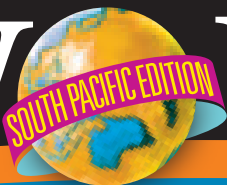


September 10, 2011

ADVENTIST WORLD



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ADVENTIST MEDIA
NETWORK





WORLD VIEW

The Future Is Now

*“Do not prophesy to young men
What their someday fame may be.”*

The poet’s admonition underscores two of our most frequent errors when engaging Adventist youth and young adults in the mission of this end-time people.

First, we project their years of usefulness into the distant future, at which point, we seem to say, they will then have the skills or attitudes necessary to be productive disciples. The truth is, however, that discipleship is not—nor ever was—an adults-only experience. Describing God’s inclusive family, Ellen White once wrote: “Young though they may be, the youth may be members of the household of faith and have a most precious experience.... They may have their hearts drawn out in confidence and love for Jesus, and live for the Savior.”¹

In many regions of the world Adventism is overwhelmingly a faith of children, youth, and young adults. In some countries even the percentage of baptized members in these categories exceeds 60 percent. And though we have often been slow to both count and incorporate that reality, the urgency of the task given to this church requires that we not postpone for another decade—or another day—the

opportunity to involve those under age 30 in every possible level of leadership and service.

Second, and perhaps more problematic, by telling gifted young adults that they are destined for supposedly “high” and important positions of leadership, we undermine the talent and the energy they should be investing in the work immediately before them. Here again, we ought to have been listening to that wise mother and grandmother, Ellen White: “While waiting for some great work in which they may exercise their supposedly great talents, and thus satisfy their ambitious longings, their life passes away. My dear young friends, do the work that lies nearest at hand. Turn your attention to some humble line of effort within your reach.”²

As you hear the voices of the talented young adults who so ably represented their church at the 2010 Atlanta General Conference session, commit yourself to encourage the church’s youth and young adults as the leaders of *today*. Help create the openings—even if that means stepping aside yourself—through which the gifts given them by the Spirit will dramatically increase the power of our witness.

— BILL KNOTT

¹ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 169.

² Ellen G. White, *Messages to Young People*, pp. 148, 149.

WORLD REPORT

Church in Mexico *Mourns* Slain Family

■ Seventh-day Adventist leaders are still puzzled by the deaths of three of its Huixtan, Chiapas, members, who were gunned down on their way to church by unknown assailants on Sabbath, June 25, 2011. The victims were Sebastian Garcia; his wife, Maria; and their 14-year old son, Emilio. Their five-year old daughter, who suffered a gunshot wound in the attack, survived. At press time

the child was still receiving medical treatment in a hospital.

“Until this moment, we are not sure why this happened to this family,” said Pastor Adriel Clemente, president of the church in Altos de Chiapas. Church leaders have been in close contact with the local authorities who have yet to conclude their findings on the attack.

The Garcia family attended church



SCENE OF ATTACK: Map shows location of Huixtan, in Chiapas, Mexico. Three members of a Seventh-day Adventist family were slain in a Sabbath-morning attack on June 25, 2011.

—A.D.

WORLD REPORT

in the El Calvario district, neighboring an area where strong conflicts over religious intolerance have been reported.

“We are astonished by these acts,” added Clemente. “The El Calvario community has been a calm and friendly one. In the three years that I have been president, I have never received a complaint from pastors or laypersons [about] violence or opposition in that area. Garcia and his family were faithful members known to be peaceful in the community. There is no evidence that leads us to believe otherwise,” explained Clemente.

According to Pastor Cesar Maya, religious liberty director for South Mexican Union the Seventh-day Adventist Church has played an important role in mediating with the authorities regarding abuse or violence cases like this one.

“Together with pastor Clemente we have helped the authorities see more clearly what the church, the families of the victims, and the police are responsible for in resolving these issues,” said Maya. “We have insisted for justice on behalf of the victims, regardless of their faith.”

Church leaders in southern Mexico are working to seek religious-liberty rights in Chiapas and particularly in Altos de Chiapas. More than 32,000 people are members of the Seventh-day Adventist Church in the region. —*IAD news*

In Albania, Brazilian Students Reach Out

■ In a two-week period, 29 young Brazilian Seventh-day Adventists held a historic evangelistic outreach in the city of Korçë, in southeastern Albania. Performed as an international version of Mission Caleb, the impact on the city was

substantial: more than 15,000 copies of the book *Signs of Hope*, translated into Albanian, were distributed. Young volunteers visited every home in the town. Each night about 80 Albanians attended the evangelistic meeting.

Seventeen years earlier, in 1994, Korçë, near Albania’s border with Greece, was the gateway for Adventism in Albania. There was built the first Seventh-day Adventist church in the country, the work of missionary pastor Oliveiros Ferreira. Today, Ferreira is president of the Adventist Church for the central region of São Paulo. He was the general coordinator of the effort in the European country.

People were impressed with the young Brazilians’ efforts. They pledged to communicate with the Albanians in their language and used a special phrase book to talk about the evangelistic meetings and literature.

Communicating via the Internet, Oliveiros Ferreira, Jr., a pastor in the South São Paulo conference, directed Korçë services and held a videoconference with leaders of the Adventist Church for the central region of São

Paulo, Campinas. He presented a report and told experiences of people sensitized to the Christian message. A young man who attended the meetings every evening signed up for Bible studies, along with his wife. The inquirer is determined to be baptized into the Adventist Church.

Another young man, a faithful Adventist member in the Albanian capital of Tirana, collaborated with the Brazilians for evangelism. He worked in a mall, when he was pressed to work on Saturday, the Bible Sabbath. Local church leaders decided to hire the young man as an evangelist on the day he was fired from his job because of his loyalty to the Sabbath. —*Heron Santana, ASN staff, South American Division*

Adventist Archaeologists Excavate Judean Fortress

■ Fifty staff and students from Southern Adventist University, directed by Professor Michael Hasel excavated at Khirbet Qeiyafa, the



EVANGELISTIC EXCHANGE: A few of the 29 Brazilian young adults who helped with an evangelistic effort in Korçë, in southeastern Albania.



ANCIENT FIND: Volunteer Joliann Penn, a senior at Southern Adventist University, with a thumb-imprinted Hellenistic jar handle.

FLORIAN HASEL

biblical site of Shaaraim (1 Sam. 17:52) during the summer of 2011. The archaeological site overlooks the picturesque Elah Valley, about 30 km (19 miles) east of Jerusalem, with Tel Socoh and Tel Azeka (see 1 Sam. 17:1-3) on the southern and western sides, demarcating the border between ancient Israel and Philistia, and presumably the location of the historic battle between David and Goliath.

The *Adventist Review* has earlier reported on this important archaeological site (see “Another Battle Over David and Goliath,” February 25,

2010), featuring the oldest found Hebrew inscription excavated in 2008. The 2011 season concludes a three-year excavation project of Southern Adventist University, conducted in partnership with the Hebrew University of Jerusalem under the directorship of Yosef Garfinkel, one of the leading archaeologists in modern Israel.

Khirbet Qeiyafa has recently been catapulted onto the center stage of scholarly debate between the so-called minimalist school, which denies the historical existence of the kingdom of David as described in the biblical record, and biblical scholars who uphold the historicity of David and the united monarchy. CNN has featured this controversy in a recent report, and the footage shows mainly Southern Adventist University staff and volunteers digging in Area D during the 2011 season (<http://bit.ly/mXVBef>). Eminent Bible scholars and tour groups from all over the world who are trying to get a firsthand impression of the ongoing excavations and its historic significance visit the site on a daily basis.

Garfinkel believes that Khirbet Qeiyafa, along with Hebron and Jerusalem, was a key city in the Davidic administration of the southern part of his kingdom, and there is continuing evidence being unearthed indicating that the site was fortified and occupied during the archaeological Iron Age IIA period that corresponds to the tenth-century B.C., or the time of David. The stratification of the site as evidenced by the pottery data and object finds, is mostly limited to the Iron Age IIA (1031-971 B.C.) and the Hellenistic Period (332-63 B.C.). However, proponents of the minimalist school are continuing to contest the dating of the occupation levels at Khirbet Qeiyafa.

Excavations took place in Area C along the eastern gate, conducted by a group from the Hebrew University of Jerusalem, and in Area D, adjacent to the southwestern gate, where 19 staff members and 31 volunteers from Southern Adventist University, consisting mainly of students and some community members, are working for six weeks. Important finds in Area D from this season include inscribed pottery shards, a broken scarab, an Egyptian seal, and a variety of coins from the Hellenistic period, as well as an amulet and an important amount of reconstructable objects from the Iron Age, amongst which there is a cultic libation vessel with a double cup, the fourth one found in archaeological excavations in Israel and Jordan, and the second from Khirbet Qeiyafa.

The interpretation of the site and its objects is still tentative. The Institute of Archaeology, Southern Adventist University, staffed by professors Michael Hasel, director, and Martin Klingbeil, associate director, and museum coordinator Justo Morales, together with the Hebrew University of Jerusalem, is engaged in an ambitious publication project that aims at presenting the excavation report of the 2009-2011 seasons in the very near future.

“This season’s excavation has attracted major attention for the important buildings excavated from the time of Alexander the Great and the special finds from the time of David. Biblical history and prophecy becomes tangible and real in the twenty-first century,” Hasel said. —*Adventist World staff with information from Southern Adventist University*

Continued from page 5

Adventist Hospital Planned for Burundi

■ A sense of great achievement and satisfaction marked the recent groundbreaking ceremony for the first Adventist city hospital in Bujumbura, Burundi's capital.

The four-story building will have a 60-bed capacity, outpatient services, a diagnostic center, a dental clinic, and inpatient services for maternity and surgical. Expected to cost approximately US\$750,000, this facility is the very first of its kind for this region of the Adventist Church.

The General Conference of Seventh-day Adventists, through its "Thirteenth Sabbath" special offering in 2010, will contribute 65 percent of the funds in conjunction with East-Central Africa Division (ECD) as a capital appropriation, and Adventist Health Systems of ECD. The remaining 35 percent will come from Adventist Church members in Burundi. East Burundi Mission workers have already given an equivalent of one month's salary toward the building project. Many of the students attending the Sabbath service pledged to give their first paychecks as a contribution.

"The true 'right arm' of the gospel is active and functioning, and it is my prayer that we reflect the compassionate love of God through this health ministry and the new hospital in Bujumbura City," said Pastor Blasious Ruguri, during the ceremony.

Ruguri, East-Central Africa division president, was accompanied by Jerome Habimana, division treasurer; Fesaha Tsegaye, the division's Health Ministries' director; and Bob Butler, Adventist Health Systems East-Central Africa Division director.

—ECD News staff

WORLD REPORT

ADVENTIST GROUP 'Choir of the World' Winner

Pavarotti Trophy goes to Adventist University of the Philippines group.

By GIRLIE MAE ANDRADA, Ray Puen, BUC News

A choir from the Adventist University of the Philippines (AUP) won three top awards at the 2011 Llangollen International Musical Eisteddfod festival in Wales, United Kingdom, held between July 4 and 10, 2011. After gaining first place in both the Mixed Choirs and Chamber Choirs categories, they went on to win the renowned Choir of the World title and the Pavarotti Trophy on July 9. The Llangollen Eisteddfod, with noted Anglican cleric Terry Waite, CBE, as its president, is among the world's most prestigious choral competitions.

The trophy was made even more special for them as the event organizers moved the starting time of the Saturday-evening competition to accommodate the Sabbathkeeping choir. After winning the first two categories, and gaining entry to the final, the group had already decided that it would not compete during the Sabbath hours. However, after praying about it, the group was delighted when the competition was moved to 9:30 p.m.—well after sunset.

That does not mean they wasted their Sabbath: during the competition they enjoyed the exceptional hospitality and friendliness of the Welsh people who accommodated the group in homes in the village. In return for their kindness and hospitality, the group organized a Sabbath concert for the villagers. While the rest of the competitors were busy rehearsing and preparing for the competition, the Ambassadors, the official name of the choir, were witnessing by singing and sharing their faith with the community. They answered many questions about Adventists, as many of the locals had never heard of the



Left: WINNING CHOIR: Members of the Adventist University of the Philippines (AUP) Ambassadors choir onstage at the 2011 Llangollen International Musical Eisteddfod festival in Wales, United Kingdom. The group won three competitions, including the top prize, Choir of the World which includes the Luciano Pavarotti Trophy. **Right: HAPPY SINGERS:** Members of the AUP Ambassadors choir smile after receiving the Luciano Pavarotti Trophy at the 2011 Llangollen International Musical Eisteddfod festival in Wales. Standing with the group is Terry Waite, CBE, president of the festival.

BARRIE HARWOOD, BARRIE NEIL PHOTOGRAPHY

church. Tenor Zhean Manalo said people reported “it was the first time that they had met people like us, that we were ‘different,’ and how deeply we touched people’s lives.”

The choir, led by Ramon Lijauco, Jr., arrived in the United Kingdom on July 7, the night before the first competition. Despite jet lag and fatigue from the 12-hour flight, the group competed with top choirs from all over the world and won the first prize in the Chamber Choirs and Mixed Choirs categories. The minimum requirement for Mixed Choirs is 30 voices; the maximum for Chamber Choirs is 29 voices. An alto volunteered to drop out in order for the group to qualify to compete in the Chamber Choirs category.

For the Mixed Choirs category, the group sang “Agnus Dei,” by Krzysztof Penderecki, and “Itako,” an original composition by conductor Lijauco. For the Chamber Choirs competition, in which they surpassed both Mansfield University Concert Choir from Mansfield, Pennsylvania, United States, and the CF1 choir from Wales, they sang “Amor de mi Alma,” by Z. Randall Stroope, and “Bagbagto,” by Nilo Alcala. On Saturday evening they went head-to-head with five other choirs for the most prestigious award, the Choir of the World 2011 title and the Pavarotti Trophy. Printed adjudication notes read: “We were in no doubt this is a quality corporate instrument of very high caliber, based on a strong individual vocal culture molded toward a clearly understood choral sound.”

The AUP Ambassadors are the official chorus of the

Adventist University of the Philippines. Elton Wallace, an American Seventh-day Adventist missionary, founded the group in 1957 as an all-male chorus. In 1971, under the leadership of Minerva Arit-Penaranda, the group began accepting female members.

The group has actively promoted Adventist education by visiting churches all over the Philippines and other countries in Asia and the United States. In 2006 the Ambassadors joined the World Choir Games in China and came home Champion in the Gospel and Spiritual categories. This has inspired them to join more choral competitions, not only to win medals and trophies but also to raise the profile of the Seventh-day Adventist Church in the music community, the latest being the Llangollen International Musical Eisteddfod festival.

Raising the US\$80,000 (£50,000) needed for the 32 members of the choir to travel was a challenge, but one that did not daunt their spirits or their faith. Since the Eisteddfod they have continued to share their faith—and completed their fund-raising with invitations to sing in St. Chad’s Church, Wrexham, followed by a concert at the Stockport Seventh-day Adventist Church, then a flight to Aberdeen, Scotland, where a series of concerts were arranged by a local pastor, Lorance Johnson. This was followed by four mid-July concerts in the London area.

Highlights of the competition can be viewed online at the Llangollen TV web site. ■

What Makes Worship “Adve

This is a continuation of the conversation *Adventist World* editor Bill Knott began with Pastor Ted N. C. Wilson in last month’s *Adventist World* (“Rediscovering True Worship,” August 2011).—EDITORS.

In our last conversation you noted that “worship—true, biblical, commandment-keeping worship—is at the very heart of this movement.” You also expressed your pastoral concerns about the directions that some in the church are heading with worship practices. What makes any particular aspect of worship—music, prayer, offering, or preaching—distinctively Adventist, and appropriate for an Adventist worship experience?

First, it’s important to note that Jesus has dedicated followers of His in many other faiths who are committed to worshipping Him according to the scriptural principles they understand at this time, and who want above all else to bring glory to His name with how they worship and how they live. Through the power of the Holy Spirit these individuals will be led into all biblical truth and eventually join God’s remnant church and people. Seventh-day Adventists share with those earnest, seeking individuals a desire to focus both our private and our public worship experiences on the instruction God has given us about how He should be worshipped.

But Jesus is also very clear that He is calling the sheep who know His

voice out of religious systems that have often blended human traditions or preferences with biblical worship. I’m confident that Jesus has hundreds of thousands—probably millions—of followers who right now are worshipping on some other day than His chosen Sabbath. They may be following the forms of a liturgy or a style of worship that grows more out of aesthetic preferences than biblical principles. Yet, because their hearts are true to seeking His glory, He continues to draw them toward His remnant church, a more complete biblical truth, and the kind of worship that is most honoring to Him.

So it’s not only about the biblical day of worship but a biblical way of worship.

Exactly. In the heart of the three angels’ messages of Revelation 14 we learn that we are to “fear God and give glory to Him”—all in light of the historical moment in which we’re living—the time of the investigative judgment. Seventh-day Adventist worship should have what Hebrews 11:7 calls a “holy fear” (NIV)—a solemnity, a reverence—to it that sets it apart from everything entertainment-driven or that mimics cultural trends.

That “holy fear,” however, isn’t either terror or dreariness, for the book of Revelation repeatedly pictures the beings around God’s throne exulting in His goodness, praising the Lamb with full voice. The elders that the apostle John sees in vision are def-

initely joyful people! Seventh-day Adventist worship aims to bring glory to God by adopting the attitudes and the practices of those who know they are living in the last days of earth’s history—who understand that there’s no room for what’s frivolous or light or catering to the musical flavor of the month. If you have any question as to what kind of worship takes place in the throne room of heaven, just read the powerful and captivating fourth chapter of Revelation.

You’ve referred in several recent articles and sermons to your concerns about the ways in which worship music sometimes becomes a performance rather than a sacred offering to God’s glory.

This isn’t a point about musical taste or the style of worship music I may prefer. This is a point about to whom we are singing and for whom we are using our talents. It’s just as possible to misuse an aria from Handel’s *Messiah* to bring attention to the artist as it is to misuse a tune or a lyric that was first played on a Christian radio station just last week. The attitude of the one leading the music, sharing their vocal or instrumental talent, is usually the crucial element in identifying whether they should be involved in that ministry on a given Sabbath.

ntist”?



Pastors and elders and those planning worship services need to know—through conversations ahead of time—that those asked to bring glory to God through music have the kind of humble, Jesus-centered perspective that is pictured in heavenly worship. Sheer musical talent, whether it’s vocal or instrumental, isn’t enough, even if worshippers describe it as very “moving.” I’ve heard what some call “high” and “low” musical performances at worship services for which the musician never seems to have asked, “Would I offer this music in this way

if I believed I was actually in the presence of the One who died for me?”

Although we have many different cultures and perspectives relating to music, it is important that we not allow contemporary, nonreligious music to infiltrate the church so that we can’t see any difference in what one hears on the radio or hears in church. Music should bring glory to God and not human beings. It should lift up Christ and put down self. Revelation 4 is a powerful example of what worship and music should be in the presence of our heavenly Father.

You’ve also referred to your concern about the integrity of Seventh-day Adventist preaching as a component of true worship.

I thank God for the tens of thousands of persons who stand up Sabbath after Sabbath and open God’s Word to some 20 million Seventh-day Adventists around the globe. Sharing God’s Word—reading it, explaining it, teaching it, drawing life lessons from it—is a vital part of distinctively Adventist worship.

And it ought to go without saying that the content of what is being shared by those opening God’s Word ought to be in harmony with the great Bible truths as taught and lived by God’s remnant people. We ought to be hearing much more frequently the vital messages God has given this people about the Sabbath, about righteousness by faith, about the Second Coming, about the investigative judgment, about the confidence we should have in the Spirit of Prophecy, about the healthy and holy way God wants us to live. Seventh-day Adventist preachers, whether they’re ordained or godly lay members, don’t have to draw from the wells of those from other faiths in order to bring the water of life to their people on Sabbath!

A sermon appropriate for Seventh-day Adventist worship focuses on the Bible and one of the truths God has committed to His remnant people; it shows evidence that the speaker has spent time in deep Bible study and prayer before the Lord; and it makes an appeal to the heart of the listener to step into all of “the truth as it is in Jesus”—to use Ellen White’s favorite phrase.

One author has written about what he calls the “doxological” quality of sermons—asking whether they really

WORLD VISTA

bring glory to God, or only to the preacher.

If I stand behind a pulpit in a Seventh-day Adventist Church with the private goal of impressing listeners with my rhetoric, or ingratiating myself with them, or tickling their ears with funny or emotional stories, I haven't brought glory to God, which is what the worship service is all about.

Preaching brings glory to God when the preacher continually remembers that the sermon is being shared in the very presence of the Creator of the universe. The message should spring from the Bible since it represents God's Word to us in written form. It reveals the Living Word, Jesus Christ. A sermon brings glory to the Lamb when it comes from regular time spent with God so that His character is revealed in the sermon and in the life of the preacher. A sermon brings glory to God when it helps people get ready for the soon coming of Jesus.

These are principles I try to remind myself of when I prepare to preach from God's Word—and on those rare Sabbaths when I get to worship in my home congregation and enjoy hearing others share what they've learned in Scripture that week! In addition, a preacher should never preach without asking God to allow the words spoken to be from God and not from the preacher . . . asking God to speak through the speaker so He is heard and not the human being.

It sounds as though you have a lot more you could say about the principles of Seventh-day Adventist worship.

I certainly do! And as God gives me the ability, I expect to keep talking and writing about these things in the months to come as we realize that Christ's coming is getting closer and closer. ■



A One-Day Church

Philadelphie Carrefour

The Philadelphie Carrefour Seventh-day Adventist Church hangs on a hillside in a suburb of Port-au-Prince, Haiti. When an earthquake rumbled through Haiti in January 2010, most of the community buildings cracked, collapsed, and slid downhill—including the Adventist church.

After the earthquake, Adventist church leaders called Maranatha Volunteers International and asked for some "temporary buildings" to replace churches and schools that had crumbled in the quake. The One-Day Church structure seemed to be the ideal solution, so Maranatha shipped several containers filled with steel buildings to the island.

Knowing that weather and privacy were both going to be challenges in Haiti, the construction team added temporary canvas/vinyl walls for the new buildings and sent a small team of One-Day building experts along with the steel.

The Philadelphie Carrefour Seventh-day Adventist Church received two of the new buildings, built end to end to accommodate the large congregation on their hillside lot. Then, to care for the rapidly expanding membership, the church opened one wall and added a protective overhang. After a couple fans were added, the building is now a well-ventilated, thoroughly packed worship center, with lots of room for families with children.

Eighteen months after the earthquake more than 10,000 people worship each Sabbath in One-Day Church structures, and although many schools still meet under makeshift tents or beside broken walls, more than 5,000 children attend school in "temporary" One-Day Schools.

All of this began changing when the first shipments of new permanent One-Day Schools began arriving in June. The first of these buildings, with a cement floor, steel walls, steel roof, windows, blackboards, and steel desks, each designed for three students, was built in the suburban community of Horem.

The Adventist Church in Haiti has requested an additional 836 permanent One-Day Schools and more than 360 new church buildings.

The One-Day Church program is a collaborative effort between the Seventh-day Adventist Church, Adventist-laymen's Services and Industries (ASI), and Maranatha Volunteers International. These stories come from Maranatha storyteller Dick Duerksen.



Snacking *and* Hypoglycemia

By ALLAN R. HANDYSIDES
and PETER N. LANDLESS



The condition of low blood sugar, or hypoglycemia, is not uncommon in individuals who have diabetes and are on medication to reduce their blood sugar (insulin injections or tablets). The hypoglycemia occurs specifically when such patients take their medication and skip a meal. The easiest and best way to avoid these episodes is by eating regular meals and adjusting medications when meals need to be skipped.

In general, however, true hypoglycemia is an uncommon condition. There are many medical conditions that may lead to low blood sugar. Some of these include heart, liver, and kidney failure, severe infections, and hormonal imbalances especially related to cortisol and glucagon (chemical substances that are very important in glucose metabolism). Certain medications, including insulin injections and tablets used to treat diabetes, can cause hypoglycemia. Chronic alcohol use can also be associated with hypoglycemia.

The symptoms of hypoglycemia are the result of a decreased supply of

I hear many people talking about having low blood sugar and so they snack in order to avoid the problem. To prevent similar episodes, I have taken to snacking, but my weight is going up. What should I do? In general I feel and am well.

glucose to the brain cells. When there is insufficient glucose for the brain to function efficiently, the patient may experience confusion, tiredness, loss of consciousness, and seizures. If the low blood sugar is prolonged and severe, the patient can die. Additional symptoms occur as well, such as palpitations (abnormal awareness of one's heartbeat), shakiness (tremor), and anxiety. This latter group of symptoms is a nerve-and-chemical mediated response to the low blood sugar. Other symptoms include sweatiness, hunger, and "pins and needles" sensations in the limbs and body.

Part of the reason that the hypoglycemia in the generally well individual does not occur is that the body breaks down and digests the foods we eat, and carbohydrates are ultimately absorbed as glucose (biological sugar, one of the fuels for energy). The level of sugar in the blood is constantly monitored by specialized cells in the pancreas. As the blood sugar increases, the pancreas produces the hormone insulin, which drives the sugar into the cells, which then use this glucose to sustain the processes of life. As the blood glucose falls, the insulin-producing cells are "switched off" so that the blood sugar is maintained at a healthy constant. In diabetes either there is an absolute decrease of insulin (type 1 diabetes) or the tissues are resistant (fail to respond) to the insulin that is present (type 2 diabetes). In both these situations the blood sugar is uncontrolled and rises, resulting in many complications.

It's essential to aim for your ideal weight. Your physician can help determine what that is at present. Eat regular meals two to three times a day and avoid eating (snacking) in between meals. Avoid refined carbohydrates—candies, cookies, white bread, and soda drinks. Have a hearty breakfast that includes whole-grain cereals and fruits. Make sure you have five to seven portions of vegetables and fruit per day. The plant-based diet is the most healthful approach, and use dairy and eggs judiciously to provide the needed vitamin B₁₂ and adequate vitamin D. Sunshine in appropriate exposures also helps with keeping vitamin D levels at healthy levels. Breakfast is most important; lunch should be nutritious and regular as well, and supper should be light and taken early in the evening.

If you follow these basic suggestions and take daily exercise, you will notice improvement in your general health and well-being, your weight will come down, and hypoglycemia will not trouble you. ■



Allan R. Handysides, a board-certified gynecologist, is director of the General Conference Health Ministries Department.



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

They were the epitome of peace. Mother and child, gently submerged, floating underwater in a quiet pool. Holding her baby's hands, the mother's hair splayed behind her and her lips curved in a smile. Baby appeared equally happy and content. I wondered how this child, not even 1 year old yet, could look so at home in a setting where many 6- and 7-year-olds (and even some 26-, 36-, and 46-year-olds) flail and splash desperately.

Then the narrator's voice interrupted the movie scene, informing me that children are born with an instinct to hold their breath underwater. Once they grow to about 1 year old, they learn that being underwater can be dangerous. At this point they must *relearn* their natural intuition.

As I heard this I wondered how many other instincts children must relearn as they grow. When Jesus said that "the kingdom of heaven belongs" to children,¹ perhaps this loss of instinct and consequential relearning is the core of what He meant. We are all born with intuitions that Jesus intends for us to retain, even as we mature.

Childlike Adventure

When I was a little girl, my friends and I would often embark on a different "adventure" each day. Equipping our bicycle baskets with toy compasses, maps, and sandwiches, we would travel "far and wide" to the local park or to a small patch of woods. There, a treasure trove of imaginary worlds awaited us. We could be explorers finding a new world and rescuing it from evil and ruin. We could be children in the circus, living on the road and performing musical shows every evening. We could be any strain of magical, make-believe character which seems so romantic to the child's eye.

At 5 I had a notebook in which I wrote and illustrated stories I created. At 7 I designed and printed my own weekly newsletter detailing the updates of my small world. I titled it *The Good Harvest Gazette* named after the area where I lived, and passed it around to neighbors and friends. At 13 I spent my study halls in school completing my very first novel (of a story and world that now seem silly to my "mature" mind). I had drive and passion. I sought adventure. When I wanted to accomplish or create something—I took initiative and did it.

But then, at 18, I found myself spending evenings chatting aimlessly with friends online or mindlessly watching TV. Sure, I had ideas for stories. I had visions for change. But I lost the childlike sense of urgency and adventure. When I was a small child, the entire world was open to me. As I have begun to enter adulthood, I have observed more and more the sneaking tendency adults have to let time get away from doing the things they long to do.



The Kingdom *Belongs* *to* These

*Keeping our
childlike adventure,
curiosity, and
intuition*

By
ADDISON HUDGINS

Children know their true passion. (Even when they can't voice it.) Children are driven by passion, which is not something we should be quick to discount. Writer Frederick Buechner has said that "the place God calls you to be is the place where your deep gladness and the world's deep hunger meet."²

Adults, at times, discount passion in the name of logic and order. They smile at the imaginative world and creative initiative of children, but too many do not recognize its true value. We all—adults and children—need time to dream and play and create, to exercise what makes us feel vibrant and whole. In doing so, we are one step closer to the childlike sense of adventure that Jesus told us to have.

Childlike Curiosity

A favorite question of children is "why?" *Why* do we wash our hands before supper? *Why* do we go to church on Saturday instead of Sunday? *Why* does the frog croak; *why* is the sun bright? This yearning for answer is a deep human need that children do not suppress. They are born believing that no dumb question exists. The idea that asking why is foolish is not a natural part of us—it is learned.

As youth, the "why" question is often dampened out of us. We are instructed to not ask questions. But Jesus wants us to seek.³ We do not find Him by sitting back and asking passively. We must dig. Like architects on an excavation, we are always uncovering new truth—sometimes truth that we do not immediately understand. For understanding, we have to dust off what we find—which can take time—before we really grasp the significance of the precious item we have found.

To become like little children is to maintain our joy and purity in the midst of a dark and evil world. It is to "be in the world but not of the world."⁴ It is to challenge those who try to repress our instinctive curiosity and thirst for answers—and to simply not bow to those who discourage us from seeking.

Childlike Intuition

Madeleine L'Engle—author of dozens of books, both for adults and children—is quoted as saying that when she had something to say in a book that was too difficult for adults, she wrote it for children.⁵

Children are open-minded. They have affinity for growth. Children do not *try* to grow; they grow because they cannot help it. Their desire for adventure and their insatiable curiosity lead naturally to an open mind—a growing mind.

I remember that when I was a very young child, I often felt distaste for certain individuals without knowing why. Logically, my feelings were inexplicable. But time and again my instincts proved true. Over the course of weeks, months, even years, the persons I felt uncomfortable with, and even in danger around, revealed their true characters of dishonesty and deceitfulness. This trusting of the inner compass is not something to look down on. Childlike open-mindedness allows children to obey their intuition. Too often adults "logically" reason away the voice of the Holy Spirit.

"Heaven Belongs to Such as These"

"Let the children alone," Jesus said, "and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these."⁶ *Such as these*—those who explore, seek, and listen boldly, intently, and open-mindedly.

We are born with tools to find Jesus. For our Father creates the instincts in us that best ensure our eternal safety, as well as our peace in the midst of a world that causes many to flail in desperate fear.

It is to those who maintain their childlike adventure, curiosity, and intuition that the kingdom of Heaven belongs. ■

¹ Matt. 19:14, NASB. Scripture quotations marked NASB are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

² Frederick Buechner, *Wishful Thinking: A Seeker's ABC*, rev. and expanded ed. (New York: HarperCollins, 1993), p. 119.

³ Jer. 29:13, NASB.

⁴ See John 15:19.

⁵ Madeleine L'Engle, *A Circle of Quiet* (New York: HarperCollins, 1972), p. 198.

⁶ Matt. 19:14, NASB.



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PODCASTING —

The Gospel *on* Demand

*AWR programs reach
listeners worldwide*

By DOWELL CHOW

Very few discoveries have revolutionized the world as has the Internet. In the past 25 years we have seen the passing of telegrams and telex, as well as the diminishing use of faxes, airmail, and various other methods of communication. Connectivity—instant connectivity—is the theme of the day. With the dawn of smartphones, almost everyone is connected to one another.

Some 247 billion e-mails crisscross the globe every day (a 2009 estimate). That's more than 2.8 million per second! Although much of that is spam, it's estimated that 50 billion "genuine" e-mails are exchanged every day.¹ Where as once it took days, weeks, and months to send a message through the mail, now we have overnight delivery carriers and scanned material we can instantly send to any part of the world in seconds. And the list goes on and on.

The Arrival of Podcasts

Podcasts were used by many companies a decade ago. About 2004, developers began to automate the delivery of content to portable audio



devices. The content, also referred to as “episodes” stored on a server, could now be accessed by the user at their leisure by utilizing specific software.

Although podcasting has been associated with an iPod device, the content actually can be accessed using any computer or MP3 player that can play media files. Some have even suggested the term *netcast* as a more accurate word to describe this medium in an attempt to disassociate it from the exclusiveness of the Apple iPod.

The prefix “pod” of “podcast” started out as the acronym for “playable on demand.” “Cast” came from “broadcast.” Now some are suggesting “personal on demand broadcast” as the correct way to describe this medium.

Propelling the Message

Podcasts have become an extremely important medium that can propel the gospel message with a mighty force. For example, the *Adventist World Radio—Voice of Hope* podcast in the French language (one of the first AWR experimented with) became so popular that it was adding hundreds of subscribers each month! A “subscriber” is one who deliberately subscribes to the program, which means every new episode is automatically downloaded to the subscriber’s device and can be accessed at any time by the user, as opposed to a casual visitor to the site who is simply browsing, or surfing, the Internet.

The mass movement of humanity creates a new dynamic in society. Huge pockets of ethnic groups have settled in many countries outside their own, and in some cases have become somewhat isolated from the rest of the host society. Now, by using podcasts, we can reach every ethnic group in America (or anywhere else in the world) in their own language.

A good example of this is AWR’s Swahili podcast. Because of access to modern technology in developed and

emerging economies, Swahili-speaking people in America, Australia, and other parts of the world are downloading AWR podcasts every day. We now have the ability to penetrate every Chinatown, Ghanatown, or “Anytown,” even if no one at AWR can speak the language.

Adventist World Radio has acquired a media asset manager, known as the Mediator 4, which allows us to simultaneously place all the languages in which we broadcast every day via shortwave and AM/FM onto the AWR Web site. These podcasts are also available on iTunes and other podcast aggregations. Anyone who speaks any of those languages is then able to listen to these programs live or download the messages and listen to them at their convenience. Podcast invitations in the various languages are also available. These can be downloaded and printed from the AWR Web site and shared with friends and neighbors.

Fulfilling Prophecy

Consider this: “The prophecies in the eighteenth chapter of Revelation *will soon be fulfilled*. During the proclamation of the third angel’s message, ‘another angel’ is to ‘come down from heaven, having great power,’ and the earth is to be ‘lightened with his glory.’”²

The coming of “another angel” in Revelation 18:1 is not something of the future anymore. That angel is here! With technology as it is today, we can “lighten” the entire world with Jesus’ message of hope. We can beam the Word of God to every nation, kindred, tongue, and people everywhere, around the clock.

“During the loud cry, the church, *aided by the providential interpositions of her exalted Lord*, will diffuse the knowledge of salvation so abundantly that light will be communicated to *every city and town*. . . . The light of

present truth will be seen *flashing* everywhere. . . .

“Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth *will be heard and understood*. . . . The whole earth shall have been warned. And then shall the end come.”³

Our time in history fits this pronouncement.

Adventist World Radio is reaching out to the hardest-to-reach people groups of the world with the message of hope in their own language—not only those who live in freedom-restricted countries but also the millions living in inaccessible high-rises in the large cities of this world. Mexico City, with about 20 million people, as well as Kolkata (formerly Calcutta), New York City, Moscow, London, São Paulo, Johannesburg, and others are all teeming with millions of people who live and work in buildings that are inaccessible largely because of security reasons. But Adventist World Radio—with its motto “No Walls, No Borders, No Limits”—opens doors to such places as these, where missionaries cannot go. ■

For more information about AWR and its podcasts, go to www.awr.org.

¹ <http://nextincomputing.blogspot.com/2010/08/trace-sender-location-from-yahoo.html>.

² Ellen G. White, *Maranatha*, p. 218. (Italics supplied.)

³ *Ibid.* (Italics supplied.)



Dowell Chow is president of Adventist World Radio, an institution of the General Conference of Seventh-day Adventists and the radio arm of the world church, with headquarters in Silver Spring, Maryland, United States.



AUSTIN R. HO

THE Meet Future

Young GC session delegates talk frankly and hopefully about their church.

One year ago in Atlanta, Georgia, United States, I was nervously waiting in a lobby. I had planned a Friday meeting with some General Conference delegates—during their lunch break—and checked my memo for accuracy in location, date, and time. Inadvertently twisting the paper in my fist, I scanned the crowd stepping out of the Georgia Dome for unknown faces I was unreasonably trying to recognize. As people streamed into the hotel, I studied delegates and badges and finally began to see reciprocal behavior. Soon I was relieved to usher in almost all of the special delegates I had invited.

These 10 delegates, representing nine different countries at the 59th General Conference session, were, indeed, unique—all of them, excited to serve their church in such an important capacity, were under the age of 35.

Here are their names (in the order they appear in the photo, left to right): Thuy Tien le Tran, from Vietnam; Srey Neang, from Cambodia; Blessings Gonbwe, from Malawi; Justin McNeilus, from the United States; Alice Danla, from India; Emilia Rouhe, from Finland; Samia Henriette, from the Seychelles; Deepak Boro, from India; Rochael Shemali Perera, from Singapore; and Tshwanelo Bryan Sekwababe, from Botswana.

Below are excerpts from our hour-long conversation. You'll get to hear many of their voices: while each had valuable insights to share, space permits us only to include the most salient. Hopefully, you'll take from this what I did—the church is, and will be, in good, capable hands. No nervousness or hand-wringing necessary—meet the bright future [leaders] of our church.

—KIMBERLY LUSTE MARAN

First question: How did you become a delegate?

It was a surprise for me. I considered coming to the GC session as the greatest privilege. It has always been a dream for me to attend. But I never expected to be chosen as a delegate. The place where I come from is very primitive. It's in the northeast side of Manipur. Of course, my father is a [Global Mission] pioneer for [the church], so there's always been a dream for him to be here.

This is a great achievement, the greatest blessing of an Adventist. And I'm so happy to be here!

—ALICE DANLA, *India*

I never dreamed of coming to the GC session. In my country as young people grow up, we always figured these things are for older people. Then I got a call one Sunday from one of our conference presidents. He introduced himself and said, "Are you driving?"

I said, "Yes."

And he answered, "OK, stop by the side of the road." I did. Then he told me, "You're going to the GC!"

I didn't believe him for weeks until he invited me to come to the conference and start doing the paperwork. Wow! I thought. *What am I going to do there? What's my responsibility?*

So that's how I got here, and really, I'm very excited. It's such an eye-opener

for young people to see the organizational structure of the church now.

—TSHWANELO BRYAN
SEKWABABE, *Botswana*

Tell me why you think it's important that young delegates are invited to the GC session.

We are the leaders of tomorrow, so we have to learn things from the people who have more experience. We need to be together in this.

—BLESSINGS GONBWE, *Malawi*

I think it opens your eyes to start realizing that our church is a global church. When you're in your own locale, in your small little place, sometimes you forget that whatever decisions you make also affect the unity of Seventh-day Adventists. But when you get here, you realize that there are actually many people from so many different countries, languages, and cultures. Your decision-making is actually very critical—you now know that whatever decision you make as a leader (and a young person) doesn't affect only the people in India, but is also united with everybody else in the world.

—DEEPAK BORO, *India*

I strongly hope that the GC will invite more young adult delegates to participate in the future. As we know, young

people can be very strong in motivating people to listen to God's words.

—SREY NEANG, *Cambodia*

So what is the biggest challenge facing the church in your area of the world?

Finland is a very secularized country at the moment, and religion is not really talked about. It's really difficult to show that you are a Christian. We don't have many Adventists, and it's a challenge to reach out and preach to the community.

—EMILIA ROUHE, *Finland*

In our country [Malawi] the biggest challenge is the doctrinal challenges to Adventism that are creeping in. It takes much time discussing these many issues . . . we need to go on with the message of Jesus Christ and not get too distracted by other non-Adventist doctrines.

Another challenge we are facing is the HIV/AIDS epidemic. A lot of our youth are dying because of this disease. But we praise God that now at least education is being provided.

—BLESSINGS GONBWE

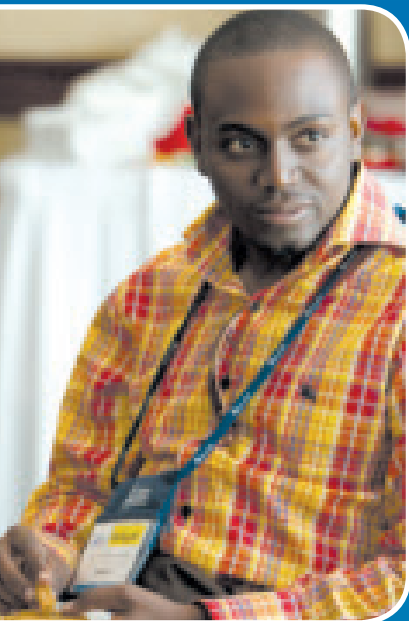
In North America it's involvement from young people. There's such a lack of young people being involved and leading out, and even being excited about being Adventist. There



Alice Danla



Blessings Gonbwe



Tshwanelo Bryan
Sekwababe



Srey Neang



Rochael Shemali Perera, Srey Neang,
and Thuy Tien le Tran



Justin McNeilus

seems to be a culture among pastors, church leaders (not necessarily youth leaders), that you have to have gray hair, or something to that effect, before you can be an elder, or before they share the pulpit for you to speak.

But we *have* to start letting young people be involved. Sure, it's a risk—we're going to mess up, we're going to make mistakes. But if young adults aren't in that environment, they're just going to leave the church.

The other part, though, I think, is that God needs a generation that isn't selfish and self-serving. One that steps above that and just says, "Well, fine, we'll find a church within the Adventist realm that does let us lead out and do things." And I think that's coming. I sense that young people in North America are excited. There are people in our church, and in churches around the U.S., that are excited about the Adventist message, and they want to be involved. So I think regardless of what leadership does or doesn't do, I think young people are there ready to lead out and take ownership in the church.

—JUSTIN McNEILUS,
United States

I'd say that it's probably the fact that young people don't feel as if they have a place to go away from the pressures in society. They feel alone in problems they are facing right now, and this has dragged them away from the church. The church should make the youth feel that they are a part of the church, problems and pressures—and all. The older generation and the younger generation—I feel like there is a gap between them. Maybe each of them also has their personal problems that they could overcome together, if they could help each other.

—SAMIA HENRIETTE,
Seychelles

The youth tend to leave the church, so keeping them is one of the problems we face. When I first moved to Singapore, we had youth there, and now you don't see them around at church. So we

have to do something that will keep them interested and involved.

—ROCHAEL SHEMALI PERERA,
Singapore

The one thing that I've come to realize is that we're at a point where it's the chicken-and-egg scenario. The elders are saying to us, "Show us that you can do this," and the young people are complaining that they're not allowed

to show them! And God has become, especially to the young people, common. Going to church has become popular. It's one of those things that people just do—they just come to church on Sabbath, sit there, and listen to the preacher, and that's it.

That's one of the biggest challenges, actually motivating young people to get up and say, "Let's do this. We can do this. We've been given the platform." In

our country we've got the liberty to do almost anything, and yet we're still sitting down—we need motivation.

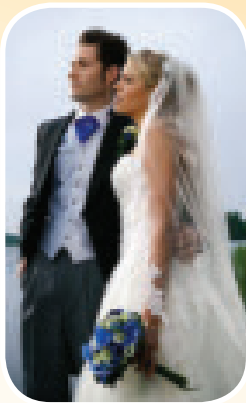
—TSHWANELO BRYAN
SEKWABABE

What has impressed you the most about the GC Session?

I'm most impressed that they made space for a prayer room.

—SAMIA HENRIETTE

SUBMITTED BY EMILIA ROUHE



Catching Up

One year later here's what three of our young delegates took with them from the session.

The biggest impact the GC session had on me has just culminated! I just (June 2011) married a young man from Minnesota, United States, now living and working at Newbold College, England. We met at Newbold's alumni reunion [dinner] during the session. We have been surprised to witness how God has unraveled the love story He designed for us during the past year. His ways are wonderful and often unexpected!

We truly feel that God meant us for each other, and won't cease to marvel at His goodness and love for us! Of course, I have moved to England!

Other lasting impressions from the session are my developed understanding and openness to cooperate with Adventists from around the world. A multicultural experience like the session increases tolerance and understanding of the factors that the cultural differences within the worldwide church present, and thus helps us to enjoy the blessings as well as tackle the challenges posed by diversity.

—EMILIA ROUHE

I'm doing well, by God's grace. At present I am a teacher in the children's Sabbath school (primary and kindergarten combined); I am also an associate leader of the AY, a prayer leader for a church prayer group called the Prayer Warriors, and a deaconess.

The GC session, fresh in my mind as it ever will remain, filled me with gratitude. There are many lasting impressions, but a few stand out in my mind. One is the incredible feeling of seeing so many Seventh-day Adventists from around the world gathered together for a common purpose. I felt so proud to be a member of God's family, meeting friends of Jesus. Everyone, young and old alike, walking toward the conference center, was a joy to behold.

Being a part of and participating in the church business session, witnessing the different opinions and arguments of the delegates during the business session (yet coming to one conclusion in unity with love), is something remarkable.

It was also amazing to listen to all the songs and music. I doubt there's music anywhere else in the world that can produce such a melodic sound, and solemn musical instruments—without drums—that helps

you feel the Spirit so strongly. And I can't forget the great speakers each morning and evening, the reports of all the divisions presented every night along with their respective delegates dressed in different cultural styles.

Another lasting impression was the new president's acceptance speech and his Sabbath sermon on revival and reformation, which our church really, truly needs.

—ALICE DANLA

During this past year I've managed to raise a small, self-supporting ministry that focuses on aiding music evangelism. It has grown step by step to the point where we are adding new media evangelism, including Internet Bible studies, etc. I'll credit my visit to the GC session for such projects, because while I was there I got to see the diverse ways that people are spreading the gospel and how determined and dedicated they are to them.

My hope is that this same spirit will resonate in my fellow young people and get most of them to participate in such projects. Because of the music projects, I have been selected to oversee the music department in our conference, which covers more than 15 towns and many villages. My prayer is that we can start seeing more and more people excited about the Lord's work and doing their best to use whatever talents and skills they have to propagate the gospel.

—TSHWANELO BRYAN
SEKWABABE

For me, it must be the spiritual music and songs, the choir, and the people who perform—and really sing! At my church I’ve heard people just mumbling. [Here] I really get a true, worshipful spirit—100 percent—in me when I hear all the music.

—THUY TIEN LE TRAN,
Vietnam

I love that I can go to the prayer room at almost any time. And, oh yes, one more thing, I’ve seen Mark Finley for so long [on satellite programs]—and I got to see him in person! I was really excited and moved by this. He is one of my favorite speakers.

The first thing that made me excited this morning was when they introduced

It’s been really encouraging to hear how the church is doing in different parts of the world. There is so much growth. In Europe it feels like young people are leaving the church, and it’s kind of discouraging. I feel like I’m being left alone. But here you can see that it’s a big global church, and it’s going well.

—EMILIA ROUHE

You all seem to feel that the church has good leadership. So this is a bit of a pointed question: What do you all think the church is doing right? What could it do better?

We have to be careful about how we prepare members to be Adventists,

I commend the church on what they are doing by establishing the [Maranatha] program of the One-Day Church. This is a very big motivation for Christians—those Christians from rural areas used to worshipping in a grass hut, under a tree, something like that. When there’s a heavy rain it disturbs everything. But with a One-Day Church, most of the members know that help is out there—like the church is really a family.

—BLESSINGS GONBWE

Reports from all over the world are so exciting. Sometimes you get wrapped up in your own local church and forget this is a global movement that God is leading. The church is moving in that right direction, to fulfill our mission, to tell the world that Jesus is coming again.

There’s not the sufficient level of trust needed to let young people expand, and I’ve sensed that from some of the other comments. The church needs to have a culture that says, “We trust young people. We let them make some mistakes, but we’ll let them preach, we’ll let them go out, we’ll let them start initiatives. We’ll bring them on to the Executive Committee at the GC. We’ll actually *listen* to their input and start putting that into our plan.”

If you look at how our church was started, it was all young people. The Spirit of Prophecy says that the army of young people, rightly trained, can finish the work. So if you put all that enthusiasm into the young people, the work will be finished. In fact, I don’t think you *can* do it without the young people.

—JUSTIN McNEILUS



Kimberly Luste Maran
is an assistant editor of
Adventist World.

“The church should make the youth feel that they are a part of the church, problems and pressures—and all.”

the new president. Most of the time we hear lots of people talking about big promises or something, but in his acceptance speech, Pastor Ted Wilson quoted many words from the Spirit of Prophecy, from Ellen G. White. We have this spiritual man to help lead the church.

—ALICE DANLA

Pastor Tara VinCross preaching one of the devotionals. That was a very big pleasure for me, because previously I used to say, “I am not a boy, or I would have been a pastor.” They don’t usually allow us women to take part in leading the church, but we can lead too, just like anyone else.

—BLESSINGS GONBWE

and *when* we baptize them. New members are more than numbers—they have to know who we are as a church and whom we stand for.

Here’s what happened to me during an outreach event at my church. We were dispensing medicine for those in need. At one point I was writing down a woman’s name, and there was a friend of mine just next to me. My friend very nicely asked the woman, “So how did you learn about Jesus?”

The woman responded, “Who is Jesus?” She really did not know—and she had just been baptized! I can’t imagine a person who is baptized not knowing. But it was true.

—ALICE DANLA

By
ELLEN G. WHITE

Encircling *the* *With an* World *Atmosphere of* Grace

The world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fullness of His power so to strengthen His people that through them the whole world shall be encircled with an atmosphere of grace. When His people shall make a wholehearted surrender of themselves to God, walking before Him in humility and faith, He will carry out through them His eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to His commandments....

True Happiness

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing up as they try to reach others. They become

familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the channel of light and blessing? They become more and more identified with Christ in all His plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations.

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, they help to swell the tide of His joy, and bring honor and praise to His exalted name.

Practicing the Truth

Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of His work. There are earnest, prudent, warmhearted men and women who could do much for Christ if they would give themselves to God, drawing near to Him, and seeking Him with the whole heart. . . .

Church members are to do evangelistic work in the homes of their

neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to His disciples when He sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers will be present to send conviction to hearts. "I am with you always" (Matt. 28:20, KJV) is His promise. With the assurance of the abiding presence of such a Helper, we may labor with hope and faith and courage.

Reaching Out for Christ

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be. ■

This article was first published in the *Advent Review and Sabbath Herald*, November 21, 1907, under the title "A Call to Consecration." Seventh-day Adventists believe that Ellen G. White (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

Thought Questions

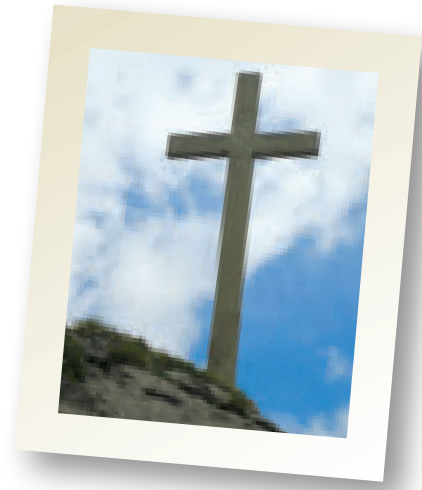
1. How can we help encircle the world with an atmosphere of grace?
2. How does Christian ministry lead to true happiness?
3. What are some ways that families can serve as "home missionaries"?

NUMBER 10

Wonderful Words of Life

Understanding (and living) salvation

By PAUL PETERSEN



The Bible employs a number of different ways of describing how God saves human beings. This article briefly revisits some of these important concepts from the perspective of Scripture.

Forgiveness and Salvation

Only one of the supplications in the Lord's Prayer contains a condition. "For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15, ESV).¹

When confronted with these words, Nietzsche ironically exclaimed, "How unevangelical!" Does God really grant forgiveness only on conditions?

Yet in the parable of the unforgiving servant in Matthew 18:21-35, Jesus emphasizes exactly the same point, and we are left with the nagging question: Are we forgiven, or not? Are we saved, or not yet?

The tension is heartfelt, because the alternatives seem extreme. If we are saved once and for all, then human responsibility evaporates, lawlessness

easily takes over, and salvation becomes a mechanical process. On the other hand, if it is not yet finished, we may lose our assurance of salvation and develop a legalistic attitude.

Is there a middle road where we are not left with only uncomfortable extremes? I think there is. A proper understanding of the biblical usage of some of the key terms helps us understand.

However, we first need to remember that genuine forgiveness is part of a personal relationship, not simply an impersonal object. It is present only when Jesus is present, and it is only *my* experience when I am with Him.

When using theological terms, we all too often mechanize salvation. We may speak about forgiveness as if it is a kind of object, a little like New Age people who buy a stone of forgiveness and supposedly feel and experience it if they press the stone in the palm of their hand. But in employing purely abstract concepts, we may miss the very nature of forgiveness: we are forgiven only because someone, another person, forgives us. Forgiveness is always (and only) present in personal relationships.

Justification and Sanctification

The tendency to turn central aspects of Christian life into purely abstract concepts is also common in regard to the expressions "justification" and "sanctification." These terms are biblical, but in the course of history their meaning has at times changed. Thus, we may approach the biblical terms with the baggage of later definitions and risk imposing our cultural concepts upon the biblical message.

The major misunderstandings regarding these terms stem first from the Latin words from which our English words derive. In Latin the words are compound words, connecting the adjectives *iustus* ("just," or "righteous") and *sanctus* ("holy") with the verb *facio* ("to do, make"). In Western Christianity the meaning easily became "making righteous/holy," and with the emphasis on the inner man so typical for much Western thinking since Augustine, theologians often came to use the terms *justification* and *sanctification* as parts of a continuing process of salvation, in which sanctification follows justification in a straight line.

But in the Bible these terms

describe aspects of our ongoing personal relationship with Jesus rather than a psychological-ethical process. Let me illustrate this by focusing on the term *sanctification*.

In light of later discussions and the way we often use the term today, the original meaning of the word for sanctification may be surprising. In the New Testament the verb *sanctify* (from the Greek *hagiozo*) exclusively takes persons as their object (as in John 17:17, 19; 1 Thess. 5:23; Heb. 13:12). In the Old Testament this is the dominant usage too (as in Joshua 3:5; 1 Sam. 16:5; Joel 2:16). In the context of the sanctuary service God sanctifies or asks people to sanctify cultic objects (as the altar in Exod. 29:36, 37). There was, of course, also holy time, such as festival days and Sabbaths. The weekly Sabbath remains as sacred or sanctified time in the Christian Era as a memorial of Creation (Gen. 2:3). But the sanctuary system with its sacrifices and festivals is now replaced by the realities of the heavenly temple, built on the sacrifice of Jesus on Calvary.

The main point is clear: *God sanctifies people*. This can be described as a past event. According to Scripture, the Holy Spirit has sanctified believers to

Christ (1 Peter 1:2; cf. 1 Cor. 6:11). The meaning is akin to a marriage ceremony. In baptism the believer is sanctified to Jesus Christ, and this sanctification is then to be a daily, ongoing experience, just as a spouse is to be daily committed or dedicated to their partner.

This sanctification leads to a life of holiness. In 1 Thessalonians 4:3-7 Paul provides a good illustration of this usage in the context of marriage relations. In these verses the Greek noun for sanctification, *hagiasmos*, occurs three out of its total of 10 occurrences in the New Testament, marked in italics in the following translation of the text:

“For this is the will of God, your *sanctification*: that you abstain from sexual immorality; that each one of you know how to control his own body in *holiness* and honor, not in the passion of lust like the Gentiles who do not know God; that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. For God has not called us for impurity, but in *holiness*” (ESV).

Consequently, sanctification is a lifelong process—for our dedication to Jesus is never to end. It is part of our ongoing faith relationship with Jesus.

As such, it is not a psychological process that one day is finished. Even in eternity we are in this sense to be sanctified to God in Jesus Christ. Indeed, to whom else should we be sanctified?

So in conclusion: Is there a middle road in describing salvation, where I am not left with only uncomfortable extremes? The answer is yes. That way is Jesus. Only in walking with Him is forgiveness a reality. In Him, salvation is experienced, and the promises of future restoration guaranteed. When I trust in Jesus, God in His mercy treats me as if I were Jesus, as if the future verdict on the day of judgment has already been pronounced. This is justification, daily revealed to me through the Word. As I respond in faith, the Holy Spirit sanctifies me to Jesus. ■

¹ Scriptures quotations marked ESV are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.



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The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born

again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Cor. 5:17-21; John 3:16; Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8; 1 Peter 1:23; Rom. 12:2; Heb. 8:7-12; Eze. 36:25-27; 2 Peter 1:3, 4; Rom. 8:1-4; 5:6-10.)

Pastor Virgilio Zaldívar Marrero was teaching in the theology program of Colegio Adventista de las Antillas, in Santa Clara, Cuba, when the victorious Communist Party of Cuba confiscated the school campus and facilities in 1967.¹ As official pressure on the church mounted, prison or going into exile seemed to be the only options available. Pastor Zaldívar, however, chose to stay on the island in order to train generations of ministers for the Seventh-day Adventist Church in Cuba. His students would take over the risky task of nurturing and supporting the growth of the church during its most difficult years, even when any contact with the world church was lost.

With All His mind

Virgilio Zaldívar Marrero was born in 1918 in Holguín, Cuba. Virgilio's parents were honest people who from his very first years instilled Christian values in him and made every effort to provide him with the best education available in the region. Very soon Virgilio showed exceptional abilities in language, literature, and history.

His best abilities, however, would emerge after he chose to dedicate his life to God. Even his conversion would become a foretaste of his future success in studying and sharing God's Word as a pastor.


Virgilio was just 14 when one day, walking by a Seventh-day Adventist church, he overheard the sermon. He stopped to listen, and the words of the preacher made a deep impression in his young mind. The Bible truth he heard that day made such an impact in his life that he decided he wanted to give his heart to Jesus and be included in the baptism planned for just a day later. Virgilio looked for the preacher, and insisted on being baptized as soon as possible.

As a way of an answer, the preacher gave this young man a task apparently impossible for a 14-year-old: "If you can learn all the doctrines of the church handbook by tomorrow, I will baptize you."

The preacher thought he had solved the problem, until the following day, when Virgilio came with every question answered and knowing every doctrine with its Bible texts. He was baptized that same day in December 1932. From that moment onward he devoted his whole life to the Lord and to preaching His Word, sharing with others the blessed hope of His second coming.

Virgilio decided to immediately start sharing what he had learned. He was just 15 when he began organizing evangelistic efforts in which hundreds made the decision to follow Christ.

His first formal job for the church was at the publishing agency, in 1940, where he worked with such a dedication and devotion that he was invited to enroll in the theological program at the Colegio Adventista de las Antillas. With the experience of several years of self-taught studies, Virgilio began to teach other students even before his graduation in 1943.



The TEACHER Who Chose to STAY

By ABNER F.
HERNÁNDEZ
FERNÁNDEZ

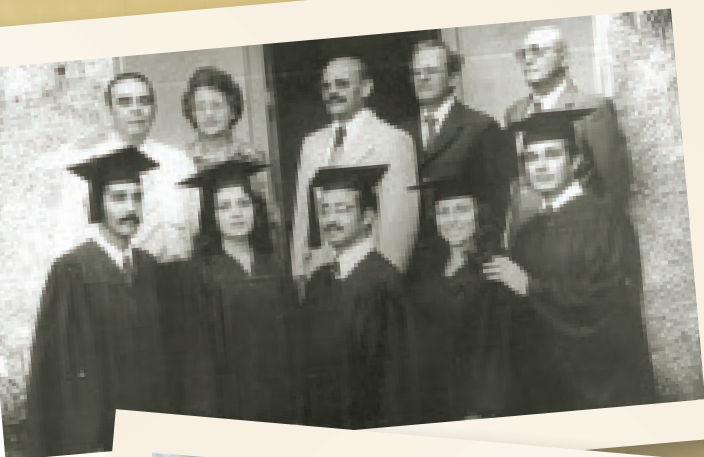
Teaching in the face

A Successful Pastor and Teacher

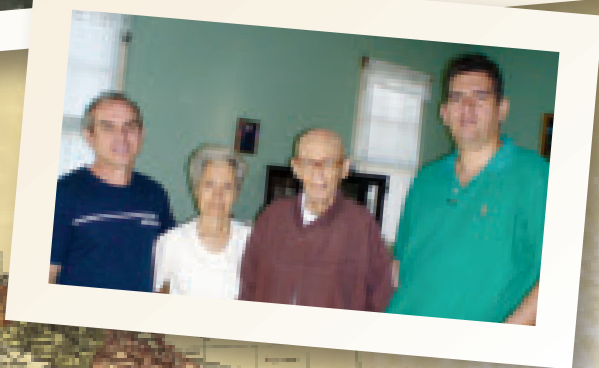
After graduation Virgilio Zaldívar would spend the following 20 years ministering, preaching, and organizing new churches and schools in various towns and cities of the island. At the same time, in 1947 he was asked to serve as the secretary-treasurer of the West Cuba Conference and president of the publishing agency. In 1955 he was ordained to the ministry and officially became Pastor Zaldívar.

From 1963 until his retirement in 1991 he devoted his full attention and energies to the Seventh-day Adventist Seminary at Antillean College in Cuba, where he served as both professor and dean.

When Antillean College was confiscated by the Communist government in 1967, the training of ministers was momentarily halted. Two years later Pastor Zaldívar opened a small center for training ministers in the children's Sabbath school classrooms in the Santa Clara Adventist Church, just six miles (9.5 kilometers) from the closed down Antillean College. Later the fledgling seminary was moved to a better-equipped place, which boasted three bedrooms (two for men, one for women) and one classroom, located on the first floor of the former headquarters of the Inter-American



Top to bottom: INSPIRING: Pastor Virgilio Zaldívar (second row, far right) with Cuban Union leaders and graduates from the Cuba Adventist Seminary [year unknown]. **A LIFE OF SERVICE:** Left to right: Francisco Hernández (dean of the Cuban Seventh-day Adventist Theological Seminary), Clara María del Castillo Pineda (Zaldívar's wife), Pastor Zaldívar (at age 90), and author Abner Hernández (then academic dean at the Cuban Seminary).



His years as a pastor and seminary professor were the source of numerous unnamed rewards, though some educational and ministerial leaders of the church also decided to honor Zaldívar's longstanding contribution to the work of the Seventh-day Adventist Church in Cuba. In 1988 Montemorelos University, an Adventist educational institution in Mexico, awarded him a doctorate *honoris causa* in Education.

Never Too Old

Pastor Zaldívar's enthusiasm for sharing God's message with others was never put out, not even in old age. After retirement his home in Santa Clara became a dynamic and fruitful evangelistic center. In fact, his home became the place several university professors and students attending the nearby Universidad Central, a public educational institution in Santa Clara, found the God of the Bible. The old pastor used to give them advice out of his vast experience and share with them new teachings from the Word of God. Some of the young people who accepted the Adventist message are now pastors in Cuba; among them is Luis A. Morales, himself a pastor and professor in the Seventh-day Adventist Theological Seminary on the island.

The last time I met Pastor Zaldívar, he was bedridden. We exchanged just a few words, but he gave me an encouraging message that helps me to persevere in my Christian walk. "The Lord is coming soon," he said enthusiastically.

Pastor Zaldívar passed away on November 22, 2007, and now is waiting for the resurrection morning, when he will finally meet his Friend and Savior, Jesus Christ. Pastor Zaldívar was "a prince in Israel," an example and a legacy for the younger generations of Seventh-day Adventists in Cuba. ■

¹ Part of the information for this article has been taken from Virgilio Zaldívar's own accounts, and from the Web site of the Seventh-day Adventist Church in Santa Clara, Cuba (<http://iasdsc.netadvent.org>). Additional sources include: Angel Aramis de Armas, "La obra educativa en Cuba, su historia y el nuevo establecimiento" (M.Ed. thesis, Montemorelos University, Montemorelos, Nuevo Lein, México, 1993), pp. 52, 53; and personal written and oral communications with various current leaders and retired workers of the SDA Church in Cuba.

of Communism

Division and the Antillean Union. This ongoing training of ministers was an open challenge to Cuban authorities by the church leaders in Cuba and Pastor Zaldívar.

Class contents were prepared by Zaldívar himself, who wrote hundreds of pages to be used in his classes. Before the Cuban revolution, he had purchased some books that he still kept, including books by Ellen G. White and *Daniel and the Revelation*, by Uriah Smith. In addition, thanks to the efforts of some teachers and students, it was possible to recover a series of books, old texts, and syllabi that had been used in the School of Theology of the Antillean College. Even though the books were not many, for 35 years they served as the only library the ministerial students were able to access.

Pastor Zaldívar's students attest of his unswerving Christ-centered approach to teaching and of his passion for Christological topics, to such extent that, when he taught from the Bible, often tears began to fall from his eyes as he reflected on Jesus' love and grace for the lost humanity. Another aspect that had a deep impact and a lasting impression on his students was his strong and consistent life of prayer. And finally, his habit of staying in his office after worship every evening, to study and read until about 10:00.



Abner F. Hernández Fernández is a Ph.D. student in church history at Andrews University in Berrien Springs, Michigan. He has served as a pastor and theology teacher in Cuba and Mexico. He is married to Keila Díaz, and they have two wonderful sons, Jasiel, 13, and Josías, 11.

QUESTION: *Why did God harden Pharaoh's heart?*

Most people find it difficult to understand why God would harden the heart of Pharaoh. The statement suggests that individual freedom is at least temporarily suspended and that God is described as controlling human decisions and actions. This obviously raises the question of human responsibility. If God hardened Pharaoh's heart, was the king responsible for his actions?

1. Clarifying the Meaning: In some languages, particularly in English, when we use the phrase “to harden the heart” to describe the attitude of an individual, we usually refer to the emotional side of the person. In such cases we intend to say that the person is insensitive, even cruel, toward others. The Hebrew phrase translated “to harden the heart” emphasizes not the emotional side but rather the rational and volitional aspects of human nature. “Heart” in the Bible is seen primarily as the center for rational thinking and decision-making. Therefore, “to harden the heart” means that the person isn't properly using his or her rational capacities. In other words, even when confronted with clear evidence or facts, they choose to remain unmoved. We usually describe that person as being obstinate. When the Bible says that Pharaoh hardened his heart, it simply means that he was obstinate; that is to say, he defiantly adhered to his position in spite of reasons and arguments to the contrary. He was functioning irrationally.

2. Use of the Phrase: The phrase “to harden the heart” is used in the Exodus story approximately 20 times, half when God is the agent (God hardened the heart of Pharaoh) and 10 times when Pharaoh is the explicit or implicit agent (he hardened his own heart). In order to understand the use of the phrase we should remember that the purpose of the plagues was to demonstrate to Pharaoh that the Lord is God. The conflict is between the Lord, Pharaoh, and the gods of Egypt. It is initiated when Pharaoh says: “Who is the Lord, that I should obey His voice to let Israel go? I do not know the Lord, nor will I let Israel go” (Ex. 5:2). Consequently,

God decides to perform miraculous signs through which the Egyptians and Pharaoh “shall know that I am the Lord” (Ex. 7:5, 17; see Ex. 8:10). This overwhelming evidence is rejected by Pharaoh—“he hardened his heart.” His obstinacy consists in denying that Yahweh is the Lord, and this attitude is manifested in not allowing Israel to leave Egypt.

3. Role of God: When God speaks to Moses, He reveals His plan: “I will harden Pharaoh's heart” (Ex. 7:3; see Ex. 4:21). The sequence of events in the narrative explains what He means. First, the narrative of the plagues clearly states

that Pharaoh hardened his heart (Ex. 7:13, 22; 8:15, 19, 32; 9:7, 34, 35; 13:15). This self-hardening—Pharaoh's obstinacy—makes him accountable for his actions.

Second, the hardening increases in intensity to the point that not only Pharaoh but also his officials harden their hearts in opposition to the Lord (Ex. 9:34, 35). The fact that Pharaoh's magicians were able to duplicate some of the miracles initially contributed to this obstinacy (Ex. 7:12, 13, 21, 22; 8:7).

Third, only after the fifth plague does the text credit the hardening of Pharaoh and his officers to the Lord. In other words, during the first five plagues Pharaoh hardened his heart, and during the last five the hardening is credited to the Lord (Ex. 9:12; 10:1, 20, 27; 11:10; also 14:4, 8, 17) and occasionally to Pharaoh (13:15).

This obviously means that at first the Lord attempted to persuade Pharaoh, to move him to recognize God's self-revelation. But his constant refusal resulted in dual causality—Pharaoh's hardening was now confirmed by God hardening the king's heart. The divine action was a reaction to Pharaoh's previous unwillingness to be persuaded. From this point on, Pharaoh was unable to resist his own obstinacy. He was irreversibly trapped within his own schemes. God, however, accomplished His ultimate purpose. Some of the nations of Canaan feared God when they heard what God had done in Egypt (e.g., Joshua 2:8-11).

We should pray for a new heart, a heart of flesh (Eze. 36:26). ■



Angel Manuel Rodríguez recently retired as director of the Biblical Research Institute of the General Conference.



The Prayer Life of Jesus

By MARK A. FINLEY

The prayer life of Jesus reveals His deep, close relationship with His heavenly Father. Jesus' source of strength, courage, and faith flowed from these times alone in prayer. His prayer life is an example for each of us. It calls us from the busyness of our lives to quiet communion with God. The four Gospels—Matthew, Mark, Luke, and John—reveal vital lessons for each one of us regarding Jesus' relationship with His Father.

1. Where did Jesus find the source of His spiritual power? What was Jesus' regular practice? What was of vital importance to Jesus?

"Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed" (Mark 1:35).

"So He Himself often withdrew into the wilderness and prayed" (Luke 5:16).

"And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, 'Who do the crowds say that I am?'" (Luke 9:18).

What do these Bible texts tell us about Jesus' prayer life? Pick out four words or phrases that characterized Jesus' prayer life.

1. _____
2. _____
3. _____
4. _____

2. What specific answer to prayer did Jesus experience on the Mount of Transfiguration?

"Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him" (Matt. 17:1-3).

"And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem" (Luke 9:30, 31).

Jesus was strengthened in prayer on the Mount of Transfiguration to face the trials ahead. Moses and Elijah appeared to give Him encouragement. Moses, who was resurrected from the dead, and Elijah, who was translated without seeing death, encouraged Jesus that His death on the cross would not be in vain, but would accomplish salvation for all who believe.

3. What does Hebrews 5:7 tell us about Jesus' prayer life?

"Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear" (Heb. 5:7).



Throughout the Gospels, and in this passage in Hebrews, we observe that Jesus often prayed out loud. This is new to some people. Ellen White made a fascinating comment in the book *Our High Calling*: “Learn to pray aloud where only God can hear you” (p. 130). Praying out loud focuses the mind and keeps it from wandering.

4. What counsel did Jesus give His followers regarding the priority of prayer?

“Then He spoke a parable to them, that men always ought to pray and not lose heart” (Luke 18:1).

That men ought to _____ and not lose _____.

This verse introduces the parable of the persistent widow, in which Jesus reveals the importance of perseverance in prayer. Although God is not like the judge who threatens to turn the woman away, the story does reveal God’s love for the powerless and defenseless who regularly call out to Him.

5. How did Jesus assure Peter about future events in his life?

“And the Lord said, ‘Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to me, strengthen your brethren’ (Luke 22:31, 32).

Jesus told Peter, “I have _____ for you.”

This must have been incredibly good news for Peter. Jesus was praying for him. It is also good news for us.

6. What assurance does Jesus give each one of us? Use the lines below to describe what this means to you personally.

“I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours” (John 17:9) “I do not pray for these alone, but also for those who will believe in Me through their word” (verse 20).

Jesus not only prayed for His disciples; He is praying for you and me before the throne of God. This ought to give us great assurance and confidence.

7. Why is united intercessory prayer so powerful? What promise did Jesus give to those who seek Him in prayer in small prayer groups, when two or three gather together? Identify what you consider the two most important statements in this passage.

“Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them” (Matt. 18:19, 20).

1. _____

2. _____

Jesus’ prayer life revealed His intimate relationship with His heavenly Father. Just as He was strengthened through prayer, we are strengthened through prayer. Just as His prayer life brought Him hope and courage, so our prayer life lifts us from the things of time and places us within the realm of His eternal realities. In prayer we enter into His presence and receive new strength for our Christian journey.



WEDDINGS



Brown—Keegan. Neil Brown, son of Richard Brown (Brisbane, Qld) and Michelle Pascoe (Bonnells Bay, NSW), and Alana Keegan, daughter of Graeme and Wendy Keegan (Forrestfield, Perth, WA), were married 18.3.11 at The Sheraton Chapel, Denarau Island, Fiji.

Wilf Pascoe

Ellis—Mondy. Jarred James Ellis, son of Kerry and Michael Ellis, and Kate Elizabeth Mondy, daughter of Beverly and John Mondy, were married 12.6.11 at Wisemans Ferry, NSW. They plan to set up their home on the Central Coast where Kate will continue to work for Compassion in Newcastle and Jarred will continue his business in Gosford. We wish them God's blessing.

Frank Cantrill



Feo—Penese. Clifford Cavangh Feo, son of Penisula and Safina Feo (Brisbane, Qld), and Krystal Salote Penese, daughter of Rocky and Lagifaatafa Penese (North Melbourne, Vic), were married 24.11.10 at Kooindah Waters Golf Club, Wyong, NSW.

Wilf Pascoe



Mullan—Cockburn. Paul Mullan, son of Dave and Bev Mullan (Paihia, NZ), and Robyn Cockburn, daughter of Margaret and the late Adrian Cockburn (Macksville, NSW), were married 27.3.11 in the beautiful grounds of Le Chateau, Dural, NSW. They celebrated with friends from both Australia and New Zealand.

Grenville Kent

Siulai—Wotherspoon. Taylor Vaefaga Ioane Siulai, son of Fue Fue Siulai (Newcastle, NSW), and Melanie June Wotherspoon, daughter of Wayne Thomas Wotherspoon and Katherine Ann Moher (Waratah, Newcastle), were married 20.2.11 at Hamilton church.

Wilf Pascoe, Robert Collins

Young—Glover. Andrew Charles Young, son of David and Anne Young (Ballarat, Vic), and Katie June Glover, daughter of Wayne and June Glover (Melbourne), were married 13.3.11 in Wandin Uniting Church, Victoria.

David Pearce

OBITUARIES



Afa, Fuatavai Kelilota (aka Kelly), born 28.8.1938 at Vailoa Saoluaafata, Samoa; died 20.6.11 in Sydney, NSW. She is survived by her beloved husband, Leota Senituri Afa; her four daughters and their families, Benita and Tagaloa Enoka Puni (Auckland, NZ), Debra and Robert Rinsma, Serina Afa, Bedrina and Bruce Rayne; her grandchildren, Kelly Maltezos and Natasha Lambert (all of Sydney, NSW), Eti and Eline Puni (Auckland, NZ). She loved her Lord and

faithfully served Him until He laid her to rest. She is sadly missed by her family, friends and her Mt Druitt Samoan church family. She rests with the assurance of hope when her Saviour calls her on that great morning.

Asofitu Leatuavao

Barnett, Beverley Merle, born 4.10.1922 in Cooranbong, NSW; died 26.11.10 in Gold Coast Palliative Care Hospital. On 1.6.1943, she married Ray Barnett at Red Hill church. She is survived by Peter and Carolyn Barnett and Deborah and Austin Pearce; and grandchildren, Alina and Letitia. The funeral was held at Mudgeeraba Cemetery on 1.12.10. She rests with Jesus.

Geoff Donovan

Garrard, Denbeigh Edward Cordell, born 17.8.1940 in Ashfield, NSW; died 28.4.2011 in the Lady Davidson Private Hospital, Turramurra, NSW. He is survived by his wife, Beverley, and their daughters and spouses, Leonie and Paul Jack (Hornsby Heights), and Helen and Phillip Lindsay (Cooranbong), and their grandchildren, Kalina, Briana, Jessica, Mitchell and Benjamin. Denbeigh graduated from Medicine at Sydney University in 1963 and subsequently served with distinction in regional medical leadership positions across Sydney. He was honoured with a medal for his outstanding assistance at the time of the Granville rail disaster. Denbeigh was committed to his God and to the Castle Hill church in which he served for many years. His integrity, humour, empathy and loyalty will be missed by his loving family and his many friends.

Peter Jack, Allan Lindsay

Greenwell, Lily Myrtle, born 26.9.1921 in Sydney, NSW; died 19.1.11 in Sydney. On 4.1.1941, she married Robert in Newcastle. She was baptised in 1954 in Tamworth, after Bible studies with Pastor John Trin. She was predeceased by her husband in 1942, a RAAF pilot killed in France. She is survived by her son and his family, Eric and Deneese (Alstonville); four grandchildren and 10 great-grandchildren. Lily was a devoted mother, grandmother; and great-grandmother and had a deep love for Jesus and looked forward to His return. She is deeply missed by her family.

Laurie McMurtry



James, Cameron Earl, born 14.7.1970, in Matamata, NZ; died 20.6.11 in Auckland. He is survived by his parents, Lorraine (Auckland) and Gil (Tauranga); brother and sister-in-law, Dale and Irene; niece, Olivia; step-mum Barbara and best mate Lance Morgan. Cameron lived the past seven years with a brain tumour. He regularly affirmed his complete trust in God and inspired others to do the same. Cameron served as the Nth NZ Adventist Book Centre manager for much of the past 10 years during which time he brought many innovations including the introduction of his beloved Gaither DVDs. "Now More Than Ever Cherish the Cross" became his theme song. Cameron lived with purpose. He loved

"Behold, I come quickly..."

Our mission is to uplift Jesus Christ, uniting Seventh-day Adventists everywhere in beliefs, mission, life, and hope.

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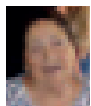
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people, his ministry and his God.
Eddie Tupai, Leanne Davies

Judge, Kathleen, born 16.2.1914 at Milton Lodge, Surrey, England; died 10.9.10 at Avondale Retirement Village, NSW. She is survived by Dicken and Merlene Judge (Cooranbong); five grandchildren and their spouses; and three great-grandchildren. Kate was passionate in working for children of the Church. Her specialty was assisting in the children's Sabbath School and Pathfinder activities, including camping and bush walking until well into her 70s. She rests in the Lord and awaits His return.

Wilf Pascoe



Luczycki, Helen, born 20.11.1924 near Warsaw, Poland; died 10.12.10 in Sydney, NSW after many years of ill health. Helen was the eldest daughter of Julian and Aurelia Koniak. In her early married life she lived in Krakow with her husband and four children. The Luczycki family moved to Australia in 1964, and they settled in Wallsend, where Helen lived until early 2010. Helen was

an active member of the Polish church in Wallsend. She was predeceased by her husband, Jerzy, (George). She is survived by her children, Anna, Elizabeth, Joe and John and their families. At the cemetery in Cooranbong, Pastor Jan Jankiewicz underlined that Helen is now resting in peace until the Great Morning when all of God's children will be resurrected to eternal life without suffering and pain. Helen was a woman with a very strong personality but in sickness, with humbleness, she surrendered her life to Jesus Christ.

Jan Jankiewicz

Mackee, Lillian May (nee Hartwell), born 22.11.1918 in Ingham, Qld; died 24.3.11. On 6.12.1941, she married Angus Mackee at Townsville. She was baptised in 1947 by Pastor Engelbrecht. Lillian and Angus farmed near Ayr and Ingham. After Angus died in 2005, Lillian moved to Cooranbong to be near her second son, Allan. A heart attack in 2009 led to her leaving her home to live in the Kressville Lodge. Lillian loved working in the outdoors. The Lord will find

her in the Martinsville Pioneer Cemetery. Mourning her death are her sons, Lex (Ingham) and Allan (Cooranbong) and their spouses; David's widow, Patricia (Ingham); eight grandchildren; four great-grandchildren; and many friends.

Bert and Merle Cozens

Rixon, Leslie (Les) Herbert, born 14.8.1919 at Wee Waa, NSW; died 17.6.11 at Sandgate. On 28.12.1940, he married Kathleen Edith Elizabeth (Peg) Mason, at St Marks Church, Islington. He is survived by his wife; his four children, John and Hazel (Conder, ACT), Warren and Ella (Alberton, Qld), Lynda and Stefan Weber (Alberton, Qld) and Cynthia (Shortland, NSW); nine grandchildren; and seven great-grandchildren. Les had a distinguished career as a RAAF pilot flying with RAF squadrons in the British Bomber Command, within the European Theatre. In the mid-1970s Les, Peg and all their children and spouses were baptised into the Maitland church. Les will be greatly missed by all. He sleeps, waiting the call of his Lifegiver.

Owen D'Costa

Savage, Shirley, born 5.10.1938 in Lambton, NSW; died 29.10.10 at Toronto Private Hospital. On 1.10.1958, she married George at Avondale Memorial church. She is survived by her husband; her children and their families, Karen and Graham Southwell (Newcastle), Mark and Susan (Quakers Hill) and Glen (Cooranbong); her grandchildren, Alecia, Rachelle, Emily and Ryan; and her great-grandchildren, Samara, Nevaeh and Jayden. Shirley displayed great courage in a long battle with cancer. She rests in the Lord and awaits His soon return.

Max Hutton, Wilf Pascoe

Sheen, Ada Mary (nee Newman), born 26.5.1920 in Condobelin, NSW; died 3.11.10 at Avondale Retirement Village. On 16.10.1942, she married Angus Frederick Sheen, who predeceased her on 6.12.1996. She is survived by Robyn Richardson (Rathmines) and Doctor Warren Sheen (Meriwah). She is remembered for her exceptional cooking ability and being a committed Ma, to her seven grandchildren and 10 great-grandchildren. Loved by all, she awaits the coming of Christ.

Wilf Pascoe



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Spiby, John, born 8.11.1934 at Wahroonga, NSW; died 31.5.11 at Belfield. He was predeceased by Olive. He is survived by his sons, John Jr (Sydney) and David (Sunshine Coast, Qld). After a long illness, John passed away to peaceful rest awaiting his Lord and Saviour Jesus Christ. He was a devoted member of the old Lakemba and Ashfield churches.

Cheonneth Strickland, Andre Vieira

Tasker, Raymond Richard, born 24.5.1921 at Lismore, NSW; died 30.3.11 in Wyong. On 22.11.1939 he married June at Pappinbarra. He was predeceased by Ronald. He is survived by his wife; Lorelle (Iluka), Sharon and Des Gillis (Cooranbong); Lorelle and Colin Graham (Inverell); Janette and Les Gale (Oxenford, Qld); 15 grandchildren; and 34 great-grandchildren. Ray was a quiet man who loved his Lord and family supremely. He will be greatly missed by all who loved and knew him. He has the assurance that one day very soon he will hear the voice of his Master on that great resurrection morning.

Horrie Watts, John Lang



Wawrzuta, Wladyslaw (Wally), born 25.11.1939 at Kozy (Poland); died 4.11.10 at Wallsend, NSW. He is survived by his wife, Yolanta; children, Grazyna (Poland), Corinna, Anna, Amanda and Darek (all of Wallsend); and four grandchildren, Kate, Keira, David and Veronika. He immigrated to Australia in May 1966. Wally was known as a nice and pleasant man, an experienced and highly talented tiler and builder. In his profession he was a master, instructor and teacher. Wally was a member of the Newcastle Polish church, and was loved by all who knew him. Family was first in his life, but he also loved

his work, and in free time, his bees. He was laid to rest in the Avondale cemetery on 9.11.10. Wally was a wonderful friend to many and now awaits the Second Coming of our Lord Jesus Christ.

Jan Jankiewicz

Wright, Christina (Chris), born 23.7.1914 at Kyogle, NSW; died 10.5.11 at Caroon Marima nursing home, Goonellabah. Chris was baptised by Pastor C.J.Reynolds in the river at South Lismore at age 17. She remained a faithful Christian all of her life, contributing greatly to her church family at Lismore. She married Albert Reynold Wright on 22.12.1943, who predeceased her on 4.12.1996 at the age of 89 years. Chris lived for her family and it is because of her unconditional love and unselfish nature that she will be sadly missed by those close to her. Chris is survived by her sister, Jean, and her sons, Geoffrey, Barry and Ian, and their families. She awaits the call of the Lifegiver.

Beth McMurtry

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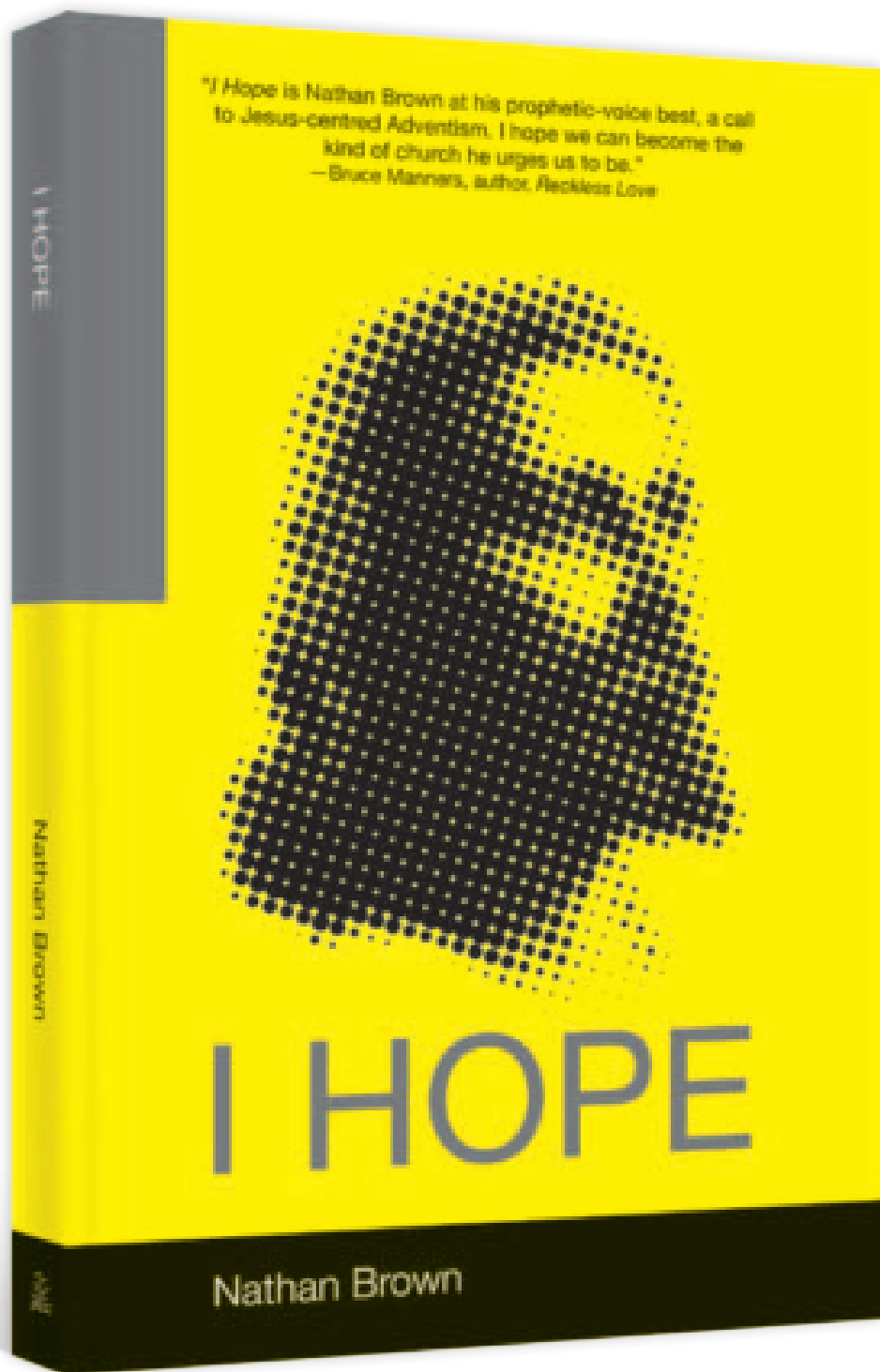
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