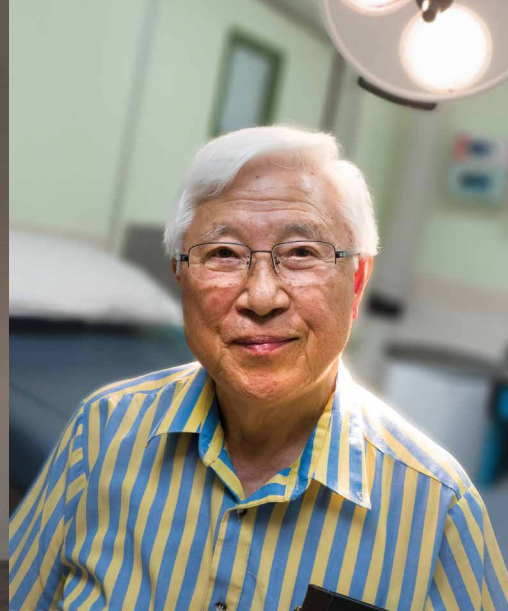


Adventist
 Journey
 INSPIRATION & INFORMATION
 FOR NORTH AMERICA





CHILDIMPACT INTERNATIONAL

Child Impact International is a fully supportive ministry of the Seventh-day Adventist church and a member of ASI.

Its outreach is to take children based on need and sponsor them in an Adventist Mission school.

Child Impact operates in India, Nepal, Sri Lanka, Bangladesh, Myanmar, and Zambia.

Child Impact International

PO Box 763, Ooltewah, TN 37363

email: help@childimpact.org

phone: (423) 910-0667

childimpact.org

*Because of the Covid-19 crisis needs are even greater!
Please make a donation today*

Key outreach for Child Impact International includes:

Child sponsorship

You can sponsor a specific child or contribute to our **Un-sponsored Child fund**. Sponsors receive correspondence and a school report from their child.

Special Needs children

Child Impact fully funds an Orphanage, Blind School and Deaf School in India. These Special Needs children would have no hope without these special schools.

You can make a big **IMPACT** by supporting these schools.

Operation Child Rescue

In Bangalore and India Child Impact, through its **Operation Child Rescue** program, funds and manages a rescue operation and rescue home for trafficked girls rescued from the sex trade.

The problem is overwhelming but this program makes a difference in their lives.

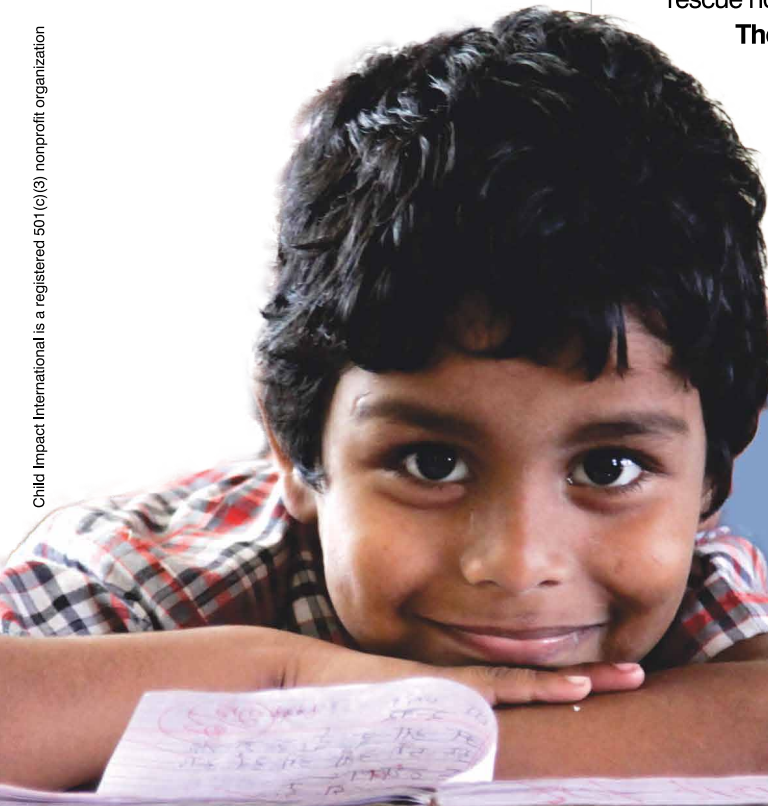


“ My family are excited to be a sponsor of a child with Child Impact. Jean and my girls have visited her and the work of Child Impact in India. They do amazing work and in this virus crisis their work is really having impact! ”

Shawn Boonstra

Speaker/Director
Voice of Prophecy

Child Impact International is a registered 501(c)(3) nonprofit organization



Adventist Journey

Contents	04	Feature <i>Planting "Seeds for Life" for Citizens of the Navajo Nation</i>	13	Perspective <i>Instacart Life Lessons</i>
	08	NAD Update <i>In New York, ACS Receives First Weekly Delivery of Food Pallets</i>	14	NAD News Briefs

My Journey

This is a special edition of *Adventist Journey*—we have put together an online-only magazine for October. You can click the links provided on stories and be transported there directly. We also have a new video highlighting all the Adventists featured on this month's cover. One last thing: **click here** to let us know what types of content you value most in the magazine.

Visit vimeo.com/nadadventist/ajcompilation1 for glimpses into these Adventist journeys; and turn to page 10 for the interview "A Blind Musician Shares His Faith Journey."

10 Interview

Dear Reader: The publication in your hands represents the collaborative efforts of the North American Division and *Adventist World* magazine, which follows *Adventist Journey* (after page 16). Please enjoy both magazines!

Adventist Journey (ISSN 1557-5519) is the journal of the North American Division of the General Conference of Seventh-day Adventists. The Northern Asia-Pacific Division of the General Conference of Seventh-day Adventists is the publisher. It is printed monthly by the Pacific Press® Publishing Association. Copyright © 2020. Send address changes to your local conference membership clerk. Contact information should be available through your local church.

PRINTED IN THE U.S.A. Vol. 3, No. 10. October 2020. **Adventist Journey Publication Board** G. Alexander Bryant (chair), Kimberly Luste Maran (secretary), Kyoshin Ahn, Curtis Randolph Robinson, Tony Anobile, Paul Brantley, Alvin M. Kibble, Arne Nielson, Gordon Pipher, Bonita J. Shields, Kenneth Denslow, Daniel Weber, Julio Muñoz, Karnik Doukmetzian, legal advisor **Scripture References** Unless otherwise noted, all Bible references are taken from the *The Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.

Email: AdventistJourney@nadadventist.org | Web site: nadadventist.org

ADVENTIST JOURNEY

Editor **Kimberly Luste Maran**

Senior Editorial Assistant **Georgia Damsteeg**

Art Direction & Design **Types & Symbols**

Consultants **G. Earl Knight, Mark Johnson, Dave Weigley, Maurice Valentine, Gary Thurber, John Freedman, Ricardo Graham, Ron C. Smith, Larry Moore**

Executive Editor, *Adventist World* **Bill Knott**

Cover photos by Dan Weber, Mylon Medley, and Pieter Damsteeg;
inside photo by Pieter Damsteeg

Transitioning from Distance Learning, Planting

“SEEDS FOR LIFE”

FOR CITIZENS OF THE NAVAJO NATION



Students and teachers of Holbrook Indian School join hands as they sing and pray during a gathering this past school year. *Josef Kissinger/Holbrook Indian School.*

The Navajo people have been disproportionately affected by the deadly novel coronavirus since the first case was confirmed on the tribal land on March 17, 2020. In late spring the Navajo Nation had the most confirmed cases of the coronavirus per capita in the United States. As of mid-August, after rigorous testing facilitated by the Navajo Nation

leaders, more than 9,300 positive cases and more than 71,000 negative cases have been reported. There have also been 472 deaths.

The Navajo Nation is the largest tribe in the U.S. Its territory spans New Mexico, Arizona, and Utah. Approximately 170,000 people live within the borders of the Navajo tribal land, which holds rural and remote communities lo-

cated off road systems. One third of its residents don't have running water or electricity in their homes. Many also lack access to broadband or strong cellular service. Further, Navajo Nation is considered a food desert. Only 13 grocery stores can be found in the vast territory, creating a severe deficiency of fresh produce and whole foods.

Mylon Medley spoke to Pedro Ojeda, principal of Holbrook Indian School, an Adventist boarding school in a border town of the Navajo Nation, and Nancy Crosby, Native Ministries director for the Pacific Union Conference, who also works for the Nevada-Utah Conference. Both discussed the realities of serving this marginalized nation within a nation.

Give us an overview of Holbrook Indian School.

Ojeda: This is a boarding school for students grades 1 through 12. We have 11 teachers on our main campus, and one in Chinle, which is one of five agencies, or regional areas, that make up the Navajo Nation. We're the only school like this operated within the North American Division. We aim to be a safe haven for children; that's why we start with first grade.

We typically have up to 80 students. Since the school has been around for nearly 75 years, students come to us by word of mouth. Tuition is \$14,000, but families have to pay only \$85. The rest is covered by our generous donors.

How did students perform after schools were forced to conduct distance learning as a result of the COVID-19 pandemic?

Ojeda: The students have not been on campus since March 13, which was right before our spring



A teacher of Holbrook Indian School assists students with map reading as part of Holbrook's "Outdoor School."
Josef Kissinger/Holbrook Indian School.

Distance learning is ineffective for the students. Some students are dealing with a stressful home life. . . . Some [are] saying they do not want to be home and would rather be at school.

break. We sent students packets with lesson plans each week. Twelve of our students did not have computers or adequate Internet access, so we purchased tablets and Internet hot spots for them. Considering the learning styles of our students and the extraneous situations created by the pandemic, we drastically reduced the amount of material they would've learned in person to 25 percent, of which, on average, students completed 10 percent. Some students did nothing.

Some are dealing with a stressful home life. Teachers heard stories

from some students saying they do not want to be home and would rather be at school. We did not receive work from one of our top students, but we know her family does not have a permanent place to live. They bounce around from relative to relative across the reservation and the state of Arizona.

Distance learning is ineffective for our students. They need to be physically in school. Our counselors reached out to students regularly, and our elementary teachers tried to contact their students daily.

What adjustments will be made for the fall 2020 semester?

Ojeda: We started distance instruction that included materials that helped us get to know the student on August 10 and officially reopened the campus on August 17. We hope to be able to keep students on campus through December 4. Students who leave for weekends will need to be isolated upon return.

For housing, we limit students to one per room unless they are related and have already been in contact with each other. We have classes outside as often as possible. When indoors, students wear masks or face shields and stay six feet away from others when possible.

When did you begin your work with the Navajo?

Crosby: Six years ago my husband was called to serve as pastor for the Seventh-day Adventist church in Page, Arizona, a border town of the Navajo Nation. The church was formed in 2012 as a result of a Thirteenth Sabbath Offering with the goal of ministering to the Navajo. We also serve missions on the reservation in the Chinle, Window Rock, and Kayenta agencies. We have anywhere from 12 to 50 people who regularly attend the church in Page, and about 35 members in Kayenta.

I became Native Ministries director for the Pacific Union Conference in 2016. It's a volunteer position. Through my work for the union, I became familiar with the Navajo Mission ministry of the Nevada-Utah Conference. As I got more involved in its mission, I officially joined the conference part-time 2018. Even though we live in Arizona, we're only nine miles away from the Utah border.



Nancy Crosby, right, assists a community member with a box of fresh produce at the "Seeds for Life" community garden. Photo courtesy of Nancy Crosby.

Have any of your members contracted COVID-19?

Crosby: We have only two couples in our church who are married. The husband of one of those couples died because of COVID-19. That was a hard blow for the church and me. He and his wife showed such commitment spiritually and financially to the church. A piece of history and stability is now gone. I haven't seen his wife since his passing.

Describe your community outreach with the Navajo.

Crosby: In 2017 the local government granted my husband's request to turn a spare parking lot into a greenhouse in hopes of starting a Seeds for Life community garden. An endowment from the Pacific Union Conference for creative evangelism helped us with initial funding. Then a woman in her mid-80s gave us a check for \$3,000, which was all of her savings. The garden has been 100 percent supported by donors.

The community garden has broccoli, cauliflower, kale, romaine lettuce, tomatoes, onions, spinach, and beets, as well as a variety of herbs, including cilantro, basil, and parsley. We charge only a small fee for the produce.

How have you been able to adapt your ministry in relation to your garden?

Crosby: We typically host a two-week summer day camp with up to 15 kids. This year we had seven kids, and everything was outdoors. We spent a lot of time in the garden. One father asked if I could home-school his daughters since they had such fun tending to the garden.

The city manager and his wife have also taken an interest. They want to help us expand the garden. The garden has opened so many opportunities for us. If we didn't have it, we don't know what we would do during this time.

Mylon Medley is an assistant director of communication for the North American Division.



CHRISTIAN TELEVISION FOR URBAN AUDIENCES

3ABN
DARE to DREAM
NETWORK

Reaching inner-city residents with the gospel of Jesus Christ and practical tools for living.



URBAN REPORT

Powerful testimonies and valuable resources for spiritual growth and practical Christianity.



CREATIVE COOKING

Delicious and nutritious vegan dishes you are sure to love!



SALVATION IN SYMBOLS AND SIGNS

Thoughtful study of the important themes and symbols of Daniel and Revelation.

(618) 627-4651 | D2DNetwork.tv



In New York City, ACS Receives First Weekly Delivery of Pallets of Food From New Partner

BY W. DERRICK LEA

Over the years, Adventist Community Services (ACS) food pantries have assisted countless people in North America. The food insecurity situation has become especially dire during the COVID-19 pandemic. Here is just one story of the extraordinary ways ACS has helped tens of thousands of people. Prayers and partnerships continue across the division.—Editors.

Early on a summer Monday I drove up to work with the Adventist Community Services (ACS) teams from the Northeastern and Greater New York conferences. This day had been in the planning for about two months, when ACS (local, conference, union conference, and division leaders) began discussing our need for food with City Harvest, one of the region's largest food banks.

ACS has approximately 100 pantries operating in New York's five boroughs, and they distribute food two to three times each week. This work has led those suffering through COVID-19 to flock to the food pantries at a level we have never seen, with thousands of people taking advantage of these services every day the ACS pantries are open. The use of these pantries had led to our ACS teams running out of food to

give away, and some centers unable to open because of a lack of food. With this backdrop we began speaking with City Harvest about working with us to meet the observed need. Initially we hoped to get food for a couple of our most active food pantries. But as we continued the discussion, it appeared there might be an opportunity for us to receive more. We shared the level of challenges we were facing and sent a listing of all the pantries we had been operating in New York City. When City Harvest saw the magnitude of our operation and the number of people we were assisting each week, they told us the topic would need to be presented to their board. This led to the current offer of 12 pallets of food delivered to one location each Monday between the hours of 9:00 a.m. and noon.

At the Warehouse

I got up that Monday at 4:00 a.m. to ensure that I'd arrive before City Harvest arrived at our ACS warehouse in the Bronx. I drove past our center at 8:00 a.m. to see the large bay door open and Walter Harris,

↓ On July 13, 2020, the City Harvest truck with 12 pallets of food delivers goods to an Adventist Community Services warehouse in the Bronx, New York. *Courtesy of Adventist Community Services*



warehouse manager, already on site, moving pallets around to ensure enough space for the delivery.

I parked and walked inside, noticing all the packages that surrounded the warehouse. Products from American Red Cross, Federal Emergency Management Agency (FEMA), United Methodist Committee on Relief, etc., that had been donated during previous events and now sat prepositioned, awaiting the next disaster. Harris and I talked about how things were going in the city, and he spoke of the reception our ACS centers were getting from both the private and governmental sector.

The New York Voluntary Organizations Active in Disaster (VOAD) president had reached out to ACS, asking if we would assist with receiving goods from FEMA—that is, some of what’s temporarily housed in our warehouse. Space is a premium in the city, and the VOAD president knew ACS could be counted on to help others who were also working to serve the community. Harris additionally shared that our local conference leaders were asked to serve on one of the New York City mayor’s special committees dealing with COVID-19, thanks to him hearing about the “tremendous work” of our centers in the community.

We finished the conversation as several other people showed up wearing masks and yellow ACS shirts, excited and ready to work. Jobs were given to team members, and both Luis Biazotto and Mario Augustave, our conference ACS leaders, arrived. We planned how the delivery would take place and how the product delivered would be split between both conferences. The camaraderie and general pleasant attitude of Biazotto and Augustave was good to see. I began to be even more proud of the work we were involved in.



↑ ACS workers unload produce from the City Harvest truck that delivered 12 pallets of food on July 13. *Courtesy of Adventist Community Services*

“This delivery means a lot,” said Augustave, ACS director for the Northeastern Conference. “Not only to our conference, but to the Greater New York Conference as well. Several of the food distribution agencies at the churches have had to recently buy their own food because they have not been granted approval to receive deliveries by various food banks, such as United Way. Our current memorandum of understanding with City Harvest enables us to receive food every Monday until December 31.”

As 9:00 a.m. passed, the small crowd of 12 to 15 people waited in tense anticipation. A little past 11:00, as I met Adnan Ansari, who works with the community in New York identifying innovative ways to begin conversations among divergent groups, one of our ACS volunteers rushed into the office and declared, “The truck is here!” I briefly gave a silent prayer of thanks to God and proceeded to the warehouse front.

The 18-wheeler parked on Givan Avenue. The rear door of the trailer opened. For about 45 minutes pallets of food were wheeled off the back of the truck, and a forklift was then used to move the pallets into the warehouse. By noon we had concluded the effort and brought everyone together to offer our thanks and gratitude to each of those in attendance.

Community Help

“Because of the situation we are living in now, many people have lost their jobs and have no resources at all. When we do something like this, providing the resources like this, the food, which is a primary need, we are making a difference in their lives,” said Biazotto, ACS director for Greater New York Conference. “We always need to consider if we’re making a difference. That is the aspect that we always have to pay attention to. This is the kind of relief that is needed.”

Glad to combine efforts with the Northeastern Conference, Biazotto continued, “Some of the churches have been struggling, and this is a good opportunity to help the community in a greater way. By receiving this donation, it will help us help others, and that’s what makes the difference in our lives—when we become instruments of God, relieving the suffering of people around us. It’s a great blessing, honor, and opportunity.”

I concluded with a prayer of thanks. ACS team members then began breaking down the pallets, while trucks from various churches took goods for their food pantries back to individual centers around the city.

W. Derrick Lea is director of Adventist Community Services Disaster Response for the North American Division; [click here](#) to watch a video.

“I want to use my voice to tell others that God is always with them, no matter what.”

All smiles, Jordy Barnhart plays his piano, a gift from the North American Division and its executive committee members, in his Pennsylvania apartment.
Pieter Damsteegt

FROM CAMPS TO CHURCH:

A Blind Musician Shares His Faith Journey

Jordy Barnhart is a legally blind musician who lives in Waynesboro, Pennsylvania. He was featured on the cover and in the cover video story of the March 2019 issue of *Adventist Journey*. During the interview with Kimberly Luste Maran, Barnhart shared how Christian Record Services for the Blind—an organization of the North American Division that offers free resources and scholarships, and sponsors summer camps for the blind and visually impaired—helped shaped his faith.

When would you say your Adventist journey began?

It really started with my grandmother, who modeled what it's like to be a Christian. I spent a lot of time with her when I was a child.

In terms of how I became an Adventist, I was introduced to the church through camps sponsored by Christian Record Services for the Blind. I started attending the Hagerstown Seventh-day Adventist Church in Hagerstown, Maryland, in 2011. Between hearing the sermons at church and going to the camps, I was being drawn closer and closer to the Lord. I gave my life to Christ at the Indian Creek Camp in Tennessee in 2015. There was a call during one of the programs to stand up if anyone wanted to give their heart to Jesus. I stood up; people prayed with me. Eventually I was baptized [in September 2018], and I've continued to grow spiritually since then.

How did you discover Christian Record Services for the Blind (CRS) and its camps?

In 2004 my mom looked for camps for me to go to during the summertime. She knew I wanted to grow my Christian faith because of my relationship with my grandmother. During her search she stumbled upon the website for Christian Record Services. She emailed me information about the camps she found on its site. I decided to try the camp. Well, I loved it so much that I went again and again. I've been to camps in Massachusetts, Colorado, Tennessee, Florida, and Maine.

The camps have helped me on my Adventist journey. Over the years I've received an audio Bible, study guides, and hymnals. I also enjoy the activities, including talent shows. I especially love making new friends and staying in contact with them.

Not too long ago you received a surprise as a result of something that happened at the North American Division headquarters. Can you describe it?

I went to the North American Division headquarters in Columbia, Maryland, in 2018 to give my testimony on how the ministry changed my life. I went with Diane Thurber, who is president of Christian Record Services for the Blind. After I gave my testimony, I played the piano—the first three verses of “Amazing Grace.” I was asked if I had my own piano; I said I didn't have one.

After the program, Diane gave me a ride home. During the ride she received a call that an offering was collected at the program to purchase a piano for me. I said, “You've got to be kidding me!” She's replied, “No, I'm dead serious.” There was even enough money to purchase insurance for the piano.

Two days later I got a big box on my front porch. It weighed around 50 pounds and came with a stand, weighted keys, and everything. A friend helped me set it up. I just couldn't contain myself. My happiness was through the roof.

When did your love of music begin?

I grew up listening to country music—Johnny Cash, Oak Ridge Boys, Willie Nelson, etc. My mom introduced me to the genre in 1992. I've watched every country music awards show since then. I was in a jazz band in school for six and a half years, not to play jazz but to learn more about music.

I play the piano, guitar, and bass guitar. I want to learn how to play the banjo.

Here's a quick story: I went to Portland, Oregon, in July a couple years ago to visit a friend and go to camp meeting. On the way to camp meeting I heard the Christian song “Reckless Love.” I thought, *I've got to learn it*. So I did, plus a few more from camp meeting. I love that song and another, “Who You Say I Am,” which I learned at the camp meeting.

You know, we are who *He* says we are. We live and, as another favorite song of

mine, “Thrive,” says, we were made to thrive. We are truly made for more than what we have.

How do you incorporate music into your daily routine?

I start my day with breakfast, then I run errands with my sisters if they’re available. Then I practice the piano before I go on Facebook Live to sing and get my voice heard. I want my music to be an inspiration. I’ve been told I have the voice of a country star. I want to use my voice to tell others that God is always with them, no matter what. Sharing that message through music makes me feel good.

A lot has changed in 2020; how have you been dealing with it all, and how has God, and your music, been a comfort?

I’ve been dealing pretty well with the COVID-19 restrictions. It hasn’t affected me in a lot of ways, but I usually go to Christian Record summer camps, and they have been canceled this year. I understand why, so I’m just coping with it. No complaining!

God has still helped me through it as well. And my music—my church closed earlier this year, but reopened in June, and so I’ve been back in church, and playing the piano for the offering, the children’s story, and our “garden of prayer.”

It’s been a comfort to know that the circle of friends I have who attend church will pick me up every week, and make sure I get everything I need at the church. They sit with me; they don’t leave me hanging. God brought them into my life for a reason. And I am so glad He did. . . . We’re all there for each other.

What advice would you give to someone who is also blind?

I’d tell them to believe they’ll succeed in life. I’d say don’t limit yourself just because you don’t have any sight; don’t let that stop you from your going about your daily life. Have faith in yourself; you can do everything without sight. You do things differently with your hands. Your hands become your eyes. Also, ask God to help you be self-sufficient. He’ll help you become independent.

Here’s a tip: If you experience something difficult, don’t let it ruin your day. If there’s a difficult situation, something that catches me off guard, I don’t get mad about it. I just stop and think, *OK, it’s going to get better.* That’s what you do.



In 2017, Jordy Barnhart and another blind camper enjoy winter blind camp at Camp Au Sable in Michigan. Courtesy of Christian Record Services.

About Christian Record Services

In 1899 Austin O. Wilson, a legally blind young man in his early 20s, was concerned about the lack of Christian reading material available for the blind. He tried an experiment. Taking a clothes wringer, he modified it to accommodate two metal plates with a sheet of heavy paper between them. As the plates were squeezed through the wringer, the raised dots on the plates made an impression on the paper, producing one page of a braille magazine he entitled *Christian Record*. More than 100 years later *Christian Record* is still being published, along with eight other periodicals.

In 1950 the first talking books were recorded for *Christian Record*. Now more than 1,600 talking books are available through the *Christian Record* lending library.

In 1967 National Camps for Blind Children was formed. That first summer camp was held in Florida with 23 youth. Since then, nearly 50,000 campers have attended these special camps.

Some of the services and products provided by this international organization include subscription magazines in braille, large print, and mp3 disks; gift Bibles and study guides in braille, large print, solar player, and NLS digital cartridge; and summer camps operated throughout North America.

Click here to learn more about Christian Record Services for the Blind.

BY KIMBERLY LUSTE MARAN

Instacart Life Lessons

The fall of 2020 is upon us, and COVID-19 restrictions and closures continue to impact our lives in countless ways. These changes have greatly altered our world, and will continue to ripple out around the globe for years.

In varying degrees, we've *all* had our lives changed. Many have lost loved ones, their own health, jobs, homes, and/or food security. My family said goodbye this past spring to a dear next-door neighbor, and I'm sure the virus isn't done yet. For now, I am grateful that the Lord has kept us relatively healthy. He's also kept my husband and me employed; we are both able to provide for our family and help others.

In these circumstances, in this uncertain time, there are lessons we can learn—even from the basic and mundane task of grocery shopping.

Instacart is an app-based grocery service. Many major super-market retailers are listed in the app. A person can shop for the items they need and, for a fee (and tip), the goods will be delivered during a predetermined time frame by an Instacart shopper. Since the pandemic and subsequent closures began, I've used this service to get food from Costco and other retailers.

The first lesson I learned is that I should pay attention to details and exhibit care when ordering. Rushing, and not reading the fine print, can cause lost time and money, and disappointment.

In early April I ordered Tofurky slices. I assumed the shopper would know that I wanted a meatless product. As an Instacart novice, I didn't notice the "replace it with . . ." or "do not replace" options. I speedily placed the order, and instead of the Tofurky, I got pork slices. On the upside, our two backyard cats really enjoyed their ham!

The second lesson learned is that even if I think I've communicated carefully and clearly, it may not be clear on the other end, so I should kindly do my best to make sure I'm understood.

When ordering in June, I received replacement suggestions that were hilariously surprising. In this order I requested bottled drinking water, tomato sauce, and cheddar cheese snacks. Instacart suggested caramel and cheese mixed popcorn to replace the water. No tomato sauce? Popcorn. No cheese? Popcorn. I painstakingly made sure my replacement for those items *wasn't* the popcorn.

The third Instacart lesson learned is that even if I pay attention to the details and go the extra mile to be understood, I should still expect the unexpected. And know how to roll with it.

In July I ordered a bag of apples, planning to stew them with cinnamon. I checked: yes, I selected a five-pound bag of apples. Yes, I made sure the replacement was also a bag of apples. The delivery came, and I discovered a bag that had one apple. It was a lovely-looking apple. Nice shape, nice color. Firm to the touch. But it was *one apple*. For five of us. Shaking my head and laughing, I thought: *What do I have that could replace the apples?*

I rummaged through the refrigerator's fruit bin and saw an unopened bag of pears. They were all ripe; some had already started to spoil. Perfect! I peeled and sliced and simmered those pears and with the sweet-tart flavors and texture, it was actually a better complement to our meal than the apples would have been.

God is with us, and He knows our struggles. He sees our pain, our joy, our foibles—I look forward to stories, smiles, and laughter in heaven. I look forward to when God, as stated in Jeremiah 30:17, will restore us to health and heal our wounds. I look forward to the time described in Revelation 21:4. I'm looking forward to laughter and light.

I look forward to stories, smiles, and laughter in heaven.

Kimberly Luste Maran is an associate director of the Office of Communication for the North American Division.

NAD NEWS BRIEFS



← Joyce Newmyer, Alex Bryan, and Jason Wells Provided by Adventist Health

ADVENTIST HEALTH APPOINTS NEW LEADERS TO ADVANCE VISION

As Adventist Health continues to advance its 2030 vision to bring health and well-being into reach for everyone, the faith-inspired health system has appointed three experienced executives to its system cabinet to focus on culture, mission, and consumer health, Adventist Health CEO Scott Reiner announced in September.

Adventist Health, the nonprofit integrated health-care system that serves more than 80 rural and urban communities on the West Coast and in Hawaii, is transforming from a hospital-centered company to one primarily focused on health.

Joyce Newmyer, the president of Adventist Health services in Oregon, has been named chief culture officer. In her new position Newmyer leads and supports associate and provider engagement, communications, leadership development and residencies, as well as diversity, equity, and inclusion. She also will continue to serve as the primary relationship leader for Adventist Health's partnership with

Oregon Health Sciences University in Portland and will continue to chair the community boards for Adventist Health services in Portland and Tillamook, Oregon, and on Oahu in Hawaii.

"Joyce's varied experiences have prepared her to help us build an intentional and unified culture that will define what it means to be Adventist Health," Reiner said. Newmyer brings more than 20 years of health care executive experience to her role, serving at organizations in California, Kansas, Maryland, Oregon, and Tennessee.

Alex Bryan, who has more than 20 years of experience in pastoral ministry and higher education, has been appointed chief mission officer. Bryan leads and supports a system-wide mission team in promoting and integrating the organization's mission of "living God's love by inspiring health, wholeness, and hope."

"Our mission has always been important," Reiner said. "It's what inspires us to transform the future

of health care and the lives of those we touch. Now, as we intentionally expand over the next decade with bold moves, it is essential to have an even wider perspective of mission."

Jason Wells, president of Adventist Health's three hospitals and services in Mendocino County, California, has been named chief consumer and innovation officer to help realign the organization around the consumer by transforming the patient and consumer experience through improved access to care and easier processes as well as services and solutions that better address overall health and well-being. Wells will be responsible for consumer services, experience design, marketing and brand, public affairs, and strategy activation.

"Jason has demonstrated effective leadership and exceptional engagement along with an ability to mobilize stakeholders toward a common vision with bold, creative thinking," Reiner said. "These skills will be critical in transforming Adventist Health into the innovative and consumer-focused organization we aspire to be."

Before joining Adventist Health in 2017, Wells, who is a fellow of the American College of Healthcare Executives, served in health care executive and leadership roles in North Carolina and Florida.

Wells will remain in Mendocino County until a new president is identified. He will also continue to serve as chair of the community boards for Adventist Health Howard Memorial in Willits, Mendocino Coast in Fort Bragg, and Ukiah Valley.

—Christine Pickering, *Adventist Health communication*

North American Division Votes \$10 Million COVID-19 Stimulus Package



This summer the North American Division committee voted a stimulus package of \$10 million to provide financial assistance to the division's conferences through its union conference territories. This comes as COVID-19 continues to impact many Adventist members and entities.

"The North American Division recognizes the financial challenges facing the Seventh-day Adventist Church in North America because of COVID-19," the proposal stated. "Careful consideration has been given to the current and future financial health of the North American Division relative to the amount of the appropriation provided."

The proposal recognized that the division needs to retain the ability to continue providing critically needed services, and exists to serve its field.

The funds are split into two rounds of funding for conferences and an additional funding source for NAD ministries: \$5 million in unrestricted round one funding to be distributed to the NAD's

nine union conferences and the Guam-Micronesia Mission (GMM), disbursed primarily based on tithe contributions; \$3 million of round two funding available to the nine union conferences and GMM, distribution to be determined on a need-only basis later in 2020 after an evaluation of round one appropriations; and \$2 million earmarked for need-only distribution for NAD entities, including Adventist Information Ministries, North American Division Evangelism Institute, Christian Record Services for the Blind, Pacific Press Publishing Association, Oakwood University, AdventSource, Seminars Unlimited, and Adventist Media Ministries.

"We are pleased to be able to offer these funds to places in the church that are hurting the most," said NAD treasurer Randy Robinson. "We are family. When one hurts, we all hurt. We want to do our part to alleviate that hurt, and we are glad to partner with our unions to do so."

—Kimberly Luste Maran, NAD communication

The 2020 enditnow Virtual Summit on Abuse Aims to Equip Leaders With Tools to Help Spot and End Domestic Violence

The North American Division of Seventh-day Adventists is preparing to host an event on November 13-14, 2020, that aims to raise awareness of violence against women and minors taking place in churches, homes, and schools. This year the enditnow Virtual Summit on Abuse will place a greater emphasis on providing church leaders, pastors, seminary students, and schools administrators and teachers with practical tools to help victims of domestic violence, or intimate partner violence, receive the help they need in a safe, effective, and nonjudgmental manner.

"We've built an awareness and engagement campaign over the years that has worked well. More

and more people have expressed interest in our summit and resources, but now it's time to put more tools in people's hands," said Erica Jones, assistant director of NAD women's ministries. "Many ministry leaders are grasping that this is not just a women's ministries issue—it's a human rights' issue."

The keynote presenter of the summit will be Mary DeMuth, author of *We Too: How the Church Can Respond Redemptively to the Sexual Abuse Crisis*. Additional topics covered by thought leaders in this field will include protecting children and youth, and digging out of the pit of spiritual abuse—a topic presented at a previous summit that past attendees have requested to hear again.



The enditnow Summit on Abuse has been an annual event since 2017. As in years past, presentations will be given both in English (November 13) and Spanish (November 14).

Click **here** to register for the summit in English, and **here** to register for the summit in Spanish.

—Mylon Medley,
NAD communication



Kids' Sabbath School Magazines Temporarily Available Free; Special Guide Issues Coming

Nearly 40 percent of adults who end up leaving the Christian church had their first doubts in middle school. That's why *Guide*, *Primary Treasure*, and *Our Little Friend* magazines are so important for Adventist kids. These weekly publications are filled with inspiring content that helps young hearts and minds develop deep connections with Jesus and with the church body while they're open and receptive.

← *Primary Treasure*, *Our Little Friend*, and *Guide* magazines have been available online for free during COVID-19 closures.

Since early spring, when most churches closed because of coronavirus, all three of these magazines' weekly issues have been available online for digital download—free. That benefit will be available until most churches resume regularly worshipping in their buildings, where kids can pick up the magazines in Sabbath school.

In addition to the free downloads, *Guide* is mailing two special-print issues to conference children's ministries leaders and to local church children's Sabbath school leaders in churches that don't already subscribe to *Guide*. These two issues, distributed September 5 and 12, cover two distinct Adventist fundamental beliefs, the heavenly sanctuary and the Second Coming.

Guide plans to develop two special issues featuring fundamental beliefs each year. In 2021 a twice-monthly column by former editor Randy Fishell will introduce and reinforce key beliefs. Finally, the *Guide* editorial team is about to release a new book, *What We Believe for Guide Readers*, which introduces kids to Adventist beliefs through true stories and fun studies.

Download the free issues of *Guide* at GuideMagazine.org and both *Primary Treasure* and *Our Little Friend* at PrimaryTreasure.com, or subscribe to the print magazines at AdventistBookCenter.com.


—Alicia Adams, Pacific Press Publishing Association marketing director

ADVENTIST WORLD RADIO PRESENTS

UNLOCKING BIBLE PROPHECIES 2.0


Watch Online Now!

MASTER CLASS with CAMI OETMAN



This powerful series is available to watch free of charge and on demand! *Unlocking Bible Prophecies 2.0* includes additional new content you won't want to miss. Now available in multiple languages, including Spanish. Whether you've never before cracked open a Bible, or have been studying it all your life, you'll gain new insights from this free master class.

awr.org/bible



AWR360°

BROADCAST TO BAPTISM

Let's Connect! | [f awr360](https://www.facebook.com/awr360) | [i awr360](https://www.instagram.com/awr360) | [y awr360](https://www.youtube.com/awr360) | [awr.org/videos](https://www.youtube.com/awr360) | [awr.org](https://www.awr.org)

28 WAYS TO SPELL YOUR FAITH

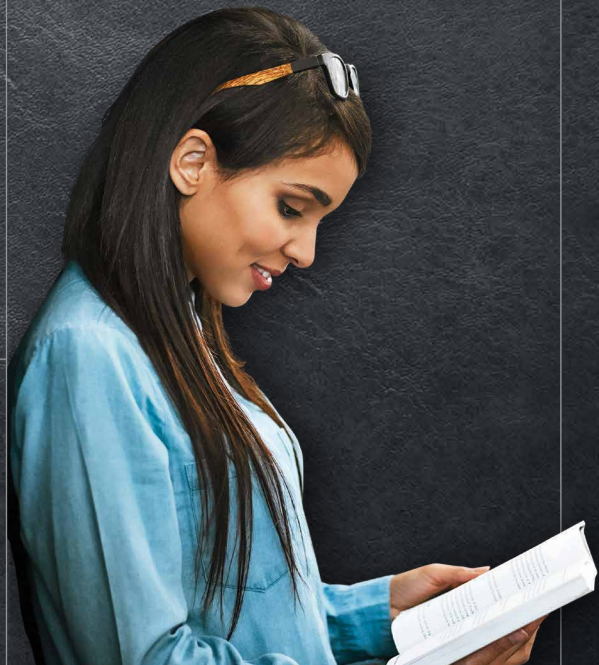
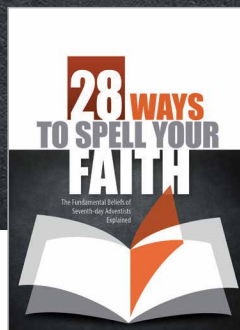
GERALD A. KLINGBEIL

Join authors from around the world as they share their own passion for a particular Bible doctrine. As they spell out their personal faith, you may be challenged to examine your own spiritual journey.

As you read these engaging chapters about the Seventh-day Adventist fundamental beliefs, you will discover not only spiritual nourishment, encouragement, and truth but also the joy of spending time with God's personal message for humanity.

Our Fundamental Beliefs Explained

AdventistBookCenter.com/28ways



 **Review & Herald**[®]
PUBLISHING ASSOCIATION

©2020 Pacific Press[®] Publishing Association
Please contact your ABC for pricing in Canada.
2055901051

Three ways to order: **1** Adventist Book Center[®] **2** 1-800-765-6955 **3** AdventistBookCenter.com

AMAZING FACTS

P R E S E N T S

666

REVELATION NOW!

EVERYTHING IS ABOUT TO CHANGE!



Broadcast **LIVE** from the New W.O.R.D. Center
October 23 – November 14, 2020 | 7:00 – 8:30 pm PT



with **Doug Batchelor**

More details at RevelationNow.com



Ruth's

VEGETARIAN
GOURMET

REAL. SIMPLE. GOOD.

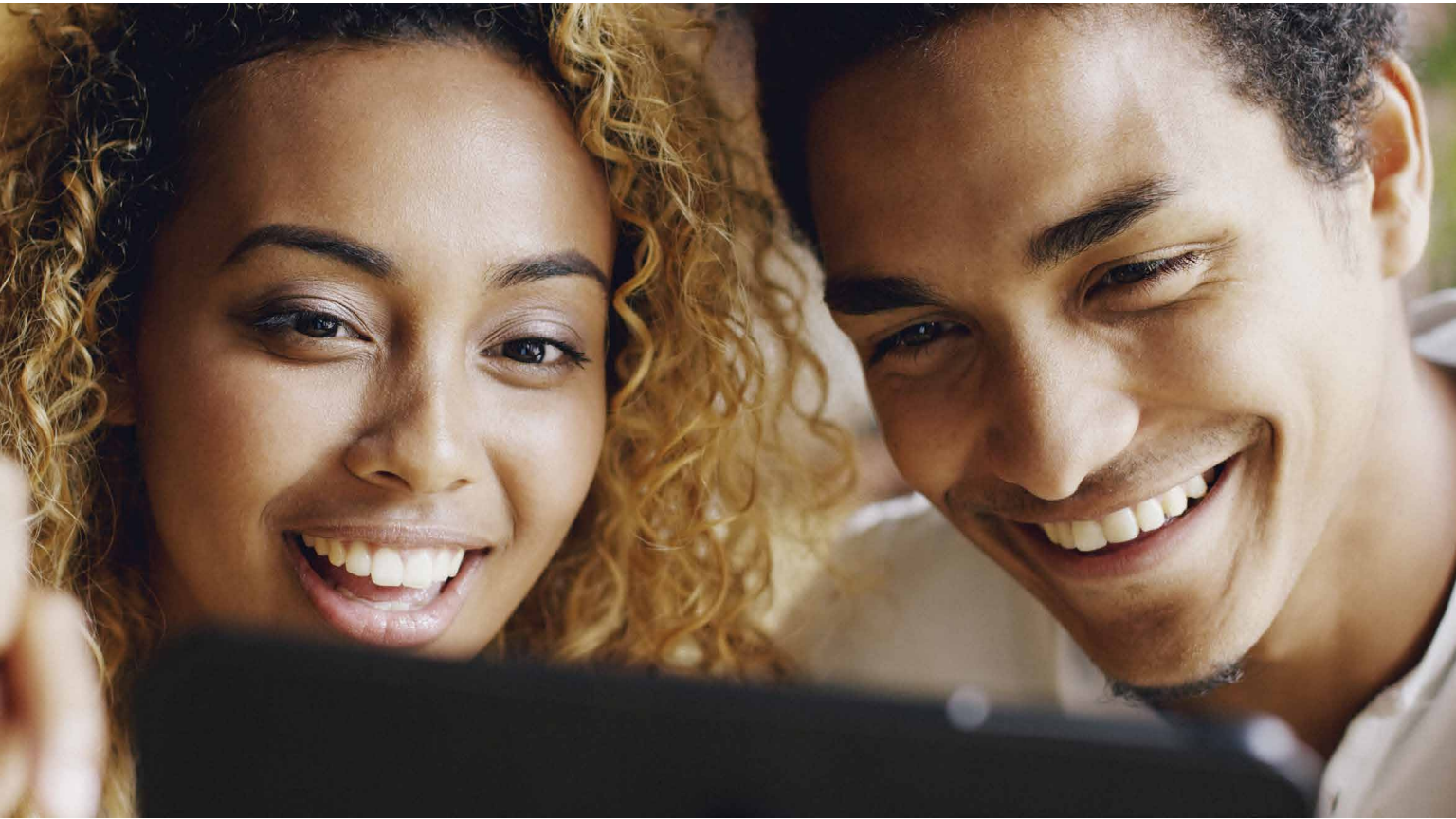
INSPIRED BY ADVENTIST FAMILY RECIPES

Delicious


PLANT-BASED FOOD FOR YOUR WHOLE LIFE!

FOR RECIPES, WHERE TO FIND OUR FOOD AND FOR OUR COOKING SHOW
RUTH'S SIMPLY VEGETARIAN
RUTHSGOURMET.COM

Watch  **3ABN**[®] On Demand



What You Want When You Want

Over 3,000 videos on  **YouTube**

SUBSCRIBE

to our YouTube Channels @3ABNVideos

(618) 627-4651 | 3ABN.tv



 **3ABN**[®]
Three Angels Broadcasting Network

EXPERIENCE

THE JOY

OF GIVING



Planned Giving
& Trust Services

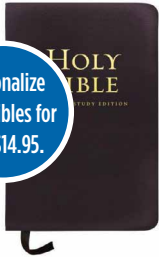
| I have come that they may have life - and have it more abundantly.

willplan.org

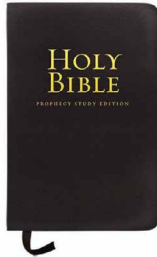
The Perfect Holiday Gift

Lasting gifts for your family and friends this season!

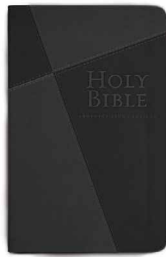
Personalize your Bibles for just \$14.95.



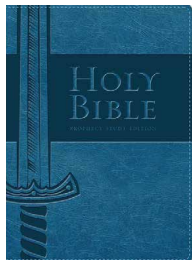
Giant Print Leather
BK-PSBGPL ... \$99.98
Sale \$84.95



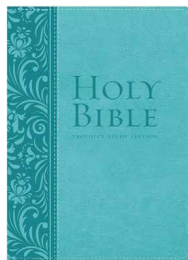
Genuine Leather
BK-PSBPL ... \$89.98
Sale \$79.95



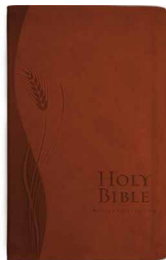
Black Leathersoft
BK-PSBDB ... \$76.95



Navy Leathersoft
BK-PSBNL ... \$76.95



Teal Leathersoft
BK-PSBTL ... \$76.95



Brown Leathersoft
BK-PSBSD ... \$76.95

“YOUR WORD IS A LAMP ...”

Brighten your path to eternity with the popular Amazing Facts NKJV Prophecy Study Bibles, where you'll find encouragement, inspiration, and practical direction for your life!

Enhanced with a variety of powerful study helps that make the New King James text come alive—comprehensive tools to deepen your understanding of Scripture, empower your walk with God, and equip you to better serve Him in these troubled times.

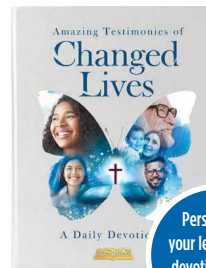
Great for personal or group study or for giving Bible studies, these engaging Bibles are packed with winning features such as letters of Christ in red, a 64-page concordance, center-column references, full-color maps, all 27 *Amazing Facts Study Guides*, and much more!

The perfect gift for everyone on your list—one that will be treasured for years to come!

Amazing Facts Devotionals

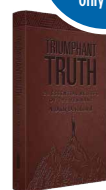
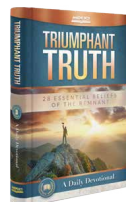
Enhance your daily worship time with our newest and most popular devotionals!

In the brand-new *Amazing Testimonies of Changed Lives* devotional, you'll relish incredible stories of people from all backgrounds—across many time-periods—whose lives were transformed by the truth and the love of God. You'll embark on an in-depth exploration of the 28 vital truths of God's remnant church in *Triumphant Truth*. In *A Cloud of Witnesses*, you'll discover inspiring stories of many of the Bible's most fascinating characters. And the always-popular *Moving Mountains* shares hundreds of amazing facts about our world intertwined with practical Bible truths—providing a fun, faith-building devotional experience for each day of the year. Perfect, lasting gifts for those you love! Order yours today!

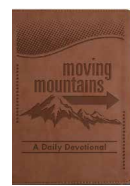


Amazing Testimonies of Changed Lives
Leathersoft | BK-CLDD ... \$19.95
Hardcover | BK-CLDH ... \$19.95
On sale for only \$14.95 when you order by December 31.

Personalize your leathersoft devotionals for only \$15!



Triumphant Truth
Leathersoft | BK-LTDD ... \$19.95
Hardcover | BK-TTDD ... \$17.95



A Cloud of Witnesses
BK-ACOW ... \$14.95
Moving Mountains
BK-MMDD ... \$14.95

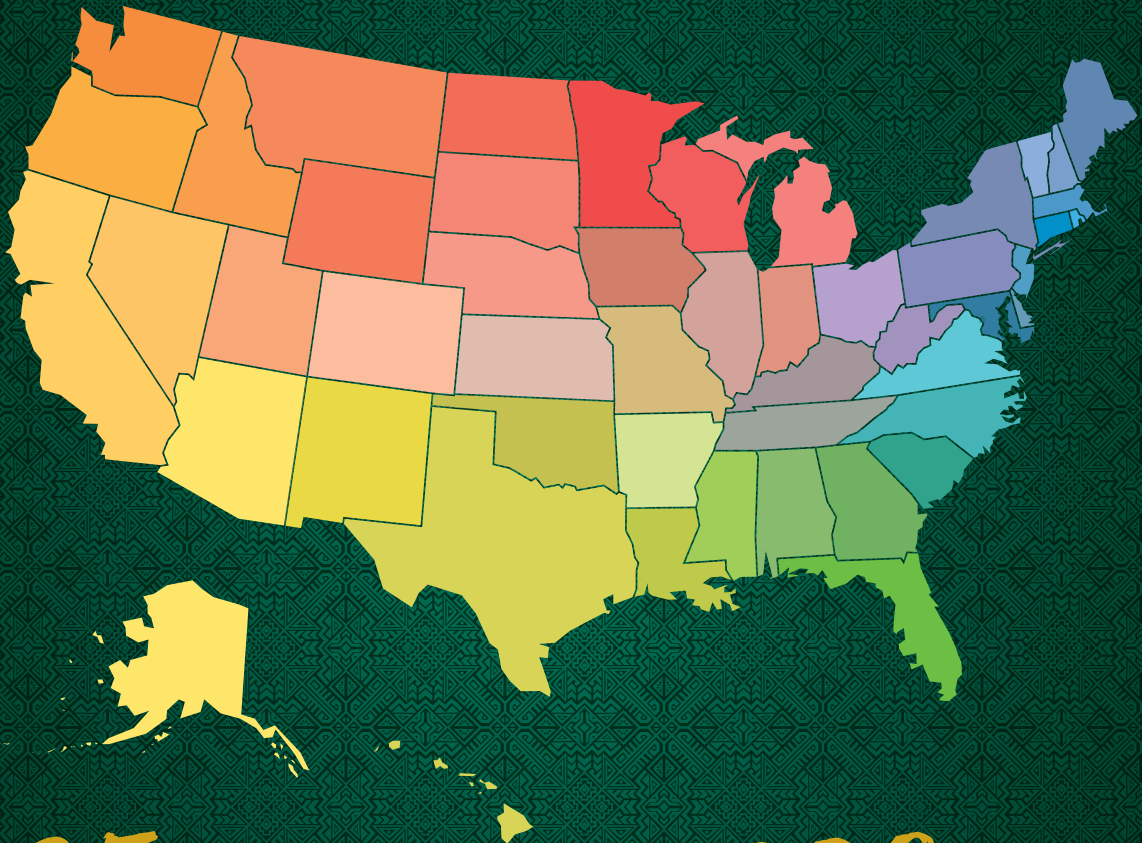


800-538-7275 | www.afbookstore.com



ADRA

To serve humanity so
all may live as God intended



25

The number of U.S.
conferences we are assisting.

200

The number of
food pantries we
are supplying.

2.3 Million 1-You

The dollar amount of
medical equipment we
provided in the U.S.

Thank you for
being one of us.

Learn more about ADRA's
global response at:
ADRA.org/FightCovid19



WORLD CHURCH DAYS OF PRAYER AND FASTING

January 2, 2021

April 3, 2021

July 3, 2021

October 2, 2021

Find the program materials at
revivalandreformation.org/prayerdays

Revival
& REFORMATION



Adventist World

10/2020

**Eternal,
Unchangeable,
and Always
Relevant**
Page 10

**It's Time to
Secure Our
Tomatoes**
Page 20

Angel Music
Page 28

Recent Messages



The First Angel 1798
Fear God and give Gl...



The Second Angel 1843
Babylon is fallen! Fall...



The Third Angel 1844
If anyone worships th...

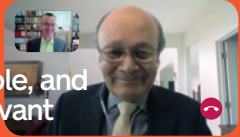


The Holy Spirit 31



10

Eternal,
Unchangeable, and
Always Relevant



Gerald A. Klingbeil and Angel Manuel Rodriguez

14

Three
Messages,
Three Groups

Jared Thurmon

16

Herald's
of God's
Judgment

Alberto R. Timm

13 Millennial Voices

Keeping the Home Fires Burning
Beersheba Jacob

18 Global View

Our True Mission
Ted N. C. Wilson

20 Devotional

It's Time to Secure Our Tomatoes
Emily Gibbs

22 Feature

Us and Us
Timothy G. Standish



24 Faith In Action

Tagaytay Central—A Hot Church
Christian Dumitrescu

26 Bible Questions Answered

God's Glory Revealed

27 Health and Wellness

A Vegetarian Lifestyle

28 May I Tell You a Story?

Angel Music

30 Growing Faith

Turning Talent Into Gold

A Call to Deeper Worship

BY BILL KNOTT

In the sanctuary of God's presence, hidden in the cleft of the rock, Moses pleaded for a revelation of God's glory (Ex. 33:18-21).

In the violence of a tempest, trembling on a mountaintop, the psalmist saw into the sanctuary above, and marveled, "In His temple everyone says, 'Glory!'" (Ps. 29:9).

In the sanctuary built by Solomon, the young prophet heard the seraphim calling to each other, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!" (Isa. 6:3).

And when the people of God, prefigured by three angels flying in midheaven—carrying good news about the sanctuary and judgment—begin their proclamation, they announce, "Fear God and give glory to Him" (Rev. 14:7).

The inescapable conclusion of these and many other passages of Scripture is that giving God glory, especially in our worship, is the essential mission of God's faithful remnant—"those who keep the commandments of God and the faith of Jesus" (verse 12).

This is a resonating call—loud and insistent—to deepen and to strengthen our perceptions of "Him to whom we must give account" (Heb. 4:13), to renew Adventist worship with clear teaching and rich experience of God's magnificence, holiness, and kindness. In a global culture obsessed with cheap familiarity, tweeting its way to careless oblivion, we have the shared tasks of proclaiming God's amazing "otherness" as well as Jesus' amazing closeness.



We announce how great the gulf is between the sinner and the Father, but also show the abundance of the Father's plan in sending Jesus to be one of us. He lived in our sweat and pain; He died for our eternal gain; He rose that we might enjoy great fellowship with Him now and forever.

The call to "give Him glory" must begin with the household of faith, whether we gather in the shadowed heat beneath a palm frond roof or in a gleaming sanctuary, fully lit and air-conditioned. When we have replicated the story young Isaiah tells—when we have glimpsed both the Father's deep holiness and the Saviour's deep, forgiving tenderness—then we are ready to wholeheartedly respond as did the prophet long ago: "Here am I! Send me" (Isa. 6:8).

The mission—and the message—is all about worship.

As you read this special collection of articles about the central mission of this movement, begin by bowing both your heart and your knees—and give Him glory.

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



Rob Folkenberg, a pastor and church planter living in British Columbia, Canada, uses his passion for rock climbing as a way to engage with people in the town where he lives. “For me as a church planter, one aspect of my job is to get to know people in my community, make friends, and look for ways to introduce Jesus.” Climbing with others has become a creative way to do just that.

Photo: Rob Folkenberg, Canadian Adventist Messenger

100
+
100



Number of families on the Caribbean island of Sint Maarten that received a monthly bag of organically grown fresh produce, including lettuce, bok choy, Swiss chard, collard greens, breadfruit, plantain, radish, and many others. A hundred more families received a 100 Grow Bag, containing seeds, seedlings, a plant, and starter soil to encourage them to grow their own fruits and vegetables, eat more healthfully, and become more financially independent.

“We’re going to the communities that have not received any help thus far. Many don’t have power, and I’ve heard reports that some of these communities aren’t going to have power for the next two months. That’s their reality.”

—W. Derrick Lea, Adventist Community Services Disaster Response (ACS DR) director of the North American Division. He spoke about efforts of ACS DR to deliver much-needed donations by mobile distribution units to those displaced in the hardest hit areas of Louisiana, United States, following the landfall of category 4 Hurricane Laura on August 27, 2020.

30,000

Number of dinosaur bones uncovered by the Adventist-led Dinosaur Excavation research project over the past 20 years in the Lance Formation bone bed, located in eastern Wyoming, United States. Significant research, based on a biblical creation paradigm, offering alternative ideas regarding the extinction of dinosaurs, has been published in peer-reviewed academic journals, challenging traditional evolutionary theory.

“The Adventist community in Bozeman is heartbroken by this tragic loss. Tom has a long history of dedicated service as an Adventist leader here in Montana and the Northwest and will be deeply missed.”

—Elden Ramirez, Montana Conference president, commenting on the death of 40-year-old Adventist helicopter pilot Tom Duffy, whose helicopter crashed while helping to fight a wild-fire in the Mount Hood National Forest in Oregon, United States.

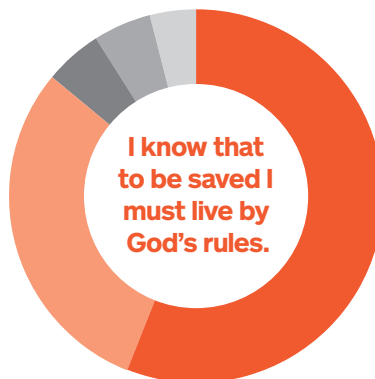
Are We Getting It Right?

During the 2019 Chosen International Pathfinder Camporee in Oshkosh, Wisconsin, United States, researchers asked 993 Pathfinders about their views on salvation. The results of the following two questions challenge us to better present the biblical concept of salvation by grace.

Source: ASTR Research and Evaluation Team in collaboration with Institute of Church Ministry, n = 993



- Strongly agree (77.5%)
- Agree (19.0%)
- I'm not sure (2.5%)
- Disagree (0.4%)
- Strongly disagree (0.6%)



- Strongly agree (55.5%)
- Agree (29.5%)
- I'm not sure (5.5%)
- Disagree (5.5%)
- Strongly disagree (4.0%)

“This new alignment brings evidence-based acute clinical and lifestyle medicine together, building on both Adventist HealthCare’s rich heritage and ELIA Wellness’s innovation in the area of health and wellness to create a stronger platform to bring health, hope, and healing to the community.”

— Geraldine Przybylko, executive director of Australia-based ELIA Wellness, commenting on the newly established partnership with Adventist HealthCare and Sydney Adventist Hospital. ELIA Wellness was founded in 2016 and has focused on lifestyle medicine, offering proactive health and wellness resources. The partnership will potentially serve 175,000 patients a year.

6,000

Value in Australian dollars of furniture sold in one week following the opening of a new secondhand church-owned furniture store in the town of Bourke, northeastern New South Wales, Australia. It took the small congregation 12 months to renovate the store and an adjacent café that serve as an Adventist ministry center located prominently on Main Street.

211

Number of municipal and provincial social work directors in Colombia who completed the I Want to Live Healthy certificate program over a nine-week period of e-learning video classes focusing on promoting a healthier lifestyle.

“ADRA conducted training classes on how to make soap. We now have all the soap we need to keep ourselves and our homes safe. Also, now that we know how to make soap ourselves, it has given us a new income opportunity. I can see myself making a lot of soap that I can sell for profit.”

—Maria, a refugee from the Democratic Republic of Congo, now living in Uganda, about a soap-making workshop offered by ADRA Uganda for people living in the Rwamwanja Refugee Settlement. ➔



Photo: ADRA Canada

Gift Giving, Singing, and Plenty of Baptisms

By *Adventist Record* and *Adventist World*

Schools in the Trans-Pacific Union Mission (TPUM) in the South Pacific Division (SPD) celebrated Adventist Education Week with gift giving, singing, and dozens of baptisms.

“Looking Beyond” was the week’s theme, with hundreds of students, teachers, and members of the wider community participating in the programs.

An evangelism series at Navesau Adventist High School in Fiji culminated in the baptism of 40 students on August 15, 2020.

At Funafuti Adventist Primary School in Tuvalu, activities were held over two weeks. The first week was designed for the teachers’ enrichment, while the second week saw teachers lead out in evening presentations and students involved in singing for the community. Principal Kima Pedro said the church was packed every night, and a good number of parents from other faiths attended. Students also visited retired teachers and presented them with gifts.

Betikama Adventist College in the Solomon Islands concluded their Adventist Education Week with the baptism of 19 young people on August 22. Principal Par-tinson Bekala said the week’s scrip-tural readings helped to strengthen the students’ stand for baptism. There have been 69 baptisms at the college this year.

Samoa Adventist College held a combined Adventist Education Sabbath on August 22. More than 200 parents joined in the celebra-tion, with most being from other faiths. Principal Tepora Fuimaono said that there were a lot of positive comments from parents.

In Fiji a teacher from Suva Ad-ventist College, who organized the Education Week of Prayer in her local church, said, “I have never felt so blessed, inspired, and impressed in my whole Christian life. Please pass on our sincere appreciation to the principal, Encie Donie, and her team at BekaBeka Adventist High School for the readings. They were truly an inspiration.”

South Pacific islands Adventist schools celebrate Education Week.

Beulah College conducted its Adventist Education Sabbath throughout all the local churches in Tonga on August 29. With teachers and students sharing the Word of God, they collected a special offering toward the school’s oper-ation. Mission education director Fatongia Hopoate said, “The school . . . received more. God works in a mysterious way during this pan-demic—to God be the glory!”

Two weeks earlier 24 students and two teachers were baptized. More than 60 percent of students at Beulah College are from homes of other faiths.

In the Solomon Islands on August 18, Naha Adventist Primary School staff and students visited Sunrise Adventist Primary School. Sunrise school is surrounded by churches from other Christian denominations. Nearly all the chil-dren attending Sunrise school are from families of other faiths.

Students were encouraged to wit-ness in their local community. One of the residents they met was an elderly man named Iro. While the students were singing songs about God’s love, tears streamed down his cheeks. Iro mentioned that the students were the first group to visit him and give him gifts. He said he wants to join the little group worshipping every Sabbath at the school.

“Adventist education aims to pre-pare students for the joy of service in this work, and for the higher joy of wider service in the world to come,” said TPUM associate education director Mele Vaihola. “Thus, its role is to plant the seed of service in our students’ hearts, and the wider com-munity and God give the harvest.” ©



Photo: *Adventist Record*

Adventist Publishing House in Germany Turns 125

By Adventistischer Pressedienst, and *Adventist World*

Advent-Verlag, the Seventh-day Adventist publishing house founded by Ludwig Richard Conradi in Hamburg, Germany, is turning 125 in 2020. Advent-Verlag opened in 1895 to spread Adventist literature to German-speaking people across the world from the port of Hamburg. Today, Advent-Verlag GmbH is a modern publishing house with 16 employees and a subsidiary, Wartberg-Verlag GmbH. Advent-Verlag GmbH is a registered company that has an eye on the future.

“In the recent past we deliberately initiated a generational change in the publishing house,” said Advent-Verlag shareholder representative Johannes Naether. “We handed over the management to a new generation in trust. It was important to us for the new team to be supported by the expertise of long-standing publishing employees, so that the publishing house is optimally positioned and its tradition-steeped history can be continued,” he added.

WORDS THAT LAST

“Words That Last,” the publishing house’s motto, is not just a slogan, according to publishing director Jessica Schultka. “It has been the DNA of the Adventist publishing house for 125 years,” she emphasized. “Although the range of tasks has changed in recent years, the core competence of the publishing house has always been the publication of Adventist books, magazines, and study materials that, then as now, aim to encourage people to think about God,” she added.

As they work to guarantee this for the future, the editorial team

The September 2020 issue of *Adventisten Heute*, the magazine for Adventist members in Germany. The magazine is one of many resources Advent-Verlag has produced during its 125-year history.



Photo: Advent-Verlag

works to publish books on topics related to theology, pastoral care, and lived faith. They also publish devotional books, study books, journals, and magazines that promote, deepen, and accompany faith, leaders said.

On the occasion of the anniversary, the Lüneburg-Wolfsburg Chamber of Industry and Commerce was a guest at the publishing house. Sönke Feldhusen, deputy general manager of the organization, presented a certificate of honor on the special occasion.

“We are proud and grateful for our tradition-rich past, because the Advent-Verlag publishing house is a defining part of Adventist history in Germany,” managing director Dieter Neef explained during the ceremony. The publishing house employs workers in the Lüneburg region, securing jobs there since 1994. It is the reason leaders said

Advent-Verlag continues to serve German-speaking populations around the world.

they felt honored by the Chamber of Industry and Commerce acknowledgment.

CEREMONY POSTPONED

As leaders explained, Advent-Verlag Lüneburg has offered readers direction and meaning in life, interacting wholistically across generations. According to their description, they want to inspire readers to reflect on God and live authentic biblical faith in everyday life by promoting, deepening, and accompanying it in a sustainable way.

Because of the COVID-19 pandemic, the planned anniversary celebration had to be postponed until 2021, leaders said.

Those interested in knowing more about the work and everyday life of Advent-Verlag Lüneburg can visit advent-verlag.de/wir-feiern, and watch a video at youtu.be/VGdTzI-PaJGQ. ©

105,317

Membership of the Euro-Asia Division (ESD) as of June 30, 2020

1,600,000

Number of liters of fresh water given to people living in the Donetsk region thanks to efforts of ADRA Ukraine and the United Nations Children's Fund (UNICEF). This project supplies water to the most vulnerable population groups living in 25 settlements in the Avdeevsky, Mariinsky, Volnovakhsky, and Nikolskyi districts because of damage to its water supply pipeline.

“The good news, allowing nobody to stay indifferent, is the way the church has responded to the challenges of the COVID-19 pandemic by keeping an eye on new opportunities to minister to people. This inspires a sense of great optimism that our church, in spite of everything, is alive, active, and has huge potential for serving this world.”

— Mikhail F. Kaminskiy, Euro-Asia Division (ESD) president, in a leadership meeting focusing on the church's strategic planning for the future.

We Are Together

—Irina V. Protasevich, assistant vice president for spiritual and educational work at Zaoksky Adventist University, was recognized by a certificate of honor and a commemorative medal. She was honored for her selfless contribution to organizing assistance to senior citizens and those struggling in the lockdown in the Zaoksky district, Tula region, as part of the We Are Together all-Russian mutual assistance effort.

423

Number of tons of food aid distributed by the Adventist Development and Relief Agency (ADRA) in ESD territory among 31,406 most vulnerable people living in Uzbekistan, Georgia, Azerbaijan, Afghanistan, and Kyrgyzstan. 📍

85,255

Number of face masks, along with disinfectants and other personal protective equipment, donated to 55 health-care institutions in Russia and 29 entities in Ukraine. The program involved the employment of local seamstresses, enabling them to earn a living during the lockdown.



Photo: Euro-Asia Division

Perspective



Photo: Tyler Nix

I Choose the Joy of Service

What kind of advice would Joseph, Moses, and Esther have for me?

One of the most important decisions we make in our lives is related to happiness and joy.

Happiness is traditionally linked to the external environment and circumstances we do not always control. Like the bearing of sunshine or rain on our mood or weekends versus working days, happiness is often something we have very little or zero influence over.

When pursuing happiness, we focus on weekends and live for vacations. We might even feel empty and sad when a specific person is not around, or even that our self-worth depends on the good evaluation made by superiors. This kind of happiness leads to insecurity, fear, and emptiness.

On the other side is joy. And surprisingly, we can choose joy. As experts remind us: "Happiness is a destination; joy is a state of mind." We choose to be joyful regardless of the external environment, people, or circumstances. It is something we can do when we acknowledge that

God is in control of all the details of our lives, and are determined to praise Him no matter what happens.

CHOOSING TO SERVE

For some people, true happiness, joy, and life satisfaction come from living life based on clear values and purpose. These people experience joy regardless of circumstances. One of them recently shared this experience with me.

"During the past 10 years my professional life has changed a lot. God's purpose for my life became clearer; events that followed changed me. I decided not to allow any external circumstances or people to shape me into something I do not choose to be. I decided to bring joy into my life.

"I dreamed of living a fuller life with God. What helped me along the way were traffic signs in the form of my core values: love, wisdom, inspiration, courage, and kindness. They are keeping me on the right road and are directing my path in the right direction. I chose the courageous life of serving humanity over the comfort of seeking false pleasures. I'm pushed way out of my comfort zone, but I experience true meaning, purpose, and joy."

Making the bold decision to live filled with joy is only the beginning of the road less traveled. Once we

go down that path, we won't want to go back to our old, safe existence.

BIGGER THAN YOURSELF

In our world, comfort is so overrated that the decision for a life greater than ourselves is considered a naive act of hopeless dreamers. But there, and only there, true joy can be found and maintained.

When God moves, it is rarely safe, but it is always right. It might even not be seen as joy at first. Joseph was enslaved. Moses confronted Pharaoh. Esther was threatened by genocide. As difficult as it may seem, when we step out in faith to experience joy we can trust that God's way is better than ours.

Biblical heroes were often called to live an unusual life of serving humanity at crucial moments of human history. The divine call was not safe, even less comfortable. I wonder what kind of advice Joseph, Moses, and Esther would have for me? Would they encourage me to stay in my comfort zone and stay silent about injustice, poverty, and systematic exclusions? Or would they advise me to speak up and act in a kind and loving manner?

A long time ago I made my decision. I chose joy.

Maja Ahac is head of advocacy at ADRA Europe. ©



Eternal, Unchangeable, and Always Relevant

A conversation
about the
three angels'
messages

**Adventist World
associate editor Gerald
Klingbeil spoke with
Ángel Manuel Rodríguez,
former director of
the Biblical Research
Institute, via Zoom
about the content,
significance, relevance,
and timeliness of the
three angels' messages
within the larger context
of Adventist theology.**

Adventists are very familiar with the phrase “three angels’ messages,” while other Christians may wonder what this phrase means. What does this phrase refer to, and why is it important?

For Adventists this phrase is very significant, because our roots are found in apocalyptic prophecy. Other Christians, who perhaps are not that well informed about apocalyptic prophecies, may be disoriented when they hear the three angels’ messages terminology.

But for us the three angels’ messages, located in Revelation 14:6-12, are an important and significant passage containing God’s last message for the human race.

There is a renewed emphasis on the three angels’ messages. Are we doing something that we’ve never done before? Why is this focus so important right now?

It’s good to reread the Bible. By going back, we possibly encounter new insights and find new ways of expressing the same truth.

We go back to our passage to keep it fresh in our collective mind as a church. The significance of the three angels' messages is such that we need to be almost constantly speaking about this. Otherwise it will lose its significance.

You see, we are pilgrims sharing what we have with others. We cannot allow ourselves to leave by the side of the road this important part of our message and life. Let's talk about it as often as possible.

If we look at Adventist theology as a whole, where would you locate the three angels' messages in terms of importance?

The three angels' messages are part of the teachings of the church, and these teachings are wholistic. It's one entity, making it difficult to assign some to the periphery. We do believe that at the center of Adventist doctrine and theological thinking is Jesus. There's no other way.

Through the study of biblical doctrines, we gain new insights in terms of who Jesus is, and what His plan is for us. When you look at Revelation 14:6-12, you notice that many of our doctrines are directly or indirectly present in it.

You take the beginning, verse 6, and the first thing the text says is that the angel is proclaiming the gospel. We're talking about the heart of the matter here. This is the center of the three angels' messages, placed at the very beginning of the passage. This is going to orient the rest of the passage.

Is that a different gospel than Jesus preached, or the apostles, or anybody since?

The fact that it's called the eternal gospel is telling you really that this gospel was, if I may say so, conceptualized in the mind of God in eternity. It's what God also calls the "great mystery" that was hidden for ages and ages and has now been

revealed to us through Jesus.

This gospel was in God's mind, and He wants to implant it in our minds and lives. It's eternal because it has always been His plan for us. This one gospel is eternal, unchangeable, and always relevant.

Could you give us a one-sentence summary of each of the messages of the three angels? What would be the key concept for each message?

The Lord invites every person, when confronted by the gospel of salvation, to fear God, to make God their covenant Lord, to give Him glory, to repent and recognize Him as a righteous judge, and to worship Him as Creator in a world of apostasy, secularism, and atheism.

The second message is also good news, because it's about the fall of the enemy. The Babylon that is fallen is the unification of political and religious powers that are in opposition to God.

The last message is a wonderful message as well. It's God's heart opening up to us, saying, "Choose Me, choose Me, because if you become loyal to the forces of evil, what you will experience is eternal death, so don't do that." The language is strong, because we are standing, so to say, at the edge of the abyss, and God is shouting, "Don't take another step! Come back!"

Ángel, I think you must've also been an evangelist.

Pastors are [smiles].

Starting with the Millerites, our spiritual forebears, and early Adventists, we have preached the three angels' messages for more than 175 years. Has our preaching changed?

The three angels' messages were read by Christians before we did it. Some applied them to the work of Luther or Calvin. The Millerites applied them to their own experience. Through the study of the

Scriptures the pioneers found in this message their own identity, their own mission. These have remained an integral part of our message and mission to the world.

So you would say that we are standing in the same tradition? that we're preaching the same message that these early Adventists were preaching?

No question about that.

Adventists, similar to other Christian denominations, struggle to engage young adults who often leave the church when they transition after finishing high school or college. How can we best communicate this important element of Adventist theology to this generation?

This is a complex question, but I will go back to the concept that we began with. We need to talk about the three angels' messages. We have to bring it to the attention of young people, not once, but constantly, as often as possible. Make them aware of the content and significance of this message. I would also suggest that we present the topic as part of a cosmic conflict.

If there is something that I believe that humans, and particularly young people, can understand, it's stories. We all love stories. Now we have the most wonderful story to tell. Perhaps one of the problems is that we have taken that story and have broken it apart into what we call doctrines.

In some cases we have not been able to put them together as a narrative, as a story. It seems to me that if we would develop a way to tell the whole story to young people, they would be taken by it. Show them that the three angels' messages are part of the cosmic conflict. Challenge them and tell them, "This is a magnificent story, a true story. You have a part to play in it. You are an actor in this story."

If there is something that I believe that humans, and particularly young people, can understand, it's stories. We all love stories.

I believe that if the story is told with energy, enthusiasm, and consistency, young people will say, "Wow, this is amazing!" The story of the cosmic conflict answers for them the question of existential significance: what are we doing here?

Narratives and stories work in many different cultures. "Relevance" is another key word. For this generation, and for most of us, if something is irrelevant, we tend to ignore it. Can you help us frame the relevance of the three angels' messages for the twenty-first century?

I can mention only a few things. I suppose "relevant" means meaningful. So it means that I somehow have to talk with young people to identify their real needs. They have their own perceived needs, but there are needs that go deep inside every human being. It would then be our task to show how the three angels' messages best meet their real personal needs.

The question *Why am I here?* is a question that many young people don't ask. They know only that they are here now. *Why are we here?* is a

big question that the three angels' messages help to answer.

We have to also place it in the context in which they live, which is, particularly in the Western Hemisphere, a secular world. Where is God within this intellectual map?

The three angels' messages tell you where He is. *I'm here. I'm the Creator.* You are breathing every second of your life because of Him. It means if God withholds the breath, we die.

This message is powerful when connected, as it is, with the concept and the experience of hope. When people are disoriented, they need something to hold on to that will give meaning to their lives. It has to begin with talking to them, opening our hearts to them as we lovingly tell them the most glorious story of cosmic love flowing from the heart of God to ours.

I like your notion that hope is such an important element, and that there is a yearning in our souls. It's not just young people. I think it's you and me.

Everybody.

If you look at our world right now, we need more hope. Are the three angels' messages really a message of hope?

Definitely. If you look for the source of hope, where was hope born? Look, it's almost the first word in the message, the "everlasting gospel." If we go back to the Fall, there was no future for humans, but then the gospel came and filled their hearts with hope. This hope is at the center of the message.

They [the three angels' messages] introduce the hope of salvation already realized in the work of Christ proclaimed in the gospel. The message points to the consummation of hope in the second coming of Christ. For now, this hope is ours in the form of a promise, but it will soon become a palpable reality.

How do the three angels' messages fit into the overall picture of Adventist theology?

How do we do theology? You need a starting point. Of course, you start from the Bible, but you go to the Bible and you pull from it God's message for us. Adventists went to the Bible. They gathered together these wonderful jewels. And they understood that these jewels were to be proclaimed at the close of the cosmic conflict.

It provided for them, and for us, a point of reference. There are two integrating key elements in Adventist theology.

The first one is the doctrine of the [heavenly] sanctuary. There's no question that the doctrine of the sanctuary is extremely important in the Bible, because it's about Jesus, His nature, His role, His death on the cross, and His ministry as mediator. If that is not going to integrate our system of beliefs, what else can do it?

The second element that I would suggest is the three angels' messages. These messages, together with the sanctuary, bind the elements into a message for the last days that is framed, so to speak, by the cosmic conflict. Now, if I'm going to do theology as an Adventist theologian, this is the Adventist perspective. I have to take these elements with me in my theological journey.

Ángel, thank you for this conversation. Thank you for your passion. Thank you for your evangelistic drive.

My pleasure. Thank you for the invitation. ©



A video of the longer version of the interview can be seen at vimeo.com/454016252

Keeping the Home Fires Burning



Heaven: List three things you'd like to do when you get there." A simple activity to conclude our family worship focused on the events after the Second Coming and the millennium. Seven of us wrote down our top three wishes and placed them on the table. Then each of us had to guess whose wish list we were reading. The room was filled with surprises and laughter. We enjoyed this activity. We had something to look forward to.

The lists contained a wide variety of wishes ranging from flying with angels, visiting other worlds, riding a lion or a wolf, to asking Jesus how we even made it, and thanking Him for His boundless love. The wishes spoke of our desire to be part of God's glorious kingdom. In the midst of a pandemic, the hope of meeting Jesus and being part of His kingdom keeps burning within.

COVID-19 has slowed down life and has brought us back to basics. We are in survival mode. As a new normal is taking shape, we are led to ponder the times we are living in. While some look for temporary accommodations and others try to make ends meet, many are just grateful for food on their tables and jobs they still have.

My husband recently said, "God has brought us where He wants us to be, at home." Home is where worship, values, and relationships are cultivated. Home is where courage is built and love is grown. For far too long Satan has managed to fill our lives with busy schedules and many distractions. This has limited quality family time. Now we have the chance to start over, to reset, to rebuild our families on a Christ-centered foundation.

God has His ways of getting our attention. When we worship, at first there is a spark, then a flame that burns within us but never consumes us. Family worship is a means of speaking to God as a group—then listening

for His voice. Worshipping God as a family during the lockdown helps us to reconnect and draw closer to our Savior.

This time of uncertainty has helped me understand my human need of a divine Savior. When I read John's descriptions of the heavenly throne room (Rev. 5:11), with myriads of angels and heavenly beings honoring the Lamb of God, I realize that God is worthy of our worship. Our Creator is worthy of all praise. When we worship Him, we experience a longing quenched, and an emptiness made whole. We find our worth in Him, in the One we worship.

We often spend our lives warming ourselves by the fires of other people's stories and spiritual experiences. It's time to experience God for ourselves—personally and wholeheartedly. No matter how cold and broken the hallelujah might be, we are promised that "our present sufferings are not worth comparing with the glory that will be revealed in us" (Rom. 8:18, NIV).

Ellen White writes, "If ever there was a time when every house should be a house of prayer, it is now." We are rediscovering the spiritual importance of the family unit, the building block of society, church, and nation. We can also see this on the campus of Lowry Memorial College. We hear our neighbors singing and worshipping each evening. Their songs and prayers are encouraging and remind us that God is at work. When a family worships together, the forces of darkness tremble at the name of Jesus, family bonds are strengthened, and God is able to use them to bless the world. ©

* Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 42.

Beersheba Jacob serves as the human resources coordinator and assistant to the vice president at Lowry Memorial College, **Bangalore, India**. She is married to Andrew.



Focus

Three Messages, Three Groups

Building on a platform of hope

Seventh-day Adventists and the three angels' messages of Revelation 14 are often thought of synonymously. For years the very logo of the movement depicted three angels flying in midheaven with a message for all the world.

Historically, we have believed that the first angel's message went out to the early Advent believers of the 1800s. Following that first message, the second message is a call to come out of Babylon, or the confused religions of the world. We even believe that the third angel's message began to be heard in different parts of the earth, but that its widest impact was somehow limited until the future.

But what if we could look at these messages in an entirely new way, in a future context in which each message takes on new meaning?

We don't have to look far to see a future moment for these messages. In *Early Writings* we read these words: "When the messages of the three angels come prominently before the world again just before the second advent of Christ, the angel of Revelation 18:1 joins in the proclamation of the second angel in the message that 'Babylon is fallen.' 'Come out of her, my people.'"

Adventists find their roots and meaning in history. I'm not here to debate that. But I suggest that sometimes we lose our prophetic relevance by keeping in the past things that should have fresh application in our current reality.

These three messages should be heard collectively and sequentially. They point out that God is asking us all to decide about whom we worship before judgment is pronounced on the whole world.

THE FIRST ANGEL

"Then I saw another angel flying in the midst of heaven, having the

everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, ‘Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water’” (Rev. 14:6, 7).

This message is a call to fear God. Solomon wrote: “The fear of the Lord is to hate evil” (Prov. 8:13). This message is also a call to give glory to God. How do we do that? Jesus said, “By this My Father is glorified, that you bear much fruit” (John 15:8). The fruit of the Spirit comes from our complete surrender to the Holy Spirit, the result of embracing this message.

Then it makes it clear who would understand this message—those who believe in judgment and in the Creator of the heavens and the earth.

I don’t know any group in the world that makes more sense of this message than Seventh-day Adventists. It also makes sense that if a message goes out, it gets people to join a movement that then swells and moves to step two.

No other religious group believes in the judgment hour message, calls people to give God glory, and celebrates God as Creator of heaven and earth every seventh day.

This first message has been taken up earnestly by the Seventh-day Adventist Church as we seek to eschew evil and honor the Creator by giving Him glory, doing all this in the context that time won’t last forever, and believing in the current, ongoing judgment of the living.

Who gives this message around the world? Individuals who have received it, who identify with the movement, and who, in love and mercy, give it by example, by pen, and by voice.

THE SECOND ANGEL

“And another angel followed, saying, ‘Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication’” (Rev. 14:8).

This message is serious. It’s a clear announcement that religion has become corrupted, and that God will not tolerate false religion much longer. This is His call to those now awakened by the first angel, those who accepted that first message. They go out and declare it to their friends in Babylon—historically identified as the fallen churches of Christendom—those who rejected the everlasting gospel message. In His mercy God gives them another warning; this message goes to them.

Many will listen to this message that their belief system is corrupt. Deep down they may have felt that something is not right. Now more surely than ever, they know it is not.

THE THIRD ANGEL

This last message to all the world begins with “If anyone . . .” It’s almost as if anyone who didn’t understand the first message or didn’t answer the call of the second are told: This last one is for you. God in His mercy is addressing you.

The third angel begins with a warning that has an urgency like no other. It’s a call either to allow God to save you, or to try to save yourself. God is clear: salvation is a matter of worship. Because of the faithful call of friends and family, many who now hear the call will exit the fallen churches and their mistaken worship and join with the Advent movement, going out together to give the last message to the world. This third message is intensified by the call of a fourth angel, who repeats mightily the cry of the second and adds the warning of the imminent seven last plagues: “After these things I saw another

Adventists find their roots and meaning in history.

angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, ‘Babylon the great is fallen, is fallen.’ . . . ‘Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities’” (Rev. 18:1-5). The message goes to all who have ever professed to be followers of Christ; to all who have ever heard and resisted the Holy Spirit’s whisper; to people everywhere who are still part of the religious, ideological, spiritual confusion that is Babylon; to those who profess no faith, or a faith that has nothing to do with the God of the Bible.

In His mercy, God gives every human being alive one last opportunity to hear and see the message in living color. Then everyone will either choose to stand with God’s people; or insist on venturing forward on their own, trying to save themselves.

You and I have the opportunity to get in on the action. Jesus’ invitation is: “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me” (Rev. 3:20). ☺

* Ellen G. White, *Early Writings* (Washington, D.C.: Review and Herald Pub. Assn., 1882, 1945), p. 304.

Jared Thurmon is lay pastor of the **Adairsville, Georgia**, Seventh-day Adventist Church.

Heralds of God's Judgment

Seventh-day Adventists have always been people of prophecy.

The first half of the nineteenth century saw modern rationalism intensifying its attacks against the Christian faith. While winds from the French Revolution deified human reason, evolutionary biology regarded nature as its own creator. Deists portrayed God as someone who does not intervene in human affairs.

For historical critics, the Bible was full of religious myths and inaccuracies; its prophecies merely a literary style without any bearing on the present. Postmillennialists suggested that the reign of God would be established on earth through social reforms. God and His Word were utterly questioned.

Into that challenging context, biblical archaeology began a journey that has repeatedly confirmed the historicity of the Bible. The three angels' messages of Revelation 14:6-12 garnered attention, warning the world of God's impending judgments and His offer of salvation. This article will provide a brief overview of the early Adventist understanding of those messages and later refinements of that understanding.

EARLY ADVENTIST VIEWS

Protestant expositors of the late eighteenth and early nineteenth centuries tended to view the three angels of Revelation 14 as "emblematical heralds of the progressive reformation from popery"¹ While some authors regarded the mission of those angels as already fulfilled, others saw it as still being carried on.

William Miller and his followers became increasingly convinced that the great Second Advent movement was proclaiming the first angel's message by warning the world of "the hour of His judgment" (Rev. 14:7). Some Millerites believed that the preaching of the second angel began in the summer of 1843 with Charles Fitch's famous sermon titled, "Come Out of Her, My People" (Rev. 18:4; cf. Rev. 14:8). Millerites paid little attention to the message of the third angel.

After the October 1844 disappointment, Sabbathkeeping Adventists assumed that the messages of the first two angels were already fulfilled by the Millerite movement, and that their own emerging movement had to preach only the third angel's message (Rev. 14:9-12).

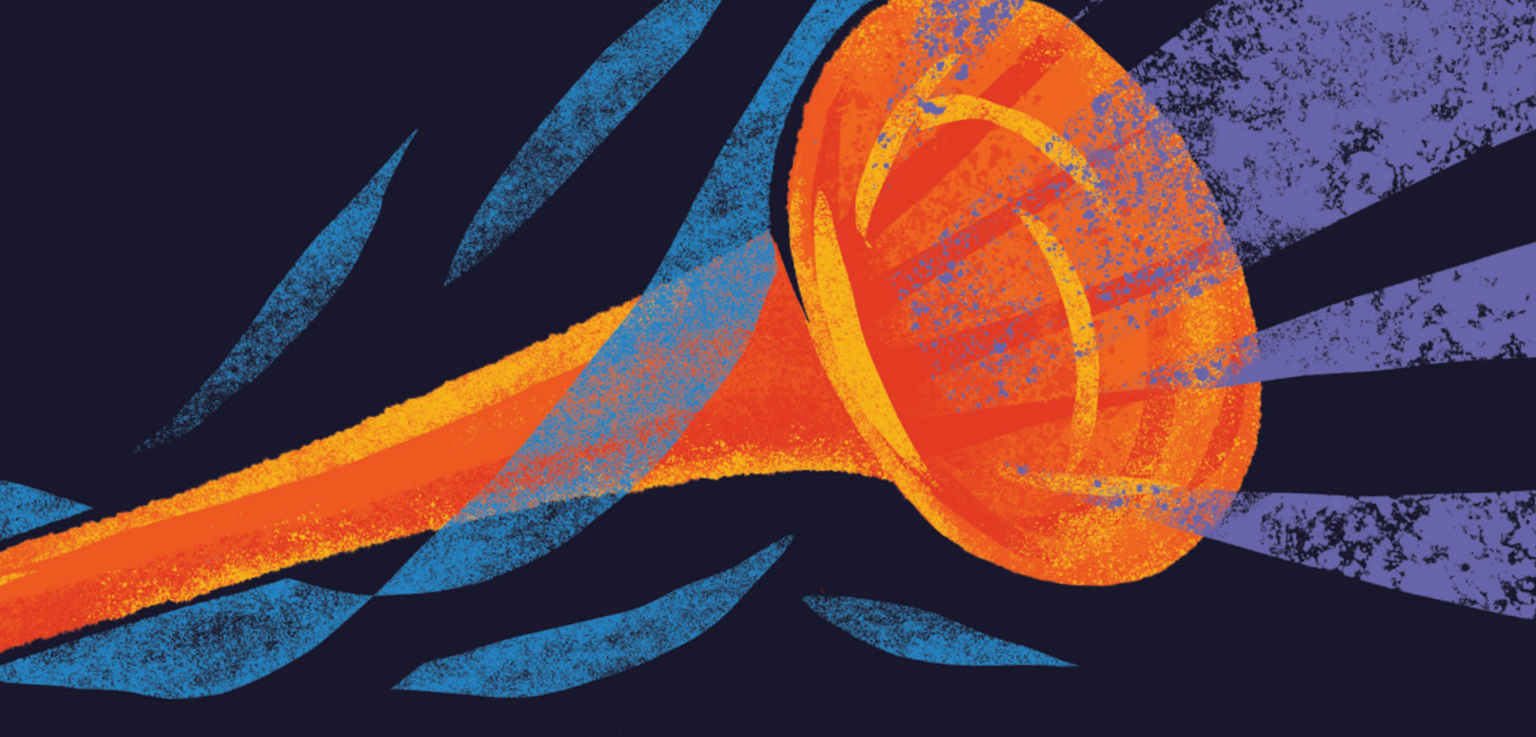
In his pamphlet *Second Advent Way Marks and High Heaps* (1847), Joseph Bates demonstrated how the sequential preaching of those messages

unfolded the basic doctrinal components of the Adventist message.² In the years that followed, Sabbathkeeping Adventists further revised and strengthened their doctrinal system as integrated by the foundational themes of both the sanctuary of Daniel 8:14 and the three angels' messages of Revelation 14:6-12.³

In 1858, Ellen White portrayed those messages as the three steps of access to the solid platform of present truth, with two distinctive groups climbing stairs. The first group were those who went through the Millerite period and early Sabbathkeeping Adventist experiences and accepted the messages as originally preached. The second group was formed by people who later climbed the stairs without being part of the original proclamation of the messages.⁴ This illustration helped consolidate the notion that although the three angels' messages started to be preached in sequential order, all three should be preached simultaneously.

LATER ADVENTIST REFINEMENTS

Sabbathkeeping Adventists saw the proclamation of the three angels' messages as unfolding the whole system of present truth. In the early days of the movement two expressions



of these messages received special attention. One was “the hour of his judgment is come” (Rev. 14:7), which was considered an allusion to the post-1844 phase of Christ’s priestly ministry in the heavenly sanctuary (cf. Dan. 7:9-14; 8:14).

The other expression was “the commandments of God” (Rev. 14:12), with its emphasis on the abiding nature of the Decalogue and the seventh-day Sabbath. This view was grounded on the conviction that justifying faith does not make void God’s law (Rom. 3:31).

Over the years Seventh-day Adventists have considered themselves as the obedient “saints” who “keep the commandments of God and the faith of Jesus” (Rev. 14:12). They even relate several of their beliefs to these two doctrinal subjects.

For example, after Ellen White’s 1863 health reform vision, basic health principles were regarded as expressions of those commandments. After the 1888 General Conference Session in Minneapolis, the doctrine of righteousness by faith was seen as a crucial part of the “the faith of Jesus.” This perception fostered a more Christ-centered approach to preaching “the everlasting gospel” in the context of “the hour of his judgment” (Rev. 14:6, 7).

At the 1952 Bible Conference in Takoma Park, Maryland, F. D. Nichol presented an insightful paper: “The Increasing Timeliness of the Threefold Message,” providing a helpful list of doctrines and prophetic forecasts set forth in those messages.⁵ More recently, Adventist authors and preachers have placed a renewed emphasis on the creationist emphasis of the first angel’s message (Rev. 14:7).

Adventist scholars have recognized that the expression “worship Him who made heaven, and earth, the sea and springs of water” (Rev. 14:7) doesn’t reflect primarily the Genesis creation account but rather the fourth commandment of the Decalogue, which reads, “the Lord made the heavens and the earth, the sea, and all that is in them” (Ex. 20:11).

The three angels’ messages of Revelation 14 are probably the richest, most encompassing cluster of doctrinal glimpses in the Apocalypse of John, and even in the whole Bible. No wonder that in 1903 Ellen White spoke of these messages as “the most solemn truths ever entrusted to mortals” and of their proclamation as “a work of the most solemn import.”⁶

The mission of the Seventh-day Adventist Church is to “make

disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the three angels’ messages in preparation for His soon return (Matt. 28:18-20; Acts 1:8; Rev. 14:6-12).⁷ If the messages of Revelation 14 were so relevant to early sabbathkeeping Adventists and succeeding Adventist generations, should not those messages be even more relevant to us, who are much closer to the second coming of Christ? Let’s believe and boldly proclaim those important messages to the whole world. ©

¹ Thomas Scott, *The New Testament of Our Lord and Saviour Jesus Christ: Translated From the Original Greek, With Original Notes, and Practical Observations* (London: Bellamy and Roberts, 1791), on Revelation 14:6, 7.

² Joseph Bates, *Second Advent Way Marks and High Heaps, or a Connected View, of the Fulfillment of Prophecy, by God’s Peculiar People, From the Year 1840 to 1847* (New Bedford, Mass.: Benjamin Lindsey, 1847).

³ Alberto R. Timm, *The Sanctuary and the Three Angels’ Messages: Integrating Factors in the Development of Seventh-day Adventist Doctrines* (Berrien Springs, Mich.: Adventist Theological Society Publications, 1995).

⁴ Ellen G. White, *Spiritual Gifts* (Battle Creek, Mich.: Review and Herald Pub. Assn., 1858), vol. 1, pp. 168, 169.

⁵ F. D. Nichol, “The Increasing Timeliness of the Threefold Message,” in *Our Firm Foundation* (Washington, D.C.: Review and Herald Pub. Assn., 1953), vol. 1, pp. 543-622.

⁶ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 19.

⁷ www.adventist.org/articles/mission-statement-of-the-seventh-day-adventist-church/ (posted Oct. 15, 2018).

Alberto R. Timm is an associate director of the Ellen G. White Estate at the General Conference.



Global View

Our True Mission

Reaching the world
for Christ

In these distressing, chaotic, uncertain times, with a worldwide health crisis, racial tensions, human relations challenges, economic volatility, rejection of a biblical moral lifestyle, rampant natural disasters, and more, we are faced with an urgent question: What is the very important mission God has called us, His church, to carry out during these tumultuous end times?

Seventh-day Adventists have been called for a special work—to lift up Christ and His Word, His righteousness, His sanctuary message, His health message, His saving power in the gospel, His three angels' messages, and His soon coming.

We are to assist in the work of the Holy Spirit, pointing people to the cross of Christ and His intercession for us in the Most Holy Place of the heavenly sanctuary. We are to do this as Jesus did, touching peoples' lives directly in practical, spiritual ways.

JESUS' MISSION STATEMENT

In the Gospel of Luke we see Jesus worshipping at the synagogue in Nazareth, as "His custom was" (Luke 4:16), on the Sabbath. He was asked to read from the Scriptures and was handed the scroll of the prophet Isaiah. Opening the scroll, He read: "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord" (verses 18, 19).

In reading this passage, Christ clearly identified Himself as the "Anointed One," the Messiah, and outlined His mission.

Reflecting on this passage, *The Seventh-day Adventist Bible Commentary* states: "The gospel of Jesus means relief for the poor, light for the ignorant, alleviation of distress for the suffering, and emancipation for the slaves of sin."¹

A BALANCED MINISTRY

Christ's ministry was a *balanced* ministry—alleviating temporary suffering, but always with eternal, spiritual results in mind. He came to release not political captives, but those who were captives of Satan. He offered spiritual release from sinful bondage.

Today there are so many captives to sin—immorality abounds; drugs, alcohol, and tobacco hold many in a slavish grasp. Pornography, envy, anger, hatred, bigotry bind people in sin and sorrow.

Jesus came to set people free from the heavy burden of sin; to open the eyes of not only those who were literally blind, but even more so those who were spiritually blind; and to set at liberty those oppressed or "bruised"

in a spiritual sense—people who were discouraged (see Isa. 58:6; 42:4). God calls us to reach out to such individuals with hope and healing, pointing them to the Savior, who alone can heal, who alone can transform hearts.

Jesus showed compassion and love for those who were poor and did not view them as cursed of God, as was generally thought at the time. We, too, are to follow Christ's example in ministering to the poor, relieving suffering—both temporal and spiritual—and helping spiritual captives find true freedom in Christ.

RESTORATION, NOT VENGEANCE

As He read from Isaiah that day in Nazareth, it is interesting that Jesus ended with the phrase, “to proclaim the acceptable year of the Lord,” stopping short of the rest of the verse—“and the day of vengeance of our God” (Isa. 61:2).

That is significant, because this last phrase encapsulated what the Jews expected from the Messiah—a deliverer from Roman oppression and tyranny, bringing in social reforms and justice—as they viewed it. Christ was clear about His mission, stating that “My kingdom is not of this world. If my kingdom were of this world, My servants would fight” (John 18:36).

Ellen White gives further insight into Christ's true mission: “The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but *because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.*”²

This was the focus of Christ's mission. He knew that no political agenda, no social reforms, no earthly justice, could solve the real problem; only He could affect the heart change necessary to bring about the reform society so desperately needed. The same is true today.

OUR MISSION

Our mission is clearly identified through divine inspiration: “In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.”³

Jesus knew that no political agenda, no social reforms, no earthly justice, could solve the real problem.

These messages, centered on Jesus, provide what the world needs most—the everlasting gospel: “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people” (Rev. 14:6).

This message is *inclusive*—no one, no race, no nationality, no country, is to be left out. It is an important message *for all*. And we are commissioned by God to give it.

These messages portray the substance of Jesus' mission statement outlined in Luke 4: bringing the everlasting gospel to the poor; healing brokenhearted, contrite people; bringing liberty to captives of sin; restoring sight to those who are spiritually blind; and freedom for those oppressed by sin.

The three angels' messages are filled with hope as they lead to the restoration of the image of God in human beings, having the righteousness of Christ at their very core—pointing us to true worship and right living, all through the power of Christ dwelling in us through the Holy Spirit.

The three angels' messages are the embodiment of revival and reformation, reviving hope in our hearts and reformation in our lives. As we reach out to a hurting world, ministering to many needs today through Total Member Involvement, let us, as Jesus did, always keep the eternal in view, realizing that only He can regenerate hearts. ©

¹ *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1978), vol. 5, p. 728.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940), p. 509. (Italics supplied.)

³ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 19.

Ted N. C. Wilson is president of the worldwide Seventh-day Adventist Church. Additional articles and commentaries are available from the president's office on Twitter: @pastortedwilson and on Facebook: @Pastor Ted Wilson.

Devotional

It's Time to Secure Our Tomatoes

What does it mean to watch for Christ's soon coming?


We awoke at 12:30 a.m. to wind gusts of nearly 100 kilometers (60 miles) per hour whipping through the tree branches and whistling in and out of our open windows. Our blinds fluttered and bumped against wooden frames. Gleams of lightning made bright patches through the slats of plastic. Dry leaves rustled across the driveway below. Raindrops could be heard smacking against the glass.

As I lay in bed, in that stage between drowsy and wide awake, all I could think about was my garden. Arguably, I should have been more concerned about the massive tree five meters (15 feet) from my bedroom window, or the old chimney whose imprisonment in ivy had long ago left it cracked and vulnerable, or the greenhouse doors that were still propped open in our yard, or my car that was parked outside of the garage and at risk for the approaching hail. But that's not how a tired mind works. It wasn't any of those things—nor the kale, broccoli, cabbage, corn, or even peppers that I was worried about. It was my 40 blossoming tomato plants.

AN IMPRESSION

Earlier in the evening, unaware that a storm would hit us in the night, I had been watering my garden after a hot and dry 32°C (90°F) day. As I took pride in the neat rows of harbingers speaking of an abundantly stocked pantry and freezer for the winter, I suddenly had the impression that I needed to stake up and secure my tomato plants.

I had started them from seed three months earlier, and now their



starlike yellow blossoms and—in some cases—already round, green tomatoes, were heavily weighing down their little branches. This was most noticeable as each plant took the brunt of the stream from my hose, bending, swaying, and drooping in the mock rainstorm. I knew that it was time to give them extra support. As I looked at my watch and was reminded that it was nearly 9:00 p.m., I shrugged. It didn't have to be done now. I would do it soon. They seemed to be fairly strong and hearty. It wouldn't hurt to wait.

Several hours later, however, as I listened to the storm howling around our house, my mind was filled with regret. Why hadn't I checked the weather? Why hadn't I listened to the impression God had given me while watering my garden? Why hadn't I already prepared for this eventuality *before* I even saw that there was a need?

HEART PREPARATION

In spite of my worry, the storm, of course, continued, bringing with it unrelenting wakefulness.

Then I realized, as I often have, the hopelessness of my anxiety, and instead began to claim several of God's promises that have become special to me over the past several years of gardening: Proverbs 3:9, 10, Malachi 3:10-12, and Deuteronomy 11:13-15. Then, with the furrows of my heart prepared to be more grateful, obedient, and receptive to God's will, an even deeper spiritual theme began to surface as I pondered my current situation in light of the condition of the world around me.

A NEW LESSON FROM AN OLD VERSE

When I was a child, I memorized—as likely many of us did—Matthew 25:13, “Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming,” for a Primary Sabbath School project, or perhaps in Bible class at my local Adventist elementary school. Over the years I have at times quoted or contemplated this verse while thinking about the last days. I “know” the verse well.

I'm familiar with the parable of the wise and foolish virgins that comes right before it. I've read and unearthed more about the whole passage in *Christ's Object Lessons*. I've shared worship thoughts on it with my students. But have I really lived this verse out in my day-to-day life? Have I really been watching earnestly? Am I using the time that has been given to me to the very best of my ability? Or am I putting off the weightier spiritual matters for “a better time” as I did with my tomatoes—a time more convenient for me in the midst of my worldly or business-as-usual pursuits?

As I lay in bed with these questions swirling about as noisily in my head now as the storm outside, I was distinctly conscious of the fact that it would have been folly to go into my garden at that moment to help my tomatoes withstand the storm. Similarly, and in a spiritual sense, it's too late to think about preparation for the storm when the storm is already upon us. The time to prepare for the storm is now, even when we don't see it coming in the forecast.

Have I really lived this verse out in my day-to-day life? Have I really been watching earnestly?

A RENEWED PURPOSE

We Adventists *do* see a storm in the forecast. Yes, we have been facing some storms in our world over the past several months—storms centered on health, race, politics—but these are not yet *the storm* that we know is gathering. We don't know exactly what that storm will look like. We don't know precisely what it will sound like. We don't even know specifically when it will hit us.

But we should be watching and waiting and preparing now. We should be “staking up and securing our tomatoes”—strengthening and building our faith, shoring up our hearts, storing up God's promises in our minds, seeking the Lord earnestly, and listening to the leading of His Holy Spirit. Then when it comes, by God's grace our branches will be ready to endure the blast because they are securely established in the vine of His strength. ☺

Emily Gibbs lives in **Cedar Lake, Michigan, United States**, where she teaches English at Great Lakes Adventist Academy. She and her husband, Jacob, are looking forward to welcoming their first child, a daughter, in early November.

Us and Us

Sometimes we can help; sometimes we need help.

Driving past the supermarket, I saw an old woman, burdened with groceries, struggling down the footpath. Pulling up to a red light at the intersection, I watched with dismay as she fell into some bushes beside the path. Quickly parking, I ran to see if she needed help.

By the time I arrived, I noticed that her shopping bags had broken; she was dazed and sitting on the curb. “Are you all right?” seemed a reasonable question.

But her response was incomprehensible. Maybe she didn’t speak English. On closer inspection she didn’t seem any older than me. “Can I help you?” I asked.

This time the response was definitely English, just muffled and slurred—something like “I’m not doing so well.” Thinking back to all I’d heard about people having strokes, I put my hand on her shoulder to steady her swaying body and asked if I could call an ambulance.

That question seemed to confuse her. But now that I was close, she turned to look at me with eyes wide open. The odor on her breath told me all I needed to know. Still, maybe her “alcohol breath” meant she was experiencing diabetic ketoacidosis. “Have you been drinking?”

She didn’t say anything for a moment, then slowly nodded.

How wrong my initial judgment had been! This wasn’t an old woman suffering the infirmities of age; this was a middle-aged woman who had been drinking and couldn’t navigate the sidewalk. In my sheltered life I don’t encounter many people like that, and I struggled to think what I should do. She couldn’t be left there in the gutter beside the road; it was far too dangerous. Should I call the police and have them take care of the situation? That may have been

the easiest solution—maybe the smartest one too—but it somehow didn’t seem right.

I told her to stay where she was, and ran back to my car for some replacement bags to hold her groceries. While I was repacking frozen cheesecake, a gallon of milk, chips, and other junk food, it was hard not to be judgmental. This was clearly someone not making the best choices in life.

As I worked, she told me that she lived a block away, but she couldn’t remember the address. I asked if I could carry her groceries home for her, and that’s how I found myself walking hand in hand through the middle of my town with a woman too impaired to walk unaided, wondering what my fellow church members would think if they saw me.

As we made slow progress, I asked her name. It took several garbled attempts before I understood that it



was Sharon;* at least I think it was Sharon; it could have been Shannon, Susan, or a very slurred Rebecca.

Then she told me something that came out with clarity and pathos: her best friend had just died. Who knows if that was true? Maybe this was a standard excuse she used whenever she was drunk in public, but it worked with me. This was a fellow human being; someone with a name, who understood the meaning of love and realized the pain of loss.

NOT SO FAST

After an awkward public hug and loud declaration that I was the best person she had ever met, I walked back to my car with much on my mind. Sharon's life is completely foreign to me, and I can't imagine the series of events that led to someone drunkenly staggering home late one morning with frozen cheesecake, milk, and chips.

It's easy to dismiss people whose lives are so different from our own, and almost automatic to think in terms of "them," not us. Somehow "they" are less valuable than those of us who live the health reform message, understand the Bible's prophecies, and generally enjoy sober, comfortable, middle-class lives.

Encountering the humanity of those we don't understand is confrontational. Everyone feels love, loss, grief, and joy as we do. The uncompromising equality revealed in Scripture encourages us to see this. When we start to feel somehow better than others, the Bible reminds us, "For there is no difference; for all have sinned and fall short of the glory of God" (Rom. 3:22). In fact, Scripture history reveals this in stark clarity. We celebrate heroes of the faith because of the great things they did. But Noah drank to excess (Gen. 9:21); Solomon says that he sought "to gratify my flesh with wine" (Eccl. 2:3). All fell short.

Reality is at least four dimensional, and the Bible shatters systems of thinking that place humans into one dimensional "us" and "them" categories.

The very beginning of Scripture lucidly reveals that our ancestry leads back to Adam and Eve. They fell short, just as we do, but all humanity is related through this couple. There is a profound significance to this that is pointed out in Luke's genealogy of Jesus when he lists, finally, "Adam, *the son of God*" (Luke 3:38). Adam, the father of us all, had a Father, the Creator of all things. Adam's sin may have separated humanity from God, but Jesus Christ, the Son of man, restored us as "children of God" (1 John 3:1).

On Creation Sabbath, the fourth Sabbath of every October, let's reexamine our understanding of biblical

Let's reexamine our understanding of biblical Creation.

Creation. Have we given lip service while still entertaining unbiblical ideas about fellow humans created in God's image, possibly even fellow believers? Creation leads logically to a radical and humbling egalitarianism. Every neighbor to whom we think ourselves superior, everyone we despise for their ancestry, every homeless addict, every desperate refugee struggling to survive, every murderer on death row, the Creator God values each of us so much that He gave His own life to save us—and us, not us and "them."

Every human, no matter who they are or what they have done, was created in God's image, with an identical claim on our Creator's grace. God "makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:45). Creation Sabbath is for us to share this gospel of grace in deeds, not just words, especially with the "Sharons" and other neighbors among us who struggle and thirst for hope and love.

"A new commandment I give to you," said Jesus, "that you love one another" (John 13:34). ☺

For more information about Creation Sabbath and practical ideas on how to promote and plan this special day, visit creationsabbath.net.

* Not the actual name she gave, or at least I think she gave.



Tagaytay Central Adventist Church members hold a community Vacation Bible School.



Tagaytay Central—a Hot Church

Both physically and spiritually

The Tagaytay Central Seventh-day Adventist Church is unlike any other Adventist church I've known. It's surrounded by the lush tropical vegetation of Luzon island in the Philippines, and is located inside the Taal Volcano, overlooking the large lake encircling the volcano's cone. The Tagaytay Central church is therefore hot. And not only physically; it's also spiritually hot. Besides vigorous Sabbath School discussions and wide-ranging activities for children and youth, the church is actively involved in mission to the city.

SMALL IN SIZE—BUT NOT IN ACTION

The Tagaytay Central church has fewer than 100 members and some time ago celebrated its seventh anniversary. But in spite of being small in number, the members

recently baptized more than 120 people following an evangelistic program in San Jose Barangay. Church members have routinely responded to numerous invitations to support mission projects in churches that are part of the same district, and as far away as the capital, Manila (about 65 kilometers [40 miles]). The Tagaytay Central church has a high membership turnover, as it's a short-term home for many people coming to the city for temporary work. It's not difficult to baptize people in the Philippines; the challenge is to disciple them and to help them grow in Christian maturity.

The church envisions becoming a center of hope in its community. Members discussed and prayed about opening a vegetarian restaurant; instead, they opened a part-time bakery and pastry shop that currently produces on demand. Their

goal is to equip a vegetarian mobile canteen in the bustling and fast-expanding tourist city of Tagaytay, where wholesome food would be accompanied by spiritual literature.

A CHALLENGE BECOMES A BLESSING

About five years ago Tagaytay Central church leaders were startled to discover that they didn't have the appropriate ownership documents for the church property. In essence, it didn't belong to them. Sadly, the property was transferred to new owners, who asked the church members to vacate. The members prayed to God for a solution. Land in Tagaytay is extremely expensive, and the church members couldn't afford to purchase another property.

The church building is surrounded by exclusive gated residential communities, golf courses, hotels, restaurants, and amusement parks—all competing for a piece of the vista of the lake and volcano. In spite of this situation, however, the new owners agreed to allow the Adventists to continue to operate at their current location, and the church is still there today. They know, though, that they can be asked to leave at any time. That challenge, however, has proved to be a blessing.

The members determined to use whatever time they had left at this location to maximize their missionary effectiveness. They worked as if

they would remain there long-term, but at the same time they were prepared to leave any day.

The members discovered a displaced community located in a steep ravine in San Jose barangay, and they began to visit with the people and provide for their practical needs. Visiting families in the ravine provides a great deal of exercise just from walking down the ravine and then back up to the main road. A number of the people—because of arthritis and other mobility issues—are condemned to live in the ravine permanently, especially those in wheelchairs. There’s no sewage system, and landslides occur when it rains heavily or during tropical storms or typhoons. Ambulances cannot access the community; patients have to be lifted and carried to the main road by friends or family.

One man who is confined to a wheelchair accepted Jesus and was baptized. He had no source of income, and was dependent on others to survive. Church members taught him how to weave doormats from cloth rags, and a businessman offered to purchase his mats. Neighboring schools also regularly buy doormats from him, especially during the rainy season. Meanwhile, small stores began to sprout up in the ravine, offering food and other needed items.

MEETING COMMUNITY NEEDS

Most of the population in Tagaytay is young, so Adventist church members decided to organize Vacation Bible Schools (VBS) for children. They started with holding one VBS every year in a different location; but in 2019, the entire church was involved in offering VBS experiences in five barangays concurrently. Not only adults but also young people and even children helped their guests discover God and His call to be missionaries for Him. Everyone was exhausted by the time the VBS event was over, but they felt very happy with and rewarded by the results. By God’s grace, total member involvement was a reality.

Determined to serve the needs of the community around them, church members discovered a large number of single mothers who had no income or support for their families. A new idea was born—to teach the single mothers to sew and sell clothing to provide an income for their families. A rundown shelter near the church was completely refurbished and made ready to host the Livelihood Project. Church deaconess Hilkie Dogwe offered her time and skills to teach the women to sew. With help from an Adventist lay group called Working in God’s Service (WINGS) in Manila, as well as from

benefactors from as far away as Australia and the United States, sewing machines were purchased and the project started. Every morning begins with a Bible devotional reading. After the sewing lesson, church members demonstrate how to cook healthful food, then everyone eats lunch together. The Livelihood Project has resulted not only in training people to generate income for themselves and their families, but also in having several of the young mothers and others come to know Jesus and be baptized.

The enthusiasm of Tagaytay Central church members is contagious. They may not be a large church with ample resources, but with God’s blessings and assistance from others, the members are making a difference in their local community by using their God-given talents to serve others. They pray that the Lord will continue to use them as influencers for the glory of God.

**Note: After the Taal Volcano erupted on January 12, 2020, followed by the beginning of the coronavirus pandemic in March, the Tagaytay Central church members have been unable to visit the people they were helping and to maintain their outreach activities. They continue to do what they can, such as recruiting police officers to deliver bags of rice to those living in the ravine, as well as diapers and baby formula to some of the women who were part of the sewing classes. Please pray that the Lord will provide ways for the church members to reach out to those in need and share with them the message of Jesus’ love.—Editors. ©*



Adventist members teach young single mothers in the community how to sew and make clothing to sell.

Cristian Dumitrescu teaches missiology at the Adventist International Institute of Advanced Studies in the **Philippines** and is serving as pastor of the Tagaytay Central Adventist Church.

God's Glory Revealed

Q

What was God's purpose when He appeared to the Israelites on Mount Sinai?

A

Exodus 19:16-20; 20:18-21 and Deuteronomy 5:22-27 contain a description of what is called a theophany (Greek *theos*, "God," and *phaino*, "to appear/be visible"). The theophany at Mount Sinai is the most glorious manifestation of God in the Old Testament, and it certainly had a central purpose.

1. THE THEOPHANY

The manifestation of God to human eyes was accompanied by natural phenomena. A thick or dense cloud covered the mountain, making it impossible to see what was occurring (Ex. 19:16; 24:15, 16; Deut. 4:11; 5:22). The sound of thunder accompanied lightning flashes (Ex. 19:16; 20:18) and the powerful sound of a trumpet (Ex. 19:16, 19). The Lord descended "in fire," and the mountain was covered by a smoke that ascended "like smoke from a furnace" (Ex. 19:18, NIV; 20:18, NIV). The mountain appeared to be burning (Deut. 4:11; 5:23) as the Lord allowed the Israelites to see His "great fire" (Deut. 4:36). These supernatural phenomena conveyed something that went beyond human comprehension: "And to the eyes of the sons of Israel [in their opinion] the appearance of the glory of the Lord was like a consuming fire on the mountain top" (Ex. 24:17, NASB;* cf. Deut. 4:24). They were observing the majestic and magnificent brightness of the glory of God that to them looked like an unapproachable fire (Deut. 5:24). They trembled and kept their distance (Ex. 20:18).

2. THE VOICE OF GOD

The sound and visual phenomena were intended to identify the place where God was located within creation. The people knew that God was present on the mountain, but they saw only His glory, they did not see

God's form (Deut. 4:12). The God who displayed the glory of His presence to the people was not to be confused with natural phenomena because He spoke; He was a person (Deut. 4:12; 5:22-24). They heard the voice of the Lord giving them the Ten Commandments (Deut. 4:12, 13; 5:5; 9:10). For the Israelites the true God was recognized primarily through His Word, not through a physical form. What predominates in the theophany and is determinative is not the visual but the spoken Word, although both were present.

3. THE DIVINE INTENTION

God intended to use His Word "to test you" (Ex. 20:20) or "discipline you" (Deut. 4:36, NIV), in the sense of instructing them particularly with respect to who He was. Here we find the purpose of the theophany. God said to the Israelites, "I will take you as My people, and I will be your God" (Ex. 6:7). This statement forms the very foundation of the covenant. When the people arrived at Sinai to meet with God (Ex. 19:17), He had already, out of His infinite love, chosen them as His people by redeeming them from the land of Egypt (Deut. 4:37). Now the Lord was testing them by letting them decide whether they wanted Him to be their God or not. He came to them in a glorious display of His majesty to introduce Himself personally (Deut. 5:32, 33). His theophany, particularly His unmediated speech to them, revealed that "the Lord is God in heaven above and on the earth below. There is no other" (Deut. 4:39, NIV). The response of the people was positive, and they accepted Him as their God (Deut. 5:27).

The theophany at Sinai pointed to the theophany of God on Golgotha, where God displayed the glory of His infinite sacrificial love for sinful humanity (1 John 4:9-12). The question is whether we are willing to accept Him as our Savior and Lord. ☺

*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.

Angel Manuel Rodríguez, now retired, is former director of the Biblical Research Institute of the General Conference.



Health & Wellness

A Vegetarian Lifestyle

Does credible science support it?

I am 30 years of age and have decided to return to the Adventist Church. Growing up, I heard a lot about the value of a meat-free/vegetarian lifestyle based on Adventist research. Is there other credible science supporting this lifestyle?

Yes, there is a large body of robust, peer-reviewed health science on the benefits of a plant-based diet that supports the Adventist health message and lifestyle. It's current and growing by the week.

Research on Adventists, our lifestyle, and our diet is also robust and internationally recognized. This research is consistent with work done in settings other than within the Adventist Church. This information may be useful in guiding varied populations with different cultures and eating habits across the world. This is confirmed by estimates that while 5 percent of adults in the United States endorse vegetarian diets, approximately 38 percent of adults in India (the second most populous country in the world) identify as vegetarian. Large studies are required to show the benefits of various diets, and also the reproducibility of such benefits across different populations, regions, and territories.

Recent studies include data that show that a higher intake of tofu (a condensed soy product) is associated with lower risks of coronary artery disease, related heart attacks, and death.¹ Another large study confirmed that plant-based dietary patterns, especially those emphasizing the use of healthful plant-based sources such as fruit, vegetables, whole grains, legumes, and nuts, may be beneficial in the primary prevention of type 2 diabetes.² This benefit is not shown with the predominant use of unhealthy plant-based foods such as refined grains, starches, and sugars, which were consistently associated with an increased risk of type 2 diabetes. Yet another large study has shown that changing from animal

to plant-based protein sources results in improved longevity; the most marked improvement was noted when switching from red meat and eggs to plant-based protein sources.³

This information is beneficial if we follow it. We often encounter the knowledge-behavior disconnect—we know something to be true, but we don't practice that habit. For example, most people know that it's healthy to exercise daily; yet not all of us do it. We have a golden opportunity to learn about and implement coaching skills that will encourage and enable behavior change even virtually on a webinar-type basis. We need support and accountability to ensure healthy changes.

It's exciting and encouraging that there's current and sound research confirming the findings of the Adventist Health Studies, and not only regarding nutrition but also the benefits of exercise; adequate sleep and rest; careful exposure to sunshine, fresh air, and pure clean water; trust in God; the practice of gratitude; and strong, supportive, and resilience-building relationships. We are, indeed, blessed to live in a time when science continues to confirm the instructions given in the Bible and the Spirit of Prophecy.

"Have faith in the Lord your God and you will be upheld; have faith in His prophets and you will be successful" (2 Chron. 20:20, NIV). ©

¹ L. Ma, G. Liu, M. Ding, et al., "Isoflavone Intake and the Risk of Coronary Heart Disease in U.S. Men and Women: Results From Three Prospective Cohort Studies," *Circulation* 141 (2020): 1127-1137, doi: 10.1161/CIRCULATIONAHA.119.041306.

² Frank Qian, Gang Liu, Frank B. Hu, et al., "Association Between Plant-based Dietary Patterns and Risk of Type 2 Diabetes," *JAMA Intern Med.* 179, no. 10 (2019): 1335-1344, doi:10.1001/jamainternmed.2019.2195, published online July 22, 2019.

³ Jiaqi Huang, Linda M. Liao, Stephanie J. Weinstein, et al., "Association Between Plant and Animal Protein Intake and Overall and Cause-specific Mortality," *JAMA Intern Med.*, doi:10.1001/jamainternmed.2020.2790, published online July 13, 2020.

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

Zeno L. Charles-Marcel, a board-certified internist, is an associate director of Adventist Health Ministries at the General Conference.



Angel Music



“May I Tell You a Story?”

BY DICK DUERKSEN

There’s a bunch of Spanish-speaking Pathfinders up at the end of the valley who need a ride to the train station in Denver.”

The report came to me as bad news, raising my level of frustration. The 1985 Camp Hale Pathfinder Camporee, the very first international camporee for Pathfinders in the North American Division, had ended the day before. All the clubs had packed up and left for home. The welcome tipis had been taken down. The blacksmith shop had been disassembled and placed in the truck that was taking it home. Even the tall replica of the Washington Monument that had stood as the centerpiece of the camporee grounds was gone, its pieces unscrewed, packed, folded, and trucked away in a container that was headed home to Washington, D.C.

I was the camporee facility coordinator, driving around the valley in my tired Jeep, making sure that all remnants of the event were disappearing. Our Forest Service permit said that the valley was to be returned to the condition it was in before we had arrived, and that “no mark of our presence shall remain.”

That included the large stage and video screens, the headquarter tents, the water pipes, the bridges we had built over the Eagle River, the flag we

had hung on the Eastern Butte, all of the 50-plus motor homes we had rented as temporary motel rooms for special guests, and every single tent peg Pathfinders had pounded into the Camp Hale dirt.

The camporee had been an awesome success. “The best evangelistic program the church has ever given its youth,” one leader announced. “The best experience of my life,” a young Pathfinder told me.

The Camp Hale Camporee was over. Everyone was on their way home. Except for a few workers and a 35-person Pathfinder club from Mexico City, Mexico.

I had been smiling contentedly in the rapidly emptying valley. Then Carl told me about the club from Mexico.

“Are they waiting for a bus to pick them up?” I asked.

“I think you’d better go talk to them,” he answered, then drove away in his dust-covered pickup.

I started the Jeep and drove down the road past where the headquarters tent had stood, over a small hill to where the club was waiting.

“Crazy,” I mumbled to myself, noticing a dark-gray storm cloud slipping into the valley. “I wonder why I didn’t know they were still here? They should have been gone hours ago!”

The Pathfinders were sitting beside the road, singing *Más allá del sol*, and waving at me.

"Can I help you?" I asked, fearful of the answer.

"No. I think we're fine," the director told me in broken English. "We're waiting for a bright-red bus."

"A bright-red bus?" I asked, incredulous, noticing that the storm was getting closer.

"Yes. We've asked God to pick us up in a bright-red bus and take us to meet the train at the Denver railroad station. Our train leaves at midnight."

My mind quickly calculated how long it would take even a fast "bright-red bus" to get from Camp Hale to the station. Probably five hours with the traffic. The bus would have to show up in the next 30 minutes.

"What bus company have you contracted with for the trip?"

"Only God," he responded with a shrug. "God knows we don't have enough money to rent a bus, so we've asked Him to send us one of His bright-red ones."

* * *

A few hours earlier I could have sent the entire club home in the fleet of rented motor homes. But all those vehicles were now gone. I could have shoehorned them into half-empty buses with several other clubs. Those were also gone. It was late, about to rain, and there were no buses, no motor homes, not even an empty semitruck in the valley. Nothing. *Nada*. Just my Jeep and Carl's work truck.

"Would you like to say a prayer with us?" the director asked.

I joined them, all of us praying for God's "bright-red bus" to come. Quickly. Then I drove back up the valley to make sure all the showers had been removed. My mind rumbled with questions. *Why hadn't they done a better job of planning? Why hadn't they told me about their problem earlier—when I could have helped? Isn't it presumption rather than faith when you expect God to do the impossible on your time schedule?*

"They're Yours, God," I said aloud. "I can't help them now. Please send them Your bus. Bright-red, if You happen to

"We've asked God to pick us up in a bright-red bus and take us to meet the train at the Denver railroad station."

have a spare one available." I wish my prayer had been more sincere.

I drove on, checking on this and that and worrying about my friends from Mexico. If the storm didn't get them, where would they sleep tonight?

A strange dust cloud began swirling on the road toward me. A few moments later a vehicle slowed, then stopped right beside my Jeep. It was a bus. A bright-red bus. Empty.

"Hey there," the driver shouted from his window. "I'm so sorry I'm late. I was supposed to pick up a group of Pathfinders from Pennsylvania, but engine trouble kept me away."

I remembered the Pennsylvania group and told him we'd been able to put them together with another club.

"OK," he said. "But since I'm here, is there anything else I could do for you? I'm going on to Denver, and the mileage is already paid."

"Yes, sir," I smiled, and pointed far down the road to where 35 Pathfinders from Mexico were already putting on their backpacks. "There's a full busload of Pathfinders waiting for you, and I believe you're right on time."

The driver smiled. "I was hoping I'd find a load in the valley."

As the bright-red bus pulled away, the driver began blowing a series of long, loud notes on his air horn. *Angel music*, I thought. ☺

Dick Duerksen, a pastor and storyteller, lives in **Portland, Oregon, United States**.

Adventist World

Publisher

The *Adventist World*, an international periodical of the Seventh-day Adventist Church. The General Conference, Northern Asia-Pacific Division of Seventh-day Adventists, is the publisher.

Executive Editor/Director of Adventist Review Ministries

Bill Knott

International Publishing Manager

Hong, Myung Kwan

Adventist World Coordinating Committee

Si Young Kim, chair; Yukata Inada; Joel Tompkins; Hong, Myung Kwan; Han, Suk Hee; Lyu, Dong Jin

Associate Editors/Directors, Adventist Review Ministries

Lael Caesar, Gerald A. Klingbeil, Greg Scott

Editors based in Silver Spring, Maryland, USA

Sandra Blackmer, Stephen Chavez, Wilona Karimabadi

Editors based in Seoul, Korea

Hong, Myung Kwan; Park, Jae Man; Kim, Hyo-Jun

Digital Platforms Director

Gabriel Begle

Operations Manager

Merle Poirier

Editorial Assessment Coordinator

Marvene Thorpe-Baptiste

Editors-at-Large/Advisors

Mark A. Finley, John M. Fowler, E. Edward Zinke

Financial Manager

Kimberly Brown

Distribution Coordinator

Sharon Tennyson

Management Board

Si Young Kim, chair; Bill Knott, secretary; Hong, Myung Kwan; Karnik Doukmetzian; Han, Suk Hee; Yutaka Inada; Gerald A. Klingbeil; Joel Tompkins; Ray Wahlen; Ex-officio: Juan Prestol-Puesán; G. T. Ng; Ted N. C. Wilson

Art Direction and Design

Types & Symbols

To Writers: We welcome unsolicited manuscripts. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Editorial office fax number: (301) 680-6638

E-mail: worldeditor@gc.adventist.org

Web site: www.adventistworld.org

Unless otherwise indicated, all Bible references are taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved. Texts credited to NIV are from the Holy Bible, New International Version®, Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Unless otherwise noted, all prominent photos are © Getty Images 2020.

Adventist World is published monthly and printed simultaneously in Korea, Brazil, Indonesia, Australia, Germany, Austria, Argentina, Mexico, South Africa, and the United States.

Vol. 16, No. 10



Seventh-day
Adventist Church



Turning Talent Into Gold

What are you good at? Do you jump high or run fast? Do you cook yummy food? Do people come to you for help? Maybe you draw pictures or sing?

Maybe you're like me: you write well. I love writing. When I can't figure out what to say, I write it down first. Whenever there was a youth day at church, I was chosen to say whatever I'd written. When I was really young, I'd even make stories about characters I imagined, or sometimes wrote stories about

my friends (I still do this).

We all have different talents. Some people play instruments. Some people are good at making others feel better when they're sad. Everyone's talents working together makes us like a healthy body working for Christ. The Bible agrees!

The apostle Paul wrote: "For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to

all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully" (Rom. 12:4-8, NIV).

God has blessed us with talents that we should use to honor Him. No one talent is better than another, just as no



Bible Treasure:

“For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do”

(Eph. 2:10, NIV).

one body part is better than another. They’re all important. I mean, how boring would it be if we were all good at the exact same thing?

Jesus told a story about three servants with “talents” (in this case, gold). They were supposed to hold them for their master while he traveled (Matt. 25:14-30). Once the master left, the servant who was given five bags of gold put it to good use and ended up with 10 bags. The servant with two bags of gold ended up with two more bags. The servant who

was given one bag of gold didn’t put his gold to good use; instead he buried it in the ground.

When the master returned, the servants who were given five bags and two bags to hold were able to show the master their new bags of gold. But the servant with one bag had nothing to show. The master was angry with that servant and gave his one bag to the servant with 10 bags. He then sent the servant who had done nothing with his share of “talent” away.

In the same way the master

expected the servants to increase the “talents” he gave them, our Master wants us to use the talents He gave us to help others.

What talents do you have? Draw three gold coins and write a talent you have on each one. Try to use all three talents this week to help someone have a better day. ©

This article first appeared in *KidsView*, October 2017.

Feature

Three Angels Unleashed

Laypeople and leaders team up in an unprecedented project to educate Adventists about the three angels' messages.



BY ANDREW MCCHESENEY

During weekend hikes Rusty McKee, a vice president at McKee Food Corporation, often strikes up conversations with young people who look like they might study at Seventh-day Adventist schools.

“Hey, are you Seventh-day Adventist?” he asks on the wooded trails around his hometown of Collegedale, Tennessee.

When he hears an affirmative, he poses another question.

“Do Seventh-day Adventists consider themselves Protestant?”

Usually the young person nods.

“What are you protesting?”

McKee asks.

Silence.

“Do you believe 1 John 4:8, which says, ‘God is love’?” McKee persists.

The young person always gives a

resounding “Yes.”

“Adventists have the three angels’ messages,” McKee says. “What are they, and how do they reveal God’s love even more?”

Silence.

McKee began taking the informal survey after learning on a 2015 backpacking trip that a young relative and his friends—even with more than eight years of Adventist education and a lifetime of church attendance—could not explain the three angels’ messages of Revelation 14:6-12, the core of the Adventist Church’s mission. The results were no better on the hiking trails around Collegedale. Puzzled, he spoke with friends, then phoned another friend, Dan Houghton, president of Hart Research Center, a supporting Adventist ministry in California that

develops evangelistic resources.

The 2018 phone call resulted in an unprecedented project to educate Adventists of all ages about the three angels’ messages, a love letter from Jesus that identifies the characteristics of the last-day remnant church and declares His imminent return. The initiative aims to strengthen relationships with Christ, deepen understanding of the Adventist Church’s purpose in the last days of earth’s history, and encourage greater passion for mission.

The multipronged project, which has won support from the General Conference world church headquarters and the North American Division, includes:

- a two-week curriculum for K-12 students.

Ted Wilson: “This Is the Core of Who We Are”

The General Conference president reflects on the three angels’ messages.

A brief interview with General Conference president Ted N. C. Wilson about the three angels’ messages project.

What do you hope that this project will accomplish?

The goal for the project is to get the three angels’ messages out to our church members and the public in the most powerful way possible. This is the core of who Seventh-day Adventists are, and the real core of the three angels’ messages is the righteousness of Christ, His justifying and sanctifying righteousness.

What is the significance of the three angels’ messages to the Adventist Church and to individual church members?

Church members are to be thoroughly acquainted with the three angels’ messages of Revelation 14:6-12

and the fourth angel of Revelation 18:1-4, calling people out of Babylon and confusion into the marvelous light of God’s full truth. We are told that the books of Daniel and Revelation, which are so intricately linked in prophetic understanding, are to be well understood by Seventh-day Adventists. They can then share these precious messages in Total Member Involvement with Christian love and hope, bringing people to the foot of the cross, where they can understand from the sanctuary message that Christ’s intermediary work continues for them in the Most Holy Place of the heavenly sanctuary. All of this is closely tied into the three angels’ messages, helping people know that God is the Creator, that we need to turn away from false religious practices that constitute Babylon in mixing error with truth, and that we are to avoid the mark of the beast—false worship on a day other than the seventh-day Sabbath—and align ourselves with our Redeemer and His seal, observing and worshipping on the biblical seventh-day Sabbath, the sign of God’s creative power.

What a privilege to be part of God’s last-day Advent movement with its full understanding of prophetic truth and our role in helping share the three angels’ messages with Holy Spirit power. The 2021 General Conference Session’s theme is “Jesus Is Coming! Get Involved!” Get involved by sharing the three angels’ messages under the guidance of the Holy Spirit. ©

- a 13-part video series by Mark Finley.

- written sermon scripts with 1,200 new graphics that preachers can use for evangelistic meetings.

- a book, a GLOW tract, and other printed materials.

Catching the enthusiasm of the lay-led initiative, the General Conference has commissioned the first-ever *Adult Sabbath School Bible Study Guide* dedicated to the three angels' messages; embraced a three angels honor for Pathfinders; and formed a committee to enhance understanding of the three angels' messages through apps, digital media, and a variety of other methods.

NO OTHER WORK SO IMPORTANT

"I hope to see every Seventh-day Adventist around the globe involved in sharing these precious

three angels' messages about Christ and His righteousness and pointing people back to the true worship of God the Creator, Redeemer, High Priest, and coming King," said Ted N. C. Wilson, president of the General Conference.

In an e-mail interview, Wilson emphasized that the three angels' messages are at the core of the identity of Seventh-day Adventists and that "the real core of the three angels' messages is the righteousness of Christ, His justifying and sanctifying righteousness."

He noted that church cofounder Ellen White taught that Adventists' greatest responsibility was to proclaim the three angels' messages. Citing her words, he said, "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last

warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."¹

McKee said that he and other laypeople were motivated to act when they discovered the same Ellen White quotation and realized that the three angels' messages were the main reason for the church's existence.

"When we discovered the primary purpose our church exists, this set our hearts and minds on an action to educate church students, faculty, pastors, and leaders on this purpose and to provide tools to help them take action the way our Seventh-day

Sandra Doran: God Led Every Step of Curriculum Development

Veteran educator wondered how to share three angels' messages with kindergarteners.

Sandra Doran, a veteran Seventh-day Adventist educator, was intrigued when she was asked to develop a curriculum to teach the three angels' messages to children from kindergarten through high school.

But she wondered whether it was possible. After all, how could she break down the three angels' messages of Revelation 14:6-12 for a 5-year-old child?

Doran considered declining the project. With a doctorate

in special education from Boston University, she had just invested her energies for 17 years as associate superintendent of education for the Florida Conference and founding head of North Tampa Christian Academy, an innovative Seventh-day Adventist school start-up in Wesley Chapel, Florida.

That night, after praying, she slid into bed and fell asleep.

In the morning she woke up with a poem ringing in her head. The words flowed as she wrote.

"Three angels in the sky. Oh my! OH MY! OH MY!" she wrote. "Ready? Let's begin the story. First angel: Give God the glory. He's always fair and good and true. He'll do what's right for me and you."

The poem became the text for *Three Angels in the Sky*, the first book in a curriculum being made available to K-12 church schools and homeschools at no cost in the 2020-2021 academic year. The curriculum is a key part of a larger three angels project financed by Seventh-day Adventist laypeople and supported by the Adventist world church to educate and inspire church members of all ages to share Jesus' love letter of Revelation 14:6-12 that He is coming soon.

Doran didn't know what to write after the initial poem, but she felt God was saying, "I'm going to help you along

Adventist movement did in the 1800s," McKee said by e-mail.

Early Adventists shared a joyful expectation in Jesus' soon return, and that passion needs to be rekindled, project leaders said.

"The three angels' messages lift us from being simply another denomination to a prophetic movement of destiny, to a movement raised up by God to prepare the world for His soon return," evangelist Mark Finley said by telephone. "Each passing generation faces the challenge of a loss of that cutting-edge passion to see Jesus come, a loss of a general understanding of who we are as a people. The three angels help us understand who we are in light of eternity."

Finley's contributions to the project encompass 13 video presentations called *Three Cosmic Messages: Earth's Final*



Conflict, which are available with downloadable study guides via Hope Channel, 3ABN television, and the websites HopeLives365.com and ThreeCosmicMessages.com. In addition, he authored the 212-page companion book, *Three Cosmic Messages: Earth's Final Conflict*, with 13 chapters focusing on

various aspects of the uniqueness of the three angels' messages with application to people's lives today.

The book is published jointly by Hart Books and the General Conference-owned Review and Herald Publishing Association. Finley also wrote the specially themed *Adult Sabbath School Bible Study Guide*,

the way." She agreed to develop the curriculum.

"God made it very, very clear to me that I could do it," Doran said. "But He never gave me everything at once. He only gave me one chunk at a time."

One chunk fell into place as Doran wrestled over content for a book for third- and fourth-grade students. She wanted the book's main character, a girl, to find her father facing a Sabbath conflict so students could understand the religious liberty issues that some people experience in keeping the fourth commandment. That night in bed Doran remembered that her husband, a pastor, had assisted a police officer in his church with a Sabbath problem three decades earlier.

You should use this case, she thought.

The next morning she asked her husband, Eric, "Do you remember 30 years ago when you had this police officer with a Sabbath problem in your congregation?"

Eric's jaw dropped in shock.

"I haven't accessed those files in 30 years," he said. "But yesterday I was going through my files and found it. I can give you everything right now."

He went into his home office and returned moments later with a fat file containing newspaper clippings and other documents. Doran had the information that she needed for the book, *Beth and the Trio of Angels*.

A similar incident happened while preparing materials for the fifth and sixth grades. As she grappled to write 10 essays for the children, she remembered a trip to Russia to speak at a women's retreat in 1996. While in Moscow, she had interviewed a woman named Natasha in hope of writing a book about her life. The book never materialized, but Doran recalled one of the stories that she had heard. Looking through her files, she found her handwritten notes from 1996 and wrote an essay titled, "A Dark Night in Russia." God had given her the perfect story for the essay 24 years before she needed it.

Doran describes the unexpected surprises as miracles and confirmation that she made the right decision in accepting the position of curriculum and creative director at Three Angels for Kids, a unit of Adventist supporting ministry Hart Research Center that developed the school curriculum.

"Why did I take on this curriculum?" she asks. "Because God gave the assurance every step along the way that this is what He wanted me to do. Whenever I doubted myself or needed reassurance or felt that I didn't know which direction to take, God would put it very clearly in my mind. . . . I am humbled. I feel that God has led through all of this." ©

scheduled for release in second quarter 2023. In addition, sermon scripts and accompanying graphics from Finley's presentations have been prepared for pastors and lay members to use to present the messages themselves. Adventist-laymen's Services and Industries (ASI) is also preparing a special version of *Three Cosmic Messages: Earth's Final Conflict* for sharing.

Dan Houghton, whose Hart Research Center is coordinating the project, voiced enthusiasm about the momentum that has grown as lay members have teamed up with General Conference leaders and supporting ministries, notably 3ABN, which provided use of its production facilities to create the Finley series. Such close cooperation is needed to finish the church's mission of

proclaiming the three angels' messages, he said, pointing to another statement by Ellen White in the same volume: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."²

Houghton is praying for big results for the lay-funded project.

Claiming the Adventist DNA

Jewish children have the Shema; Adventists have the three angels' messages.

A rabbi approached the Roman Catholic priest overseeing an orphanage shortly after World War II. "Do you have any Jewish children in your orphanage?" the rabbi asked.

The priest shook his head. "We have no Jewish children here," he said.

"Are you sure?" the rabbi asked. "What about their names?"

"They have Polish names," the priest said. "We cannot tell the difference. There are no Jewish children here."

The rabbi left the orphanage, but he had no intention of giving up. He was traveling across Europe in search of Jewish children, a number of whom had been sent to orphanages by desperate parents for shelter from Nazi forces.

As evangelist Mark Finley tells the story, the rabbi returned to the orphanage that night and received permission from the priest to walk through the quiet rooms. As he walked, he began to sing the Shema, a Jewish prayer from Deuteronomy 6:4. "Hear, O Israel: the Lord our God, the Lord is one," he sang in Hebrew.

As the sweet words pierced the still night, a 5-year-old child began to cry. "*Mameh, Mameh,*" she sobbed. "Mama, Mama."

A 9-year-old stirred in another bed. "*Tatte, Tatte,*" he wept. "Daddy, Daddy."

Every Jewish child knows the Shema, Finley said. They are taught it from their earliest ages as part of family morning and evening worship. It's part of their DNA.

As the children awoke and cried for their parents, the rabbi turned to the priest. "That's one of mine," he said. "That's one of mine. That's one of mine."

In telling the story, Finley asks: What is the Seventh-day Adventist DNA? What is it that makes Adventists unique? The answer, he says, is simple: It's the three angels' messages given in Revelation 14:6-12.

"One of the great challenges we face in the Seventh-day Adventist Church is the loss of our identity," Finley said in an interview. "Adventists were raised in the 1840s as people who anticipated the coming of Christ. We were a movement of destiny, a movement of prophetic certainty, that was raised up by God to prepare the world for His return."

The three angels' messages are at the core of the Adventist identity, the Adventist DNA, he said. The messages identify the last-day remnant church as people who keep all of God's commandments, including the fourth (to observe the seventh-day Sabbath), and have the testimony of Jesus, also known as the Spirit of Prophecy. The three angels' messages are a love letter from Jesus containing an urgent appeal for the world to be prepared for His imminent return, because He doesn't want anyone to be lost.

A desire for young Adventists to claim their DNA and share this love letter with the world is the reason Finley and others support a groundbreaking three angels project, which includes a K-12 curriculum, a 13-part evangelistic series, a new book and magazines, an *Adult Sabbath School Bible Study Guide*, a Pathfinder honor, and more.

"Imagine every Seventh-day Adventist young person graduating from an Adventist school—eighth grade, academy, and college—and coming out with a passion for mission, a passion to share the three angels' messages," Finley said in announcing the beginnings of the project at an ASI convention in 2018. "That's what this project is about." ©

"It's the three angels' messages as they haven't been preached in several generations," he said.

THREE ANGELS IN SCHOOLS

A crown jewel of the project is the K-12 curriculum developed by veteran Adventist educator Sandra Doran and endorsed by the North American Division's Department of Education.

The curriculum, available online at no cost, is designed to be easily incorporated into church schools and homeschools and to progress in a developmentally appropriate manner, Doran said. Kindergarteners will learn the broad concept that God is always right, fair, and true. High school students will dive deeply into specific issues such as fairness, Sabbath

observance, religious liberty, and the importance of making good spiritual decisions. The common theme running throughout the curriculum is: God is love.

"The entire curriculum is saturated with the love of God in sending a three-point alert to people living just before He comes so they understand that He is coming, share what they know with others,



Three Angels Resources

A quick guide to three angels' messages resources and ways to access them

All resources—including *Three Cosmic Messages: Earth's Final Conflict*, a 13-part video series by Mark Finley with study guides, and Mark Finley's *Three Cosmic Messages: Earth's Final Conflict* written scripts for a 13-part evangelistic series with more than 1,200 new graphics—can be downloaded at:

threecosmicmessages.com

Three Angels for Kids curriculum for K-8 homeschool teachers:

threeangelsforkids.com

Three Angels for Today curriculum for homeschool teachers of grades 9 through 12:

threeangelsfortoday.com

K-12 curriculum for church school teachers:

adventisteducation.org

Mark Finley's 212-page book *Three Cosmic Messages: Earth's Final Conflict*, with 13 chapters that focus on various aspects of the uniqueness of the three angels' messages with application to people's lives today. Download the ebook on Amazon or buy the book online or at Adventist Book Center. ©



draw closer to Jesus, and put their faith and trust in Him,” said Doran, who holds a doctorate in special education from Boston University, served for 15 years as associate education superintendent for the Florida Conference, and most recently worked as founding head of school of North Tampa Christian Academy, an innovative school start-up in Wesley Chapel, Florida.

Doran emphasized that the two-week curriculum can be integrated effortlessly into a class, and not necessarily Bible class. The materials for kindergarten and the first and second grades, for example, include two storybooks and a watercolor book that can be used for art class.

“They make their own watercolor book,” Doran said. “We teach them how to be artists and be proud that they can paint.”

Third and fourth graders read *Beth and the Trio of Angels*, a book about the adventures of a little girl that Doran wrote at three different reading levels. All three versions are available so that teachers can use

them in a multigrade classroom if needed. In addition to Bible class, the book could be used in reading class.

“The book teaches children how to read,” Doran said.

Three reading levels are also available for the 10 essays that Doran prepared for fifth and sixth graders. The essays aim to teach children how to write. In one assignment, students read an essay about a horse-judging contest and the reality that a horse can be rejected for a single mistake. Then students read an essay from Ellen White’s book *The Acts of the Apostles* about how God’s sacrifice for humanity, not human perfection, is the deciding factor on judgment day. Students are then asked to write about how God’s judgment differs from the judging that takes place on earth.

“With that assignment, the teacher has taught the first angel’s message about the judgment hour,” said Doran, curriculum and creative director at Three Angels for Kids, a unit of Hart Research Center that developed the school curriculum.

An interactive notebook/journal

teaches the three angels’ messages to seventh- and eighth-grade students, while five micro units are available for high school students, including an honors Bible course in which they preach evangelistic meetings based on Finley’s *Three Cosmic Messages* series.

North American Division president G. Alexander Bryant has thrown his support behind the K-12 curriculum, which is available on the division’s website. “I am amazed with these wonderful tools God has created to reach millions of people in this unique period of time in which we live. God will use this curriculum in our schools to give our youth a great understanding of Jesus as found in the messages of the three angels in Revelation 14 that will inspire them to be wonderful ambassadors for His cause.”

Arne Nielsen, vice president for education at the North American Division, described the K-12 curriculum as “an invaluable resource for both students and teachers.”

He also praised the curriculum’s



NAD's Take on the Three Angels' Messages in Schools

Two education leaders weigh in on the new curriculum.

A short conversation about the three angels curriculum with Lisa Standish, North American Division's director of elementary education and curriculum development, and Stephen Bralley, North American Division's director of secondary education and accreditation.

What advice would you give North American Division teachers and homeschool teachers about this curriculum?

LS: The three angels curriculum has been adopted by the North American Division's Curriculum Committee as a distinctly Adventist resource that is easy to use, promotes rigorous learning, and dovetails with our Encounter Bible curriculum. Teachers or homeschool parents could use the three angels' lessons for their Fun Fridays, as a unit before Christmas or spring break, or as part of their language arts program. It's easy to use and comes with all the resources necessary to teach the unit.

SB: The North American Division's education department is always adding resources and additional support for the core curriculum it offers. This is a wonderful addition to Encounter. It aligns and affirms the growth of understanding in the nature and purpose of God for His followers. The curriculum was designed to be flexible and to provide teachers with plenty of options for using the material. It can be used in direct conjunction with Encounter lessons, as stand-alone pre- or post-lessons, or as bridge units before moving into the next lesson.

Why have you embraced and endorsed this curriculum?

LS: The North American Division is committed to provide distinctly Adventist resources that promote our mission and vision for Adventist schools. We want our young people to have an ongoing and authentic relationship with Jesus. This curriculum engages students in the biblical message and promotes faith and learning in a creative and student-centered unit.

SB: For all the reasons listed in the first answer. It offers additional resources for teachers; it affirms our beliefs and reinforces their importance; and it provides intentional flexibility of the material for the teacher.

What is your goal for this program?

SB: Teachers are always looking for resources when they create and adapt their daily lessons. Our intent is to provide high value material for teachers to use.

Anything you would like to add?

LS: The elementary and middle school units are specifically designed to complement the language arts. Students are engaged in an integrated unit based on the three angels' messages. Students will be engaged in art, history, reading, writing, and math. Each level is developmentally appropriate and highly engaging. ©

crossover value, noting that it could be used to support subjects such as history, English, and science, and said it respects Ellen White's counsel: "It is the work of true education . . . to train the youth to be thinkers, and not mere reflectors of other men's thought."³

"This curriculum provides our students the opportunity for reflection, critical thinking, and opportunity to share with others as they become disciple makers," he said.

With the three angels project, the day may come that McKee no longer hears silence when he asks young hikers to define the three angels' messages and explain how they reveal God's love. "Every Seventh-day Adventist should be asking themselves and their Adventist friends these same questions," he said. ©

¹ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 19.

² *Ibid.*, p. 117.

³ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903, 1952), p. 17.

Andrew McChesney serves as editor of *Adventist Mission*.

Say Hello to Your New Family!



Fletcher Academy students are seen in our dining room, keeping our lawns, and helping with dishes. It's kind of like having your grandchildren around!

- 1 or 2 bedroom apartments starting at \$55,000 (Some rentals also available)
- Up to 2,300 sq. ft. villas from \$135,000
- 103-bed AdventHealth across the street
- 7 Seventh-day Adventist Churches nearby
- 90% Return of Capital program

150 Tulip Trail • Hendersonville, NC 28792
800-249-2882 • 828-209-6930
info@fletcherparkinn.com
www.fletcherparkinn.com



Aquatic Center



Bean-Bag (Game-on)



Boys against the Girls



Hand-chime Choir

*Owned and Operated by Fletcher Academy, Inc. A not-for-profit (501)(c)(3) organization
"Christian Businesses for Christian Education" (300 students in grades K-12)*