly and serve with purpose. The university offers a wide range of undergraduate and graduate programs in various fields of study, empowering students to become ethical leaders, global citizens, and passionate contributors to their communities. 



HEALTH MINISTRIES AND MONTEMORELOS UNIVERSITY PARTNER TO HELP LOCAL COMMUNITIES. A recent agreement between leaders of Montemorelos University and the Health Ministries department of the Inter-American Division (IAD) will seek to help more than 1 million people in 2024. The partnership plans on scaling up the reach of various successful IAD health programs based in Montemorelos University. One of the ways to ensure that more than 1 million people are reached is by keeping track of the community impact of local churches.



CATALYST PROGRAM GRADUATES FIRST DISCIPLE MAKERS IN THE SOUTH PACIFIC. Catalyst is an initiative of the South Pacific Division in partnership with Avondale University. It is a new program equipping, empowering, and deploying participants for mission-minded discipleship. The first cohort, comprised of seven participants, graduated in late 2023. Equipped to serve in a diversity of leadership positions, including as elders, small group leaders, or home-based church planters, graduates of the course will work with their pastor, local church, and conference to help grow the church.



IMMIGRANTS COMPLETE EIGHTH ADRA-SPONSORED ITALIAN LITERACY COURSE. A touching ceremony took place at the Seventh-day Adventist church in Ragusa, Sicily, Italy, December 16, 2023. Local church and Adventist Development and Relief Agency (ADRA) leaders awarded completion certificates to 15 young men and women who completed the eighth Italian Literacy Course for Immigrants With a Work Orientation. The ADRA office of Ragusa offered this certification, which is a mandatory document for working in Italy.



REGIONAL PLAN SEEKS TO SUPPORT THEOLOGY AND EDUCATION MAJORS. In a step toward fostering the next generation of church leaders, the Southwestern Union Conference, in collaboration with Southwestern Adventist University, has announced two groundbreaking initiatives to support students following a call to ministry or to education. The strategies provide financial incentives, up to \$15,000 per student, in response to the increasing need to recruit and retain teachers and pastors who choose to serve churches and schools in the Southwestern Union.



ADVENTIST LEADERS LAUNCH HEALTH CLINIC AT THE SOUTHERN ASIA-PACIFIC DIVISION. On January 19 the Southern Asia-Pacific Division opened the doors to its new health clinic, marking a significant step toward community well-being. The clinic's mission is to provide accessible health-care services to both the local community and employees within the division's campus, located in Silang, Cavite, Philippines, reflecting the church's dedication to wholistic health and community service. The clinic has ambitious plans for expansion to include comprehensive health-care services that better meet the community's diverse needs.



ANTILLEAN ADVENTIST UNIVERSITY BOARD ELECTS NEW PRESIDENT. The board of trustees for Antillean Adventist University (AAU) recently appointed Edwin Hernández as the new president of the institution, effective July 1. The decision came after the current president, Myrna Colón, announced her retirement after serving as head of AAU for a total of eight years at two different times. Hernández has been serving as executive director of the Louisville Institute in Kentucky, and previously served as president of AdventHealth University in Orlando, Florida.



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WIN-WIN

The ideal church discipline scenario

JEFFREY O. BROWN

I could feel them watching me. A new pastor. Whose side would I be on? I sensed at least one person was musing, “Will he uphold the standards of the church?” I sensed another might have been pondering, “Will he be merciful to my son who got a girl pregnant?” It made me wonder about love and discipline and the futile battle they are so often in.

Discipline and disciple come from the same root word. Discipling is about training, not thrashing. Prevention, not punishment. The ideal goal of discipline is to prevent an incident from happening, rather than to invent a punishment once it has happened. Discipline your child so she won’t run all over the supermarket, not because you have finally caught up with her. True discipline ought to make us better, not bitter.

RECEIVING DISCIPLINE WITH INTEGRITY

When we receive discipline from the body of Christ, we should not get mad. Instead, we grieve—but not as those who have no hope. We

grieve the fornication, adultery, and abuse we engaged in before we met Christ. We doubly grieve those activities conducted since meeting Christ. Our recourse, however, is the same: “As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col. 2:6, KJV). We come in abject repentance for the shame we have brought to ourselves, the hurt we have brought to our family, the pain we have brought to Christ, and the reproach we have brought to His church. We are not capricious. We are not flippant. We do not continue in sin that grace may abound. We recognize all too clearly that while salvation is free, grace was not cheap. It cost the life of the Son of God.

We suffer the consequences of our actions, the removal of our privileges, and the curtailment of our liberties. We submit to the body, as unto Christ. Our eligibility for church membership may now have been affected. Our reconciliation with our spouse may now have been placed in jeopardy. Our freedom to remarry may now have been taken away. With a cry of anguish we declare, “Father, if thou be willing,



Law and grace met face to face, and the result was amazing. Instead of competing, they embraced.

remove this cup from me.” With an eye of faith we submit, “Nevertheless not my will, but thine, be done” (Luke 22:42, KJV). We commit ourselves to unprecedented heights of holiness, purity, and obedience.

GIVING DISCIPLINE WITH RELUCTANCY

The body of Christ grieves also. When one member suffers, all suffer together. There is grief, and there is discipline. We recognize that if there is to be love, there must be discipline (Rev. 3:19). Indeed, if there is no discipline, we are no longer children of God (Heb. 12:8). The presence of grace does not diminish the practice of discipline. Rather, it defines it. It is now discipline infused with love. Ellen White states: “[Jesus] did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes.”¹ Thus, “Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein.”²

The Bible says, “A certain man had two sons” (Luke 15:11). There it is. Whichever child you are, we have the same heavenly Father. If you’re the son who stayed home or the son who left home, the Father loves you the same. Dwight Nelson says it is outrageous: “so outrageous His grace, so relentless His love.”³ The Scriptures demand the highest standards of duty but display the deepest levels of mercy. They delineate the most exacting principles of obedience but demonstrate the most awesome acts of forgiveness. They preach the strictest code of law but practice the widest form of grace. Max Lucado calls it stunning: “One can’t help but be a bit stunned by the inconceivability of it all. Why does Jesus stand on life’s most barren hill and await me with outstretched, nail-pierced hands? A ‘crazy, holy grace’ it has been called. A type of grace that doesn’t hold up to logic. But then I

guess grace doesn’t have to be logical. If it did, it wouldn’t be grace.”⁴

WHO WINS?

They were playing for a place in the 2010 World Cup Finals in South Africa. Six-time African champions Egypt were playing Algeria, a team looking to book their first trip to the World Cup in 24 years. Incredibly, the group stages of the competition left the pair inseparable at the top of their group with the same number of points, the same goal difference, the same number of goals scored, and the same head-to-head record. The two were forced into a one-time playoff in Khartoum. What happens when there is an impasse?

What is the outcome when sin has reached its worst and salvation has achieved its best? In other words, what takes place when there is a tie? In God’s economy, there is no need for a playoff. The showdown has already taken place. Two thousand years ago, on a hill far away, stood an old rugged cross. Law and grace met face to face, and the result was amazing. Instead of competing, they embraced. Ellen White says, “God’s grace and the law of His kingdom are in perfect harmony; they walk hand in hand.”⁵ The psalmist was even more intimate: “Mercy and truth are met together; righteousness and peace have kissed each other” (Ps. 85:10, KJV). There are no winners or losers; it is a win-win outcome. That is what church discipline demands. 🦋

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 353.

² *Ibid.*, p. 462.

³ Dwight Nelson, *Outrageous Grace: Finding a Forever Friendship With God* (Nampa, Idaho: Pacific Press Pub. Assn., 1998), p. 100.

⁴ Max Lucado, *No Wonder They Call Him the Savior* (Portland, Ore.: Multnomah Press, 1986), p. 91.

⁵ Ellen G. White, *God’s Amazing Grace* (Washington, D.C.: Review and Herald Pub. Assn., 1973), p. 10.

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COUNTING SHEEP

*Church discipline,
pastoral care, and the
Great Commission*

GERSON P. SANTOS

Parenting is a cosmic roller coaster. When your children act up, how many chances do you throw their way? Do you start a countdown? “All right, kiddo, you got 489 chances left . . . 488 . . . 487 . . .” Fast-forward a bit (or, for some kids, just a few hours later), and you’re saying, “This is your absolute last chance! I’ve been counting, you know!” While we may not be counting down to the end of our patience, for the benefit of the child we may sometimes have to put them on a timeout or employ some other training measure. The goal of the discipline is to help them learn, not to vent our anger.

As the church faces a low retention rate, the goal of perfect attendance should not be motivated by the “pride of the church, but for the progress of kingdom.”¹ The disciplinary process is to advance the redemptive mission of the church.

In the late 1990s three churches in Pennsylvania were growing at an astounding rate. They accounted for 35 percent of the total growth of the Pennsylvania Conference from 1984 to 1997. “Not only were their increases due to baptism, profession of faith, and letter of transfer higher than the average church in the conference but their losses due to apostasy, missing, and letter of transfer also *appear[ed]* to be higher in the statistics.”² Upon investigation, this phenomenon provided evidence that a conscientious implementation of an intentional plan for membership review and church discipline contributes to exceptional growth.

“If the lost sheep is not brought back to the fold,” writes Ellen White, “it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save.”³ This is why the *Church Manual* recommends a continuing redemptive membership review process.⁴ Reviewing the membership records to identify wandering members assists in ministering to the needs of the church. You cannot bring the sheep back to the fold if you never realized it was missing.

WHY IT MATTERS

Perhaps your parents were tough on you, inflicting such “cruelties” as forcing you to attend school every weekday, subjecting you to dentist visits, family reunions, and maybe even dragging you to the mall for new shoes. If school trouble brewed, home trouble was brewing too. Chores, homework, family dinners with no TV, and the ultimate horror—vegetables! They even insisted on outdoor play and personal hygiene. Making beds, resolving sibling disputes, brushing teeth—the atrocities were endless. In retrospect we can say, “Thanks, Mom and Dad, for the fierce upbringing that forged the resilient souls we are today.” When a parent tolerates deliberate disobedience in their children, it isn’t regarded as an act of love. Because they love their child, they discipline them. Similarly, when a church permits a member to persist in evident wrongdoing without any collective demonstration of correction and sorrow, it cannot be interpreted as an expression of love.

“If members grow indifferent or drift away,” the *Church Manual* states, “the church must seek to reclaim them for the Lord.”⁵ And when someone does not want to remain as a member, the proper procedure must be taken. “The church must discipline with tears in its eyes. The purpose of church discipline is always redemptive, never retributive. A church that lacks the compassion to care and the courage to confront is a tragedy in the making. One of the marks of a dying church is that it is so desperate to retain members that it refuses to do anything that might antagonize them.”⁶

Scripture prescribes a graduated response to those who have offended a church member (Matt. 18; 1 Cor. 5). Matthew instructs that “the offended member is to approach the offender privately. If this doesn’t solve the problem, then progressively larger delegations confront the offender. If there is no repentance, the final sanction is exclusion from the group.”⁷ Paul addresses a situation in which a severe offense has affected the church and the wider community and recommends firm discipline, treating the offender as an outsider incompatible with the Christian community. Though seemingly stern, it is a compassionate approach that allows for a fresh start by resolving past issues. Those who have never departed cannot return, and thereby maintain an unhealthy connection to the church. Church discipline preserves group integrity and upholds the dignity of transgressors, conveying the significance of their actions. Always bearing in mind that we are all learning to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18) through humbly submitting ourselves to His Word.

The goal, when approaching someone, is not to force admission of fault but to secure reconciliation—to God and to others. Discipline shouldn’t be driven by vengeance or prejudice; it requires a Christlike spirit and love. Disfellowshipping is unpleasant and a last resort. Only after exhaustive, biblical-guided efforts to encourage reform should it

Discipline shouldn't be driven by vengeance or prejudice; it requires a Christlike spirit and love.

be considered. If these sincere attempts fail, the church is compelled to take action.

Timely intervention by the church is essential for the process of reclaiming individuals. Churches that remain indifferent to misconduct in their midst will not be successful in reclaiming wayward members, nor will they experience significant growth. Ellen White says, "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden."⁸ In addition to that, "if wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty."⁹ Apparently, a church that does not continuously review its membership is ill-equipped to fulfill the gospel commission. Updating the books should be motivated by the goal of being more effective in ministering to members' needs and reaching the lost.

The three parables of Luke 15 share a common thread—the imperative and urgent searching for the lost. In light of a membership review, church leadership can train and assign tasks to active church members who can minister to the needs and spiritual conditions of missing members.

THE SECRET INGREDIENT

Whereas some congregations overlook the importance of church discipline, "some are so obsessed with church discipline that the discipline loses its significance."¹⁰ The biblical approach to discipline requires a wholehearted pastoral attitude, a deep understanding of various perspectives, and an inspired understanding of Jesus' teaching and ministry. A sustained dedication to the thoughtful, proficient, and spiritually guided effort of bringing back those who are drifting away is crucial. The goal is to avoid disfellowship whenever possible, but if it becomes necessary, it should be executed deliberately and conscientiously, driven by a spirit of proactive love.

The person under discipline should not "be despised or neglected by [his or her] former brethren, but be treated with tenderness and compassion, as one of the lost sheep that Christ is still seeking to bring to His fold."¹¹ If "there are wrongs in the church, they should receive immediate attention."¹² In addition, discipline "must be given in accordance with Christ's direction. . . . Do not speak of his errors to others."¹³ As Paul put it: "If another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path" (Gal. 6:1, NLT).¹⁴

Whenever I return from a business trip, I whip up a meal for my wife. Now, I'm no culinary maestro, but I give it my best shot to impress her. And like clockwork, she marvels at the deliciousness and quizzes me on the ingredients. My go-to response? I tell her about the secret ingredient—love. In the realm of church ministry, discipline, and pastoral care,¹⁵ it seems as though love is the go-to, must-have spice in every essential recipe. ▀

¹ Kenneth S. Hemphill, *The Bonsai Theory of Church Growth* (Tigerville, S.C.: Auxano Press, 2011), p. 36.

² Wesley McDonald, "Church Discipline and Church Growth," *Ministry*, April 2000, <https://www.ministrymagazine.org/archive/2000/04/church-discipline-and-church-growth?searchsite=www.ministrymagazine.org&ref=on-site-search&searchterm=church+discipline>, accessed Jan. 3, 2024.

³ Ellen G. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900, 1941), p. 191.

⁴ *Seventh-day Adventist Church Manual* (Silver Spring, Md.: Review and Herald Pub. Assn., 2023), p. 61.

⁵ *Ibid.*, p. 62.

⁶ Tim Crosby, "Church Discipline the Redemptive Way," *Ministry*, October 2002, <https://www.ministrymagazine.org/archive/2002/10/church-discipline-the-redemptive-way.html?searchsite=www.ministrymagazine.org&ref=on-site-search&searchterm=church+discipline>, accessed Jan. 3, 2024.

⁷ *Ibid.*

⁸ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 6, p. 371.

⁹ *Ibid.*, vol. 3, pp. 265, 266.

¹⁰ Daniel Bediako, "Implications of 1 Corinthians 5:5," *Ministry*, September 2008, <https://www.ministrymagazine.org/archive/2008/09/implications-of-1-corinthians-55?searchsite=www.ministrymagazine.org&ref=on-site-search&searchterm=church+discipline>, accessed Jan. 3, 2024.

¹¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 441.

¹² Ellen G. White, "Lessons for Christians," *Advent Review and Sabbath Herald*, Dec. 11, 1900.

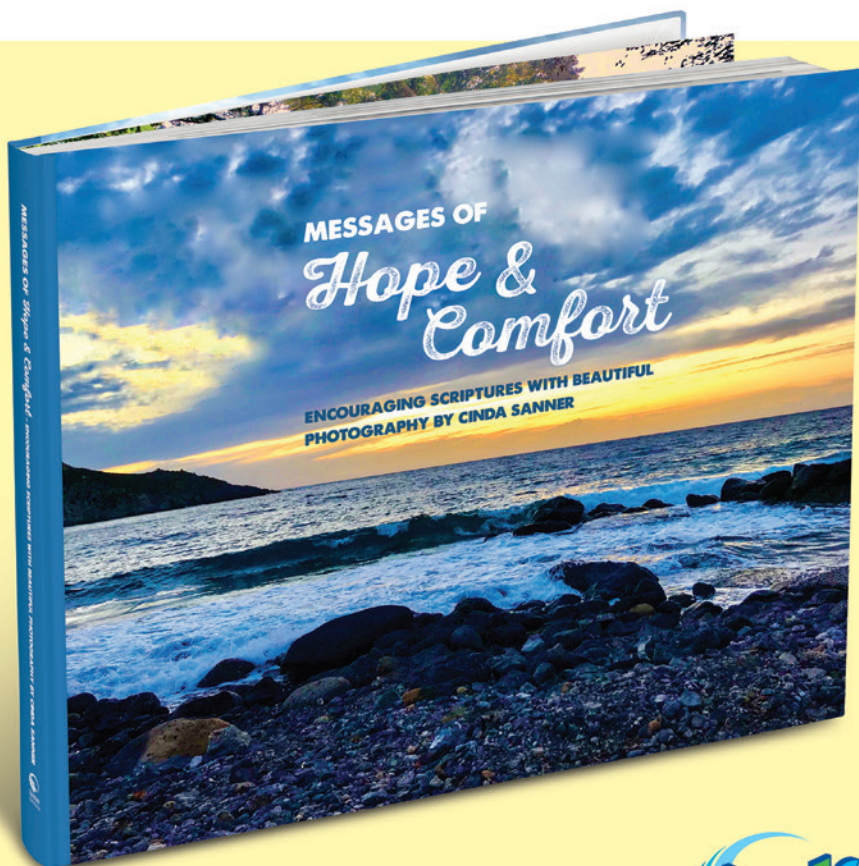
¹³ Ellen G. White manuscript 8a, 1888, in *The Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987), vol. 1, pp. 136, 137.

¹⁴ Scripture quotations marked NLT are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

¹⁵ Pastoral care here is not limited to pastors, but refers to the community responsibility to show we care for each other as brothers and sisters.

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CHRIST'S LOVE IN ACTION

*A young adult
reflects on
church discipline*

MARK STANDEY

Twenty-two years ago Pastor Mark Standey and his wife, Donna, were instrumental in forming a group of new believers on two public university campuses. The following story is a personal account of how redemptive church discipline transformed the life of one of their young adult members.*

Heather was an Adventist student. She loved church and Sabbath School, liked the songs they sang, looked forward to getting together with friends on Friday night, but she didn't fully understand what it was like to have a daily friendship with God. It wasn't until things began to fall apart in her life that she realized her need for a deeper relationship with Him.

Heather met a young man on campus, and they began dating exclusively. Her boyfriend wasn't an Adventist, and as their relationship began to intensify, Pastor Mark talked with her intentionally about some of the warning signs he had seen in their relationship. Heather confirmed his concerns by admitting she was pregnant.

A PLAN IS FORMED

With a spirit of Christian love and discipleship, the pastor and church leadership came alongside Heather and her boyfriend. In a church business meeting they formalized a plan to assist the young couple—the men of the church would encour-

age her boyfriend spiritually and help him feel confident in his commitment to marry Heather. The women would embrace her in her pregnancy and become stand-in spiritual mothers for her during this experience. The church's ultimate objective was "How can we redeem these young people and especially the baby in this situation?"

Heather was uncomfortable with the attention at first—she wasn't the type to cause trouble—but appreciated that members didn't shame or shun her. She had expected a different reaction: *Oh! You're a church member, pregnant and unmarried? Shame on you.*

In a recent conversation with Pastor Mark, Heather told him, "I was glad that the church came beside me. They didn't condone what I did, but they also didn't condemn me. They loved on me, and they loved on my son." Heather's boyfriend, John, had a slightly different experience. He appreciated the care the members showed him at first, but soon began to resent their help. Heather and John eventually married, but their union didn't last long.

Looking back now, Heather believes it was the members coming alongside her that kept her in the church. Pastor Mark says that is the ultimate goal of church discipline and discipleship—to redeem, to come alongside and strengthen the person's spiritual walk. "Many times," he says, "when there is a discipline situation, the heart is hardened, and people don't view the local church family in a positive light while going through the process. Heather's reaction is extraordinary."

Heather explains why she responded positively. "When you know you're still loved even though you're being disciplined; when people call to see how you're doing, to ask if you need a ride to church on Sabbath or whatever it happens to be, you're a lot less likely to stay home in bed (even though that's more convenient and comfortable) than if you feel as though you've been disciplined and everyone in the church is gossiping about you, accusing you or whatever the case may be." For her, church was where her friends were, and they continued to be her friends, even when she made a mistake.

LOVE IN ACTION

Heather doesn't know where she would be right now had it not been for caring people within the church being there for her in a difficult time. "They showed Christ's love in action," Heather says. They

We need the family of God to surround us, to help us see blind spots and areas of necessary growth in our characters.

picked her up, gave her rides to the grocery store, gave her a job where she could keep her baby with her. Donna took a special interest in Heather, giving her advice, going to birthing classes with her, and being present for her baby's birth.

Pastor Mark asked Heather what advice she would give local pastors and congregations considering what he terms "carefrontation" or difficult conversations with members about cohabitation, sex before marriage, or pregnancy and walking alongside people during these dark or challenging times. "Do it very prayerfully and make sure that you are being led by the Holy Spirit," she says, "because not everyone is ready for a 'carefrontation.' And do it in love."

That's good advice for any church or local leader. Most often the focus is on Bible studies and baptism, but what happens in the daily life, especially when mistakes are made? We need the family of God to surround us, to help us see blind spots and areas of necessary growth in our characters. That is the true purpose of discipline or discipleship. Jesus said it is not the healthy that need a doctor but the sick (Matt. 9:12). Heather says, "A lot of us are good at going to church and wearing 'perfect masks' every Sabbath. What we forget is that it is a place where people are having struggles. We're not as understanding and forgiving as we should be sometimes"

Heather firmly believes Hebrews 12:6: "For whom the Lord loves He chastens." She says, "If you love someone, you don't just let them keep doing the thing that is destroying them. You say something to them about it. And when you must discipline someone, it should come from a place of love, not of condemnation."

Today Heather is active in her local church, teaching Sabbath School and leading out in a small group Bible study—a remarkable testimony to redemptive discipline and Christ's love in action. She raised her son in the church, and he now attends an Adventist university. 🍀

*All names have been changed to protect the individuals involved.

Mark Standey is a pseudonym.

A photograph of a church interior, likely a sanctuary or chapel. A person is sitting on a wooden bench, looking out a large window. The scene is bathed in warm, golden light, suggesting sunrise or sunset. The architecture features dark wood paneling and a high ceiling with recessed lighting. The overall mood is contemplative and serene.

THE DUTY TO DISCIPLINE

*Institution and goal
of church discipline*

JOHANN HEINZ

This article is adapted from a longer article by Johann Heinz, a German Adventist systematic theologian, titled “Church Discipline” and published by the Biblical Research Institute.¹ Heinz died on January 27, 2021.

Church discipline was instituted by Jesus Christ,² introduced into the churches by the apostles,³ and exercised by the authority of the local churches themselves.⁴ True discipline issues from God’s holiness and calls to the church to reflect Him (Lev. 19:2; 2 Cor. 6:16-18). The final objective is reform (2 Cor. 13:10) and reincorporation of the erring member (Matt. 18:15; 2 Cor. 2:1-11). Ellen White states, “All possible effort should be made to effect a reconciliation.”⁵

It is the task of the Christian church to investigate, proclaim, and preserve the contents of its faith, and to keep its standard of conduct pure. This means discharging duty and upholding right at the same time in defending/protecting the truth and in correcting error. Both are aspects of pastoral care. Therefore, pastoral care includes discipline and in a broader sense can be viewed as synonymous with it.

Church discipline (no matter how thorough) can never produce “a perfect church, for it has to ignore secret sins and hypocrisy.”⁶ As a matter of fact, the church has never achieved its ideal.⁷ Thus, only objective and open transgressions of God’s Word and commandments can be the subject of discipline.

A “BROTHERLY” DUTY

Church discipline is not an act of revenge and condemnation. It does not have a juridical character but a pastoral one. This is demonstrated:

- By the meaning of the word “discipline,” which signifies “school,” and by its obvious equation with “pastoral care.”⁸ Therefore, discipline at its outset is a matter of teaching and learning, of advice, admonition, discernment, and consolation.
- By the lack of any kind of casuistry with its correspondent retributions.⁹
- By the responsibility the whole congregation bears.
- By its motive (*agape*: love) and goal (reconciliation).
- By its theological character. For example, church discipline is rooted in the Word of God and therefore in Jesus Christ. The Word of God guides to repentance and sanctification.
- By its effects. The exercise of church discipline in a compassionate and responsible spirit shows a living church that cares for its members.

Thus, church discipline can be interpreted as “brotherly duty.” The whole church bears responsibility for the open sin of one of its members (1 Cor. 5:2; 1 Thess. 5:11, 15), and the individual participates in the general responsibility for the brothers and sisters (Gal. 6:1; 1 John 5:16). At any rate, the brother’s sin and trespass is never an hour for triumph, but a challenge for service!

This is a general principle and is not to be limited simply to cases of personal offense (Matt. 18:15).¹⁰ Every Christian has to manifest the Savior’s pastoral attitude, caring for the “lost sheep.”¹¹ On each of the disciples first, and then on the whole congregation, is

conferred the pastoral duty of admonition and pardon. Every disciple has the right and duty to administer God's pastoral counsel, and every disciple has an obligation to listen to his/her brother and sister (Matt. 18:15), to his/her brethren (verse 16) and to the whole congregation (verse 17).

The authority of the binding and loosing power of the gospel is given to all Christians (verse 18). The responsibility of binding, however, is greater than that of loosing (verses 16, 17). Binding does not belong to the individual's authority; it requires the assistance of witnesses (verse 16),¹² and finally the action of the local congregation (which *alone* has the right to remove from membership/disfellowship) is required if a member is to be cut off from communion (verse 17). Only within the assembly of the witnesses and the congregation is Christ present with His authority (verse 19).

But this binding and loosing authority does not reside in the church membership itself, but in the "keys" that Christ entrusted to the church (Matt. 16:19), that is, in the Word of God (Luke 11:52). Only a church guided by the Word and the Spirit can avoid the dangers of wrongly conceived and exercised church discipline that might be prompted by lack of compassion, self-righteousness, hypocrisy, or pettiness.

If church discipline is "brotherly duty," it also is "missionary duty." The disfellowshipped person is neither condemned nor separated forever. Considered as a "heathen man and a publican" (Matt. 18:17, KJV), he evidently does not belong to the community anymore, but he is nevertheless an object of care, an object of new missionary activity. Jesus did not accept pagans and publicans as such, but He did not reject them (Luke 15:1). He ate with them (verse 2). He called them to follow Him (Matt. 9:9); He preferred them to the impenitent priests and elders (Matt. 21:31); and the publicans recognized God's gracious call by being baptized (Luke 7:29; Matt. 21:32).

The disfellowshipped person is in the class to which he belonged before becoming a member of the church. Esteem, love, and faithfulness for persons outside the Christian community not only excludes every form of social discrimination and civil persecution but also demands an intensive endeavor to reach those who have gone astray.

Differing from His Jewish contemporaries' estimate of pagans and publicans (often discriminated against and condemned), Jesus accepted sinners. He repeatedly appealed to them, kindly called them to repent and to follow Him. Thus, the disfellowshipped church member is not considered a "son of perdition" like Judas, who closed his probation (John 17:12), but as a "pagan and publican" (Matt. 18:17), a person outside of the community until he/she becomes sensible and returns to it.

Just as sinners are called to draw near to God through the proclamation of the gospel, so in the same manner the former member is to be challenged to repent and to return through personal admonition. Thus, the passage (Matt. 18:21-35) that directly follows the guidelines on binding and loosing speaks of compassion and pardon. This missionary task can be accomplished only by faith (Luke 17:1-6) and love (Matt. 18:12-14), through prayer (verses 19, 20) and the Word of God (2 Tim. 3:16; Titus 1:9).

Firm in faith and life, the church has to act in compassion and humility (Matt. 7:1-5; Gal. 6:1) in order not to discourage the sinner (2 Cor. 2:5-8), and not to err by its own pride (1 Peter 5:5). Church discipline is, therefore, intended to function, not as an exclusion from salvation, but as a warning of possible perdition unless conversion takes place.

CAUSES FOR CHURCH DISCIPLINE

While the church in its proclamation has to emphasize the vertical aspect of sin, repentance, and forgiveness, it has to distinguish between the vertical dimension and sin on the horizontal level. Secret sin cannot be made the object of discipline, but open sin is a challenge to act. The New Testament mentions several cases in which the local church is challenged to exercise its authority.

The challenge to the church is rooted in the conviction that sin risks the loss of belief and separates from God. Hence, every disciple has a responsibility for all his/her brethren (Gal. 6:1; 1 John 5:16) as has the whole community for each one (1 Thess. 5:11, 15; 1 Cor. 5:2).¹³ True discipline is the continual work of the Holy Spirit through the believer and the whole church, fighting against sin and appealing to reconciliation and peace.

Sharing the authority of Christ, the disciples (the church) have to apply the "rule of justice" to prevent sin from penetrating the community. At

the same time the church must also apply the “rule of love,” which tends to restore. Where this does not happen, the authentic church of Jesus Christ is no longer there.

The church must oppose false teachers who introduce damnable heresies (2 Peter 2:1), which may lead finally to total apostasy (2 Thess. 2:3).

As in the Old Testament, where belief was founded on the law and not on the priest (Mal. 2:7, 8), so in the New Testament the doctrinal norm is not the preacher, but the Scriptures (Acts 17:11). The Scriptures of the Old Testament and the apostolic witness and proclamation which has found expression in the writings of the New Testament (1 John 1:3, 4) represent the norm of the Christian faith (2 Tim. 3:15-17).

When the uniqueness of Christ’s person and work is denied by “another gospel” salvation by Christ alone is rejected and the authentic proclamation of the church, the *raison d’être* of the Christian church itself, is denied. A believer who has espoused any other gospel has to be disfellowshipped. Such persons have condemned themselves (Titus 3:10, 11).

Where there is disagreement in the interpretation of Christ’s Word, for example, in questions concerning the basic contents of the Christian faith, the confessional church has to act in the same manner. Although it does not question the Christian attitude of such a person, it must separate the opposer from its communion in case of open opposition, in order to safeguard its self-understanding as a denomination and the spiritual well-being of its members.¹⁴

What is true in the domain of doctrine is also true in the domain of ethics. Scandal in a member’s life conduct (*porneia*, “sexual immorality” [1 Cor. 5:1]; *ataktōs peripateō*, “to walk disorderly” [see 2 Thess. 3:6-15]) cannot be tolerated by the church.

CONCLUSION

Church discipline is not a topic of the past. Rather, it is the continual expression of the church’s authority and charity. While preaching the gospel, the church also exercises a “super-visory purpose,” preserving the faith and life of its members. Because of its self-understanding and its testimony, the church cannot tolerate deviations from its life connection on the vertical and horizontal level. The church, there-

Jesus accepted sinners. He repeatedly appealed to them, kindly called them to repent and to follow Him.

fore, has a continual task of preserving, calling back, correcting, and healing. Church discipline is “an aid and consolation against sin and a troubled conscience.”¹⁴ ♣

¹ www.adventistbiblicalresearch.org/wp-content/uploads/Heinz-Church-Discipline.pdf

² Matt. 16:19; 18:12-18; John 20:23.

³ Rom. 16:17; 1 Cor. 5:1-5, 9-13; 2 Thess. 3:6, 14, 15; 1 Tim. 1:20; 5:20; Titus 3:10, 11; 2 John 8-11.

⁴ Matt. 18:17; 1 Cor. 5:13; Ellen G. White: “On the church has been conferred the power to act in Christ’s stead” (*Gospel Workers* [Washington, D.C.: Review and Herald Pub. Assn., 1915], p. 501).

⁵ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 241. According to Calvin, there is a threefold purpose in church discipline (*Institutes of the Christian Religion*, book 4, pp. 12, 5): (1) the preservation of the reputation of the church, (2) the protection of the member in good standing, and (3) the conversion and reintegration of the sinner.

⁶ R. N. Caswell, “Excommunication,” in *The New Bible Dictionary*, ed. J. D. Douglas (London: 1962), p. 402.

⁷ Acts 1:6; Rom. 14; 15; 1 Cor. 5; Gal. 6:1; Rev. 2; 3.

⁸ Although *paideia* (upbringing, training) and *paideuō* (instruct, discipline, discipline with punishment) refer in most of the cases to God (1 Cor. 11:32; Eph. 6:4; 2 Tim. 3:16; Titus 2:12), the disciple has the duty to instruct (*paideuō* [2 Tim. 2:25]).

⁹ Hellenistic communities and Jewish synagogues penalized by fines or corporal punishment (2 Cor. 11:24). Later ecclesiastical discipline acted in the same way. The primitive church rejected such means of violence. The erring member was not excluded from the brotherly service of admonition and the Christian service of mission. See Albrecht Oepke, “Die kleineren Briefe des Apostels Paulus,” in *Das Neue Testament Deutsch*, vol. 8, p. 185.

¹⁰ The better manuscripts (B, Aleph) read, “If your brother sins,” and omit “against you,” which is found only in younger manuscripts (e.g., D).

¹¹ The “brother” who “errs” is evidently the same as the “one sheep” that “went astray” (see Matt. 18:12-14). *The SDA Bible Commentary*, ed. F. D. Nichol (Washington, D.C.: Review and Herald Pub. Assn., 1980), vol. 5, p. 447.

¹² Cf. Deut. 19:15; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28, 29.

¹³ The church is the local Christian community (Matt. 18:17), represented by the disciples (verse 18) and not the *hierarchie ecclesiastique*, as Catholic authors have tried to prove. For example, J. Renié, *Manuel d’Ecriture Sainte*, 4th ed. (Lyon: 1948), vol. 4, pp. 497, 498. Against the Catholic interpretation, see Adolf Schlatter, *Der Evangelist Matthäus* (Stuttgart: 1948), p. 556.

¹⁴ See “Church Discipline,” *SDA Encyclopedia*, rev. ed. (Washington, D.C.: Review and Herald Pub. Assn., 1976), p. 298 (“denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church”).

¹⁵ M. Luther, *Schmalkaldische Artikel III*, p. 8, in *Die Bekenntnisschriften der evangelisch-lutherischen Kirche*, p. 453.



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ABRAHAM'S GREAT NAME

For (surely) deep and sophisticated reasons, the über-intellectuals in Bible-land make a great hermeneutical division in Scripture where none exists. Genesis 1:1-11:26 is something called “mytho-history” or the like. The six-day creation, the Fall, the global flood, the Tower of Babel. Bah! Myths written by primitive Bronze Agers who never read *The Descent of Man*. Then, from Genesis 11:27 onward, with the arrival of Abram, et al., the Bible suddenly and mysteriously becomes historical, telling us (among other things) that God said to Abram, “I will . . . make your name great” (Gen. 12:2). When was this prophecy in Genesis written? Internal biblical evidence points to Moses (as does Ellen G. White, who said that he wrote it in Midian),¹ which means that these words, “I will . . . make your name great,” were written in the fifteenth century B.C., about 3,500 years ago.

Popular science talks about “The Butterfly Effect,” the idea that a butterfly flapping its wings could, ultimately, lead to a tornado two weeks later on another continent. This concept, found in “Chaos Theory,” teaches that very small, even imperceptible (to us) initial conditions can later lead to major changes that are exceedingly difficult, if not impossible (at least for us), to predict. As Alan Turing, the father of the computer, said in 1950: “The displacement of a single electron by a billionth of a centimeter at one moment might make the difference between a man being killed by an avalanche a year later, or escaping.”² How, possibly, even with our fastest computers, could we track a reality like this?

So here’s Moses, in Midian, recording God’s words to Abram that “I will . . . make your name great.” In an obscure desert, and on some parchment, Moses writes down this prophecy. Did Moses carry the writings

with him afterward? Or did he leave the parchment with Jethro, his father-in-law, as he went to lead the children of Israel out of Egypt and into the wilderness? He certainly didn’t upload the words to the cloud, words first handwritten in a desert that, 3,500 years later, you have read three times in this column alone.

Moses, a fugitive and a shepherd, was writing about a distant relative, Abram, already dead hundreds of years, and saying that one day this Abram (Abraham)—a nomad wandering the ancient world—will have a great name. What were the odds of that happening?

Whatever the odds, it happened. The three Abrahamic (*Abrahamic?*) religions, Judaism, Christianity, and Islam, compose about half the world’s population. Jews refer to him as *Avraham Avinu*, “Abraham, our Father.” His name appears all through the New Testament, with Paul writing, “And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Gal. 3:29). Ibrahim is a towering figure in Islam, too.

In a world so complicated that a butterfly flapping its wings, or an electron displaced by a billionth of a centimeter, can change the future in ways that we can’t grasp—the fulfillment of these words, “I will . . . make your name great,” penned three and a half millennia ago by a fugitive shepherd in the desert, provides astonishing evidence that, however hard it is for us to know the future—God’s got it all down. ♣

¹ *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments (Washington, D.C.: Review and Herald Pub. Assn., 1954, 1977), vol. 3, p. 1140.

² A. M. Turing, “Computing Machinery and Intelligence,” *Mind* 59, no. 236 (October 1950): 433-460, <https://doi.org/10.1093/mind/LIX.236.433>.

Clifford Goldstein is the editor of the *Adult Bible Study Guide*. His latest book is *Risen: Finding Hope in the Empty Tomb*.

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



HOWEVER HARD IT IS
FOR US TO KNOW
THE FUTURE—GOD'S
GOT IT ALL DOWN.

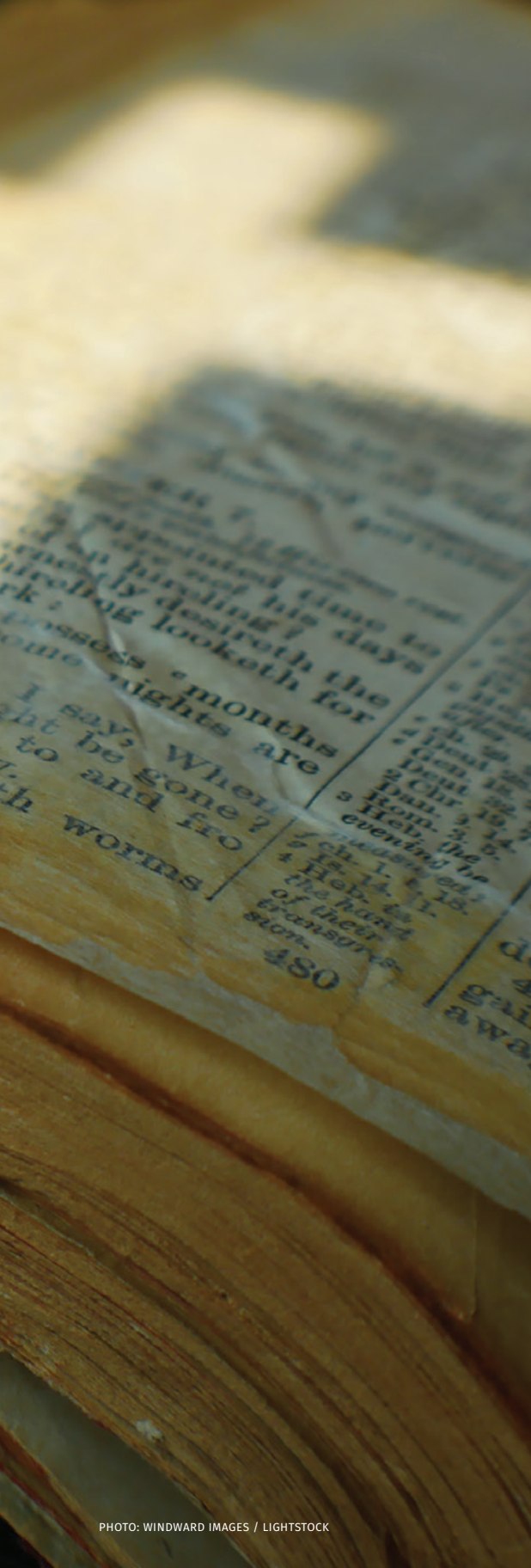
UNDERSTANDING THE TRINITY

*The crucial importance
of the Father, Son,
and Holy Spirit*

JOHN PECKHAM

Is light a wave or particle? In some ways light behaves like a wave, and in other ways light behaves like a particle. How can both be true? Scientists still struggle to make sense of this.

Have you ever wondered how God could be one *and* three? If so, you have wondered how the Trinity doctrine makes sense. This article addresses this question and the even more important issue of why it matters—exploring how the Trinity is vitally important to our entire faith and practice.



THE BASIC BIBLICAL DOCTRINE OF THE TRINITY

In my last Discipleship of the Mind article we saw that Scripture teaches the basic Trinity doctrine: There is only one God, and God is three distinct fully divine persons.¹

Laid out in three points:

1. There is only one God (e.g., Deut. 4:35, 39; 6:4; James 2:19; John 5:44).
2. The Father, Son, and Holy Spirit are each (fully) divine (e.g., Acts 5:3, 4; Heb. 9:14; 1 Cor. 2:10, 11; John 1:1-3; 8:58; 20:28; Col. 2:9; Heb. 1:2, 3, 8).
3. The Father, Son, and Holy Spirit are distinct persons (e.g., Eph. 4:30; 1 Cor. 2:11; 12:11; John 14:26; 15:26; cf. Matt. 3:16, 17; 28:19).

These three points, repeatedly taught by Scripture, amount to the basic Trinity doctrine.

HOW CAN GOD BE ONE AND THREE?

But does the teaching that God is one and God is three persons amount to a contradiction? No. This would be contradictory only if it claimed God is one and three *in the same way*.

Think of a three-leaf clover. It is only one clover, but has three leaves. A three-leaf clover, then, is one and three in *different* ways. This involves no contradiction. I do *not* mean to suggest that the Trinity is one and three in the same way as a three-leaf clover. All analogies for the Trinity are inadequate because God—as Creator—is incalculably greater than any creaturely reality. I mention a three-leaf clover only to show that something can be one and three in different ways without any contradiction. According to Scripture, God is one in the sense of being one God and three in the sense of being three persons. The *three* persons are united as *one* God.

But, you might ask, *how* are the Father, Son, and Holy Spirit united? The Bible does not directly tell us. God is far beyond our understanding. We know God only through what He has chosen to reveal (see Deut. 29:29). Given this, it is best not to speculate beyond what God has revealed.

The Bible does teach, however, that there is only one God and that God is three distinct fully divine persons. Precisely *how* is this so? I don't claim to know. I also don't know *how* God is eternal or *how* God is all-powerful. Do you? Of course not. But we do not need to know *how* God is eternal and all-powerful in order to believe and affirm *that* God is eternal and all-powerful. I believe these teachings



The Trinity doctrine is not an extraneous theological puzzle, but is central to everything.

because Scripture teaches that God is eternal (Ps. 90:2; 1 Tim. 1:17) and all-powerful (Jer. 32:17; Rev. 19:6). Even if these teachings are beyond our limited human understanding, believing and affirming these things does not involve any contradiction. There is mystery here, but no contradiction.

As noted earlier, even the brightest human thinkers still don't understand how to make sense of the fact that light sometimes appears to behave like a wave and other times like a particle. We should not be surprised, then, that we do not fully understand God's nature. As the Creator of all, God transcends all creaturely limitations (Ps. 145:3; Isa. 55:9) and is beyond all conceptions of being that are familiar to us.

One might be tempted to try to put God in a conceptual box—to limit what is true about God to what we currently understand. But that would be a huge mistake if we want to know the living God of the Bible. God is always greater than even our best understanding of Him. The things I believe about God, then, should be not be grounded in what I think I have grasped according to my puny human "wisdom," but should be grounded in that which is far greater than myself or my understanding—what God has revealed in Scripture.

As John Wesley once put it: "I believe . . . that God is Three and One. But the manner how I do not comprehend." Yet "would it not be absurd . . . to deny the fact because I do not understand the manner? That is, to reject what God has revealed, because I do not comprehend what he has not revealed?"²

WHY DOES THE TRINITY DOCTRINE MATTER?

Yet why does this matter? What difference does it make for our faith and practice? I will list just seven ways the Trinity is essential to our faith and practice. The Trinity matters because:

1. Biblical truth matters, and whom we worship matters.

Only God is worthy of worship (e.g., Ex. 34:14; Matt. 4:10). If Christ is not God, it is blasphemy to worship Christ, and Christianity is utterly false. But Christ is God and the Father Himself commands creatures to worship Christ (Heb. 1:6).

2. Christ's identity is essential to our faith and practice.

We cannot be *Christians* without following *Christ*. If we do not know the truth about Jesus' divinity, we cannot answer for ourselves the all-important question Jesus asked: "Who do you say that I am?" (Matt. 16:15). It is no coincidence that the enemy attacks the Trinity doctrine and the divinity of Christ specifically. The question of who is worthy of worship is central to the great controversy.

3. The Holy Spirit's identity is essential to our faith and practice.

The Holy Spirit's identity is inseparable from the Spirit's crucial role in the plan of salvation. Jesus promised that He and the Father would send the Holy Spirit as another "Helper" or advocate in Christ's place (John 14:16, 17; 15:26). But the Holy Spirit could be another advocate like Christ only if He is also fully divine.

Further, we do not know how to pray as we ought, but the Holy Spirit "makes intercession for us with groanings which cannot be uttered" (Rom.

8:26). Only one who is God could intercede for us in this way. And the Holy Spirit inspired Scripture, without which we would know very little about God. But who could know the things of God except the Spirit of God (1 Cor. 2:11)? In these and many other ways the Holy Spirit's identity is essential to our connection to God.³

4. The plan of salvation could not make sense apart from the Trinity.

Only One who is both God and human could reconcile God and humans. And if Christ is not God, the crucifixion was merely a human sacrifice—akin to pagan child sacrifice. Rather than providing the ultimate display of God's love and justice (Rom. 3:25, 26; 5:8), the cross would display only the worst kind of injustice. But Christ is God, and thus God (in Christ) chose to *give Himself* for us (see John 10:18; Gal. 2:2). God "has not required human sacrifice; he has himself become the human sacrifice."⁴ In this and other ways the very the story of redemption—the way God saves us in the great controversy—makes sense only if God is Father, Son, and Spirit.

5. God is love.

"God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Rom. 5:8). But Christ's giving His life for us could provide the ultimate demonstration of God's love only if Christ is God. And, Paul wrote, "the love of God has been poured out in our hearts by the Holy Spirit" (verse 5). But the Holy Spirit could pour God's love into our hearts only if He is God. In this and other ways (see, e.g., John 10:18), love itself is grounded in the Trinity of Father, Son, and Holy Spirit.

6. The Trinity makes sense of how God could freely create the world.

The Trinity explains how God could be love prior to the creation of the world. Think about it. Before God created the world, there was nothing but God. How, then, could it be that God *is* love (1 John 4:8, 16)? Before the world was, who did God love? If there was no one or nothing to love, how could God be love?

If, on the other hand, God is more than one person, then God could enjoy love within the Trinity before there was any creation. Before the world was, the Father loved the Son and the Spirit, the Spirit loved the Son and the Father, and the Son loved the Spirit and the Father.

God did not need to create the world. God needs nothing (Acts 17:25). But God freely created the

world as a manifestation of His love, despite knowing the cost to Himself. His creation of this world, despite the incalculable cost to Himself, was a free decision. God is thus "worthy . . . to receive glory and honor and power," for God "created all things," and by God's "will they exist and were created" (Rev. 4:11).

7. God's identity deeply affects our relationship with God.

Understanding God's identity as Father, Son, and Spirit deeply affects our relationship with God. The kinds of relationships we have depend on the nature of those involved. I care for Brenda, Joel, Lucy, and Bo. I have a unique kind of love, however, for Brenda, who is my wife, another unique kind of love for Joel, my son, and a very different kind of affection for Lucy and Bo, our two cats.

Much more so, the nature of God dramatically impacts the way we can and should relate to God and everyone else. In this and other ways, the Trinity doctrine is not an extraneous theological puzzle, but is central to everything. God is love. And, amazingly, we are invited to enter into love relationship with the one true God who is love (Father, Son, and Holy Spirit, the Trinity of love), whose unfailing love endures forever.

CONCLUSION

There is so much more to say about the Father, Son, and Holy Spirit. We've only begun to scratch the surface. Of the things Jesus did during His earthly ministry alone, John wrote, "If they were written one by one, I suppose that even the world itself could not contain the books that would be written" (John 21:25).

This should remind us how much more there is to know—more than we can imagine. Recognizing this should prompt us to be humble regarding our own "wisdom" and more committed to studying and clinging to what God has revealed about Himself in Scripture. ▀

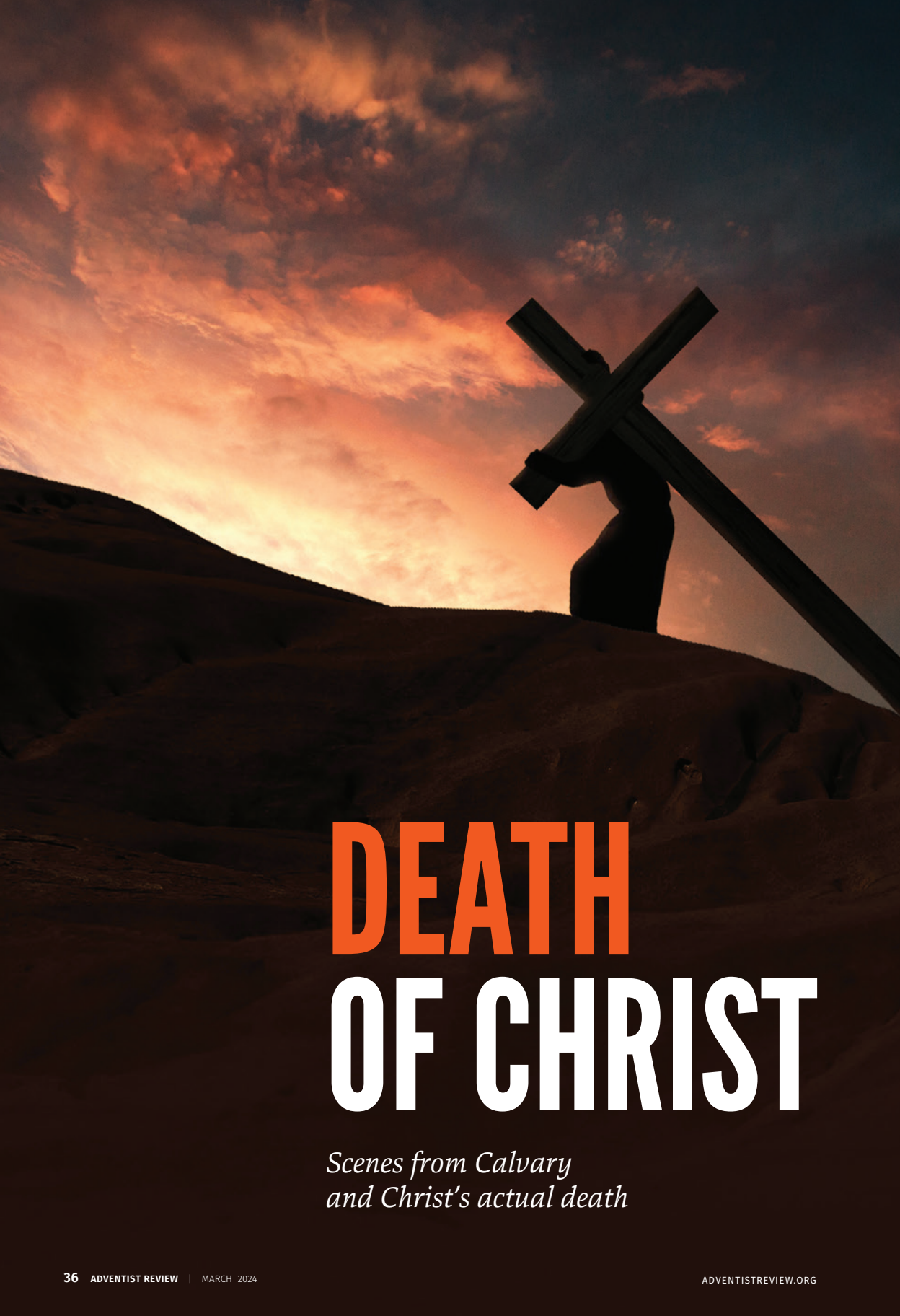
¹ See John Peckham, "Is the Trinity Biblical? The Trinity Doctrine in Three Points," *Adventist Review*, February 2024, pp. 56-59. See, further, John C. Peckham, *God With Us: An Introduction to Adventist Theology* (Berrien Springs, Mich.: Andrews University Press, 2023), chaps. 4-6.

² John Wesley, "On the Trinity," in *The Works of John Wesley* (Albany, Oreg.: Ages, 1997), pp. 220, 221.

³ For more on the Holy Spirit's works, see Peckham, *God With Us*, chap. 5.

⁴ Fleming Rutledge, *And God Spoke to Abraham: Preaching From the Old Testament* (Grand Rapids: Eerdmans, 2011), p. 302.

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DEATH OF CHRIST

*Scenes from Calvary
and Christ's actual death*



ELLEN G. WHITE

Jesus was hurried to Calvary amid the shouts and jeers of the crowd. As He passed the gate of Pilate's court, the heavy cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Crosses were placed also upon two thieves, who were to suffer death at the same time with Jesus.

The load was too heavy for the Saviour in His weary, suffering condition. He had gone but a few rods when He fell fainting beneath the cross.

When He revived, the cross was again placed upon His shoulders. He staggered on a few steps, and again fell to the ground as one lifeless. His persecutors now realized that it was impossible for Him to go farther with His burden, and they were puzzled to find someone who would carry the humiliating load.

Just then they were met by Simon a Cyrenian, coming from the opposite direction. Him they seized and compelled to carry the cross to Calvary. . . .

AT CALVARY

The mother of Jesus had followed Him on that awful journey to Calvary. She longed to minister to Him as He sank exhausted under His burden, but she was not allowed this privilege.

At every step of that wearisome way she had looked for Him to manifest His God-given power, and release Himself from the murderous throng. And now that the final scene was reached, and she saw the thieves bound to the cross, what an agony of suspense she endured! . . .

As the soldiers were doing their work, the mind of Jesus passed from His own sufferings to the terrible retribution that His persecutors must one day meet. He pitied them in their ignorance, and prayed:

"Father, forgive them; for they know not what they do."

Christ was earning the right to become the advocate for men in the Father's presence. That prayer for His enemies embraced the world. It took in every sinner who had lived or should live, from the beginning of the world to the end of time. . . .

As soon as Jesus was lifted up on the cross, a terrible scene took place. Priests, rulers, and scribes joined with the rabble in mocking and jeering the dying Son of God, saying:

"If thou be the king of the Jews, save thyself." Luke 23:37. "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." Matthew 27:42, 43.

"And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." Mark 15:29, 30.

Christ could have come down from the cross. But if He had done this, we could never have been saved. For our sake He was willing to die.

The Lamb of God, in dying, had become the sacrifice for the sins of the world.

“He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Isaiah 53:5.

THE DEATH OF CHRIST

In yielding up His precious life, Christ was not upheld by triumphant joy. His heart was rent with anguish and oppressed with gloom. But it was not the fear or the pain of death that caused His suffering. It was the crushing weight of the sin of the world, a sense of separation from His Father’s love. This was what broke the Saviour’s heart, and brought His death so soon. . . .

Angels beheld with amazement the agony of despair borne by the Son of God. His anguish of mind was so intense that the pain of the cross was hardly felt.

Nature itself was in sympathy with the scene. The sun shone clearly until midday, when suddenly it seemed to be blotted out. All about the cross was darkness as deep as the blackest midnight. This supernatural darkness lasted fully three hours.

A nameless terror took possession of the multitude. The cursing and reviling ceased. Men, women, and children fell upon the earth in abject terror.

Lightnings occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer. All thought that their time of retribution had come.

At the ninth hour the darkness lifted from the people, but still wrapped the Saviour as with a mantle. The lightnings seemed to be hurled at Him as He hung upon the cross. It was then that He sent up the despairing cry:

“My God, my God, why hast thou forsaken me?”

In the meantime the darkness had settled over Jerusalem and the plains of Judea. As all eyes were turned in the direction of the fated city, they saw the fierce lightnings of God’s wrath directed toward it.

Suddenly the gloom was lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried: “It is

finished.” John 19:30. “Father, into Thy hands I commend My spirit.” Luke 23:46.

A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast and died.

The multitude about the cross stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the earth, and a hoarse rumbling like heavy thunder was heard. This was accompanied with a violent earthquake.

The people were shaken into heaps by the earthquake. The wildest confusion and terror ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down into the plains below. Tombs were broken open, and many of the dead were cast out. Creation seemed to be breaking into atoms. Priests, rulers, soldiers, and people, mute with terror, were lying prostrate upon the ground.

At the time of the death of Christ, some of the priests were ministering in the temple at Jerusalem. They felt the shock of the earthquake, and at the same moment the veil of the temple, which separated the holy from the most holy place, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar’s palace. The most holy place of the earthly sanctuary was no longer sacred. Never would the presence of God again overshadow that mercy seat. Never would the acceptance or displeasure of God be manifested by the light or shadow in the precious stones in the breastplate of the high priest.

Henceforth the blood of the offerings in the temple was of no value. The Lamb of God, in dying, had become the sacrifice for the sins of the world.

When Christ died upon the cross of Calvary, the new and living way was thrown open to Jew and Gentile alike.

Angels rejoiced as the Saviour cried, “It is finished!” The great plan of redemption was to be carried out. Through a life of obedience, the sons of Adam might be exalted finally to the presence of God.

Satan was defeated, and knew that his kingdom was lost. ♣

Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry. This excerpt was taken from *The Story of Jesus*, chapters 23 and 24.

FREE CASH, PRICELESS CALLING

By now, perhaps you've heard: Some of our Adventist universities in North America have been or are considering offering free tuition to students studying to become pastors or teachers.^{*} To the potential recipients of this academic largesse, this is obviously good news. 'Tis a good time to be preparing to teach or preach!

The reason for the gratis tuition is no secret: North America is facing a serious pastor and teacher shortage. There are more pastors and teachers retiring or succumbing to attrition of some kind than there are graduates to replace them. Add to this what appears to be a rather languid attitude among young Adventists toward (a) working for denominational wages as a teacher and (b) pastoral ministry in general, and you have the makings of a bona fide ministry crisis. Clearly the station of leadership in reading, writing, and righteousness is taking a beating.

True to form, we in North America are responding to this crisis by following Solomon's sage advice in Ecclesiastes 10:19: "Money is the answer for everything" (NIV). And again, this is a positive step! It took me years after graduation to pay off my student loans for my theology degree. I can still remember with vivid clarity my elation the day I dropped the last loan payment into the mailbox. Such liberation to no longer be paying for an education I had finished a decade before!

But to those students who are eyeing this cash and preparing to run to the nearest qualifying Adventist university, a humble word of advice: *Do not be deceived by the price of your tuition. If you are going to faithfully teach or preach in the Adventist Church, you are signing up for war.*

I am quite serious about this. To be clear, if you are going to faithfully teach

or preach in this last-day movement of God on earth, you will have marvelous times, make lifelong friends, and positively impact hundreds (at least) for eternity! And at the same time, you will be the recipient of a caliber of ferocity from the devil that other professions, worthy though they may be, simply will not experience. You will be number one on Satan's hit list. With hellish intensity he will go after your health, your marriage, your children, and your soul. Teaching or preaching are thus not games. They are deadly serious. And those who enter these professions are indeed signing up for war.

I don't know if he had similar convictions regarding teaching or not, but Adventist preacher extraordinaire H.M.S. Richards, Sr., was adamant regarding pastoral ministry. If you can in good conscience do anything else, he would say, don't be a pastor. In other words, having an actual calling from God is essential to ministry success. Soldiers with no calling will cower (or worse, capitulate) when the fighting starts. But soldiers *with* calling will stand boldly, endure, and prevail, though the heavens fall.

So praise the Lord for free tuition! And before you accept our universities' gift, please take the time to consider whether or not you can afford it. 🗡️

* Walla Walla University, for instance, has been offering such free tuition in connection with the North American Division's "Next Gen" program. They are considering continuing the program for next school year and beyond. Other Adventist universities are rumored to be strongly considering similar programs, as well. See <https://www.nadadventist.org/news/nextgen-scholarships-offer-free-tuition-aspiring-pastors-teachers-walla-walla-university>.

Shane Anderson is the lead pastor of Pioneer Memorial church on the campus of Andrews University in Berrien Springs, Michigan.

**THE PIONEERING
PASTOR
SHANE
ANDERSON**



**BEFORE YOU ACCEPT
OUR UNIVERSITIES'
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WALKING WITH JESUS

Michael Wilkins, a retired professor from Biola University, a nondenominational evangelical college, describes a practice he calls “walking with Jesus through the Holy Week.” “Holy Week,” or “Passion Week,” refers to the last week of Jesus’ life on earth before the cross and the resurrection. During the week leading up to the day of the resurrection, Wilkins would attempt to place himself in Jesus’ footsteps to understand what He was experiencing. It was so effective in helping him in his relationship with Jesus that as a youth pastor and later professor, he encouraged and sometimes assigned his youth or students to do it with him. Wilkins continues this practice each year. “This week has become the most powerful week of my year,” Wilkins writes.¹

This, however, is not a new idea. Ellen White wrote: “It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.”²

This article is not meant to be read at one sitting, but daily during a designated week. I have provided a summary of Jesus’ movements during His last week and reflective questions to stimulate thinking. There are Gospel and Spirit of Prophecy (SOP) readings provided as

Spend time thinking, feeling, and contemplating Jesus’ last week of ministry.

MERLE POIRIER

SATURDAY NIGHT, MARCH 23, 2024

well. Feel free to select one Gospel or to read all that is provided. You may be surprised at some of the familiar Scripture passages that fall in this last week.

I have selected March 23-31, 2024, for our walk together to provide time to prepare to read and reflect, but any week can work. I'm not suggesting that we cease our daily tasks, but that we take thoughts of Jesus' activities throughout our day, allowing it to enrich our experience. Let's immerse ourselves in Jesus and, by so doing, increase our understanding of what Jesus did for each of us.

BIBLE: MATT. 26:6-13; MARK 14:3-9;
LUKE 7:36-50; JOHN 12:1-8.

SOP: *THE DESIRE OF AGES*, PP. 557-568.

Jesus is in Bethany at the home of Simon, a leper healed by Jesus. The celebration honors Jesus who raised Lazarus from the dead, but recognizes Lazarus as well.

The three siblings are in their usual roles. Martha is serving; Lazarus reclining; and Mary sitting at Jesus' feet. The disciples are also there. Mary is troubled because she heard Jesus say He is going to die. She has prepared ahead by purchasing expensive perfume for His burial. But as she listens to the conversation around the room, there is the suggestion Jesus should be king. Excited, she takes the perfume and anoints Jesus. She pours it on His head and His feet, weeping tears probably of joy, using her hair to wipe away the overflow.

Mary's actions appear to be spontaneous, for she doesn't consider the fragrance that would fill the room. It immediately draws attention to her as well as to Jesus, causing those in the room, namely Judas and Simon, to be critical of her.

Jesus defends Mary and elevates the memory of her deed to the ages. He assists Simon in recognizing the power of forgiveness. But the experience causes Judas to leave Bethany to find the Jewish leaders to determine their interest in his placing Jesus into their hands.



FOR REFLECTION

1. How do you think Jesus feels about being honored for raising Lazarus?
2. Is Jesus startled by Mary's actions?
3. What effect, if any, would the pouring of perfume on Jesus have for Him the rest of the week?
4. Why does Jesus defend Mary?

The Pharisees are dismayed by this parade of triumph. They push their way through and ask Jesus to quiet the people. He responds that even if He did, the very rocks would cry out (Luke 19:40).

SUNDAY, MARCH 24, 2024

BIBLE: MATT. 21:1-11; MARK 11:1-10; LUKE 19:29-44; JOHN 12:12-18.

SOP: *THE DESIRE OF AGES*, PP. 569-579.

Jesus is on His way to Jerusalem from Bethany, a short distance away (John 11:18). We do not know when they started for the city, but we know it is late in the day once Jesus arrives, so this might imply leaving late morning.

They left on foot, but Jesus directs two of His disciples to find a donkey with her colt and bring them to Him. They follow His instructions and return with the donkeys. Placing their cloaks on the colt, Jesus sits on it. Soon a large crowd is laying their cloaks on the road before Him, cutting palm branches, and loudly proclaiming, "Hosanna!"

The Pharisees are dismayed by this parade of triumph. They push their way through and ask Jesus to quiet the people. He responds that even if He did, the very rocks would cry out (Luke 19:40).

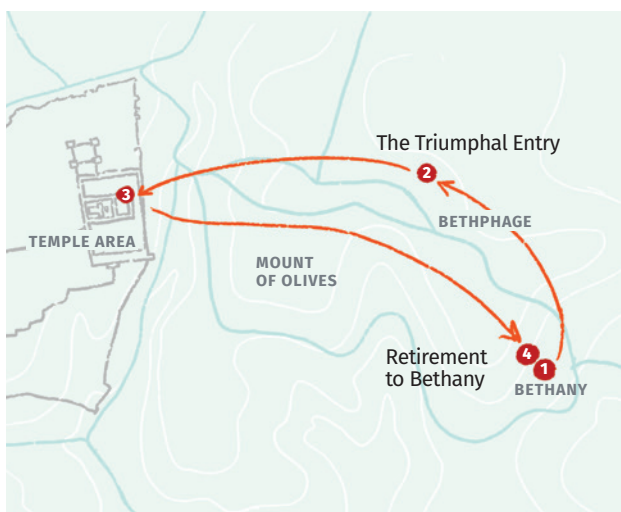
As they crest the hill, Jerusalem comes into view. The sun's position in the sky reflects off the white marble walls, captivating the crowd. But Jesus' expression is one of mourning. Soon He is weeping, not silently, but in deep groans.

"All eyes turn upon the Saviour, expecting to see in His countenance the admiration they themselves feel. But instead of this they behold a cloud of sorrow. They are surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart."³

As Jesus arrives in Jerusalem the whole city is stirred. Jesus dismounts and goes to the temple. He looks around, but leaves to return to Bethany, where He spends the entire night in prayer.⁴

FOR REFLECTION

1. What is Jesus feeling as He rides surrounded by praise?
2. What causes His grief, and why is it so deep?
3. Imagine the conversation as they return to Bethany. What is the mood?



MONDAY, MARCH 25, 2024

BIBLE: MATT. 21:12-17; MARK
11:12-19; LUKE 19:45-48.

SOP: *THE DESIRE OF AGES*, PP. 580-600.

Jesus and His disciples leave Bethany for Jerusalem. Feeling hungry, Jesus spots a fig tree, lush and full. As He walks closer, His desire for a ripe fig increases, but the tree has no fruit. Jesus curses the fig tree, surprising His disciples.

The group arrives in Jerusalem and goes directly to the temple. The cries of animals and haggling voices rise above the clank of money changing hands. Jesus' piercing eyes penetrate those around Him. His gaze commands so much authority that the crowd becomes quiet. Those close to Him move away so that He stands alone except for a few disciples. In a loud, authoritative voice He commands them to remove the offensive items. Turning over tables, He declares, "My house shall be called a house of prayer" (Matt. 21:13).

The priests, leaders, and people scatter, taking their animals with them. As the quiet descends, the blind, lame, sick, and dying come for healing. Jesus begins teaching. Children play nearby, acting out yesterday's scene, waving branches and singing, "Hosanna!" As the priests return, they demand Jesus stop the revelry.

At the end of the day, Jesus returns to Bethany.

FOR REFLECTION

1. Why does Jesus curse the fig tree?
2. Imagine silencing a crowd with only a look. Have you ever experienced this with a person in authority, such as a parent, teacher, or principal?
3. Connect the triumphal entry on Sunday with what happened in the temple today. How is riding in like a king related to speaking with authority?

JOHN SALZARULO / UNSPLASH



TUESDAY, MARCH 26, 2024

BIBLE: MATT. 21:20–26:5; MARK 11:20–13:37; LUKE 20:1–22:6; JOHN 12:20–36.
SOP: *THE DESIRE OF AGES*, PP. 601–636.

Jesus and His disciples leave Bethphage in the morning for Jerusalem. As they go, they pass the fig tree cursed by Jesus the day before. The disciples are astonished to find it withered.

Jesus reaches the temple courts and again begins to teach. While He is teaching, the chief priests and elders confront Him as to His authority, referencing not only Sunday’s processional but Monday’s clearing of the temple court.

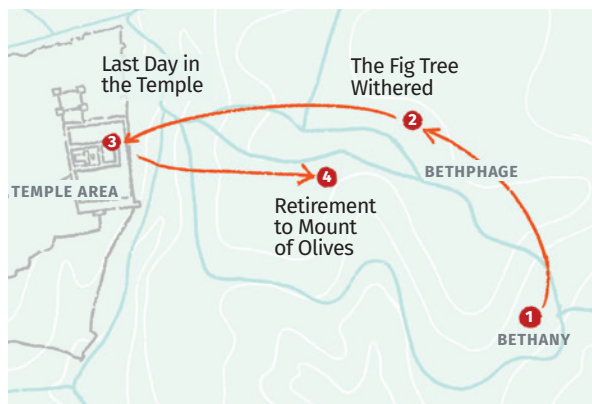
Jesus continues to teach the crowds by telling a series of parables. The leaders, grasping better than others the meaning of His words, leave to lay a plan to trap Him. They send zealous young men to ensnare Jesus with questions about taxes. Sadducees later try to trap Him with a question about marriage. Not to be outdone, the Pharisees question Him about the greatest commandment and the identity of the Messiah.

Beginning first with the crowd, Jesus outlines why they need to guard themselves against the teaching of the religious leaders. He then addresses the leaders in strong language of woes describing them as whitewashed tombs, hypocrites, and blind guides. He finishes with a statement of final separation, no longer calling the temple “My house,” but “your house.” Jesus turns away from the temple and will never return.

Two notable events occur. Jesus comments on the widow’s meager offering, forever lifting her up as an example of a true giver. Second, He is asked to meet outside the temple court with Greeks who wish to speak with Him. His momentary sadness from the rejection by the Jews turns to encouragement as He recognizes Gentiles seeking truth. In response a voice from heaven is heard, and a light encircles Christ (John 12:28-31).⁵

Jesus withdraws to the Mount of Olives, where He teaches His disciples in parables and details the signs of His second coming (the Olivet Discourse, Matt. 24-25).

Judas leaves for a second meeting and finalizes the betrayal plot with Jewish leaders.⁶



FOR REFLECTION

1. Why is Jesus speaking more boldly than in the past?
2. What is Jesus feeling as He walks away from the temple for the last time?
3. How are the Greeks, the voice, and the light an encouragement to Jesus?

WEDNESDAY,

MARCH 27, 2024

The Bible and Spirit of Prophecy are silent as to where Jesus is on this day. Some speculate that He was teaching His disciples. Others speculate Jesus used the day to pray and prepare for His soon suffering.

FOR REFLECTION

1. What is Jesus contemplating more—His upcoming death or the end of His mission? Are they different or one and the same?
2. What would you choose to do on this day, knowing what is ahead?

THURSDAY,

MARCH 28, 2024

BIBLE: MATT. 26:17-55; MARK 14:12-51; LUKE 22:7-53; JOHN 13:1-17:26.
SOP: *THE DESIRE OF AGES*, PP. 637-697.

This morning Peter and John ask Jesus where He would like to eat the Passover meal. He gives them detailed instructions, which they follow. By evening Jesus and all 12 disciples have gathered in the upper room.

All recline at the table, with Judas on Jesus' left and John on Jesus' right. There is no servant available to do the traditional washing of feet. Jesus removes His outer robe and begins to wash the disciples' feet, starting first with Judas, going clockwise around the table, ending with John.

As they eat the Passover meal, Jesus reveals He will be betrayed, and later, when asked, Judas as the betrayer. This is said to Judas directly (Matt. 26:25), but the others are given clues. Judas leaves the room for his third and final meeting with Jewish leadership.

Jesus offers words of comfort after the meal (John 13:31-14:31). They sing a hymn and leave for Gethsemane. On the way Jesus continues to teach His disciples. Included is another warning to Peter that he will deny Him. Prior to reaching the garden, Jesus prays for Himself, His disciples, and all believers (us). Nearing Gethsemane, Jesus grows strangely silent. Sin is beginning its press upon Him, and as He begins to feel distance from His Father, Jesus groans and staggers as He walks. His disciples support Him twice to keep Him from falling.

As they enter Gethsemane, Jesus bids His disciples to remain by the entrance and pray. Taking Peter, James, and John, He goes further into the garden. Jesus asks the three to pray while He separately begins to pray that the task before Him be removed.

He returns to His disciples and finds them asleep. Jesus reminds them to pray and returns to pray. A second time He finds the disciples asleep and leaves again. At this point He accepts the assignment and collapses. An angel appears to comfort and strengthen Him. Jesus returns a third time, finding the three disciples still sleeping. At that moment Judas and a large armed crowd arrive.

The same angel places himself momentarily between Jesus and the crowd, causing all of them, including Judas, to fall to the ground while a light encircles Him and a dovelike form hovers above Jesus' head.⁷ When the light disappears, the crowd rises. Judas kisses Jesus. The soldiers seize Jesus, and in the chaos, Peter cuts off the ear of a servant, which Jesus heals. All the disciples flee, leaving Jesus alone.

FOR REFLECTION

1. How does it feel to know that Jesus was praying for you that night?
2. What was it like for Jesus to begin to feel the separation from His Father?
3. Jesus is abandoned by His disciples. What would He be feeling?





LISA VAN DIJK / UNSPLASH

FRIDAY, MARCH 29, 2024

BIBLE: MATT. 26:57–27:66;

MARK 14:53–15:47; LUKE 22:54–23:55;

JOHN 18:12–19:42.

SOP: *THE DESIRE OF AGES*,

PP. 698–715; 723–764.

Today's events start in the early hours of the morning, possibly as early as **midnight**. The crowd of rulers and Roman soldiers hurry Jesus out of the garden, taking Him to Annas' house. Annas conducts the first mock trial, also allowing the first abuse of Jesus from others.

From Annas' house Jesus is taken to Caiaphas, the current high priest, who has assembled some leaders, but not all. Another trial of sorts brings in a multitude of witnesses, but none can agree. Jesus is silent until Caiaphas decides to use Jesus to condemn Himself. He asks if Jesus believes Himself to be the Son of God. When Christ affirms this, Caiaphas declares Jesus guilty. Since it is still night and the full Sanhedrin is not assembled, none of this is legal.

Out in the courtyard, Peter denies knowing Jesus three times. At **daybreak**, as the rooster crows, Jesus looks sorrowfully at Peter, who meets His gaze. The full Sanhedrin, now assembled, condemn Jesus to death.

Jesus goes through a series of trials, first with Pilate, then Herod, and back to Pilate. Pilate releases Barabbas to the crowd, and Jesus to the soldiers, who mock Him and lead Him to Golgotha.

Jesus has had no food or drink since Thursday evening. He's been beaten, abused, and spat on. Given a cross to carry, He collapses under its weight. Simon of Cyrene, a visitor to Jerusalem, expresses sympathy and is coerced to carry the cross for Jesus. Jesus expresses sympathy to some women weeping on the sidelines.

Jesus is nailed to the cross at **9:00 a.m.** Those surrounding Him verbally abuse Him. Jesus speaks seven different times from the cross.

The repentant thief brings the only joy within the crucifixion experience as Jesus assures the thief that he will see Him again. Seeing His mother, Jesus commends her care to John.

At **noon** darkness descends, so thick and black that people grope to find their way. Jesus is completely enveloped in darkness. As **3:00 p.m.** nears, the darkness begins to lift, but not around the cross.⁸ Shielded within the cloud, Christ cries out His last words. He dies at the time of the evening sacrifice. There is an earthquake, tombs open, and, most significant, the curtain in the temple tears, and the sacrificial lamb escapes.

Joseph, along with Nicodemus, takes Jesus' body down from the cross, placing it in a new tomb. Just before the Sabbath begins, Pilate orders guards to stand watch at the tomb.

FOR REFLECTION

1. Why does Jesus keep silent during the various trials? What prompts Him to speak?
2. The darkness was initiated by God the Father. Why? What message is delivered through the earthquake, open tombs, and torn curtain?
3. How is the conversation between Jesus and the thief significant to Him?

SABBATH, MARCH 30, 2024

BIBLE: LUKE 23:56.

SOP: *THE DESIRE OF AGES*, PP. 769–778.

The Savior rests in the tomb from Friday evening until Sunday at dawn.

FOR REFLECTION

What would the world be like without Jesus?

SUNDAY, MARCH 31, 2024

BIBLE: MATT. 28:1-15; MARK 16:1-14; LUKE 24:1-49; JOHN 20:1-23.
SOP: *THE DESIRE OF AGES*, PP. 779-808.

Sunday morning begins when it is still dark. The last hour of the night before daybreak, Jesus is still in the tomb. About this time, Mary Magdalene and a group of other women start on their way separately to the tomb.

While the women are on their way, there is an earthquake as an angel arrives from heaven. He rolls back the stone and calls Jesus to come out. Thrown to the ground, the soldiers see the angel, and Jesus emerges from the tomb.

Jesus and the angels leave, as do the Roman soldiers, who go into the city. At this point Mary Magdalene arrives at the tomb, sees the stone rolled away, and leaves to tell the disciples.

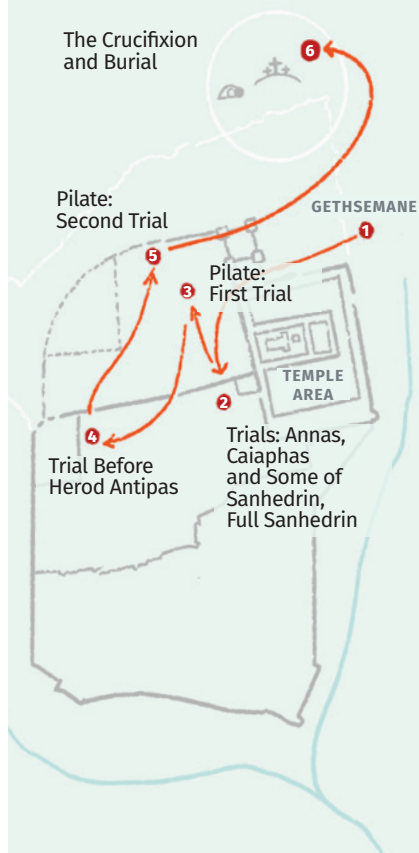
The other women arrive at the tomb. They see an angel seated on the stone. Entering the tomb, they see a second angel sitting where Jesus had been laid. He tells them a message to give to the disciples. As they leave, the Roman guards arrive at the chief priest's residence to tell him what they have seen.

Mary Magdalene finds Peter and John and tells them the tomb is empty. The two set off at a run. John arrives first, but Peter enters the tomb first. They see no angels, and leave wondering what has happened. Mary Magdalene arrives again after them and lingers at the tomb. Stooping to see inside, she sees two angels seated where Jesus had once lain. They ask her why she is crying. She responds, but turns and sees Jesus standing there, thinking He is the gardener. Jesus asks the same question. She responds, but when Jesus says her name, she recognizes Him.

Mary leaves to tell the disciples she has seen Jesus. Jesus ascends to heaven to receive personal assurance that His sacrifice is acceptable to the Father. He then returns, where He appears to the other women as they are on their way to report to the disciples the message given by the angel. At this point the morning is complete, but the day is not yet finished for Jesus and His followers.

Jesus appears to Peter at some point. It may have been immediately after the women or early afternoon. He then appears on the road to Emmaus as a stranger walking with two of His disciples. He accepts a dinner invitation, but disappears once He is recognized. The two quickly head back to tell the disciples they have seen Jesus. As they walk into the room, an unseen Person enters with them. Jesus reveals Himself to the 10 disciples (Judas is dead and Thomas is missing).⁹

Jesus would continue to appear to others before ascending 40 days later.



FOR REFLECTION

1. What do you think Jesus is feeling as His followers discover His resurrection?
2. Why is there a sense of urgency when Christ tells Mary not to delay Him?
3. As you complete this week with Jesus, how has your life been changed? 📌

¹ Michael J. Wilkins, *The NIV Application Commentary*, Matthew (Grand Rapids: Zondervan, 2004), p. 708.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 83.

³ *The Desire of Ages*, p. 575.

⁴ *Ibid.*, p. 581.

⁵ *Ibid.*, p. 625.

⁶ *Ibid.*, pp. 645, 720.

⁷ *Ibid.*, p. 694.

⁸ *Ibid.*, p. 754.

⁹ The many comings and goings at the tomb are as listed in *The Seventh-day Adventist Bible Commentary*, vol. 5, pp. 558, 559.

Merle Poirier is the operations manager for Adventist Review Ministries.



Seasons

LA ETTA SANDOVAL

Life is full of seasons.* In our world of sin, everything has a beginning, and everything has an end—a season, or a time for which it exists. As Scripture teaches: “To everything there is a season, a time for every purpose under heaven: a time to be born, and a time to die; . . . a time to weep, and a time to laugh; a time to mourn, and a time to dance; . . . a time to gain, and a time to lose; a time to keep, and a time to throw away” (Eccl. 3:1-6).

Our lives are full of seasons. Somehow, while we all know that life on this earth must come to an end, we nevertheless often think and live as if we expect it to go on forever. Yet, even if often unrecognized, the seasons of life are filled with many special things.

THE BEAUTY OF THE SEASONS OF LIFE

Spring is the season of new life, “a time to be born,” and “a time to plant” (verse 2). The beauty of spring

includes seeing life, growth, buds, blossoms, flowers: like the beauty of a new baby that is born, grows, and blossoms into a beautiful person.

Then comes summer, “a time to gain,” and “a time to keep” (verse 6). Summer is the season of heat and hard work and fun. Just as summer brings heat, life turns up the heat as a person moves into adulthood. This is when the most monumental events of life occur: careers, marriage, children, and more. During this season life is busy, often difficult, and yet frequently fulfilling and fun. But, as summer wears on, life takes a different turn.

When fall arrives, temperatures begin to drop, things tend to slow down, and we see a different kind of beauty. Specifically, fall brings forth the beauty displayed as life is coming to an end. In many ways, fall is “a time to lose,” and “a time to throw away” (verse 6). The leaves, once vividly green with life, turn beautiful shades of red, orange, yellow, gold, and brown. No longer full of life, they are in the process of dying, but beautiful nonetheless.

God put this beauty in the process of such an ugly thing. Death is not part of God’s original plan. Leaves were not meant to die. People were not meant to die. Yet God took something that is painful and ugly in and of itself and gave it purpose and beauty. The colorful leaves that fall, while a reminder of sin and the death that follows, are also a beautiful reminder of God’s love for us, even as we are fallen in sin (cf. Rom. 5:8).

On the heels of fall, winter follows—“a time to die” (Eccl. 3:2). Winter is the season of cold, bleakness, and death. For many, it is a season of hibernation. Many trees, with little signs of life, stand barren and still as winter passes. Yet even in winter there is beauty. God sometimes sends beautiful blankets of snow that cover the barren trees and ground. And even in the bleak times of winter there is hope. Winter is not the end. The trees are not actually dead; they are quietly sleeping (as it were), waiting for the end of winter and the beginning of the next season.

SPRING COMES AGAIN

Yes, spring—the season of life—comes again! Trees that looked lifeless spring forth with new life, signaling that winter is over.

Just as God has provided for us in the past, He will continue to provide in the future.

After winter, spring will come. In the end, the Life-giver will come to call forth our loved ones who have died, and life will begin again! What a blessed hope! "In a moment, in the twinkling of an eye, at the last trumpet" "the dead will be raised incorruptible" and "then shall be brought to pass the saying that is written: 'Death is swallowed up in victory.' 'O death, where is your sting? O Hades, where is your victory?'" (1 Cor. 15:52, 54, 55).

"For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words" (1 Thess. 4:16-18).

It is hard to give thanks amid the pain of grief and loss. It seems impossible to rejoice when someone you love has died. But we can rejoice evermore, and even in these hard times we can give thanks because we trust the One who is carrying us through our trials.

Just as there is a time to weep and mourn, there is also "a time to heal" (Eccl. 3:3). Our loved ones never belonged to us; they belong to God. He gives them to us for a time so that they can be channels of His love to us. Every day that we have them is a gift from God, but He did not promise that we would have them forever; only for an appointed time, or season. We should be thankful for every day we had and rejoice in every moment that God gave them to us.

GOD WILL PROVIDE

Just as God has provided for us in the past, He will continue to provide in the future. Although we received love, strength, comfort, encouragement, and help from our loved ones who are gone, we need to recognize that they were not the source of those things. They were simply channels of those blessings.

"Every good gift and every perfect gift is from above, and comes down from the Father of lights" (James 1:17). God is the source of all the love, strength, comfort, and help that we need. And Paul promises, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). Even though we no longer have our loved ones who have died, we still have access to all that we need through Jesus.

We can rejoice because our loved ones sleeping now who placed their faith in Jesus are now secure in Jesus. They have passed all their tests, endured their last temptation, and held on through their last trial. They will never know another heartache or have any more pain. They have been spared all the trouble and chaos that will soon break upon our world. What wonderful comfort this is! Their work is over, but their life is not over. Their influence lives on!

This is why their death is precious to God. "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15). They are forever His! Satan can never again seek to destroy them. They are beyond the enemy's reach. Their destiny is secure, and Jesus lets them rest until He comes to claim His own.

What a precious truth! What a wonderful end to a life of loving service to God. With Paul they can say, "I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing" (2 Tim. 4:7, 8).

Until Jesus comes, seasons here on earth will come and go. Regardless of what season we find ourselves in, the everlasting heavenly "Spring" is coming. Our loved ones who died in Christ will live again, and we will all be changed and caught up to meet the Lord in the air. In the meantime, let us comfort one another with this blessed hope (see 1 Thess. 4:13-18; 1 Cor. 15:51-55). When Christ returns, we will get to be with Jesus and our loved ones forevermore. "He has made everything beautiful in its time" (Eccl. 3:11).

Even so, come, Lord Jesus! 🍀

* This article was written in memory of siblings Ann Sowers (LaEtta's mom) and Dale Thomas (Joy's husband), who both died of a brain tumor.

LaEtta Sandoval is a wife, homeschooling mom, and cofounder of New Paradigm Ministries, which seeks to bring hope and healing to hurting hearts.

HOLY SPIRIT

FRANK M. HASEL

You are a secret flash who makes our darkness bright,
You turned our night of thought into a glaring light.
Your power fills the heart and mind,
And yet remains unspeakably kind.
Something divine has made things right,
We sense an extraordinary light.

You are a wonder-wind, a kind of holy breeze—
You are air of hope. You move in secret, as You please.
You change the heart, and nothing stays the same;
For our stubbornness, You certainly are not to blame.
You open up our minds so that we truly see;
Your light reveals our sin as a reality.

You are the Holy One, a Spirit of pure fire.
You brought about God's written Word. You did inspire!
You cleanse our hearts of every evil thought,
Transform our sinfulness, clear all in us that's fraught.
You give the power to withstand temptation.
Fill us with joy, initiate divine salvation.

You were an active agent at Creation,
Your omnipresence is our consolation,
You move our minds, propel our thoughts and actions,
Restore our unity, we ask, heal all our fractions.
You are the one who is the binding cord,
Uniting us with Jesus Christ our Lord. ♣

Frank M. Hasel is associate director of the Biblical Research Institute.
A link to sheet music prepared for this poem can be found on p. 7.

Mariah

travels the world

for her work and loves it. But she's feeling the urge to do something more tangible to impact the world around her. Like her investments, she wants to spread her donation to multiple entities to see which can do the most with her funds. She wants to learn how to navigate the tax benefits and connect with the right organizations to make the most of this opportunity.



To learn more about Mariah's story—
scan the QR code or visit willplan.org/Mariah



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& Trust Services

Experience
the Joy of Giving

willplan.org

IF YOU DO ONLY ONE THING

What if there was *one* thing you could do that would increase your likelihood of witnessing by 228 percent? But wait, there's more! This one behavior makes you 407 percent more likely to memorize scriptures and 30 percent less likely to struggle with loneliness.

OK, I may be starting to sound like an infomercial, but I promise this one thing will change your life more than any product you could buy. That one thing, according to a study done by the Center for Bible Engagement, is reading your Bible four or more times per week.

Now, this shouldn't be terribly difficult, as Bibles aren't exactly hard to come by. Nine out of 10 Americans own this best-selling book, and in fact, the average American household has four Bibles. But the truth is, only one out of four American Christians read the Bible regularly.

Why aren't more of us reading the Bible? The number-one reason is being too busy. Other reasons include heart issues (such as discouragement or feelings of guilt), not recognizing the need, lack of accountability, not knowing where to start, and difficulty understanding the Bible.

If you fall into any of these categories, these ideas can help get you started:

Try listening: Audio recordings are easy to find; many are even free. You can listen to the Bible while driving or cooking or going about your day. If you're an auditory learner, you may even find you comprehend the Bible better this way.

Match your reading with your life: Look for verses that will help you fight the battles you are personally facing. Christian bookstores often have books that will divide Bible verses into categories of felt needs. I have also found it effective to do an Internet search for "Bible verses about _____."

Get uncomfortable: If you agree with the survey respondents who said, "I know enough and don't need it anymore," or "Not doing so won't affect my life," it may be time for a wake-up call. Study how much Jesus relied on God during His earthly life and contrast that with where the Pharisees' spiritual pride led them.

Talk about it: As a young adult getting into the habit of daily devotions, I decided to share what I'd learned each day on an Internet forum. This helped me not only read but focus! These days I have friends that I talk with about what we've been reading. Having someone you can talk with not only gives you accountability but can also help when you need help understanding something.

Find a plan: Much like Bibles themselves, Bible plans are readily available. Many of them are targeted to people with different life experiences. Do an Internet search to find Bible plans for couples, or beginners, or even for those with anxiety.

As with anything, forming the habit is the hardest part. Don't get discouraged if you don't see drastic changes immediately. You may not read life-changing verses every day, but by committing to spend this time listening to God through His Word, you're strengthening your connection with Him. You may not immediately perceive the changes that are happening, but trust they are happening. Keep it up, and one day you may find yourself faced with an opportunity to witness and realize that what you've been reading prepared you for that moment. ♣

Lori Futcher (Lori.Futcher@gmail.com) is working on her M.F.A. in creative nonfiction and does freelance writing and voiceover work from her home in Nampa, Idaho.

WITNESSING
FOR
INTROVERTS
LORI FUTCHER



BY COMMITTING TO
SPEND TIME
LISTENING TO GOD
THROUGH HIS
WORD, YOU'RE
STRENGTHENING
YOUR CONNECTION
WITH HIM.



The Good Old REVIEW

*The progress of the
cause continues.*

By 1878 James White was still listed as General Conference (GC) president, and his name remained on the *Review* masthead, although by this time as a “corresponding editor.” Uriah Smith’s name continued to be included, but as “local editor.” Since White, in poor health, was living mostly in California, Smith was, for all practical purposes, the acting editor. James White did frequently send in articles for the paper.

A special General Conference Session was held March 1-4, 1878, but because of illness James White was unable to attend. It was the first one he’d missed. He sent a letter to be read in his absence, but it arrived too late, so the leadership used the pages of the *Review* to publish his mes-



The Originals: (l to r) G. W. Amadon, L. O. Stowall, Warren Bacheller, and Uriah Smith (holding a copy of the *Review*) stand in front of the original press. These men, when young, worked together in production of the *Review* in Rochester. Photo was taken sometime in the 1890s.

ELLEN G. WHITE ESTATE

ference president might lead the cause, Smith felt the *Review* embodied the cause. The paper was, as its name suggested, to herald the Advent as well as the Sabbath.

Each *Review* was full of Bible truth, whether written by Ellen White, Uriah Smith, or any other number of Adventist leaders. He gleaned the best of the best from non-Adventist but Christian publications, particularly in areas such as lifestyle or matters of the home.

Smith introduced a column called News and Miscellany in 1866. This column, he wrote, was “to give, as often as practicable, connected and well-digested articles on the current news of the day.” Thus readers would be informed of the “state of the world and the course of events,” continually reminding them of the nearness of the last days and the Second Coming.⁴

Direct warnings could be found on the back page to alert readers of false prophets, teachers, or preachers. In one example, under the title “Head Him Off,” Smith wrote: “We learn there is a man operating in Northern Michigan by the name of Sterling Hardin, who it seems ought to have his name transposed to Hardly Sterling” He went on to describe the man, who posed as an Adventist, offering a *Signs of the Times* as proof. In reality, he had five wives, all living and abandoned, and his claim to be an Adventist minister was false. “Beware of him,” Smith continued. “No S.D. Adventist ought to be in a condition to be imposed upon by anyone who can show no credentials but a floating copy of a newspaper.”⁵

Smith would also remind his readers where the earth was in time. As an example, in 1884 his editorial for the new year summarized the world events of the previous year. He wrote of politics, revolutions, and world leaders, along with movements that threatened the church. He looked forward to the United States presidential election (Cleveland versus Blaine), wondering what impact, if any, would occur from its results. And he couldn’t resist reminding members that October 22 would mark the fortieth anniversary of 1844, comparing the Adventist journey to the 40-year wanderings of Israel.⁶

In 1891 he wrote of the challenge posed by second-generation Seventh-day Adventists. The first generation were, he wrote, as well informed as the ministers. If challenged, they could defend their spiritual beliefs, but some 30-40 years later

sage.¹ This was not an unusual use of the paper. It continued to be an important means of communication for the scattered members.²

While James White’s health had been poor for some time, his death on August 6, 1881, still came as a shock. The announcement in the *Review*, presumably written by Uriah Smith, was outlined in black. Again the paper was being used to share information to members. Readers were given complete details of White’s last days, including a thorough medical description written by Dr. Kellogg.³ The August 23, 1881, masthead listed Uriah Smith as editor.

A PAPER WITH PURPOSE

As editor, both while James White was alive as well as after his passing, Uriah Smith continued to emphasize Bible truth. While the General Con-

it was no longer true. Why? Because as readers sent in questions for Smith's response, he saw a decline in understanding. "The objections named are not some new and difficult objections which ministers have discovered by further study, but the old and ordinary ones with which the early believers in the message were familiar and knew how to meet on the instant."⁷ Smith's solution? Everyone should study until able to defend each and every spiritual position.

THE PAPER STAYS RELEVANT

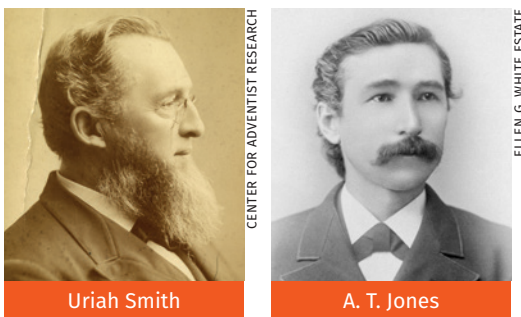
The *Review* changed some during this time. There were varying corresponding editors' names listed on the masthead and occasionally an assistant editor. Corresponding editors (mostly church leaders and administrators) contributed articles as they were able. In 1880 the publishing board surprised readers with a reduction in the paper's size, but an increase from eight to 16 pages. The editor wrote that the change allowed the paper to correspond to the size of other "popular journals," adding that the change incurred no increase in subscription rates. A bold statement described the *Review* as "the largest journal in this country, if not in the world, devoted to expositions of prophecy, the signs of the times, the second coming of Christ, and kindred themes, and gives space for a great variety of reading matter on subjects of importance and interest."⁸

By the 1890s, departments included: Our Contributors, Spiritual Mention, Religious Liberty, The Home, The Mission Field, and Progress of the Cause. In addition, helpful items continued for readers with a section for the Sabbath School lesson, News of the Week, Appointments, and Obituary Notices. Even train schedules were included. The price continued to be \$2.00 per year, but at one point, in 1897, dropped to \$1.50.⁹

One interesting feature was the addition of photographs, one appearing in the June 19, 1894, issue, a photo of the Haskell Orphans' Home. The next issue had a photo of Union College.¹⁰ Previously, occasional ink drawings were included.

TROUBLESOME TIMES BRING CHANGE

In 1885 Alonzo T. Jones, 23, editor of *Signs of the Times*, disagreed with Uriah Smith's interpretation of the 10 kingdoms in Daniel and wrote him a letter to let him know. Smith, widely

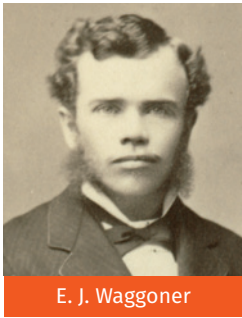


respected as one of the foremost authorities in the church on prophecy, didn't appreciate Jones's interpretation, but didn't become involved until Jones printed his understanding in the *Signs of the Times*. By 1887 Smith responded indirectly by doing the same in the *Review*, but as he understood the identification of the 10 kingdoms.¹¹ While the dispute had up until this point been private, it was obvious by anyone reading the two papers that there was a disagreement on interpretation.

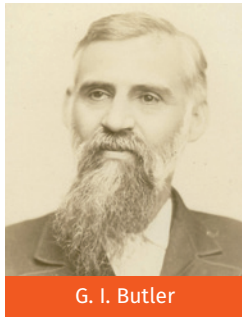
In addition, in 1886 a second new interpretation, that of righteousness by faith and the law of Galatians, was raised by Jones along with his coeditor, E. J. Waggoner. This stirred up even more controversy, with G. I. Butler, GC president, as well as Uriah Smith, both taking sides against the young *Signs* editors. The *Review* published Butler's views on this new topic. One can imagine how readers might be confused. Two prominent and respected leaders—one the GC president, the other the *Review* editor—stood on principle against two young editors of another significant Adventist publication.

The 1888 General Conference Session brought both issues to prominence as Smith presented presentations on the 10 kingdoms (his view) and Waggoner presented on righteousness by faith (his view). There is not enough space to go into detail on their positions for each topic, but Smith dug in his heels especially related to the law in Galatians, even when Ellen White gave her support to Jones and Waggoner. One thing led to another, including several letters sent from Mrs. White to Smith appealing for him to reconsider. The *Review* editor was revered as a pioneer, theologian, and general church authority. Significant challenges arose when White, Jones, and Waggoner set out on a tour of churches to share the righteousness by faith message, only to have members receive their weekly *Review* with an opposing interpretation.

By 1889 Ellen White again called Smith to task, this time with every ounce of urgent appeal she



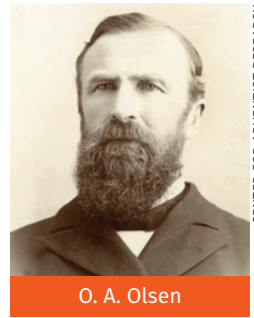
E. J. Waggoner



G. I. Butler



Ellen G. White



O. A. Olsen

had left. Smith eventually met with her along with several invited witnesses and confessed that his behavior was less than exemplary. Ellen White was thrilled and saw it as an answer to prayer, which it was. But while Smith may have confessed to his poor behavior, it wasn't long before he continued to use the *Review* as a vehicle to promote his viewpoints that were distinctly against Jones and Waggoner. Confusion prevailed, and Mrs. White, who was now in Australia, along with GC president O. A. Olsen, were becoming exasperated.

It was finally determined by GC leadership that what might be best would be to send Uriah Smith on a world tour. It was proposed that Smith would accompany Stephen Haskell first to New England, then on to Europe. Smith was open to the idea and asked if his son, Wilton, could travel with him; he also had a desire to see Rome and Jerusalem. Leadership readily agreed to lengthening the tour, with the idea that if Smith could see the work in other parts of the world it would help him understand the cause in a way he couldn't from his position in Battle Creek. And perhaps between the lines, we might understand that this trip would also give a momentary rest to Smith's pen, at least on controversial topics. Smith, though, ever the writer and reporter, faithfully sent in "editorial correspondence" detailing his trip.¹²

A CHANGE IN THE MASTHEAD

G. C. Tenney, an Adventist editor from Australia, was asked to serve as assistant editor while Smith was traveling. The group left May 1, 1894, and didn't return until January 18, 1895. By 1896 Smith and Tenney were coeditors.¹³ Then the publishing board announced in an October *Review* that Smith's earlier adversary, A. T. Jones, would be editor, with Smith as his associate.

"The Board of Directors of the *Review and Herald* Publishing Company are glad to announce to the many friends of the cause, that Elder A. T.

Jones has been added to the regular editorial staff of the *Review and Herald*. Brother Jones will devote his time to editorial work on the *Review*; and now, instead of speaking to comparatively few of our people in annual gatherings, he will address *all* of them *every week*. . . .

"Elder Smith will continue as associate editor; . . . we hope to have much more from his pen filled with the old-time fire of the message. Elder Smith's long experience in the cause enables him to write as but few others can. He is one of the only two or three of the old pioneers of forty years' labor in this work who are left to us.

"We believe that the combined labors of Brethren Smith and Jones will make the *Review* better than ever, and also that our brethren will appreciate this effort of the publishers to make the good old *Review and Herald* all that it ought to be to help the people in this important time."¹⁴

With this significant change the *Review* entered a new era where, apart from one year, neither James White nor Uriah Smith were at the top of the masthead. ♣

¹ *Advent Review and Sabbath Herald*, Mar. 14, 1878. Two prominent and respected leaders—one the president, the other the *Review* editor—stood on principle against two young editors of another significant Adventist publication.

² *Advent Review and Sabbath Herald*, Mar. 4, 1880, p. 152.

³ *Advent Review and Sabbath Herald*, Aug. 9, 1881, p. 104.

⁴ *Advent Review and Sabbath Herald*, Dec. 11, 1866, p. 6.

⁵ *Advent Review and Sabbath Herald*, May 1, 1879, p. 144.

⁶ *Advent Review and Sabbath Herald*, Jan. 15, 1884, p. 40.

⁷ *Advent Review and Sabbath Herald*, Nov. 3, 1891, p. 680.

⁸ *Advent Review and Sabbath Herald*, Jan. 1, 1880, p. 8.

⁹ *Advent Review and Sabbath Herald*, Oct. 19, 1897.

¹⁰ *Advent Review and Sabbath Herald*, June 19, 1894, p. 394; June 26, 1894, p. 409.

¹¹ *Advent Review and Sabbath Herald*, four parts in four issues, Jan. 4, 11, 18, and 25, 1887. While no author is listed, it is presumed to be Uriah Smith.

¹² *Advent Review and Sabbath Herald*, June 12, 1894, is one example.

¹³ *Advent Review and Sabbath Herald*, Mar. 3, 1896.

¹⁴ *Advent Review and Sabbath Herald*, Oct. 5, 1897, p. 640.

Merle Poirier is the operations manager for Adventist Review Ministries.



*The Great
Central Subject*

URIAH SMITH



This month features an article from November 22, 1881, in the Advent Review and Sabbath Herald in which Uriah Smith speaks of the central importance of the sanctuary and how it integrates 10 doctrinal teachings. —Editors.

In the Bible-lecture class in the College, the subject of the sanctuary has been under investigation for the past week.* At every examination of this question, the evidence in behalf of the view held by S. D. Adventists appears more satisfactory, the testimony more clearly defined and positive, and the possibility of any well-supported objection fainter and fainter; and in just the same proportion our wonder increases that any who are interested in the great question of the second coming of Christ should reject this view of the subject, and persist in clinging to that misapplication which was the cause of the great disappointment in 1844, and from which has largely resulted the confusion and failures among first-day Adventists since that time. As we look at it, their attitude toward the S. D. Adventist view must result from a wonderful indifference which prevents their examining the subject, or from a strong personal interest in some direction. That this may appear the more clearly, let us look at some of the difficulties solved and the doctrines established by this question.

The view that the sanctuary of the new covenant is in Heaven; that it is cleansed by the service of our great High Priest in the putting away of sins; that this cleansing is the finishing of the mystery of God, Rev. 10:7, and the close of probation; and that it is for this reason, among others, a work of Judgment, marvelously simplifies some otherwise very perplexing questions, and makes room for some plainly predicted and necessary events which, on any other view, are not possible.

1 It makes provision for a preliminary work of Judgment, which must take place before Christ appears. The least reflection will convince anyone that when Christ reveals Himself in the clouds of heaven, there is no time given for the investigation of character, and the work of deciding who are worthy of the blessings He comes to bring; but He declares that His reward is with Him, to give every man as his work shall be; hence it must have been determined before this what every man's reward is to be; and therefore, as soon as He appears, all the dead in Christ can be raised, while all the wicked dead are still left in their graves, and all the righteous living can be changed in a moment, in the twinkling of an eye. The subject of the sanctuary, as set forth in the Scriptures, brings this very preliminary work to view, assigns it a time and place, reveals the period of its beginning, and shows us its nature. But apart from this view of the subject, who can tell us by what this work of Judgment is determined, and when it can be accomplished?

Do we make enough of this great central subject of that system of truth which belongs to this time?

2 It provides a time and place for Christ to confess before the Father and the holy angels the names of His friends, and deny those of His enemies. Matt. 10:32, 33: “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.” This He does as He finishes His work as priest in the sanctuary.

3 It provides a time and place for a blotting out of sins before Christ comes, as in Acts 3:19, 20, or the blotting out of names from the book of life, as in Rev. 3:5. As cases are examined in the sanctuary, the sins of all those who have secured pardon through the intercession of Christ will be blotted out of those books wherein our deeds are written; while, on the other hand, if they have not secured pardon, their names will be blotted from the book of life, and their sins retained against them.

4 It guards against the error of continually setting times for the Lord to come, inasmuch as it shows that no prophetic period reaches to that event—the longest and latest—the 2300 days—reaching not to the coming of the Lord, but to a work called the cleansing of the sanctuary, which must be accomplished before he comes.

5 It enables us to distinguish between the work of Christ as an offering for sin, and His work as a High Priest atoning for sin. In the first-named capacity He acted for all the world; in the second, for His people only; and by confounding the two, we are inevitably driven into Universalism on the one hand, or into predestinationism on the other. The subject of the sanctuary saves us from both, showing that the atonement is the very last act of Christ’s service as a priest and mediator.

6 It establishes the doctrine of the immutability of the law and the perpetuity of the Sabbath, by bringing to view in the temple of God in Heaven, under the sounding of the seventh angel,


the ark of His [God’s] testament. Rev. 11:19. The ark was so called because it contained the tables of testimony, or tables of the ten commandments, which He calls “His” covenant. The fact that John applies the same name to it, as revealed in Heaven under the sounding of the seventh trumpet, shows that the same law exactly must be therein. Moreover, Christ’s work, to be the antitype of the work of the earthly priests, must have reference to the same law that their work had reference to, which was the law of ten commandments in the ark.

7 It establishes the doctrine of the soon coming of Christ; for Christ comes as soon as He has finished His work as priest, and He is now performing the closing service of that priestly work. His coming must therefore be at hand.

8 It establishes the doctrine of the unconscious state of the dead, by showing that no part of the Judgment, which must precede the bestowal of rewards and punishments, could be performed till Christ reached the closing division of His work as mediator. Men and women have not, therefore, through all the ages past, been going to Heaven and hell, but are resting in their graves, awaiting the decision in their cases.

9 It gives us more clear, definite, and beautiful views of Christ’s position and work than can be evolved from any other subject.

10 Finally, it sets the seal of divine truth, and of divine providence, to the message now going forth. Here we see the open door which no man can shut. Rev. 3:8. Through this, the ark of God’s testament is seen in the temple in Heaven, and no one can shut off the view. Rev. 11:19. The truth will go forth. The message will be proclaimed, though God should have to find new messengers to carry it. The work cannot be overthrown, and will not come to naught; for it is the work of God, and cannot fail.

Do we make enough of this great central subject of that system of truth which belongs to this time? Line upon line must be given, till the people are made familiar with all its parts. Study to present it in such a way as to arrest attention, and show the importance which attaches to it. May Heaven speed the messages forward in mighty power! 

[Uriah Smith], “The Great Central Subject,” *Advent Review and Sabbath Herald*, Nov. 22, 1881, p. 328.

Uriah Smith was the editor of the *Review* intermittently between 1855 and 1903.

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As part of our 12-part series celebrating 175 years of the Adventist Review, we share what would be representative of a feature during the period of 1878-1897. This article appeared 132 years ago in the March 1, 1892, edition of the Advent Review and Sabbath Herald. The Review was still largely using selections from other Christian publications as its features, but as the journal entered the late 1800s, one can find more Adventist authors. This feature encourages readers to enroll their students in Adventist education. Interestingly, the message remains an appropriate message for today.

This question (seen in the title) has already been answered in fact. Denominational schools have been established, and are being maintained. The work began in 1874 by founding Battle Creek College, and has been extended, until there are now three colleges and two academies in which instruction is being given to about twelve hundred students. But it costs money and involves much hard work. Does it pay? That depends upon the value attached to the results accomplished. Does it pay to give a Christian education instead of a secular one? Does it pay to give the young people a thorough course of instruction, both theoretical and practical, in the Word of God? Does it pay to maintain schools which lead their students to a knowledge of God in His created works, and His constant care in upholding all things He has made? Education is not a thing of a day or a year, and its results are correspondingly permanent. It is not a question of so much language, mathematics, and science, with the ability to pass certain examinations. It is a question of character, of preparation for the work of life, and its results reach over into eternity. The tendency of modern education is to shut out God and a simple faith in His Word from the student's mind; and so it happens that many, who leave home for some seminary or

Adventist Schools:

“YES” OR “NO”?

Should Seventh-day Adventists establish and maintain denominational schools?

W. W. PRESCOTT



college with an earnest zeal for the faith of their fathers, return in a few years with their minds filled with doubts and questionings, and their hearts cold and hard.

Many Seventh-day Adventists who have cherished the hope that their sons and daughters might grow up to fill places of usefulness in the cause which they love have seen them drawn away into worldly pursuits, as the result, directly or indirectly, of their education. Is this necessary? When education and culture come in, must faith in God and love for His work go out? Fearing this outcome, some have thought best not to give their children an education, preferring to let them grow up in comparative ignorance, rather than to run the risk of their making shipwreck of their faith. But when knowledge of God as revealed in His Word, in His works, and in His dealings with mankind, is made the leading idea in a scheme of education, the results should be favorable to Christian growth. Especially is this true when the value of a personal experience in the things of God is brought home to the heart of every student, and the general sentiment of the school leads in this direction.

Christian schools are needed in which to educate students for Christian service, and a Christian school is not one in which the Christian religion is merely believed in, or assented to, in a sort of passive way by the trustees or a majority of the instructors, or one that is conducted in a nominally Christian community, but one in which the religion of Jesus Christ in its purity is the living, active principle which directs and molds the work—one in which the presence of God's Spirit is earnestly sought and the power of His grace depended upon as the only means of accomplishing the desired results—the conversion of souls and the development of Christian character. In an institution of this kind all the teaching is in a sense religious teaching, and all the instructors are engaged in religious work, both in and out of the classroom.

Those who have been called in the providence of God to lead out in the special work committed to Seventh-day Adventists have felt the importance of denominational schools as an agency of great value, and have provided them just as fast as means could be secured for this purpose. Are the people who constitute the denomination in sympathy with the idea? Do they feel that it makes any special difference to them or to the work of God, whether

These institutions exist for the sake of the people and the work of God.

their sons and daughters attend these schools? Are they ready to consecrate their children to God, and send them to these schools to be trained for His service? Will they sustain these colleges and academies by their sympathy, their prayers, and their means? They need all three. There should be a closer connection between the people and the schools. These institutions exist for the sake of the people and the work of God. They are not private enterprises established for personal gain. Those who teach in them do so, from a love of the work, for the sake of doing good, and at considerable personal sacrifice. They sometimes feel that their labor is but little appreciated, and their motives sadly misunderstood, when those who ought to stand by to encourage listen so readily to those complaints and criticisms which are set afloat by unworthy or thoughtless students. Shall not a spirit of sympathy take the place of harsh judgment? Where rests the hope for the future of the work among Seventh-day Adventists? Is it not in the young men and the young women? But where is the great army of young people now? Some are at their homes, growing up in comparative ignorance. Some are in high schools, the normal schools, and the colleges of their several States, receiving a training which is gradually, perhaps almost imperceptibly, but none the less certainly, leading them away from God and His work. Who is responsible? Let the parents answer. Shall there not be a determined effort on the part of all who can exert any influence in this matter, to bring about a radical change? The future will show. 📌

William Warren (W. W.) Prescott was an educator, church administrator, and served as editor of the *Review* from 1903 to 1909.

Called to Serve: Pr. Ludy Mahinay

My only dream in life is to work for the Lord with all my heart. Regarding a specific place to work, I don't have any idea. My role is just to wait and follow where He wants me to go.

My calling to the ministry started in the Philippines. It was in 1994 when I began my ministry, and I was ordained as a full-fledged pastor in 1997. My wife and I loved working with people in different districts, and it brought us joy to usher many precious souls to the feet of Jesus.

I became a director of different departments, including stewardship, legal and trust, and the communication department. I also became a senior pastor and Bible instructor at my alma mater. During these 20 years in the ministry, my wife and I worked together. She also worked as a teacher in many schools, including a university.

In 2015, my wife had the opportunity to work as a teacher in a school in Arizona. That brought the biggest challenge in my life because I needed to decide whether to stay and continue my work in the Philippines or be with my wife in Arizona, giving up the job I had for 20 years.

With no guarantee of finding a pastoral position in a new area and because I would not be allowed to work with my status, I would stay with my wife as her dependent—and that didn't seem like a good idea. However, after seeking God's wisdom and guidance and receiving advice from colleagues and friends, I finally decided to go.

In June 2015, our youngest son and I arrived in Pinon, Arizona, where my wife worked. On Sabbath, we traveled about an hour to the nearest Seventh-day Adventist church in the area. When we arrived, there was no worship because the church was attending a camp meeting.

Later, I met Pastor Dale Wolcott at Chinle SDA church. After some time getting acquainted, I was asked to preach, and later, I volunteered to help

the pastor in his district. He asked me to do house visitations and Bible studies in my home.

A couple of Sabbaths later, Pastor Dale informed me that the pastor of Holbrook SDA church, at Holbrook Indian School, was looking for a speaker for the week of prayer. Pastor Dale asked if I was available to speak, and without hesitation, I said yes. The pastor at Holbrook immediately confirmed the invitation.

On Saturday, when the week of prayer concluded, my wife came with me to Holbrook. She had the chance to get acquainted with the people there, especially Principal Pedro Ojeda. During their conversation, my wife learned that the science teacher at that time was planning to leave and the school needed a science teacher. My wife could apply if she was willing.

The offer didn't matter to her much at that time because she had just started working at Pinon Unified School District and she was expected to stay there for two or more years. The administration had promised to sponsor her green card after a year, including me and our son as dependents. We prayed hard that the sponsorship would happen before our son turned 21; at that time, he was already 18 years old. The chance of coming to Holbrook Indian School seemed very slim. However, the Lord intervened in our situation...



To read the full story, visit HolbrookIndianSchool.org/staff-stories



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WHEN SEISMIC FORCES CLASH

When the ground underfoot moves, shakes, and even splits open, it is impossible to ignore and carry on as if nothing has happened. Underneath the ground tectonic plates are clashing. For humans our unseen, deep-seated, often even unconscious values are our tectonic plates. They help us formulate ideas, which then translate into action, and—if repeated enough—can become habits that shape our lives. Values play core roles in our lives.

Transitions can serve as our earthquake moments to help us examine our values. Living in a new culture, meeting new people, speaking a different language, and experiencing new life rhythms can help us step back for a moment and reflect. Reflection is healthy and part of personal growth and a core Adventist value. It's not a sellout or a large-scale surrender of what has worked in the past, but a conscious, careful, and thoughtful process that leads to growth.

That's a long intro for a short column. The year 2023 was one of many changes for us, and reflection about our values played a significant role. Moving from an East Coast neighborhood in suburban Maryland to a small town outside of Hamburg meant more than a geographical change. We sold a large home and moved into a three-bedroom apartment—space is more costly and less available in Germany. Hospitality has always been high on our value list, and we had to rethink how that could be done in a smaller place. The good news is that we still have enough sleeping spaces to accommodate a large family—albeit space has become more limited.

We also realized that after 14 years in one place and the development of a large network of relationships and friendships in our neighborhood, our home church,

and at work, we had to start from close to zero. Small towns around the world are notoriously suspicious of outsiders. We started to make friends with neighbors and looked for opportunities to connect with people. We joined a nondenominational Bible study and began volunteering at a Red Cross care center. We realize that developing these relationships will require investments—of time, energy, trust, and vulnerability. The value of a caring community and deep friendships needs to be nurtured when we experience transitions, but the outcome is worth the investment.

In this move we again realized our need to be lovingly accepted, but we also recognized that we, too, are often quick to jump to conclusions, and apply labels to people. For example, what do we make of someone with a large body tattoo working enthusiastically in a children's Sabbath School? We are realizing that loving acceptance—the caring kind exemplified by Jesus—does not pull back, jump to conclusions, or put people into neatly labeled boxes.

Transitions are full of new people and fresh, unexpected situations that quickly unmask our prejudices and biases. Our deepest core values need to be anchored in the acceptance that we have received from Jesus—and that we are willing to give to others. While transition can feel like an earthquake, it offers us opportunities to uncover and examine our deepest values—and align them with God's. That is something we all shouldn't wait for an earthquake to do. 🍷

Chantal J. Klingbeil, Ph.D., and **Gerald A. Klingbeil**, D.Litt., have served the Adventist Church for nearly three decades internationally as professors, TV host, editor, and associate director. They now live close to the beautiful city of Hamburg, Germany, and serve in the Hanseatic Conference of Seventh-day Adventists.

TRANSITIONS
CHANTAL &
GERALD
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GARDENING

From soil to soul

Q: I have diabetes, a stressful service job, and a small upper-level apartment with two balcony patios. My therapist gave me a list of hobby options. Gardening interests me, but can it really help me?

A: Gardening is a wonderful, wholesome activity that can reduce stress; improve your strength, flexibility, and balance; help you attain and maintain an appropriate weight; lower your blood pressure; and give you a mental and spiritual boost. Hobby gardeners often find that connecting with nature promotes a therapeutically calm space in their otherwise busy lives.

Some hobby gardeners in Singapore coped with COVID-related life stressors better than others with different pastimes.* Individuals who engage in gardening are also more likely to consume a variety of vegetables and fruits, contributing to a more nutritious diet. Gardening involves regular physical activity and sun exposure, which, together with gardening’s calming effect, facilitate better sleep. In turn, the combination of good sleep, physical movement, stress reduction, and improved diet contribute to better blood glucose control and overall physical health.

Planting, watering, and pruning contribute to regular physical activity and improved cardiovascular health, but gardening also encourages caring concern and distraction from your “regular” stress producers, thus enhancing your mental well-being (especially if you can disconnect from screens while gardening). Experiencing the smell of plants may facilitate stress reduction and support mental recovery in real-life contexts. The process of growing plants teaches patience and the appreciation of the natural cycles of life, contributing to spiritual well-being. Even with the inevitable challenges of raising plants, as a result of factors within

and beyond your control, successfully growing and caring for them can give you a sense of accomplishment. Contemplate the wonderful works of the Creator, the miracle of life through plants, and the little creatures that call the garden their home. Observing the bugs in the garden can give you spiritual insights (see Prov. 6:6-11).

Indoor gardening can be a satisfying adventure. You may start with a small herb garden on your windowsill. Such herbs as basil, mint, and rosemary are easy to grow in small spaces and useful in cooking when fresh or dried. Try growing your

own nutrient-dense microgreens or sprouts on your countertop or grow miniature fruit-bearing and air-purifying plants on wall-mounted shelves or hanging containers.

Gardening in containers on your balcony patios allows for exposure to fresh air, sunlight, and the broader natural environment. You can enjoy the benefits of gardening without requiring a large outdoor

space. The outdoor exposure can enhance mood, boost vitamin D levels, and provide additional healthful sensory stimuli.

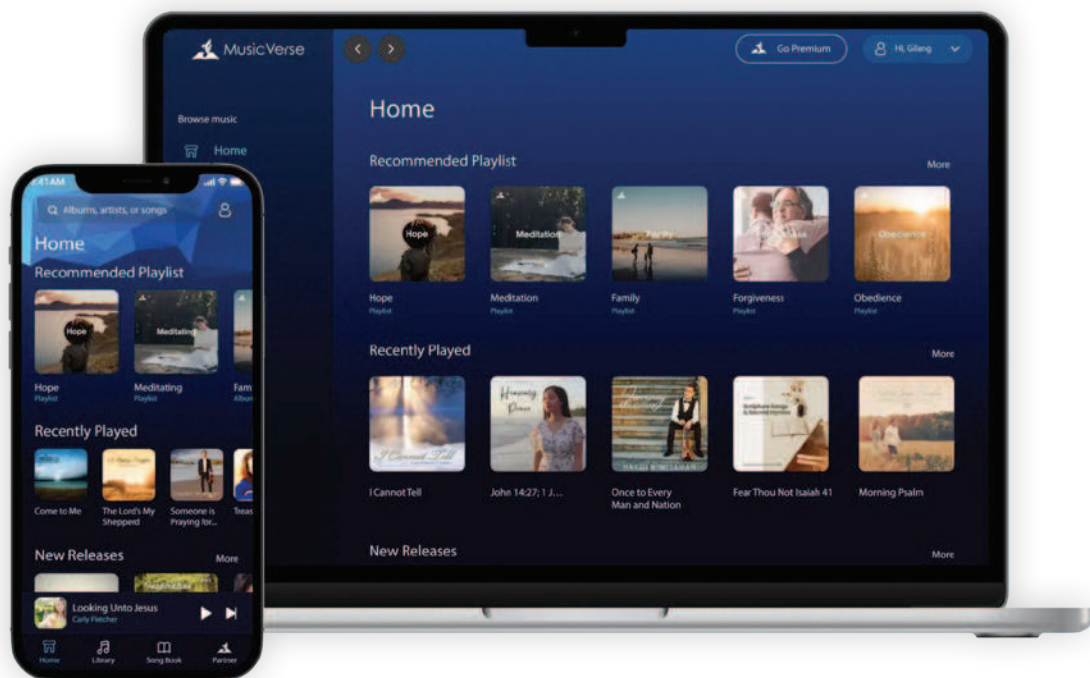
We encourage you to “step out” and give gardening a try. As you cultivate a garden you will also be cultivating habits that reduce chronic disease risk and promote long-term well-being. For you and all of us, nurturing living things connects us to the process of creation, and we have opportunities for awe as we collaborate with the Creator. 🌿

* Angelia Sia, Puay Yok Tan, John Chee Meng Wong, Sophianne Araib, Wee Foong Ang, Kenneth Boon Hwee Er, “The Impact of Gardening on Mental Resilience in Times of Stress: A Case Study During the COVID-19 Pandemic in Singapore,” *Urban Forestry and Urban Greening*, Dec. 18, 2021.

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

As you cultivate a garden you will also be cultivating habits that reduce chronic disease risk and promote long-term well-being.

EDITORS' PICKS



Music With a Mission

A review of MusicVerse

MusicVerse is an Adventist app that has been designed to host a vast library of hymns, Scripture songs, instrumental Christian music, and other sacred melodies. The musical styles are intentionally more conservative, yet modern in approach.

It is available on both Apple (iOS 13.0 or later) and Android platforms on two levels: free and premium. A 14-day free trial can access the premium level, which is based on donations. This higher level removes advertisements and allows for offline listening. There are currently 150 reviews on the Apple App Store with an average rating of 4.9 out of 5, while there are 516 reviews on the Google Play Store with an average rating of 4.9 out of 5.

At the end of 2020 and at the height of the COVID-19 pandemic, a Bible worker and her team who were composing Scripture songs wanted to get them out to others. They

pulled together a development team and launched the app to house music from Adventist musicians all over the world. Since then, MusicVerse has been downloaded more than 35,000 times from more than 216 countries with music from 109 artists, 204 albums, and 1,956 songs.

The MusicVerse app is ultimately a digital platform that allows the exploration of music by genre, artist, album, or song title, and the creation of personalized playlists that align with a listener's mood. It is a similar user experience to other music streaming platforms, such as Spotify, Deezer, and SoundCloud. There is also a web player for the desktop experience.

The app has four main sections. The first is the landing page, where new releases, popular artists, trends, favorites,

and top selections are shown. The second is a personalized library that houses purchased albums, followed artists, and specialized playlists.

The third section is the songbook section that contains all Adventist hymns by page number and categories, as well as a Scripture songbook by similar organization. This is one of the unique features of MusicVerse. The hymn and Scripture song pages contain not only the lyrics but also the sheet music with notes and chords, being an excellent resource for musicians. There is also a very convenient font toggle for those who want to change to a smaller or larger size.

MusicVerse has joined Adventist-laymen's Services and Industries (ASi) as a member and collaborated with other ministries such as ASAP Ministries to bring awareness of missionary work in unreached regions. This showcasing is found in the fourth section in a mission tab where missionary ministries can share videos to inspire listeners and viewers. Additionally, what makes this product unique is that by supporting the app, users are also funding Bible work programs in Southeast Asia, building schools, caring for refugees and the persecuted, and providing humanitarian aid.

After using the app for a couple of months, I have a few observations. There are some minor inconsistencies in the text. For example, some areas have the Bible references spelled out in words, while others have them as numbers. There are some punctuation and capitalization errors in the lyrics, but nothing significant enough that take away from the experience. Also, it would have been convenient to view the entire selection of musical offerings on one page rather than depend on the app's curation. Last, having the option to transcribe the chords would be a great additional feature.

Nonetheless, the user experience overall is very positive. Navigation is intuitive, and the layout is aesthetically pleasing. Best of all is the music itself. The app provides consistently good-quality music that is ideal for Sabbath use as well as personal devotions. The Scripture songs are free, while the music from other artists

It will prove to be an invaluable resource for teaching families, small groups, young people, and youth.

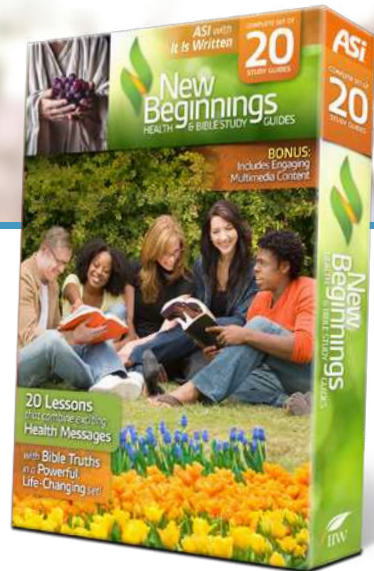
can be purchased. It will prove to be an invaluable resource for teaching families, small groups, young people, and youth. The Scripture songs do not have the antiquated feel that Scripture songs are typically associated with. There are great harmonies and melodies that establish a modern feel, without mimicking contemporary styles. The result is greater ease in the memorization of more Scripture texts.

Among future plans are arrangements to include more mission videos with other collaborators beyond ASAP Ministries, which is currently the sole mission video contributor. The app will also feature the ability to share playlists on social media. Further, the app developers hope to find ways for Adventist artists to share and sell their compositions, and to provide a platform for Adventist musicians to share their skills and expertise through masterclasses. They also plan to offer an additional devotional app with podcasts in collaboration with various ministries. The MusicVerse app is a valuable addition to anyone's spiritual development tool kit while simultaneously supporting the advancement of missions. ▀

Reviewed by **Justin Kim**, editor, *Adventist Review*.

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LOOKING BACK

CONTINUED FROM P. 72

S. Owen, in the Eastern Townships of Quebec, and in 1880 became president of the Quebec Conference, the first conference organized in Canada.⁵

Daniel Bourdeau also devoted many years working in the Midwestern states, particularly among the French-speaking communities of Illinois and Wisconsin, for which he felt a special burden. He was successful in raising a church among the French-Canadian community of Ste-Anne-de-Kankakee, Illinois.⁶

EUROPE

With so few pastors fluent in French, it was natural that both brothers would in time become missionaries in Europe. Daniel was the first of the two to travel to Europe to assist the work of John N. Andrews. During his first stint there (1875-1876), Daniel wrote articles for the new journal *Les Signes des Temps*, translated articles, books, and pamphlets, and conducted evangelism in France and Switzerland.

But this brief period in Switzerland was not without some trouble. Ellen White regarded Daniel's year in Europe as a disaster for the Adventist work. Bourdeau's impulsive temperament, his constant interest in himself and his accomplishments, and his independent spirit and mindset brought intolerable burdens on John Andrews. She felt strongly that Bourdeau should not go back to Europe unless other church administrators invited him to do so.⁷ In fact, Andrews wrote to Ellen White, asking her to intervene when he heard that Bourdeau was planning to go back to Europe, and she was successful in delaying his return for some time.⁸

Daniel Bourdeau returned to Europe in 1883, a few weeks before John Andrews died. Ellen White continued to send letters encouraging him to be more patient and self-controlled. She also counseled him to be gentle in preaching against Catholics and other denominations, and to not unnecessarily arouse antagonism from other ministers.⁹

During this second period of service in Europe (1883-1887), Daniel engaged in evangelistic labor, at times in collaboration with his brother, Augustin, who joined him in 1884. Together they established new congregations in Switzerland, France, Italy, and Romania.

Ellen White continued to send letters encouraging him to be more patient and self-controlled.

FINAL YEARS

Both Augustin and Daniel Bourdeau returned to the United States in 1888. Depleted of energy and disabled by illness, Augustin worked for the church in various areas for short periods of time. Despite his limitations, he raised new churches in Vermont and Quebec, as well as in Michigan, Pennsylvania, Dakota territory, Manitoba, California, and Mississippi.¹⁰ His last years were lived in Kalamazoo, Michigan. He died on July 7, 1916. Daniel also worked in numerous places assisting his brother, and died in Grand Rapids, Michigan, in 1905.¹¹ Both brothers were buried in Oak Hill Cemetery in Battle Creek.

Augustin and Daniel Bourdeau were French-speaking pioneer evangelists and missionaries whose efforts, by God's grace, at reaching people with the three angels' messages are still seen in many parts of North America and Europe.✍

¹ S. B. Horton, "Another Pioneer Laid to Rest," *Review and Herald*, Aug. 17, 1916, pp. 16, 17; General Conference Archives, Secretariat Missionary Files, RG 21, Record 114881, Augustin C. Bourdeau Biographical Information Blank, Sept. 5, 1905.

² Denis Fortin, *Adventism in Quebec: The Dynamics of Rural Church Growth, 1831-1910* (Berrien Springs, Mich.: Andrews University Press, 2004), pp. 64-68.

³ General Conference Archives, Secretariat Missionary Files, RG 21, Record 114881, Daniel Touissant Bourdeau Biographical Information Blank, Sept. 5, 1905.

⁴ Ellen G. White letter 49, 1875.

⁵ Denis Fortin, "The Quebec Seventh-day Adventist Church Association," *Adventist Heritage* 14, no. 3 (Winter 1992): 14-18.

⁶ D. T. Bourdeau, "Progress Among the French in Illinois," *Review and Herald*, July 22, 1875, p. 30.

⁷ Ellen G. White letter 21, 1879; Ellen G. White letter 4, 1881.

⁸ Ellen G. White letter 5, 1881; see also Gilbert Valentine, *J. N. Andrews: Mission Pioneer, Evangelist, and Thought Leader* (Nampa, Idaho: Pacific Press Pub. Assn., 2019), pp. 568-575, 680.

⁹ Ellen G. White letter 39, 1887.

¹⁰ Augustin C. Bourdeau Biographical Information; Horton, p. 16.

¹¹ G. W. Morse, "The Passing of the Pioneers," *Review and Herald*, July 13, 1905, pp. 17, 18.

Denis Fortin is professor of historical theology and former dean of the Seventh-day Adventist Theological Seminary at Andrews University in Michigan.

AUGUSTIN AND DANIEL BOURDEAU

Lifelong evangelists and missionaries

Born only a year apart, in the village of St. Armand, Lower Canada (now Quebec), brothers Augustin (1834-1916) and Daniel (1835-1905) Bourdeau were a rare French-speaking evangelistic duo. Their parents converted to the Baptist Church before they were 6 and shortly thereafter moved to northern Vermont, where their little hamlet came to be known as Bordoville. Augustin C. Bourdeau attended the French Baptist school at the Grande Ligne Mission in Lower Canada from 1851 to 1854, where he prepared to be an evangelist.¹

Following his studies, Augustin began working as a Baptist evangelist in towns near his home in Vermont, until a visit from his brother-in-law, William L. Saxby, in 1855 convinced him to become a Sabbatarian Adventist. The following spring he visited his brother, Daniel T. Bourdeau, who taught at the Grande Ligne Mission, and persuaded him to observe the Sabbath. Soon after, Augustin and Daniel began preaching their new faith in nearby towns.²

EVANGELISTS IN THE UNITED STATES AND CANADA

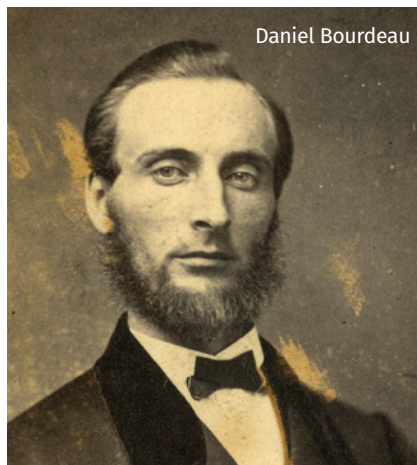
The brothers were instrumental in raising many churches in northern Vermont and Quebec in the 1860s. At the request of the General Conference, Augustin and Daniel Bourdeau spent some time assisting George I. Butler in Iowa in 1866.

After returning to Vermont, Augustin continued his work as an evangelist and church planter. For his part, Daniel remained in Iowa longer, and in 1868 he



Augustin Bourdeau

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Daniel Bourdeau

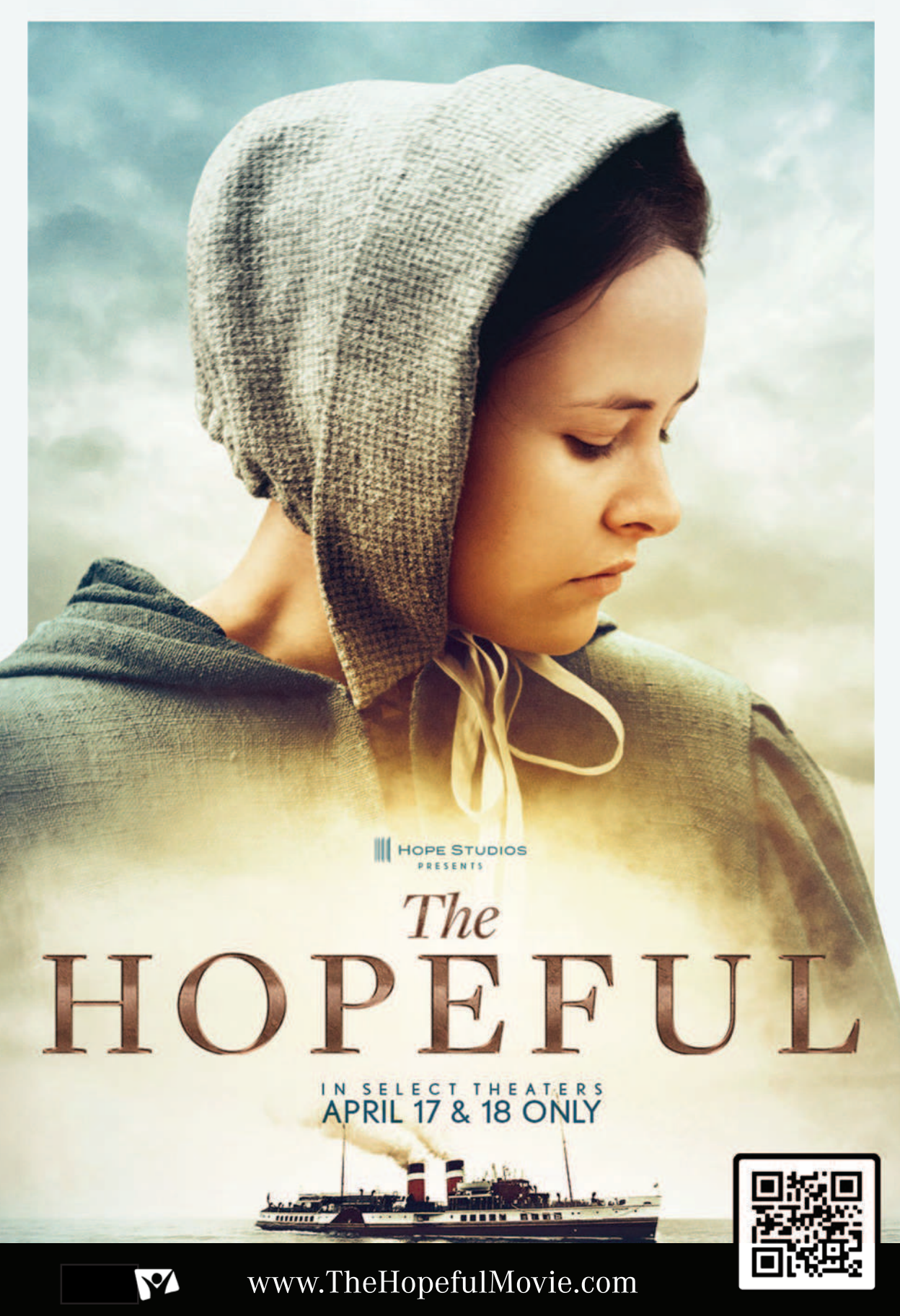
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joined John Loughborough in opening the Adventist work in California.³

In 1875 Ellen White, recognizing the gifts that Daniel and his wife, Marion, showed in their work among French people, commented, "I wish there were more Frenchmen who could labor where the Americans can do nothing."⁴ That same year, listening to Ellen White's counsel on working among the French, Augustin began working with his son-in-law, Rodney

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WITH SO FEW PASTORS FLUENT IN FRENCH, IT WAS NATURAL THAT BOTH BROTHERS WOULD IN TIME BECOME MISSIONARIES IN EUROPE.



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