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June 2018

Adventist World



Adventist World



About the Cover

Louis Miguel is 18 years old and lives in Panama City, Panama. He has attended the Adventist church of San Miguelito since he was a small boy. Louis loves praising God by playing his instruments and would love to become a professional violinist. He also loves sharing his photography. “Some write their lives on paper. I write mine in photos.”

We believe in the power of prayer, and we welcome prayer requests that can be shared at our weekly staff worship every Wednesday morning. Send your requests to prayer@adventistworld.org, and pray for us as we work together to advance God’s kingdom.

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A Gift for All My Life

Sometimes the sights and sounds of our experience with God’s gifts become our memories of those gifts, and shape all days to come.

We remember the taste of special food at holidays; the songs that bring us courage when we proclaim the Resurrection; the embrace of a friend who taught us the grace of Jesus by example.

For me, God’s gift of the Spirit of Prophecy to this movement I love will always be associated with early mornings and the sound of rushing water.

When I was 15, and found my heart being “strangely warmed” by the Spirit, I would spend some moments each school morning beside a small waterfall near our home, reading Scripture and Ellen White’s *Steps to Christ*, letting the sound of the rushing water block out all the noises of my teenage life. I found, as one wise man once put it, “the same voice speaking to me in the Spirit of Prophecy that I found in the pages of Scripture”—a kind, inviting voice that taught me to give my life to Jesus and to trust Him for my salvation.

There beside the springtime stream, I committed these words to memory, and they have served me well for more than 45 years: “Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, ‘Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.’”

As I grew in faith and understanding, I came to realize that the same voice inviting me could also give me counsel—that there were many things I needed to learn as a disciple of Jesus. I came to value not only Ellen White’s pictures of “the matchless charms of Jesus,” but her clear, straight testimony to the importance of allowing the gospel to get down deep into my heart and my lifestyle. As I’ve read words that stirred my conscience or called me to duty, I’ve bowed my head and thanked Jesus that He didn’t leave His end-time people—or me—without a witness to His transforming power.

And I’ve watched with joy as others made this same journey, discovering for themselves the value of this gift.

As you read the special focus on the Spirit of Prophecy in this edition of *Adventist World*, bow your head—beside the waterfall, or at your desk—and thank the Lord with me for this enduring gift.

*Ellen G. White, *Steps to Christ*, p. 70.

More than half of the 65 million refugees worldwide are children. It is not uncommon to find a young child, or packs of young children, wandering alone in the vast sprawl of the refugee camps in Bangladesh where ADRA serves thousands of refugees in critical need. Find out how ADRA is marking World Refugee Sabbath and how you can get involved at ADRA.org/refugees.

Photo: Arjay Arellano, ADRA International



“It played a significant role for me. Adventist education provided me with wholistic learning, which helped me to balance different aspects of my life.”

Jerald Pelayo, a Seventh-day Adventist medical student who earned the top spot on the Philippines Physician Licensure exam, according to the Professional Regulation Commission. Pelayo is the fourth Adventist medical student to take the top spot on the national exam in the past 12 years. He also earned first place on the national nursing board exam in 2011.

2 Years, 1 Month, 6 Days

The amount of time it took William Aukland of Australia to paraphrase the entire Bible. Aukland began the project at age 74, inspired by an article in *Adventist World* magazine that featured an organic farmer in Korea who copied the Bible by hand six times. The paraphrase is called *The Gift*, and contains nearly 1 million words.

“By the grace of God I have served the church in the [Inter-American Division] for many years and have decided to retire as of August 1.”

Israel Leito, president of the Inter-American Division (IAD) since 1993, announcing his retirement at the 2018 IAD executive committee meeting. Leito led the division from 1.2 million to 3.7 million members and expanded the number of unions from 11 to 24. IAD executive members voted to elect Elie Henry, former IAD executive secretary, as the division's new president; and Leonard Johnson, former associate ministerial secretary, as executive secretary.

“At the end of the day, it all boils down to the ethics of individual reporters, and there is not much we can do about it.”

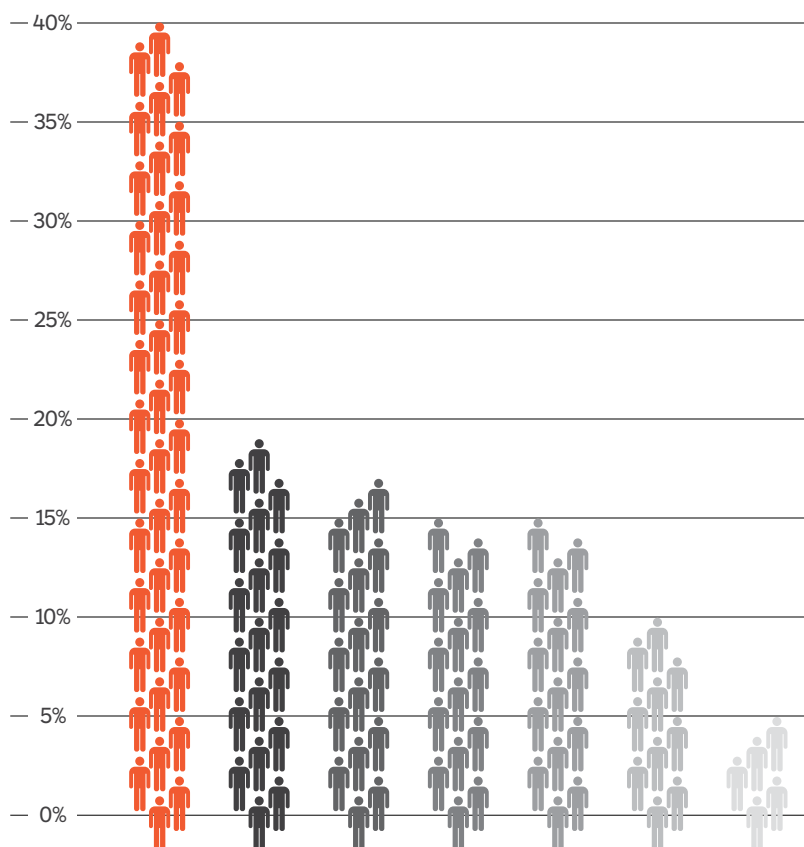
Alice Lichtenstein, professor of nutrition science and policy and senior scientist at Tufts University, in Massachusetts, United States, commenting on often-misleading health-related reporting. Lichtenstein, speaking at the Seventh International Congress on Vegetarian Nutrition in Loma Linda, California, encouraged attendees to read health-related articles critically and carefully.

Olympics Engineer From Spain Finds God, Gets Baptized in Korea

A Spaniard working as a managing engineer for the Olympics organization found God and the Adventist Church and was baptized in Korea one day before the end of the Pyeongchang Winter Olympics in February 2018. Alejandro Hernández, 41, from Madrid, Spain, credits a walk out in nature and a dental issue as some of the providential events that led him to meet Seventh-day Adventists in Korea, which led to his baptism.



Photo: Northern Asia-Pacific Division



What Happened When They Left?

In a recent study (2013) conducted by the Center for Creative Ministry, former and inactive Seventh-day Adventists from Africa, South America, Europe, and North America were asked how the church reacted to their decisions to leave. (Some respondents indicated multiple means of contact.) [Source: Office of Archives, Statistics, and Research]

- **40%** No one contacted me.
- **19%** A church member came to visit me.
- **17%** A local elder came to visit me.
- **15%** A local church member contacted me by phone.
- **15%** The pastor made contact.
- **10%** An Adventist relative made contact.
- **5%** Other means of contact.

“The grace you have received must be extended to others. Fewer stones and more grace.”

Bassey Udoh, president of the Eastern Nigeria Union Conference (ENUC), addressing more than 15,000 Adventists who gathered for the official launch of the Pentecost 2018 evangelism initiative in eastern Nigeria in January 2018. ENUC is planning comprehensive evangelism campaigns and has released an evangelism training book titled *Mission Possible*.

“This has shaken our church here, and our entire nation is traumatized by this massacre.”

Kern Tobias, church president in the Caribbean Union church region, commenting on the recent murders of Adventist members in Trinidad. Investigators said the murders occurred in La Brea, a town in the southwestern part of the country. The victims are Michael Scott, 69, a retired high school teacher and church elder; Abigail Chapman, 42, a Spanish teacher at Southern Adventist Academy; her daughter Olivia Chapman, 15, and schoolmate Michaela Mason, 14.

Adventist Church Helps Believers Affected by Religious Intolerance

By Libna Stevens, Inter-American Division News

The Seventh-day Adventist Church in Chiapas, Mexico, is helping victims of religious intolerance after four families were forced out of their homes by locals in the San Miguel Chiptip community in Chiapas.

Agustin Alvarez, a baptized member, and three other men were expelled from their communities on March 15, 2018, after attending an evangelistic series in another community. Their wives and children were forced to stay in Chiptip, according to Ignacio Navarro, president of the Adventist Church in Chiapas.

"These families have been learning about Bible truths, so this has angered some," said Navarro. After nine days of appealing to the locals, the men were reunited with their families and are now staying with family members elsewhere.

"We have been working with municipal leaders and state government officials to appeal for reli-

gious liberty laws to be enforced," said Navarro. "These families' homes were destroyed. They have nothing to go back to."

It is not the first time that Alvarez and his family were forced to leave their community in Chiptip. Four years ago, after he and his family joined the Adventist Church, they were ostracized and had to move to a nearby community. Alvarez and his family continued to share the message of the gospel.

"The local conference and union are making the necessary provisions to assist these families in restoring their lives," said Navarro. It is not clear whether their homes will be rebuilt again or whether the families will have to relocate, said Navarro, but church leaders are providing physical and spiritual nourishment.

Adventist world church president Ted N. C. Wilson, who was in Chiapas recently to relaunch

New believers were expelled from their communities, their houses destroyed.

the youth-led One Year in Mission initiative, encouraged the affected families. "You are truly giants for Jesus because you have accepted the full truth and you are willing to die for the truth," said Wilson. "My heart rejoices to see you, to see your faithfulness to God's Word."

Wilson said the world church, headquartered in Silver Spring, Maryland, United States, has kept them in prayer ever since the news was brought to him by Inter-American Division president Israel Leito.

The families were brought to the Polyforum and Convention Center in Tuxtla Gutiérrez while the church celebrated the state-wide youth impact convocation on March 24. More than 4,000 Adventist leaders and young people welcomed the families and applauded their faithfulness.

"We want these believers to know that they have the world church behind them; that they have a great family of more than 20 million people, and we welcome them to the church," said Navarro.

Families received Bibles and gifts, and were prayed for during the program. The Adventist world church and the Inter-American Division have already made funds available to rebuild the lives of these families, said Leito.

Because of the testimony of these families, three more families in the Chiptip community stand in support of them and are interested in learning more about their beliefs, Navarro said.

The church will continue to monitor the families and seek resolutions to uphold religious freedom rights in the region, leaders said. ©



Photo: Miriam Clemente, Chiapas Mexican Union

Adventist Missionary Killed in Papua, Indonesia

By Teresa Costello, Southern Asia-Pacific Division News

Life of 24-year-old health worker inspiring young people to serve

Berni Fallery Kunu, a 24-year-old health worker serving in a remote area of the Star Mountain regency in Papua, Indonesia, was killed on March 29, 2018.

Kunu was a medical missionary serving with Adventist Aviation Indonesia (AAI), a service of the Southern Asia-Pacific Division of Seventh-day Adventists (SSD). A nursing graduate of Klabat University near Manado, Indonesia, he intended to devote his life to serving unreached people in remote areas without health-care access.

He was killed by what is believed to be a group of people from an area a three-day-walk away. It appears to have been a case of mistaken identity. His body was found the next day in a shallow grave near the river where he was believed to be bathing when attacked.

His fellow health worker was unharmed and accompanied Kunu's body to the AAI headquarters, a day's journey away. Other Adventist medical missionaries and teachers in the region were evacuated, and work in the region was halted.

According to those who knew him, Kunu had a passion to serve God in the most challenging and remote areas. He was engaged to be married in January 2019. He and his fiancée, a nurse serving as a teacher in another area, planned to serve as a medical missionary team after their wedding.

Kunu understood the dangers of working in remote areas, but he trusted his life to God and planned to dedicate his future to such service. Known for his laughter and good humor, "he loved his job [and



Photo: Kunu Family

was] full of his love for his Lord," according to his family.

Police began investigating the incident immediately. It has garnered widespread attention up to the highest levels of national government. "We are deeply sorry for the death of our child, Berni Fallery Kunu," said Nila Moeloek, Indonesian minister of health, in a written statement in Jakarta.

"I know that the Lord will reward Berni on the day of His return," wrote SSD president Saw Samuel in a message to the family. "Thank you . . . for raising this precious son, who was young but mature in spirituality, who responded to God's love with his whole life."

While it may seem that this incident would discourage people

from serving as Kunu did, numerous young people and others have stepped forward since his death to say they also want to serve God as he did.

Kunu's father commented: "This death is a very big burden for us as parents, but we know that Berni died as a martyr in the glory of God. I would like also to follow God [with my whole heart and life] in the way that Berni did."

Because of unrest in the area, it is uncertain when Adventist workers will return. But when they do, it may include a number inspired by Berni Fallery Kunu. ©

Additional reporting by Darron Boyd and Wesley Szamko.

“I let out a long scream after getting through the worst of the paralysis. My legs did not move, and only one of my hands could move a little.”

Finnish pastor Mika Forsman, who was saved from freezing to death by his dog and a nearby couple. Forsman fell and broke his hip in subzero temperatures just outside his isolated cottage by a lake in Nummela, Finland. Unable to move, he lay on the freezing ground for approximately 40 minutes. Shortly before he passed out, his dog, Senni, spotted a couple walking by and barked until she got their attention.

4,500

The total number of people, including non-members, who attended a play shared in eight Latvian cities on the life of the biblical figure of Daniel. The play was produced by the Latvian Conference. Twenty-four young, nonprofessional actors joined more than 35 musicians, technicians, dressmakers, filmmakers, photographers, and many assistants to bring *The Secrets of Daniel* to life.

120

Number of attendees at the March 2018 Global Adventist Internet Network (GAIN) Europe conference in Valencia, Spain. The event was sponsored by both the Trans-European and the Inter-European divisions, and provided training, dialogue, and collaboration centered on media and communication projects. 📺

87,725

TED membership as of December 31, 2017

“[It is a chance] to make God known at a time when people are making significant decisions about their lives and financial situation.”

—Wojciech Orzechowski, Polish businessman, and Marek Micyk, Polish Union youth director, commenting on Orzechowski's successful real estate investment seminars that add a spiritual dimension. At the event attendees are offered spiritually based Webinars, and Micyk is given a 20-minute spot on stage to inspire them with his gangs-to-God testimony. A recent training event brought together 1,000 participants.

“To embrace religious freedom is to champion and integrate the dignity of human beings in our laws, culture, and way of life. It is to adopt a personal attitude of tolerance, whereby tolerance is an expression of solidarity with every member of the human family.”

—Raafat Kamal, president of the Trans-European Division, speaking at a European Parliament celebratory event in Brussels, Belgium, on the topic of lessons garnered from the Reformation.



Photo: Tor Tjeransen

Perspective



Photo: Denys Nevozhai

Who Shall Live and Who Shall Die?

What driverless cars taught me about Jesus.

It is a recurrent nightmare.

You get frail, old, or sick. You lose your autonomy. Others start making decisions on your behalf. You become what another person directs you to be. You feel less than human, but there's nothing you can do about it.

People dread the day they stop calling the shots. Losing control is the source of uneasy trepidations. It is the reason people feel more nervous when flying than when they are behind the wheel of their own car. Never mind statistics, we feel contingencies can be managed in a car, but in a plane seat we feel powerless.

AN ETHICAL KNOB?

As driverless cars have become a plausible possibility, experts are discussing the ethical questions they would pose, especially after media sources revealed that driverless cars could let you choose who survives an eventual crash. Currently, when in danger, drivers act on instinct.

In driverless cars, that control would be transferred to a computer with predetermined settings. An "ethical knob" could help you "set the car to sacrifice you for the survival of others, or even to . . . sacrifice others to save you," wrote Abigail Beall in *New Scientist*.^{*} You could ideally switch a car's setting from "full altruist" (putting the lives of others first) to "full egotist" (your life before any other), with a middle "impartial" setting.

As Beall and others explained, however, it is not a foolproof plan. What would happen, for instance, if everyone chose the maximal self-protective mode? Or: "If everybody were to choose the impartial option, the ethical knob will not help," wrote Beall. Who will ultimately bear responsibility for the life or death of another person?

IN SEARCH OF AUTONOMY

In a more consequential sense, the Bible reveals that human autonomy was lost long ago. Human history after Eden recounts what happened when free moral agents waived their right to free choice and put themselves into the hands of an enemy set on destroying them. Autonomy was lost. Somebody else began to make the calls. And the prospects of survival were nil.

But then, "the people who walked in darkness [saw] a great light; those who dwelt in the land of the shadow of death, upon them a light [shone]" (Isa. 9:2). Because "when the fullness of the time had come, God sent forth His Son . . . to redeem those who were under the law, that we might receive the adoption as sons" (Gal. 4:4, 5).

To save us from our "full egotistical" settings bound for destruction, God sent His Son in "full altruistic" mode. His settings are never impartial, because He has our best interest in mind, even at the cost of His life.

According to a Jewish prayer, "on [New Year's] is inscribed and on [the Day of Atonement] is sealed . . . who shall live and who shall die." The Bible's take is fundamentally different. It tells us that Jesus came down. He was born. He lived a perfect life. He died. He was resurrected. He's interceding. He's coming soon.

Jesus made us free. Free to choose. Free to be truly autonomous. Not even He can choose for us. Life or death is in our hands now. "Therefore, [let us] choose life" (Deut. 30:19). ©

^{*}Abigail Beall, "Driverless Cars Could Let You Choose Who Survives in a Crash," *New Scientist*, Oct. 13, 2017.



What We Believe

The Gift of Prophecy

God's Enduring Gift of Prophecy

After the fall of Adam and Eve in the Garden of Eden, the gift of prophecy became an important means of communication between God and humanity. Throughout the Old Testament we find a long line of faithful messengers of the Lord who guided, counseled, and frequently rebuked and admonished the Israelites and their kings (1 Sam. 13:13, 14; 1 Kings 18:21; Jer. 7).

The prophetic gift did not cease with Malachi, the last Old Testament prophet. Though there was a long gap of about 400 years between Malachi and the birth of Jesus, the gift of prophecy was again evident in the New Testament period. The authors of the New Testament, as well as several other individuals mentioned in the New Testament, had the gift of prophecy (Luke 1:67; Matt. 11:13, 14; Acts 13:1; 15:32; 21:8-10). Paul wrote to the Ephesians that the gift of prophecy would remain in the church "till we all come to the unity of the faith and of the knowledge of the Son of God" (Eph. 4:13).

In the book of Revelation, therefore, the remnant church in the time of the end is said to have "the testimony of Jesus Christ" (12:17), which John explains is the "spirit of prophecy" (Rev. 19:10) or the prophetic gift (Rev. 22:9). Hence we should not be surprised to find that God in modern times has

called and may yet call individuals to be His prophets. Seventh-day Adventists believe that Ellen G. White had the genuine prophetic gift.

INSPIRATION

In 2 Timothy 3:16 the apostle Paul wrote, “All Scripture is given by inspiration of God.” Biblical writers often claimed to be recording the very words of God, making such statements as “And God spoke to Moses and said to him . . .” (Ex. 6:2); “The Spirit of the Lord spoke by me, and His word was on my tongue” (2 Sam. 23:2); “The word of the Lord came to me, saying . . .” (Jer. 2:1), etc.

The word “inspiration” describes primarily the way or method God used to communicate His truth to the prophets. At times God used visions and dreams (Num. 12:6); at other times He spoke face to face (verses 7, 8), or simply guided writers with the Holy Spirit so that what they wrote was in harmony with His will. Thus the apostle Peter declared: “Prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:21).

The word “moved” (Greek: *phero*) is used in Acts 2:2 for the “rushing [*phero*] mighty wind” that descended on the believers at Pentecost. Acts 27:15 refers to a ship that was driven (*phero*) along by the wind, making the sailors unable to steer or control the boat. In 2 Peter 1:21, therefore, the use of the word *phero* implies that the biblical writers were borne along by the Spirit as a ship is borne along by the wind. They were under His control.

TESTING THE PROPHETS

Because throughout history many false prophets have appeared, God gave some criteria by which true prophets could be recognized. The most important are:

1. Agreement With the Bible: What a true prophet says has to be in harmony with previous revelations of God’s will (Isa. 8:20). This is certainly true of Ellen White; all her messages are in harmony with Scripture. She constantly quoted and referred to the biblical text and recommended Scripture to others.

2. Fulfilled Prophecy: What prophets predict must take place (Deut. 18:21, 22). The exceptions are conditional prophecies (Jer. 18:7-10), such as we find in Deuteronomy 28:1, 15 and in the story of Jonah.

Although Ellen White’s work did not primarily consist of predicting the future, she did make a number of predictions that have been fulfilled in remarkable ways. For example, on March 24, 1849, Ellen White wrote about the mysterious knocking that began in 1848 in the home of the Fox sisters at Hydesville, New York: “I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be

more and more common, clothed in a religious garb so as to lull the deceived to greater security.”¹ A year later she wrote, “I was shown that by the rapping and mesmerism these

modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ.”² One hundred years later, in 1948, the *Centennial Book of Modern Spiritualism in America* claimed: “Spiritualism, with its signs, wonders, vision, and healing gifts, was the religion of the apostles; of the post-apostolic fathers, and the primitive Christians” Furthermore, it said that “a medium foretold the birth of Jesus, whose brief life on earth was filled with the performance of many so-called miracles which in reality were spiritual phenomena.”³

3. The Orchard Test: The lives of true prophets have to bear evidence of their calling. Jesus in Matthew 7:16 said, “You will know them by their fruits.” This test takes time. Ellen White lived and worked for 70 years under the critical eyes of millions of people, largely skeptical, doubtful, suspicious, and in some cases openly hostile. She traveled extensively and lived several years in Europe and Australia, but the fruit of her life and labor attests to her sincerity, zeal, and Christian piety. She was instrumental in the establishment of Adventist hospitals, schools, and the publishing work.

F. M. Wilcox, editor of the *Review and Herald* and an associate of Ellen White, wrote in 1933, “Her life and Christian experience conformed to the pure, simple, dignified principles of the gospel of Christ. She exemplified in her own life, as does every true prophet, the principles of truth she taught to others.”⁴

God’s guidance of the Seventh-day Adventist Church through the gift of prophecy has been a blessing to many individuals as well as to the church and its institutions. ©

¹ Ellen G. White, *Early Writings* (Washington, D.C.: Review and Herald Pub. Assn., 1882), p. 43.

² *Ibid.*, p. 59.


³ *Centennial Book of Modern Spiritualism in America* (Chicago: The National Spiritualist Association of United States of America, 1948), pp. 115, 68.

⁴ F. M. Wilcox, *The Testimony of Jesus* (Washington, D.C.: Review and Herald Publ. Assoc., 1944), p. 35.

Gerhard Pfandl, originally from Austria, served as a pastor, Bible teacher, field secretary, and associate director of the Biblical Research Institute. He enjoys an active retirement in **Burtonsville, Maryland, United States**, where he is actively engaged in his local congregation.



Read more about *What We Believe* at
www.adventist.org/en/beliefs/



Ellen G. White addresses the General Conference Session on April 12, 1901, in the Battle Creek Tabernacle, Battle Creek, Michigan, U.S.A.



DID YOU KNOW?

Ellen G. White's favorite topic to speak on was temperance.



DID YOU KNOW?

Her favorite hymn was "Jesus, Lover of My Soul."

Focus

The Gift of Confidence

Who Was Ellen White?

Making friends with a prophet

Ellen White was a woman of remarkable spiritual gifts who lived most of her life during the nineteenth century (1827-1915), yet through her writings is still making a revolutionary impact on millions of people around the world. During her lifetime she wrote more than 5,000 periodical articles and 40 books. Today, including compilations from her 50,000 manuscript pages, more than 100 titles are available in English.

Ellen White is one of the most translated female writers in the history of nonfiction literature, and one of the most translated American authors of either gender. Her life-changing masterpiece on successful Christian living, *Steps to Christ*, has been published in more than 165 languages. Her writings cover a broad range of subjects, including religion, education, social relationships, evangelism, prophecy, publishing, health, and nutrition.

Seventh-day Adventists believe that Ellen White was more than a gifted writer; they believe that she was appointed by God as a special messenger to draw the world's attention to the Bible and help prepare people for Christ's second coming.

From the time she was 17 until her death 70 years later, God gave her many hundreds of visions and prophetic dreams. These visions varied in length from less than a minute to nearly four hours. She wrote out the counsel and information she received to share with others. For this reason Seventh-day Adventists accept her writings as inspired, and even casual readers recognize their exceptional quality. Seventh-day Adventists do not, however, believe that her writings are a substitute for the Bible. The Bible is the gold standard by which everything else is judged, and the Holy Spirit is given to illuminate its teachings.

As you peruse the following pages, you'll learn more about the life and work of this remarkable woman who, meeting all the tests of a true prophet found in the Bible, helped found the Seventh-day Adventist Church. ©

Arthur L. White (1907-1991), a grandson of Ellen White, served as the director of the Ellen G. White Estate for more than 40 years.



DID YOU KNOW?

Ellen G. White was a twin.

An All-encompassing Christian Worldview

I've been blessed with the most incredible insights through Ellen White's prophetic gift. Her inspired writings shone a bright light on my path since a very young age, allowing me to make timely and good decisions. She shaped the blueprint of my Christian worldview. Through her I learned that unselfish service is the key to true happiness. It became clear to me that Satan is real and powerful, but that I can overcome him daily through Christ; that God has great expectations for me; and that character building is a top priority. I also adopted the principles of her dress code: simple, good-quality clothing.

Her advice encouraged me to change my nutritional habits at age 16. Since then, I've been free of terrible headaches. It's amazing how current research is confirming what she stated more than a century ago.

I was stunned when I read that in the judgment God will ask me, "Where are the children that I gave you to train for Me?"

so I chose a career that would allow me to stay at home with them. Now I'm enjoying this privilege.

Her writings encouraged me to pray for an appropriate mate, with "an earnest purpose to please and honor God." I asked God for a mission-minded, pure man who loved God and whom I could admire. I made Christ my counselor, and He granted my wish because He is the Creator of marriage, a bond that affects life here on earth and in the world to come. ©

Claudia Blath is a professional translator and lives with her husband, Marcos, and their two children, Gabriel and Julieta, in Buenos Aires, Argentina.



Building on a Strong Foundation

I grew up in a remote region of southern Mexico. Our window to the world was a small rural church, where fewer than 50 believers congregated. When an Adventist pastor visited and preached to us (which was rare), his presence was cause for great joy.

On one of those occasions I heard my first sermon about Ellen White. It was the first time I held a copy of the book *Steps to Christ*. Through a careful study of that book a desire was born in me to find out more about this person. Later I read several of her other works. Supplementing my study of the Bible with these books prepared me for what would turn into almost 40 years of service to the church.

As a union conference secretary, one of my responsibilities was to promote Ellen White's literature among our believers. I presented seminars and answered our members' questions about her life and work. This was a source of great satisfaction and personal growth. Eventually, as director of the Inter-American Division's Ellen G. White Research Center, I had greater responsibilities, but I loved my role even more.

As an octogenarian, I have observed how individuals who read their Bibles and believe in Ellen White's ministry live the principles



taught in the Bible and share their faith and hope in the return of Jesus. Moreover, they are faithful stewards of their bodies, their talents, their time, and their resources. They are good neighbors who bless all those who surround them. ©

Francisco Flores is retired and lives in Montemorelos, Nuevo Leon, Mexico.



DID YOU KNOW?

Ellen G. White had four boys, two of whom died young.



I See Jesus More Clearly

I clearly remember two things I received upon being baptized: a Bible and a copy of the book *The Great Controversy*. I figured it was an important book since my pastor had given it to me. I started to read it every night, and I couldn't help shedding tears as I saw the faith of the great Reformers. I remember praying to God, asking Him to make me half the Christian that those men had been. That was the first Ellen White book I read.

Since then, I have gone through the Conflict of the Ages series. It has strengthened my walk with Christ, as it has helped make the Bible come alive in ways I can't explain. *Patriarchs and Prophets* helped me see that the Old Testament stories were relevant, not just in the past but also in my day. I see Jesus more clearly because of Ellen White's writings, and my love for the Scriptures has grown.

I was not accustomed to having a devotional life, so it was almost as if the Spirit of Prophecy held my hand as a baby Christian and started to teach me how to understand the Bible. It's easy for me to say that I would not be where I am at spiritually if it was not for the treasured writings of God's prophets, including Ellen White. ☺

Marco Topete serves as assistant coordinator of literature ministries at Southern California Conference of Seventh-day Adventists. He lives with his wife, Lisa, in **Tujunga, California, United States**.

Life-Changing Counsel

Throughout my life Ellen White's writings have enriched my spiritual journey tremendously. They have also affirmed my faith when studying the Bible and seeing how the lesser light—her messages from God—illuminates God's Word.

When I was still quite new in the church I read Ellen White's book *Counsels on Diet and Foods*, among other books, as a requirement for the Master Guide¹ course. I made many changes in my lifestyle and soon noticed an improvement in my health.

The book *Education* changed my thinking about raising children. As a stay-at-home mom, I was fortunate to be with my daughters full-time when they were young, and this book explained the importance of training our children "in the way they should go."² I taught them about Jesus, and they learned to love Him from a very young age.

I also learned the importance of Adventist education. My daughters attended Adventist schools from pre-primary to university. They even did missionary work in another country.

Later in life, after reading *Evangelism* and *Colporteur Ministry*, I became involved with distributing literature. Literature evangelists often can reach people in places where even ministers can't. I was impressed by Ellen White telling her husband, James, about God's instructions: "Begin to print a little paper," and the Lord will provide the means.³ What amazing faith they had! This was a great lesson for me—that the Lord will always provide—and He has truly blessed our family.

I have grown spiritually as a Seventh-day Adventist, in part because of the writings of Ellen White. Her obedience to God's calling has encouraged me to follow in His footsteps as well. ☺



DID YOU KNOW?

Ellen G. White made hats for her father's business.

¹ youth.adventist.org/Resources/Leadership-Training/Master-Guide

² See Prov. 22:6.

³ Ellen G. White, *Colporteur Ministry* (Mountain View, Calif.: Pacific Press Pub. Assn., 1953), p. 1.

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Focus

The Lesser Light Pointing to the Greater Light

Ellen White and the Bible

?

DID YOU KNOW?

Ellen G. White
enjoyed
carriage rides
in the sunshine.

God called His messenger to prepare the end-time people for the rapidly approaching final events of history.

A 17-year-old girl of petite size suffering significant health issues picked up a heavy Family Bible, lifted it above her head, and started quoting passages from it while being in vision. One of the purposes of this experience was to focus people's attention on the value and importance of Scripture. It happened at the very beginning of Ellen White's 70-year ministry, during which she repeatedly elevated and recommended the Bible as the Word of God.

OF REVELATION AND INSPIRATION

This Word is called holy because the Holy Spirit illuminated and inspired human authors during their writing. He revealed to them God's eternal truth, which the prophets had to present to people as God's communication using their own words. Peter states this clearly: "Holy men of God spoke as they were moved by the Holy Spirit" (2 Peter 1:21). Some biblical writers included careful research before attempting to communicate God's message. One of them was Doctor Luke, who wrote the third Gospel (Luke 1:1-3).

The same Spirit who inspired biblical authors also illuminated and inspired Ellen White by revealing to her His messages through many prophetic dreams and visions. In line with biblical examples, she used her own words, and at times did her own careful research, in order to present the divine messages faithfully; first orally, then by writing them down for her generation and those in the future. Thus, the same Divine Agent was at work in both instances, having one and the same purpose: to bring people back to God and His saving acts.

It is important to note that Ellen White's written works do not add anything new to the biblical canon—the 66 books of Scripture. The canon is complete. Many Old and New Testament prophets contributed to the Bible, such as Isaiah, Daniel, Amos, John, and others. They are called canonical prophets. The writings of other known prophets, such as Nathan, Elijah, Anna, and many others, were not included in the canon as separate books; they are called noncanonical prophets. However, all of them were used by God for a special purpose at a special time and place. God called Ellen White to prepare the end-time people for the rapidly approaching final events of history, and to use them to advance His kingdom.

POINTING TO THE GREATER LIGHT

Ellen White wrote more than 5,000 periodical articles and about 40 books during her lifetime. Yet she herself considered her works being "a lesser light" that leads "men and women to the greater light,"¹ which is the Bible. Thus the wealth of her writings, addressing various spiritual and lifestyle issues, was not to substitute the Bible or belittle it, but "to exalt it and attract minds to it."² In many of her writings she repeatedly used the same phrase, namely, that "the Bible, and the Bible alone" should be our rule of faith, our counselor, our creed, the bond of union, etc. From the Bible she herself gained knowledge of the omnipotent Creator and God, who

lovingly gave Himself for the human race and who comes again to complete the plan of salvation.

Ellen White generously shared this Christ-centered good news with others through her written works, sermons, presentations, and life in general. Her Christ-uplifting writings are to be viewed through the prism of God's eternal love and the theme of the great controversy between Satan and Christ, where Christ is the winner. While these invaluable contributions to the church do not supersede the Bible nor should be applied as the believer's rule of faith, they should not be left aside as nonessentials for Christians' spiritual growth and development.

Through her tireless life and ministry Ellen White not only uplifted the Bible but also called others to do the same. In addition to her voluminous publications, she elevated Christ in all her sermons and presentations to large and small audiences in North America, Europe, and Australia. During her last presentation to the delegates of the General Conference in 1909, she took the Bible, lifted it up, and made a powerful appeal: "Brethren and sisters, I commend unto you this Book."³

How do we respond to her appeal in our daily life? ☺

¹ Ellen G. White, in *Review and Herald*, Jan. 20, 1903.

² Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 665.

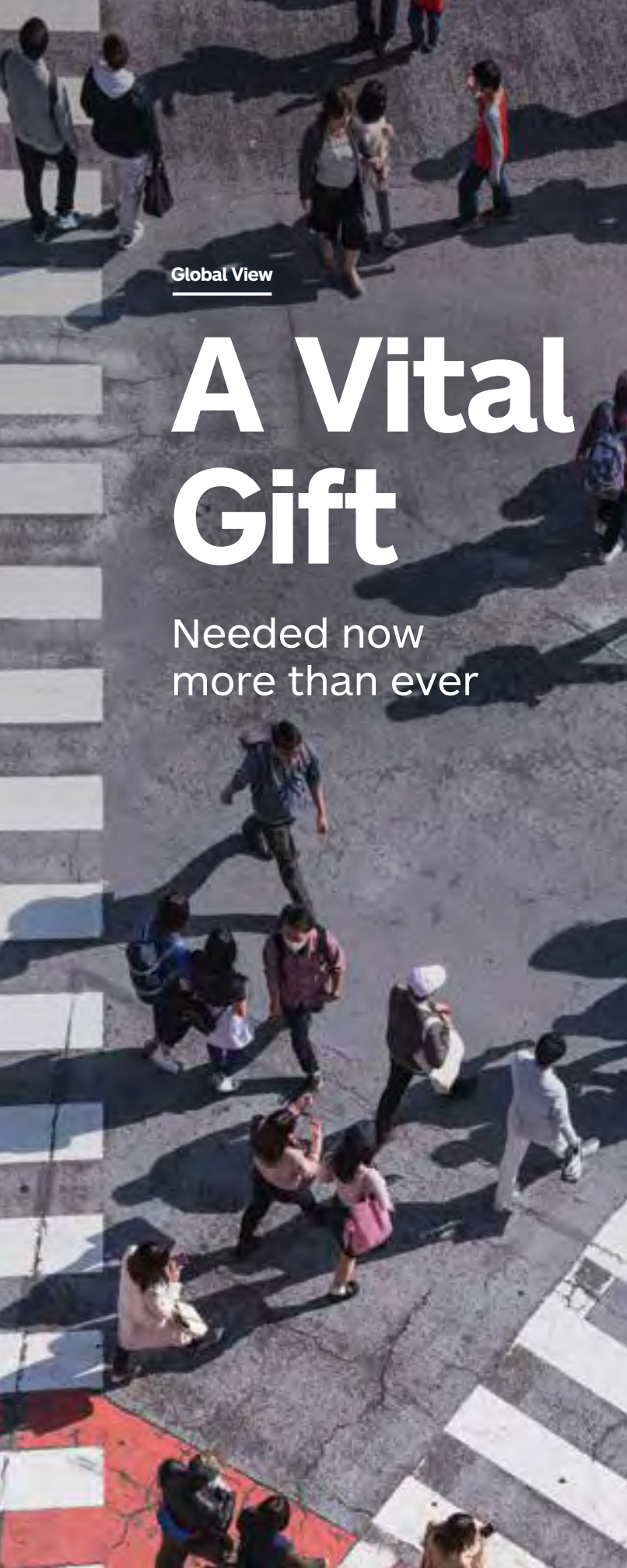
³ Reported by W. A. Spicer, then secretary of the General Conference, in *The Spirit of Prophecy in the Advent Movement* (Washington, D.C.: Review and Herald Pub. Assn., 1937), p. 30.

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DID YOU KNOW?

Her last words were "I know in Whom I have believed."



Global View

A Vital Gift

Needed now
more than ever

William was an engineer, farmer, and businessman. Born in Ireland, he immigrated to the United States around 1870. He and his wife, Isabella, lived in Philadelphia, where he worked as an engineer building locomotives. After some years they headed west to the redwoods of northern California to do logging; eventually settling near Healdsburg, where William became a fruit grower, cattle rancher, and owned a country store.

The couple had four sons: William, Jr., Ray, Nathaniel, and Walter. At some point, Isabella became a Seventh-day Adventist, but her husband, a good moral man, was not as interested in religion.

In 1905 tents were erected near Healdsburg for a Seventh-day Adventist camp meeting. Isabella and the boys attended, and she invited her husband to join them for the Sabbath service. To her delight, he did.

As William sat under the tent, the speaker began to unfold the wonderful truth about Jesus, sharing the need of all sinners to have a Saviour and to allow Him to change their lives. The speaker made an earnest appeal and, much to the surprise and joy of Isabella, William stood up and went to the front, giving his heart to the Lord. He studied this precious Advent message for a year. He closed his store on Sabbath and trusted God for the future. He was baptized and later became the first elder of the Healdsburg Seventh-day Adventist Church. Christ changed his life.

William and Isabella Wilson were my great-grandparents, and the speaker who preached so earnestly about Jesus was Ellen G. White. After James White died, Ellen moved to Healdsburg and lived near Healdsburg College—the forerunner to Pacific Union College.

My grandfather, Nathaniel, remembered Ellen White coming to their home when he was a boy, and how she lovingly told stories to him and his brothers as they sat at her feet.

The Wilson family owes so much of its knowledge of this precious Advent message to the direct, practical, evangelistic activity of Ellen White. For us as a family, the writings of the Spirit of Prophecy take on an even more personal value because of it.

Today I wholeheartedly believe in the prophetic ministry of Ellen White for many reasons, but especially because it uplifts Jesus.

“Our faith increases by beholding Jesus, who is the center of all that is attractive and lovely,” she wrote. “The more we contemplate the heavenly, the less we see desirable and attractive in the earthly. The more continually we fix the eye of faith on Christ, in whom our hopes of eternal life are centered, the more our faith grows.”¹

One of the greatest threats against the Spirit of Prophecy is not necessarily animosity, but the threat of indifference.

THE SPIRIT OF PROPHECY

Some may wonder why the writings of Ellen White are referred to as the “Spirit of Prophecy.” According to Revelation 19:10, the “testimony of Jesus is the spirit of prophecy.” The “testimony of Jesus” is His prophetic messages to His people given through His prophets across time. In Ephesians 4:11-13 we see that the gift of prophecy would remain in the church until the end of time.²

The fact that the testimony of Jesus or “Spirit of prophecy” is mentioned in connection with God’s end-time remnant church (see Rev. 12:17) indicates that Jesus would speak in a special way to His people for these last days. This is the same Spirit who inspired God’s earlier prophets with messages for His people.

INSTRUCTION FROM HEAVEN

In the Seventh-day Adventist Church we accept Ellen G. White as a modern servant of the Lord and prophet. This church would not be where it is without the special guidance given it by God through Ellen White. We do not, however, portray the Spirit of Prophecy as part of, or equal to, the Bible. As Ellen White indicated, the Spirit of Prophecy is to *lead to the Bible*. It is, however, inspired by the same heavenly inspiration as that of the Bible, since it is the testimony of Jesus.

“Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy,” wrote Ellen White. “The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days.”³

The Spirit of Prophecy was given to nurture and assist God’s last-day movement with instruction from heaven. This counsel has been instrumental in establishing publishing, health, education, humanitarian, and media institutions. It guides the pastoral, evangelistic, missionary, and administrative work of the church.

The Spirit of Prophecy provides instruction in almost every aspect of life, including theology, lifestyle, personal health, the family, the home, young people, interpersonal relationships, personal stewardship, and more.

As a result of Spirit of Prophecy guidance, the Seventh-day Adventist Church is not just another denomination, but a heaven-born movement with a special destiny—a mission and message to proclaim, found in Revelation 14:6-12. The Spirit of Prophecy is one of the greatest gifts given to the Seventh-day Adventist Church by Christ Himself. This is precisely why the devil is so intent on destroying the influence of the Bible and the Spirit of Prophecy.

“There will be a hatred kindled against the testimonies which is satanic,” wrote Ellen White. “The workings

of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.”⁴

ONE OF THE GREATEST THREATS

One of the greatest threats against the Spirit of Prophecy, however, is not necessarily animosity, but the threat of indifference. Many members are unacquainted with it, don’t read it, or just ignore it.

The devil knows that if he can get God’s people to look to themselves and their own opinions instead of looking to Christ, he will be able to bring in dissension, disunity, and tension. This is one of his greatest tools against the mission of the Seventh-day Adventist Church.

We have been called to share the Word of God in all its power through the guidance of the Holy Spirit. In this heavenly calling we will be confronted with people who will disagree with our message and mission. We may be tempted to become discouraged with the apathy of others within the church. Whatever we may face, however, we should not work independently, apart from the church. Stay unified with your local church and with the worldwide church family, regardless of its imperfections. Keep the Lord and His mission always before you.

Lift up Christ and His Holy Word. Believe in the gift of the Spirit of Prophecy. As we do this under the Holy Spirit’s guidance, we will experience revival and reformation. God will do His work to fully prepare His people for the unbelievable events just ahead.

The Spirit of Prophecy is as relevant today as it was when it was written. It is accurate, uplifting, instructive, and powerful as it points to Christ and to the Holy Bible. It is truly the testimony of Jesus. ☉

¹ Ellen G. White, *In Heavenly Places* (Washington, D.C.: Review and Herald Pub. Assn., 1967), p. 127.

² See Gerhard Pfandl, “The Gift of Prophecy: Another Facet of God’s Care for His Church,” <http://bit.ly/giftofprophecy>.

³ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 1, p. 41.

⁴ *Ibid.*, p. 48.

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Faith in Action

Tell Me the Story of Failure

Tell me the story of Jesus

BY KELSEY BELCOURT

Kelsey, would you share about your mission project?"

I gulp, hoping that my pulsating emotions aren't pouring out my face. *The dead babies . . . the abandoned and starving children . . . the black hole of needs it seemed I could never do anything about . . . the complicated and distressing missionary dynamics . . .*

I think of the cheerful long-term tuberculosis patient at the hospital with no family. She's an inspiration. Yes, I could share about her.

"OK," I say tentatively, and get to work assembling a picture-laden PowerPoint.

But the rest of it . . . well . . . I stuff the emotions back down. *The rest of it I'd deal with later.* I was back in my home country for only a few weeks before I was to return to Africa. Surely I could smile and share the inspirational story for which it seemed the church was asking.

I stumble through the presentation, and people thank me.

WRITE ON MY HEART EVERY WORD

Several months later I return home permanently. I've collapsed.

I turn down a request to share in Sabbath School. *Share my story?* I think. *I'm traumatized. I don't believe you really want to hear my story. You don't know what you're asking.*

The cardboard boxes that our gloves were shipped in, converted by the midwives to be makeshift coffins to hold dead babies that weren't even grieved. The 12-year-old epileptic boy we were forced to discharge into the street because his parents had abandoned him and there weren't any social services. The unwed mother who couldn't keep her baby because her boss wouldn't let her. It took me a year to realize that she was a prostitute. She was from a rural area, she had said. And so young!

Or maybe you want to hear about how I almost didn't give anything to our housekeeper who told me her nieces and nephews were starving, until our financial officer encouraged me to sneak her some powdered peanut butter and milk. Or about all the people who died because we didn't have basic supplies, such as blood bags and tubing. Or about how exhausting mission groups can be when they expect the long-term missionaries to work extra when they arrive with all their plans and ideas.

And besides the vast and unquenchable needs—of the people with whom we worked, of our organization for funds, of our own exhaustible resources—there was the unfortunate discordant and complicated interpersonal dynamics of the missionaries. The mission field attracts strong personalities with equally strong opinions and places them in tight quarters.

You want me to share a glowing mission report with you while you sit comfortably in your pew? While my friends back in Africa are hurting and starving? *And we can't even get along well enough to help them?*

The failure was just too heavy, too pervasive, and the church's comprehension of missions is too romantic. I just couldn't. I'd never felt so helpless in the face of need in my entire life, and to share seemed impossible.

During the next couple years I struggle. I try to use my resources responsibly, and occasionally I worry about feeling entitled when I'm surprised by Western toilets that don't automatically flush. But I'm stuck: my health isn't good enough to go back overseas. My parents divorce, and good friends die. Somehow the need vacuum I had sensed in Africa is replicating in my own heart. I'm sinking beneath a weight of grief, poor health, pain, and frustration, while the world around me seems rich and selfish regarding the things I need.

TELL ME THE STORY MOST PRECIOUS

One day, driving home after a Sabbath sermon about God's love, I look up to heaven and cry angrily, "God, if You really care, You would send someone I trust to give me a hug tonight."

Wait—what am I saying? I gasp in shock. *How audacious to say such a thing to God, the King of the universe. And how similar my grammar to Satan's in Matthew 4: "If you are the son of God . . ."*

But God honors my prayer. My friend Shama arrives unexpectedly at my house that Sabbath afternoon. She stays all week, hugs me, rubs my back when I'm sad, and helps me around the house. As I pour out my story, she listens.

Why did God answer my infuriated, poorly worded prayer? I wonder. *Was He just waiting for me to express what was really on my heart?*

Later God sends other friends and helpers, and I begin to learn. That it's OK to feel sad because of death and abandonment. That listening to stories is often just as helpful as the material relief I thought was always needed. That because of the brokenness of the human soul, even our sincere desire to help others can create confusing and complicated dynamics. But despite our discord and shortcomings, God honors the desires of our hearts. He bids me to take of Him, that I might be full and whole to teach others to do the same.

What was I doing, anyway? There was so much need I couldn't do anything about.

SWEETEST THAT EVER WAS HEARD

She seems to want to talk to me, this old acquaintance of mine. It's Sabbath afternoon at camp meeting, and she joins me for a chat in the lobby. She mentions that she just came back from the mission field.

"Oh, really?" I ask. "Do people want you to share your story and you're just completely traumatized?"

"Well, yes," she says, startled.

"Yeah, that happened to me when I came back from Africa," I acknowledge. "People wanted to hear all about what I'd done, but not only was I completely traumatized by my experience, I really didn't feel I had anything to share. What *was* I doing, anyway? There was so much need I couldn't do anything about, and so many complicated dynamics."

She smiles.

"Well, if you want to share, I'm happy to listen," I offer.

And for the next several hours she tells me her story. It's different from mine. But the themes are similar: feeling helpless and ill-equipped to love and serve others; no climactic story to tell; difficulty working with other missionaries; and feelings of failure.

Then suddenly something clicks for me.

*Tell of the years of His labor,
Tell of the sorrow He bore,
He was despised and afflicted,
Homeless, rejected, and poor.¹*

Jesus lived a life of love and service to others. I had always understood that the standard of ministry was to find joy and satisfaction in that life of love and service. But what if—although love triumphs at last—even perfection appears to fail? What if true success in ministry sometimes means apparent failure?

I imagine Jesus felt the deep stab of grief as He contemplated His cousin's death in prison and the death of His friend Lazarus (Matt. 14:10-13; John 11:34-36); unwanted and sad as town authorities asked Him to leave when He ached to heal those who were hurting (Mark 5:17); disappointed and frustrated as His motives were repeatedly misinterpreted (Luke 9:54-56; John 6:15); and wounded deeply by the betrayal of those closest to Him (John 18:17). His story climaxes as those He came to save turn on Him, and then in guilt, shame, and brokenness He dies (Ps. 69:20, 21). That doesn't look like success.

But as I see my story through Jesus' story, it makes sense. I am a broken human experiencing a multitude of negative emotions and failures. Jesus came to be here with me, to know my experience, and to be my brother in the suffering of humanity. Through His story I can grasp a faith and hope that are not my own and understand that, even in apparent failure and immense pain, there's a bigger picture of triumph that God has promised to work out in my life. The very nature of hope means that if I could see it, it wouldn't be hope (Rom. 8:24). Does it make a story any less meaningful because the ending

is not an apparent success, but rather one of hope in the ultimate triumph of love?

Going overseas to the mission field is important and needed. But it's not glamorous or romantic. I am the same there as I am here, although living outside my culture magnifies my character flaws and failures. And I wonder if perhaps some of the misconceptions the church carries about overseas missions are because of the climactic stories missionaries tell to reassure a complacent church that the gospel *is* going forward. Yet the reality is that missionaries can't always see that the gospel is going forward, and they are often in need of encouragement. There's a lot of apparent failure.

Though I can't go back to the overseas mission field right now, I'm still learning a lot from the time I spent there. The mission field is not a place where I go or a project I do. It's a state of being, resulting from a space that Jesus is making in my heart so that His story can shine through. The story of brotherhood in grief and suffering. The story of shame. The one of failure. And ultimately, by His grace, a story of healing, and of the triumph of self-sacrificing love.

***Tell me the story of Jesus!
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard. ©***

* Frances J. Crosby, "Tell Me the Story of Jesus," *The Seventh-day Adventist Hymnal* (Hagerstown, Md.: Review and Herald Pub. Assn., 1985), no. 152.

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Let the Children Come to Me



Children raced down the hallway, chattering excitedly on their way to find the rooms hosting crafts for their age groups. They dodged past me as I carried a box overflowing with paper, feathers, and ribbons toward my activity room. I was as eager as the children to see what creativity would blossom this month. We were planning to decorate flowerpots and plant them with spring flowers, and to create cross-stitch bookmarks. But I knew children always came up with crazy variations on the crafts I had prepared.

Every month my church holds a “Messy Church” Sabbath, a concept similar to Vacation Bible School but lasting only one afternoon. Our theme for the year is “Bible Heroes,” sharing the stories of such famous Bible characters as Esther and Daniel. Volunteers tell the story creatively, sing with the children, and organize crafts based on the stories. Families and volunteers come together at the end of the day to eat a healthful meal.

The neighborhood where our church is located has the highest number of single-parent households and the worst health record in the area. Messy Church aims to reach out to such struggling families and connect them with church members and, ultimately, with Jesus.

I make crafts with the 10- to 13-year-olds. They come from a mix of cultural backgrounds: British, Brazilian, and Eastern European, among others. They talk to me about their schools and hobbies and dreams. Sometimes they ask me questions about the Bible stories and about God. One of these kids is 13-year-old David.¹ He comes from a single-parent home and has some mental and emotional health issues, including ADHD. But he is funny and creative, and I love seeing how far he has progressed. When he started coming to Messy Church a few years

ago, David was very difficult to engage. He emphatically didn’t want to go into any craft group; instead, he’d wander around the hallways or sit in a corner playing games on an iPad. But slowly, almost imperceptibly, David began to change. He saw that the volunteers cared about him. He got to know the children who attend regularly. And he began to meet Jesus. Now he sits happily in my craft group, coming up with new ideas, such as creating sensory slime from glue and paint and glitter, or making strange animals from pipe cleaners and pom-poms. He is full of inventions. He challenges me to think of activities that will work for energetic boys, instead of only catering to girls’ interests, which is an easier task for me.

Messy Church is loud, hands-on, and messy! There are difficult moments. It’s tiring. Sometimes it’s hard to get outside our comfort zones and intentionally reach out to visiting community families instead of simply staying with the people we know already. Yet in spite of the challenges, Messy Church always reminds me of the joy Jesus finds in the simplicity and enthusiasm of children, and of how much He wants them to know Him.

Jesus values the child in all of us. He says, “Let the children come to me. Don’t stop them! For the Kingdom of Heaven belongs to those who are like these children” (Matt. 19:14, NLT).² ©

¹ Name has been changed.

² Scripture quotations marked NLT are taken from the *Holy Bible*, New Living Translation, copyright (c) 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

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Feature

Superforce

Use *AW* and *AR*—together—to fortify your life as a modern-day Adventist

BY WILONA KARIMABADI

Early in her ministry, well before there was a formal Seventh-day Adventist movement, Ellen White was given a vision that she and James must produce a little paper to help bind the flock of fledgling Adventists together. In that vision she was shown that this publication would eventually go like streams of light around the world.

Adventist World can certainly be considered a fulfillment of that prophecy, but not exactly in the straightforward way you might imagine.

You see, before there was an *Adventist World*, there existed and still exists *Adventist Review*.

Its first name was *Present Truth*—a little journal that the Whites printed with money out of their own pockets and that in the early days James distributed on foot to believers. It's gone through a few names and aesthetic changes over the years—from being called *The Advent Review and Sabbath Herald*, to *Review and Herald*, and now today, *Adventist Review*.

Aside from the little history lesson, why are we telling you this?

Because these publications share a unique purpose and ministry for this church, and both, together, can be of great service in your walk as a Seventh-day Adventist Christian. We realize you may not be as familiar with

Adventist Review as with *Adventist World*. If so, let's get you acquainted with the differences between both journals—both vital, both special.

WHAT'S DIFFERENT?

Size: The first thing you will notice is the size difference between both publications. *Adventist World* is your standard magazine size, and *Adventist Review* is not. It is smaller and sturdier—ideal to fit in a laptop bag or purse; and tough enough to weather that type of transport. This also makes it ideal for sharing. *Adventist Review* is 72 pages—great for a Friday night/Sabbath afternoon relaxing read. *Adventist World* is 32 pages that also enhance your Friday night/Sabbath afternoon read as well as carry you through the week—with time to share with others!

Deep and Wide: We've heard *Adventist World* and *Adventist Review* described like this: *Adventist World* is ideal for touching on the width of Adventism in terms of its geographical scope as well as broad interest coverage of fundamental topics relevant to worldwide believers. *Adventist Review* drills deep into those things and much more, provoking its readers to stop, think, and even wrestle with topics crucial to how we live as Adventists in a fast-paced, changing world. It accomplishes all this while bolstering our faith in Jesus Christ and the message of this movement.



Free? *Adventist World* is provided free to all Seventh-day Adventists worldwide each month. *Adventist Review* is subscription-based, costing US\$19.95 per year within the United States and US\$32.95 internationally. You can order online by going to www.adventistbookcenter.com and searching *Adventist Review*. You will be delighted to find both international and domestic options, as well as a trial pricing offer to get you started. Both magazines have equally important Web sites as well (www.adventistreview.org and www.adventistworld.org). But let's be real: there's something special about curling up with a fresh, new publication, to actually touch, delve into, and experience, that even in this digital age is still enjoyed by many.

WHAT'S THE SAME?

Dedication to ALL members of this church: Both magazines are committed to providing spiritual nourishment for all their readers, and that includes children. *Adventist World* has recently included children's content in a two-page section called Growing Faith. *Adventist Review*, however, has been the parent magazine of a journal called *KidsView* for nearly 17 years. *KidsView* contains eight pages of stories, devotionals, crafts, activities, recipes, and a one-of-a-kind interactive calendar. It arrives bundled with *Adventist Review* every month and is great because young readers don't have to wait

until the grown-ups finish reading to take a look. It's a stand-alone journal with a cool Web site as well, just for kids and perfect for sharing too!

What Drives Us: Both journals are deeply rooted in Jesus Christ and the distinct Seventh-day Adventist message for these last days. These magazines inform, inspire, and encourage readers in their personal walks of faith and purpose as Adventists. But we approach those things in different ways.

WHO NEEDS BOTH?

We'll be honest: because no two readers are the same, no two journals will appeal the same. However, we'd like you to consider both magazines together as a *total package* designed to uphold you as a Seventh-day Adventist Christian as you navigate this very distinct period in earth's history. As we draw nearer to the long-awaited coming of Jesus Christ, we have to fortify our minds and our hearts with truth. We have to challenge our thinking to ready ourselves for the tests before us; and we have to be firmly rooted in the message of the gospel. We believe that both *Adventist World* and *Adventist Review* together are a "superforce" to help do exactly that. ©

A Covenant of Love and Loyalty

Q

What is the significance of the meal offering (Lev. 2)?

A

Compared to the sacrificial offerings mentioned in Leviticus, the meal offering is unique in that it was a bloodless one. A study of the Levitical instructions on how to offer it will help us understand its meaning and theological implications.

1. *Nature of the Offering:* The Hebrew term *minkhah* means “gift, tribute,” given to a superior as an act of homage or gratitude (e.g., Gen. 32:14, 19; 1 Sam. 26:19). It also designates a grain or animal offering (Judges 6:18, 19; 1 Sam. 2:15-17). In Leviticus it is a technical term for a voluntary “grain offering,” brought uncooked (Lev. 2:1-3) or cooked (verses 4-10, 14, 15) as an act of homage to the covenant Lord. If uncooked, it was made of semolina wheat accompanied by olive oil and frankincense, symbols of blessings, joy, and dedication to God (Deut. 11:14; Isa. 61:3; Ps. 141:2). The priest would burn on the altar a handful of the semolina mixed with oil and frankincense as a memorial. The flour could be baked as a thick cake (Lev. 2:4) or prepared as thin wafers. Other possibilities were to cook it on a flat pan as a type of pancake (verse 6; cf. Lev. 1:6) or to deep-fry it in a covered pan (verse 7). The last type of cooked grain offering consisted of the first harvest of barley (verse 14; cf. Ex. 9:31). The green head of the grain was roasted, oil added to it, and frankincense placed on it.

2. *Meaning:* Here are a few reflections on this offering.

First, the offering was an act of joyful gratitude, homage, and adoration to the covenant Lord. It recognized that God was the Lord of His people, and that He provided abundantly for them. The portion burned on the altar, called a “memorial” (Lev. 2:2), was not only

a token representing the full offering, but also an act of remembrance, signifying that His people had not forgotten the goodness of the Lord.

Second, it was considered “an aroma pleasing to the Lord” (verse 2, NIV); that is, when God smelled the offering He not only accepted it, but He also accepted the worshipper as a covenant partner, not as an enemy. The use of salt reaffirmed the idea of the permanency and the importance of preserving the covenant relationship (verse 13).

Third, the uncooked flour, offered unaltered by humans, expressed God’s goodness. The cooked flour showed the willingness of worshipers to consecrate their work and service to God.

Fourth, the exclusion of leaven and honey, symbols of death and sin (see 1 Cor. 5:6-8; Matt. 16:6, 11), suggests that God did not want any fermenting agents to spiritually alter His followers’ relationship with Him.

Fifth, since this was a vegetarian meal, it has been suggested that perhaps this offering referenced humanity’s original vegetarian diet (Gen. 1:29, 30). In that case, it would point back to the human diet in Eden and point forward to the peaceful coexistence of humans and animals in the future (e.g., Isa. 11:6-9; 65:25).

Finally, since this is about grain from which bread is made, it reminds us that Jesus is the bread of life who nurtures our spiritual lives and preserves our physical existence (John 6:35). We should honor Him as Lord of our lives. ©

Angel Manuel Rodríguez has served the church as a pastor, professor, and theologian.



Health & Wellness

Temperant Living

A historic stance

How has the Seventh-day Adventist Church responded to the global tobacco pandemic?

The founders of the Seventh-day Adventist Church placed a practical emphasis on the avoidance of addictive substances, including alcohol, tobacco, caffeine, and addicting drugs.

In the 1820s Joseph Bates, a cofounder of the Adventist Church, abandoned the use of tobacco, alcohol, tea, and coffee, as well as flesh foods. Following a vision in 1848, Ellen White spoke strongly against the dangers of alcohol, tobacco, tea, and coffee. She consistently gave a message of prevention by appealing to a better quality of life and wholeness. Abstinence and wholistic well-being were advocated by Joseph Bates and Ellen and James White even before the church adopted its formal name in 1860.

The fledgling Adventist Church supported advocacy and temperance, encouraging members and society in general to support legislators and representatives who supported temperance. Ellen White was so supportive of the temperance cause, including prohibition, that she strongly encouraged all to use their influence: “‘Shall we vote for prohibition?’ she asked. ‘Yes, to a man, everywhere,’ she replied, ‘and perhaps I shall shock some of you if I say, If necessary, vote on the Sabbath day for prohibition if you cannot at any other time.’”¹

She emphasized repeatedly the importance of involvement by advocacy and voting, reiterating in 1881: “There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society.”² She urged change through pen, voice, and vote.

During the years of its existence the Adventist Church has actively served communities in smoking cessation. The first Adventist health institution—the Western Health Reform Institute, founded in 1866—was tobacco-free. Loma Linda University was the first smoke-free school of medicine (1905). Adventist health professionals have developed interventions to help people to quit smoking starting with the Five-Day Plan to Stop Smoking in the late 1950s. This program was replaced by the totally revised Breathe Free program in 1984. The Australian Quit Now program (1995) included nicotine-replacement therapy. In 2014 the updated Breathe Free 2 program was launched. Breathe Free 2 is largely Web-based, includes motivational interviewing, and incorporates pharmacological interventions as needed.³

FACTS

Tobacco kills up to half its users.

Around the world tobacco kills more than 7 million people each year. More than 6 million of those deaths are the result of direct tobacco use; around 890,000 are the result of nonsmokers being exposed to secondhand smoke.

About 80 percent of the world’s 1.1 billion smokers live in low- and middle-income countries.⁴

These frightening facts show that our work is not yet done. We have the tools—let’s work! ©

¹ Arthur L. White, *Ellen G. White: The Lonely Years, 1876-1891*, vol. 3 (Hagerstown, Md.: Review and Herald Pub. Assn., 1984), vol. 3, p. 160.

² Ellen G. White, *Temperance* (Mountain View, Calif.: Pacific Press Pub. Assn., 1949), p. 253.

³ <https://www.breathefree2.com>.

⁴ WHO Tobacco Fact Sheet, March 2018, www.who.int/mediacentre/factsheets/fs339/en/.

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God's Hardware Supply



**"May I Tell
You a Story?"**

BY DICK DUERKSEN

The foundations were in, and the volunteers were on their way. In Mkhosana, Victoria Falls, Zimbabwe, more than 1,000 children would soon have a new school.

The precut steel for the school buildings had been shipped from Minnesota. Containers, packed to the ceiling with 27 different sizes of steel and all the necessary nuts, bolts, and drivers, traveled by land to Baltimore, Maryland, then by sea to Durban, South Africa.

There weren't enough school openings for the kids in Victoria Falls, and though they might be able to go to school through third grade, planning for anything beyond that was pure folly.

Until now.

Twelve trucks dropped 12 containers at Mkhosana, and workers immediately began stacking everything under the mango trees. The steel pieces, bolts, nuts,

and tools needed to be where volunteers could get to them quickly when they assembled the buildings.

Everything was there.

Except 1,000 steel nuts.

The architect had designed the buildings to have windows with steel frames. Each window was to be bolted into the walls with four bolts—two nuts on each bolt. It's a simple design, one that inexperienced volunteers can assemble quickly. The window materials were all there, including the necessary 500 bolts. But no nuts.

Victoria Falls has one very small hardware store where you may be able to find a hammer or two. But not 1,000 nuts.

The construction superintendent checked every other nearby town.

No nuts.

That's when Bob, one of the volunteer supervisors, turned to Moses, a tall Zimbabwean who had been hired to work with the team, and asked for help.

"Moses, you speak the 'Ndebele language, so I am going to ask you to help us fix the window problem. Please go down to the hardware in Victoria Falls and purchase 1,000 nuts to fit this bolt."

Both men knew the problem, so they prayed fervently before Moses set off on his impossible errand.

The bolt hung heavy in his pocket as Moses walked into the small store.

"Please, may I speak to the oldest man here?"

An ancient African shuffled to the dusty counter.

"How may I help you?"

"I am working for the volunteers who are building the new school in Mkhosana, out toward the airport—you know, the big Adventist school where we've had to chase the elephants away."

"I know the place," the man answered. "I don't think they can get the school built in two weeks like they say."

"It's going to be a challenge, but I think it can be done," Moses responded. "But we have a problem."

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Seventh-day
Adventist Church

Moses reached deep into his pocket and pulled out the bright steel bolt.

"To hold the windows in the school walls we need 1,000 nuts that fit this bolt. Can we buy them from you?"

Moses handed the bolt to the old man who looked at it closely, then handed it to one of the younger men in his store.

"Americans are crazy," the man said. "The British use the metric system, so Americans made up their own system of standard-sized bolts. This is a standard bolt, and I have not seen anything standard for years! I cannot sell you any nuts for your bolt. I don't even have any metric bolts or nuts that would do the job. Sorry."

That started a hurricane of conversation. Everyone wanted to talk about the nuts, the bolts, standard versus metric, American and British, and if the Adventists were going to finish the new school in two weeks.

"Sir," Moses interrupted. "would you please do a very big favor for me? Please go into your storage room and see if just maybe you have 1,000 standard nuts that would fit this bolt. Please?"

The request brought raucous laughter, along with a condescending agreement from the store owner.

"I will look," he said, laughed again, and walked toward the back of the store.

Much later the man walked back to the counter, looked Moses in the eye, and said, "I have a story for you."

"Sixty years ago a Rhodesian farmer came to this store and asked me to order 1,000 #12 bolts, standard size. Exactly the bolt you gave me. We agreed, and I sent a letter to an American supplier. The supplier agreed, but required that we purchase both the bolts *and* nuts. The farmer said that was OK, and we placed the order."

"When the box finally came, I contacted the farmer. He came to town a couple weeks later and told me he only wanted the bolts! "Here, keep the nuts," he said.

Everyone crowded around as the man placed several small white cardboard

boxes on the counter, took two nuts, and screwed them onto the original bolt.

"These nuts have been on a shelf in my back room for more than 60 years. They have only collected dust. I have never even thought about them. Until today."

The store was silent as Moses paid for the nuts.

Back at Mkhosana, Bob the supervisor was still praying.

"One thousand standard nuts, Sir," Moses smiled as he handed the nuts to the supervisor. "Imagine how much work the angels from Heavenly Supply had to do to make sure we had 1,000 standard nuts in Mkhosana today!"

Everyone started talking at once.

"Imagine," one volunteer said. "The angels knew the bolts would be missing, so 60 years ago they convinced a farmer to need—and buy—1,000 standard #12 bolts. Bolts only. No Nuts."

"Even harder," another added, "they had to get an American supplier to sell *only* bolts *with* nuts!"

"And a farmer who agreed to pay for both."

"And leave the nuts for the kids!"

"I wonder how the angels kept the store people from seeing the boxes on that shelf?"

"I wonder how many angels were watching today as they swept off the cobwebs and pointed a light at the boxes?"

The room filled with silence, as everyone thought about nuts and bolts and angels.

"If angels watched over these nuts for 60 years," Moses said, "I think it's safe to trust Him with *my* troubles. Even the ones I don't know about!" ©

Dick Duerksen, a pastor and storyteller living in **Portland, Oregon, United States**, is known around the world as "an itinerant pollinator of grace."

Messengers for God

Jesus asked His disciples to tell others about Him to prepare the world for Him to come again. That's still our job today, and we all can do it in our own ways!



Clifford Shares Jesus

Clifford was so excited! “Mommy, Mommy, I want to share Jesus with our neighbors!” Clifford exclaimed excitedly.

“That’s wonderful, son! But how are you going to do that?” asked his mom.

“Our chaplain at school said we can run a small group in our house and can invite our friends and neighbors to come; can I?” begged Clifford earnestly.

Mom and Clifford sat down to figure out what they would do.

“Let’s start with food,” said Clifford. Mom agreed. Clifford would

be in charge of Bible stories and teaching Sabbath School songs and they would have the first one on Friday night.

“Let’s pray about this and ask Jesus to give us bright ideas to reach our friends and neighbors!” Mom said with a smile.

They made fun invitation cards and went door to door in their neighborhood to invite the children to Clifford’s small group.

Friday night finally came. The first doorbell ring sent Clifford flying to the door. When he opened the door, three girls were smiling at him. The doorbell continued to ring for a while.

“Wow, I am so happy that 15 of you are joining my small group every Friday evening. Welcome! We are going to learn about my Forever Friend, Jesus, who loves all of you very much,” Clifford said happily.

Two weeks went by and more and more children joined the small group at Clifford’s house. After a few months a total of 28 children attended faithfully.

“I really love the stories of Jesus. Thanks for teaching me,” said Clifford’s new friend Franco. “I see Jesus is trying to change me to be better.”



Bible Treasure:

“In the same way, let your light shine before others, so that they may see our good works and give glory to your Father who is in heaven”

(Matt. 5:16, ESV).*

“That’s excellent, Franco! I will pray for you. If you accept Jesus as your special friend, He can make you a better boy in school and your parents will be proud of you,” replied Clifford confidently.

Clifford continued to be a sunbeam for Jesus in his neighborhood, shining his light brightly around the neighborhood as he shared Jesus with others.

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

A Mighty Messenger for God

Ellen White was God’s special messenger who wrote about 50,000 pages of books and articles, and thousands of letters—all containing special messages from the Lord for His people.[†] She loved Jesus very much. If you want to learn some interesting facts about her that you may not have known, read on!

Ellen White was born November 26, 1827. Did you know she was a twin? That’s right, she had a twin sister named Elizabeth.

Ellen White first heard about Jesus’ soon coming from a man named William Miller when she was just a teenager. When she was just 17 years old, God gave her a vision—her first—about believing in Jesus’ soon coming.

She was almost 20 years old when she married her husband, James. They both believed that Jesus was coming soon, and together they learned about keeping the seventh-day Sabbath.

Ellen White didn’t go to high school or university. In fact, she left school early on because of bad health. Yet when God gave her special messages, she had to write them in order to tell others. It wasn’t easy at first, but God made it possible for someone who didn’t have much schooling to become a powerful writer.

She was a mother of four boys. Her son’s names were Henry, James Edson, Willie, and John. Sadly, John died when he was a baby. Her son Willie was the one who worked with her in her ministry the most.

* Scripture quotations marked ESV are the *The Holy Bible*, English Standard Version, copyright (c) 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

[†] Content in this story gleaned from Jerry D. Thomas, *Who Was Ellen White?* (Nampa, Idaho: Pacific Press Pub. Assn., 2017).





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