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Noted Adventist Doctor "Revolutionized Sports Medicine," Died Last Week

By Adventist Today News Team, March 10, 2014

Dr. Frank Jobe passed away last week at age 88. Both the Los Angeles Times and the New York Times published lengthy obituaries and a Major League spokesman wrote, "many of the moments we as baseball fans hold in our hearts and minds were made possible because [he] had the imagination, surgical skills and courage to do something no one thought possible."

Jobe developed the famed "Tommy John" surgery which prolonged or saved the careers of countless baseball players and changed baseball forever. At one point last season, 34 percent of Major League pitchers, 124 of 360 had undergone this surgery, according to data compiled by Will Carroll for Bleacher Report.

An Adventist church member, Jobe graduated from La Sierra College in 1949 and then was educated as a surgeon at the College of Medical Evangelists which later became Loma Linda University. Both institutions have honored him as an alumnus in recent years. His son, Meredith Jobe, is an attorney on the staff of Adventist Health, the denomination's health ministry on the west coast of the United States, and a member of the board at La Sierra University (LSU). His daughter-in-law, Melanie Jobe, is director of the Center for Student Academic Success at LSU and his grandson, Kevin, is also an alum.

Jobe changed the game of baseball when he performed the first ulnar collateral ligament reconstruction surgery on the left elbow of a Los Angeles Dodger pitcher Tommy John on September 25, 1974. The medical procedure involves grafting a tendon into the elbow to replace a damaged ligament. It is named after the first patient who later took his baseball career to new heights, winning 164 games and continuing to play until he was 46.

Since that groundbreaking achievement, Jobe performed more than a thousand of these surgeries. He later developed another procedure, a shoulder reconstruction that was first used to save the career of Dodger great Orel Hershiser. He partnered with Dr. Robert Kerlan to found the Kerlan-Jobe Orthopaedic Clinic which has offices in Los Angeles, Beverly Hills, Pasadena, Anaheim and Santa Monica.

Jobe attributed much of his success to what Adventist teachers helped him learn about life and character. "Those life lessons are probably more important than any book learning," Jobe said last year. "They showed me how to live, how to be nice to people, how to take care of people. La Sierra University has such a treasure in its faculty. I hope it's never lost."

The Los Angeles Times obituary can be found online at: www.latimes.com/obituaries/la-me-frank-jobe-20140307,0,7968857.story


NBC Television News video coverage is on the Web at: www.nbcnews.com/health/health-news/surgeon-frank-jobe-savior-major-league-pitchers-dies-88-n46646

La Sierra University Magazine featured Jobe with a cover story in its Summer 2013 edition.
First Volume of Long-awaited Complete Works of Ellen White to be Published in 2014

By AT News Team, March 13, 2014

The Review & Herald Publishing Association has begun to circulate advertizing for volume one of Ellen G. White Letters & Manuscripts with Annotations. A source has told Adventist Today that this is the beginning of the long-promised release of the complete works of the cofounder of the Seventh-day Adventist denomination.

The ad states that the multi-volume series "will give you access to everything Ellen White wrote including letters, diaries and manuscripts ... every known page" of White's writings. The first volume will be "available summer 2014," which usually means it will be sold at camp meetings. The Adventist Book Center web site is not yet taking orders.

The first volume includes the materials written from 1845 through 1859, a 15-year period before the denomination began to be organized in the early 1860s. They will appear in chronological order and include notes about the context, identifying individuals mentioned or to whom letters are addressed, etc., in the standard pattern of the complete works of other authors.

"Several years ago ... began a project of preparing several volumes of annotations (or providing context) for Ellen G. White’s letters and manuscripts," says a news announcement on the official web site of the Ellen G. White Estate. "Initially, the task was assigned to Dr. Roland Karlman, based at Newbold College in England, who has been working on the first volume for several years. The task has proven to be, however, much larger and time consuming than expected."

At the end of 2012, Karlman retired and Pastor Stan Hickerson, a local minister in Stevensville, Michigan, with experience as a researcher in Adventist history, continued the project. He works out of the Center for Adventist Research at Andrews University.

A source has told Adventist Today that about one additional volume will be published each year. It may take a decade or longer for the entire series to be released.

The availability of all of White's writings has long been a topic of controversy among Adventists. There have been instances in which newly released materials have conveyed a different view than positions that were long attributed to White as well as scholarship demonstrating that White's views on some topics changed over her lifetime. There have also been many rumors that White made statements which later proved to not be factual.

In the last three or four decades most of her periodical articles were republished in complete collections for each of the major journals, as well as all of the pieces of manuscripts that were approved for release to various scholars and compilations put together on a variety of topics. Some of these had limited notes, but there was no uniform annotation process that met the general standards of historical and literary research.
Daughter of Adventist Pastor Stars on Lifetime Channel Reality Television Show

AT News Team, March 9, 2014

The second season of *Preacher’s Daughters* reality television series began last Wednesday (March 5) and featured an Adventist young adult struggling with alcoholism as she went to church to hear her pastor father preach. It provoked a rare Sabbath news release from the denomination's North American Division yesterday.

The television cameras followed Tori Elliott, the daughter of Pastor Kenny Elliott, as she attended church on a Sabbath morning, nursing a wicked hangover. "Dragging herself to church in the same outfit she wore out partying the night before, Tori tries to keep her head up just long enough for her family to give her credit for attending the service," according to preview program notes in *US Magazine*. "My parents think I'm hungover in church, but to be honest, I'm still drunk!" As her father begins an especially emotional sermon, Tori can't hold herself together any longer. "I'm about to throw up everywhere!" she says as she runs down the aisle.

"My name is Tori Elliott, and I'm an alcoholic," the young woman says to the cameras. Although her family is horrified at her out of control behavior, she intends to continue her wild lifestyle, according to the magazine story. "Being a preacher's daughter is a challenge at times," she reasons, "but I just worry about me and God. As far as what other people think of me, I just don't [care]."

The television program follows three other young women: Megan Cassidy, Taylor Coleman and Kolby Koloff. Each struggles with the behavior expectations that come with their father's role as a religious leader. The topic seems to have sufficiently wide audience interest to continue the program into a second year.

Denominational leaders "care deeply about the issues raised" by the Wednesday night television show, the NAD bulletin stated, while admitting that they were caught unawares and that "it misrepresents some of the standards and principles" of the Adventist faith. "It sheds light on the challenges that are unique to pastors and their families, and we empathize with their experience."

"The message of the Seventh-day Adventist Church is a one of hope and wholeness. We value the sanctity of the family unit and seek to do all we can to strengthen, support and help them grow spiritually, mentally and emotionally," the statement said. It referred to "a video series to address these types of issues" which began development last year.

*A sample of the Adventist video series can be found at www.vimeo.com/nadadventist/pastorsfamily. More information about the video series and the research that it is based on can be found at http://bitsy.spinics.net/1014.*
Adventist Leaders in Russia, Ukraine and Europe Join in Plea for Peace

From Official Bulletins, March 12, 2014

As tensions rise in Crimea and the danger of war surfaces, Seventh-day Adventist denominational leaders across Europe have made public pleas for peace. A statement released by top Adventist leaders in Russia, Ukraine and other Eastern European countries invites church members and “all people of good will” to participate in the “ministry of reconciliation.” Russian and Ukrainian Adventists in London have made a joint declaration urging a peaceful settlement of the tensions.

"We call on all members of the church to refrain from participating in political statements and actions that could escalate tensions," the statement says. "We invite all people of good will to join us in peacekeeping, incessant prayer for peaceful resolution of all conflicts, as well as to create an atmosphere of fraternity and cooperation, contributing to the understanding of different cultures and ideological systems to build good relations between people of all races, nationalities, religions and political beliefs." The document makes it clear that "this is the official position of the church. Any other statement ... should be seen as the views of private individuals."

The statement calls on both Adventists and other citizens to help “restore human dignity, equality and unity through the grace of God.” It was signed by leaders from the denomination’s Euro-Asia Division and the Belarus, Caucasus, East Russian, Far Eastern, Moldova, Southern, Trans-Caucasus, Ukrainian and the West Russian union conferences. Pastor Viktor Alekseenko, president of the Adventist Church in Ukraine, has asked church members to not only pray for their country but also to avoid provoking hostility—on the streets and on social media, where he urged members not to post inflammatory comments.

The Adventist television network in Ukraine is broadcasting a live, daily prayer marathon. “God Save Ukraine” airs on Hope Channel Ukraine during prime time and highlights stories from across the country that demonstrate unity and forgiveness. It is the only Christian television network in the country directly responding to the political crisis, Adventist media officials said.

Russian and Ukrainian Adventists in London have released a joint declaration, clearly stating that they do not want to be involved in tensions surrounding the current international crisis. According to Pastor Andrei Balan, who speaks Russian, this reflects the same position as the joint statement by denominational leaders in Eastern Europe.

The Russian-language Adventist church in London is a congregation formed from multinational members. On March 1 it organized a day of fasting and prayer for peace, specifically focusing on the tensions in Ukraine. “Although we cannot do much to change the political circumstances, we are supporting each other as a Christians,” said Balan.

Some members, such as Evgenii and Svetlana and the Baidiuk family have children in Ukraine. This adds some impetus to their prayers for peace. However, members are doing more than praying. On Sunday, March 2, they joined the Russian Spring Carnival, “Maslenitsa” in Piccadilly, where they distributed DVDs and books.

Members have been in touch with fellow members from Ukraine, and continue to pray for unity and for ways to support each other. “That’s the Spirit we promote. We see no difference between any of us, regardless of our nationality or background,” Balan said. Despite the tensions between the nations represented in the congregation, “Here in London we continue to pray and focus on supporting each other in prayer, hoping that God will keep his
children safe."

Vasili Makarchuk, an elder in another Russian-language congregation which meets on the campus of Newbold College, told the TEDnews denominational publication from the Trans-European Division, “Thank you for thinking about the situation in the Ukraine. May we request that our church in United Kingdom continue to pray together with us for peace in Ukraine, and around the world.”
Adventist Today

Adventist Today regularly provides a summary of stories that we have decided do not require in-depth reporting, but our readers may want to be aware of.

The Voice of Prophecy radio ministry is moving its studio and offices to Loveland, Colorado, Pastor Shawn Boonstra, the ministry director, told supporters this week. For 84 years the ministry has worked out of southern California, but a year ago the North American Division of the Seventh-day Adventist denomination voted to permit its media ministries to move to facilities of their choice around the country. Boonstra pointed out that Pastor H. M. S. Richards, the famed evangelist and founder of the radio outreach, graduated from high school in Loveland. More important, the move will save “a million dollars” in reduced costs.

Oakwood University placed an ad in USA Today in recent weeks featuring a photo of six of its students participating in the famous Civil Rights March from Selma to Montgomery, Alabama, in 1965. In a news release this week, the historically black university affiliated with the Adventist denomination also announced that a board member, Dr. Cynthia Powell-Hicks was honored with a Martin Luther King Drum Major for Service Award. In a letter from United States President Barack Obama, Powell-Hicks and Tina Robinson, an Oakwood alum, were honored for their work with at-risk youth in their community in California.

A total of 1,738 students began the school year last week at Valley View University in Ghana. The university operated by the Adventist denomination reported that 1,040 of the students were men and 698 were women. According to the All Africa news service, during the matriculation ceremony Dr. Daniel Buor, vice chancellor of the institution, admonished students against practicing occultism on the campus and to respect the dress code and rules of the university.

Washington Adventist University is celebrating its certification as a School of Sacred Music by the National Association for Sacred Music this week with a concert tour of two of its groups across four southern states. The New England Youth Ensemble and the Columbia Collegiate Chorale have already performed in Staunton, Virginia; Asheville, North Carolina; Atlanta, Georgia; and a suburb of Orlando, Florida. This evening (March 14) at 7:30 p.m. the groups will be at the Miami Temple Adventist Church and tomorrow evening (March 15) at 6 p.m. at the Avon Park Adventist Church. May 27 to June 16 the groups will tour in Australia.
A Letter to African Men

By Dr. Jack Hoehn, March 3, 2014

ADVENTIST NEWS:

SDA EAST-CENTRAL AFRICA DIVISION says “Not yet” to the ordination of women.[1] SDA SOUTHERN AFRICAN-INDIAN OCEAN DIVISION recommends “that the Biblical model of ordaining men only, must be maintained.”[2]

Abale,

I have a message for you. I am speaking to Seventh-day Adventist African men about women. You have my permission to copy this letter and discuss it in your Sabbath Schools and Church Boards, and also with your mothers, your wives, and your daughters.

Figure 1 Adventist Girl in Mfuwe, Zambia

Your Divisions have taken a position that women are not to have positions of leadership in the Seventh-day Adventist church. They say women should not be allowed to preach in our churches. Some even claim that women should not even teach in our schools except to the youngest children. These same ones claim that men are always to have the leadership role and be the head. Women must always submit to men.

They claim that this is in the Bible, and it is. It is not only in the Bible, it is in history.

Egyptians mostly had male leaders (except Moses' foster mother, Hatshepsut, who was a female Pharaoh of course!). Romans had male leaders. Pagan Germans had male leaders. All great dictators were men—Adolph Hitler, Joseph Stalin, Idi Amin, Ian Smith, Shaka Zulu and Hendrick Verword.

Zulu, Xhosa, Sotho, Ndebele, Tonga, Chewa, all had male leaders. (With a few exceptions, like South Africa's Wild Cat People led by their fierce Queen Mantitisi).

Jesus only had male apostles. He only had white, Jewish, male, circumcised apostles.

The Popes are all male. Catholic Priests are all male.

And to the troublesome Ephesian church in AD 63, the Apostle Paul wrote to Timothy about teachers of false doctrines in that church (teaching that Christians should not marry and have sex, supported by the teaching that since women are mothers and therefore are the “authors” or “originators” of men, they should rule over men).[ii]

- Paul tells Timothy, “They do not know what they are talking about!” (1Timothy 1:7)
- To bring back peace and quiet to the Ephesian church, in chapter 2 Paul gives Timothy rules to help restore order with those trouble makers, both male and female.
○ In 1 Timothy 2:8 he says the men need to stop being angry and arguing.

○ In 1 Timothy 2:12 he says the female false teachers (promoting what he later called, “godless myths and old wives tales”) should not be teaching that since women authored men they no longer had to be married to their husbands, and that they could rule over their husbands!

- No, he says using their own arguments, even though all men come from women (our mothers), the first woman in fact came from a man. So sit down ladies and be quiet and listen to the true Gospel. Stop arguing who is first.

So there you have it! Men rule. Women are under us. That should settle it, shouldn’t it?

Should We Take African Adventism Back to the so called “Glorious Past”?

Really? Do you really want your daughters to be uneducated servants or slaves for some man, who can take your daughter in marriage even if he is old and already has 4 or 5 other wives? Do we want to go back to polygamy? Should we begin to mutilate our daughters again? Do you only want your sons to have education? Do you want your wives to be uneducated; do you want your daughters to not go to school?

Do you want your church to not let women preach? Oh, I thought you joined the Seventh-day Adventist church, and you didn’t need to listen to the rules the Pope sets. Or am I wrong? Are the Pope’s ideas about who can preach in our churches our guide now? Did you ever hear of the woman named Ellen G. White? Did Adventists let Ellen G. White preach? (Yes, of course, many times.) Did God select her and pour out His Spirit on her ministry, including leading men to forgotten Bible truths?

So why can your mother, your wife, your daughter not preach if God calls her to do so? Are we Roman Catholics or are we Seventh-day Adventists? Are we Muslims to ask Mohamed who can preach in our churches? Will we ask our women to wear veils next?

What Would Jesus Say about Equality?

What would Jesus say about the fact that all the pagan nations of the earth have always had males rule over them? (see Luke 22:24-27)

“Then they began to argue if men or women would be the greatest among them. Jesus told them, "In this world the kings and great men lord it over their people, and they are called 'Nkhosi or Nduna' But among you it will be different. Those who are the greatest among you should take the lowest rank, and the leader should be like a servant. Who is more important, the men who sit at the table or the women who serve? Well in culture, the men who sit at the table, of course. But not here in my church! For I Jesus am among you as one who serves, just like the women do. So who do you think is the greatest?"

What would the Apostle Paul (who told the false teaching women in Ephesus to stop talking in church) say about the position of blacks and whites in the Adventist Church? What would the Apostle Paul say about having slaves in the Adventist Church? What would the Apostle Paul say about equality between men and women in the Adventist Church? You know what he would say.

“There is neither black nor white, slave nor slave owner, male nor female in Christ Jesus.” (Galatians 3:28)

All Men Like to be Boss

White men, red men, yellow men, and black men all take their headship seriously. For thousands of years, our fallen cultures have taken the results of Eve’s fall—where women were placed subservient to men—far too seriously.

At one time Jewish men felt non-Jews shouldn’t join the Christian church, after all circumcision was in the Bible and these Gentiles were not circumcised. God told the early Christian Jews to ignore the Bible circumcision rules and
open the gates to the Gentiles. The Bible permitted slavery; it tried to improve slavery by releasing slaves after 7 years of service, but it didn’t forbid slavery. But Christianity became the enemy of slave owners, and finally Christ stopped slavery, no matter what the Bible had permitted before. No Christian can buy or sell another human being today.

Figure 2 Chief Mayuni of the Mafwe by permission of Josie Borain

I was born in North America, where in the south of the USA in my childhood there were signs that said “Whites Only,” not only on movie theaters and restaurants, but on churches. I was in Southern Africa during apartheid and could not take my African friends into South African Restaurants. I drove through Zimbabwe when it was still Rhodesia, where African men and women could not vote for their governments. Do any of you really want to go back to discrimination based on national origins, on tribe, or race in the church? Then why would we want to discriminate between our boys and our girls?

What do You Wish for Your Daughters?

So now we come to equality of males and females in the African Seventh-day Adventist churches. If God called a woman to form this church as our Adventist prophetess, and if God now calls other women to preach and be pastors, can we men continue to forbid God's call to our daughters? Dare we stand in God's way when our Bibles say, Acts 2:7, “And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall preach, and your young men shall see visions, and your old men shall dream dreams.” If God pours out a preaching spirit on your daughter, shouldn’t the church recognize that in ordination, just like it would your son?

Are men to always be the greatest, and are all leadership positions in the church reserved for men? Do you want your daughters to be subservient to male power and pride? Do you want your wives and mothers and daughters to go to another male for counseling and spiritual guidance? Do you think that male teachers, male policemen, male politicians, and male pastors should always be superior to women? Do you want your daughters to bow down to them and to serve them if they demand it?

I am a man like you. I have sons. But I also had a mother who was my spiritual priest in my childhood, a wife who excels me in spirituality.

Figure 3 Adventist Father with his daughter.

If I had daughters, I would tell them to join a church that teaches and practices that in Christ there is no black or white, no rich or poor, no male or female; that we are all equal before God.

I hope that church would be an Adventist church, world history or not, colonialism or not, African culture or not.

You do know, don’t you, that everything the Bible says does not literally apply to us today?

- Jesus used spit and mud to treat blindness. You are not permitted to do this now.
- God permitted Moses to make a provision for easy divorce. Jesus does not permit us to do so now.
- God permitted David to have 7 wives plus sexual consorts. Christen men are not permitted to do this now.
- Paul told the slave Onesimus to go back to his Christian slave master. Christians are not permitted to be slave masters now.
- The Bible does not forbid smoking. You may not smoke.

Truth is progressive. The Bible introduces truth, but the Bible does not end truth. The Bible doesn’t say ordain women to be pastors, but God is now calling women in many lands to be pastors, so should we not recognize that fact and
accept God's work by ordaining them just as we ordain men?

We need to move beyond what the Bible said to the trouble makers in the church at Ephesus or Corinth, to what God would say today to the churches all around the world, not just in Europe or America, but in Africa as well.

And no matter what we used to think, God's message for today won't be, "Men have to always stay in charge." Women are capable and competent to be administrators, educators, doctors, politicians, and pastors, only custom and prejudice hold them back.

So tell your pastors and conference presidents, union officers, and university professors that you want them to study, pray, and think about it again. Just as Adventists have thrown off colonialism, nationalism, racialism in our church, we need to throw off gender discrimination in ministry.

And by the way, is the pastor, the conference president, the union president, the division president, the general conference president, the Head of the Church? We have One Head. All the rest of us—men and women—are merely servants of the Head. So to even speak of "male headship" is really strange language for anyone in the church that has Christ as our head. A female pastor would not be the head of the church any more than a male pastor is the head of a church. Christ remains the head of the church.

You do not have to wait for the Adventist church to vote, you can begin at home and in your local church to treat all the women in your own life with respect as equals. Help her with the household chores. Make financial decisions together. Let your sexual life be equally pleasing to both partners, and healthy for both. Educate your daughters, and let them know that they can be anything God calls them to be, just as your sons can.

"Rule" over your family as the sun "rules" over the day, and as the moon "rules" over the night, not with force and domination, but by warming, protecting, praising, and enabling all in your family to live happy, rewarding, peaceful lives. An Adventist man never ever beats a woman. An Adventist woman never has to submit to an unhealthy, unholy demand from a man. Of course she must submit in love to her husband, just as the husband in love must submit to his wife. Mutual submission is God's rule, but only in love, not in fear or by violence.

You and your brothers and sisters can decide in your local church that women and men will be equals in your church. Be sure young men and women are invited to church board meetings. Elect spiritually strong women elders. Men will not sit on the high seats in church while restricting women to the lower platform. That means that men can teach children in Sabbath Schools, and women can preach in the worship service. Men and women will never be the same, but they can be equals before God.

Thank you for listening to me.

Kea leboha, Zikhoma Kwambiri, Asanteni
Salang hantle, Salane bwino, Pamoja sana.

Your Brother in Christ,

Jack

(Dr. John B. [Jack] Hoehn lives in the USA, but he was a child in Kenya, and a medical doctor in Lesotho and Zambia for 13 years. He has delivered over 500 African women of obstructed labors. He has worked with many fine African men, and many intelligent, hardworking, capable African women. He has been back to visit Africa 10 times in more recent years, and he maintains friendships with many African men and women. His sons were born or raised in Africa but taught to treat women as equals.)

[1]

i *Abale* = Brothers, Chewa.

ii Dr. Carl Cosserts key paper on what Paul's letter to Timothy at the Ephesian church means is available on line as


iii Genesis 1:16 “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night.”

iv Ephesians 5:21. “Submit to one another out of reverence to Christ.”

v “Thank you all very much,” in Sesotho/Chewa/Swahili.

vi “Good bye,” (Literally remain or stay well at your place, Sesotho/Chewa, and We will walk closely together, Swahili)
Sudden Pope-ularity, Part II

This is an enormously interesting video – http://www.youtube.com/watch?v=uA4EPOfic5A. It will serve as a Rorschach test.

My perspective, of course, is that this is precisely what many/most Adventists have anticipated. (Has anyone besides Seventh-day Adventists anticipated this?)

Here is what I see quite frankly: I see a purposeful and progressive public relations strategy and initiative in effective implementation.

This is an apparent appeal for unity. Unity is one of those ideals that are universally appealing because divisiveness is unappealing. This is a lesson that religious denominations and political parties seem to be learning.

On NBC's Meet the Press (Sunday, March 9, 2014) political operative and Faith and Freedom Coalition founder Ralph Reed said that the Republican Party should emulate the pope. “The Republican Party has got to do what Francis is doing with the Catholic Church,” Reed said. “Francis is putting the poor and care for the poor and amelioration of the poverty where it belongs, which is at the center of the gospel.”

Putting “the poor at the center of the gospel” is new rhetorical ground for conservatives, as that’s traditionally liberal territory, but the strategy is clear, as Reed had said, “A lot of this is about connecting with voters and constituencies that haven't always felt welcome in our ranks.”

This of course dovetails with Timothy Cardinal Dolan’s earlier assessment that the new pope is effectively implementing “a change in strategy” (see video in Sudden Pope-ularity, Part I).

When asked in his March 9, 2014, Meet the Press interview what this pope must do to help the Catholic Church remain relevant beyond Francis I’s first year, particularly in America and throughout North America, Cardinal Dolan said “What he's gotta do...and he knows it, and he's off to a good start, okay, his first year has been good—he's got to restore the luster of the church. See, for us as Catholics, what—our core belief and where we differ from others is that we believe that God has revealed himself in Jesus, and that Jesus remains alive in his church, okay?” “People today say, ‘Hey, we like God and Jesus, we don't need the church.' For us as Catholic, we're saying', 'Uh oh, that's—that's not how we understand God's design.' Pope Francis is saying, 'We've got to restore the luster, the appeal, the
intrigue, the mystery, the romance, the invitation to the church.' And he's doing' it on steroids. And that's his major agenda, I think."

Well, I would say that the video highlighted in this blog would indicate that the pope has at least a two-pronged agenda, in that it would appear that not only is restoration of “the luster, the appeal, the intrigue, the mystery, the romance [and] the invitation to the church” a goal, but he also has a goal of uniting Christianity.

(Not to upstage the video, but we really need to determine what Protestantism is. Then again, once you watch the video, you will see why this is important.)

Anyway, as for this representing a Rorschach test, what is it that you see?

|
Prophetic Categories and the Flexibility of Inspiration

By Borge Schantz, March 12, 2014

For the Bible student the first reaction to the word *prophecy* is something about future events that God wants to reveal. Divine inspiration spoke through prophets who are messengers about future events.

The word prophecy comes from Greek words in which "pro" means *before* and "phanai" means *speech*. The messages are generally predictions about soon coming or later events. They can also be guidance on how to meet coming challenges, or admonitions regarding current or event past acts and failures. The messages had divine origin, but God allowed the wording to be created by the prophets with individual style and choice of language.

Of the 66 books in the Bible, 16 Old Testament books bear the name of a prophet. The writings of the prophets can be classified in five categories according to their place in history and individual purpose.

1. *Prophetic messages to Israel in the Old Testament*: The majority of the messages from the prophets in the Old Testament were for the prophet's own time. In more than 200 instances, the prophecy begins with the words, “the Lord said to me.” They were warnings on apostasy, possible attacks from neighboring countries, famine, pestilence, injustices and the dangers of exile experiences.

The prophetic warnings were given with direct speech. Change of circumstances and renewed obedience were accepted and mercy shown. The prophet spoke to people as a preacher. The themes of the Old Testament prophecies have also been used in the Christian era as warnings of various offenses and apostasies.

2. *Prophecies of the First Coming of Jesus Christ*: In the Old Testament there are also many prophecies (some will claim more than a thousand) foretelling the birth, life, ministry, suffering, and death of the Messiah or Christ's first coming. They were revealed up to 1,000 years before he was born. The prophets foretold, among other things, that a virgin would give birth to a boy named Immanuel (Isaiah 7:14) in Bethlehem (Micah 5:1). He would be heir to the throne of David (Isaiah 9:7), eternal king of Israel (Daniel 2:44) and High Priest, and finally ascend into heaven. Daniel 9:25-27 reveals the dates of his earthly ministry and suffering. These prophecies were so direct and clearly expressed that both Peter and Paul in their missionary endeavors among Jewish people could use them as appeals to accept him as Lord and Savior.

3. *End-time prophecies of signs in heaven and on Earth*: Daniel, some of the Gospels, and the letters of Paul speak of signs in heaven, on Earth, and in human society pointing to the end of the world. These prophecies talk about signs in heaven; the sun, moon and stars (Luke 21:25); earthquakes (Mark 13:8), famine, wars and rumors of
war (Matthew 24:6-7). False prophets will deceive many people (Matthew 24:11). About 20 negative moral developments will also come about (2 Timothy 3:1-5) and knowledge will increase (Daniel 12:4).

On the positive side, the preaching of the gospel to the whole world will be accomplished before the end of history (Matthew 24:14). This is an appeal that has inspired Christians to missionary activity in hopes of hastening the day of deliverance.

These end-time prophecies are recorded without much detail. In general, the disasters predicted have to some degree been present throughout history somewhere in the world. The effect has been that in each of the 70 generations of Christians since the Day of Pentecost, they have been interpreted in their own time to generate and expectation of the soon Second Coming of Jesus.

4. Predictions of global, anti-Christian religious and political developments: In the books of Daniel and Revelation, prophecies deal specifically with political and religious forces that fight against divine purpose. The attempts to undermine the sovereignty of God and persecute God’s people in all ages are set forth in symbolic pictures. Daniel (7:4-8) writes among other things about a lion with wings, a bear with ribs in its mouth, a leopard with four heads and a ferocious beast with iron teeth and ten horns.

In Revelation the same kind of symbolic language is used. There are lists of symbols such as a beast with horns, dragons, harlots, scrolls, seals and trumpets. The prophetic language also refers to Babylon. The religious and political powers mentioned in both Daniel and Revelation have been identified in history beginning with the Persia empire (Daniel 8:20) and continuing until the Second Coming of Christ (Revelation 20:1-3). Although prophecy generally points to a final crisis, the foretold evil forces have operated throughout the whole history of the Christian church.

In his epistles, the apostle John uses the words antichrist and antichrists four times. He identifies the term with forces that deny that "Jesus is the Christ" (1 John 2:22). However, the term has become a title for all predicted antagonistic, persecuting and blasphemous powers, each with their own program.

In each generation since the Day of Pentecost there have been a number of different Nero’s, rulers, emperors, kings, princes, dictators, and religious leaders who in their deeds and politics could be compared to the characteristics of the devouring beasts, dragons and harlots used as symbols in the Bible. They have each in their own way met the negative descriptions of the predicted anti-Christian powers.

This means that Inspiration has made it possible for Christians over 2,000 years to interpret and apply the various sinister symbols to local and contemporary oppressors and persecutors. In my experience after World War II, I met German Christians who suffered under the Nazi regime and described Hitler as an Antichrist. There are Russians who have applied the same title to Stalin. Today, Christians of all traditions are still interpreting Antichrists in governments, world religions and powerful figures who people feel in different ways limit the rights of or persecute Christians. Examples include such political movements as Socialism, Capitalism, Communism, Spiritualism, Catholicism, Protestantism and Islam.

5. Three direct, revealing and significant time prophecies: Inspiration has through prophecy rendered messages in such ways that although their primary function was for a specific situation, they could be applied to various ages
and situations throughout history. However, inspiration has made sure that three main truths of importance to God’s plan of salvation are portrayed in Scripture as particular realities at specific points of time.

**The First Coming of Christ:** The seven years which mark the earthly ministry of Jesus Christ beginning with his baptism, including his crucifixion and, three year later, the inauguration of global Christian missions, are the most important seven years in the history of humanity. These years are generally understood to be 27-34 AD (Daniel 7:25–27). On this prophetic week rests the whole plan of salvation. These seven years are part of prophecy of 2,300 years (Daniel 8:14) which started in 457 BC.

**The Great Antichrist Revealed:** The anti-Christian powers present in many cultures and eras are foretold in both Daniel and Revelation. These texts about persecution and changes of times and laws are interpreted by many reformers to be a reference to certain actions on the part of the Papacy, which according to prophecies would dominate for 1,260 years (Daniel 7:25; Revelation 12:6). As a result of events around 538 AD the Roman emperor Justinian recognized the Pope not only as head of the only “true” church but also ruler of Europe. This supremacy continued for 1,260 years until in 1798 when the French revolution resulted in the imprisonment of the Pope and papal supremacy was broken. Around that time, religious liberty was introduced in many countries and Protestant world missions really began to bloom.

**End Times, Day of Judgment and Remnant Church:** Daniel's predictions reached to the last days of history in the longest prophecy covering 2,300 years of history. This prophetic period reaches from the restoration and rebuilding of Jerusalem at the end of the Babylonian captivity in 457 BC and points to the task of Christians in the last days preparing for Christ’s second coming (Revelation 14:6-7).

Christ’s mission with the First Advent (27–34 AD) was part of this prophecy. The 2,300 years (Daniel 8:14) ended in 1844. The “cleansing of the sanctuary” is interpreted to be the beginning of the end times and a reference to a pre-advent judgment in heaven. The prophecy is linked to a movement that would arise and preach the "commandments of God and the testimony of Jesus" (Revelation 12:17). After 1844 the Seventh-day Adventist Church had its beginning and soon started global missions, calling people to faith in Jesus and the commandments of God.

These three time prophecies have the purpose of pointing to significant dates in salvation history, namely the dates for the First Coming of the Messiah, the length the great Antichrist will rule, and references to a movement that will call people to the commandments of God and faith in Jesus.

**Purposes of Prophecy**

Bible prophecies tell us that we can trust the Word of God. They give us hope in our Christian experience and encourage perseverance in spiritual battles. Prophecy has also given us valuable glimpses of both church and world history.

Divine Inspiration has allowed some prophecies to communicate meaningfully to both immediate and later generations, without compromising the message. The eschatological prophecies describe positive and negative events in religious and political history set forth in symbolic language, thus needing interpretation.
This task requires that the interpreter be well versed in both the Bible and church history. It requires that temptations to run ahead of God, or even to make plans for God, are set aside. The experience of fulfilled prophecy is a great comfort and support to believers, providing confirmation of the Bible's divine inspiration. These blessings require humility in asserting private interpretation.
Nicodemus and I

by Debbonnaire Kovacs
submitted March 13, 2014

What if I could have been a woman sitting on a rooftop, hidden by baskets, or clay pots, or something, innocently carding wool by the last rays of the setting sun, when Nicodemus and Jesus met? Improbable, perhaps...maybe I'm just invisible—a time traveler from the 21st century, halfway across the world. [All scripture, italicized, is from NASB]

I know I'm up here too late. The sun is nearly gone, I can barely see my wool—though my fingers know well what to do with it—and supper will be late. But a few minutes ago I saw Jesus come up to sit alone at the low parapet, gazing at the sunset. My hands have grown still in my lap, and I am dividing my time between watching the colors transform the sky and change every second, and watching him watching the sky. I see his shoulders rise and fall in a sigh and wonder if, like me, he is calmed and rejuvenated by this panorama.

I wonder if he knows I'm here. I should go and say something...I tense as I hear footfalls on the stone steps leading up to the roof. A man's head and shoulders appear and I gasp, then pull back hastily behind the pile of baskets that hides me.

Nicodemus?!

I really must make myself known, but how can I do it now? I hear Jesus greet him quietly and wonder if they had planned this. Then I hear Nicodemus' well-known, slightly pompous voice.

"Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him."

Still hidden, I roll my eyes. Sure, Nicodemus, you believe that. I hold my breath to better hear Jesus' calm voice.

"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

I wrinkle my brow. Born again? What does that mean? Luckily for me, Nicodemus voices my question, though his tone is more one of expounding on the Torah than one of honest inquiry. They do love to debate and pick things apart, these learned men!

"How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

I don't mind his tone—I just want to hear Jesus' answer. Forgetting to stay hidden, I lean forward. Jesus is in profile to me, and I see that he is smiling slightly. "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God."

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, 'You must be born again.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

There is silence for a moment. I'm glad, because I'm trying to replay this answer, puzzling over it in my mind. Born of water—well, I'm a mother three times, so I know what that means. Born of the Spirit—somehow I can feel what that
might mean, too, though I couldn’t put it into words. A breeze ruffles my hair and the forgotten wool in my lap. Flesh is flesh, spirit is…Does he mean our spirits can be children of God’s Spirit? My heart beats faster suddenly, and again Nicodemus unknowingly speaks for me.

“How can these things be?”

Good question! For the first time, the teacher’s voice sounds honestly perplexed.

I hear a gentle laugh and peer around the baskets again. Jesus’ face is alight with my very favorite expression in all the world. When he looks like that, I feel everything is possible. “Are you the teacher of Israel and do not understand these things? Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven, but He who descended from heaven: the Son of Man. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.”

I am holding my breath again, this time feeling shocked. Is he really saying as clearly as I think I’m hearing him, that he came down from heaven?! I know he means himself when he says “Son of Man.” The “lifting up” part escapes me entirely, but “eternal life” catches at my heart. I believe, Jesus! I do! I put a hand over my mouth to keep from calling it out, and realize once again that I am eavesdropping shamelessly. But Jesus is speaking again.

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

I may never breathe again. I feel as if I’ll fall over right here, and they’ll find me tomorrow. He isn’t just calling himself God’s son, which is shocking enough, he is literally saying he is God’s “only begotten Son”! Begotten! As if he truly shares God’s being in ways we others never could. As for saved, and judged, and not judged…all I can say is, I’ll be lying awake all night trying to puzzle this all out. And memorize it! Memorize it so I can never forget it. “God so loved the world,” I breathe out not quite silently, and put a hand over my mouth again. It’s not what the other rabbis say, that God loves us.

“This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.”

I can’t see Nicodemus’ face, but he has fallen as silent as I am. I turn my eyes to the thin line of light on the horizon. Holy One, may I love the light. May I always and ever love the Light.
Searching...

Photo taken by S M Chen
Submitted March 13, 2014

http://www.atoday.org/article/2375/poetry-the-arts/visual-arts/searching
His Travelers, Part One

This guest feature is reprinted by permission from the February, 2014 Gleaner. AT has also interviewed Patty Marsh and learned much more than is given in this story. Stay tuned next week to learn how the His Travelers program began, and what Marsh’s dreams for the future are. DLK

His Travelers Share the “Forgotten Son”
By Patty Marsh, Upper Columbia Conference Children’s Ministries Coordinator
Submitted March 13, 2014

A sober little Native American girl sat alone, looking down. After His Traveler team member Rachel Rogers discovered a bee sting was the cause of the girls’ tears, she sat down beside her and asked, “Would you like me to tell you a story?”

The little girl brightened and her pain paled as she heard for the first time the story of David and Goliath.

“Is this story true?” she asked.

“Oh, yes,” Rachel assured her. “This story is from the Bible, God’s Word.”

In a small, depressed community in Oregon with a local Adventist church attendance under 15, a young mother with four children confided to a Vacation Bible School team member, “I must begin bringing my children to this church.”

Each evening in Benton City, Wash., a community without an Adventist church, 17 children eagerly gathered for music, good food, stories from God’s Word, and crafts. Each morning team members launched into a project to benefit the community or homes of holder residents, including weeding and landscaping the Lions’ Club hall.

“Our guest speaker for Sabbath had to cancel at the last minute (his wife broke both legs),” explains one church member, “so I asked the His Travelers team if they could ‘do church.’ They did—and a good job too.”

Creation Daycamp brought 70-plus children to Rathdrum, Idaho, and 30 to Otis Orchards, Wash., for breakfast, a puppet show, and daily animal guests, including a yak and wolves. Most of the children attending have no religious training in their homes.

Welcome to the world of His Travelers 2013.
This summer three His Travelers teams comprised of three young adults each journeyed to 21 communities in Washington, Idaho, and Oregon to provide a week’s support to VBS/day camps, community outreach, and pre-teen and teen mentoring. In most areas the church leaders carefully plan the children’s program, provide room and board for the team, and organize outreach projects. Surprising adventures await these teams as they share their musical and artistic talents, energy, organizational and decorating skills, and most importantly, their love of Jesus.

Veteran His Traveler Raimona White encouraged one Sunnyside, Wash, VBS attendee to share a memory verse up front. With a microphone close to her lips, the little girl clearly recited, “For God so loved the world that He gave His only ‘forgotten’ Son.”

Ask any His Travelers team member, and you’ll be assured the privilege was theirs to share this “forgotten Son” with hundreds of children, teens and families this summer.

More info:

http://www.atoday.org/article/2378/features/articles/his-travelers-part-one
Life, Pain, Death
by Charis McRoy
Submitted March 13, 2014

Note: This poem was sent in by Charis' mother, since Charis is only ten years old. She wrote this poem when she was nine, after the death of her grandfather one year ago this month. I believe it is very appropriate, during this season when we are commemorating the sorrow leading up to the death of our Lord, by whose resurrection we all can hope to see our loved ones again.

Life, Pain, Death
By Charis McRoy, age 9
March, 2013

When I look over the great Earth
What I see is life, pain and death
When death rises
Hope is hard to squeeze from our hearts
Life can sometimes be a big pain
It is also filled with joyous moments
Making it exciting and bustling
What I also see is hope, a great hope

Men may grieve and feel no hope
Although we may feel sad and blue
We must share the hope that we’ll see
Our father, grandfather, brother, uncle
Friend and close relative again

When tears still glisten in our eyes
Let us crack a little smile
Let our hope be accompanied with joy
Bubbling in the midst of sorrow
Like steam rising from a kettle
Let our hope and joy be contagious
Not stuffed in a deep pit
We will be happier
We will have courage
Let us hope in the resurrection