

ADVENTIST REVIEW

**MAY 2024: A SPLENDID CHALLENGE + A LAMENT +
MARTHA OR MARY? + PREPARATION FOR THE END +
WHY HURRY AND WHY WORRY? + A MOTHER'S INFLUENCE**

SIN AND THE SOLUTION



HEY, PATHFINDERS!

IMAGINE YOUR
AMAZING PATHFINDER PIN
DESIGN HERE!

Enter to win Adventist World Radio's 2024 PATHFINDER CAMPOREE PIN DESIGN CONTEST!

Use your imagination and help AWR360° share incredible stories of God's love. You can make your dream pin glow in the dark, or even have a slider, spinner, or glitter!

There will be at least 4 winners chosen—
one per age category. **All winners will:**

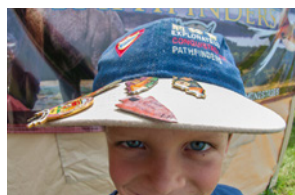
- ▶ See their pin debut at Camporee and receive **20 of their own pin plus 1 set of all the winning AWR360° pins!**
- ▶ Receive an **AWR360° Archeology Bible** and **"I Will Go" sharing book** (retail value: \$115)
- ▶ Be featured in AWR360°'s *Transmissions* magazine.

Get all the details and enter your design at:



awr.org/camporee

But hurry... the deadline is June 7!





FEATURES



18 **THE BIBLICAL UNDERSTANDING OF THE NATURE AND DEFINITION OF SIN** | JIŘÍ MOSKALA
Sin is complicated, but the solution is easy.



22 **A SPLENDID CHALLENGE** | ÁNGEL MANUEL RODRÍGUEZ
Striving toward a perfect and blameless life



28 **YET NOT I, BUT THROUGH CHRIST IN ME** | ESTHER LOUW
The sin problem isn't one that can be fixed by us.

32 **"TO HIM WHO OVERCOMES!"** | JAY GALLIMORE
Overcoming sin involves love and trust.

**Grace is the enemy of sin, not its enabler!
It delivers us from sin, not in sin! God, in His
grace, did not send His Son to Calvary
to excuse our sinning, but to conquer it!**

33

ARTICLES

36 **A MOTHER'S INFLUENCE**

ELLEN G. WHITE
There is no greater influence than a mother upon her children.

38 **MARTHA OR MARY?**

MERLE POIRIER
Women won't list this Bible story in their top 10 or even 20.

42 **DO BIBLICAL IMPURITY RULES LITERALLY APPLY TODAY?**

ROY E. GANE
The topic might seem unusual, but it's something we need to talk about.

46 **A HOME OF ANOTHER NAME**

LAWREN SLACK
Home can be found wherever God is.

48 **RESEARCH**

TOM GOODWIN
There's a reason this professor researches fossil squirrels from the Ice Age.

52 **ONE IN THE SADDLE, ONE IN THE OFFICE**

MERLE POIRIER
The *Review* grows under Spicer; thrives under Wilcox.

56 **PREPARATION FOR THE END**

ARTHUR G. DANIELLS
Prophecy, repentance, and the end of the world

60 **WHY HURRY AND WHY WORRY?**

LOUIS HANSEN
It was a problem then, and a century later it's even more of a challenge.

61 **SINGING IN OUR CHURCHES**

FRANCIS M. WILCOX
Instruction from the editor on music in church

62 **A FAVORITE RECIPE + THE WATERMELON**

A recipe and a how-to from 1919.

72 **J. N. LOUGHBOROUGH**

BRYAN STRAYER
A life of service that lasted more than 70 years.



62

NEWS | OPINION

» Young Adventists Impact The Bahamas, Cayman, Turks and Caicos Islands

» Prison Ministries Offers Psychological, Spiritual Support to Guards

» Amid Threats to Religious Liberty, Summit Provides Warnings and Hope

» Your Story Hour Radio Ministry Celebrates 75 Years

» First 10/40 Global Mission Congress Calls for "Mission Refocus"

» Union College Names Yamileth Bazan as Its New President



EDITORIAL

5 **JOHN PECKHAM**
CHRIST'S KINGDOM IS NOT OF THIS WORLD

DEPARTMENTS

6 **LETTERS**
67 **HOUSE CALL**
68 **EDITOR'S PICKS**

COLUMNS

27 **CLIFF'S EDGE**
CLIFFORD GOLDSTEIN
41 **THE PIONEERING PASTOR**
SHANE ANDERSON
51 **WITNESSING FOR INTROVERTS**
LORI FUTCHER
65 **TRANSITIONS**
CHANTAL AND GERALD KLINGBEIL

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

PUBLISHING BOARD

Ted N. C. Wilson, *chair*
Guillermo Biaggi, *vice chair*
Justin Kim, *secretary*
Audrey Andersson, G. Alexander Bryant, Williams Costa, Paul H. Douglas,
Mark A. Finley, James Howard, Erton Köhler, Peter Landless,
Geoffrey Mbwana, Magdiel Perez Schultz, Artur Stele, Ray Wahlen,
Karnik Doukmetzian, *legal advisor*

EDITOR Justin Kim

ASSOCIATE EDITORS Sikhululekile Daco, John Peckham

ASSOCIATE DIRECTOR Greg Scott

COMMUNICATION DIRECTOR/NEWS EDITOR Enno Müller

DIGITAL PLATFORMS DIRECTOR Gabriel Begle

ASSISTANT EDITOR Beth Thomas

FINANCE MANAGER Kimberly Brown

MARKETING Jared Thurmon

ART DIRECTION AND DESIGN Brett Meliti, Ellen Musselman/Types & Symbols

LAYOUT TECHNICIAN Fred Wuerstlin

COPY EDITOR James Cavil

OPERATIONS MANAGER Merle Poirier

EDITORIAL ASSESSMENT COORDINATOR Marvene Thorpe-Baptiste

SENIOR ADVISOR E. Edward Zinke

AD SALES Glen Gohlke

CIRCULATION/DISTRIBUTION Rebecca Hilde, Sharon Tennyson

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

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

Web site: www.adventistreview.org.

Unless otherwise noted, Bible texts in this issue are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. All rights reserved. Bible texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Bible texts credited to NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission. All rights reserved worldwide. Scripture quotations marked ESV are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved. Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1971, 1977, 1995, 2020 by The Lockman Foundation. All rights reserved.

Unless otherwise noted, all prominent photos are ©Getty Images 2024.

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

Copyright © 2024, General Conference of Seventh-day Adventists®.

PRINTED IN THE U.S.A.

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

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

ADDRESS CHANGES AND SUBSCRIPTION QUERIES:

adventistreview@pacificpress.com or call 1-800-545-2449

ADVENTIST REVIEW MINISTRIES OFFICE: support@adventistreview.org

TRENDING

THE MOST SHARED
STORIES ON
ADVENTISTREVIEW.ORG
LAST MONTH:

1



South Pacific Division Asks, Who Are Our Pastors? by Brenton Stacey

2



Counting Sheep, by Gerson P. Santos

3



Walking With Jesus, by Merle Poirier

4



The People at My Adventist School Have Become Family to Me, by Camron Miranda

5



It Is Written Will Launch Alaska Evangelism and Mission Trip, by Christine Magnuson and Cassie Matchim Hernandez



Ranked the #1 Christian high school by
Niche.com



Your Journey Begins Here

Christ Centered
Adventist
Education

Boarding
& Day

Dual
College
Classes



970-667-5592 Learn more

SPORTS MUSIC SKIING SNOWBOARDING



JOHN PECKHAM

Do our lives attest to our allegiance to Christ and His way of unselfish love?

Christ's Kingdom Is Not of This World

Are You the King of the Jews?" Pilate asked Jesus (John 18:33). Pilate did not know the One who was before him for judgment was Himself the King of kings, unto whom all judgment has been given (John 5:22).

"My kingdom is not of this world," Jesus replied (John 18:36).

Let those words sink in: "My kingdom is not of this world."

To what kingdom do you belong? Where does your allegiance lie? If pressed to choose between your nation and the way of Christ, where would your loyalties reside?

These are perhaps easy questions to answer in words, but *actions* speak louder than words. Do our lives attest to our allegiance to Christ and His way of unselfish love?

Perhaps you've heard the question: If you were on trial for being a Christian, would there be enough evidence to convict you?

And by "Christian" I mean a follower of Christ—one who accepts and serves Jesus as Savior *and* Lord. This entails, among other things, that one follows the Lamb wherever He goes (Rev. 14:4).

In Jesus' day many were looking for a king who would deliver them from Roman oppression and receive honor in an earthly kingdom.

What Jesus offered was utterly different. If we are not

careful, we might also find ourselves looking for the wrong things and, in the process (wittingly or unwittingly), offering allegiance to someone or something other than the one true King—Christ.

Scripture teaches directly, "Do not put your trust in princes" (Ps. 146:3).

This is especially important given that human nature is infected with sin and selfishness. As Jeremiah 17:9 puts it: "The heart is deceitful above all things, and desperately wicked; who can know it?"

Our ultimate allegiance must not lie with any fallible man or woman, but with the One whose character is perfect and everlasting unselfish love—"Jesus Christ the Righteous" (1 John 2:1).

Many today call us to put our trust in this or that earthly "prince" and, in so doing, to treat the other "side" as the enemy—to demonize them.

But Scripture is also clear that our fight is not "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). For this struggle Scripture further instructs us to put on the spiritual armor of God and to persevere continually in prayer "with all prayer and supplication in the Spirit" for the sake of the message and

mission to which God has called us (verse 18).

Elsewhere, the Bible instructs us to respect and, when possible, obey our earthly rulers (Rom. 13:1). And Scripture teaches further that as far as possible, without compromising the convictions of our faith, we are to live at peace with all people (Rom. 12:18).

But this must be understood in light of the rest of Scripture, which also teaches that many rulers are *not* endorsed by God. As God Himself laments: "They set up kings, but not by Me; they made princes, but I did not acknowledge them" (Hosea 8:4).

And we are also very clearly warned that if what earthly rulers or leaders call for is opposite to God's commands, we must obey God. As Peter responded to the authorities of his day when confronted with the command to refrain from teaching and preaching in the name of Jesus: "We ought to obey God rather than men" (Acts 5:29).

Ultimately we have one king—Jesus. His kingdom is unlike human kingdoms and nations—it is the kingdom of unselfish love, which will have no end. So let us be careful not to put our trust in earthly princes or politicians—not to give our allegiance to mere men or women, but to reserve it for the Prince of Peace. 🕊

A NEW TRADITION

“Walking With Jesus,” by Merle Poirier (March 2024), depicting the last week of the life of Jesus, was greatly appreciated.

When I grew up in the 1950s, a week was designated, through tradition, to observing the last events of what we called Holy Week, with daily attendance to Mass. To this day I remember watching a priest wash the feet of another priest, but unfortunately for me, I had no understanding of what all that meant. I observed the footwashing ceremony only this one time, but it was not explained, and on Easter Sunday there was great attendance, and Holy Week became just a memory.

It wasn't until 1978, when I finally met the Man of Holy Week with attendance to my first Seventh-day Adventist church that the Bible became the source of my life.

Ellen White states that we should often read the final days of the life of Jesus, and I have and will again read *The Desire of Ages* during the days preceding Easter Sunday. I also fast on Good Friday.

Of course the article “Walking With Jesus” could replace my *Desire of Ages* reading, for it does a great work with the extensive Bible references explaining that memorable week. Reading this article could become a tradition.

Robert Rouillard



THE HOLY SPIRIT

Considering the scope of your readership, I appreciated your choice to cover what I've wished more information about: the Holy Spirit in John Peckham's “Understanding

the Trinity” (March 2024).

Edna Maye Loveless

WHAT MAKES SENSE

I think the subject of the investigative judgment addressed in “The Great

Central Subject” (March 2024) needs to be much more generally explained and circulated. It seems that almost no one understands it, even though I think it's Adventism's most distinct and important contribution to the world. Understanding the earthly sanctuary as a model of the heavenly sanctuary and describing the investigative judgment as the cleansing of the heavenly sanctuary make the most sense to me. In the same way that sin was continuously transferred to the earthly sanctuary throughout the year, and then was transferred ultimately to the scapegoat at the end of the year, resulting in a cleansing of that sanctuary, the record of the sins of God's people has been transferring to the records in the heavenly sanctuary. Beginning in 1844, judgment for sin has been transferring to Satan in the case of those who are justified, but retained in the records belonging to those who aren't justified.

Jeremy Vandiemann

FOCUS ON CALVARY

The reprint of Uriah Smith's 1881 article “The Great Central

Subject" (March 2024) parallels his 1872 list of accepted "Fundamental Principles." The focus of both documents is the doctrine of the sanctuary and its centrality to other Seventh-day Adventist beliefs. In both documents there is an obvious absence of reference to the importance of Christ's death and how a faithful believer in Christ has already received an inheritance in heaven and is seated at the right of the Father (Eph. 2:4-7; Col. 3:1-3), that Christ has borne the judgment for our sins and that repentant sinners need not have any fear of the judgment (1 John 4:17, 18). In contrast, in 1915 Ellen White said to pastors that Calvary ought to be at the center of our teachings (*Gospel Workers*, p. 315). An overemphasis on the doctrine of the sanctuary and other distinctive beliefs led early Adventists to lose sight of their assurance of salvation in Christ. This was partly rectified after the late 1880s and the emphasis on righteousness by faith. Our focus should continue to be on Calvary.

Denis Fortin

NO MORE BURNOUT

Reflecting on Merle Poirier's article "In the Beginning"

(January 2024), I ask, *What have we learned?*

For one thing, burnout from one's occupational calling should not occur today. Our organizations need to have in place policies and procedures to ensure it does not.

Len Knott

DO THE WORK

Shane Anderson's article "Free Cash, Priceless Calling" (March 2024) was thought-provoking.

Let us make no more excuses and not use church degrees or experience as a hindrance to getting the work done in these last days! We must open our hearts and lift up our voices to do the work God has called all of us to do. "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come" (Matt. 24:14).

Carla Minor

This year the Adventist Church commemorates 150 years since the sending of its first foreign missionary, John Nevins Andrews, in 1874. Since then, the Seventh-day Adventist Church has become a global church, yet there still remains work to be done. Beginning in December 2023, *Adventist Review*, under the flag Looking Back, has published stories about pioneers in the missionary work of the church—men and women who, in spite of their own frailties, have been used by God to share the gospel far and wide. We hope their stories are an inspiration to serve God sacrificially. To read more about these and other significant figures in Adventist history, visit the *Encyclopedia of Seventh-day Adventists*.



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.

AMAZING FACTS INVITES YOU TO BECOME A MANHATTAN MISSIONARY!

Join scores of other young people in the world's most exciting missionary jungle—NEW YORK CITY—and be part of a global evangelistic project!

COME FOR AS LONG OR AS LITTLE AS YOU WANT!

- Receive AFCOE training
- Distribute literature
- Try some REAL street preaching
- Do music and health ministry on the streets of Manhattan!

In the evening, you'll attend the *Prophecy Odyssey* evangelistic programs, which will be broadcast from the Manhattan Center to the entire world.

VISIT SOME OF THE NATION'S MOST FASCINATING SITES:

- Statue of Liberty
- Intrepid Battleship
- American Museum of Natural History
- 9/11 Memorial
- Times Square
- ... and more!

TRAINING AND LITERATURE FOR OUTREACH ARE FREE FOR THIS EVENT

You cover your own travel, lodging, and meals (group hotel rates coming soon).

SIGN UP AT PROPHECYODYSSEY.COM



SCAN TO LEARN MORE!

“Adventists have a uniquely biblical understanding of religious liberty, and our view is one that can add a lot to the discourse.”

Steve Allred, p. 13

NEWS



Man who was walking by and requested prayer in Nassau, The Bahamas, on March 16. PHOTO: JOHN GARCIA/ATCU

YOUNG ADVENTISTS IMPACT THE BAHAMAS, CAYMAN, TURKS AND CAICOS ISLANDS

ON GLOBAL YOUTH DAY THEY STEP UP TO “BE THE SERMON” ACROSS SEVERAL CARIBBEAN ISLANDS.

HENRY R. MONCUR III, ATLANTIC CARIBBEAN UNION CONFERENCE, AND INTER-AMERICAN DIVISION NEWS

Under the theme “Show Up in the Cities,” hundreds of Adventists, most between the ages of 4 and 30, showed up in communities across the territory of the Atlantic Caribbean Union Conference (ATCU) of the Seventh-day Adventist Church for the annual Global Youth Day (GYD) on March 16. Volunteers participated in service projects that impacted their communities with the love of Jesus in action.

“Show Up in the Cities” was not just a slogan in the Atlantic Caribbean Union, but a practical reality, church leaders said. Adventist young people became the hands, feet, and heart of Jesus as they made a difference in their communities.

“It was great to see the transmission of the gospel continuing through our young people on this day,” Terry Tannis, Youth Ministries director of the ATCU, said. “It was

a delight observing our youth in sharing the nuggets of joy with their communities,” he said.

IN THE CAYMAN ISLANDS

Young people from all 16 Adventist churches across Grand Cayman and Cayman Brac and students from Cayman Academy, wearing blue, purple, and yellow shirts, flooded the streets of George Town. Despite rain, the youth engaged in

outreach and service activities. “It was great. People were receptive and respectful, and we had fun sharing the word,” Markino Fearon, a participant, said.

Young volunteers distributed books, personalized water bottles bearing the words of John 4:14, and invitations to the upcoming “Reset” evangelistic campaign. They also prayed for and encouraged citizens, presented certificates of appreciation to the country’s emergency response teams, and handed over more than 40 pairs of glasses to the Lions Club of Cayman.

Merl Watkins, Youth Ministries director of the Cayman Islands Conference, expressed immense joy at witnessing the “authenticity of youth in sharing their faith.” Watkins underscored their role in serving others and encouraged them to embrace their faith unashamedly. GYD concluded with a road march and an evening of worship.

IN NORTHERN BAHAMAS

In the North Bahamas Conference young people assembled in the capital of Grand Bahama, West End. Along with members of the recently reopened Seventh-day Adventist church in that community, the youth conducted several activities for GYD.

A team of doctors coordinated dental screenings, and more than 40 children had their teeth cleaned by the dental hygienist on site. This initiative was the first of its kind

to be implemented in the West End community and was greatly welcomed and appreciated by residents. “I was amazed to see the church giving back to the community so soon after reopening,” one parent commented.

Youth teams distributed bags of fruit and Adventist literature and organized singing events. “I feel like we made a great impact because we were able to put a smile on other people’s faces,” a young participant said.

A key highlight of the day was a blood drive organized by the youth. The member of Parliament of the West End and Bimini constituency visited the site of the blood drive and dental clinic and expressed his appreciation.

Peter Watson, Youth Ministries director of the North Bahamas Conference, noted that “the events by our youth today have given excitement to the community leaders in West End, and we are looking forward to a partnership to continue activities of this nature.”

IN SOUTHERN BAHAMAS

The South Bahamas Conference (SBC) held a rally in one of the oldest inner-city communities in New Providence. Present at the rally were members of the police force as part of a new partnership between the Youth Ministries Department and the Royal Bahamas Police Force Centreville Urban Renewal. Urban Renewal is an organization that focuses on youth and team-building exercises.

During the rally, young people distributed packaged breakfasts, prayed for children in the communities, shared copies of *The Great Controversy*, by Ellen G. White, visited senior citizens, held a Stop the Violence rally, shared school supplies and toys to children, and provided loaves of bread. In addition, free health screenings were offered to the dozens of people at the youth rally site.

“We hope by the grace of God that these projects will continue,” Jamal Franklyn, Youth Ministries director of the South Bahamas Conference, said.

IN TURKS AND CAICOS

In the Turks and Caicos Islands Conference, outreach activities featured collaboration from multiple ministries with each church.

At the Blue Hills Adventist Church in Providenciales, a community impact exposition was the main activity. Booths were erected on the church grounds, where young people distributed clothing and hot meals to community members. They also offered free weight, blood pressure, and blood sugar tests. Children ran a special booth where they prepared devotional and inspirational crafts that were shared with the children who visited the exposition.

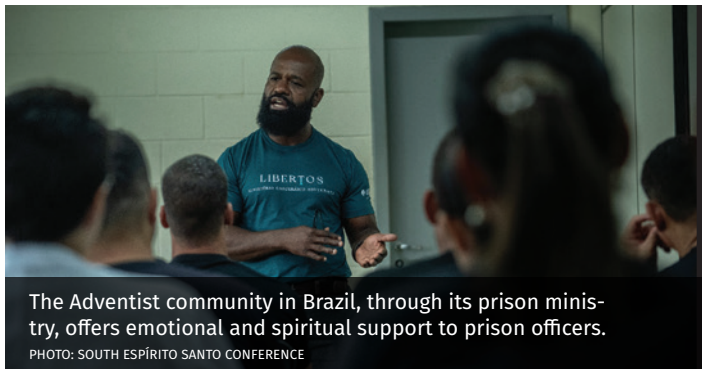
Groups of young people went out into neighboring communities distributing Adventist literature and praying with people in their homes and on the streets. In the tourist hub of Grace Bay, youth from

the Ephesus Adventist Church shared specially crafted devotional material and prayed with people.

The Ebenezer and Antioch churches in Grand Turk followed Jesus' call to visit the sick and those in prison. One group visited a hospital, sang to patients, and distributed literature. Another group visited the local prison to share the love of Jesus with the inmates, sing, pray, and distribute literature.

One participant, Amelia Daniel, reported that one of the people visited, a mechanic at his workshop, said that he was very impressed to see how enthusiastic the young people were. "He remarked that this was a very positive endeavor, especially when compared with all the negative news regarding young people in the society," Daniel shared.

ATCU is headquartered in Nassau, New Providence, the Bahamas, and oversees four conferences with more than 28,000 Seventh-day Adventists worshipping in 92 churches and congregations. The church operates several primary and secondary schools throughout the territory. Together with the Jamaica Union, the ATCU owns and operates Northern Caribbean University, located in Mandeville, Jamaica. 📌



The Adventist community in Brazil, through its prison ministry, offers emotional and spiritual support to prison officers.

PHOTO: SOUTH ESPIRITO SANTO CONFERENCE

PRISON MINISTRIES OFFERS PSYCHOLOGICAL, SPIRITUAL SUPPORT TO GUARDS

ADVENTIST CHURCH IN BRAZIL INCREASES ASSISTANCE TO LAW ENFORCEMENT AGENTS.

GABRIELA PORTO, SOUTH AMERICAN DIVISION, AND ADVENTIST REVIEW

Through its prison ministry the Seventh-day Adventist community in Santo Espirito, Brazil, has been providing increasing opportunities for fellowship and emotional support for prison guards. Adventist teams have been offering services from breakfasts to psychological and spiritual assistance, ministry leaders reported. These initiatives are helping to strengthen the mental health of prison law enforcement agents, providing them with moments of relaxation and fellowship amid adversity.

"We recognize the challenges they face on a daily basis," Alex Fonseca, evangelism director for the Espirito Santo Conference of the Adventist Church, said. "Our goal is to provide moments of reflection and fellowship to strengthen them in their mission."

ADVENTIST EMPATHY AND SOLIDARITY

The Adventist-sponsored initiatives highlight the importance the Adventist Church gives to those who serve the community, regional Adventist leaders said. In the Brazilian prison system the Prison Police law enforcement body plays a crucial role. Responsible for maintaining order and security in prisons, agents

face daily challenges and even risk their lives in the line of duty, Adventist leaders explained.

Law enforcement agents face constant threats and risks in the line of duty. According to data compiled by the Yearbook of the Brazilian Forum on Public Safety, the number of police officers murdered in Brazil increased in 2023. Prison law enforcement agents face not only violence inside prisons but also threats from criminal organizations outside of them, which makes their service even more challenging and dangerous.

RECOGNITION FOR OFFICERS AND CHAPLAINS

The initiative to benefit law enforcement agents in Espirito Santo is the latest of several projects to support those who serve society. But the Adventist Church in Brazil is also supporting those Adventists who wish to serve in this prison ministry. In late 2023 the sixth Adventist Prison Ministry (APM) Congress brought together chaplains, counselors, pastors, and members of Adventist congregations in Brasilia and the surrounding region.

The annual regional event highlighted the initiatives of the ministry and shared some of the results.

For APM leader Paulo Prazeres, the event was an opportunity to show “the great work the ministry does with prisoners and their families.” He added, “This is a celebration of everything we’ve done during the year and a motivation for them to keep moving forward without getting discouraged.”

During the regional APM congress, prison system officers and prison directors attended as guests and received awards for their prison management and for allowing APM to continue serving within their facilities.

Adventist leaders also gave special recognition to chaplains and district chaplain leaders, with certificates attesting to their leadership and engagement in local churches. Counselors received medals.

As part of the convention, four people were baptized.

“These baptisms are the result of a Bible class held in the home of a former inmate, who was imprisoned for 18 years,” APM coordinator Joymir Guimarães said. “He was reached by the [prison] ministry, and now he is a spiritual leader where he lives.”

Personal testimonies also moved convention participants as they witnessed once more how the gospel has power to transform lives.

The four baptisms at the convention added to a total of 249 baptisms of inmates and former inmates throughout 2023. “During 2023 we were engaged with local churches more than ever,” Guimarães said. “We strengthened our discipleship network. That’s the core of our mission at APM.”

AMID THREATS TO RELIGIOUS LIBERTY, SUMMIT PROVIDES WARNINGS AND HOPE

KEYNOTE SPEAKER DWIGHT NELSON SUGGESTS WHAT CHURCH MEMBERS CAN DO.

LAURA GANG, PACIFIC UNION COLLEGE, AND ADVENTIST REVIEW

The Northern California Conference’s annual Religious Liberty Summit, hosted by Pacific Union College in Angwin, California, held March 1-2, featured keynote speaker Dwight Nelson, who recently retired after 40 years as senior pastor of the Pioneer Memorial church on the campus of Andrews University. Besides Nelson, breakout sessions featured two Superior Court judges, a community organizer, the chief of staff for a California state senator, and a historian. The weekend event culminated in a panel discussion on pressing religious liberty issues.


“I’m grateful to be coming to PUC—because I believe young adults are the strategic key to waking America up to this critical moment in history,” Nelson said. “We as a nation are fractured on practically every level of life and culture—racially, spiritually, economically, politically, socially—and I’m convinced the young are God’s essential end-game move to bring healing to America.”

WHERE IS THE FOCUS?

On March 1 Nelson delivered the first message in his three-part series. He began by recalling a conversation from this past Thanksgiving, during which he asked friends and family gathered around the table, “What do you think America is going to be like next Thanksgiving?” The response was a chorus of groans. His point? Regardless of the outcome of the 2024 presidential election, America will still be deeply divided.

“I need to be candid,” Nelson said. “I’m concerned about an entire wing of Christianity that has staked its existence—at least its future—on the outcome of this election coming up.”

Nelson highlighted the problem of blending politics and religion, especially among evangelical Christians, which he noted in some ways could extend to Seventh-day Adventists. Then he asked, “Are we elevating politicians to the status of idols, the way a teen might idolize a pop star? Are we investing quality time in the Bible and nurturing our relationship with Jesus, or are our energies consumed by politics and current events, draining our spiritual vitality?”

A photograph of Dwight Nelson, a man with white hair wearing a dark suit and tie, speaking at a clear podium. He is gesturing with his right hand. The background is a wood-paneled wall. To the left, there is a microphone stand and a small floral arrangement on the podium.

Dwight Nelson was the keynote speaker at the Northern California Conference's annual Religious Liberty Summit in Angwin, California, March 1-2.

PHOTO: PACIFIC UNION COLLEGE

CHRISTIANITY AND STATE AUTHORITY

During the second session on the morning of March 2, Nelson delved into the prophetic imagery of Revelation 13, focusing on the beast emerging from the earth with two horns resembling a lamb, but speaking like a dragon. He interpreted this as partly symbolizing what he terms the "American Apocalypse," where Christianity becomes intertwined with state authority, potentially threatening religious liberty and the U.S. Constitution.

Nelson reminded the group of the Adventist belief in the prophesied loss of religious liberties in America, regardless of who eventually assumes leadership.

"'Christian nationalism' is a brash movement attempting to rewrite American history in hopes that church and state might yet be joined in a coalition to rule this country, both politically and legislatively," Nelson said. "But as Jesus warned, 'My kingdom is not of this world.'" Against that background, Jesus is the sole source of hope, he emphasized.

WHAT TO DO?

In his final message Nelson began by noting that there has been a significant religious shift in America and also shifting political divisions. "So what should we do?" Nelson asked.

First, he emphasized the importance of believing and proclaiming the truth about Jesus. "You can take all the universal truth and put it

into one sentence," Nelson said. "The Maker of all things loves and wants me." He shared verses from the book of John to underscore God's unconditional love for all.

Drawing from *Christ's Object Lessons*, by Adventist Church cofounder Ellen G. White, Nelson spoke about this current era of misunderstanding God's character and the need to spread His message of love. "At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power," Nelson read from White's book. "'The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love' [p. 415]."

Nelson said that Ellen White emphasized the significance of practical actions over mere words in sharing Jesus' message. Our responsibility goes beyond meeting physical needs to addressing spiritual ones, he said.

Encouraging everyone, particularly students, Nelson suggested engaging in acts of kindness, such as visiting the inner city to pray with people and meeting needs through such initiatives as basketball camps, teaching English to migrants, and providing job skills training.

In his closing remarks Nelson again emphasized the importance of modeling love. "Love on people," he said. "Say, 'The Maker of all things loves and wants me, and I want you to know He loves and wants you too.'"

On Saturday (Sabbath) afternoon, workshops included "Service to God and of Service to Man," with Judge Marla O. Anderson, Judge Allison M. Williams, Aaron Brieno (a California legislative aide), and Alan Reinach. Reinach, director of Public Affairs and Religious Liberty at the Pacific Union Conference of the Adventist Church, served as moderator.

Daniel Rodela, a professional fundraiser and faith-based community organizer, led a second workshop, "Community Organizing for Church Leaders." Finally, historian Leigh Johnsen led the third workshop, "The Case Against Christian Nationalism."

The Religious Liberty Summit concluded with a panel discussion at the PUC Adventist Church, facilitated by NCC religious liberty liaison Steve Allred.

According to Allred, the summit at PUC is timely and relevant not just for the college community but also for Seventh-day Adventists and the nation at large.

"Adventists have a uniquely biblical understanding of religious liberty, and our view is one that can add a lot to the discourse in our country regarding religious liberty," he said. "Historically, Adventists have been proponents of the separation of church and state."

But that idea is increasingly under attack, he said, from other Christians and certain political groups.

"On the other hand, we Adventists also believe in getting involved and making society bet-

ter. We've been involved in promoting societal morality and justice, including, for example, the abolition of slavery and advocating against coercive religious Sunday laws in the 1800s and the prohibition of alcohol in the early twentieth century," Allred said. "This nuanced position on religious liberty is not often heard in our world, and we need to be sharing it."

Nelson agreed. Christians can be engaged in politics and government. Voting itself is an engagement in the world, he said.

"But any effort to turn the government into a spiritual-political confederacy to legislate Christian doctrine in this nation is doomed even before it starts. Because 'Christian nationalism' (or theocracy) is precisely what the Founding Fathers worked so diligently to prevent in creating the Constitution of the United States and its First Amendment," Nelson said.

"While 'Christian nationalism' may end up being where America ends up, for very different reasons it is vital that we, too, engage this culture . . . to win the hearts of Americans of every persuasion, to win new friends for Jesus before He comes again." ▀



Erton Köhler (left) delivers the message entitled "The Five Certainties of Mission." PHOTO: NORTHERN ASIA-PACIFIC DIVISION NEWS

FIRST 10/40 GLOBAL MISSION CONGRESS CALLS FOR A "MISSION REFOCUS"

EVENT SOUGHT TO ENERGIZE MEMBERS FOR MISSION IN CHALLENGING PLACES.

NORTHERN ASIA-PACIFIC DIVISION AND ADVENTIST REVIEW

The first 10/40 Global Mission Congress of the Seventh-day Adventist Church opened on March 14 at Sahmyook University church in South Korea, with a call to embrace a "Mission Refocus." Korean Union Conference hosted the meeting under the theme "From the End of the World to the Ends of the Earth."

The March 14 opening featured guest speakers from the General Conference (GC) and included a mini music concert. Attendees included people from the Northern Asia-Pacific Division (NSD) and Korean Union Conference (KUC)—directors, pastors, theology students, and professors, among others—gathered to listen to church leaders and recommit to Adventist mission.

GC secretary Erton Köhler delivered a message titled "The Five Certainties of Mission." These certainties include a special call for Seventh-day Adventists, mission as the last signal, and the mission being both global

and local (glocal). At the same time, Köhler focused on the certainty that the mission will be accomplished and that the nature of Adventist mission is miraculous.

Kim Sun Hwan, director of the NSD Adventist Mission Department, introduced the "Ramadan Intercessory Prayer" initiative and appealed for the attention and participation of many believers as Adventist members seek to connect with their Muslim friends and neighbors.

"God has called us to be intercessors. The Northern Asia-Pacific Division and the Korean Union Conference have been given a tremendous mission: the 10/40 window evangelism," Kim said. The 10/40 window is the region where most of the population of the world lives but Christians are a minority. Most people living inside that "window" are Muslims, Buddhists, or Hindus, among other major world religions.

Gary Krause, director of GC Adventist Mission, proclaimed the message “Why We Need Mission Refocus.” “God told us that our vision and our focus is ‘too small a thing,’” Krause said, quoting Isaiah 49:6. “He wants to expand our mission vision and open up a new focus for our attention.”

Kleyton Feitosa, director of Global Mission Centers for the General Conference, delivered the message titled “10/40 Window, the Greatest Challenge of Christianity.” “When God looks at the 10/40 window, He doesn’t see a challenge but a harvest,” Feitosa said. “The challenge is that the laborers are few while the harvest is plentiful. So let us pray for missionary work for God.”

The 10/40 Global Mission Congress closed March 16 with testimonies from Adventist missionaries serving in the 10/40 window; a dedication worship service; musical concerts; and announcement of various initiatives.

Mission Refocus is a GC initiative that includes assigning missionary personnel to move to the front lines of mission work; supporting the entry of church organizations into nonentered and low-entered places in the world; aligning financial resources toward mission impact; and establishing and applying a digital strategy that “facilitates the effective use of technology for mission.”

“Mission Refocus is not a slogan,” GC treasurer Paul H. Douglas said when he first introduced the new emphasis in April 2023. “Mission Refocus is about analysis, and it is about action. Mission Refocus is not about just a set of criteria, but a culture of thinking to ensure that everything and everyone is aligned to the urgent and end-time mission for which God has called His church.”



In March, radio ministry Your Story Hour turned 75 years old.

PHOTO: YOUR STORY HOUR

YOUR STORY HOUR RADIO MINISTRY CELEBRATES 75 YEARS

WEEKLY PROGRAM IS NOW BROADCAST AROUND THE WORLD.

CARALIN GRIGGS, YOUR STORY HOUR, AND ADVENTIST REVIEW

What started as a half-hour story time aired on a single radio station (WHFB in Benton Harbor, Michigan, United States) on March 27, 1949, is now a weekly program broadcast on thousands of radio stations around the world.

Your Story Hour (YSH) produces 30-minute nondenominational Christian radio programs. The family-friendly audio dramas tell inspirational stories based on the Bible, historical heroes, missionaries, modern-day miracles, and modern-day adventures that teach biblical values and positive character traits. People can listen to the programs for free on the radio, on YouTube, and on the YSH website.

In the beginning the ministry wasn’t designed for radio at all. Stanley Hill, the founder of YSH, along with a small group of other people, had the idea to get children off the streets on Saturday afternoons by starting a story hour above the fire station in Eau Claire, Michigan. Soon children were flocking to the fire station every week to hear Bible and character-building stories.

When H.M.S. Richards, founder of the Voice of Prophecy radio ministry, heard about the story hour, he had a revolutionary idea. “Your

program should be on the air. We ought to have a radio program for children,” he said. Wouldn’t that be wonderful?

But how could a group of laypeople with no radio experience produce a weekly program? Virgil Isles, a student at Emmanuel Missionary College (now Andrews University), offered to write the scripts and produce the programs. Soon the first recording studio for YSH was located in the basement of the Isleses’ home.

From these humble beginnings YSH began to grow. The studio moved to the back of a barbershop, to a converted garage, to a factory in Medina, Ohio. Finally, in the 1980s, it moved to its current location in downtown Berrien Springs.

The broadcast grew from one radio station to thousands. Recording equipment progressed from records to tape recorders, to reel-to-reel recorders, to high-quality digital recording. The ministry expanded from only the English program, adding both Spanish and Russian programs.

More recently, over the course of a couple of years, Fred Meseraull (YSH producer for more than 40 years), Elaine Trumbo-Roberts (scriptwriter of more than 150 YSH

UNION COLLEGE NAMES YAMILETH BAZAN AS ITS NEW PRESIDENT

HER TERM AS THE THIRTIETH PRESIDENT IS SET TO BEGIN ON JULY 1.

UNION COLLEGE NEWS

The Union College board of trustees has invited Yamileth Bazan to take the reins as Union College's thirtieth president. Her term will begin on July 1, which is soon after



Yamileth Bazan, elected as the new president of Union College

PHOTO: UNION COLLEGE

the official transition of the institution in Lincoln, Nebraska, United States, to the new name of Union Adventist University.

"Yami" Bazan, as she prefers to be called, brings with her a passion for education and ministry combined with a long legacy of supporting and mentoring students, university leaders, and local church constituents.

"I am confident God led in the search process," Gary Thurber, chair of Union's board of trustees and president of the Mid-America Union Conference, said. "The experience she brings in serving young people, mentoring them spiritually and building leaders, is a perfect fit for Union. She lives and breathes the mission and values of the Adventist Church and this university."

Union College's students first met Bazan in November 2023 before she interviewed for the presidential role. The week she was scheduled to speak for worship services turned out to be a very difficult one; a student had just died in a tragic accident. "Dr. Bazan has already supported us through a hard time, and we know we can trust her to lead with compassion, empathy, and love," Annelise Jacobs, Student Association president, said. "She will be a great president because she is both a strategic thinker and a great listener who cares deeply about the students and employees."

Bazan has served in Adventist higher education for more than 17 years. As associate dean for student affairs at Loma Linda University School of Medicine, she currently oversees all student services and support offices. As vice president of student life at La Sierra University from 2007 to 2021, she led 10 departments ranging from athletics and counseling to campus security and spiritual life. Before entering higher education, Bazan served in youth ministry for the Southeastern California Conference and began her career teaching in Adventist elementary schools.

"During my visits to the campus this year, I was blessed to experience the caring learning community that makes Union special," Bazan said. "The values and mission are lived beautifully by the faculty, students, staff, and administration. It has been a sweet surprise to see God connect our paths. I am honored to be part of the next exciting chapter for this campus family."

Bazan holds a Ph.D. in leadership from Andrews University, a master's in administration and leadership as well as a bachelor's from La Sierra University, and an associate degree from Loma Linda University. She has also taught graduate-level courses in educational leadership at La Sierra, in addition to leading a seminar class in college success for first-year students for many years.

She is married to Daniel, an IT professional and entrepreneur; the couple has one son, also Daniel, who is entering a doctoral program in neuroscience at Northwestern University. The Bazans plan to transition to Lincoln this summer.

"Yami is an answer to so many prayers!" Vinita Sauder, Union College's current president, said. "I can retire happily knowing that I am leaving Union in the hands of someone so caring and competent. I know God has called her to Union for a purpose." ❖

scripts), and Chet Damron (radio host Uncle Dan from 1996 to 2017) needed to pass the baton to new staff. But God provided just the right people with the right skills. The newest additions are Nicole Buckhanan (Aunt Nikki) and Jon Clayburn (Uncle Jon), who joined Carole Pezet (Aunt Carole) as radio hosts.

Every year since the first broadcast, God has provided the funds and people that YSH needs. The nonprofit organization is currently praying for the means and ability to produce new stories in Spanish, and for wisdom and direction in reaching a greater audience in today's world of media use and rapidly changing technology.

YSH offers an alternative source of entertainment, inviting children and adults to use their vast imaginations to paint pictures in their minds as they listen to stories of heroes and heroines who exhibit lasting values, ministry leaders said. "Though the classic stories are timeless and still beloved by listeners, YSH is dedicated to producing new stories to keep reaching new generations of children. The ministry is looking in faith to another 75 years of God's blessings." ❖



ADRA SKILLED VOLUNTEERS DEPLOYED FOR OIL SPILL CLEANUP IN TOBAGO. The Adventist Development and Relief Agency (ADRA) in Tobago responded to a call from the local government to assist in cleanup efforts following an oil spill that occurred on February 7. Forty-three ADRA volunteers worked on the cleaning efforts on February 11 and 18. They used hoes, rakes, and shovels to scrape the thick asphalt and make heaps that had to be cleared away by machinery, such as backhoes. Volunteers had to work in four-hour shifts because of the toxic fumes.



U.S. TRAVELING CLINIC OFFERS FREE SERVICES TO HAITIANS IN THE BAHAMAS. More than 400 residents from communities in Nassau, New Providence, The Bahamas, received free medical services recently, thanks to Health Care Ministries, a United States-based traveling health clinic. The medical services and lectures were part of evangelistic campaign efforts for the Haitian community on the island, held February 19 to March 23.



ADVENTIST MEDIA CENTRE OPENS ON VANUATU TO SHARE HOPE WITH THE COMMUNITY. The Adventist Church in Vanuatu in the South Pacific Islands celebrated the opening of its first media hub, introducing Adventist Radio Vanuatu 107.5 and Hope Channel TV on February 25. Vanuatu Mission president Charlie Jimmy emphasized the launch as a step forward in spreading hope and faith across the islands. The new Adventist Media Centre is expected to be a key resource in meeting community needs.



MONGOLIAN ADVENTIST WOMEN STRIVE TO BE "A LIGHT IN THE CITY." The Women's Ministries Department of the Mongolia Mission has been engaging women from local Adventist churches to reach out and serve their communities. From March 11 to 16 a group of women from Adventist congregations in the capital city of Ulaanbaatar embarked on a mission to Uvurkhangai. During their journey they visited schools and government institutions, offering health assistance and conducting health seminars. They also distributed 140 copies of Ellen G. White's *The Great Controversy*.



SOUTH AMERICAN DIVISION HOLDS FIRST WOMEN'S SCHOOL OF EVANGELISM. About 50 Adventist women leaders participated in the first regionwide event in Ñaña, Peru, March 11-15. They came from unions and administrative fields in Argentina, Bolivia, Chile, Ecuador, Uruguay, Paraguay, and Peru to attend the event for training, worship, and inspiration. They gathered on the campus of Peruvian Adventist University. The event included reports and presentations, seminars, visits to Bible students, and personal testimonies that sought to motivate.



HOPE CHANNEL INTERNATIONAL ANNOUNCES VICE PRESIDENT FOR GLOBAL MEDIA AND ENGAGEMENT. Chanmin Chung was appointed as the new vice president for global media and engagement. This strategic move underscores Hope Channel International's commitment to enhancing its global network and providing strategic and missional leadership across the world. With more than two decades of service in media and gospel communication, Chung brings a wealth of experience and a proven track record of leading cross-cultural teams to advance the gospel message.



ADVENTIST REVIEW MINISTRIES NEWSLETTER


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

www.adventistreview.org/newsletter-signup

THE BIBLICAL UNDERSTANDING OF THE NATURE AND DEFINITIONS OF SIN

JIRÍ MOSKALA





Sin is described in the Bible primarily in theological and relational terms, as it is aimed against our God, the Creator and Redeemer, and it destroys us and our relationships with people around us. David expressed it eloquently in his repentance after he acutely understood the demoralizing nature of his sinful actions upon himself, Bathsheba, and his family: “Against you [O God], . . . have I sinned and done what is evil in your sight” (Ps. 51:4; cf. Gen. 39:8).¹


Colorful wide-ranging Hebrew terminology for sin reveals its devastating nature. The rich vocabulary demonstrates the complexity of sin. The strongest biblical language of sin—the trilogy of sin—consists of the following terms: *hattah* (the most common term for sin in the sense of missing the target, deviating from a right way, or going astray from a straight path; the Greek word *hamartia* expresses the same idea), *avon* (transgression, something which is bent, twisted, or crooked), and *peshah* (rebellion, revolt). God forgives all these sinful variants and trespasses mentioned in crucial Hebrew scriptural passages (see Ex. 34:6; Lev. 16:21; Ps. 32:1, 2; Isa. 53:5, 6, 8-12; Dan. 9:24). Besides these three main words for sin, the Bible contains additional terms that describe the complexity of sin and our sinful nature, e.g., evil, guilt, wickedness, trespass, impurity, deceit, dishonesty, falsehood, offense, abomination, desecration, perversion, unrighteousness, error, injustice, arrogance, and failure.²

According to the Genesis Creation account, humans were created (1) into relationship with God, (2) in total dependence on Him, (3) to enjoy and cultivate His presence in life. Sin shatters this model and destroys the original, beautiful design God established for humanity’s happiness, prosperity, and growth.

FIVE BIBLICAL DEFINITIONS OF SIN

One may summarize the various aspects of the sin problem in five main biblical definitions of sin:

1. Sin, according to Genesis 3, is a broken relationship with God, an attempt to live independently, autonomously, from God (from Greek *autos*, “self,” and *nomos*, “law,” i.e., to be a law for oneself). It’s a life without God, His authority, and His law. It destroys the basic qualities of life and says no to God’s presence in life (thus, Adam and Eve hid after sinning). Sin is thus de-Creation, the undoing of God’s wonderful Creation. Sin reverses all three foundational functions and purposes of life to which we were created: it breaks a trusting fellowship with God, decides by one’s own authority what is right or wrong, and alienates from the Lord’s presence. Thus, evil separates from God, and isolates us from Him. Sin comes as a result of refusing God’s authority and an unwillingness to acknowledge Him as the Creator, to whom one is and must be accountable. God’s law is first broken in the mind and then in behavior. The same idea of Genesis 3 is stated by Paul in the New Testament: “Everything that does not come from faith is sin” (Rom. 14:23). Faith is a trust relationship with God, and



breaking faith is sin (Mal. 2:10, 11). God commented on the sin of Moses in the same manner: “You did not trust in me enough to honor me as holy in the sight of the Israelites” (Num. 20:12). So sin is a mistrust of, a disbelief in, God; it is a state of mind with a direct rejection of God’s law.³

The Bible presents additional definitions of sin; however, they are in principle an elaboration and expansion of the above description built upon the theology of sin presented in the Fall narrative.

2. The well-known definition of sin in the Bible comes from the apostle John (rooted in Genesis 3): sin is a breaking of the law (1 John 3:4; the Greek word *anomia* literally means “lawlessness”), a concrete act of disobedience. It is an external action, a visible result of a broken relationship, an outcome of wrong thinking, an effect of broken faith, and a product of mistrust. God’s question “Have you eaten from the tree that I commanded you not to eat from?” (Gen. 3:11) revealed that disobedience is the result of disrespecting God’s commandment. In this way, sin is a defiant, arrogant, rebellion against God, and a proud rejection of His word, will, and authority. This was well explained by Samuel to Saul, Israel’s first king, after his disobedience: “To obey is better than sacrifice. . . Rebellion is like the sin of divination, and arrogance like the evil of idolatry” (1 Sam. 15:22, 23). Living in sin means living without focusing on God and fulfilling His will.

3. Sin is a state into which humans are born. This is already reflected in Genesis 5:1-3, where it is stated that Adam was created in God’s image, but Seth was born in the image of Adam, his father. The difference between Adam being created in God’s image (Gen. 1) and Seth being made in Adam’s image (Gen. 5) can be explained by the event that brought this change: the fall into sin as Genesis 3 describes. After Adam and Eve sinned, our human nature was corrupted, and their posterity was born with a sinful nature. David states it plainly: “Surely I was sinful at birth, sinful from the time my mother conceived me” (Ps. 51:5). Also in Psalm 58:3 David speaks about the wrong attitude of wicked people toward God: “Even from birth the wicked go astray; from the womb they are wayward, spreading lies.” Before our repentance, all our garments are filthy (Isa. 64:6); before regeneration, our heart is perverted and deceives us (Jer. 17:9). The way seems straight to humans, but its end is death (Prov. 14:12). We are not able to change our nature, just as a leopard cannot change its skin (Jer. 13:23). Without exception, we are all sinners (Eccl. 7:20; Rom. 3:23; 1 John 1:8). We are naturally afraid of God (Gen. 3:10); we are born alienated from Him and are dead in our sins (Eph. 2:1, 12, 19).⁴

The apostle Paul explains it clearly in Romans 7:15-20 when he declares that sin lies in our human nature. Humans are born with a sinful nature, and consequently born as sinners separated from God and in need of salvation. As sinners we love and produce sin, and our sinful nature is characterized by selfishness, tendencies to evil, propensities to sin, and inclinations to do wrong. The power of sin enslaves us (Rom. 5:6; 6:6, 7, 14; 7:25). Not only a part of a human has sinned, but the whole person, therefore everything is affected and corrupted by sin.

James underlines the same truth when he explains that sin begins with the inner cravings in our sinful nature, that the “evil desire” lies within us, and when it is cultivated, it produces sin, a reaching for the forbidden fruit. This wrong desire is not yet sin (unless cherished), but when it is yielded to, it leads to wrong actions and death (James 1:14, 15). We are guilty when we play and associate with these evil desires.

4. Sin is a neglect to do good, an omission to do what is right (James 4:17). It involves an attitude of indifference. This attitude can also be called apathy or lukewarmness (Rev. 3:15-18). Christianity is more than only not doing wrong things (James 1:27), for true religion is about doing what is good, right, and profitable (Micah 6:8; John 5:29; Titus 3:8; James 1:27; cf. Phil. 4:5, 6). Christianity is an active religion. The living God is a God of action; therefore He wants proactive followers. Knowing the truth and practicing good deeds should always go hand in hand (Gal. 5:4; James 1:27; 1 Peter 2:9; Eph. 2:10).

5. Sin par excellence is not believing in Jesus Christ, as He is the only solution to our sinfulness (John 16:8, 9). Humans cannot help themselves, cure the problem of sin, and heal their own brokenness. Christ is the only and unique Savior of the world (Acts 4:12; 16:31; Rom. 8:1; 1 John 5:12, 13). To reject His ultimate sacrifice for us—His death on the cross—is like drowning in the ocean and when help arrives refusing to take the offer of the lifeline. Sin is a disbelief in Jesus, a refusal of His saving activity on our behalf, because He is the only one who can rescue us from the bondage to sin. To fail to accept Jesus as one’s personal Savior and remain in sin is fatal (Prov. 24:16; John 3:36).


Only when we understand the true nature of sin can we better comprehend and know ourselves and admire even more what Jesus has done and is doing for, in, and through us. The realization that the solution of the sin problem necessitated the incarnation and the death of Jesus Christ (Gen. 3:15; Isa. 53:1-6; John 3:16; Rom. 6:23; 2 Cor. 5:21) helps us to see the true and horrible nature of sin with its seriousness and depth. God had to leave His position in heaven, live as a human being, and go through immense suffering and death in order to save and deliver us from the power of sin. This solution was extremely costly—costing the life of God’s Son, Jesus Christ.

CONCLUSION

Where the first Adam failed, the Second Adam won (Rom. 5:14-21; 1 Cor. 15:22, 45-49). What humans lost in the Garden of Eden Christ came to restore at the cross. Our new true identity can be and must be shaped and built according to the victory accomplished by Jesus Christ (2 Cor. 5:17). God did not leave us to the power of Satan and sin—the

Only when we understand the true nature of sin can we better comprehend and know ourselves and admire even more what Jesus has done and is doing for, in, and through us.

Spirit of God brings victory when we by faith cling to God and His Word, as only the Holy Spirit and the Word of God can produce true life (Eze. 36:25-27; Rom. 8:4, 14). The solution to sin involves not only forgiveness but also the renewal and restoration of the image of God and freedom from slavery and addictions to sin. A new life is Word- and Spirit-oriented (Rom. 8:2-6; Col. 3:1-4, 10).

Our sinful nature neither changes nor disappears through conversion or repentance. However, our sinful nature, tendencies, or inclinations (inherited or cultivated) can be controlled by the power of the Holy Spirit, His Word, and God’s grace (Rom. 7:25; 8:1-11). Until the Second Coming we will have our sinful nature, and only then will believers be completely transformed and receive an incorruptible body (1 Cor. 15:50-57; Phil. 3:20, 21; 1 John 3:2-5). In the meantime, however, we can have every confidence in Christ, who delivers us from sin. 

¹ Unless otherwise noted, biblical quotations are from the New International Version.

² For details on the biblical terminology of sin, its nature, consequences, and redemption, see my article “Origin of Sin and Salvation According to Genesis 3: A Theology of Sin,” in *Salvation: Contours of Adventist Soteriology*, ed. Martin E. Hanna, Darius W. Jankiewicz, and John W. Reeve (Berrien Springs, Mich.: Andrews University Press, 2018), pp. 119-143.

³ Ellen G. White keenly defines the first sin of Adam and Eve in the Garden of Eden as “distrust of God’s goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil” (*Education* [Mountain View, Calif.: Pacific Press Pub. Assn., 1903], p. 25). The nature of sin is thus explained by the concept of a broken relationship and a hostile state of mind toward God. See also the article “Sin” in *The Ellen G. White Encyclopedia*, ed. Jerry Moon and Denis Fortin (Hagerstown, Md.: Review and Herald Pub. Assn., 2013), pp. 1164-1167.

⁴ Only Jesus was born as “the holy one” (Luke 1:35); all humans are born hostile to God (Rom. 8:7) and dead in their sin (Ps. 51:5; Eph. 2:1-3).

Jiri Moskala is professor of Old Testament exegesis and theology and dean of the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.



A SPLENDID CHALLENGE

*The call to
Christian perfection*

ÁNGEL MANUEL RODRÍGUEZ

The clarity of the biblical text regarding overcoming sin is unquestionable: “You are to be blameless [*tamim*, “perfect”] before the Lord your God” (Deut. 18:13); “Be perfect, as your heavenly Father is perfect [*teleios*]” (Matt. 5:48).¹ This divine expectation is not a biblical ideal to be reached in an undefined future, but what we are called to be *now*. There are at least two implicit assumptions underpinning the call to perfection. First, sin is absolutely incompatible with the holiness and moral integrity of God, and second, sin is not only inexcusable but has no function at all within God’s universe.

The clarity of the biblical passages concurrently conceals the complexity of the topic, in part because the terminology used could be rendered in different ways. The Hebrew adjective *tamim* could be translated as “complete, entire, blameless, without defect,” etc. The Greek adjective *teleios* means, for instance, “perfect, complete, and mature.” In both cases the basic idea is completion. This does not diminish the imperative nature of the divine expectation, but alerts us to carefully delve into the nature of biblical perfection. The biblical text characterizes it in different ways and associates perfection with other topics that assist us in outlining its basic contour.

PERFECTION AND OBEDIENCE

Most people immediately associate perfection with obedience to the law. Unquestionably, perfection includes a religious ethical component that touches all aspects of life (see Ps. 15:1-5; Job 31; James 3:2-5). A few examples may suffice. In order for the people to be blameless before the Lord, they were not to consult spirits or practice divination, as the Canaanites did (Deut. 18:9-14), and were to put away idols (Joshua 24:14). A perfect person does what is right and speaks the truth (Ps. 15:2). The psalmist joyfully states, “Blessed are those whose way is blameless, who walk in the Law of the Lord” (Ps. 119:1; cf. verse 80). This emphasis on obedience tells us that biblical perfection is not a mystical experience but a dynamic reality in the life of the believer. But perfection is deeper than obedience to the law.

PERFECTION AND COMMITMENT TO GOD

The perfect/blameless/mature person is, above everything else, one who walks with the Lord in intimate fellowship with Him (Gen. 6:9). This is mentioned often in the context of perfection. God said to Abram, “Walk before Me, and be blameless” (Gen. 17:1). Being perfect consists in loving “the Lord your God with all your heart and with all your soul” (Deut. 13:3). Perfection is about having a wholehearted fellowship with God, and therefore it is at its very core a full, complete, perfect, and undivided surrender of the life and will to Christ as Savior and Lord. We do not surrender the fullness of life to an impersonal law, but to the Lawgiver. Since this is the case, it could be said that perfection is in a sense a present reality (1 Cor. 2:6; cf. Phil. 3:15). This wholehearted and exclusive devotion to God is visible in obedience to the One who redeemed us and who is now our Lord.

Full and perfect commitment to the Lord is never divorced from obedience (Deut. 13:4; Ps. 101:2). God expected Solomon “to walk before Me . . . in integrity [*tom*, “perfection, fullness, completeness”] of heart and honesty,” further defined as doing God’s will

(1 Kings 9:4; see Ps. 101:2). Baptism in Christ, our union with Christ, is followed by walking in “newness of life” (Rom. 6:4). The claim that “I have been crucified with Christ” means that “the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me” (Gal. 2:20). This profound commitment to the Lord transforms us into the likeness of Christ (2 Cor. 3:18; Eph. 3:14-19). The understanding of perfection as a perfect commitment to God, inseparable from loving Him and others, portrays perfection as a dynamic experience that is real now and that will continue to grow.

PERFECTION AND ATONEMENT

Sin is not simply doing something wrong, but offending God, and therefore it is a threat to the fullness or perfection of our commitment to Him. The inexcusability of sin is well attested in the Bible (e.g., 1 John 1:6), but we also read about the universality of sin (1 Kings 8:46; Ps. 143:2; Rom. 3:9, 10). Perhaps more dramatic is the statement that when we look at the depth of the divine will and to Jesus Christ we realize the limits of our perfection, that is, our imperfection (Ps. 119:96; Isa. 6:5), implying that the creature will never reach divine perfection. John recognizes this reality when he states, “I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ . . . ; and He Himself is the propitiation for our sins” (1 John 2:1, 2). A defective behavior does not necessarily end our relationship with God, because forgiving grace is ours through Christ (1 John 1:9).

In the Israelite cultus perfection was impossible without atonement. The God who commanded the people to be perfect is the same one who instituted a sacrificial system to grant to His holy and perfect people atonement for their sins (Lev. 4:27-31; 17:11; 15:13-15). The righteous person was not only one who practiced righteousness but also one whose sins were forgiven (Ps. 32:5, 11; 41:4, 12). The connection between perfection and atonement reveals a dimension of biblical perfection that is of transcendental importance. Perfection as the full commitment to God that expresses itself in growing in obedient service to God is always accompanied by His forgiving and restraining grace (Ps. 19:12, 13; Phil. 4:7). Scripture is clear that, despite our sinful

There is only one way of salvation, and there is not a moment within salvation history during which our dependence on Christ’s atoning sacrifice will pause.



PHOTO: ROLAND LOSSLEIN / UNSPLASH

nature, we need not succumb to the enemy’s temptations to sinful behaviors, but God always provides, through His restraining grace, a way of escape through Christ (1 Cor. 10:13). Yet biblical perfection cannot be defined as sinless perfection, i.e., a human state of impeccability. There is only one way of salvation, and there is not a moment within salvation history during which our dependence on Christ’s atoning sacrifice will pause. There is only one gospel.

PERFECTION AND PERSONAL DEVELOPMENT

The dynamic character of biblical perfection indicates that it is, by nature, a matter of personal spiritual growth (Phil. 3:12). We grow in the fellowship and knowledge of Christ and in the reflection of His image in our life. We are “to attain . . . to a mature [*teleios*, “perfect, complete”] man, to the measure of the stature which belongs to the [or “the stature of the”] fullness of Christ” (Eph. 4:13). Hebrews exhorts us to “press on to maturity

[perfection]" (Heb. 6:1; cf. 2 Cor. 7:1); a lifelong task. Christian growth consists in learning to conduct ourselves "in a manner worthy of the gospel" (Phil. 1:27; cf. Gal. 5:16) or walking "in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work" (Col. 1:10). The missionary task is to "present every person complete ["perfect"] in Christ" (Col. 1:28).

Spiritual growth is to a large extent subduing selfishness through the Spirit. The opposite of selfishness is a life ruled by the self-giving love of God. We will perfectly reflect Christ once selfishness stops ruling over us. This is what Jesus meant when He said, "Be perfect, as your heavenly Father is perfect [*teleios*]" (Matt. 5:48; cf. 1 John 4:16, 17). The context is about the love of God that is always oriented toward the well-being of others—He loves the bad and the good; you and me (Matt. 5:45). To perfectly reflect the image of Jesus is to subdue selfishness through the power of His love. This is indeed a splendid calling!

We embrace the marvelous task of spiritual development in the context of a spiritual personal conflict (Gal. 5:16, 17). We are called to lay aside "the old self" and to "put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth" (Eph. 4:22, 24). In other words, we should not allow sin to reign again over us (Ps. 19:13; Rom. 6:12). In the midst of conflict and temptations, believers stand so firm in their wholehearted commitment to the Lord that they become unshakable in their faith. The psalmist refers to this experience, saying, "I have trusted in the Lord without wavering [*ma'ad*, "staggering, faltering"]" (Ps. 26:1). Believers are firmly "rooted and grounded in love" (Eph. 3:17), "standing firm . . . for the faith of the gospel" (Phil. 1:27). Christian perfection includes a settling on the truth that is so firm that we "will never stumble" (2 Peter 1:10; cf. Rev. 22:11). This type of fall would be a high-handed sin that believers should never commit (1 John 3:9; 5:16, 17), not because they are unable to or because they achieved sinless perfection, but because they chose, through the power of the Spirit, to be loyal to Christ at any cost. In fact, the connection between perfection and conflict indicates once more that a state of sinless perfection, which allegedly enables believers to live by themselves without sinning or without the atoning work of Christ, is an illusion.

PERFECTION AND ESCHATOLOGY

The struggle with sin will come to an end. The damage done by sin to the image of God in humans will be eliminated forever, and there will be complete harmony between humans and God, free from the threatening presence of sin. Christ came to undo the works of the evil one, and this will happen in its fullness at His second coming. The fallen human nature, described by Paul as "flesh and blood" (1 Cor. 15:50), will go through a radical change at the return of Christ, when "the dead will be raised imperishable" and "this mortal" puts on "immortality" (verses 52, 53). It is the totality of the person, not only the physical, that will be resurrected to a truly new life. Then the fullness of Christian perfection will be manifested in our life without the burden of sin (cf. 1 John 3:2). Since perfection includes growing in the image of God, then this task will continue throughout eternity, even in the absence of sin. The sacrifice of Christ, a manifestation of God's most glorious self-sacrificing love, will continue to be the deterrent against another fall into sin. The Lamb will be sitting forever on the throne (Rev. 22:1). His sacrifice will retain its effectiveness for ages and ages to come as we continue to grow in the understanding of God's love.

Biblical perfection consists of an unshakable, full, complete, and wholehearted commitment to God as Savior and Lord, exhibited in a constant and obedient spiritual growth in His grace, which exclusively relies on Christ's forgiving grace and meritorious atoning sacrifice. It should be a reality now in our life, but its fullness will be manifested at the coming of Christ, when we will be finally delivered from our sinful nature.² ❖

¹ Bible quotations in this article are from the *New American Standard Bible*.

² For more extended discussions of biblical perfection, see H. K. LaRondelle, *Perfection and Perfectionism: A Dogmatic-Ethical Study of Biblical Perfection and Phenomenal Perfectionism*, Andrews University Monographs, Volume III (Berrien Springs, Mich.: Andrews University Press, 1971); K. L. Yinger, *God and Human Wholeness: Perfection in Biblical and Theological Tradition* (Eugene, Oreg.: Cascade, 2019); George R. Knight, *The Pharisee's Guide to Perfect Holiness: A Study of Sin and Salvation* (Boise, Idaho: Pacific Press Pub. Assn., 1992); and Ángel Manuel Rodríguez, *Living Without an Intercessor in the Writings of Ellen G. White*, Biblical Research Institute Releases 17 (Silver Spring, Md.: Biblical Research Institute, 2020).

Ángel Manuel Rodríguez, Th.D., is retired after a career serving as pastor, professor, and theologian.

GIVE A NATIVE AMERICAN CHILD A SAFE, HAPPY, AND MEMORABLE SUMMER

Support Summer Experience at HIS



Summer Experience at Holbrook Indian School (HIS) provides a safe space for students to continue the momentum of their intellectual, emotional, physical, and spiritual growth while maintaining access to vital resources that assist in breaking generational cycles.

Would you provide a safe, productive, and unforgettable summer for HIS students?



To support HIS Summer Experience, call (928) 524-6845 (ext. 109) or visit:

 **HOLBROOK
INDIAN SCHOOL**

Learn. Grow. Thrive.

HolbrookIndianSchool.org/hse

A LAMENT

It's my fortieth year at the General Conference, and though I was not brought there to be an apologist, that's what I've been doing since, even longer if you count my four years in the church before the Big House. Though having no idea how effective I've been in convincing others of our message, I have certainly convinced myself.

Logically, rationally, intellectually—I'm so in. Fascinated with epistemology, the study of how we come to "knowledge," I'm painfully aware of the limits of what we can know. And yet, even with that caveat, and acknowledging our era's aversion to any metanarrative, I can't help it—this must be the Truth, as in a capital T.

Years ago, when asked if I ever doubted the Adventist message, I answered, "Well, not really, but when I do, I always dismiss it as irrational!"

"Irrational?" the person responded incredulously—his science background gave him the illusion of objectivity.

"Yes," I answered, "because of the experiences I have had, and the things that I believe, doubt is the most irrational thing that I can have."

And it's true: whatever vast gaps of knowledge I stare into on every topic, especially God, it's just so clear to me that, of all the organized religious bodies in the world, Seventh-day Adventists are the closest to having the truth. (And I don't apologize for saying that, either.)

Yet, saying that, I despair that this truth, and my conviction of it, has not changed me as much as it should have by now, 44 years into it. Forty-four. My faults, character flaws, and basic sinfulness seem as embedded into me as ever,

right down to the subquantum level. If, as Ellen White says, the closer we get to Jesus, the more faulty we will appear in our own eyes, I must be in His face.

I know the Bible promises of victory; I preach them; I claim them. Please, the God who created and sustains the cosmos doesn't have the power to perfect my character and give me victory over my faults? Yet my character isn't perfected (just ask those who know me—for example, my wife). And, far from having all the victories I would have thought that I would have by now, at times I see myself as worse than I was in the past.

I have, it seems, two options—give up; or accept the perfect righteousness of Jesus, a "robe of righteousness, woven in the loom of heaven, and not one thread of humanity in it,"^{*} as my own. If not saved by that robe and that robe alone, I'm destined, and deservedly so, for the second death. And though I take on faith that the Lord Jesus is sanctifying me (Eph. 5:26; Heb. 10:10; Jude 1, etc.), however little I feel (see, sense) it—my only hope of salvation rests on what Christ has done at the cross for me, outside of me, and in place of me.

Of all the truths of our message, Jesus' righteousness credited to me, by faith (Gen. 15:6; Rom. 4:1-4), remains the one that I'm most convinced of, and the one without which all the others become meaningless. ♣

* Ellen G. White manuscript 17, 1893, in *Letters and Manuscripts*, vol. 8, p. 200.

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

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



I DESPAIR THAT THIS TRUTH HAS NOT CHANGED ME AS MUCH AS IT SHOULD HAVE BY NOW.

YET NOT I, BUT THROUGH CHRIST IN ME

*On becoming
free from sin*


ESTHER LOUW

What immediately comes to your mind when you think of holiness? The images of holiness that exist within contemporary culture tend to reflect soul-body dualism. Within this paradigm, heaven is often thought of as white and sterile—like a hospital ward that has been perfectly sanitized. Immaterial souls float on immaterial clouds. Meanwhile, those who have not yet died but aspire to be holy are expected to deprive themselves of physical things. Hindu? Catholic? Muslim? Each of these traditions emphasizes varying degrees of separation from the physical world as a means to achieve freedom from evil. Whether or not we come from these religious backgrounds, it's easy to absorb their underlying message: sin comes from the world around us rather than from within.

ESCAPING SIN BY ESCAPING THE WORLD?

The result of compartmentalizing life in this way is the assumption that we can escape sin by escaping the world.





Of course, Christianity did not always teach this. Soul-body dualism only gradually came into the early church through the influence of Greek philosophy. By the fourth century A.D., however, the idea that we can become holy by fleeing the world and neglecting the body had given birth to asceticism. Christian ascetics began to take vows of celibacy. Some extreme ascetics tortured themselves with self-imposed solitary confinement and strange punishments.¹ For example, Simeon the Stylite famously lived on top of a 50-foot pillar for 37 years without any shelter from the elements.² Eventually asceticism evolved into the monasticism that we are familiar with today, and in many ways, it still shapes our thinking about sin and holiness.

Soul-body dualism ensures that becoming free from sin through personal effort is relatively achievable. One only needs to try to do good deeds until death finally releases the immortal soul from the corrupt body. Adventists aren't ascetics, however. We believe that our physical bodies matter a great deal and that we will be embodied in heaven. When we mistakenly assume that sin is caused by the external physical world, we end up with a problem that other religions don't encounter. How can we become free from sin if our body and soul are inseparable? Some offshoot groups have attempted to solve this problem by teaching that we need to cease almost all forms of association with the world. It really doesn't matter how far we remove ourselves from the world, though, if sin is not removed from us. When Martin Luther entered monastic life, he discovered that he was "still envious, impatient, passionate!" "O wretched man," he told himself, "to have entered this sacred order."³

Becoming free from sin entails much more than separating the body from the world. Even if cultivated sins were perfectly overcome, we would still find ourselves subject to emotions and impulses that testify to a much deeper problem. Jesus outlined this problem by explaining, "What comes out of a person is what defiles him. . . . Evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person" (Mark 7:20-23).⁴

James echoed this teaching when he said, "Each person is tempted when he is lured and enticed by his own desire" (James 1:14). While it is true that everything God created in the beginning was good, and that Adam and Eve's natural desires were also good, Adam

and Eve fell. Satan was able to tempt Adam and Eve by perverting their good desires, just as he would later try to tempt Jesus. These temptations were resistible because Adam and Eve, as well as Christ, did not love sin and had no evil desires that could be stirred up. If Satan had directly approached Eve and asked her to disobey God without trickery, she would have fled in horror. Similarly, although Jesus was tempted like us, “as the sinless One, His nature recoiled from evil.”⁵

SET FREE BY CHRIST

We, however, are now thousands of years downstream from the Fall. Sometimes we are tempted through the perversion of good desires too. But perhaps more often we are tempted by evil desires that neither Adam nor Eve had before the Fall nor Jesus ever felt. We don’t even need Satan to bring these evil desires to mind. They are natural to us and, as Paul suggests, part of our physical “flesh.” Although Satan certainly does tempt us, we are also able to tempt ourselves, because our hearts are “deceitful above all things, and desperately sick” (Jer. 17:9). Trapped as we are by our own inherent sinfulness, “we have no enemy without that we need to fear. Our great conflict is with un consecrated self. . . . Conquer self, and the world is conquered.”⁶

This leaves one burning question. Since we are the source of our own sins and we cannot escape ourselves, how can we conquer self and become free from sin?

First, it is important for us to recognize that God does intend to set us free from sin in this life. In Galatians 5 Paul exclaimed, “For freedom Christ has set us free” (verse 1). Speaking to those who have had a conversion experience, Paul uses the past tense to describe this freedom. This isn’t something that waits for us in heaven, but for which God has already made provision. This isn’t a once-saved-always-saved kind of freedom, either. Instead, Galatians 5 is clear that the Christians Paul was

writing to who had been set free were still struggling with “the desires of the flesh” (verse 16). Paul provides a long list. “Sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these” (verses 19-21). In other words, the desires of the flesh that Paul is talking about are the same things that Jesus said come “out of a person” and “defiles him.” The Galatian Christians, like many Christians today, were evidently stuck in a twilight zone. They had been set free from sin, but they were not currently experiencing that freedom.

WALKING BY THE SPIRIT

The solution? “Walk by the Spirit, and you will not gratify the desires of the flesh” (verse 16).

Sometimes we talk about this passage almost as if we think Paul was making a case for body-soul dualism after all. If we subdue our bodies, some of us think, and listen to the Holy Spirit speaking to our “soul,” then all we need to do is obey that still small voice, and we will be able to override the desires of our body. The problem with this view is it vastly overestimates the value of our good intentions. We are children of the tree of the knowledge of good and evil. We possess both good intentions and evil thoughts, but our good intentions have no power to fully overcome our evil thoughts. Ours is not a problem of not knowing or wanting what is right. It is a problem of wanting what is evil. What we need is a power outside of ourselves that is able to transform us and bring our desires into alignment with God’s will.⁷ This is what Paul is talking about when he tells us to walk by the Spirit. He means that we should surrender the power of control over ourselves to the Holy Spirit. “For the desires of the flesh” that exist in our bodies “are against the Spirit, and the desires of the Spirit are against the flesh . . . to keep you from doing the things you want to do” (verse 17). Our morally corrupt bodies and minds

Sin is an intimate problem that dwells in us. It requires an intimate solution that is also able to dwell in us.

are constantly waging war against the Holy Spirit. As long as we retain moral control over ourselves, we can never live out the life of Christ. We may very well want to do good and want to obey God, but our natural hearts also want to do evil and will let us down every time. That's why someone relying on their natural heart who doesn't want to view porn ever again inexplicably finds themselves doing just that. It's why an exhausted parent yells at their kids even though they love them. It's why an otherwise spiritual person who intends to spend time in prayer realizes a half hour later that they're actually watching YouTube videos. The good that we want and the evil that we also want cannot coexist peacefully.

To "walk by the Spirit" (verse 25), then, requires that we "have crucified the flesh with its passions and desires" (verse 24). This doesn't mean that we just ignore our passions and desires and pretend that they don't exist. Instead, it means that we choose to lay them down at Jesus' feet—to die "to that which held us captive" so that we can be enabled to "serve . . . in the new life of the Spirit" (Rom. 7:6). It means claiming Christ's death on the cross as our own by faith and inviting His indwelling presence. It means a new way of thinking. Because "those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit" (Rom. 8:5). The new birth that Jesus spoke about to Nicodemus is the new life that we live when we die with Him on the cross by faith and are spiritually resurrected with Him. This is not an experience in which we receive unfallen natures. That is a gift reserved for glorification. But it is an experience in which we are given the opportunity for Christ to live vicariously through us. In Him we "become partakers of the divine nature" and escape "the corruption that is in the world because of sinful desire" (2 Peter 1:4). The good news of the gospel is that we can become free from sin—not in and of ourselves, but through the life of Christ given to us by the Holy Spirit.

LIFE IN THE SPIRIT

Paul concludes his arguments in Galatians 5 by explaining that when the Holy Spirit has control over our lives, we will automatically produce "fruit" that equates to a change of life. Through the power of God working in us, our lives will demonstrate "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, 23). In other words, life in the Spirit is not a burdensome, ascetic experience in which we neglect our bodies or physical needs. We are not required to torture ourselves, perform penance, or remove ourselves from meaningful interactions with the world around us. Sin is an intimate problem that dwells in us. It requires an intimate solution that is also able to dwell in us. The moment we invite Christ into our hearts and lives, we begin to experience freedom from sin and discover, day by day, that our evil desires are being supplanted by love. "Whom does Christ call His? Those who have crucified the flesh with the affections and lusts. Have you done it? Oh, God grant that you may, if you have not. If you are living or abiding in the true Vine, you will walk in the Spirit. Wherever you go you will manifest that Spirit. And by beholding, you will become like Him."⁸

¹ <https://www.britannica.com/topic/asceticism>

² <https://www.britannica.com/biography/Saint-Simeon-Stylites>

³ J. H. Merle D'Aubigne, *The Life and Times of Martin Luther*, trans. H. White (Chicago: Moody Press, 1953), p. 33.

⁴ Unless otherwise noted, all biblical quotations are from the English Standard Version.

⁵ Ellen G. White, in *Signs of the Times*, June 18, 1902.

⁶ Ellen G. White letter 13, 1900, in *Letters and Manuscripts*, vol. 15, p. 14.

⁷ Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 18.

⁸ Ellen G. White manuscript 20, 1888, in *Letters and Manuscripts*, vol. 5, p. 240.

Esther Louw is completing a Master of Arts degree in church history at Andrews University. She has worked as a Bible worker and literature evangelist in Australia, Lebanon, and the United States, and is passionate about both history and theology.

“TO HIM WHO OVERCOMES!”

*Our reward when
we resist temptation*

JAY GALLIMORE



With our background, we can feel overwhelmed when faced with the teachings of Paul and John. “Shall we continue in sin that grace may abound? Certainly not!” (Rom. 6:1). Or “I write to you, so that you may not sin” (1 John 2:1). Is that an impossible goal for people like us? All of us are all quite aware of the spiritual misery we exist in—our selfish natures, thousands of temptations, Satan and his evil angels, not to speak of a corrupt world that is a moral sewer. Yet our heavenly Father has not asked us to do the impossible. He is keenly aware of what we are swimming in (Rom. 3:9-18).

THE GOAL

Since we have all sinned and have carnal natures, we can never say, this side of heaven, that we are holy. Nevertheless, we are called by Christ and Scripture to *pursue* holiness (Matt. 5:43-48; Heb. 12:14). And what is holiness? It is Christlikeness. And Christ was morally perfect because He was unselfish love personified. He kept God’s law of love—the Ten Commandments. Many people, with right intentions, have striven to be overcomers, only to become discouraged with their failures. But what was their goal?

What is the goal of the gospel? Paul is clear. “He [Christ] condemned sin the flesh, that the righteous requirement of the law might be fulfilled in us” (Rom. 8:3, 4). Only when sin is condemned in us can those requirements become a reality. And sin can be condemned only when we love the Savior for who He is and what He has done for us. And when we love the way He loves, we will have victory and joy on the journey!

Secular Christianity sometimes sings amazing grace to excuse or cover for sinning. But amazing grace not only forgives but defeats sin in our lives. Grace is the enemy of sin, not its enabler! It delivers us from sin, not in sin! God, in His grace, did not send His Son to Calvary to excuse our sinning, but to conquer it!

THE HOW

But how is sin conquered in our lives, given the mess we’re in? Certainly not on our own or even partially on our own! Let us start where Jesus started. He told Nicodemus that he must be “born again.” Paul would call this *justification*. What does that mean? God makes a sacred pact with us—if we will trust Jesus’ death and resurrection to pay for our sins, then He will write our names in the book of life. And at the same time, He gives us a spiritual new birth. This new birth condemns sin in us because it brings Christ into our hearts. This is the secret of our overcoming power. While being covered by His grace, we have “Christ in [us], the hope of glory!” (Col. 1:27; see



PHOTO: KEVIN YOUNG / UNSPLASH

When we believe His promises, we are empowered to resist temptation, even under the severest circumstances.

THE CHOICE

John says, “For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith” (1 John 5:4).

Our living faith brings the mighty Conquerer to our side. Living by faith is not an option for Christians. Faith is the prime mover of our behavior. Belief in someone or something always directs our actions. Let me explain. Let’s say there is a congregation sitting comfortably in church listening to an inspiring sermon. Then the building begins to shake violently. What happens to everyone’s behavior? Why are they now running for the exits? Because their faith in the building has been subverted. Life is built on trust. All behavior, from driving our cars to marriage to buying and selling, live or die on trust!

The formula for overcoming sin is simple. If we love Christ, we will trust His promises and His commands. Then obedience will not be a burden but a joy. When we believe His promises, we are empowered to resist temptation, even under the severest circumstances. Grace does not always remove trials in resisting temptation. Many have given up their lives, rather than yield.

Nevertheless, it is these very hardships that have made some Christians to embrace a weak Jesus who will excuse their sins. We must remember that His mighty power to deliver us from sin is just as great as His power to forgive sin! Forgiveness comes with deliverance, not without it.

Temptation is a sure part of the Christian’s journey! “Prayer is the key in the hand of faith” to overcome temptation.² Daily, in prayer, we need to examine our hearts. Do we cherish some sinful indulgence that is contrary to the commandments of God more than our precious Savior? Like the psalmist, we should plead, “Search me, O God” (Ps. 139:23). Christ will reveal our weaknesses to us through His Word and the Holy Spirit. This will enable us not to be caught off guard by temptation.

Exiting Camp Au Sable one day and entering I-75, I saw an interstate sign that said something

also Gal. 2:20). We conquer sin by trusting His grace and abiding in His love (John 15:10).

If our justification was obtained by genuine love and faith, it will always and without fail give birth to conquering sin! Without being born again, we are helpless! We call this conquering process *sanctification*, or becoming like Jesus in character. John says, “But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him” (1 John 2:5). Christ wants us to boldly enter heaven as mighty conquerors!

Our confidence in Christ’s love for us gives birth to our faith in Him. Jesus knew His Father loved Him. And confident in that love, He would trust His Father to lead Him into the darkness of Calvary. A darkness so thick that He couldn’t see through it!¹

In the Garden of Eden, Satan went after Eve’s confidence that God loved her. Once she accepted that God was keeping something good from her, she lost her regard for God’s commands. First, she switched her faith to Satan and then switched her loyalty by disobeying God. One always follows the other. Same with us. When we trust His love, we will trust His commands. Such faith will always produce loyalty that obeys out of love!

like “Don’t swerve for deer.” Why would the sign say that? Because the natural thing is to swerve when a deer runs in front of you. If you swerve at 70 mph, you can roll your car, and at that speed you are not likely to survive.

If our minds are prepared ahead of time, we will not do the natural thing when temptation surprises us! Joseph had prepared his heart to be loyal to God before Potiphar’s wife showed up. That’s why we talk to our Savior about everything. Jesus will hear our earnest prayers for power and grace to resist the seductive power of temptation.

When evil thoughts cross our minds, as they do for everyone, the temptation is to cherish them instead of expelling them. While Satan can’t read our thoughts, he seems to have the ability to flash ideas or scenes, aided by movies or music or past behavior. Divine help is only a prayer away. Singing a hymn or quoting Scripture out loud or in our heart will help to overcome temptation. By God’s grace we can choose what we think. Our minds don’t have to be a trash can for Satan’s garbage.

THE MOTIVATION

Many are troubled by character weaknesses that make us prone to temptation. By bad habits or practices we have chiseled into our characters weak spots, aided by our heredity. Jesus made a fascinating statement, as He headed to Gethsemane, to the effect that when Satan would come with his temptations, He would find nothing in Christ that would respond (John 14:30). As we walk with Jesus over time, faith works through love to fix our vulnerabilities (Gal. 5:6). When we are under God’s banner of love and empowered by grace, Satan and sin loses much of its power to tempt us. For sure, temptation is not sin, but yielding to it is! And if we do sin, thank the Lord, we have an Advocate, who knows how to wash us off!

But we must be warned. We cannot take the justification of Christ or that new birth for granted. We cannot harbor bitterness or cherish rebellion in our hearts toward the commandments of Christ. To do so will harden our hearts. It will diminish our love for God and destroy our faith in Him. Then we will choose to throw away our justification and despise our forgiveness. And because of the deceptiveness of human nature, this can be done under the guise of hypocrisy while preaching or sitting in the pew.

My memories from childhood are often filled with my mother’s self-sacrificing love. Mother always made sure that our clothes were clean when she sent us off to school. Not always simple with two energetic boys. In those days washing clothes was not easy. The washing machine sat on the back porch. It had two rollers that stood upright for squeezing out the water after the washing was done. And there was no electric dryer. Everything had to be hung on the clothesline, even in the dead of winter.

One day my mother said, “Please, son, try to stay clean today.” I heard the tiredness in her voice, and in my 10-year-old heart I determined to be careful. Our church school at that time was temporarily at the church. My favorite subject was recess, and the parking lot and yard were our playgrounds.

We loved to play tag, and racing around the church was part of it. It had rained the night before, leaving puddles for us to dodge around. But I failed to evade a rather large one. My first thought was about my mother. I loved her, you see! Oh, how I hated to go home and show her my mud-soaked pants. But she didn’t scold me. And she sent me to school the next morning with clean ones. Despite my love for play, her sweet love motivated me, and I became much more careful with my clothes. Her love was growing my character! And that is what Jesus does with us!

I can’t speak for others, but I have come home to Jesus too many times with mud-soaked pants. And I can hear the weariness and pain in His voice when He asks me to keep my clothes clean. Calvary’s washing machine still works, but it is associated with a lot of pain for Jesus. Like my mother, Jesus is very precious to me. And His love inspires me to keep my clothes clean. Still, even though I know He will wash them again, it has become very painful to me when I have let Him down. If we love Jesus with all of our hearts, His love will lead us from faith to faith and from victory to victory! This side of heaven we will never feel or think we have arrived. But we can trust His love, His grace, and His mighty power to keep His promise and deliver us, not in our sins, but from our sins! ❖

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 753.

² Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1956), p. 94.

Jay Gallimore is a retired pastor who wishes to win souls for Christ.



A MOTHER'S INFLUENCE

Next to God, the mother's power for good is the strongest known on earth.

ELLEN G. WHITE

Iwould impress upon mothers that women are accountable for the talents God has entrusted to them. They may engage in missionary work at home, in their families. Their influence is fully equal to that of the husband and father. The most elevated work for woman is the molding of the character of her children after the divine pattern. She should gain their affections; she should cherish love; for with these precious traits of character she can have a transforming influence upon the family circle. If she makes a success here, she has gained the victory. Society will feel her influence in the deportment and moral worth of her children. The church will bless her because she has educated and developed talent which will be of the highest value. She gives to the church men and women who will not flinch from duty, however taxing. If Christian mothers had always done their work with fidelity, there would not now be so many church trials on account of disorderly members. Mothers are forming the characters which compose the church of God."

A GOD-GIVEN RESPONSIBILITY

"The mother's influence never ceases. It is ever active, either for good or for evil; and if she would have her work abide the test of the judgment, she must make God her trust, and labor with an eye single to His glory. Her first duty is to her children,

to so mold their characters that they may be happy in this life, and secure the future, immortal life. She should not be influenced by what Mrs. So-and-so does, nor by the remarks of Mrs. A, or B, in reference to her being so odd, so different from other people in her dress, or in the arrangement of her house for comfort rather than display, or in the management of her children.

“God has given the mother, in the education of her children, a responsibility paramount to everything else. She has an individual duty which her neighbors cannot do for her. If she does this work to glorify God, she will not follow the popular path, and will have to stand in defiance of popular customs.

“There are but few women who have the courage to stand at their post, and valiantly battle against the customs and fashions which are ruining their children for a practical life. We feel in earnest in trying to rouse to activity the moral powers of sisters and mothers especially, to see and battle with the great evils which are permitted to ruin our youth.

“We wish mothers to ask the questions in the fear of God, realizing their responsibility, What part have we in this matter of reform? How can we work to change the order of things? Wrong habits and pernicious fashions are deteriorating our families, physically, mentally, and morally. What can women do to change the purpose and the character of those with whom we associate? What can we do to stay the moral evils which threaten to ruin our children and debase society? You may, my sisters, come up to the help of God, and do anything and everything you can do and do well. Everything must be done with a love for souls, and in the fear and love of God. You may exercise the faculties which God has given you. ‘Dare to do right, dare to be true,’ whatever the opinions of others may be. We must each answer to our Maker for the improvement or abuse of the powers He has given us. . . .

MOTHER, A POWERFUL INFLUENCE

“All have not the same work. There are distinct and individual duties for each to perform; yet with these varied duties there may be a beautiful harmony, binding the work of all together in perfect fitness. Our heavenly Father requires of none to whom He has given but one talent the improvement of five. But if the one be wisely used, the possessor will soon have gained more, and may

continually increase her power of influence and sphere of usefulness by making the best use of the talents which God has given her. Her individuality may be distinctly preserved, and yet she be part of the great whole in advancing the work of reform so greatly needed.

“Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and coworker, and yet lose none of her womanly grace or modesty. She may elevate her own character, and just as she does this she is elevating and ennobling the characters of her family, and exerting a powerful though unconscious influence upon others around her. Why should not women cultivate the intellect? Why should they not answer the purpose of God in their existence? Why may they not understand their own powers, and realizing that these powers are given of God, strive to make use of them to the fullest extent in doing good to others, in advancing the work of reform, of truth and real goodness, in the world? Satan knows that women have a power of influence for good or for evil; therefore he seeks to enlist them in his cause. He invents multitudinous fashions, and tempts the women of the present day, as he did Eve to pluck and eat, to adopt and practice these ever-changing, never-satisfying modes.

“Sisters and mothers, we have a higher aim, a more noble work, than to study the latest fashion, and form garments with needless adorning to meet the standard of this modern Moloch. We may become its slave, and sacrifice upon its altars our own and the present and future happiness of our children. But what do we gain in the end? We have sown to the flesh; we shall reap corruption. Our works cannot bear the inspection of God. We shall see at last how many souls might have been blessed and redeemed from darkness and error by our influence, which, instead, encouraged them in pride and outward display, to the neglect of the inward adorning.

“Our words, looks, and actions have a direct bearing upon the characters of our children, and upon others; hence we should ever maintain the most perfect self-possession and self-control.”[¶]

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 *Good Health*, April 1, 1880, and June 1, 1880.



MARTHA OR MARY?

A Bible story that, if they admitted it, most women don't appreciate.

MERLE POIRIER

My daughter had her first baby almost a year ago. She began taking the baby to Sabbath school within weeks after her birth. Our church has a wonderful beginner's program for ages 0 to 24 months, complete with songs, felts, waving flags, and seasonal themes during which the children are first exposed to Jesus. The room is brightly decorated and filled with parents (and grandparents). When the baby was about 3 months old, she called me.

"The program is cute, and the baby loves it!" she exclaimed. "But I realized that before she was born, I was spiritually fed through my own devotional study; attending an adult Bible discussion class; and listening to sermons. I was reading multiple books for Christian encouragement. All of that has completely vanished! My devotional

Just as we need to use our gifts in service, we also need to sit at the feet of Jesus.

SITTING VERSUS DOING

There's a story in Luke that doesn't mention babies or Sabbath school, but it hits home at this dilemma unique to those who care for children. In Luke 10 Jesus, along with His disciples, arrived at the home of Martha, Mary, and Lazarus. It's a place Jesus found welcoming, restful, and open to His teachings. Martha was in the kitchen fixing the meal. Mary was seated at Jesus' feet listening, when we come to this verse: "But Martha was distracted with much serving, and she approached Him and said, 'Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me'" (Luke 10:40).

I have yet to find a woman who likes this story. All of us have had those moments in the kitchen when we're doing all the work and everyone else is watching the game or visiting in the living room or playing outside. And all of us at one time or another have banged a few pans, slammed a few cupboards, or rattled some silverware to hopefully send a message. We don't like this story because we completely understand Martha's complaint, *and* Jesus sides with Mary. Or does He?

Jesus' response to Martha was kind in tone. "Martha, Martha," He began. Note that He didn't tell her to stop preparing the meal. Martha was a gifted host. She had a welcoming home, which is why we find Jesus there. In preparing the meal for Him and those with Him, she was serving, using her gift of hospitality. It's exactly what we are all called to do with whatever gifts we are given. But beware: service should be out of our love for Jesus. And this is what Jesus references. It wasn't what Martha was doing, but her attitude toward Mary. As she worked, she compared what she was doing to what someone else was *not* doing, causing grumbling and, like us, perhaps banging a few jars in the process.

Mary, on the other hand, was sitting at the feet of Jesus. When Jesus responded to Martha, He chose an interesting word. He told Martha that "Mary has chosen that good part" (verse 42). The



time is taken up with baby care; I haven't listened to a full sermon since she was born; and what happens in her Sabbath school, while good for her, isn't enough for me." I didn't say it, but thought it: *Welcome to motherhood.*

My older daughter has two boys. She has spent the past six years in the same younger Sabbath schools. Parents with three, four, or more children can be in beginner Sabbath schools for 10-plus years, where the theology for children is great, but doesn't often go deeper than "Jesus loves me" and Creation.

Greek word used for “part” is *merida*, and some believe it was used here in reference to a meal. When it’s understood this way, Jesus didn’t say Mary chose better, but that while Martha was busy preparing, Mary was “eating,” and what she ate couldn’t be taken away. Like us, the meals we eat are soon over and gone (literally), but our spiritual meals stay with us forever. In other words, while Martha was preparing a banquet, Mary was feasting at one. Martha was serving Jesus, but Mary was learning from Him. Just as we need to use our gifts in service, we also need to sit at the feet of Jesus.

DISCOVERING OUR INNER MARY

Can you see the tension? It’s what my daughter is discovering. Women, especially mothers, are consumed with service. Raising children in the Lord is the ultimate service one can give, and we need to give our all. In this we excel in Martha, but we also need some Mary. Serving *and* learning. Doing *and* sitting. Jesus didn’t pick one sister over the other. He called Martha to discover her inner Mary. And we can assume Mary was encouraged

to practice a bit of Martha.

It isn’t easy. It takes some practice and perhaps a little patience, too. While it may appear in the text that Jesus was scolding Martha, she did listen to Him. We know this because when we see Martha again, it’s at the event of her brother’s death (John 11). When she heard that Jesus was coming, she *left* her guests to go to Him. Martha, the annoyed host consumed with feeding her guests in the first story, leaves her guests to seek Jesus in the second. And while she reproved Jesus for staying away, she affirmed His resurrection power, acknowledging Him as the Son of God (verse 27). Martha got the message.

So whom do you most identify with—Martha or Mary? Let’s practice ways to balance our Martha and Mary because both—those who serve and those who learn—are who Jesus wants us to be. 🍴

Merle Poirier is the operations manager for *Adventist Review*. Recognizing the lack of materials for parents during their children’s early days in Sabbath school, she and Ellen, her daughter, wrote devotionals for parents following the Bible chronologically. Discover more at startingwithjesus.com/renew.



FINDING BALANCE

This message isn’t for young mothers only—it’s one we all need. I found myself ending a very busy workweek, burning the candle at both ends. What got left out? My devotional time—excelling in Martha but failing in Mary. So what’s a person to do? Here are a few ideas to try as we battle our busy 24-hour days of service to home, work, and church.

- Find a devotional podcast to listen to during a commute, when feeding a baby, or preparing meals.
- Is there a preacher you especially like? Many radio preachers have sermon archives. Select one to listen to.
- If you are a parent or a grandparent or simply an interested church member, prepare a special bag of quiet exclusive things children can do at church so that those around them can listen to the sermon.
- Keep a Bible at the table where you eat your meals. Select a book and read as many verses

as you can in the time you have. Maybe read them aloud to your family and then discuss them.

- Some people are able to handle early-morning hours. Wake up earlier than your family for some quiet time. Beware of this one—it’s amazing how it is foiled more times than you can imagine!
- Family worship is a way to be fed each day, particularly if done morning and evening. If you try this, involve the entire family. It should be enjoyed together, and not optional. It is something that can change your family’s life.

BEWARE THE SME

If you've never heard of the SME, I'm guessing you've nonetheless experienced it. To understand what the SME is, imagine that you are in the market for a brand-new car. You go to a dealership and select a car to test-drive. It's wonderful! It rides nicely, the paint sparkles, and the heady smell of new leather beckons. You are delighted at the prospect of owning such a feature-rich ride.

Imagine also that as you drive, the sun is setting. You turn onto a busy four-lane street and settle into your lane, when seemingly from nowhere, *bam!* The SME strikes, nearly blinding you. The setting sun, now directly behind you, has hit your passenger-side mirror just right, diverting the sun's dazzling light directly at your unprepared pupils.

But the SME—the side mirror effect—isn't done yet. For it not only blinds but also acts as an amnesiac, causing you instantly to forget all the marvels and goodness of the new car. And what's worse, because it's a new car and therefore filled with electronic wizardry, you have no idea where the controls for the side mirror are. You fumble for a few moments, then do the only thing you can to stop the pain of the SME: You change direction, turning away onto a side street—and finally, your eyes can rest again.

CHURCH AND SCHOOL SMES?

In this analogy the car represents an institution—a church or a school. The crushing light reflected off the side mirror represents a glaring weakness the institution may have. And just as the car had some genuinely good features, an institution may also have some genuine strengths in a variety of areas. But if it also has some blatant weaknesses that—notice carefully—the institution defends as *not being* weaknesses, those who are “test-driving” that institution can be

blinded by the resulting glare, sending all memory of the institution's good traits into oblivion.

For instance:

I once visited a church that had a fabulous location: beautiful lake views, impeccably kept grounds, beautiful buildings, etc. But not a single person engaged us in conversation the entire morning, and at potluck afterward we literally stood against the wall while members finished their entire meal prior to a table being provided for us guests to eat at. The side mirror effect from such treatment easily overpowered all the church's otherwise good qualities.

Early in my pastoral career I spoke at a school that was vaunted as a gem firmly mounted in the Adventist educational crown. But a theology student later anxiously pulled me aside asking for help, for he and his classmates were being required to study evolution—not as a theory, but as a fact. Instant SME! And indeed, it quickly caused whatever good points the school had to recede into the distant background.

Is your church or school a victim of the side mirror effect? If so, I recommend two things. First, refuse to defend it. Refuse to endorse as irrelevant or “just misunderstood” that which is unnecessarily blinding your potential members or constituents. Second, do all you can to get rid of the weakness! You can't determine the tilt of potential members' or constituents' “mirrors.” But you can change the glare you are sending their way. And change it soon. Else those you're trying to engage may decide they've had enough and turn their search in a different direction. ▀

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

THE PIONEERING
PASTOR
SHANE
ANDERSON



ARE YOU A VICTIM?

DO BIBLICAL IMPURITY RULES LITERALLY APPLY TODAY?

Female monthly periods, impurity rules, and rightly handling the Word of truth

ROY E. GANE

Some conscientious Christians have the idea that they should simply read the Bible and then do exactly what it says to do. Read and do—that's it.

So what about Leviticus 15:19-23? According to this divine instruction to the ancient Israelites, a woman during her usual healthy monthly period incurred physical ritual impurity that could be transmitted to objects and persons by contact. Verses 20-22 say, "Everything . . . on which she sits shall be unclean. . . . Whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening"¹

A few years ago I received an email message that told me of a man who literally applied this instruction in his house, acting according to what he read. He designated chairs on which his wife and daughters were to sit when they were having their monthly periods so that he and others would not become impure by sitting where they had sat.

More recently I have heard reports that some congregations in some parts of the world forbid women to speak at their church pulpits during their monthly periods, lest they contaminate holy space. Along with literal application of biblical purity rules, it is assumed that Christian churches are holy in the same sense that the ancient Israelite sanctuary was holy.

Is “read and do” enough? The apostle Paul says that God’s people should be “rightly handling the word of truth” (2 Tim. 2:15). This implies that we should read, *think*, and then do, not carry out obedience as a knee-jerk unthinking response.

Some commandments do literally apply today. For example, “You shall not murder. You shall not commit adultery” (Ex. 20:13, 14). However, not every biblical instruction must be applied literally, because our life situation is not the same as that of the ancient Israelites, to whom God originally gave the instructions. Nevertheless, we can learn from and apply the principles underlying instructions that we cannot or should not literally carry out.²

For example, according to Deuteronomy 25:5-10 the brother-in-law of a childless Israelite widow was to marry her so that she could bear a son who would carry on the name of her dead husband (compare Ruth 4) and (implicitly) take care of her when she was elderly. This teaches the principles of honoring the legacy of the dead and care for widows, whom Christians assist in ways other than brother-in-law marriage (1 Tim. 5:3-16).

LITERAL APPLICATION OF RULES ABOUT PHYSICAL RITUAL IMPURITIES?

So do the biblical rules concerning female menstrual impurity literally apply today? If so, consistency requires that other instructions regarding physical ritual impurities should also literally apply. What would happen if we simply read and did them? Following are some examples.

Leviticus 12:4 prohibits an Israelite woman undergoing purification following childbirth from entering the sanctuary, that is, the courtyard of the sanctuary. If this literally applies today, a woman who recently has given birth should not be allowed into any part of a church. When the days of an Israelite woman’s purifying were completed, she was required to come to the sanctuary and offer sacrifices officiated by an authorized Aaronic priest in order to fulfill the final stage of

We should read and then *think* before doing what we read, applying God’s sacred Word to our lives and churches in light of the full revelation of Scripture as a whole.

her purification (verses 6-8). This stage of purification is impossible for a modern woman to achieve because the Israelite sanctuary and temple, with its divinely authorized priesthood, are gone. Therefore, no mothers, whether Christian or Jewish, are completely pure.

Second, biblical impurity rules also applied to men. A healthy Israelite man became impure if he had an emission of semen, whether an automatic nocturnal emission or during sexual intercourse. So he was required to bathe and wait until the following evening in order to become pure (Lev. 15:16-18). Therefore, if a person with a physical ritual impurity should not speak at a church pulpit, a pastor who has an emission of semen the night before he is scheduled to preach should cancel his sermon, and someone else should preach. Of course, a pastor who accepts the myth that sexual relations are forbidden during Sabbath hours (“doing your pleasure” in Isaiah 58:13 refers to working or making others work, as in verse 3) would not do that, but a nocturnal emission cannot be prevented.

Third, Numbers 19 specifies effects of a human dead body as a source of impurity. It was necessary for people to incur corpse impurity to bury their dead. But such impurity was so strong that it contaminated not only those who touched the body of a dead person or their bone or grave; it made anyone who even came under the same roof to be impure (verses 11, 14-16, 22). Applying this today, anyone who has even attended a funeral under the same roof as the dead person (not including a memorial service at which the dead person is absent) would be impure. The only way to be purified from corpse impurity was to be sprinkled with some special water containing ashes of a red(dish)

heifer that was sacrificed in a divinely prescribed manner with the participation of an Aaronic priest (verses 1-10, 12, 17-19, 21).³

How many who have incurred corpse impurity have been sprinkled with the authorized water of purification containing ashes of a red heifer? None, of course, because that is impossible today without an Aaronic priest to officiate the ritual that would produce the ashes. Thus, all who have become impure from dead bodies permanently remain impure, so it makes no difference if they sit on chairs previously occupied by menstruating women. Furthermore, if women are prohibited from speaking in churches during their periods, nobody who has ever attended a funeral, including a pastor (who likely has attended more funerals than anyone else!), should be allowed to speak either.

By now it is clear that we cannot consistently keep the system of biblical rules regarding physical ritual impurities. These rules were designed to protect the pure sphere of holiness surrounding the presence of God at His *earthly* sanctuary residence, which is long gone. Therefore, the reason for the rules no longer exists, and we do not need to do them, although we can learn from them regarding the relationship between God and human beings (see below). It is also clear that inconsistent application of the biblical instructions concerning impurities by some unfairly picks on women and ignores impurities that men could incur.

HOLINESS OF A CHRISTIAN CHURCH?

The idea that a menstruating woman should not speak at a church pulpit assumes that a Christian church is holy in the same way that the ancient Israelite sanctuary was holy. It is true that our churches are spiritually holy in the sense that they are places to meet with the Lord (for example, Matt. 18:20). So we often refer to the main rooms of our churches as “sanctuaries.” Our churches, however, are not sanctuaries like the Israelite sanctuary, which was physically holy because the presence of God dwelt there on earth among His people (Ex. 25:8; 40:34-38; Lev. 16:2). Rather, our churches function like synagogues in the time of Jesus. Synagogues were places where ordinary people would meet to hear God’s Word read and explained to them, as Jesus did (Luke 4:16-27). But ordinary people were forbidden to enter the Israelite sanctuary or later temple. Only consecrated

Aaronic priests (of which there are none today) were allowed there (Ex. 30:20; Num. 3:38; 18:7).

Because our churches are not holy spaces like the Israelite sanctuary, there are no gradations of holiness in our churches as if the platform area is somehow equivalent to the holy place or most holy place of the Israelite sanctuary. It is true that people should be reverent in a church and the part of the church structure where the pulpit is located (often a platform) should be treated with proper respect and decorum because of its function as the place where the Word of God is read and preached to the congregation. It is not, however, holy like part of the Israelite sanctuary, and therefore physical ritual impurities cannot affect it.

PURPOSE AND LIMITS OF PHYSICAL RITUAL IMPURITY RULES

Israelite physical ritual impurities came from human corpses (Num. 19), healthy or diseased human genital flows (Lev. 12; 15), and ugly infections in human skin (not modern leprosy, called Hansen’s disease), fabric or leather, or on walls of houses (Lev. 13; 14), as well as from some kinds of animal carcasses (Lev. 11:24-40). Their “uncleaness” was not literal dirt. Nor were they sins, that is, moral faults in violation of divine commandments. Rather, they were heightened symptoms of the human state of *sinfulness*, symbolically representing the birth-to-death cycle of *mortality* that has resulted from sin (Gen. 3; Rom. 6:23).⁴ While nocturnal emissions, sexual intercourse, menstruation, and childbirth are healthy reproductive functions, impurities from these teach that every new child born into our fallen world is mortal, subject to death.

By contrast, God is the holy, sinless, pure, immortal source of all life, who is not to be associated with death or sin that has caused it. So His rules for limiting physical ritual impurities when possible or remedying them (by washing, waiting until evening, and also sacrifices in serious cases) when necessary had the purpose of teaching His people about Him and about the sin and death that separates them from Him. Christ’s sacrifice, represented by Israelite sacrifices that remedied not only sins (Lev. 1; 4:1-6:6; 19:21, 22) but also severe physical ritual impurities (Lev. 12:6-8; 14:10-32; 15:14, 15, 29, 30; Num. 19:1-10), saves us not only from our acts of sin to give us forgive-

ness, but also from our state of mortality to give us eternal life (John 3:16; compare Ps. 103:3).⁵

When Christ died, the veil inside the temple in Jerusalem was miraculously torn (Matt. 27:51). This signified that the function of the earthly ritual system at that temple, where sacrifices of animals and other materials foreshadowed His sacrifice, had come to an end (compare Dan. 9:27). Now Christ is ministering as our great high priest in God's temple in heaven (Heb. 4:14-16; 6:19-10:25), which is immune to human impurities. So the system of regulations to protect the earthly temple and its holy things from impurity is no longer relevant.

Most of us are impure according to the rules in the books of Leviticus and Numbers, *but this does not matter!* Accordingly, the New Testament says nothing about the need to observe such purity rules in our homes or ritual purity requirements for anyone to participate in any church role. In fact, holding on to such regulations that were part of the system of ritual "shadows" that pointed forward to Christ's coming (compare Col. 2:17) misrepresents God by implicitly denying that Christ has really come and has moved His place of ministry to God's heavenly temple.

CONCLUSION

We should read and then *think* before doing what we read, applying God's sacred Word to our lives and churches in light of the full revelation of Scripture as a whole, rather than by picking and choosing what we happen to notice in the Bible. Men and women do not need to concern themselves with keeping the biblical rules about physical ritual impurities today. 📌

¹ Biblical citations throughout this article are from the English Standard Version.

² On biblical laws and guidelines for knowing if or how modern Christians should apply them, see Roy E. Gane, *Old Testament Law for Christians: Original Context and Enduring Application* (Grand Rapids: Baker Academic, 2017).

³ On this unique purification offering (so-called sin offering) and its significance, including for modern Christians, see Roy Gane, *Leviticus, Numbers, NIV Application Commentary* (Grand Rapids: Zondervan, 2004), pp. 659-667.

⁴ Hyam Maccoby, *Ritual and Morality: The Ritual Purity System and its Place in Judaism* (Cambridge: Cambridge University Press, 1999), p. 60.

⁵ On the biblical system of physical ritual impurities, purification rituals, and their significance in relation to God and salvation, see Gane, *Leviticus, Numbers*, especially pp. 223-230.

Roy E. Gane is professor of Hebrew Bible and ancient Near Eastern languages at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

When Christ died, the veil inside the temple in Jerusalem was miraculously torn. This signified that the function of the earthly ritual system at that temple, where sacrifices of animals and other materials foreshadowed His sacrifice, had come to an end.



A HOME OF ANOTHER NAME

*Reflections on my
Maranatha mission trip
to Kenya*

LAWREN SLACK

I didn't expect to find another home on a mission trip overseas, but God works in mysterious ways. Evidence of His design was written all over my mission trip with Pacific Union College Preparatory School to Kenya's Kajiado Adventist School and Rescue Center, a safe haven for Maasai girls who have escaped child marriage. God gathered the right group of people, at the right time, and taught us countless rich lessons. Some of my first journalled words over a plate of steaming curry were *I take so much for granted!* We take *people* for granted; I was grateful for the food, but, in that moment, more appreciative of the hardworking chefs who had prepared it.

SIMPLE LESSONS

The first day at Kajiado Center we stumbled off the bus and up a dusty path lined with children of all heights, sweater colors, and smiles. *Swoosh!* The children converged upon us, grabbing anything grabbable, and escorting us toward the bones of the residence we were to build. After a couple thousand ambush hugs from students, you start to forget to feel awkward. Their kindness was voluntary, warm, and refreshing. I felt a sense of belonging there because the girls already understand to whom *they* belong: the Savior. So what else was left to be but welcoming? The hospitality didn't stop at Kajiado Rescue Center; it extended to the hotel we were fortunate to stay at. The bus drivers, staff, and teachers we met all had the same spirit of goodwill.

Saturday, the second day of our trip, we shared worship at the Kajiado Rescue Center. During the service I was astounded at the depth of their faith. “Happy Sabbath! Happy day!” chorused the eager congregation in a call-and-response format. “God is good? All the time. All the time? God is good, and that’s His nature. Wow.” The mission team agreed: none of us would ever hear the word “wow” the same way again! The Spirit was palpable in the room; back in America, I strive to praise Him as vibrantly.

The language barrier, however, was tough to navigate. We learned to be patient with one another, delighting solely in one another’s presence and praise. Praising God is a universal language. Words can be optional. A smile translates into every language. Names, on the other hand, are a language all their own. A little girl came up to me on the third day and began helping me sweep cement dust off the sidewalk. “Do you remember my name?” she asked, staring, as it were, into my soul. I wracked my brain . . . “Virginia!” The joy beaming from Virginia’s face when I remembered her name was moving. It taught me that remembering a name shows you care about someone. A name is valuable.

TEARFUL GOODBYES

It was a tearful goodbye the day we left. None of us realized the roots we had grown. Roots that sprouted sneaking off the jobsite to play games with students and connecting with even younger children on other campuses during Vacation Bible School (VBS), their tiny hands clasped in ours. Little thrills in the life and time we’re given are important to appreciate. The center held a dedication ceremony for us. They gifted us figurines of animals—later seen in real life on a Maasai Mara safari—and traditional Maasai blankets.

It was generous . . . and uncomfortable for me.

Why were these kind people, who had already given us more than we expected, making a big deal? They were the superheroes. They were the ones who needed money for food and clothing donations. Some of these girls had *run away* from their homes to find refuge and safety at Kajiado Center. “Sometimes it’s more important,” mused one of my teammates, “[for people] to give something important to [them],” whether the receiver feels worthy or not. It isn’t selfish to accept a gift

After a couple thousand ambush hugs from students, you start to forget to feel awkward.

given in kindness, and our hosts seemed to abound in kindness!

Our hosts had welcomed us with open arms, embraced all our mistakes, and loved us in spite of them. These are people God is apparent in. Kajiado taught me that wherever God is makes a place whole—a *home*. I will never take for granted the people God has put in my life, who they are, or what they do. I will strive to make others a priority, instead of focusing on myself. I will live with the inspirational resilience, respect, and compassion of those girls I met at Kajiado. I will find a home in fellowship and faith. By God’s grace I will smile no matter what.

Words cannot express how much I miss the culture, people, and spirit of Kenya. I miss haggling for goods, playing sports with the students, and hugging toddlers during VBS. I miss the kitchen staff and their sincere prayers. I miss the sprawling, grassy savanna dotted with animals. I miss their sincere praise. But I won’t cry because our time together ended. No, I’ll live their example—smiling because we met. “Remember us! Remember to come back to Kenya one day,” they said. “And if you’re not able to make it, then we can part knowing we’ll meet again in heaven.”

Our mission team may have constructed a building, but the people of Kajiado gave us something better in return. What we gave them paled in comparison to the rich, life-changing blessings we took home. New perspectives, memories to last a lifetime, and love to last forever. For a time they gave us another home, and we left roots behind. But there is another home God is preparing for us in His perfect timing. What a blessing and a reassurance that even if God’s plan for my future may not include a follow-up visit to Kenya, there is a hope we will see those smiling faces again someday. 🍀

Lawren Slack is a student at Pacific Union College Preparatory School.



NATIONAL CANCER INSTITUTE

RESEARCH IS GOOD EDUCATIONAL PRACTICE

I think that biologists are just inquisitive kids who never grow up! We love to discover how, why, when, and where living things go about their lives. Thus, research helps keep us inquisitive and our teaching sharp. Research also helps keep us humble.

Much of our research is done *because* we are teachers—we actively incorporate undergraduate and graduate students into our research programs. At Andrews we have a formalized undergraduate research program that encourages students to apply for a research position in one of our labs. Opportunities for faculty-mentored student research in biology are likewise available at sister institutions.

Students often comment on the impact that undergraduate research has on their growth—as whole people. A few weeks ago several research students shared what they had gained from this experience in our departmental seminar. One student shared, “I learned that details are really very important.” Another said, “You can’t be narrow-minded: maybe I’m asking the wrong question!” Other students highlighted how research taught them the importance of “time management” and the need for “patience, to see a project through.” Several highlighted the value of presenting their work at regional or national conferences. One student recalled, “It was so satisfying to put up our poster at the Society for Neuroscience and have people come to our poster because they were interested in our work!” These comments fit a pattern: students

RESEARCH *Why do it?*

TOM GOODWIN

My great joy as a biology professor at Andrews University is helping students reach that moment the light comes on and they say, “Oh! I see now!” I’m grateful to do this at a Seventh-day Adventist university, where I freely share with my students how the complexity of creation points me to our Creator.

I also gain satisfaction in my research—mostly on fossil squirrels from the Ice Age. Really! I do this work surrounded by good colleagues with their own research programs. They’re investigating the function of unique enzymes, anticancer properties of Chinese herbs, molecular pathways implicated in bipolar disorder, organic alternatives for weed control, neural circuits that control insect behavior, and the conservation status of threatened aquatic mammals. Although their research has more practical significance than mine, all of us invest countless hours seeking to better understand one very narrow slice of creation.

This begs the question: *Why do we do research?* Our primary calling at Seventh-day Adventist teaching universities is to teach—to prepare students to be knowledgeable, competent, God-fearing persons and professionals. Why spend time on research? Let me summarize three good reasons.

who engage in meaningful research, from start to finish, gain competence as future professionals and skills important to all domains of life.

Sometimes students who “catch the bug” of discovery as undergraduate or master’s students go on to complete graduate studies and become the next generation of Adventist biologists. Here’s an example. More than 20 years ago I mentored an undergraduate research student through a two-year project that resulted in two publications. That student went on to graduate studies and is now my colleague, Daniel Gonzalez, a specialist on the ecology and conservation of manatees. Reflecting on his undergraduate research experience, Gonzalez shared, “I always knew I enjoyed biology, but it was the ability to conduct research during my undergraduate program that really solidified in me the idea that I could make this a lifelong pursuit.” Many colleagues across our teaching universities can tell similar stories.

OUR RESEARCH, IN SMALL WAYS, CONTRIBUTES TO THE GREATER GOOD

Research is not finished until it is shared; thus many of us commit to presenting our findings at regional or national meetings and ultimately in publications. In each of these ways, we’re making small contributions to the fund of scientific discovery and providing rich experience for students who are coauthors. Some of what we publish has obvious practical implications. Some of it may not. But all our investigations, when done ethically and with care, contribute to our understanding of the highly complex creation that is life.

I have benefited from research done by biologists from other Seventh-day Adventist teaching universities. Recently I revised one of my course lectures on contributions that Seventh-day Adventist scientists have made to paleobiology and decided to incorporate a recent study that documented in detail more than 13,000 bones from a dinosaur bonebed.¹ This long-term study has been led by faculty at Southwestern Adventist University and Southern Adventist University,² with support from the Faith and Science Council. I was impressed with their study, scientific contributions, and faith-informed understanding of fossils.

Another example is a guest lecture that biologist Kirt Onthank from Walla Walla University presented to our department. Based on work done with a

Biologists are just inquisitive kids who never grow up!

student, this excellent seminar investigated how much energy it takes for an octopus to change colors. Our knowledge of God’s creation was enriched.

OUR RESEARCH IS WITNESS

Consider Christ’s command: “And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength” (Mark 12:30). What does that mean for biology professors at Seventh-day Adventist teaching universities? I’m sure the answer has many dimensions, but certainly one of those is to strive for excellence in our profession—including as researchers. From my observations, when we strive for excellence in research, we gain opportunities to interact with secular colleagues who may have little other positive experience with Christians. For example, I’ve had several invitations to be the “squirrel expert” on multithemed projects. Other Adventist biologists that I know, both at Andrews and elsewhere, have active collaborations with researchers at secular institutions, serve as editors of research journals, or have received significant scholarships or grants to support their research. In short, well-done research provides opportunity for engagement with and witness to a segment of society that is highly secular.

Let me summarize. I love to teach. I love to do research, in part *because* I want to teach well. And I’m grateful to do both at a Seventh-day Adventist teaching university, where we openly thank our Creator for the wonder of the living world. 🦋

¹ K. Snyder, M. McLain, J. Wood, and A. Chadwick, “Over 13,000 Elements From a Single Bonebed Help Elucidate Disarticulation and Transport of an *Edmontosaurus thanatocoenosis*,” *PLoS One* 15, no. 5 (2020).

² To learn more about their research, visit <https://dinosaur.swau.edu/project/>.

Tom Goodwin is a biology professor at Andrews University who specializes in vertebrate paleontology.

Tuition IS ON US (YOU SAVE \$2,490)

SmartStart: FREE tuition for first-time Southern undergrads from **July 29 to August 22, 2024.**
Apply NOW at southern.edu/smartstart.

- Get a jump on course requirements.
- Earn college credit. (It's transferable.)
- Find your way around campus and make friends before fall classes begin.

Call **1.800.SOUTHERN**
Email enrollment@southern.edu
Visit southern.edu/enrollment



Collegedale, TN



LITTLE MAGAZINE

Big mission

The two boys in the shopping cart ahead of me at the Target checkout line were bored and restless. Looking for something to capture their interest, one of the boys leaned out of the cart, trying to grab the out-of-reach magazines that lined the way to the cashier. “Magazine, magazine!” the school-aged boys chanted as Mom, looking frazzled, tried to hurry the checkout process.

The good news was that a children’s magazine editor was in line right behind them. Then serving as the editor of *Guide*, I knew the boys would instantly be calmed by the colorful pictures and quick reads. I could imagine their mom thanking me with relief in her eyes and the family reading the magazine together later that evening, perhaps even having a conversion experience.

The bad news was that I didn’t have a copy of the magazine with me. The positive scene I had just envisioned would remain in my imagination.

After that incident I stuffed a couple *Guide* magazines in the back pocket of my large purse. But I never again experienced another scenario like the one I’d witnessed at Target. Soon the magazines got ratty, and during one of my purse cleanouts I threw them out.

But after a recent conversation with Linda and Virgil Heinrich, members of the Bowdle Seventh-day Adventist Church in South Dakota, I’ve restocked my purse.

“I was just reading last week that we are supposed to be minute men,” says Virgil. “That means you should be ready in a minute to witness—or sooner than that.”

“The opportunity comes, and the time is gone,” adds Linda. That’s why she and Virgil always carry literature with them.

The couple work on a native reservation, where they enjoy passing out *Our Little Friend* and *Guide* magazines to the children, sometimes even stopping to read the stories out loud to their young friends. Though distributing *Guide* is only a small part of this couple’s outreach efforts, they have found it to be a successful one, with the magazine winding up in hands that might otherwise throw traditional literature away.

And, as the couple has discovered, *Guide* reaches more than just children. After including these magazines in a shipment to a local women’s prison, the Heinrichs were serving at a soup kitchen. They had some *Guide* magazines they were handing out, and one of the women coming through line exclaimed that she recognized the publication! This woman enjoyed reading the magazines so much that she couldn’t wait for another one to be available to read. As a result of reading these magazines, she gave her life to Christ.

Hearing this prompted the Heinrichs to increase their *Guide* distribution within the women’s prisons. They ordered 6,000 copies of the magazine and then went about the overwhelming task of removing all the staples so the publication would be allowed. That’s 12,000 staples they removed by hand!

What motivates them? The hope that even one more person might have their life changed. “I like the *Guide*,” Linda says, “because it tells a child—or anybody—how you can bring the Lord into your life, and He will help you in your daily life. It helps you to know God is alive, and He’s working among the people.”

Lori Fletcher (Lori.Fletcher@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



THIS MAGAZINE
WINDS UP IN HANDS
THAT MIGHT
OTHERWISE THROW
TRADITIONAL
LITERATURE AWAY.

Ellen White attended the General Conference (GC) Session in Takoma Park in 1909. The two-year-old controversy between W. W. Prescott and S. N. Haskell on “the daily” had yet to subside. Looking to move the church toward city evangelism, something she saw as much more urgent, Ellen White met with the GC Committee before returning to California, where she delivered a message concerning Prescott. “He is a minister. He should not remain here in Washington to do a work that another man can do. He can stand before the people and give the reasons of our faith in an acceptable way. I know this, because I have been associated with him in labor. He has a precious gift, and here he is employed in work that other men can do, while there is a dearth of laborers who can warn these large cities! His gift is not to

be used longer as it is now; for if he continues to labor here, his health and strength will be used up. But if he will go out into the public ministry, strength will come to him.”¹

Prescott also received a direct message from Ellen White, part of which was shared in the *Review*, alerting readers that his decision to step away as editor was not his own, but at God’s direction.² This unexpected directive placed the publishing committee in a difficult position. There wasn’t anyone they felt ready for the editorship. This led to their appointment of W. A. Spicer, although it’s reported that he was less than enthusiastic. *Review* readers were notified that Prescott would leave immediately, and they would be in the capable hands of Spicer, along with associates F. M. Wilcox and C. M. Snow.

One in the Saddle, One in the Office

MERLE POIRIER

Settling into a routine

Transporting the Harvest Ingathering *Review*.

PHOTO: ADVENT REVIEW AND SABBATH HERALD, OCTOBER 2, 1913



EDITOR IN THE SADDLE

William Ambrose Spicer was no stranger to editing, but his reluctance was probably because he was already serving as GC secretary. He would not relinquish this role, but add to it. This change in editor was endorsed by both Stephen Haskell and his wife. They made it clear that the *Review* under Prescott's leadership was not what it would be under Spicer.

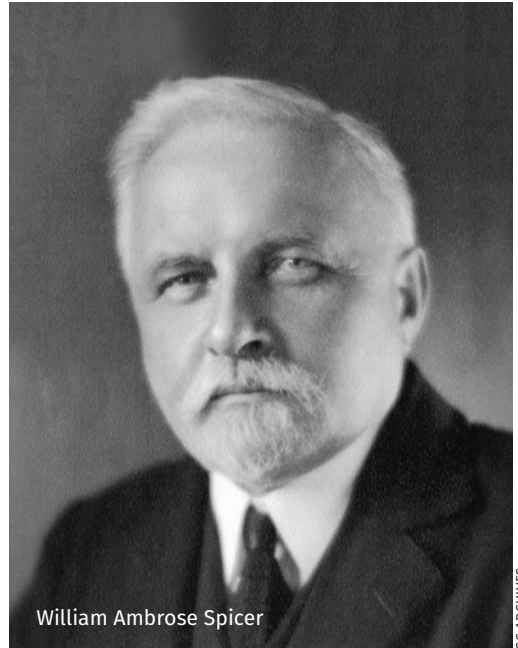
"Several times we have written you a commendatory note on the *Review* since you have had charge of it. We think it greatly improved, and we think it will speak as well for the *Review* if you wrote the first articles, as for Brother Prescott to write them," wrote S. N. Haskell. "I do not say this to demerit his writings at all, but the great dropping off of the *Review* after he took hold of it was partly because of his editorials," he continued.³

Haskell's wife was a bit more direct. "For the last five or six years the editorials in the *Review* have had very little charm for me. In fact, I do not think that I read two columns during the past five years. I have been in the habit of reading Sister White's articles, the news from the foreign fields, and the obituaries, and the notes on the last page; but since the late change in the *Review* the editorials are the first things read." She went on to write: "Elder Haskell was reading the *Review* this morning and every few minutes saying, 'There is a different spirit all through it.' We hear great many others speak of the change as though they felt just as we do in regard of it."⁴ It is left to speculation as to whether the Haskells felt this because Prescott, their adversary, was gone or Elder Spicer was the better writer.

Others wrote of Spicer's talent. "One of Elder Spicer's most remarkable gifts was his ability as a writer and author. If it was a letter on routine office business, it would sparkle with his vivacious spirit of courage and zeal. If it was an editorial for the *Review and Herald*, it reflected his desire to inspire hope and faith in his readers," wrote J. L. McElhaney.⁵

F. D. Nichol wrote, "His writing had the charm of simplicity, directness of expression, and apt illustration. In our editorial office we were often wont to exclaim, almost enviously, 'There is only one Elder Spicer.'"⁶

Spicer was already deeply involved in church business, carrying heavy responsibilities. While his name was at the top of the masthead, it was not possible for him to do what an editor should since



William Ambrose Spicer

GC ARCHIVES

he was traveling. Yet even as he accepted the duty, he claimed a different rationale. "As far as my work on the *Review* is concerned," he wrote to C. P. Bollman, "it will be very minimal. I shall expect F. M. Wilcox to be the office editor. I will merely plan a little more regularly and systematically to stand by, and will be the one to take the blame when we don't do something somebody wants us to do. Otherwise I shall be related to matters in the future just as I have been in the past as associate editor."⁷

A few days later he wrote to former GC president G. I. Butler: "But do not take the change in the *Review* editorship too seriously. I am going on with my regular work, and will be merely an editor in the saddle. The office men will do the work, and deserve all the credit. However, I am to take the blame for things that are done and things that are not done, and go on my way rejoicing."⁸

Spicer did exactly that, being content to work in his role as GC secretary and let F. M. Wilcox carry the load. He faithfully submitted weekly editorials and articles from wherever he was, which was frequently away from the office and home. Spicer once calculated he'd been away from home for nearly 40 years of his married life.⁹

KEEPING CURRENT

Francis McLellan Wilcox moved to Takoma Park in 1909 as associate editor under W. W. Prescott.¹⁰ Within two months of his arrival, Prescott left for

city evangelism, and while Spicer was editor, Wilcox did the work. This continued until May 11, 1911, when Wilcox was appointed as editor of the *Review* as well as president of the Review and Herald Publishing Association. Spicer became his associate.

The *Review* had an elaborate nameplate that included angels with trumpets, the Ten Commandments, a dove, and the world, all surrounded by ivy. It seemed they wanted all prominent beliefs in one illustration. In the center was occasionally a photo, but typically an uplifting poem. For a few years the nameplate changed every year, always with similar illustrations.

The content was similar as before, with editorials, contributed articles, eight pages on the worldwide work, followed by four pages of personals, including requests, obituaries, and interesting notes.

The emphasis on mission began under Prescott but grew under Spicer. Spicer was devoted to foreign missions, and this was reflected in the paper. Mission reports, photographs, and statistics demonstrated the expansion of the Adventist work. Under Spicer a 64-page edition of the *Review* entitled “The Story of Our Missions,” written solely by mission-

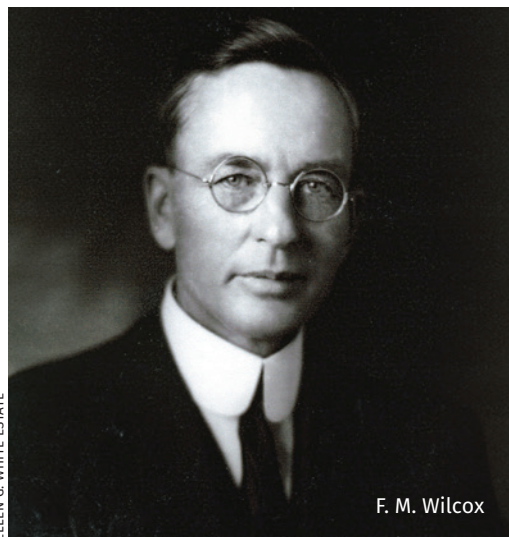
aries, was published. This led to additional uses of the *Review* for Harvest Ingathering as well as Thanksgiving issues, each devoted to mission.

During Wilcox’s years as editor, significant events related to the church and world occurred.¹¹ In 1915 Ellen White died. The *Review* devoted four pages acknowledging her service to the Lord and to His church. Wilcox also wrote a long editorial in tribute.¹²

World War I (the Great War) was sometimes referenced in the *Review* either through an editorial, a reference to end-times, or advertisements for books and other publications.¹³ An extra edition featured a lecture by A. G. Daniells concerning the Great War and prophecy. To ensure it was widely read, the extra’s price was 15 copies for 10 cents each, and even less per copy if more were bought.¹⁴ In 1917 “An Appeal to the American People,” a message from President Woodrow Wilson, was printed on the cover, as well as a proclamation for fasting and prayer, also from Wilson, in 1918.¹⁵ From September 20, 1917, through July 4, 1918, each *Review* carried a “Notice to Reader” from the postmaster-general: “When you finish reading this

An unusual cover from 1918 features an appeal from U.S. President Woodrow Wilson. Note the announcement to readers as to how they could share their *Review* with soldiers and sailors in the Great War.





F. M. Wilcox

magazine, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping—no address.” Certainly this was a way to share the gospel not anticipated.

DIFFERENT EDITOR, SIMILAR IDEAS

By 1919 the *Review* expanded to 32 pages with smaller type, although not consistent. A noticeable change was made to the layout, with articles in two columns as opposed to three, although the mission pages stayed in the more traditional format. This alerted the reader to a change in focus as they turned from one page to another. By the early twenties the page count had been reduced to 24 pages.

F. M. Wilcox seemed to have a similar focus as Uriah Smith. “To guard and to promote Adventist beliefs and standards was to him [Wilcox] more than an editorial duty, it was a passion,” wrote F. D. Nichol.¹⁶ Like Smith, the *Review* was, apart from the mission pages, heavy on type, light on photography, and focused on beliefs, Adventist living, and signs of the times. Similar columns as might be found in Smith’s day were added. In 1914 a Question and Answers column with reader questions appeared occasionally with no author, but it can be assumed that, like Smith, it was Wilcox. Studies in the Testimonies was another added in 1919, with reader questions answered directly from Ellen White’s testimonies.

An interesting feature for parents called The Round Table appeared. “We are glad to grant the request of perplexed parents for an opportunity

to discuss their problems through the columns of our church paper,” the introduction read. Five questions submitted by readers were published for other readers to answer. Subjects included lying, divided spiritual households, and tidiness. Responses were printed in a subsequent issue.¹⁷

The *General Conference Bulletin* was a separate publication advertised to members and *Review* readers. F. M. Wilcox had been associated with the *Review* during the 1913, 1918, and 1922 sessions, but the *Review* staff was not responsible for the *Bulletins*. But at the 1926 session the *Bulletin* was merged into the *Review*, and the editorial staff now produced each issue—an arduous task that meant producing an issue in 24 hours, a practice still maintained today.¹⁸

In 1925 F. M. Wilcox forecasted what readers should expect from the *Review*. In it he listed: featuring the progress of the Second Advent movement in all the world; GC officers would continue to write; and the best religious thought of the church. In addition, there would be special features: 12 issues, one per month, would be devoted to a review of doctrines; a verse-by-verse study of Romans; a series of articles on the fundamentals; a focus on the great delusions of the day; an exposition on Matthew 24; strong, helpful articles on practical religion in the home, neighborhood, and church; and continual features devoted to young people.¹⁹

In F. M. Wilcox the *Review* had once again found stability. ▀

¹ Ellen G. White manuscript 53, 1909 (“Proclaiming the Third Angel’s Message in Cities at Home and Abroad,” June 11, 1909).

² *Advent Review and Sabbath Herald*, July 1, 1909, pp. 3, 4.

³ Stephen N. Haskell to W. A. Spicer, Sept. 27, 1909.

⁴ Mrs. S. N. Haskell to W. A. Spicer, Sept. 22, 1909.

⁵ *Advent Review and Sabbath Herald*, Oct. 30, 1952, p. 24.

⁶ *Ibid.*, p. 13.

⁷ W. A. Spicer to C. P. Bollman, July 8, 1909.

⁸ W. A. Spicer to G. I. Butler, July 12, 1909.

⁹ *Adventist Review*, Oct. 4, 1984, p. 12.

¹⁰ *Advent Review and Sabbath Herald*, May 27, 1909.

¹¹ *Advent Review and Sabbath Herald*, Sept. 13, 1951, p. 23; Sept. 27, 1951, p. 13.

¹² *Advent Review and Sabbath Herald*, July 29, 1915, p. 6.

¹³ *Advent Review and Sabbath Herald*, Oct. 29, 1914.

¹⁴ *Advent Review and Sabbath Herald*, Extra 93, no. 50 (1916): 1.

¹⁵ *Advent Review and Sabbath Herald*, Dec. 6, 1917, p. 1; May 30, 1918, p. 1.

¹⁶ *Advent Review and Sabbath Herald*, Sept. 13, 1951, p. 23.

¹⁷ *Advent Review and Sabbath Herald*, Aug. 28, 1919, p. 19; Oct. 9, 1919, pp. 20, 21.

¹⁸ *Advent Review and Sabbath Herald*, May 27, 1926.

¹⁹ *Advent Review and Sabbath Herald*, Sept. 18, 1924, p. 2.

Merle Poirier is the operations manager for *Adventist Review*.



Preparation FOR THE END

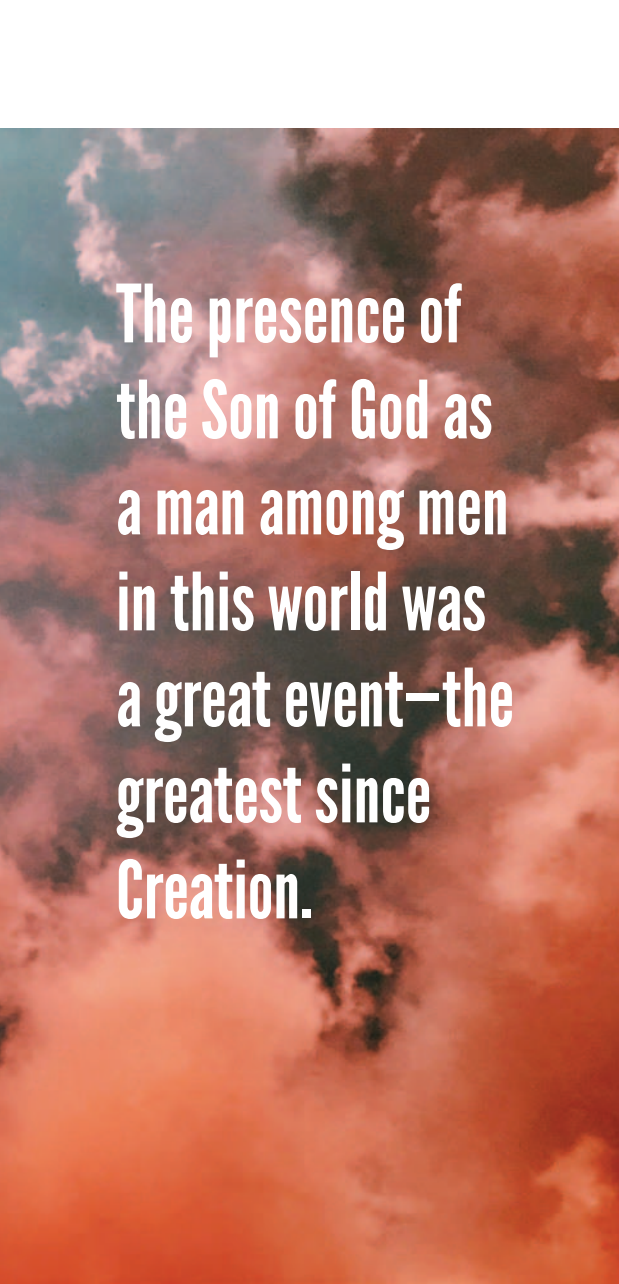
WILHELM GUNKEL / LAURA VINCK

This month features excerpts from an article from November 12, 1914, in the Advent Review and Sabbath Herald in which A. G. Daniells highlights the call to repentance in light of the cleansing of the heavenly sanctuary and soon return of Christ.—Editors.

Repent ye; for the kingdom of heaven is at hand.” Matt. 3:2.* This is the statement with which John the Baptist began his message, as the herald and forerunner of Christ at His first advent. It is also the message proclaimed by Jesus as He entered upon His public ministry among men. Matt. 4:17.

That message was full of meaning to the generation then living. An important prophetic period had terminated, a great event had transpired, a new era had begun. . . .

ARTHUR G. DANIELLS



The presence of the Son of God as a man among men in this world was a great event—the greatest since Creation.

THE TIME

John began the proclamation of the message “Repent ye; for the kingdom of heaven is at hand” at the close of the prophetic period of 483 years. That was the first part of that long line of prophecy covering 2,300 years as recorded and explained in the prophecy of the eighth and ninth chapters of Daniel. The beginning of this prophetic time was to date from the “going forth of the commandment to restore and to build Jerusalem.” Dan. 9:25. . . . In 483 years from that date [457 B.C.] Christ, the Messiah, was to be baptized and enter upon His ministry. Four hundred and

eighty-three years from 457 B.C. reach to A.D. 27. In that year Jesus came from “Galilee to Jordan unto John, to be baptized of him.” Matt. 3:13. As John saw Him coming, he said to the people, “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29. The “fullness of time” had come, Jesus was in their midst, the kingdom of heaven was at hand.

A GREAT EVENT

The presence of the Son of God as a man among men in this world was a great event—the greatest since Creation. It was that event of which patriarchs and prophets had prophesied with joyful hearts, and to which they had all looked with longing eyes. He had come to live and die for the world. By his death salvation would be made possible for every sinner. . . . He was victorious. At the close of His triumphant life He said to His Father, “I have glorified thee on the earth: I have finished the work which thou gavest me to do.” And at the last, when expiring on the cross, Jesus cried, “It is finished.” . . . Truly this was the greatest event that had ever taken place among men. . . .

OUR TIME

The first advent of Christ, which took place at the close of the 483 years, was but one of a number of events set forth and connected together by that long prophetic period covering two thousand three hundred years. The last event of that period is given as follows: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The prophecy began, as already shown, 457 B.C. The first 483 years of the time ended in A.D. 27, when Christ was baptized. Taking 483 years from 2,300, we have left 1,817. Adding these to A.D. 27, we are brought to A.D. 1844. “Then shall the sanctuary be cleansed.” Thus we are brought by this long line of prophecy to our day and generation for the cleansing of the heavenly sanctuary.

Just what the cleansing of the sanctuary signifies may be learned by a careful study of the earthly sanctuary and its services, as set forth in the books of Exodus and Leviticus. The sixteenth chapter of Leviticus contains the instruction given to the priests for the cleansing of the sanctuary. This service was to be performed on the tenth day of the seventh month. Lev. 16:29. That day was

Repentance lies at the very beginning of true Christian experience.

named the day of atonement. Lev. 23:27, 28. The atonement was made because of the “uncleanness of the children of Israel.” Lev. 16:19. It was also to cleanse the people: “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” Verse 30. . . . The earthly sanctuary with all its service was typical of the heavenly sanctuary and its service. There Christ, our High Priest, ministers His life for the world. There He bears the sins of all who come to Him seeking forgiveness and cleansing. That sanctuary will be cleansed in the antitypical day of atonement. Then the great High Priest of the heavenly sanctuary, who bears the sins of all who accept Him as their Savior and remain steadfast to the end, will lay these sins on Satan, the antitype of the scapegoat. Satan’s destruction will be the end of those sins.

Thus the sanctuary will be cleansed. It is evident that the cleansing of the sanctuary involves a work of judgment. Only the sins of those who accept Christ are transferred to Him in the sanctuary. Therefore only those sins can be removed from the sanctuary. For this reason complete and final atonement can be made for those only who yield themselves wholly to the Saviour, giving to Him their sins, and receiving in their place His perfect righteousness.

This is where the work of judgment so definitely set forth in the Scriptures comes in. Whose sins shall be removed from the sanctuary and blotted out must be determined by the record found in the books. The investigation and decision and execution constitute the judgment. Hence the atonement, the cleansing of the sanctuary, and the judgment are inseparably connected, if not practically one. They begin at the same time, namely, at the close of the 2,300 years in 1844, but the exact time when this judgment work ceases in heaven is not made known. . . .

The two events surpassing all others foretold in the prophecies are the first advent of Christ and His return as King to establish His everlasting kingdom. At the first advent the message was given, “Repent ye; for the kingdom of heaven is at hand.” The time that has elapsed and the events that have transpired since the first advent have brought the kingdom of heaven much nearer than it was when John proclaimed it near. That message must, therefore, be correspondingly more applicable and full of meaning today than in John’s day. If men needed the message of John and Jesus then, how much more do we need it today! . . .

Repentance lies at the very beginning of true Christian experience. It is genuine sorrow for the sins of our lives, which have injured us and others, and grieved and dishonored our Lord. It is sorrow that leads to the confession and renunciation of sin. And more still, it is sorrow that leads to amendment of life, to the bearing of the fruits of righteousness. It leads to honesty in all the relationships of life toward both God and man. . . .

Of all people in the world, Seventh-day Adventists should have a full realization of the terrible character of sin, and experience that true repentance and godly sorrow that mean complete separation from it forever. When we think how Jesus, our great High Priest, sweat great drops of blood in Gethsemane for us, striving against sin, it should cause us to abhor it in all its hideousness, and pray most earnestly to be forever delivered from it.

The end is upon us. . . .

Brother, sister, are you ready for it? “Repent ye; for the kingdom of heaven is at hand.” 📌

* A. G. Daniells, “Preparation for the End,” *Advent Review and Sabbath Herald*, Nov. 12, 1914, pp. 6-8.

Arthur Grosvenor (A. G.) Daniells was the longest serving president of the General Conference of Seventh-day Adventists, serving from 1901 to 1922.



1888 Message National Conference 2024

JESUS PAID IT ALL

All to Him I Owe

Southern Adventist University
July 10 -13, 2024

Speakers

Dan Binus, Dee Casper, Carlos Munoz, Westney White, Jeff Zaremsky, Ron Duffield, Jerry Finneman, Todd and Patti Guthrie, Bob and Andi Hunsaker, Kelly Kinsley, Charles Rietman, Brian and Lyndi Schwartz

For more info: 269-473-1888 | info@1888msc.org | 1888msc.org

The following articles from 1919 give an idea of what editors at that time might share with Review readers. There is an article on health, a short editorial, a recipe, and a how-to.—Editors.



WHY HURRY AND WHY WORRY?

LOUIS A. HANSEN

One of our worst health-destroying habits is that of undue hurry. Laziness is not a virtue, but trying to do double duty is a fault equally bad, and possibly worse. The human machine is not built to run in high gear for very much of the time. He who crowds it and pushes it and strains it is sure to break it in some way, and there are many physical wrecks that bear witness to this fact.

The motto “Nothing is gained by hurrying” is worth putting in large type. We may, by rushing, catch the streetcar just ahead, do an extra errand or two, complete a special job, secure a better seat, cook an additional dish, make another garment, or do a little more of this or that; but on the whole we gain nothing. Things obtained in this way cost too much. The energy expended represents value; and the price we thus pay by straining our strength is more than ordinary, and is too high.

We may not realize at the time that we are paying dearly for what we get by our hurrying, but sooner or later the bill will be presented, and we shall find ourselves that much the poorer. Physical strength, nerve energy, and vitality, when much drawn upon in special amounts, will run low, and finally become exhausted if not properly replenished. Nervousness, feeble digestion, sleeplessness, and various forms of physical depletion show the cost of our hurry. Haste is most injurious, affecting the very functions upon which the body depends for rebuilding itself.

Would we learn from nature we would see that hurry is unprofitable. Nature is not guilty of it,

and cannot be made to hurry in her processes, at least to any real advantage. Plants can be forced, but hot-house flowers are not the kind to last. In the healing processes, we must wait on nature, something most people find it hard to do.

The true conception of life brings us the realization that we have the privilege of beginning eternity here. Men and women who are in eternity have little need of hurrying. And this strikes a vital point in this whole matter of hurrying, and that is that it is due largely to the seeking of things of our temporal life. We work overtime, move at a double-quick, and keep on the run, much because it means the making or saving of something.

The living that has to do with only the present creates many artificial desires. These make living the more pressing in its demands and require an abnormal pace to satisfy them. After all, there are not many essentials in the normal, healthy life. Genuine happiness does not come from the things we possess. Real contentment is a state of the mind, and is not dependent on the body running at high pressure. On the contrary, hurry has just the opposite effect. The chief associate of hurry is worry.

Worry makes more people sick than any other one thing. It is commonplace to say that it is worry, not work, that kills. Volumes have been written on the evils of worry. Nearly everyone knows that worry never helps at all, yet we go on worrying over things that never happen, or that have happened, or that might happen, spending thought that should be given to things that can be helped.



We ought to be in the best possible condition in order to do our share in the work of the world. We cannot do our part by hurrying and worrying. Instead, we need to move steadily, calmly, and sensibly. Quick decisions and ready action are in place, but rushing is not. Anxiety and worry unfit us for service. Help for present tasks does not come from thinking about what might have been or in brooding over the thing that has happened. Perhaps it was the best thing anyway—at least we might think so.

Here again we can look at life in its reality. It is our privilege to have faith in God. Relying on divine power to accomplish what needs to be done, we may overcome our worry. Living by faith gives no room whatever for worry. Trusting in God, we feel no need of hurrying, for our hurrying will not change God's plans. On the contrary we must "wait upon the Lord."

Hurry and worry do not belong to life. Why hurry? Why worry? Why? ❖

Louis A. Hansen served as secretary of the General Conference Medical Department. In 1919 he was an editor of *Life and Health* and a frequent *Review* contributor. This article appeared February 20, 1919.

SINGING IN OUR CHURCHES

We are in full sympathy with arrangements which are made for special music in connection with our church services. We enjoy listening to those who have a special talent for song, and whose hearts and voices have been consecrated to the service of God. We believe that it would be an excellent thing for all our churches to arrange for special music, such as solos and quartets, just as far as such talent can be developed. Particularly we believe that special encouragement should be afforded to the young people in our church to develop their talent for music in these ways.

It is to be regretted, however, that in the rendering of sacred songs there is so great a tendency at the present time in the world around us to give more attention to displaying the musical ability of the singer than to the clear and effective rendering of the sentiment of the songs. There are those, we are glad to say, who can sing not only beautifully and effectively, but so clearly that the full expression of the song may be understood. We should encourage this class of singing in our religious assemblies.

But while we encourage the development of special musical talent, let us seek also to encourage as far as possible congregational singing. Singing praises to God is a part of divine worship, and the whole congregation should be encouraged to take part in this exercise. The singing in many of our churches could be greatly improved if some brother or sister who is competent to lead in singing could be encouraged to take this part. We do not need church choirs as greatly as we need competent leadership. A good leader will do much in developing the spirit and quality of denominational singing. ❖

F. M. W.

The initials F. M. W. were seen frequently in the *Review*. They indicated editorials written by the editor Francis McClellan Wilcox. This editorial appeared March 20, 1919.

A FAVORITE RECIPE

MRS. MYRTA E. STEWARD

OATMEAL BREAD

- 3 cups rolled oats
- 1 cup sweet milk
- 1 cake compressed yeast
- 5 cups wheat bread flour
- ½ cup brown sugar
- 3 tablespoons cooking oil
- 1 level teaspoon salt

Scald the rolled oats with boiling water. When cool, add the cup of milk, the yeast dissolved in half a cup of water, and 2 cups fine flour. Stir well for some time. When light—which will be in about two hours—add the sugar, oil, and salt, ending with 3 cups fine flour added slowly. Mix thoroughly, and immediately put into tins. When twice the original size, bake about an hour in a moderate oven. ♣

Myrta E. Steward was a frequent contributor to the *Review*. She learned the principles of healthful living in Battle Creek, Michigan. This recipe appeared August 21, 1919, with a correction to the recipe the following week. We have added the correction but have no idea if it will produce tasty bread. In addition, the terms used are contemporary to 1919, so may need some interpretation in this century.

THE WATERMELON

First, by all means, the melon should be cold.

TO CUT MELON

If the melon is placed on the table whole, it should be held lengthwise toward the person cutting it. Insert the knife near the top, and cut diagonally downward toward the other end, leaving four inches as a base. Three inches to the left of where the knife was first inserted, cut again, this time diagonally toward the far end of the first line cut, thus making a pointed tongue. Continue to cut up and down in this manner until the melon is completely cut around, when two equal sets of points will result, which can easily be pulled apart.

IN CUBES

Slice the melon across in pieces an inch and a quarter thick. Remove the rind, and cut the firm red heart into cubes, diamonds, or other desired shapes with a cookie cutter. Place in a clear glass salad bowl lined with fresh washed grape leaves, dust with powdered sugar, and serve at once. ♣

This is an example of simple how-to household tasks that were printed for readers of the *Review*. This one was in the September 4, 1919, issue.

www.heritageTN.org
23100 Clarkrange Hwy
Monterey, TN 38574
931.839.6675



Ready to begin an enriching academic journey?
Your future starts here where Jesus is shared,
friendships flourish, college readiness is
paramount, and service is a way of life. Enroll
now and set the foundation for a fulfilling
educational experience.



...ENCOURAGING
YOUNG PEOPLE
TO LEARN,
EXPERIENCE,
LIVE AND
SHARE CHRIST



3ABN Summer Camp Meeting

PREPARATION for the FINAL CRISIS

JUNE 5-8, 2024

Prophecy is not meant to scare us, but to prepare us.



Greg Morikone



Jill Morikone



Danny Shelton



Yvonne Shelton



Doug Batchelor



Sebastien Braxton



Ryan Day



John Dinzey



Christopher Hudson



Ryan Johnson



Ron Kelly



John Lomacang



Lonnie Melashenko



Shelley Quinn



James Rafferty



Kenny Shelton



David Shin



Tune in or attend in person for engaging sermons from our lineup of speakers.
Watch on 3ABNPlus.tv.

IT COULD BE A DOG'S LIFE

Our little town is nestled on the outskirts of the Saxon Forest, close to Hamburg, Germany, which means that we can enjoy long walks in the forest. On our walks we regularly meet people walking their dogs. The dogs are generally not on a leash and run in front of their owners sniffing and generally enjoying themselves.

While the dogs may be enjoying their walk, things can look different from other people's perspectives. It can be quite nerve-rattling to have large dogs barreling toward you. As ex-dog owners (our elderly dog Amelia passed away a year before our move from Maryland to Germany), we remember when a younger Amelia got out of the backyard and our frustrated attempts to catch her as she ran down the road enjoying her newfound freedom. We ran after her yelling her name as we desperately tried to catch her before she reached a busy four-lane road. Amelia added to our frustration by letting us get within a few feet before dashing just out of reach, thinking that this was all a wonderful game. Would these dog owners be able to intervene, or were we facing a potential dog attack or some overfriendly jumping and licking assault?

We have discovered that we have nothing to worry about. Invariably, as soon as a dog in the forest becomes aware of us, he will stop and stare. This is the decisive moment. We can almost see what the dog is thinking: *Ah, people—here I have a potential threat! Are they friend or foe?* Most dogs we know from past experiences will either start barking or rush toward us to investigate. But the dogs we meet on our walks in the woods do neither. As soon as the dog becomes aware of our presence, he immediately turns around and

looks for his owner and then, without being called, rushes back to the owner's side and looks up at the owner expectantly (we suspect waiting for a treat). The dog will remain at the owner's side until we have safely passed. What remarkable behavior! We know that this is not natural and that both owner and dog have obviously spent considerable time in dog training school. It has set us thinking.

A DIFFERENT APPROACH

What would it look like if we adopted these dogs' approach to life? Perhaps instead of wishing our lives to be some beautiful Instagram post, we would be open to the many evidences of God's love in the here and now. We would see life as a humble walk with our God (Micah 6:8), and when faced with a new potentially threatening situation or transition, we wouldn't have to start worrying (Matt. 6:25).

We wouldn't have to list all the potential bad outcomes that could come from a perceived threat. Instead of focusing on the problem, we would immediately run to God's side (2 Chron. 20:12) and not cower there, but our eyes would be on Him expectantly (Ps. 123:2). We would open our mouths wide (Ps. 81:10) to be ready for the treat that we know is coming. And with our focus fully on our God, we would be able to wait patiently (James 5:7). None of this comes naturally, but this sort of "obedience schooling," not with an owner but with a loving heavenly Father, is definitely something we want to enroll in. 🐾

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
KLINGBEIL



WOULD THESE DOG OWNERS BE ABLE TO INTERVENE, OR WERE WE FACING A POTENTIAL DOG ATTACK OR SOME OVERFRIENDLY JUMPING AND LICKING ASSAULT?



GIVE HOPE TO REFUGEES

YOUR SPONSORSHIP
GIVES QUALITY
EDUCATION AT A
CHRISTIAN BOARDING
SCHOOL IN RWANDA.

ABOUT IMPACT HOPE

When you sponsor a young refugee, you empower them through education and vocational training to break the cycle of poverty.

\$50 A MONTH PROVIDES:

- School fees and supplies
- Bedding
- Three meals a day
- Medical care

TO SPONSOR & DONATE!

WWW.IMPACTHOPE.COM

(503) 673-3905

735 E Clarendon Street, Ste. 107
Gladstone, Oregon 97027
Info@Impact-Hope.org





PETER N. LANDLESS ZENO L. CHARLES-MARCEL

OVERCOMING UNSAVORY HABITS

Q: I was recently baptized and joined the church. I gave up smoking, drinking, and some other unsavory practices, but glimmers of my past life still haunt me and threaten my newfound interest in health and well-being. I don't want to be a hypocrite; how can I conquer these habits once and for all?

A: We congratulate you on your choice to become a disciple of Christ and for taking the plunge, joining the church, and taking steps to leave behind destructive habits. It is not uncommon for the temptations to go back to past habits to linger. Paul calls them the "old man" that we are encouraged to starve (see Rom. 6:6-10, 7:14-20; Gal. 4:19; Col. 3:9, 10; Eph. 4:20-24).

Here are practical biblical and scientific strategies to help you conquer these habits—remembering that we are saved by grace through faith, not by good habits, even though God desires us to be free from destructive habits.

- 1. Rely on God's Strength:** Turn to God in prayer daily, asking for His strength to overcome temptation and break free from the hold of past habits. Paul had to "die daily," and so do all of us.
- 2. Renew Your Mind:** Replace negative thought patterns with biblical truths. Memorize and meditate on Scriptures that affirm your identity in Christ and His power to transform your life. (See Rom. 12:2.)
- 3. Find Support in Your Church Family:** Connect with fellow believers who can provide encouragement, accountability, and prayer support. Join a small group or seek out a mentor who can walk alongside you in your journey.
- 4. Practice Self-control and Discipline:** Set boundaries, avoid triggers, and fill your time with wholesome activities that reinforce your new lifestyle. First Corinthians 9:27 says, "But I discipline my body and keep it

under control, lest after preaching to others I myself should be disqualified" (ESV). Self-control is part of the "fruit of the Spirit" (Gal. 5:22).

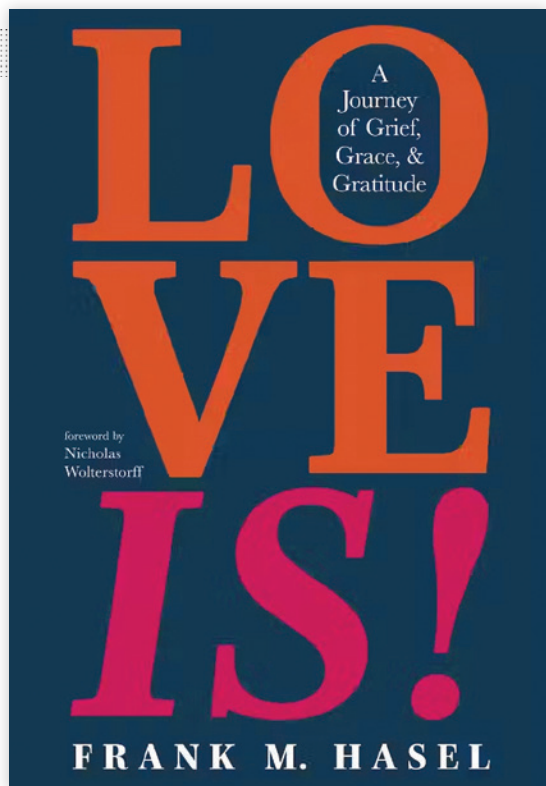
5. Celebrate Victories and Learn From Setbacks: Acknowledge and celebrate every victory, no matter how small, as a testament to God's faithfulness and your progress. Learn from setbacks without allowing guilt or shame to discourage you, and rely on God's grace for forgiveness and renewal. (See Phil. 3:13, 14.)

6. Serve Others and Focus on God's Purpose for Your Life: Engage in acts of compassion, volunteerism, and ministry, allowing God to use your experiences to bring hope and healing to others. First Peter 4:10 encourages, "As each has received a gift, use it to serve one another, as good stewards of God's varied grace" (ESV).

Conquering destructive habits is a journey, not usually a one-time event. Remember, "I can do all things through Christ who strengthens me" (Phil. 4:13). As you seek to learn more about recovery ministries, please visit Adventistrecoveryglobal.org.

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.

EDITORS' PICKS



Love Is! A Journey of Grief, Grace, and Gratitude

Frank M. Hasel, *Love Is! A Journey of Grief, Grace, and Gratitude* (Eugene, Oreg.: Cascade, forthcoming 2024), reviewed by Brenda Kiš, Berrien Springs, Michigan.

What we know about grief will never be enough for the one who comforts, and always too much for the one who suffers. Frank Hasel, associate director of the Biblical Research Institute, has opened his heart in his latest book, *Love Is! A Journey of Grief, Grace, and Gratitude*. In this anguished account he takes us into his own desperate experience as a bereaved husband.

The cataclysmic event of Hasel's life was the loss of his beloved spouse, Ulrike, to breast cancer. His numbing narrative of the diagnosis, disease, distress, and demise of his wife pulls the reader into the whirlpool of trauma that threatened to drown him. Through a deft interplay of thoughts and feelings, the reader is allowed to enter the process not only of the loss of a spouse but of all the related connections. Dreams, plans, companionship, intimacy, conversation, security, identity, and more disappear as the fabric of their marriage is ripped apart.

In the beginning we trace the Hasels' journey with cancer as they face it together. The "we" of their relationship is prominent at every moment, every decision, every challenge. Their separate personal obligations become fused by a wrenching fact of life they cannot ignore. Their joyful togetherness turns into a battle to live. As Hasel leads us through the world of their mind and heart, we encounter their questions as if they were our own. What would we do? How would we handle this confrontation with evil? Enduring an agonizing wait for news from the medical doctors, they search for the best path to follow, the right time and way to tell the rest of their world about their struggle. Their own uncertainties, other people's reactions, a flood of "good" advice, *What if* questions, and the sapping of time and energy for difficult decisions and adjusted schedules drive their days. We observe the pendulum of cancer shoving them back and forth as they attempt to remain upright, wise, kind, informed, and timely. For time is running out. It's hard enough to face the tidal wave of life changes they must make together. But when Ulrike's time is up, Frank's must go on.


Now he faces a tsunami of unexpected personal consequences: loneliness, anger, envy, meaninglessness, fear, anxiety, panic, stress, confusion, mental fog, disorientation, insecurity, vulnerability, all while trying to comfort and raise their three sons as well as function as professor and dean of the Theology Department at the seminary in Bogenhofen, Austria. At the end of the day he has only memories, shared history, and the influence of his wife to cling to, plus her responsibilities in the household. Some friends fade away, augmenting the loneliness. Life has changed and can never again include that precious person, except through thought.

As he begins to work through his feelings in the presence of God, he discovers the power of music, lamenting, journaling, and the practice of gratitude and trust in the One who provides. He learns to call death by its name, to focus on what he has rather than what he has lost, to reestablish daily routines, to live in the moment, to intentionally refocus as he experiences the present. What he does for himself is powerful and important.

What others do for him is equally so. Near the end of the book Hasel shares what people said

and did that helped or didn't, contrasting wounding words with wise, sensitive ones, and deeds that ministered contrasted with those that misread his need. But assuring the reader that they should not blame themselves if they were mistaken in their outreach, he admits his own past behavior in the face of grief. Then he leads us to the realization that for someone in the deep pit of pain, certain things must not be said.

That's the basic content—the story, the reflection, the counsel. But beyond this, there is depth and beauty and poetry in the telling. We feel that we are standing on the holy ground of a profound love that produced such a profound grief. Woven throughout are words of hope and even joy. By integrating the reality of death into one's life, the dreadful abyss becomes a cradle of new life with God, new ways to see and love others. This book is beautiful, not because of its wrenching heartbreak told in evocative words, but because out of tragedy emerges a soul tested and tried and transformed. *Love Is!* will be a helpful resource and encouragement for those who have experienced loss and those who serve them as pastors, chaplains, grief counselors, and laypeople. 📖



This book is beautiful, not because of its wrenching heartbreak told in evocative words, but because out of tragedy emerges a soul tested and tried and transformed.

Carol

is 80 and living with gratitude every day.

She had a friend tell her about ways to take advantage of new tax benefits so that she could help in a greater capacity. She is as excited as ever to help the youth program at her church continue to grow. But Carol still has questions.



To learn more about Carol's journey—
scan the QR code, or visit willplan.org/Carol



Planned Giving
& Trust Services

Experience
the Joy of Giving

willplan.org

LOOKING BACK

CONTINUED FROM P. 72

later helped organize the Health Reform Institute and start its journal, the *Health Reformer*.

In 1867, after 16 years of marriage, Mary had a bad fall and died. "Oh! How lonely!" John lamented in his diary. Soon he met a brunette named Maggie Newman, and two weeks after their wedding John, Maggie, Delmer, and baby Mary left New York City for a 6,000-mile voyage to San Francisco. At the time the West Coast of the United States was considered a mission field.

ON THE MISSION FIELD

During his 10 years in California (1868-1878) Loughborough started the California Missionary and Tract Society; sponsored Sabbath school conventions; and organized quarterly music conventions.

When his second wife, Maggie, died of tuberculosis early in 1875, leaving behind three young children, John began courting Annie Driscoll, secretary-treasurer of the Pacific Publishing Association. On December 7, 1875, James White married them and told them he wanted them to open a mission in England. The Loughboroughs sailed from Boston in November 1878.

At Southampton, Loughborough and William Ings held meetings while Annie and the children settled in Stanley Cottage. In three months they preached scores of sermons, visited 300 families, and distributed thousands of *Signs of the Times* to ships in the harbor. In addition, they gave Bible studies, started a Sunday school for children, and established a Sabbath school at Ravenswood mansion.

By 1883 Loughborough and his associates had established three churches with 70 Adventist members. The British Tract and Missionary Society was mailing thousands of *Signs of the Times* magazines and placing literature on hundreds of ships. That year the General Conference decided to bring the Loughboroughs home.

Upon their return they settled in Oakland, California. Ellen White and Loughborough preached at camp meetings across California, Washington, and Oregon. Church leaders also sent him across the United States to share his early experiences. In 1892 he wrote *Rise and Progress of the Seventh-day Adventists*, the first history of the church.

In 1896 the church sent him on a preaching tour of Europe. He traveled 19,000 miles across England, Sweden, Norway, Germany, Switzerland, and Den-

mark, preaching 270 sermons to 16 language groups, attending 370 meetings, and making 76 home visits. In the late 1890s John and Annie spent 15 months in Europe, where he preached at meetings in England, Ireland, Wales, France, Germany, Denmark, Norway, Sweden, and Switzerland.

RETIREMENT YEARS

At their home in Oakland the Loughboroughs raised Rhode Island Reds and collies, and planted a vegetable garden. John loved sharing stories with students at church schools, academies, and Healdsburg College, and addressing the patients at St. Helena Sanitarium. He also enjoyed buggy rides, exploring caves, and attending picnics. In 1905 he completed *The Great Second Advent Movement*, which Missionary Volunteer members studied to earn the Standard of Achievement Award in Adventist history.

When John was 72, he and Annie built a house in Mountain View, California, but Mary died only two years later, on May 31, 1907, of pericarditis. John continued working in the garden, visiting museums, taking automobile rides, and reading 21 papers every week!

Although he had retired in 1895, he remained active. When he was 76, the General Conference sent John on a tour of Fiji, Australia, New Zealand, South Africa, England, Switzerland, and France. He also typed comprehensive indexes to 18 of Ellen White's books and made a list of 104 fulfilled predictions she made.

John moved into a room on the fifth floor of St. Helena Sanitarium in 1916. He hiked the mountains near St. Helena daily, fed the birds at his birdfeeder, gathered acorns for the deer, and attended band concerts. But recognizing his days were numbered, he planned his funeral. He would be buried in his Prince Albert suit with a red rose in his right hand and over his heart the motto "My trust is in Christ, the rose of Sharon."

He died on April 7, 1924, and was buried in St. Helena Cemetery between Maggie and Annie (Mary lies in Battle Creek). He awaits the call of the Life-giver on that great Second Advent morning he had written so much about for 70 years. ♣

Brian Strayer is professor emeritus of history at Andrews University. To read more about John Loughborough, visit <https://encyclopedia.adventist.org/article?id=99PK>.

J. N. LOUGHBOROUGH

Last of the Adventist pioneers

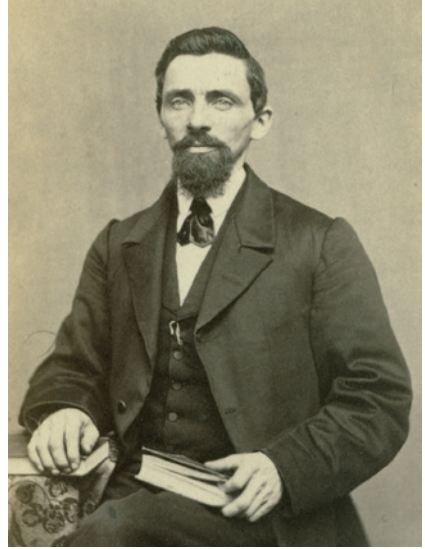
In 1832 John Loofborough was born in Victor, New York. When John was 7, his father died, and his mother sent him to live with his grandparents. John attended a Presbyterian school where he learned to “eat slow and chew your food fine.” His interest in diet would later lead him to write many articles on health topics. He also developed a love of astronomy that would inspire him to paint “wonders of the heavens” charts of God’s end-time heavenly signs.

**ALTHOUGH HE HAD
RETIRED AT 63, HE
REMAINED ACTIVE.
WHEN HE WAS 76,
THE GENERAL
CONFERENCE SENT
JOHN ON AN
INTERNATIONAL
MINISTRY TOUR.**

As a boy, however, John felt he was predestined to hell. The Millerite movement delivered him from that fear, only to be replaced by taunting neighbors when October 22, 1844, passed. John secretly read his Bible in the coal shed and, in 1848, he was baptized into the Advent Christian Church in the Erie Canal. In Rochester, New York, he met Mary Walker, a seamstress. On October 14, 1851, they were married, and he changed his name from Loofborough to Loughborough.

MINISTRY BEGINS

John found many Bible texts confusing and made a list of them. Then on September 26, 1852, he attended an Adventist meeting and heard J. N. Andrews explain every text on his list in the order he had written them. This and other miraculous events led John to join the Sabbatarian Adventists. He began preaching with Hiram Edson in New York and Pennsylvania, then joined James and Ellen White for an evangelistic tour of Michigan. James White ordained him in 1853, and for three months M. E. Cornell and Loughborough



ELLEN G. WHITE ESTATE

preached in Illinois, Wisconsin, and Indiana. In fact, in 1854 Loughborough and Cornell were the first preachers to use a tent for evangelistic meetings. Unafraid to innovate, John was also the first Adventist preacher to sell tracts at his meetings.

In 1857 he and Mary moved into a home in Battle Creek provided by Adventist friends. Here Teresa was born in 1858 and Delmer in 1864 (Teresa would die only two years later, in 1860). The 1860s saw Loughborough organize local churches and conferences in Michigan, Wisconsin, and Illinois, and he helped write the General Conference constitution in 1863. Loughborough was also auditor of the publishing association, president of the Michigan Conference, and a General Conference officer during the 1860s.

Following Ellen White’s 1863 health reform vision, John and Mary gave up meat and salty, sweet, and greasy foods, becoming model health reformers. John

CONTINUED ON PAGE 71

Lifestyle.org

PODCAST



WITH ROY ICE

HELPING PEOPLE LIVE THEIR BEST LIFE



AVAILABLE IN AUDIO AND VIDEO FORMAT

AUDIO



SCAN ME

Lifestyle.org
PODCAST



VIDEO



SCAN ME





Your Generosity Changes Lives



Join us in supporting the church's
world-wide Disaster, Famine,
& Relief Offering.

**Donate Today.
Bring Hope Tomorrow.**

ADRA.org/Offering or on your
offering plate on May 11, 2024.

