

ADVENTIST REVIEW

SEPTEMBER 2016: RESTORATION + DIDASKALOS
+ WHEN THE CHALK DUST SETTLES + AN IDEAL
EDUCATION + FORTY DOLLARS AND A PRAYER
+ HIGHER GROUND FOR HIGHER EDUCATION



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ADVENTIST REVIEW

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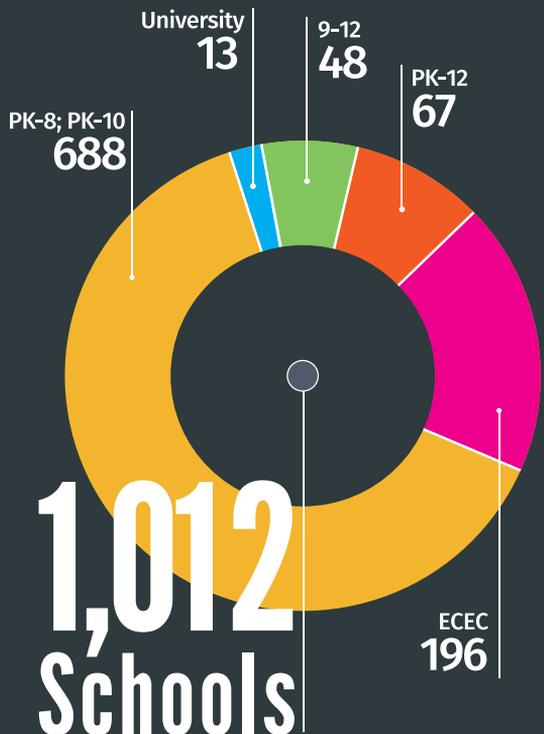
THE MOST SHARED STORIES ON ADVENTISTREVIEW.ORG LAST MONTH:



- 1 Two Master Guides Die During Camping Retreat in Mexico
- 2 Seven Adventists Injured in French Truck Tragedy
- 3 Adventist Church to Release Major Cinematic Production in October
- 4 Father Says God Saved Adventist Son's Life in French Truck Attack
- 5 New Study Links Alcohol to seven Cancers

KALEIDOSCOPE OF NAD SCHOOLS

1,012 schools, ranging from early childhood education and care (ECEC) to University, make up the educational offering of the Seventh-day Adventist Church in North America. Info provided by NAD.





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BILL KNOTT



The End of Nostalgia

The Adventist college of yesteryear, located just down Memory Lane between the little red schoolhouse and the little brown church in the vale, has become the fulcrum of the church's future.

Forty years ago this month, on a sultry mid-September day, I played my best collegiate prank.

From a third-floor window of the campus administration building, I poured a five-gallon bucket of cold water down on the heads of an unsuspecting crowd during an all-campus Picnic Day water fight—and then hid in a locked closet while a thundering herd of drenched classmates came storming up the stairs to find me.

A decade later, as president of the college alumni association and member of the board of trustees, the cold water was of a different kind. Declining enrollments, financial uncertainties, and softening constituent support were eroding the strategic position the college had played in the life of its region for more than a century. Around a solemn committee room, trustees acknowledged that the thundering herd had gone elsewhere. The warm and funny dousing of our college days had become the cold shower of uncomfortable reality as the school fought to find its place among dozens of public and private competitors.

The story is familiar now, played out on days that seem like anything but picnics, especially to those charged with leading Adventist campuses. The seeming certainties of a generation ago, backlit by shafts of warm nostalgia, now look remarkably different to alumni, faculty, parents, and yes, students. The assumptions of that era—that

a significant number of graduates would enter church employ; that most would find believing mates; that college could be comfortably accomplished in four years with a part-time job and some support from Mom and Dad—have proved unsubstantial. The chorus heard from Adventist graduates today is a four-part dirge about educational loans: only a handful know the lyrics to the college song.

Uncomfortable as they are, these developments are not altogether unwelcome, for they offer Adventist higher education in North America a rare moment to clarify its mission and rebrand itself to tens of thousands of Adventist families who are not multigenerational alumni. The Adventist college of yesteryear, located just down Memory Lane between the little red schoolhouse and the little brown church in the vale, has become the fulcrum of the church's future—a future in which clear thinking must overcome warm sentiment. Campus leaders, trustees, parents, and constituents are being pushed by demographic, economic, and legislative trends to ask and answer difficult questions about core mission, program offerings, expectations of classroom teachers, and lifestyle standards for students. We don't have the luxury of decades-long task forces and long-term study processes. In the language of another discipline, we must reinvent the airplane while still flying it.

My life trajectory was blessedly

directed by my 18 years of Adventist education, resulting in elementary, secondary, college, and graduate degrees. I owe a debt of gratitude to faithful Adventist instructors who challenged me to think clearly, wrestle faithfully with the realities of a broken world, and build a personal relationship with Jesus Christ. My wife and I have offered these advantages to our sons, and we'll continue to ensure that other Adventist kids have just these opportunities.

But I will grow increasingly unhappy if the hard work and reimagining necessary to rebrand our colleges and universities as distinctly Adventist entities are postponed by patchwork, short-term compromises aimed at simply stabilizing enrollments or appeasing cultural forces. "Adventist" is not a merely a synonym for stable, high-quality private higher education. The name conveys commitments to a biblical worldview, a sense of urgency in mission, and a focus on the coming end of all things. For those commitments I have paid, and will continue to pay—and pray.

The era of nostalgia is ended. Now begins the most important moment in the history of Adventist higher education—the short and urgent space between now and the coming of the Lord. ■

An important blessing of the Sabbath is the fellowship of believers coming together to worship.

NATALIE DODD, CENTERVILLE, OHIO

PROGRESS

As a 30-something I am happy to say I love the recent progression of *Adventist Review*. I find myself engaged by a much higher percentage of the article, and I love the more thematic style addressing current issues. It seems to me that more articles are being authored by *Review* staff and Adventist organizational leaders than in the past, which may reflect more “expert” and/or “experienced” viewpoints. It may make for higher quality writing in some cases, but at some point I wonder if this tactic will narrow the voice of the *Review* too much. Adventism is so broad and wide that it seems it would be important to have a balanced cross section of authors.

I hope the *Review* will continue to recruit varied voices to its author pool so that the voice of the magazine can be as diverse as our Adventist Church.

Jaclyn Knight

New Market, Virginia



every work into judgment, with every secret thing, whether it be good, or whether it be evil” (KJV).

Then there was the piece “I Was Wondering,” in which the query was about going out to eat in a restaurant on Sabbath. I’m sorry, but this appears to be a lack of planning on the part of the host. We are counseled to have the Sabbath in mind all week and to plan ahead. I would not condemn someone who, in an emergency situation, found it necessary to purchase food on Sabbath, just as David and his men ate the showbread in an emergency situation. But we should try to avoid these kinds of situations, not facilitate them. I think we can do better than this.

Walter Sumner

Canaan, Maine

TWO FAVORITES

When my *Review* arrives, I look for love letters from my two favorite contributors: Dixil Rodríguez and Stephen Chavez. Dixil reminds me that we are all God’s children, and Steve quietly assures me that I don’t have to be afraid.

Andrew Hanson

Chico, California

THOUGHTS ON THE JULY ISSUE

In regard to Andy Nash’s article “The Revelation of Jesus Christ: A Chronology,” and his statement that “those who accepted Christ are not judged by their works,” I would simply point to Ecclesiastes 12:13, 14: “Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring

ARMCHAIR RELIGION

The editorial “Armchair Religion” is right on target (June 2016). I agree: broadcasts and live-streaming meet a real need for those physically unable to attend or who lack safe transportation to church. Maybe another term for “armchair religion” is “lazy.” Reasons for attending church haven’t changed, as noted by the four printed. An

Let's be ready to give a kind word with action and deeds, but always in Bible truth. Otherwise we may just be another clanging bell.

STEVEN DRAGOO

important blessing of the Sabbath is the fellowship of believers coming together to worship.

Natalie Dodd

Centerville, Ohio

FOOD FOR THOUGHT

The *Review* continues to provide such good spiritual “food for thought” for its readers. Splendid!

However, it is helpful for the journal to reiterate an out-of-context and conflated paraphrase from *The Great Controversy* (pp. 598, 599): “We need to study Scripture and accept what it says as it reads.” Applying this solitary principle to such narratives as Lazarus and the rich man can result in serious confusion.

As part of prayerful dependence on the Holy Spirit in understanding Scripture, the *Adult Teachers Sabbath School Bible Study Guide* wisely counsels us to read within a discerning framework by exploring and considering “facts about the people; the setting; cultural, historical, and/or geographical details; the plot of what’s happening; and conflicts or tension of the texts” (p. 4).

Wilf Rieger

Bonnells Bay, Australia

IN A FEW WORDS...

THE PHILANDO CASTILE PROTEST: WHY I WENT, AND WHAT I LEARNED

What a powerful testimony. Thank you for sharing. Now, what if you and your folk had gone down there with signs as protesters, etc.? We are people of hope. We are people with answers . . . the message. We need to be the “peacemakers,” and “healers.” And this must begin within our own churches. But we must not hesitate to go out and reach out.

Don L. Major, Sr., via Web

RED, WHITE, AND YOU

Jesus did, in fact, speak forcefully to power. He overturned tables in the Temple. He castigated abusers of widows and orphans. He denounced lawlessness amid claims of defending the law. He was crucified for speaking truth to power!

Lowell Freeman, via Web

NAD STATEMENT ON SHOOTING DEATHS IN LOUISIANA, MINNESOTA, AND TEXAS

It seems we sure are in social mess and decline on all avenues.

All the more reason we must be beacons of truth and light, sharing the Bible and Spirit of Prophecy with compassion.

Many are disturbed by what is happening in the United States and around the world, but they need to know why and how to prepare. Let's be ready to give a kind word with action and deeds, but always in Bible truth. Otherwise we may just be another clanging bell.

Steven Drago, via Web

YOUR TURN

We welcome your letters, noting, as always, that inclusion of a letter in this section does not imply that the ideas expressed are endorsed by either the editors of the *Adventist Review* or the General Conference. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.

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- » WORKING AT ADVENTIST HOSPITAL LEADS TO BAPTISM
- » ELLEN WHITE SYMPOSIUM HELD IN AFRICA
- » TWO DIE IN HIKING INCIDENT
- » ADVENTIST ENTREPRENEURS SHARE SECRETS OF SUCCESS



Worshippers singing at the opening of an Adventist church in Nyagan in Russia's West Siberia in November 2015. PHOTO: ESD

ADVENTISTS WARY ABOUT NEW RUSSIAN LAW

CHURCH READY TO ASSIST MEMBERS ACCUSED OF VIOLATING IT

BY ANDREW MCCHESENEY

Seventh-day Adventist Church leaders in Russia expressed hope that a restrictive new law would not be used against the evangelistic work of Adventists, but said they were ready to assist church members accused of violating it.

The law—part of a package of anti-terrorism legislation—outlines severe restrictions on evangelistic activity in Russia that, among other things, limit religious activity to registered church buildings and prohibit the free distribution of religious literature. Individuals who disobey face fines of up to 50,000 rubles (US\$765), while organizations could be fined up to 1 million rubles (US\$15,250).

“The Seventh-day Adventist Church and other Christian denominations in Russia oppose extremism and terrorism,” the Adventist Church’s Euro-Asia Division said in an e-mailed statement. “It goes without saying that it is important and necessary for governments to adopt measures to combat extremism and terrorism. We hope that the application of this law will apply exclusively to terrorist and extremist organizations and those who share their beliefs.”

The Euro-Asia Division, which is headquartered in Moscow, had appealed to President Vladimir Putin not to sign the law, and Russian

believers observed a day of prayer and fasting. The legislation sailed through both houses of Russia’s parliament in late June, and Putin signed it into law on July 7, 2016. It came into force on July 20.

The question now is how the law will be applied, and whether its application will violate the Russian Constitution. Article 28 of the constitution states: “Everyone shall be guaranteed the right to freedom of conscience, to freedom of religious worship, including the right to profess, individually or jointly with others, any religion, or to profess no religion, to freely choose, possess and disseminate religious or other beliefs, and to act in conformity with them.”

The division statement said local Adventist leaders would promptly address the relevant authorities with any concerns about the



WHITE CENTER OPENS

A new Ellen G. White Research Center opened at Bogenhofen Seminary in Austria on July 16, 2016, the 101st anniversary of White's death. The research center is the twentieth worldwide, and the first for the Ger-

man-speaking countries of Central Europe: Austria, Switzerland, Liechtenstein, and Germany. It aims to help a new generation in Europe gain a greater appreciation for White and her ministry, church leaders said.

possible violation of church members' constitutional rights, and would seek to work with them to reach a resolution.

"If the constitutional rights of the faithful are violated, church leadership will provide all possible assistance and support," it said.

The division also said it would partner with other Protestant denominations to prevent the possible constitutional violations. It earlier said it hoped to work with lawmakers to amend the law when the lower house of parliament, the State Duma, convenes for its fall session in September.

The law has raised concerns among Protestant groups across

Russia and abroad. The U.S. government has also weighed in.

"The anti-terrorism measures would, among other provisions, amend the 1997 Russian religion law by redefining 'missionary activities' as religious practices that take place outside of state-sanctioned sites," the U.S. Commission on International Religious Freedom said in a statement. "The new law thus would ban preaching, praying, proselytizing, and disseminating religious materials outside of these officially designated sites. . . . Foreign missionaries also must prove they were invited by state-registered religious groups and must operate only in regions where their

sponsoring organizations are registered; those found in violation face deportation and major fines."

Lawyers are preparing to appeal the law to Russia's Constitutional Court, *Christianity Today* reported.

The Euro-Asia Division, meanwhile, asked for prayers for Putin and Russia. "We continue to pray for Russia's president as a guarantor of the constitutional rights of Russian citizens," it said. "We ask for continued prayer for the prevention of any violation of the rights and freedoms of believers in our country, and for the authorities who are responsible for complying with the law." ▀

THREE FOURTHS OF AN ABORIGINAL COMMUNITY BAPTIZED

BAPTISMS PART OF A FAST-GROWING OUTREACH IN AUSTRALIA

BY TRACEY BRIDCUTT, SOUTH PACIFIC ADVENTIST RECORD



The Seventh-day Adventist message is spreading like wildfire across Australia's Outback.

Remote communities in the Northern Territory are being reached for the first time, with local pastors overjoyed about how God is working through them to win souls.

The Mungkarta Aboriginal community, located 45 miles (75 kilometers) south of the nearest town, Tennant Creek, population 3,065, is one of the new, previously unreached areas. The community has had a number of recent contacts with Adventists, including a literature evangelist, gospel singers, Bible workers, and pastors. This led to an evangelistic series that resulted in 30 decisions for



TWO DIE IN HIKING INCIDENT

Two Master Guides died after getting lost during a hike at a camping retreat in North Mexico. The bodies of Jhoana Díaz López, 16, and Narcizo Mora Marín, 39, were found after an exhaustive search operation in the

Sierra Juárez mountains. “This is one of the most tragic and saddest incidents that our church has faced in its history,” said Baja California Conference president César Turrubiates.

RECORD 1.26 MILLION JOINED CHURCH LAST YEAR

2016 ANNUAL STATISTICAL REPORT IS RELEASED.

BY ANDREW MCCHESEY

An all-time record 1.26 million people joined the Seventh-day Adventist Church in 2015 as the number of daily accessions matched those first seen when the Holy Spirit was poured out on the early Christian church, according to the Adventist Church’s new *2016 Annual Statistical Report*.

“[The year] 2015 was a landmark year for Adventist church growth: the total of 1,260,880 people who became Seventh-day Adventists by baptism and profession of faith

was a new record for total accessions in a calendar year,” David Trim, director of the world church’s Office of Archives, Statistics, and Research, wrote in an introduction to the report, which is available online at bit.ly/2016statistics.

Trim noted that this was the fourteenth year in total and the twelfth year in a row that more than 1 million new members have joined the Adventist Church.

In all, the Adventist Church had 19,126,447 members as of Decem-

ber 31, 2015, a net increase of 647,144 people, or 3.5 percent, from the previous year, the *Adventist Review* reported online in April. The growth comes even as the church, founded with only 3,500 members in 1863, undergoes a comprehensive membership audit to ensure that reported statistics reflect the reality on the ground.

The *2016 Annual Statistical Report*, now in its 152nd edition, contains membership statistics for the worldwide church as of the end of 2015, and institutional, financial, and personnel statistics as of the end of 2014.

The 101-page report says an average of 144 people joined the

baptism out of a community of about 40 people.

“When I first started, I had very little work, very little contacts in the Northern Territory,” said Pastor Don Fehlberg, who conducted the series earlier this year. He has visited Mungkarta four times over the past two years in his role as senior pastor for the church-run Aboriginal and Torres Strait Islander Ministries (ATSIM).

“One of the exciting things is that it has happened so rapidly,” Fehlberg said. “God has spoken to these people, and we are supporting it. He paved the way by convicting them of the Sabbath.”

Alice Springs church pastor David Gilmore is amazed how the re-

“THEY NOT ONLY LOVE THE BIBLE AND RESPECT IT, THEY READ IT.”

mote region is opening up. “It’s an exciting story,” he said. “Fifteen to 20 years ago we had been trying to reach them, and we had interest. But now it’s really concrete.”

Among those who have been baptized in Mungkarta is local spiritual leader Simon Moore, who early in his Christian journey had a dream in which he saw God instructing

him to read Exodus 20:8, which says, “Remember the sabbath day, to keep it holy” (KJV).

When he shared his dream with his brother-in-law, Lance Duggie, he was surprised to hear that Duggie had also felt impressed by God to read the Ten Commandments. This convinced the pair that the seventh day is the Sabbath.

Fehlberg said many Aboriginal people across Australia have had Bible-related dreams, particularly about the Sabbath and Jesus’ second coming. “They have a respect for the Bible and a respect for Jesus,” he said. “They not only love the Bible and respect it, they read it. I think that’s why it has made a big impact on them.”



4,210 BAPTIZED IN PERU

An unprecedented Seventh-day Adventist evangelistic campaign in southern Peru culminated with the baptism of 4,210 people. The initiative, organized by the Adventist Church's South Peru Union, in harmony with the world

church's Total Member Involvement program, encouraged church members to give Bible studies in their communities and then to preach at 2,905 meeting sites in 20 cities from June 18 to 25.

Adventist Church every hour last year, or the equivalent of 3,452 people per day.

"Thus, every day in 2015 was like the day of Pentecost in the numbers of believers added to the Seventh-day Adventist Church," Trim said. About 3,000 people were baptized on the day of Pentecost, as recorded in Acts 2.

Trim said the Adventist Church first attained a daily average of 3,000-plus accessions in 2007 and repeated the achievement in 2011, 2012, 2014, and now 2015.

“
THREE CHURCH DIVISIONS
ACCOUNTED FOR NEARLY
TWO THIRDS OF ALL NEW
CHURCH MEMBERS.
”

The report says three church divisions accounted for nearly two thirds of all new church members. The highest number of accessions—274,011, or 21.73 percent of the total—was recorded in the church's East-Central Africa Division, followed by the Southern Africa-Indian Ocean Division (270,664 accessions) and the South American Division (254,768). The East-Central Africa Division's total accessions is likely to be high again this year after Rwanda, which is part of the division, baptized more than 100,000 people after a two-week evangelistic series in May 2016. ▀

NEW STUDY LINKS ALCOHOL TO SEVEN CANCERS

FINDINGS REINFORCE CHURCH'S STANCE OF ABSTINENCE

BY ANDREW MCCHESENEY

A new study linking alcohol consumption to at least seven kinds of cancer reinforces the Seventh-day Adventist Church's stance to shun all alcohol, a top Adventist physician said.

The study, published in the most recent issue of the scientific journal *Addiction*, found that drinking even low or moderate amounts of alcohol causes cancer of the oropharynx, larynx, esophagus, liver, colon, rectum, and breast.

The study's author, Jennie Connor of the University of Otago in New Zealand, thoroughly reviewed evidence collected by leading cancer research institutes over the past decade to conclude that all alcoholic beverages, including beer, wine, and hard liquor, can cause cancer.

"There is strong evidence that alcohol causes cancer at seven sites in the body and probably others," Connor wrote in an abstract of the study. "Current estimates suggest that alcohol-attributable cancers at these sites make up 5.8 percent of all cancer deaths worldwide."

The Seventh-day Adventist Church has taught alcohol abstinence since its beginnings

in the mid-1850s, prompted in part by biblical teachings and by the advice of church cofounder Ellen G. White.

"Despite the use of alcohol in the Bible, and warnings of its dangers, our main reason for not taking alcohol is a spiritual one — we do not want to cloud the mind or make it less susceptible to the speaking, nudges, or urging of the Holy Spirit," said Peter N. Landless, executive director of the International Commission for the Prevention of Alcoholism and Drug Dependency and director of the Adventist world church's Health Ministries Department.

"Safe use does not exist, as the scientific literature is robust and clarion in its call that 'there is no safe level of alcohol intake,' especially when it comes to carcinogenesis," Landless said.

He said Adventists, and Christians in general, should guard against the subtle, and sometimes not so subtle, compromises. "We need to quit trawling the shark-infested waters of overt and obvious dangers of alcohol consumption in order to find a modicum of potential benefit," he said. ▀



WEET-BIX IS HOT

Weet-Bix became a hot product in China after a female character in the Chinese television drama *Ode to Joy* ate the breakfast cereal on a recent episode. Enterprising people filled shopping carts with US\$4 boxes of Weet-Bix in supermar-

kets in Australia, where the biscuit is produced by the Adventist Church-owned Sanitarium Health and Wellbeing Company, then resold them on Chinese commerce Web sites for up to \$39.

NEWS BRIEFS

1



THE 54-YEAR-OLD LEADER of the Seventh-day Adventist Church in Papua New Guinea died in a Lae city hospital on July 4, 2016, after collapsing at a camp for pastors' children. Geoffrey Pomaleu, who was elected president of the Papua New Guinea Union Mission (PNGUM) in September 2015, had dealt with a number of serious health issues in recent months.

2



JAMAICA'S FIRST ADVENTIST CHURCH for deaf individuals will open in October as part of an Adventist world church initiative to reach the often-neglected community. The church will be located in Portmore, near the capital, Kingston, after church consultations with the Jamaica Association for the Deaf determined that the largest concentration of deaf and hearing-impaired people, including 18 deaf Adventists, live in that city.

3



MORE THAN 1,000 SEVENTH-DAY ADVENTISTS gathered in Washington, D.C., on July 9 to pray, mourn, and acknowledge the killing of two Black American men and five Dallas police officers. "This is not a protest. This is a coming together of people of like minds to join hands in like faith and like purpose to pray for our nation," event co-organizer Debra Anderson told the crowd at the Martin Luther King, Jr., memorial.

4



ADVENTIST VOLUNTEERS provided more than \$6.5 million in free medical services to about 1,700 patients over three days at the first small-town megaclinic organized by the Your Best Pathway to Health organization in the United States. "One excited recipient shared, 'I can feel God's love here,'" the Mountain View Conference said about the July 13-15 event. "Isn't that what life is about? Sharing God's love."

5



FILLING A YEARLONG VACANCY, longtime pastor and teacher Roland E. Fischer has taken the reins at Friedensau Adventist University in Germany. Fischer, 55, who has taught at the Adventist Church-owned university since 2009, replaced Friedbert Ninow as the rector, a position that is similar to president. Ninow moved a year ago to California to serve as dean of theology at La Sierra University.

6



ADRA DELIVERED 52 TONS of humanitarian aid to a remote region of Colombia where severe drought has killed hundreds of children over the past five years. Colombia is suffering the worst drought in its history. Scientists have blamed it on the weather phenomenon El Niño. The country's hardest-hit region is La Guajira, located at the northern end of South America in a peninsula between Colombia and Venezuela.

7



A 45-MINUTE FILM called "The Rescue," and filmed in Chile's mountains, will be released in six languages worldwide in April 2017. "Our goal is to show that Christ is the one who rescued us from sin," said Felipe Lemos, director of the press office of the South American Division. "The movie is a different way to show the message of salvation."



Morning prayer time at the Philippines Youth for Christ conference in Silang, Cavite, Philippines. COURTESY OF MELODY MASON

A PHILIPPINES LESSON ON REACHING YOUTH

I SAW PRAYER AND THE BIBLE TRANSFORM LIVES.

BY MELODY MASON

As I joined the first prayer session, I knew that there was something special about the Philippines Youth for Christ conference.

Usually it takes a bit of time for things to build, for the Holy Spirit to be felt. But not so at this conference in late June at the Seventh-day Adventist 1,000 Missionary Movement campus in Silang, Cavite, Philippines.

Later that night, during the opening evening message, I learned the clue to the overwhelming power of the Holy Spirit that I had felt from the moment we drove on the campus. The conference had been bathed in prayer for months in advance. The conference's leaders, comprised of energetic youth as well as dedicated pastors, had hosted a "100 Days of Prayer" emphasis leading up to the event.

A few minutes before 5:00 the next morning I made my way to the church auditorium to pray. I was not alone. Nearly 400 young people also came, not looking sleepy, like me, but with radiant faces and expectant joy.

WE DID MORE THAN PRAY

Over the next few days the nearly 700 young people in attendance ea-

gerly pored over the Scriptures, copying down passage after passage that presenters shared. The enthusiastic interest of the young people amazed me. The shared messages were not light and entertaining, but deep and convicting. Yet those in attendance seemed continually hungry for more.

On outreach day bus after bus was filled as attendees went out to share Jesus on the streets. That night many testimonies of praise were on their lips as they shared the amazing things God had done.

LIVES CHANGED

I will never forget petite, soft-spoken Arieona, who flew in from Malaysia to attend the conference. Although small in size, she had a huge fire in her eyes as she told me how God was increasing her passion for service and giving her large dreams for future ministry.

"Before the conference I was ashamed to share my faith even with my own housemates," she confided. "But after attending last year's event, I have learned to be bold in my witnessing. I don't want to waste my life and youth on superficial things anymore."

Arieona, already active in youth ministry, is now praying and working to bring a similar conference experience to Malaysia.

A young woman named Kym shared that she had failed her bar exam to become a lawyer shortly before the conference. She signed up to attend at the last minute, hoping for answers. After the conference ended, she wrote to me that she had come from a "great disappointment to a divine appointment."

"My career in law seems to be on hold, but that's OK," she said. "I will continue with my lifework, to share the everlasting gospel. I now recognize that this is the most important thing!"

A young man named Randy told me that he had engaged in a

FIVE WAYS TO ENCOURAGE YOUTH IN TOTAL MEMBER INVOLVEMENT

BY TED N. C. WILSON, PRESIDENT OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

1 Encourage youth to develop a personal relationship with Jesus through daily time in the Word, time in prayer, and through active witnessing and evangelism. Show them by your own example what true faith, authentic Christianity, and discipleship look like when empowered by the Holy Spirit.

2 Encourage youth to be creative as they follow biblical principles in finding ways to be part of Total Member Involvement. Ellen White wrote: “Never, never feel the slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens and proclaim the message of truth.”¹

3 While we should mentor our young people, as long as what they are doing is biblical, and is producing good fruit (Matt. 7:17, Isa. 8:20, 1 Thess. 5:21, Phil. 4:8), don’t try to control them too tightly or hold them back from moving forward with enthusiasm for the sake of the gospel. Give them freedom to work and rally others together for God’s glory.

4 Look for ways to give youth greater responsibilities by getting them involved in making decisions, in leading out in evangelism, preaching, and in rallying the support of their fellow youth in sharing the great commission. “Make [the youth] feel that they are expected

to do something,” wrote Ellen White. “The Lord chooses them because they are strong.”²

5 Pray with youth and encourage them to pray for one another, for their local churches, and for those who have left the church, that they can be reclaimed. This is what Total Member Involvement is all about. Ellen White wrote: “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world.”

Let’s get ready! Jesus is coming soon!

¹ Ellen G. White letter 14, Dec. 11, 1891.

² Ellen G. White, *Gospel Workers* (Battle Creek, Mich.: Review and Herald Pub. Assn., 1892), p. 279.

³ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 271.

homosexual lifestyle for more than seven years. He received test results during the conference that showed he was HIV-negative even though he had been exposed to the virus.

With tears in his eyes he made reconciliation with estranged family members and determined to set things straight in his life during the conference. Now he along with new friends are determined to start a ministry to help other Filipinos struggling with homosexuality.

“The conference is not my savior,” Randy said by e-mail later. “However, it pointed me to my Savior and has been a powerful instrument that was sent by God to refine me, show me my need, and save me from my darkest hour. My life will be forever changed.”

READY TO SERVE

I did a lot of deep thinking during the conference. There were no sports activities, flashing light shows, colorful dramas, junk food, or late-night parties. The program featured only the simple truths of the Bible, earnest prayer, and encouragement to seek after God with humility of heart.

Why would hundreds of young people sacrifice so much to attend such an event? I wondered.

Then I remembered that no activity can feed the soul or change a life like this. Once you’ve discovered the joy of knowing Christ, you want to tell the world, you want to witness for His glory!

As I left campus at 4:00 a.m. on Sunday to return to the United States, I witnessed the intense joy of Fesanmie, who along with hundreds of others was participating in the capstone of the conference, an all-night prayer service.

“I’m excited to start a ministry and be active in witnessing for Christ,” she wrote me later. “I believe that even now God is already beginning to pour out the latter rain in our midst.”

I couldn’t agree more!

Adventist Church cofounder Ellen G. White wrote: “In the closing scenes of this earth’s history many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord,

and their hearts have been softened by a careful and prayerful study of the Bible. In the near future many children will be endued with the Spirit of God and will do a work in proclaiming the truth to the world that at that time cannot well be done by the older members of the church.”*

I met many of these children and youth in the conference.

If what I saw in the Philippines continues, not only will we have Total Member Involvement in the Seventh-day Adventist Church, but we will also have Total Youth Involvement. This can happen anywhere where there is a true humbling of heart and an earnest hunger for a deeper walk with Christ.

My prayer is that what I witnessed will soon happen in every corner of our globe.

*Ellen G. White, *The Adventist Home* (Nashville: Southern Pub. Assn., 1952), p. 489.

Melody Mason is coordinator of the General Conference’s United in Prayer initiative, and author of the book Daring to Ask for More: Divine Keys for Answered Prayer, published by Pacific Press in 2014.



Violetta Bespekha, center, speaking with Strong Generation members at a church in Mykolaiv, Ukraine. ANDREW MCCHESENEY/AR

UKRAINIAN ADVENTISTS STUN PEERS WITH ACTS OF KINDNESS

A YOUTH GROUP CALLED STRONG GENERATION MAKES RIPPLES ACROSS THE COUNTRY.

BY ANDREW MCCHESENEY

A young man curiously approached the group of young people watching a film in a public park in the south Ukrainian city of Mykolaiv last summer.

“How much does it cost to watch?” he asked the group’s Seventh-day Adventist leader, Nazary Prodanuyuk.

“Nothing,” Prodanuyuk replied.

“How is that possible?” the young man said. “Let me at least buy you a bottle of beer.”

Prodanuyuk and his team of 11 young people have received offers of ice cream, beverages, and more from strangers who can’t believe that it costs nothing to join their activities in Ukrainian parks, on riverbanks, and in churches. At another film viewing, a young woman threw a banknote to the ground

when organizers refused to accept it, saying, “I can’t just watch for free.”

“People are in shock. They are not used to seeing kindness with no strings attached,” Prodanuyuk, a university student with a bushy red beard, told *Adventist Review*.

But Prodanuyuk and his team usually find a way to assure guests that they owe nothing. In the case of the young woman who threw down the banknote, Prodanuyuk told her that the film viewing and subsequent discussion were organized by a Christian youth group called Strong Generation.

“I explained a little bit about the youth group and God,” Prodanuyuk said. “She took my hand, shook it, and said, ‘Thank you. The world has forgotten the meaning of kindness.’”

Young people affiliated with Strong Generation are making ripples across Ukraine with their acts of kindness, which also point people to Christ. Inspired by a similar initiative in Brazil, Strong Generation (Сильне Покоління) was established in 2014 with an initial group of 140 young adults. Today the group has swelled to 600 members based in 30 cities across Ukraine. The young people travel from town to town and church to church, leading worship services and organizing community events, including health seminars and charity concerts for the ill and orphans.

The young adults will be at the forefront when the Adventist world church holds major evangelistic meetings in Ukraine, Romania, Moldova, and neighboring countries in February 2017, church leaders said. They will organize events where they can invite people to attend the meetings at scores of locations across Ukraine.

But the main goal of Strong Generation is to encourage young people to actively share Jesus’ love in their communities, and to prepare a new generation of faithful



A Strong Generation member teaching a child about health during an event in a city park. COURTESY OF SIMON BYKOV



Conference youth leader Simon Bykov in his office in Mykolaiv, Ukraine. ANDREW MCCHESENEY/AR

Adventists, church leaders said.

The results have been promising in southern Ukraine, where the Adventist Church has only about 500 young people aged 16 to 33 among its 4,600 church members, said Simon Bykov, youth ministries director of the church's Southern Ukrainian Conference.

"In Soviet times people thought that churches were dark, strange places, and many people still think this way," Bykov said in an interview in his office at the conference's headquarters in Mykolaiv, a city of nearly a half million people and a main shipbuilding center for the Black Sea. "But because of this project, people are seeing that religion has interesting ideas and is useful in life."

Bykov told of four young men who are active members of a Strong Generation team in the city of Kher-son, located an hour's drive south of Mykolaiv. Last summer the four men happened upon an Adventist youth event on a city riverbank and begged to become involved.

"They told us, 'We want to work with you and become members of your team,'" Bykov said. "A year later, they are very active in the church and taking Bible studies with the pastor."

In the nearby town of Hola Prystan a young couple returned to the Adventist Church after participating in a Strong Generation event. The husband told Bykov: "We thought that church was only about praying and reading the Bible. But it turns out that church is also about young

people and helping others."

Several young people spoke enthusiastically about their work with Strong Generation.

"Our team is fantastic," said Violetta Bespekhna, 20, who first attended a Strong Generation event

as a guest last year. She has since been baptized and is now a team member for the team based at Mykolaiv Seventh-day Adventist Church No. 3. "It's wonderful for Adventist young people to be able to help one another and others."

But not everything has gone smoothly for Bespekhna. During a program for neighborhood children at Mykolaiv church 3 earlier this year, someone took her laptop when she left it in a room for a five-minute meal break. Bespekhna said the theft saddened her, but she was determined to continue to share Jesus.

"I think I should still assist in any way I can," she said. ▀

THE BRAZILIAN EXAMPLE

FELIPE LEMOS

Halfway around the world from Ukraine, young Seventh-day Adventists are finding practical ways to share Jesus in Brazil.

The Generation 148 youth group, whose Brazilian roots are shared by Ukraine's Strong Generation youth group, takes its name from Romans 14:8, which says, "If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord."

The project aims to strengthen the relationship of the Adventist young people among themselves and to build their missionary experience by encouraging them to invite non-Adventist and non-Christian friends to know more about Christ through group activities, said Elmar Borges, youth ministries director of the Adventist Church in southern Brazil.

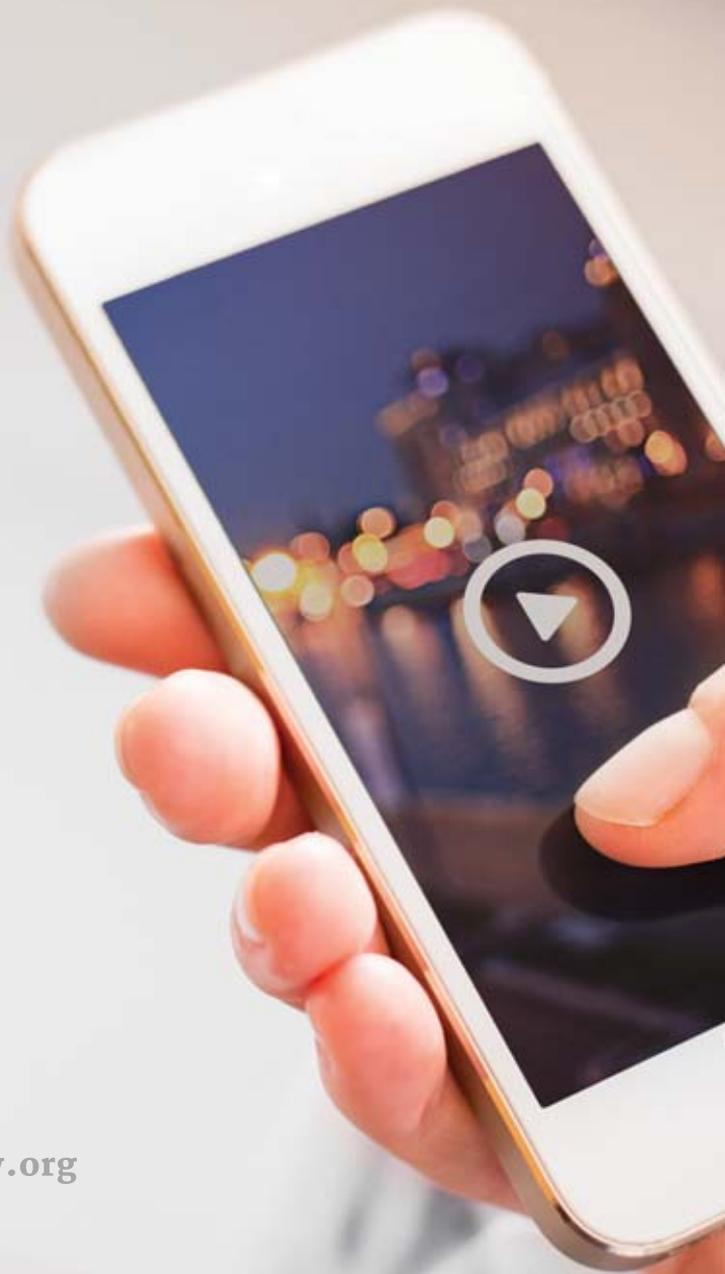
Generation 148, which targets young people aged 15 to 25, started in the south Brazilian states of Rio Grande do Sul, Santa Catarina, and Paraná but has since expanded to other regions of the South American country. The young people visit orphanages and nursing homes, renovate homes and town squares, and feed those who are homeless.

Brazilian church leaders don't have precise figures for how many young people are currently involved in the project. But the number is significant, considering that more than half of all Adventists in South America are under the age of 34, they said.

Borges said the principles of Generation 148 could be adopted by young Adventists in any country.

"Even if we are thousands of kilometers from one another, we feel that young people's needs are similar in all parts of the world," he said. "So projects like Generation 148 are applicable to all cultures. A young person needs to feel challenged to Adventist mission. A young person needs to strengthen friendships and interaction with the church. These projects meet those needs."

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DISCOVER



HIGHER GROUND FOR HIGHER EDUCATION

BY LARRY BLACKMER

The first Seventh-day Adventist higher educational institution—Battle Creek College, later Emmanuel Missionary College and then Andrews University—opened its doors in 1874. Today 13 Adventist colleges and universities serve more than 24,000 students throughout the North American Division. When you consider the small beginning made by the church’s pioneers 140 years ago, you can’t help being amazed at what God has accomplished.

Our educational system has never been without challenges, however, and those that our colleges and universities face today are more taxing than ever. Administrators and educators are dealing with unprecedented issues brought about by rapid changes in both the wider culture and the expectations Seventh-day Adventists



have of their institutions of higher education. We can move forward in tackling and resolving these issues only with much prayer for God's wisdom and guidance.

We also must encourage candid and constructive discussion among educators, church leaders, members, and parents as we unite in commitment to strengthen and uphold these God-given institutions. Preparing Adventist young adults to be faithful witnesses for the Lord and to serve society well in specialized fields of study and careers will require ongoing conversation, dedicated resources, and more planning than many of us suppose.

This article sketches out three of North American Adventism's most pressing challenges in higher education. I'll begin, though, by noting some of the often-overlooked accomplishments and day-to-day community outreach events of these schools. The challenges they collectively face must also be seen against the backdrop of the very real contributions they are making to both the church's mission and the communities in which they operate.

Adventist University of Health Sciences—Hosted a science camp for middle-school students from boys' and girls' clubs in the Orlando area. The camp was designed to inspire teens to excel in math and science, and thus help break the cycle of poverty and underemployment in which many live.

Andrews University—Recently hosted a community event, "Understanding our Muslim Neighbors," that drew more than 220 participants.

Burman University—The university's physical education centre hosted a "Fun & Fitness" event on June 7, 2016, as part of Lacombe (Alberta) Seniors Week. Thirty-two senior citizens enjoyed a workout in the gymnasium and a delicious lunch.

Kettering College—Installed a new MRI simulator, only one of two in Ohio, to provide high-quality instruction and hands-on experience for students.

La Sierra University—Graduated the largest class in its history—428 students. The overall

enrollment has been steadily climbing for the past several years.

Loma Linda University—Recently opened the San Bernardino campus, which houses San Manuel Gateway College, a Social Action Center and Community Health Center, and a vegetarian restaurant. The Community Health Center is the largest outpatient facility of its kind in the nation.

Oakwood University—The university's Peters Media Center was the site of ABC affiliate WAAY TV's "Town Hall: A Plan for Peace," a program that sought to engage community leaders, pastors, law enforcement, activists and concerned citizens in a dialogue about being proactive with race relations in the community.

Pacific Union College—Dozens of student film projects were screened at the fourteenth annual Diogenes Film Festival.

Southern Adventist University—Business students offered to prepare tax returns for local residents free of charge.

Southwestern Adventist University—Recently placed second in its division of the prestigious Enactus National Exposition, a nationwide initiative intended to help improve community action projects.

Union College—Two students in a summer research fellowship program funded by the Kelly Adirondack Center recently completed a major project on women writers and their contribution to literature.

Walla Walla University—Expanded its educational footprint by purchasing a new building in Missoula, Montana, to house its Master's of Social Work program.

Adventist colleges and universities are well known—and some, nationally ranked—for high-quality academic programs, diverse student populations, and engaging community activities. As part of a worldwide educational system built on biblical principles, these schools lead students to deeper commitments to their faith, to their communities, and to mission. Thousands of teachers, staff, and support personnel devote themselves to guiding youth and young adults into

Not all things are negotiable, nor can Adventist colleges and universities alter their core values to build student enrollments.

personal relationships with Christ, providing them with opportunities to examine faith for themselves by honest inquiry, focused investigation, and a supportive network of spiritually mature mentors. Stories abound on North American Adventist campuses of lives changed and faith strengthened because the system actually works.

But the challenges are also very real, and some of them prove especially vexing because of the faith commitments that undergird all of the church's educational programs. Not all things are negotiable, nor can Adventist colleges and universities alter their core values to build student enrollments or please those who may not share those core values. Consider the following three issues:



1 ACADEMIC FREEDOM

The issue of academic freedom as it's currently being debated in some academic circles involves the question of whether the Adventist Church, its institutions, and/or its leaders have a right to regulate or influence what professors say both in the classroom and in other public venues. In other words, is it appropriate for a professor in an Adventist college or university to present material that is opposed to the church teachings, or for a teacher to express opinions that are in direct opposition to a church teaching?

Academic freedom is a deeply held tenet on all higher education campuses. It is intended to protect the professor from inappropriate outside influence on what is being taught in the classroom, and to give the teacher the ability to engage students in careful investigation and divergent ideas. But how does that work in an Adventist classroom?

The main challenge of Adventist academia in relation to academic freedom is finding resource-

ful ways of staying true to *both* academic rigor, which involves free, progressive and scientific exploration of all dimensions of God's truth in Scripture and nature, *and* deep appreciation of and abiding in Adventist faith tradition. Adventist institutions adhere to the principle of continuing and progressive revelation of God and progressive understanding of God's truth as understood within the context of the inspired revelation of the Word of God.

The church has developed a statement on academic freedom, including how it relates to Adventist educators in an Adventist classroom. In part, the statement reads:

"Freedom of Speech. While the right to private opinion is a part of the human heritage as creatures of God, in accepting employment as a Seventh-day Adventist college or university the teacher recognizes certain limits to expression of personal views.

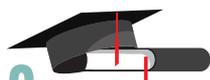
"As a member of a learned profession, he must recognize that the public will judge his profession by his utterances. Therefore, he will be accurate, respectful of the opinions of others, and will exercise appropriate restraint. He will make it clear when he does not speak for the institution. In expression of private views he will have in mind their effect on the reputation and goals of the institution.

"Freedom of Research. The Christian scholar will undertake research within the context of his faith and from the perspective of Christian ethics. He is free to do responsible research with proper respect for public safety and decency.

"Freedom to Teach. The teacher will conduct his professional activities and present his subject matter within the worldview described in the opening paragraph of this document. As a specialist within a particular discipline, he is entitled to freedom in the classroom to discuss his subject honestly. However, he will not introduce into his teaching controversial matter unrelated to his subject. Academic freedom is freedom to pursue knowledge and truth in the area of the individual's specialty. It does not give license to express con-

troversial opinions on subjects outside that specialty nor does it protect the individual from being held accountable for his teaching.”

“The church reserves the right to employ only those individuals who personally believe in and are committed to upholding the doctrinal tenets of the church as summarized in the document “Fundamental Beliefs of Seventh-day Adventists.” . . . Such individuals are issued special credentials by their respective church bodies identifying them as continuing workers in the church.”¹



2 DISTINCTLY ADVENTIST EDUCATION

Closely related to academic freedom is the goal of attempting to ensure that the theology being taught on Adventist campuses continues to be distinctly Adventist. It is of common consent that the church has every right—some would say responsibility—to ensure that what is being taught to our young pastors and students aligns with the church’s fundamental beliefs. The theology of the church doesn’t belong to any one person or group. It really belongs to the larger church, the constituency of the church. Whenever there is a need to adjust the wording of the fundamental beliefs of the church, the church at General Conference session must discuss and vote to make such changes. Professors employed by Adventist institutions, therefore, should be teaching distinctly Adventist theology on our campuses.

As one who is directly involved with our Adventist colleges and universities and very familiar with our teachers, I can attest that we have very dedicated and faithful professors on our campuses. They are committed Adventists, engaged in sharing the distinctly Adventist message of hope and wholeness to the students under their

tutelage. Occasionally, however, there are some who want to push the boundaries of what most would see as the Adventist worldview. The question at these moments is “How do we handle such situations?”

The International Board of Ministerial and Theological Education (IBMTE), a General Conference committee, is currently developing a new education handbook. One chapter specifically addresses church oversight of the theology departments on our worldwide campuses. Although few disagree that the church has the right to ensure faithful teaching in our institutions, the process of how to actually make that happen is still being discussed. The General Conference has been very open to reviewing the protocol for this process, and there is much discussion still to happen. We ask for your prayers as we balance academic freedom, faithful professors, the need to ensure faithful teaching, the Adventist worldview, and the necessity for some oversight.



3 LGBT LEGISLATION

Cultural influences in Western societies are openly promoting lesbian/gay/bisexual/transgender (LGBT) lifestyles, contrary to the biblical position that the Adventist Church has long taken. Legislation allowing for and even protecting these lifestyles is now beginning to follow. Here is a recent example:

California Senate Bill 1146—This bill would require an institution that claims an exemption from either the Equity in Higher Education Act or Title IX “to make specified disclosures to the institution’s current and prospective students, faculty members, and employees, and to the Student Aid Commission, concerning the institution’s claim

for the exemption. The bill would require the commission to collect the information it receives and post and maintain a list on the commission's Internet Web site of all institutions claiming the exemption and their respective bases for claiming the exemption. Existing law provides that no person in the state shall, on the basis of race, national origin, ethnic group identification, religion, age, sex, sexual orientation, color, genetic information, or disability, be unlawfully denied full and equal access to the benefits of, or be unlawfully subjected to discrimination under, any program or activity that is conducted, operated, administered, or funded by the state."²

In other words, this bill would specify that a postsecondary educational institution that is controlled by a religious organization and that receives financial assistance from the state or enrolls students who receive state financial assistance is subject to that prohibition, and violation of that prohibition may be enforced by a private right of action.

All Adventist higher educational institutions have historically upheld moral conduct standards since their founding. Unlike secular institutions, it has never been acceptable to engage in sexual activity outside of marriage in our schools, whether that be heterosexual or homosexual behavior. U.S. federal law has long recognized that religious institutions have a right to operate their schools according to their beliefs, and has provided exemptions. Adventist schools have exercised these exemptions since the laws were passed. If students are found to be in violation of the church's lifestyle standards and beliefs, we would then have the right as a religious institution to resolve these situations in a manner that upholds our beliefs and standards. The new language, however, is being applied to any action the institution would take in its attempts to uphold its "religious beliefs," particularly as it relates to homosexual and transgender issues.

The provisions of this legislation are also an attempt to create a public "shaming" list by making

schools wear a "scarlet letter" in their communications. It also would make it possible for students to enact civil litigation against the institution for perceived infractions. In addition, the institution would not be eligible for Cal Grants, a California state grant that up to 40 percent of our students currently receive. This legislation has passed through a number of steps and is now headed to the final two steps before going to the governor for signature.

Although this is a California law that would apply only to the three Adventist higher education institutions in that state, along with other private religious educational institutions, it would provide a legal blueprint for other states to follow. The rights of conservative Christian colleges and universities would continue to be eroded, and our institutions will be severely tested. The law is designed to stop religious institutions from using religion as a basis for what some deem as discrimination, while at the same time using the law to interfere in the religious expression of our faith on our college and university campuses.

I have addressed only a very few of the many pressures, challenges, and questions that educators and others in the North American Division face each day. As we trust in God, knowing that He is in control, we have hope not only for the present but for the future of Adventist schools. Our colleges and universities are here to provide graduates whom the Lord will use to help take this church through the difficult years ahead until Jesus comes again.

Let's work together to ensure that our schools continue to follow the plan that the Lord laid out nearly 150 years ago, and that we do so with clarity, compassion, and conviction. 🌿

¹ <https://www.adventist.org/en/information/official-statements/statements/article/go/-/theological-and-academic-freedom-and-accountability/>

² http://leginfo.ca.gov/faces/billNavClient.xhtml?bill_id=2015201605B1146

Larry Blackmer, PhD, serves as vice-president of education for the North American Division.



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DIDASKALOS

*Learning from the
Master Teacher*

BY ELLA SMITH SIMMONS

“Who are you?” is a profound question.

We have no one clear answer. In fact, Jesus was many things to many people. To the paralytic at the pool of Bethesda, He was a physical therapist (John 5:1-9); to blind Bartimaeus, an ophthalmologist (Mark 10:48-52); to the woman with the issue of blood, a faith healer (Matt. 9:20-22); to more than 5,000 hungry listeners, a miracle working food distributor

(Matt. 14:15-21). That goes on indefinitely—attorney, social worker, preacher, prophet or counselor. Yet to all, Jesus was a teacher.

Teacher was the title given to Jesus most often, and one He seems to have valued most. The Greek term used is *didaskalos*. Of the 90 times Jesus was addressed directly in the gospels, 60 times He was called Teacher. John reports that Jesus referred to Himself as teacher

(John 13:13, 14). Following His resurrection Jesus sent His disciples “into all the world” (Mark 16:15) to *teach* all nations (Matt. 28:19, KJV). Yet James reminds his readers that teaching is tough business that requires the highest preparations and is subject to the strictest scrutiny. I like *The Message* paraphrase of James 3:1, 2: “Don’t be in any rush to become a teacher, my friends. Teaching is highly responsible work. Teachers are held to the strictest standards. And none of us is perfectly qualified.”¹

TEACHERS IN THE NEW TESTAMENT CHURCH

Although James unmistakably warns against becoming teachers, teachers were prominent in the early church. Paul ranked the gift of teaching very high among the spiritual gifts, and suggested that the Holy Spirit qualifies teachers (Eph. 4:11).²

A teacher, *didaskalos*, in the New Testament is one who teaches about the things of God and the duties of humanity; one fitted to teach (Heb. 5:12; Rom. 2:20). The noun is based on the Greek verb *didáskō*, “to teach,” which appears in the New Testament 97 times.³

The book of Acts and New Testament epistles highlight the office and role of teacher. We know of teachers in Antioch (Acts 13:1) and are told that the gift of teaching is a significant part of God’s empowerment of the church (Rom. 12:7; Eph. 4:11; 1 Cor. 12:28, 29).

Given all this, we wonder why James cautioned against teaching. James, likely Jesus’ own brother, certainly a faithful follower of Jesus and a leader in the early church, must have been aware of the value and many authoritative commands to teach. How could he discourage any from becoming teachers?

Jesus’ story of the good shepherd in John 10:1-3 helps to resolve this tension. Perhaps James is directing his warning to false shepherds/leaders/teachers only. As in Jesus’ parable, the true shepherd has valid access to the sheepfold and the sheep, whereas false shepherds are denied access.⁴ Sheepfolds in first century A.D. Palestine often adjoined a house; therefore the access gate was through the door of the house. In the open countryside sheepfolds were set in natural caves or fieldstone enclosures with an opening at one end just the size for the shepherd to block it with his body while sleeping.⁵

Scholars agree that a flock of about 100 sheep required an under-shepherd to guard it at night and serve as gatekeeper. A false shepherd’s attempts to gain illegitimate access to the sheep through the gate, door or other means, climbing over a wall or fence, were to be confronted and blocked.⁶

In Jesus’ parable, the doorkeeper is the shepherd’s undershepherd who represents the disciples of Jesus. Jesus designated His disciples as true teachers who have legitimate access to the sheep and who will be held accountable for the sheep.

HIGH CALLING = HIGH ACCOUNTABILITY

Paul and Peter both warn against *pseudodidaskaloi*, that is, insincere, unprepared, false teachers (2 Tim. 4:3; 2 Peter 2:1, 2, 19). Paul emphasizes the requirement of consistency between teaching and lifestyle for teachers (1 Cor. 4:17). Teachers are held to a higher standard of responsibility and maturity (Heb. 5:12). Clearly, teaching in Scripture is not limited to imparting intellectual knowledge. Bible knowledge is never an end in itself! “It is to produce love, faith, and godliness in our lives.”⁷

In his commentary on the Epistle of James, biblical scholar Douglas Moo suggests that many sought the status of teacher without the necessary moral, and perhaps intellectual, qualifications. Unfit teachers were a major cause of what James characterizes “as the bitter partisan spirit (cf. 3:13-18), quarreling (4:1), and unkind, critical speech (4:11)” that too often typified the Christian community. Since teachers are responsible for the spiritual welfare of those to whom they minister, the Lord will scrutinize them more carefully than others. Teaching as a divine gift requires careful stewardship.⁸

Paul declares the overarching aims of teaching in Colossians 1:28: “We proclaim Him by instructing and teaching all people with all wisdom so that we may present every person mature in Christ” (NET).⁹ This must be the aim of every teacher in every Seventh-day Adventist school and university.

Those who teach must understand their responsibilities and terms of their evaluation. God’s expectations and judgments of teachers, to whom He has given much, are greater than those of others.¹⁰

James includes himself as a teacher and one

prone to the dangers and mistakes of the high office. He exemplifies the spirit of genuine humility that he urges upon others. He demonstrates the wisdom and skill of a true teacher! He reflects Jesus' model.

We have both corporate and individual responsibilities for all teaching within the church. This is why we hold each other accountable, for one branch can spoil the whole body. My cousin Susy taught me a valuable object lesson in this regard. She developed diabetes and had to have her leg amputated. The whole family was devastated at this prospect. But Susy remained joyful throughout the ordeal. She said that it was far better to cut off the leg and save the life than to save the leg and lose the life. While we affirm our faithful teachers, regardless of differences, we may have to remove some from the sheepfold.

LEARNING FROM JESUS

Teaching was central to Jesus' ministry. According to one commentator, Matthew alone reports at least 226 of His lessons. They are structured in five teaching blocks (Matt. 5-7; 10; 13; 18; 23-25),¹¹ with the Sermon on the Mount the first and longest of these teaching blocks. All the Gospels portray Jesus as the highest quality teacher (e.g., Matt. 8:19; Mark 4:38; Luke 3:12; John 1:38; etc.) who taught with immediate and distant purpose.

He recognized that a teacher must learn from the past, yet also prepare for the future. George Knight asserts, "The Christian church may be seen as both a conservative social force and an agent of social change. It is conservative in the sense that it seeks to transmit the unchanging truths of Christianity across time, but it is reforming in that it sees itself as the agent of a righteous God in a world of sin."¹² Teaching then should be for transformation, metamorphoses for individuals and, through them, their societies.¹³

So what did Jesus teach about teaching? Jesus focused His content on the identity of God, the character of God, and the duty of humankind to God and to others. This must be the foundation from which all disciplines of study emerge.

The instructional methods Jesus modeled matched the content and the learners' styles. Jesus recognized and responded to what we now know as multiple intelligences, or different ways of perceiving, knowing, and learning.

Howard Gardner's 1983 theory of multiple intelligences suggests that the traditional notion of intelligence, based on IQ, is far too limited. People learn in different ways and, thus, should be taught in different ways in alignment with their unique, dominant learning styles. Educators should recognize several intelligence styles (also known as types of smart). These include: (1) linguistic intelligence ("word smart"); (2) logical-mathematical intelligence ("number/reasoning smart"); (3) spatial intelligence ("picture smart"); (4) bodily-kinesthetic intelligence ("body smart"); (5) musical intelligence ("music smart"); (6) interpersonal intelligence ("people smart"); (7) intrapersonal intelligence ("self smart"); and (8) naturalist intelligence ("nature smart").¹⁴

A ninth, "existential intelligence," is sensitivity and capacity to tackle existential questions, dealing with the meaning of life, why we die, and how we got here.¹⁵ Beyond these is "spiritual intelligence."

THE POWER OF SPIRITUAL INTELLIGENCE

Spiritual intelligence includes self-awareness, spontaneity, living vision- and value-led lives, a wholistic attitude to life, compassion, the celebration of diversity, the ability to stand on one's convictions, humility, the ability to ask deep questions and consider the why of things, the capability to reframe and see the big picture, the positive use of adversity, and a sense of vocation and calling.¹⁶

Ellen White undoubtedly understood spiritual intelligence. She observed, "If there were more praying among us, more exercise of a living faith, and less dependence upon someone else to have an experience for us, we would be far in advance of where we are today in spiritual intelligence. What we need is a deep, individual heart and soul experience."¹⁷

Jesus' teaching methods were designed and employed to reach all types of learners, and seemed to focus on spiritual intelligence as both their origin and aim for all ways of knowing. These included His use of stories, parables, and object lessons. While the use of parables was widespread in His time, Jesus' parables differed from those of others in a number of significant ways. Jesus used everyday incidents and common objects as fundamentals for teaching essential practical lessons along with deep theological truths.

His parables and devices were vivid and



employed provocative and attention-grabbing concepts, such as the story of the good Samaritan, which was a foreign concept to His hearers.¹⁸ He also used real-life narratives tailored to the students' situations and needs. Remember the woman at the well of John 4, and how Jesus approached her, got her attention, questioned her, and finally zeroed in on her life history and circumstances, leading her to recognize His identity and become His disciple.

Jesus often used questions as teaching tools for cultivating analytical reasoning and developing spiritual intelligence. He asked questions at decisive points in a teaching episode (John 1:50) and cued His learners to alertness for important lessons (John 3:12).

Perhaps above all, Jesus recognized the power of genuine relationships for enhancing teaching and learning. He always sought to build relationships with His students. Jesus initiating a relationship with Zacchaeus is classic.

Jesus' method, writes Philip Saaman, "is a true expression of Christ's character. Transcending time, culture, race, religion, and geography, it has universal appeal. It is indeed Christ's boundless and dependable way of finding a path to the human heart."¹⁹

Beyond *didaskalos*, Scripture includes many

Jesus recognized the power of genuine relationships for enhancing teaching and learning.

terms denoting teaching. The variety and extent of this biblical vocabulary make it clear that teaching is at the heart of God's plan for redemption.

TRANSFORMED TEACHER

The measure of effective teaching—that is, what Jesus taught about teaching—is not about how much a person knows, but who he/she is as a teacher and how well he/she lives the gospel message, the heart of all education. It is grounded in the love, faith, and godliness of the teacher's life. It links truth with life. It is the kind of teaching that has as its product loving, trusting, and godly men and women.²⁰ The development of body, mind, and soul to restore human beings to the image of their Creator is the work of redemption and the object of education, the great object of life.²¹ This is the highest of callings for which God endows with the highest of gifts.

¹ From *The Message*. Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

² Douglas J. Moo, *The Letter of James* (Grand Rapids: Eerdmans, 2000), pp. 148-152. Cf. also 1 Cor. 12:28; Acts 13:1; and Rom. 12:7.

³ H. R. Balz and G. Schneider, eds., *Exegetical Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1990), vol. 1, p. 317.

⁴ A. T. Lincoln, *The Gospel According to Saint John* (London: Continuum,

2005), pp. 293, 294.

⁵ *Andrews Study Bible Notes* (Berrien Springs, Mich.: Andrews University Press, 2010), p. 1396.

⁶ Lincoln.

⁷ Lawrence Richards, *The Teacher's Commentary* (Wheaton, Ill.: Victor, 1987), p. 967.

⁸ Moo.

⁹ Scripture quotations marked NET are from the *NET Bible*, copyright 1996-2016 by Biblical Studies Press, LLC. <http://netbible.com>. All rights reserved.

¹⁰ J. R. Blue, "James," in *The Bible Knowledge Commentary*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, Ill.: Victor, 1985), vol. 2, p. 827.

¹¹ "Listening to the Teachings of Jesus Christ," <http://onediscipletanother.org/id4.html>.

¹² George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective*, 4th ed. (Berrien Springs, Mich.: Andrews University Press, 2006), pp. 249-257.

¹³ *Ibid.*

¹⁴ Thomas Armstrong, *Multiple Intelligences in the Classroom*, 3rd ed. (Alexandria, Va.: Association for Supervision and Curriculum Development, 2009).

¹⁵ *Ibid.*

¹⁶ D. Zohar, *Rewiring the Corporate Brain* (San Francisco: Berrett-Koehler, 1997).

¹⁷ Ellen G. White, *Fundamentals of Christian Education* (Nashville: Southern Pub. Assn., 1923), p. 531.

¹⁸ *Andrews Study Bible Notes*, p. 1267.

¹⁹ Philip G. Samaan, *Christ's Method Alone: Christ's Way of Relational Witnessing* (Hagerstown, Md.: Review and Herald Pub. Assn., 2012), p. 36.

²⁰ Richards, pp. 966, 967.

²¹ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), pp. 15, 16.

A lifelong educator, **Ella Smith Simmons** serves as a vice president at the General Conference of Seventh-day Adventists.

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HEALTH EDUCATION—A LIFELONG EVENT

Q: I am 40 years old and on treatment for elevated cholesterol and hypertension. I was not raised in a health-conscious family. We ate almost anything and did not exercise. I have teenagers, and as a family we are moving more and eating more healthfully. Will they be able to avoid having to take medications as I do?

A: It's very good that you and the family have adopted lifestyle changes that will very positively impact your risk factors for cardiovascular disease, obesity, diabetes, and even some cancers. *It is never too late to make lifestyle changes*, and it's vitally important that you *and* the family persevere in pursuing exercise, dietary, and general lifestyle changes. These will make a difference to your immediate and also your long-term health. Continue to have regular checkups to determine the efficacy and need for medications; it may be possible to modify and decrease the dosage of your medications as the benefits of lifestyle change kick in. It is of paramount importance that you have regular follow-up to ensure that your blood pressure and cholesterol are in the ideal range.

Regarding teenagers: regular exercise, eating a healthful and balanced diet, selecting foods with low sodium (salt), avoiding alcohol and tobacco, and maintaining ideal body weight will most certainly stand them in good stead. Hypertension may run in families, but in all cases of high blood pressure and lipid abnormalities, lifestyle interventions are paramount and mandatory. The real question is whether the youngsters will continue with the lifestyle measures.

Behavior change, especially lifestyle changes, are not easy to make and maintain. Intentionality and determination are required. Healthy habits are best learned at a young age, optimally in the

preschool age group. Our health choices and behavioral framework in childhood influence and determine our choices and lifestyle patterns as adults. Preventive strategies are therefore best implemented in early childhood.

Just recently an exciting study, Program SI! (*salud integral*, or comprehensive health),¹ showed that when preferences are formed in early childhood they may exert powerful influences on behaviors later in life. Health education needs to be included throughout the life cycle, but especially in the very young! As a church we have long known this but have not implemented it as we ought.

Ellen White wrote: "A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies and of nature's laws! Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition and prevent disease."²

We are blessed with knowledge and may be encouraged by the assurance recorded by Paul: "I can do all this through him who gives me strength" (Phil. 4:13). This includes health behavior changes! 🌱

¹ José L. Peñalvo, Ph.D., Gloria Santos-Beneit, Ph.D., et al., "The SI! Program for Cardiovascular Health Promotion in Early Childhood," *Journal of the American College of Cardiology* 66, no. 14 (October 2015): 1525-1534.

² Ellen G. White, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 38.

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

EARNING DEGREES IN CYBERSPACE

An Adventist college education can literally be a click away.

BY WILONA KARIMABADI

While a traditional college educational experience involves a physical presence on a campus and all that that entails, today degrees can be earned without ever leaving your home. Distance education, or online learning, makes it possible for students to pursue an entire degree virtually, or add a few classes here and there in a way that suits varied life situations perfectly. Most colleges and universities nationwide offer some form of distance education, and several Adventist campuses are no exception. The following listing is a snapshot of what is available for virtual learners from North America's Adventist higher education campuses.



ANDREWS UNIVERSITY | www.andrews.edu/distance/online

Andrews offers several undergraduate and graduate programs through both online and on-campus courses. Please refer to the above site for detailed information on exactly what is available and how it works.

ADVENTIST UNIVERSITY OF HEALTH SCIENCES | online.adu.edu

ADU currently offers five faith-based programs (three undergraduate and two graduate) that are 100 percent online, with no campus visits required.

KETTERING COLLEGE OF MEDICAL ARTS | kc.edu/academics/health-sciences

Kettering offers a Bachelor of Science in Health Sciences online program. It is best suited for students who have already obtained an associate degree in health care and wish to pursue advanced study. It is a blend of online and on-campus courses.

LA SIERRA UNIVERSITY | lasierra.edu/online-programs

La Sierra's School of Education offers online graduate courses leading to a master's degree, which includes the Master of Arts in Teaching degree that allows students to earn teaching credentials. Most classes can be taken online, with just a few to be taken on campus.

LOMA LINDA UNIVERSITY | www.llu.edu/explore/step1.html (Search keyword "online.")

Catering to working professionals and distance education students, LLU offers about 15 educational programs completely online, ranging from the certificate level to doctoral, as well as several hybrid (partly online) degrees. The university offers these programs in 18 states.

OAKWOOD UNIVERSITY | www.oakwood.edu/academics/oakwood-online-university

Oakwood offers three fully online degree completion programs through the adult education department. Additionally, there are two six-week summer terms offering a limited number of high-demand general and specialty courses. Oakwood also offers an online certification in Adventist-Muslim relations, taken by students from across the globe.

PACIFIC UNION COLLEGE | onlinecourses.puc.edu or e-mail online@puc.edu

PUC offers a fully online R.N. to B.S.N. in Nursing. This Western Association of Schools and Colleges-approved program is designed for registered nurses licensed to practice in California. PUC also offers online course options during its summer session.

SOUTHERN ADVENTIST UNIVERSITY

www1.southern.edu/academics/academic-sites/online-campus/index.html

Southern offers several online undergraduate courses including an A.S. to B.S. in Nursing with the option of online completion. Additionally, several graduate programs are available that function largely online combined with a short on-campus intensive or rotations in international field settings, depending on the program.

SOUTHWESTERN ADVENTIST UNIVERSITY | www.swau.edu/distance-education

Southwestern offers nine undergraduate programs through its distance education department. Courses are also available for traditional, on-campus undergraduate students during the summer. Post-baccalaureate students interested in completing the requirements for teacher certification may also do so through distance education.

WALLA WALLA UNIVERSITY | wallawalla.edu/academics/distance-learning

Walla Walla offers certain courses as part of normal degree requirements for specific majors. Consult the link above and click on "FAQ" to learn more about how it works.

WASHINGTON ADVENTIST UNIVERSITY | online.wau.edu

WAU offers two graduate degrees in an online setting: the Master of Business Administration and a Master of Arts in Public Administration.

CELEBRATIONS

LET'S CELEBRATE INTEGRITY

I
is for Integrity,
truth in life.

BY ALLAN R. HANDYSIDES

The ninth British-expedition attempt to scale the height of Everest, the world's highest mountain, took place in May 1953. Led by John Hunt, the climbers were paired into teams, and Tom Bourdillon and his partner, Charles Evans, came to within 300 feet of the peak. Oxygen problems forced their return to camp, but by creating a trail and leaving behind equipment they facilitated the successful ascent by Edmund Hillary and Tenzing Norgay. For the millions of people celebrating the coronation of Queen Elizabeth II on June 2, 1953, this news added a frenzy of exhilaration to the already-excited populace.

For several years this first ascent of Everest was labeled a “team effort,” with “we reached the top together” being the news release. A few years later, however, Tenzing said that “only the truth is good enough for Everest,” and indicated that Hillary had put his foot on the peak first. Such honesty speaks to the integrity of Tenzing Norgay.

Integrity—as strange as it may seem—is also an essential factor in the prescription for the vital and exuberant celebration of health. It's a motivational ingredient that is very much at work in the implementation of health practices.

The distinction between integrity and simple honesty at times may be unclear. Integrity is a concordance in the life between theory and practice. It's the transparency and trustworthiness that should characterize our every action. When there is a difference between what we say and what we do, we demonstrate a need for integrity.

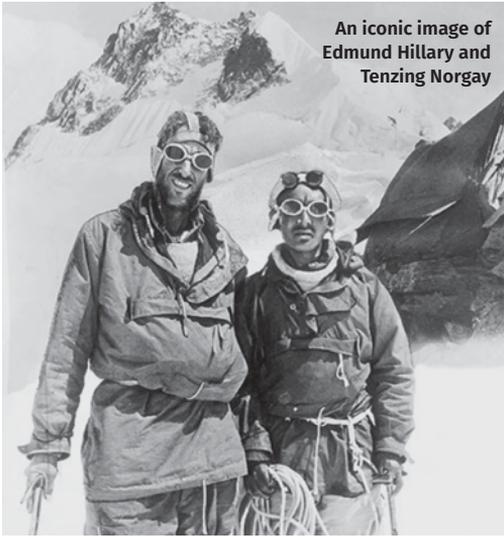
Honesty may lead to confession or admission of guilt, but it may not be sufficient to influence behavior. Integrity means there is *a commitment to the principles espoused* as being correct.

INTEGRITY AND PUBLIC HEALTH

Integrity can influence both an individual's as well as a community's health, because it calls for both loyalty and commitment to honest codes of belief and behavior.

The Public Health Leadership Society in 2002 published “Principles of the Ethical Practice of Public Health,” a document representing a consensus on a code of behavior for public health protagonists.¹ Three of the 12 principles the document addressed are:

1. “Humans have a right to the resources necessary for health.” Such belief will influence many aspects



An iconic image of
Edmund Hillary and
Tenzing Norgay

Integrity helps us to recognize our intrinsic worth and rightful equality as humans.

INTEGRITY CAN HELP US AVOID PROBLEMS

Have you ever wondered how many addicts started down the road to ruin because they ignored the dangers of which they were well aware? Possessing integrity has protected thousands who have declined an offer of drugs, even though fascinated by the potential pleasure.

How many smokers ignored known facts in an effort to “fit in” or appear sophisticated?

When we know that 7 percent of persons taking their first alcoholic drink will become alcoholics, and some 15 percent will have alcohol-related problems such as physical or sexual abuse or be harmed in an accident,² shouldn't we question our integrity if we serve such beverages?

Perhaps the most dangerous area regarding integrity is sexual behavior. The media trivializes marital infidelity and encourages sexual irresponsibility in the face of staggering numbers of single-parent children, insecurity, and emotional distress; this raises a question of corporate integrity.

Integrity impacts many aspects of living. It is the foundation for good mental health, trustworthy interpersonal relationships, and responsible and accountable behavior.

MERCY AND FORGIVENESS

At one time or another everyone has failed to meet the standard of full integrity, but Jesus Christ described a forgiving God.

By the gift of grace God extends mercy and forgiveness. Even here, integrity is essential. We have to be honest enough to admit wrongdoing; it is by such confession that grace permits peace and rest to be attained. If we are to celebrate the completeness of whole-person health, integrity is essential. 

¹ Public Health Leadership Society, “Principles of the Ethical Practice of Public Health” (2002), ethics.iit.edu/ecodes/node/4734.

² *Journal of Substance Abuse* (1997), vol. 9, pp. 107-110.

of how we live and model health principles, and will also provide a basis for health education. It highlights the degree of integrity with which we function as a society regarding health.

2. *“Humans are inherently social and interdependent.”* As the document points out, “one’s right to make decisions for oneself must be balanced against the fact that each person’s actions affect other people.”

Acceptance of this belief raises questions of integrity in how we relate to such issues as smoking and immunization and their effect on public health.

3. *“Identifying and promoting the fundamental requirements for health in a community are of primary concern to public health.”* We often substitute individual preferences for community needs, emphasizing the peripheral, borderline, unimportant, or trivial, while areas of major importance are ignored. Integrity will require of us a balance in teaching, practice, and advocacy of certain health practices.

INTEGRITY AND PERSONAL HEALTH

Integrity has personal as well as public health ramifications. It teaches us to recognize our common vulnerability and inherent weaknesses, but also our intrinsic worth and rightful equality as humans with inalienable rights. Such insight influences our belief in our commonality, our kinship, in the human family, and our value to society in general.

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

KINGDOM Growth



**It's one of the results when
Christ's followers carry out
the Gospel Commission.**

When Jesus says in Matthew 28:19, 20 to make disciples everywhere, baptizing them in the name of the Father, Son, and Holy Spirit, we, at Breath of Life, take this mandate seriously.

In 2015, the Lord led us in planting two new churches. The new Breath of Life Church in San Antonio, TX is off to an amazing start with nearly 150 newly baptized members! The new Breath of Life Church in Stamford, CT is also off to an incredible beginning with nearly 100 newly baptized members!

Thus far in 2016, the Lord has blessed us with major evangelistic campaigns in Orlando, FL; Huntsville, AL; and Brooklyn, NY where hundreds of individuals have accepted Jesus Christ as their personal Savior and been baptized! Additionally, the Lord enabled us to have the ABC Television Easter Special broadcast nationally across the United States! The year, however, is not over! We believe that God still has work for us to do in 2016!

To join us in sharing the wonderful message of Jesus Christ, and to grow His kingdom by planting more churches in these exciting and challenging days, we ask for your continued prayers and financial support.



Dr. Carlton P. Byrd
Speaker/Director

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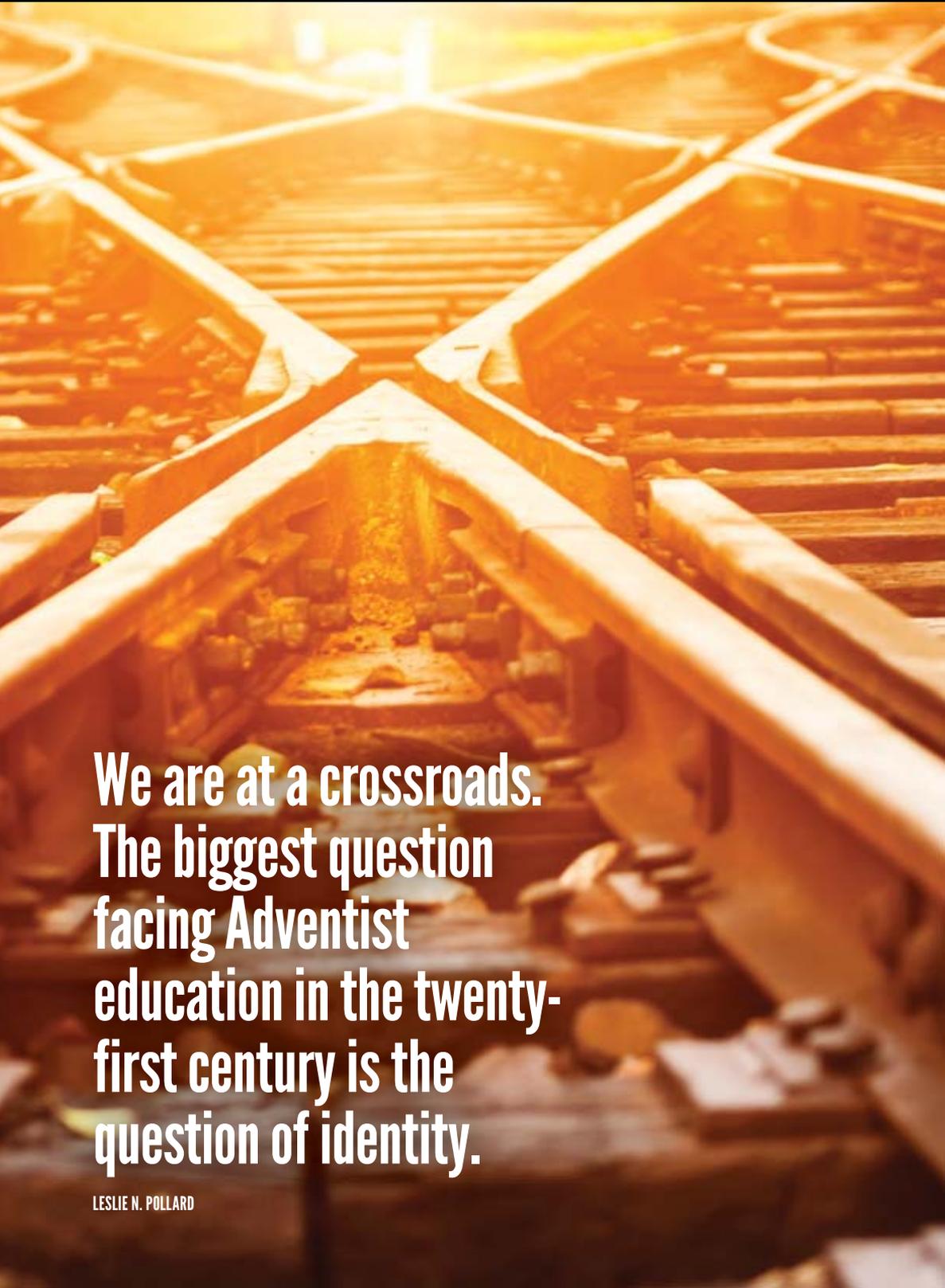
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**Breath of Life**

IN THIS SECTION:

- » RESTORATION
- » WHEN IT COMES OUR TIME TO CHOOSE
- » FORTY DOLLARS AND A PRAYER

CONNECT



**We are at a crossroads.
The biggest question
facing Adventist
education in the twenty-
first century is the
question of identity.**

LESLIE N. POLLARD

RESTORATION

The mission of Adventist higher education

LESLIE N. POLLARD

A few years ago, Prudence and I flew to São Paulo, Brazil, to speak at a South American Division workers' meeting. On the last day of our trip we visited the JK Iguatemi Mall to pick up some souvenirs. We began by consulting the ever-present mall map. Three simple words, written in English, provided our orientation. "You are here," said the map in red letters.

LOST, BUT NOT ALONE

Our newly created foreparents stand with a handful of half-eaten fruit before God, the serpent, and a tree they should never have touched. They shiver in fear and shame in the garden called Eden as Satan gleefully declares, "Adam, Eve, you are here, here with me, lost, lonely, and alienated from God." Genesis 3 represents the darkest day in human history, and we have experienced many dark days in our recent history.

It was a dark day that November 22, 1963, when John F. Kennedy was assassinated. I distinctly remember my elementary school teacher sitting at her desk before our second-grade class, balling her eyes out. "They killed him, they killed him," she sobbed.

It was a dark day that April 4, 1968, right after 6:00 p.m., the CBS newflash appeared and Walter Cronkite announced, "Dr. Martin Luther King, the apostle of nonviolence in the civil rights movement, has been shot to death in Memphis, Tennessee."

It was a dark day on September 11, 2001, when three airplanes were commandeered and flown into the World Trade Center and the Pentagon. We can never forget how our then President George W. Bush announced, "Today, our fellow citizens, our way of life, our very freedom, came under attack."

But the darkest day in human history occurred 6,000 years ago, when across the universe sad news flashed from Eden: "The humans died today." In sadness, angels of light hung their heads in sorrow at the fall of our first parents.

Dark was the day when the adversary of souls, in wicked glee, rejoiced over Adam and Eve's

betrayal of their Creator. Dark was the day when the light of God's joy dimmed to near darkness and the image of God was corrupted by disobedience. Dark was the day when all hope withered. Dark was the day when the destroyer thought that he had cornered the Creator of the universe and destroyed His precious creation by bringing sin, sickness, and suffering upon the human family.

Satan fully expected that God would immediately destroy Adam and Eve, or he, Satan, could use them as human shields. He reminded them, "You are here, Adam, Eve, right here with me, lost and without hope."

But what Satan did not know was that the Creator of the universe could not be cornered. Ellen White wrote: "Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer."¹

That day in Eden the destroyer rejoiced, until the Restorer appeared and cried, "Adam and Eve, you *are* here! But *I* am here too." In this God-appointed encounter, grace came looking to reclaim and restore our fallen parents (see Gen. 3:15).

FROM PAST TO FUTURE

We can summarize the mission and message of the Seventh-day Adventist Church in one word: restoration. In fact, we can see this restoration within the two bookends of Scripture: Genesis and Revelation. Everything lost in Genesis is restored in Revelation!

God's garden was lost in Genesis (Gen. 3:1-7); God's garden is restored in Revelation. Access to the tree of life was lost in Genesis; access to the tree of life is restored in Revelation. In Genesis access to the garden is lost; in Revelation access to the garden is restored. In Genesis a curse replaced a blessing; in Revelation, a blessing replaces the curse. In Genesis our title deed to Planet Earth was lost, but in Revelation the title deed is restored. In Genesis hope is lost; in Revelation hope is restored. In Genesis face-to-face communion is lost; in Revelation face-to-face fellowship is restored.

We Seventh-day Adventists are called to a ministry of restoration. Hear this promise and

assignment: “Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings” (Isa. 58:12). Look at four of the Edenic institutions we are called to restore.

We are called to restore God’s Sabbath sanctity. Forty centuries after the Fall, the Edenic Sabbath was lost. But in 1844 God raised up people called to restore it. Every Sabbath reminds us of our history: “In the image of God he created them; male and female he created them” (Gen. 1:27). Sabbath reminds us of our history and instructs us concerning our destiny.

We were created in the image of God with rationality, relationality, responsibility, aesthetic sensitivity, and a host of other image-of-God qualities hinted at in Genesis 1 and 2.

We are called to restore healthful living. After the Fall, the Edenic lifestyle—holistic health, which includes a plant-based diet—was sacrificed. Our Healthy Campus 2020 initiative is intended to transform our students’ lifestyle choices through education and exposure to God’s laws of health.

But holistic health involves more than simply not eating meat. It involves exercise, diet, work, and the rest of the eight laws of health identified in our STANDOUT initiative. Seventh-day Adventist education has been called to restore our Edenic lifestyle. Fruit, nuts, grains, and vegetables form our whole foods and earth fare.

We are called to restore the biblical marriage. After the Fall, Edenic marriage was lost. We have been called to restore it to its original sanctity. Edenic marriage is covenantal; it is monogamous; it is heterosexual. Marriage outside God’s design will never bring the God-appointed joy He designed. While we cannot reverse the legal

landslide for gay marriage, we can strengthen the marriages of the people of God.

But what can we say to our nonchurched citizens when the church reflects the same rate of divorce we see in larger society? Restoring marriage means that a worldview on biblical marriage education has to be part of our curriculum. We have been called to restore marriage to its rightful state.

We are called to restore Christ-centered education. After the Fall, Edenic education was lost. Heaven was a school, and Eden was a branch campus.² In fact, Ellen White wrote that Eden was a “model school”³ Adam and Eve were its first pupils, God was the teacher, the garden was the classroom, and nature was the lesson book.

While we examine how we can better embed biblical foundations into our curriculum, please be reminded that Edenic education was the basis for the founding of Oakwood University. Since 1896 Oakwood has, through all its program adjustments and adaptations, consistently attempted to implement its mission in every generation. Oakwood is not simply a platform for launching careers, although career and graduate-school placement happen annually.

Oakwood is not simply a haven from large cities, although it is an environment where students can enjoy the natural beauty of north Alabama. Students from Brooklyn, Miami, Chicago, Los Angeles, and 51 other countries are inspired by our 1,186-acre campus environment.

Oakwood’s mission is to lead students into a relationship with Jesus Christ. This is the principal purpose of an Adventist education. However, the second is “like unto it”: We work every day at Oakwood University to impart a worldview that equips students for success in service now, and that outfits them for service throughout eternity. Newly tooled and totally surrendered graduates leave this insti-

We are called to restore Christ-centered

tution to honor God, have an impact, and serve humanity. This dual purpose—to lead students into a relationship with Jesus Christ and to effectively impart a distinctively Seventh-day Adventist worldview designed to provide the biblical foundations for moral and ethical decision-making—fulfills our educational mission.

This dual process is foundational to the curricular and cocurricular environments of our university. These purposes grant us our unique identity within the marketplace of higher education.

BIG QUESTIONS, BIG ANSWERS

Today many in our world are uncertain about the grand questions of our existence. Who are we? Where did we come from? Where are we going? Many are confused theologically, philosophically, and morally. So I ask: “Where are we in Adventist higher education?”

Just as signs in malls say “You are here,” “here” means we are living in the end-time. “Here” means that we stand on the cusp of some of the most spectacular events predicted in Daniel and Revelation. “Here” also means that we in Adventist higher education are swimming upstream against many popular but unbiblical values. “Here” represents a day when celebrity skeptics question the role of organized religion in our culture. These are times when scoffing talk show hosts foment against “religious discrimination” (which usually refers to practices held by those who articulate biblically supported religious convictions). These are times, forecast by biblical writers, “when people will not put up with sound doctrine” (2 Tim. 4:3). But “here” is precisely the time for Adventist higher education to stand up and be counted.

We are at a crossroads. The biggest question facing Adventist education in the twenty-first century is the question of identity. We are awash in an

age of skepticism. We live in a culture of doubt, when eclectic, personalistic, philosophical systems guide public discourse and decision-making. These systems are rife with do-it-yourself epistemologies, comic-book-style metaphysics, and over-the-counter axiologies. Academic freedom (a noble virtue when balanced with missional responsibility) often advances error as truth.

We stand at a vulnerable point in Adventist education. Like Protestant universities that once were bastions of mission and religious education as recently as the 1950s, we risk losing our identities.

More than 20 years ago, George Marsden wrote an intriguing article, “What Can Catholic Universities Learn From Protestant Examples?” in which he researched and identified the pressures that separated such institutions as Northwestern, Duke, Boston University, Syracuse, Vanderbilt, and the University of Southern California from their confessional Protestant roots. When Christian colleges were founded in the 1800s following the First Great Awakening, most followed the Oxford-Cambridge model: residential campuses created a protective environment; faculty hiring was limited to a believing faculty that focused mostly on ministerial training. As late as 1930 many of these presidents spoke openly of their Christian heritage and mission.

However, in reflecting on the pressures to move away from the confessional purposes of their sponsoring churches, Marsden wrote: “Even a partial list of such pressures suggests how formidable they are: pressures for separation of church and state; pressures for greater academic freedom; [pressures for] ideals of pluralism and diversity; demands for technological excellence; pressures to meet standards of professionalism defined as excluding religion; faculty and departmental demands for

education.



The people
of God have
been given
an inspired
map that
says “You
are here.”



autonomy (especially in hiring); reactions to fears of external control; aspirations for recognition of excellence (How will the *U.S. News and World Report* ratings be affected?); pressures from accrediting agencies; pressures of the market to broaden the base of students and contributors; resulting pressures from increasingly diverse faculty, contributors, students, and alumni; changing student mores.”⁴

Another researcher, Gary K. House, wrote an article titled “Evangelical Higher Education: History, Mission, Identity, and Future,” in which he warned evangelical institutions and universities such as ours with the following words: “Christian institutions that have received government assistance have often sacrificed mandatory chapel, religious course requirements, denominational relationships, and their Christian identity. . . . *Unless these institutions remain true to their original intent and purpose in mission and ethos they face an uncertain future.*”⁵ [See “Teach Them to Your Children” by Clifford Goldstein, a special online commentary at: www.adventistreview.org/teach-them-to-your-children.]

A PROPHETIC POSTURE

Whatever challenges we face in Adventist higher education, the compromise of our mission is not the way forward. When we face uncertainty, we must go back to our map. The people of God have been given an inspired map that says “You are here.”

We can go to the map in Genesis 1 and 2, and we hear a voice from heaven saying, “You are here,” for “in the beginning God created the heavens and the earth” (Gen. 1:1). We begin our educational mission with an understanding of God and a unique understanding of humankind. Listen to how our human beginnings began, the *locus classicus* for any biblical anthropology: “Then God said, ‘Let us make mankind in our image.’ . . . So God created mankind in his own image, in the image of God created he them; male and female he created them” (verses 26, 27). We cannot know the purpose for human existence, or the purposes of God, unless we begin our analysis with this foundational statement of origins. We were created by God, through God, and for God.

The purpose of Christ-centered education is to restore in our students the image of God. To forget this redemptive purpose is to lose our students in various -isms: existentialism, humanism, rational-

ism, racialism, patriotism, and et cetera-ism. I illustrate such disorienting lostness with a familiar story (whether true or apocryphal, I cannot tell) about the German philosopher Arthur Schopenhauer.

He was sitting alone one day, all disheveled, on a German park bench. He was greeted by a cheerful passerby, who asked in a cordial but generic greeting, "Hi, how are you?"

To which Schopenhauer sadly replied, "I wish to God I knew."

Such aimless despair always attends those who know not their origins. Genesis 1 orients humanity to who it is, and to whose it is! It reminds us that we are neither the top of an evolutionary pyramid, nor are we simply bio-organic machines.

The doctrine of *imago dei*, reminds us that we are something more than robots. We are formed, created, and designed in the "image of God." Genesis 1 and 2 affirms the dignity of the human person. Ellen White commented: "Shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, 'God created man in his own image, in the image of God created he him?' Genesis 1:27."⁶

To believe that Adam and Eve were created in His image is to assert that Adam and Eve were endowed with the nature of God's agape love. Any discussion of the image of God must account for the clearest statement of God's essence and nature as found in the New Testament: "Whoever does not love does not know God, because God is love" (1 John 4:8). God's nature is agape.

Before the Fall, Adam and Eve naturally served God and reflexively served each other. They were oriented away from self toward God and each other. This was the law of God in heaven and His law in Eden. It was also the love most clearly revealed on the cross. "In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven."⁷

Love to God and love to others is the reflexive nature of Adam and Eve before the Fall. It is the foundation upon which all other elements of God's image—intelligence, language, responsibility, service, etc.—are grounded.

But the Fall of Genesis 3 separated God and humanity. It created a gulf that cannot be bridged. Humans fall under the dominion of Satan. They are banished from Eden, but not without hope. The

prophecy of Genesis 3:15, with its seed theology, signals radical intervention. Can anyone rescue and redeem them?

Fallen human nature faced two major dilemmas: (1) helplessness to break free from the grip of evil; (2) powerlessness to live for God. Thus the human family tries everything: religion to placate angry gods and earn freedom in the afterlife; works of goodness on one hand and self-mutilation on the other to demonstrate our sincerity; culture and the arts to refine ourselves into circumspection; education to amass knowledge that yields personal understanding; self-discipline, self-purging, self-reflection, self-esteem, self-mastery, self-control, and self-expression. And still we are not free. Can anyone help us?

SACRIFICE TO VICTORY

Revelation 5 pictures the first vision of the Lamb of salvation. John the revelator establishes the Lamb's worthiness to redeem and oversee the plan of salvation.

"Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. And I saw a mighty angel proclaiming in a loud voice, 'Who is worthy to break the seals and open the scroll?' But no one in heaven or on earth or under the earth could open the scroll or even look inside it. I wept and wept because no one was found who was worthy to open the scroll or look inside. Then one of the elders said to me, 'Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals'" (Rev. 5:1-5).

Stop weeping, John—the Restorer has come. Some say He's the Lily of the valley; others say He's the Bright and Morning Star; some say He's fairer than ten thousand.

Revelation's presentation of impotent humanity answers the serpent's contention in Genesis that humanity can find freedom by exercising its moral autonomy apart from God. The question raised by the serpent in Genesis 3 is finally answered by the presentation of humanity in the Apocalypse: no human can free us from our fallen condition, "no one was found who was worthy." In the Apocalypse, humans are either under the power of the Lamb or under the control of the enemy.

Thank God that in following Him we commit ourselves to His ministry of reclamation and restoration.

We stand for what He stands for. As Ellen White wrote: "The greatest want of the world is the want of [men and women] . . . who will stand for the right though the heavens fall." To see the good that's salvageable in our students is to be restorers, to raise up foundations of many generations.

The image of God will be restored in God's people. But that restoration is accomplished by the indomitable weakness of the Lamb. Revelation 5 establishes a new way for Him to conquer evil: by sacrificing His way to victory.

The surprise of the Apocalypse is that the ironic weakness of the apocalyptic lamb is the sacrifice leading to victory. He is nothing like He appears. He is announced by the elder of Revelation 5:4 as a roaring lion, but He appears as a wounded though standing Lamb in verse 6. The power of the Lamb arose from His sacrifice. Restoration is purchased by His sacrifice.

The gospel story reminds us that there was Someone who gave all, who was scorned and ridiculed. But He loved us more than He loved Himself. He gave His eyes that the lost might see. He gave His heart that the lost might love. He gave His hands that the lost might serve. He gave His blood that lost humanity might live. In the words of Isaiah the prophet: "By his wounds we are healed" (Isa. 53:5).

May we be blessed to see the day of full restoration of the *imago dei* in the students we serve. The day is coming soon when salvation is consummated, suffering is eradicated, the Lamb is inaugurated, the new earth is repopulated, the Father is venerated, the Son is elevated, the Spirit is congratulated, Adam is reinstated, God's law is vindicated, the dead resuscitated, death is eliminated, evil is terminated, Eden is re-created, and, according to the final paragraph of *The Great Controversy*, the love of God is eternally celebrated.

Leslie N. Pollard, Ph.D., D.Min., M.B.A., is president of Oakwood University in Huntsville, Alabama. This article is taken from remarks given at the Inaugural Faculty Development Institute at Oakwood University.

¹ Ellen G. White, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 168.

² Ellen G. White, *The Adventist Home* (Nashville: Southern Pub. Assn., 1952), p. 547.

³ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 20.

⁴ George Marsden, *The Challenge and Promise of a Catholic University*, ed. Theodore M. Hesburgh (Notre Dame, Ind.: University of Notre Dame Press, 1994), p. 6. The article can also be found at www.bc.edu/content/dam/files/offices/mission/pdf1/ra11.pdf.

⁵ Gary House, "Evangelical Higher Education: History, Mission, Identity, and Future," *Journal of Catholic Education* 6, no. 4 (2003): 6. Retrieved from <http://digitalcommons.lmu.edu/ce/vol6/iss4/6>.

⁶ White, *Education*, p. 130.

⁷ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 20.

⁸ White, *Education*, p. 57.

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JESUS IS FOR MESS-UPS

In the early 1980s literary icon Norman Mailer took an interest in Jack Abbott, in prison for robbery, forgery, murder. Abbott had corresponded with Mailer, who recognized the man's writing talent and, with others, helped get him paroled. In 1981 Jack Abbott was freed, the same year his first book, *In the Belly of the Beast*, was published to a rave review in the *New York Times*.

Jack Abbott was, on one day, another number in America's vast prison labyrinth; on another he was not only free but the darling of New York literati. Quite a story of redemption!

Not exactly. Six weeks after he left jail, and the day before the *New York Times* review appeared, Jack Abbott stabbed a 22-year-old waiter to death outside a café in Manhattan. Abbott fled, was apprehended in Louisiana, and returned to prison, where he hanged himself in 2002.

When asked about the tragedy, and if he felt complicit in the young waiter's death, Mailer deadpanned one of the most iconic lines of the 1980s: "Culture is worth a little risk."

We all love stories of redemption; each of us, ideally, is a 98.6 degree Fahrenheit example of one. But we mess up, even after we have been redeemed, right? When Peter asked how often we should forgive someone who sinned against us, Jesus said famously, "seventy times seven" (Matt. 18:22, KJV). The point, of course, wasn't that 490 was the final, magic number. Maybe today we could get an app called FoolTracker, or the like, to keep count of those who sin against us and how often. Let's see, Sue is at 132, John 284, but Max is 486. Great, just four more times and I'm done with the fool.

Jesus' point, instead, was revealed in the story about the servant who, though forgiven his debt, refused to forgive the debt owed him (verses 23-35). We mess up, even big-time, and the Lord forgives us. We need, then, to do the same for others.

And we mess up, not only before we accepted Christ (that's to be expected) but afterward, too—which is worse, because not only do we know better, but we have been given wonderful promises of victory: "For everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith" (1 John 5:4; see also 1 Cor. 10:13). Yet despite the promises, we mess up, not once, not twice, but, it seems, all our lives.

Fortunately, the gospel is for mess-ups like us. Maybe it's especially for mess-ups like us. Seventy times seven? Are you kidding? I passed that number—even as a believer—during the first term of the Reagan administration.

The promises of victory are there; the problem is with mess-ups like us, those of us who don't avail ourselves of the promises as we should. God, though, obviously knows whom He's dealing with; hence we can, amid our sorrowful repentance, cling to the hope: "Where sin increased, grace increased all the more" (Rom. 5:20).

No question, Jack Abbott's story of "redemption" ended badly, even if it has echoes in our own stories as well. 🍌

Clifford Goldstein is editor of the *Adult Sabbath School Bible Study Guide*. His next book is tentatively titled: *Baptizing the Devil: Evolution and the Seduction of Christianity*.

CLIFF'S
EDGE
CLIFFORD
GOLDSTEIN



JACK ABBOTT
STABBED A
22-YEAR-OLD
WAITER TO DEATH
OUTSIDE A CAFÉ
IN MANHATTAN.

WHEN IT COMES OUR TIME TO



CHOOSE



BY DOUGLAS ZINKE

Of the many stakeholders in Adventist higher education, the group that frequently is least heard from about the futures of our universities and colleges is the one that actually underwrites those schools with its dollars and its dreams—the parents. Most schools have built strong systems for gaining counsel and insight from church leaders, faculty and staff, and alumni. But only rarely do Adventist colleges and universities intentionally seek the input of the group most critical to their functioning. In the language of the market, these are the “consumers”—the mothers and fathers and yes, the grandparents—who are committing an average of at least \$100,000 for each child they send through a four-year liberal arts Adventist college or university.

I’m writing as one of those “consumers”—someone who is even now making plans to enroll my eldest in an Adventist college or university three years from now. I’m also in that alumni cohort—a graduate of Southern Adventist University, where I majored in business management and marketing. SAU is also where I met my beautiful wife, Christy. I want my children—ages 8, 11, and 15—to enjoy and appreciate the value that I received from my own Adventist education, both personally and professionally. That’s why Christy and I have chosen to involve our kids in the faith-building activities sponsored by several leading Adventist universities, including digging for dinosaur bones in Wyoming with Art Chadwick of Southwestern Adventist University, and participating in archaeological digs in Israel with Michael Hasel and Martin Klingbeil of Southern Adventist University. There are few things that bring an Adventist child more fully into the reality of the biblical

world than uncovering important artifacts from the Assyrian and Babylonian invasions described in Scripture. I’ll move more than massive piles of dirt to make sure that happens!

Ask me what I hope my greatest achievement in life will be, and I’ll tell you that it would be that my kids would learn to love Jesus, make the personal decision to follow Him, and ultimately, be together as members of a forever family in heaven. I’m not under any illusions that realizing that goal will be easy: this world is a pretty complicated place to grow up in, with plenty of distractions at every turn. There’s a battle going on for the minds of our children, made more intense by the media saturation of our lives that we now accept as normal. This broken world now looks increasingly as it did in the days of Noah.

OF FAITH AND YEAST

On a 2013 visit to Israel I had the privilege of reading the words of Jesus to my kids as we sat on the banks of the Sea of Galilee not far from where He first spoke them. I was struck then—and now—by one recurring theme in Jesus’ teaching: that we express our trust in Him and believe in the truth He offers. John 6:29 records Jesus as saying, “The work of God is this: to believe in the one he has sent.” That’s such a simple request, but it’s one that has deep implications for how we live our lives and structure our families.

But Jesus also has a warning for us. “Be careful,” He says. “Be on your guard against the yeast of the Pharisees and Sadducees.” I can’t take this warning lightly. Even as Jesus asks us to believe, He warns us not to get caught up in the teachings, philosophies, and worldviews of those who choose not to believe.



God isn't caught in the web of history: He is, instead, its Master.

Satan's chief weapon against belief is doubt. In fact, Satan's first interaction with humans in Eden cast doubt on the Word of God. This doubt led both Eve and Adam to no longer implicitly trust the Word of God but instead to place their trust in human reason. Blinded by a desire to be "wise," they ultimately broke their covenant with God by disobeying His command to them. This first human story underscores the difference between the biblical worldview, founded on the Word of God, that leads us to believe, and other popular worldviews built on human reasoning that inevitably lead to doubt.

My challenge as a parent is to first answer Jesus' call to believe as a father, but then also to teach my kids to believe as well. That's why my wife and I have built so many of our family adventures and worship experiences on a goal to teach our kids to "think biblically." We believe that the Bible has all the answers to life's questions and challenges, and that Scripture offers the only trustworthy way to both know the one true God and understand our world.

This biblical worldview starts with the belief that the Bible is the Word of God, written by inspired persons—just as it claims. Furthermore, God has revealed Himself authoritatively in Scripture. By immersing ourselves in the truth of the Bible, we can learn who God is—a personal God who cares for each one of us. The same God who created us in His image personally came to this earth to suffer and die for our sins when our first parents rejected Him. Through His grace we are offered the eternal life we lost.

I teach my kids that this biblical worldview provides the framework for how we should live

our lives. With God's guidance, revealed in the Bible, we can plan for the future, choose a spouse, choose a career, and perhaps even choose a college. In just two years our family will be officially shopping for a college for our children to attend. That's not a task that I take lightly, because I will be trusting the school we select to provide our kids with the knowledge and skills necessary to be successful in this life. More important, we'll be entrusting that school with our children's final destiny.

There's no way I could take that job lightly.

LOOKING HARD

So when we look for a college, we'll be looking for a school whose mission both in word and in action supports the mission of the Seventh-day Adventist Church. We'll look for an administration that understands the theological issues going on both inside and outside the church. We'll check to make certain that the school we pick has policies and procedures that ensure the employment of faculty who believe all 28 fundamental beliefs of the Seventh-day Adventist Church.

The main reason that we would specifically choose to send our kids to an Adventist college or university is that we want them to receive a distinctly Seventh-day Adventist education. We frankly expect that each professor in every department would teach with conviction that the Bible is the foundation of his or her respective discipline. Additionally, we expect them to follow in the footsteps of Jesus by warning students of nonbiblical worldviews, which, in the end, lead to doubt.

To be specific, a biblical approach to origins reminds us that God recently created life on earth in one literal, seven-day week, ending with the creation of the Sabbath—a perfect creation. But then humans sinned, and the world became corrupt. So God chose to send a worldwide flood. The Bible provides the key to understanding what we observe in the natural world. This biblical worldview stands in stark contrast to the beliefs held by other faiths—and no faith—that the world came to be through natural processes over deep time. What a perfect ploy by Satan to cast doubt on the nature of God and His ability to create. I sometimes think that if Jesus were among us now, He would be saying, "Beware the yeast of the theory of evolution."

A biblical approach to history offers what historians term “explanatory power.” Informed by Scripture, we Seventh-day Adventists view all of history through the lens of the great controversy. Scripture, written by inspired individuals, is a trustworthy record of human history. History doesn’t exist as a thing apart from God, but has its character by reason of God’s creative act. God isn’t caught in the web of history: He is, instead, its Master. God is a personal being who interrelates with us personally in history. God has knowledge of the future, and He has revealed prophecies which have both been fulfilled and are yet to be fulfilled. In contrast, many historians cling to a methodological creed that, when applied to the Bible, undermines or eliminates its authority. The biblical concept of revelation and inspiration is either denied or reinterpreted. Human reason, not divine revelation, becomes the final arbiter of truth as the past is understood by its analogy to the present, and history is thought to be caught in a web of cause-and-effect relationships.

For many historians the Bible is simply a product of culture. As they see it, Scripture began as oral traditions handed down from generation to generation, each generation interacting with and changing the message to define its own “present truth.” Later these oral traditions were penned by priests and scholars, not inspired prophets. Some scholars even take what can only be called a mystical approach to Scripture and suggest that it is our obligation to interact with these sacred texts because they have “infinite flexibility and call for constant reinterpretation” as we search for and define today’s present truth. What a perfect ploy on the part of Satan to cast doubt on the authority of Scripture. I think that if Jesus were with us today, He would be saying, “Beware the yeast of the historical-critical method.”

A biblical approach to marriage and the family proclaims that marriage is a sacred union between one man and one woman. Defining sin is God’s domain, and not a task He entrusts to humans. If God says not to eat of a particular tree, then we shouldn’t eat of it. If God says not to participate in sexual immorality, then we shouldn’t. The world, however, insists that human reason and experience, sometimes mixed with biblical teaching, determines right and wrong when it comes to sexuality. After all, why would a loving God

deny a person a relationship they have come to think of as holy and pure? What a perfect ploy on the part of Satan to cast doubt on God’s character, redefining the institution of marriage. I think that if Jesus were with us here today, He would be saying, “Beware the yeast of sexual immorality.”

A final indicator I will be looking for when selecting a college or university will be to gauge the institution’s attitude toward what is popularly known as the emerging church movement. While on the surface, the message of the emerging church may sound appealing by emphasizing “authenticity and the spiritual experience of the individual,” most adherents ultimately deny almost every fundamental belief Seventh-day Adventists hold to be true, including the Genesis account of Creation, original sin, the atoning blood of Jesus Christ, and the Second Coming. Some emergent church disciples even deny that there is a devil. These denials cannot be reconciled with Seventh-day Adventism, and I will be attentive to what a selected college or university both allows and encourages about this religious trend. What a perfect ploy on the part of Satan to cast doubt on almost every facet of God’s character. I think that if Jesus were with us here today, He would be saying, “Beware the yeast of the emergent church.”

As Jesus’ disciples, living at the end of time, we are called to be in the world but not of the world. I expect—as a parent “stakeholder” and consumer—that Adventist educational institutions will answer this call by emphasizing the Word of God as the foundation of our educational system and the underlying premise of each academic discipline. Philosophies and theories built on other foundations should be taught as information, but should also be critiqued from the biblical worldview. This approach alone will lead our students—and my children—to think biblically, believe in Jesus Christ, and thus be armed against the doubt the devil devises.

There’s nothing more valuable to our family than our children. My wife and I are committed to entrusting them only to an educational institution that will teach them to love God, teach them how to serve others, and prepare them for Jesus’ second coming. 🌱

Douglas Zinke lives with his family in Ashton, Maryland.



SVA students who received GHRoW scholarships during the 2015–2016 school year pose together on the school campus. ASHLEY SWARTZ

FORTY DOLLARS AND A PRAYER

What can God do with so little?

It was a reunion—of sorts. Nearly 10 years after their 1982 graduation from Shenandoah Valley Academy (SVA) in New Market, Virginia, Tony Williams, Scott Handel, Byron Greenberg, and David Reile reconnected in Maryland and spent an evening eating pizza and playing Rook. They began sharing memories of their academy years and recounting blessings such as lasting friendships. Then one of them (there’s no consensus on which one) said, “Let’s give something back. What can we do?”

With no clear goal in mind they decided to open a bank account and figure out later what to do with the money. All four former SVA students were now in their mid-20s and just beginning their careers and families, so money was tight. They checked their pockets, and each pulled out \$10. They gave the money to Handel, a CPA, to set up the account—and so in August 1991, with a prayer for God’s blessing and only \$40, the GHRoW Foundation was born.

GIVING BACK

“We were just four guys who wanted to give back to SVA,” says Williams, an engineer living in Columbia, Maryland. “We didn’t really know what we wanted to do; we just knew we wanted to do something for the school that had blessed us. So we started to send Scott small amounts of money periodically to add to the account.”

BY SANDRA BLACKMER

“The initial core energy that produced this was from a desire to remain connected with each other,” adds Greenberg, a licensed clinical psychologist and a tenured university professor in Virginia. “We loved each other and wanted to stay connected and to have our relationship produce something meaningful.”

In 1993 the group became incorporated and applied for 501(c)(3) nonprofit status. To do this they were required to have a name, so they came up with GHRoW Foundation.

“Except for the ‘o,’ which is lowercase, it comprises the first letter of each of our last names,” Williams explains. “We were the only ones involved at the time, so we thought it was kind of clever.”

In 1994 the four men felt they had accumulated enough money—about \$1,500—to begin a merit scholarship program for SVA students, so they worked with the school and created an application process. The merit scholarship is need-based and designed to help students throughout their time at SVA.

The first and only GHRoW recipient that year was Sarah Axmaker Coulter. Today Sarah and her husband, Todd, are educators living in Texas, where Todd is the new principal of Keene Adventist Elementary School.

“GHRoW is more than a scholarship; it’s a network, a family, a community of people working together to support Adventist education,” Coulter says. “God has put various people in my path to help build me for where I am today, and GHRoW is one of those supports.”

A TRAGIC LOSS

Sadly, tragedy struck the group with the death of Scott Handel on December 3, 2008. He was 44 years old, owned and managed his own accounting firm, and served as the head treasurer of the Spencerville Adventist Church in Maryland. He was married to Kim Hegstad, also a graduate of SVA, and was the father of two daughters.

“Doctors discovered that Scott had a brain tumor about 10 months before he died,” says Williams, who roomed with Handel during their years at SVA. “It was a very tough time. We created an endowed leadership scholarship in Scott’s name. He was a natural leader, so it seemed appropriate.”

A GROWING FOUNDATION

GHRoW’s board now comprises 14 members. Among others, Handel’s widow, Kim, currently serves, along with two former SVA graduates and GHRoW scholarship recipients: Emely Umaña (2011) and Rebecca Belleville (2002).

“Receiving the GHRoW scholarship increased my faith and made me value the gift of giving,” says Umaña, who now has a bachelor’s degree in mathematics and is currently working toward a master’s in education. “I received the scholarship at a time when I wasn’t sure if my family could afford to send me back to SVA because of my father’s impending medical needs. Because God answered our prayers through people like those from the GHRoW Foundation, I now feel the burden to also help someone else.”

Twenty-five years after beginning with just \$40,



GHRoW cofounder Scott Handel (left), who died in 2008 from a brain tumor, stands with good friend and GHRoW cofounder Tony Williams during Alumni Weekend at SVA in April of that same year. COURTESY OF TONY WILLIAMS

GHRoW has awarded more than \$400,000 in scholarships to SVA students, with scholarship endowment funds exceeding \$100,000. Some 12 to 14 students receive money from GHRoW every year.

Reile, a licensed counseling psychologist living in Olney, Maryland, and chair of the Olney Adventist Preparatory School board, says he didn’t envision the organization growing to the extent that it has.

“I expected it to expand,” he says, “but not necessarily to reach a half million dollars in 25 years. God has truly blessed.”

The contributions to SVA haven’t gone unnoticed by the teachers and administrators. Three-

time SVA principal Dale Twomley notes not only the financial awards but also GHRoW's commitment of time and personal support to the students.

"The GHRoW Foundation and board members come to the school and take the scholarship students out for pizza. They send them birthday cards—they're involved in nurturing and looking after these kids on a regular basis. So it's not just the money," Twomley says.

He adds that the GHRoW scholarships are an important piece of the total financial aid provided to SVA students from all sources.

"It makes a big difference in closing the gap," he explains. "These kind of efforts by church members and alumni and everyone else are very, very valuable."

LOOKING BACK

Reflecting on the GHRoW experience, Greenberg says the original four founders recognized early on that SVA had brought them together and that Adventist Christian education helped to build



Shenandoah Valley Academy, located in New Market, Virginia and founded in 1908, is an Adventist boarding school for students in grades 9–12. Shown is the boys' dorm, Phanstiel Hall (formerly Price Hall), where GHRoW cofounders lived from 1978–1982.

their worldview.

"It is the paradigm that we share," he says. "And we realized how important it could be to others who were coming into the ranks as well. We have incorporated much of the habits, if you will, such as shutting down on Friday at sundown. And just the peace—you can't measure that. You can't fully



Three of the four GHRoW co-founders: Byron Greenberg, Tony Williams, and David Reile

understand the impact on your psyche, because it leaves its fingerprints all over you."

Reile goes even further when considering the impact of the school.

"SVA, quite honestly, literally and spiritually probably saved the lives of all four of us," he says. "All of us had family experiences that were not necessarily the best. Three of the four of us came from single-parent homes with absent or not very good fathers. And coming into an environment like SVA, where we not only had the opportunity to be in a safe Christian atmosphere but also to experience the kind of connection with each other that we had, helped to strengthen our own relationship with God, with Adventism in general, and our commitment to a relationship with God. It was because of those reasons that we really wanted to start this. So I would say that GHRoW didn't change my life. It was because my life was changed that GHRoW was started.

"God's blessing of \$40 and turning it into a half million dollars to help students benefit from a Christian education really has nothing to do with the founders," Reile adds. "It's all about what God has done."

Noting the group's financial need as students at SVA, Williams says he's grateful to people he didn't know who helped them at the time to fund their tuition.

"They invested in us, and our appreciation for that is part of the reason GHRoW exists—to give back," Williams says. "People who consider investing in Adventist education today—through their local church, through schools directly, through GHRoW—are making a difference. And many of those students helped today will then help the next generation. The investment in eternity is much greater than they might imagine." 🌱

To learn more, go to www.ghrow.org.

Sandra Blackmer is an assistant editor for *Adventist Review*.

THE PERFECT ROAD TRIP

Last year a Michigan State doctoral student and “data tinkerer,” Randy Olson, using a sophisticated algorithm, designed an “optimal road trip” through the continental United States. Olson’s perfect road trip makes at least one stop in all 48 contiguous states at such national landmarks and historic sites as the Grand Canyon, Yellowstone National Park, and Mount Rushmore.

As I studied this road trip covering more than 13,000 miles, I was reminded of another road trip—actually, three road trips—that I find in the back of my Bible. Like Olson’s zigzagging lines through the map of America, these three road trips have zigzagging lines through a part of the world we know as western Asia and southeastern Europe.

These road trips, covering more than 10,000 miles, are different from what we might think of as typical road trips. These trips were not for the purpose of seeing sights. They were for the purpose of seeing people, as many as possible; of talking to people, as many as possible; of saving people, as many as possible. What were these three road trips? Paul’s three missionary journeys.

Paul’s first road trip took him predominantly through modern-day Turkey, as did much of his second and third. We know the names of many of Paul’s stopovers: Antioch, Galatia, Colossae, Ephesus. Paul’s colleagues—Barnabas, Timothy, and John Mark—also poured themselves out in this region: Symrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea.

Here’s the sobering truth about all the places I just mentioned: Today there are almost no Christian believers left. Almost

none. About two per 1,000. This summer Greg King, a religion professor at Southern Adventist University, and I took a tour group here; we were basically the only Christians present. In Ephesus, as we gathered in the same market square where Paul once preached the gospel, we were asked not to sing or pray.

So what happened to the Christian faith in Asia Minor? After all, at one point Constantinople was the leading institutional center of the Christian world. Maybe that’s what happened to Asia Minor: it became institutionalized. Christianity has nearly died in almost all the places touched by Paul’s first road trip.

The good news: Many places on Paul’s second and third journeys maintain a strong Christian presence even today. I know what you’re thinking: What type of Christianity? That’s a fair point. But at least there’s an open door here. At least there’s freedom to worship Christ. When we left Turkey and arrived in Patmos and Athens, we could again express our Christian faith.

Paul’s resolute journeys by land and sea were driven by his desire to share the gospel of Jesus Christ. In Titus 1 Paul identifies himself as someone with life-changing information, claiming that his preaching brings to light the secrets of God promised before the beginning of time. That’s why Paul traveled so frantically, like an overly ambitious dad on a family trip, to tell people the news: God Himself loved them, and God’s Son had died for them.

When we travel, is it only to see sights? Or to save people? 🍌

Andy Nash (andynash5@gmail.com) is a professor at Southern Adventist University. He leads Christian study tours to Israel and other places each summer.

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WHEN THE CHALK DUST SETTLES

An outsider-turned-insider's perspective on Adventist education

In the highest sense the work of education and the work of redemption are one,” wrote Ellen White more than 100 years ago.¹ This statement has become one of the most frequently quoted dictums of Adventist education. Yet I wonder, Are we all agreed on its meaning as we face the challenges of a media-saturated and increasingly secular and complex twenty-first century?

What does this statement mean for a professor in a school of business at an Adventist university?

How does it impact the teaching style of an elementary school or high school teacher in a small one-room Adventist school somewhere around the globe?

How does it inform the decisions and strategic thinking of the board of an Adventist school—any Adventist school?

GERALD A. KLINGBEIL



I first read this line during a class on Christian education when I started my theological training at Bogenhofen Seminary in Austria. Before coming to Bogenhofen, I had never studied at an Adventist school in my entire school life. In fact, there were no Adventist schools in West Germany when I grew up, except for a boarding academy hundreds of kilometers away from home. Born and raised in Germany, I was the product of a high-quality, secular educational system run by the state. I still vividly remember thinking *What's the fuss about Adventist education?* as I sat in class during my first week at Bogenhofen. Mathematics, literature, chemistry, physics, biology, history, or languages do not require Adventist schools and teachers. Or do they?

That one class was transformational—perhaps even more so than other classes that could be considered “more Adventist.” In fact, following the completion of my doctoral dissertation in 1995 I became one of the thousands of worldwide Adventist educators and served as professor of Old Testament and Ancient Near Eastern Studies at a

number of Adventist universities and graduate schools around the globe. The Adventist educational bug had bitten me.

While still connected to Adventist education, I am currently not standing full-time in a classroom (something I miss) or grading papers or exams (something I don't miss much!). Yet, as a father of three children attending Adventist schools and colleges, I keep thinking about the essence of Adventist education. For what it's worth, here are some thoughts from an outsider-turned-insider about the strengths and potential weaknesses of Adventist education. It's not a full-blown SWOT analysis, but it may help us continue thinking together as a community.

WORLDVIEW AND ADVENTIST EDUCATION

Worldview is the underlying operating system that governs our values, choices, and decisions. We have a worldview, even if we have not consciously thought about it. Like a computer operating system, nothing goes without this. So

“What do we do when we cannot find highly qualified Adventist teachers who subscribe to the Adventist worldview?”



what does worldview have to do with Adventist education?

In a sea of relativism, uncertainty about absolutes, a basic evolutionary philosophy underpinning science and life as a whole, and secularism, the Adventist worldview stands out as a sore thumb. We Adventists believe in Creation (even though I recognize that a growing minority, including at our universities, questions this belief). We believe in a personal Creator and Redeemer who has revealed Himself in Scripture and nature. Even without looking in the mirror, we realize that we are in dire need of redemption. So we gaze at the cross—and beyond. We know that a loving God will make an end to suffering, pain, and sin when He finally returns and gives this dying planet a complete makeover. We recognize that wherever we are, we are part of this cosmic conflict that has been raging on and off screen for millennia. We want to go home.

Adventist educators who have consciously internalized this worldview will teach differently. For

nearly two decades I taught biblical Hebrew and biblical Aramaic to undergraduate and graduate students. I wanted my students to be linguistically proficient and capable translators and interpreters of ancient Hebrew and Aramaic texts. We read biblical texts as well as texts outside the biblical canon. As we learned how to pronounce strange-looking consonants written from right to left, as we analyzed forms and syntax, my students often were surprised at the way a well-known biblical text suddenly got new life by translating it from the original Hebrew. Unscripted, deeply spiritual conversations often began as a result of this, and I was glad to give the time needed. It helped my students connect linguistics to worldview.

Here is a potential problem: What do we do when we cannot find highly qualified Adventist teachers who subscribe to the Adventist worldview? There are parts of the world where Adventist education is growing so rapidly that we struggle to maintain a steady stream of master- or doctoral-level Adventist professors. Furthermore, even qualified Adven-



“Too often we confuse cherished past tradition with eternal principles.”

tist teachers who got their graduate degree at a public university may require a specific course about the integration of faith and learning and the Adventist worldview. There are many ways of doing that, but online offerings (such as from the Adventist Learning Community) seem to be particularly good avenues. We can get students from around the world into the classroom of an Adventist professor teaching about the integration of faith and learning without having to leave home.

HEART, HAND, AND HEAD

A crucial element of Adventist education involves the harmonic development of all parts of a human being, including emotions, intellect, and physical capacities. Once Adventists realized that the work of education and the work of redemption are essentially one (something that took quite awhile according to Adventist historian George Knight), and prodded by God’s special messenger, Adventists began to include physical work in their school systems. Students cleaned dorms; students planted crops; students learned how to fix cars. This offered many advantages. Instead of sitting in front of a book (or screen) for 15 hours, the daily “disruption” of manual labor helped to refresh minds and steady emotions.

When I studied at Bogenhofen between 1984 and 1986, we religiously (I think that’s the right word) had two work afternoons every week. I learned how to clean a large chicken stall (don’t get me started) and perfected my grass racking techniques. Others learned how to set up a computer network or lay Ethernet cables. As the assistant men’s dean I spent quality time working with other students in a variety of places. Not everyone was enthusiastic about this program, but everyone felt refreshed from the change of rhythm and activities.

Many Adventist colleges or universities used to have such programs. Yet government regulations, complex insurance and labor laws, and *Zeitgeist* have nearly killed it in North American Adventist education at the college level. We need to think creatively about how we can apply the important principle of heart, head, and hand in Adventist education in 2016.

On a recent visit to one of the larger Adventist educational institutions in South America, I felt encouraged by its approach to heart, hand, and head. With more than 5,000 students on its main campus, a traditional work program would be nearly impossible to administer. Yet based on Ellen White’s counsel of practical training (the “hand”), it started a “Fit for Life” program and established a practical skill campus for its students. Each student will have to learn one skill every school year. Practical skill classes include cooking, baking, hair cutting, computer design, gardening, and many others.

While the practical challenges of implementing the biblical perspective of the unity of heart, hand, and head are significant, the future of Adventist education requires creative, out-of-the-box thinking to apply these important principles to the twenty-first century.

WHO CAN PAY FOR ALL THIS?

In a recent *Adventist Review* article veteran Adventist educator Ron Vyhmeister highlighted a number of financial challenges besetting Adventist education. He zeroed in on issues of size, changing demographics, long-cherished traditions, and identity that all affect the financial well-being of Adventist educational institutions around the world.²

While I cannot claim expertise on financial matters, let me offer two distinct perspectives. The first is that of a parent paying for three children in Adventist educational institutions. Adventist education is expensive—period. In North America it requires two incomes, even considering the generous educational tuition help offered to church employees. Even though my daughters have canvassed and worked hard in other summer jobs earning money, the times one could work and study at the same time, covering all educational costs, seem to be over. Scholarships offer additional help, and North American Adventist institutions are

working hard to keep prices low, but somehow we need to find ways to help our students to graduate without the suffocating burden of major debt.

Here's my second angle: As a former faculty member of several Adventist universities around the world, I know that our educational staff (on all levels) is not teaching at an Adventist institution to become rich. My monthly salary as a full professor at one of these major universities outside of the U.S. was the equivalent of \$400 a month. As a family we managed to live on that, but it was tough. And for many of my colleagues with children in university it was nearly impossible. The balancing act between paying a reasonable salary and keeping Adventist education affordable is difficult. Let's recognize the financial sacrifices these employees make because they believe in Adventist education.

ADAPTABILITY

Missionologists tell us that successful cross-cultural ministry requires careful, Spirit-guided, and principle-based contextualization. My sense is that Adventist education needs to develop this important skill set even further in order to survive. Based on an Adventist worldview and understanding of the wholistic nature of Scripture-based education we are now ready to face the twenty-first century. Or are we? Too often we confuse cherished past tradition with eternal principles.

Innovation and contextualization will have to go hand in hand. Growth may not always be our ultimate goal, even though I can see the benefits of scale on many levels. But as an increasing number of businesses are discovering, more, bigger, larger, or faster is not always better. Many of these businesses have decided that high quality may ultimately top growth. The lessons we are just beginning to learn from this post-growth movement may also be helpful when we think about Adventist education.³ Smaller may actually be better, as it offers opportunities for more personal attention and relationships.

WHY ARE WE HERE?

The early history of Adventist education is not marked by ringing successes. Adventist historian George Knight has chronicled some of the ups and downs of these early developments in a

movement that expected the imminent return of Jesus. Answering the letter of a reader of the church magazine, James White wrote in a note published on December 23, 1862: "The fact that Christ is very soon coming is no reason why the mind should not be improved. A well-disciplined and informed mind can best receive and cherish the sublime truths of the Second Advent."⁴

Once the movement caught the vision of the importance of an Adventist educational system, however, the primary focus was on preparing workers capable of advancing the mission of proclaiming the soon return of Jesus. Mission became the driving force for establishing educational entities. Ask Ferdinand and Ana Stahl how they tackled their tough assignment in the Andes around Lake Titicaca. Against the express will of the governing elite they established educational institutions that empowered the indigenous population and created a path for successful mission work. The results of this strategy can still be felt today.

Mission needs to be the driving force of Adventist education. We don't principally educate so that our graduates will earn big bucks or get nominated for a Nobel prize. We train wholistically so they can serve Jesus in the marketplace as business managers, teachers, graphic designers, nurses, doctors, physical therapists—and yes—as pastors leading a congregation.

I hope that mission continues to be one of the driving forces of Adventist education. Imagine the impact the tens of thousands of college graduates from institutions around the world could have as tentmakers in the Middle East. Would they be known for their integrity, honesty, creativity, ability to resolve challenges, and their capability of independent and critical thinking? Would they be able to dream big for Jesus and think "around the corner" as they anticipate the blessed hope? 🍌

¹ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 30.

² Ron Vyhmeister, "Making the Grade: The (Struggling) Economics and Governance of Adventist Education," *Adventist Review*, April 2016, pp. 47-52.

³ <http://postgrowth.org/> offers intriguing reads.

⁴ George R. Knight, *A Brief History of Seventh-day Adventists*, 2nd ed. (Hagerstown, Md.: Review and Herald Pub. Assn., 2004), p. 76.

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FAITH

OVERCOMING THE TENSION IN ADVENTIST EDUCATION

BY JOHN M. FOWLER

The Seventh-day Adventist Church has always been mindful and unapologetic about three facets of its mission and destiny: (1) its self-definition as history's remnant church, with the Bible as foundational authority for belief and behavior; (2) its global vision and mission to prepare people everywhere for Christ's second coming, who "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17);¹ and (3) its structure and ministry to address its diverse spiritual, doctrinal, and practical needs. Concerns for such ministry imply the significant task of educating its youth.

Preparing Adventist youth to be in the world but not of it is basic to the church's philosophy of education, defined as "the harmonious development of the physical, the mental, and the spiritual



REASON

powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.”² The work of redemption and of true education is the same.

The dawn of the modern age has generated much dispute about the inclusion of spiritual development in educational process. Theology once reigned as the queen of studies, until, with the age of reason, science dethroned her. Then, more and more, the issue of faith and reason, faith and science, became increasingly contentious. In the heat of some debates the harmony of faith and the coolness of reason were well-nigh lost. Faith cries out, “What has Jerusalem to do with Athens?”³ And science simply dismisses faith as the occupation of wanderers in the desert of an irrelevant utopia.

This article considers three issues: (1) the rela-

relationship between faith and reason; (2) the role of reason and faith in the Christian life; and (3) the pursuit of balance in Christian education.⁴

FOUR MYTHS

Popular—and negative—myths concerning the relationship between faith and reason, include the following four:

1. Faith and reason are incompatible: Faith and reason being both God's gifts to humans, they cannot be incompatible, per se. The power to think and to create is part of God's image in which He created human beings. Depriving humans of their rational capacity or opposing it to faith immediately undermines a significant distinction between humans and other earthly creatures, and raises questions as to reason being part of the image of God. That image is still latent in humans,⁵ and Christian education embraces the sacred responsibility "to restore in man the image of his Maker, . . . [and] to promote the development of body, mind, and soul."⁶

Such restoration is a twofold task: faith grasps and believes in God's existence and appreciates His saving work in Christ; reason, informing that faith, stands up to the rigorous pressures of skepticism. True Christian education aims for full mental development. Sanctification includes growth in knowledge (2 Peter 1:5-7). God calls for mental transformation (Rom. 12:1-3) and invites sinners to "come now, and let us reason together" (Isa. 1:8).

Some in the camps of faith and reason categorically deny the need for the other in the process of education. But can faith be taught without the tools of logic and reasoning? And can scientists work without some hypothesis that calls for a certain amount of "faith" that data exists and exists in a particular way? Axioms, basic to geometry and mathematics, require acceptance without a provable basis. Their unprovable nature does not falsify their claim. If such faith is acceptable in the world of reason, why should it be denied in the world of faith when the heart provides meaning for which the mind yet gropes?

2. Rational growth undermines Christian faith: Far from it. Consider the Bible's intellectual giants—Moses and Paul, for example—who employed reason, logic, poetry, drama, and law to convey to their time and to generations to come the imperatives

of faith as well as the compulsions of life. Yet believing scholars face sustained hostility against faith in the world of the secular intellect. Facing this danger means, not attacking the role of reason, but thoroughly preparing in, and committing to, one's faith, even when it involves seeing through a mirror somewhat dimly (1 Cor. 13:12). Rather than denounce reason and science, Christian education points out their limitations by using the very tools they employ. While ignorance is no proof of higher Christianity, true education enables us to use our God-given powers "in such a manner as will best represent the religion of the Bible and promote the glory of God."⁷

3. Faith and reason, being incompatible, must be separated: Such a dissection is impermissible to Christian education. The fundamental philosophy of Adventist education is the harmonious development—not the disharmony of division—of the physical, the mental, and the spiritual. While the mind soars to the heights of knowledge, the heart ponders and wonders at the depths of faith's miracle and mystery. The Christian cannot subscribe to a dichotomy in which faith, deemed sacred, must exist in absolute separation from reason, deemed secular: "You ask me how I know He lives? He lives within my heart" is theologically incomplete without the affirmation that the God of my heart is also the captain of my thoughts and the transformer of my dreams into concrete reality. Faith is not bereft of certainty. Nor can reason claim absolute certitude.

The Christian's God rules both pulpit and laboratory. Christians must neither be apologetic of the former nor overwhelmed by the latter. For they thus enjoy the integrated privilege of both affirming the gospel as the power of God unto salvation (Rom. 1:16) and joining with Einstein in the quest of probing the unknown in nature. Both have mysteries. And mystery is an invitation to study. Secular attempts to control the educational process and restrict faith claims to the arena of the personal either deny God's existence or seek to confine Him to some little, extracurricular world of dreams and fantasies. Such views ultimately establish their own god (e.g., Marxism), even elevating self to that divine status of having the final say.

4. Reason cannot weaken or shake a strong faith: Believers need to beware of the subtleties of this myth. The

In the heat of some debates the harmony of faith and the coolness of reason were well-nigh lost.

enemy of faith is capable of subtly and slowly undermining the very foundations of our faith life. Rational knowledge can distract us from Christian life and priority, when seen as an end in itself, rather than as a means judiciously applied to an end. Studiousness, even theological analysis, that neglects Christian communion and commitment can eventually assume idolatrous stature. Knowledge obtained or practiced apart from the purposes of God can lead to the arrogance of intellectualism or to the indifference of religious ceremonialism. But true education esteems power above information, goodness above power, and character above intellectual acquirements: “The world does not so much need [persons] of great intellect as of noble character. It needs [people] in whom ability is controlled by steadfast principle.”⁸

FAITH, REASON, AND CHRISTIAN LIFE

Christian students must be aware of the myths that surround faith and reason. They must also understand the role faith and reason play in both living and living responsibly.

Living: A life defined by Plato’s reason and logic will differ from one that is contoured by the claims of Micah or John. Even when they employ similar rhetoric, both foundation and fruits will be different. The *logos* of philosophy is not the same as the *logos* of John, and educational systems based on such divergent points of departure will not be the same.

One educational option focuses exclusively on the *logos* of the Greeks. Its yield is a rational product—with skills in reasoning, with aims that are humanistically laudable, with a life perhaps fit enough for this earth. Another option takes the *logos* of John (John 1:1-3, 14) as its point of departure, and discovers that education’s first and foremost objective must be to know God and His revelation through Jesus Christ. In this absolutely different definition for life we are not a cosmic accident—rational or otherwise—in this world. We are created by the eternal *logos*, God. “In Him we live and move and have our being” (Acts 17:28).

Rather than simply rejecting the *logos* of Plato, this option insists on the need to know the *logos* of John, and to differentiate and prioritize between the two.

Thus, in Adventist education’s dual advantage,

it first knows Plato and brings him under the critique of divine revelation; then, knowing the world, it communicates to the world of reason the privileges of the world of faith: a Christian mathematician, even as she practices calculus, will not fail to practice her Christianity—its grace, its compassion, its hope. Her Christian knowing and living are not separate from each other; the latter informs the former, exhibiting the unity of faith and reason within the citadel of God’s eschaton. Such is integration of faith and learning.

Living responsibly: Education in a world dominated by reason and disallowing faith, places several major responsibilities on the Christian. There is *judgment*. The Christian must always ask whether his field of study is in harmony with his Christian worldview. Such a judgment does not assert intellectual superiority. Rather, it brings to bear upon all studies the critique of a faith commitment. And truth, springing from faith or reason, can afford such scrutiny.

There is *acceptance*. “All truth is God’s truth.”⁹ Frank Gaebelein’s famous dictum should keep Christian students humble and teachable. Christian education rests on the foundation of God as Creator of all things and source of all truth. Whenever truth is found, the Christian mind should grasp it, and develop it for God’s glory. “Every gleam of thought, every flash of the intellect, is from the Light of the world.”¹⁰

There is *firmness*. Christian educators, accessing knowledge from diverse sources, cannot compromise their faith/value system when the world confronts them with one that is contradictory. They will balance the human lostness that the Bible describes, over against the knowledge that God’s image is still latent in the human.

And there is *witness*. Adventist education needs to be true to its faith calling even while interacting with the world of reason. The two are not competitive. But there exists the constant possibility of being overwhelmed by the latter to the loss of the former. Adventist educators see in this predicament the responsibility and privilege of witness. The privilege consists of mediating to others the divine pattern of truth that faith discloses. Such witness will be marked by the spirit of dialogue and exploration Paul modeled on Mars Hill—moving from the known to the unknown,

journeying from grace that meets the deepest needs of the heart, to knowledge that challenges the loftiest of human intelligence.

THE END OF THE MATTER

Here, then, in three steps, is the Adventist choice:

First, think “whole”: Adventism’s wholistic philosophy of education is a result of inspiration, not accident. God expects us to be faithful to its every demand. Life’s spiritual, physical, social, and relational dimensions are all integrated parts of true education. Their integration is the serious and honest duty of every Adventist educator.

Second, think “God-centered”: The primary responsibility of the Christian teacher is an intellectual growth that will grasp the meaning of existence within the context of God. “In the beginning, God . . .” (Gen. 1:1). So in creation. So in education.

Third, think “redemption”: The Christian teacher should go home every day knowing that her students have found a fresh glimpse of God, the Alpha and Omega of all knowledge. Rational secularism strives to exist without such an agenda. The world of faith cannot. Christian teachers are ever reaching out to touch their students’ souls even as they challenge their minds. Redemption provides an arena in which the heart can be saved and the mind transformed, making of the student an educated, redeemed, and integrated whole.

If such is not the first priority of Adventist education, then why have an Adventist school system at all? 🍌

1 All Scripture passages, unless otherwise stated, are from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

2 Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 13.

3 See Tertullian, *De praescriptione haereticorum*, chap. 7.

4 The author previously published some of this material in “Philosophy and Christian Education,” *The Journal of Adventist Education*, December-January 2007.

5 Ellen G. White, *Christ’s Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900), p. 194.

6 E. G. White, *Education*, pp. 15, 16.

7 Ellen G. White, *Fundamentals of Christian Education* (Nashville: Southern Pub. Assn., 1923), p. 45.

8 E. G. White, *Education*, p. 225.

9 Frank E. Gaebelein, *The Pattern of God’s Truth* (Winona Lake, Ind.: BMH Books, 1985), p. 28.

10 E. G. White, *Education*, p. 14.

John M. Fowler is an editor-at-large of the *Adventist Review*; he served as associate education director of the General Conference, 1995-2011.

UNITED IN PRAYER

My cell phone whistled with a text message. *Oh, it's from our friend!* I swiped the screen and read, "A group of us are going to fast and pray for the next two days for a specific issue. Would you and Greg like to join us?"

Would we! My husband, Greg, and I have fasted several times during our married life. However, this was my first time for fasting with others outside of my family. A small group of our friends set aside time to pray. Texts flew back and forth—Scripture verses, encouragement, and the desire to have nothing between Jesus and each one of us. This time I decided on a raw food fast, nibbling on cherries or lettuce when I began to feel faint. *This was not going to be easy!*

The first day we didn't meet but prayed individually at a set time. Instead of our usual breakfast, Greg and I knelt by our couch and prayed. Was something hidden in my life that could keep God from hearing and answering? Was I holding on to sin? Hadn't I just seen jealousy crop up in my heart last week? Wasn't there a root of bitterness still buried inside? Was I at peace with my brothers and sisters?

Tears fell as we took turns praying. We pleaded for forgiveness, for cleansing, for victory. We asked God to search us and show us our hearts. As we prayed I somehow felt the strength of my brothers and sisters who were praying at the same time. Even though in different locations,

we were all seeking God together. United in prayer.

We asked for His will to be done in this situation, that God would reveal Himself. I began to see God at work in the group texts first, then in my own heart. Even though we were friends before, a unity and common purpose began to emerge. All centered in Jesus.

The next day my stomach grumbled as I got up. Later our group knelt together in a little room, as each one poured out their hearts to God. One prayed, then another, all with transparency and deep conviction. Each prayed under the power and anointing of the Holy Spirit, and the effect was amazing. I knew then that God was doing a work in that room. Not really in the room, but in each one of our hearts. Of course, the issue we were praying about still mattered, but something else began to emerge. I have never experienced unity of mind, of heart, of purpose, in such a powerful way before. God was working, not just individually, but as a group.

Oh, Lord Jesus, use me to help finish Your work. But don't use me alone; use me in concert with my brothers and sisters. Surrendered, submitted, and sent forth! 

Jill Morikone is administrative assistant to the president of 3ABN, a supporting Adventist television network. She and her husband, Greg, live in southern Illinois and enjoy ministering together for Jesus.

**JOURNEYS
WITH JESUS**
JILL
MORIKONE



**I BEGAN TO SEE
GOD AT WORK IN
THE GROUP TEXTS
FIRST, THEN IN
MY OWN HEART.**

T rue education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. (13)

E very human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. (17)

H igher than the highest human thought can reach is God's ideal for His children. (18)

I n the highest sense the work of education and the work of redemption are one, for in education, as in redemption, "other foundation can no man lay than that is laid, which is Jesus Christ." (30)

T he great principles of education are unchanged . . . ; for they are the principles of the character of God. To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim. (30)

T hose who would impart truth must themselves practice its principles. Only by reflecting the character of God in the uprightness, nobility, and unselfishness of their own lives can they impress others. (41)

An Ideal

TTrue education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. (41)

There can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the growth of character. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be constant advancement. (105, 106)

Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart. (84)

Moving beyond facts and equations to growing character

Education

ELLEN G. WHITE

So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. (100, 101)

The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. (123)

These excerpts are taken from the book *Education*. Seventh-day Adventists believe that **Ellen G. White** (1827-1915) exercised the biblical gift of prophecy during more than 70 years of public ministry.

THE OTHER “ABUSE”

BY E. EDWARD ZINKE

Who hasn't been sickened over multiplying stories of child abuse? What makes these sad sagas even worse is those who are entrusted with the children—teachers, priests, pastors—violating that trust by abusing, often sexually, the ones entrusted to them. Only God and the angels know just how sordid are the record books of heaven with the tally of these outrageous sins.

Unfortunately, in recent years new claims of “child abuse” have arisen. The abuse? Well, it's the teaching of children about religion. Evolutionary biologist Richard Dawkins, among others, has warned that the teaching of religious doctrine, particularly about God's judgment and hellfire are, indeed, forms of “child abuse.”

Now, I am not defending all that is taught to children about religion, and certainly not the common understanding of hell as eternal torment. Of course not. As Ellen White said: “It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment . . . The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels.”*

However, if one wants to expand the common use of the phrase “child abuse” to include indoctrination, especially negative indoctrination (that is, teachings that could have persistent negative effects on children), then the common teachings on origins and atheistic evolution advanced in almost every public school certainly should be included.

After all, what is entailed in the secularist, Darwinian model of origins, the model that is common fare in public education today? The gist of it goes something like this:

About 13.7 billion years ago, a point of infinite density, called a singularity, existed. This singular-

ity exploded, in what is now called the big bang, and out of this explosion space, time, and matter were instantly created. (No one has yet been able to explain the origins of the singularity itself, though some argue that it arose from “nothing.”) After the explosion, space itself began a superfast expansion that ended up being our universe. Meanwhile, inside the expanding space, giant clouds of gas formed and eventually, out of them, galaxies. Some of that matter cooled off and, because of the force of gravity, coalesced into planets. On our planet, billions of years ago, simple chemicals arose, and then somehow (and no one knows how, despite years of research) self-replicating molecules formed that, through the process of natural selection and random mutation, evolved into all the life-forms here, including human beings.

We are, to quote Richard Dawkins, nothing but “African apes.” Period.

The crucial point in this model of origins is that nothing planned us, and nothing foresaw us coming. Our lives, our existence—everything about us—was the result of chance. Hence, when this model is taught to children, these children are taught that they exist only because of cold blind forces that care nothing about them, their family, their future, their pets, or their happiness in general.

If those beginnings aren't bleak enough, then think about what they mean for our endings. In

such a cosmos, children are also taught that then when a friend, or a sibling, or a grandparent, or parent, or a pet dies—that's it! These children will have no chance, no hope, no possibility of ever seeing them again, ever. Their dead loved ones are gone, decaying in the ground, and that's the ultimate future that they are told that they are going to face too.

Children are also told that not only will they die, but that they turn to meaningless dust on a planet that will itself be destroyed, either when the sun blows up or when the universe peters out. Thus, all that these children could ever hope to accomplish, all that their innocent selves aspire to, ends in the meaningless bleakness of a cold, dark, and empty cosmos.

Such a view certainly should cheer up little minds, shouldn't it? What a positive, uplifting, and encouraging picture the secular model of origins offers our children!

The secular view of origins, of evolution, and the hopelessness it ultimately engenders is an intellectual version of molestation, leading to the loss of identity, the loss of self-respect, and the loss of any purpose in life.

We recoil at the idea of child abuse, as we should. And yes, some things that certain religions teach, especially about hell, are hardly positive and uplifting. But replacing the biblical worldview with the secular view of origins creates only more problems—and more abuse.

On the contrary, Mr. Dawkins: child abuse can come in many forms. 🏳️

*Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 536.

E. Edward Zinke is a retired businessman living in Silver Spring, Maryland. He serves as a senior advisor to the *Adventist Review*.





EDUCATION FOR HEART AND HEAD

We asked people enrolled in Adventist colleges or universities, or those who have graduated within the past five years, to respond to this question in 50 words or less: “How was your spiritual life affected during your college/university experience? Was it strengthened and reinforced, or was it tested and diminished?” These are their responses. Some chose to remain anonymous. —Editors.

On one hand, the climate of religious programming and belief tended to inform and reinforce official teachings and foster community. The right brain loves that. Doctrine, however, didn’t receive the rigorous analysis that was present in, say, the chemistry department. That was unsettling for some of us.

ANONYMOUS

Igrew up in a conservative Adventist home. My concept of God and truth made me suspicious of people who weren’t Adventist, or didn’t practice their Adventism the same way I did. Attending an Adventist university helped me see that God is larger than our sometimes narrow concepts of Him.

ANONYMOUS

My spiritual life was most affected while studying abroad. Keeping the Sabbath took more effort than keeping it at home. I never realized how hard it would be until I started traveling on weekends, the only time I had to see new places.

JESSICA ANZAI, LOMA LINDA, CALIFORNIA

Istudied for a Bachelor of Art in Theology at Middle East University. Through the years I rapidly matured spiritually. I learned many lessons from God Himself, as well as through other means and sweet people around. I’m thankful for that experience.

JOOD DOWAIS, IRBID, JORDAN

Istudied public administration from Uganda Christian University [a non-Adventist university]. My faith was tested because most of the important things, such as exams, were done on Sabbath!

BYAFAKI ESSAU

Igrew spiritually, but found myself looking for more depth and spirituality than I could find. I went to an evangelism training school after graduation rather than immediately going into grad studies, even on an Adventist campus. There is still good to be found there, but I grieve the drift from when our schools, not just in name but purpose, existed to train missionaries for home and abroad (i.e., Andrews University, formerly Emmanuel Missionary College; Loma Linda University, formerly College of Medical Evangelists).

DAVID SKAU, CAIRO, EGYPT

Washington Adventist University has strengthened me spiritually by helping me become a servant. I have learned that service is not only crucial in my spiritual life, but also something I am called to do regularly. Whether it’s visiting someone sick or sitting down with a man who is homeless, service has become a part of my everyday life.

JEFFREY WILSON, BURTONSVILLE, MARYLAND



mind·ful of my time

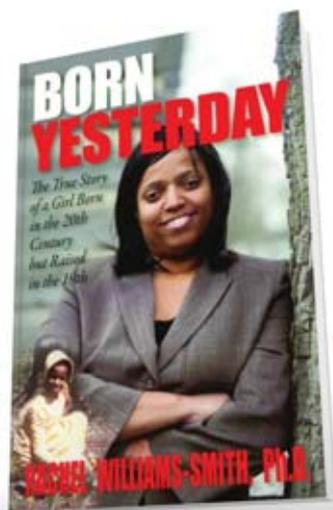
Jonathan Peter, MBA Graduate

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BORN YESTERDAY

Born Yesterday, Rachel Williams-Smith, Pacific Press Publishing Association, 2016, 276 pages, US\$16.99. Reviewed by Merle Poirier, operations manager, *Adventist Review*.

Headed for vacation, I scanned the titles of free books in our office. I selected *Born Yesterday*, not because I was impressed with the title, cover, or subject, but because nothing else appealed. To be honest, my intention was to start, maybe finish, but probably not return with it. Now I'm writing a review. It was that good.

Rachel Williams-Smith writes a riveting autobiography. Each chapter is compelling. Raised in a strict, extremely conservative Adventist home, the reader follows as the family drifts from mainstream Adventism to their own interpretation of biblical religion. Eventually, Williams-Smith escapes from strange beliefs and practices to spiritual freedom. In the process she struggles in her faith, her relationship with God, and her purpose in life. She is a survivor, a work in progress, and the writing demonstrates a raw honesty and incredible memory for detail.

Had I read the draft, though, I would have offered several suggestions.

The writing is superb, with just the right balance in details and descriptions, but there are many typographical errors, missing words, and incorrect punctuation. I would hope the next edition would be corrected. I found them distracting.

There is one use of a foul word I felt inappropriate, not

only for the author, but the publishing house—both Adventist.

While the events are personal and specific to the author, I found the frequency of religious married men who preyed on women alarming. Certainly men approaching women for sexual favors happens within all cultures and faiths, but I wondered at the overall impression left about this particular community. In addition, while she states that some names are changed, it is unclear which ones. I would have appreciated the addition of some indicator for those who may have missed this note.

Last, the author states that telling this story “is the reason for which I was born.” While I will not argue, I will offer caution. Williams-Smith’s story is strange, unusual, and disturbing. While God is woven within the telling, the events are so troubling that one can easily be more focused on the author than God. To tell a story such as this is a way to demonstrate God’s redeeming love; however, the testimony may need to supersede the details in order for Him to shine through.



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The View in the Rearview Mirror

Some weeks ago my wife and I took our oldest daughter to Southern Adventist University for their Smart Start program. Like most parents, I felt that time seemed to have passed without me noticing it. What had happened to my baby girl, who suddenly had turned into a poised, warm, and engaging young woman?

We shed a tear or two as we drove the 600 miles separating Collegedale, Tennessee, from Silver Spring, Maryland. It felt as if this were the end of an era. We were grateful that we did not return to an empty house. Two younger daughters were waiting for us, trying themselves to deal with the trauma of change.

I assume that many of our readers have made a similar journey. Recent research suggests that *Adventist Review* readers are firmly committed to Adventist education. Whether to a boarding academy or a faraway college or university campus, you have had to say goodbye to a son or a daughter—then drive home. In the rearview mirror you saw the child, your child, waving (or perhaps jumping happily up and down!), and you felt tears well up.

Weeks have passed since that sad Sunday morning. We have realized that we really haven't lost a daughter—we just let her fly. Her phone calls and text messages come daily; our conversations have changed, and we listen as we hear her expand her horizons. We are proud of her accomplishments and saddened by her disappointments. We have found a new normal at home and see new characteristics develop in our younger daughters as they step up to the plate.

As parents we are acutely interested in

Adventist education. Both my wife and I are products of this education; we met on an Adventist college campus. We are grateful to the caring and committed teachers who make Adventist education Adventist. We are worried about those faculty who may not (yet) understand the close link between education and redemption that Ellen White highlighted more than 100 years ago.

We hear, we listen, we observe, we are invested. I imagine we are not the only ones. There are thousands of Adventist parents, grandparents, uncles, and aunts who watch closely. They want to see quality education, caring and committed educators, and opportunities where faith, real-life faith, can be built into young adults. They want to see growth. But above all, they want to see Adventist education in action. They are not too worried about the latest technological gadgets and educational fads; they don't need the highest-ranking school (at least we don't); they don't care much about athletics and competitive sports. What they do care about is the faith journey of their sons and daughters. They are passionate about their preparation for eternity. They wonder about their children's introduction to service.

So, Adventist university administrators, board members, or educators, know that we will lift up your ministry to our children in our prayers. Recognize that we will stand right behind you as you prepare our children for eternity. In the rearview mirror, as we drive away from your campuses, we see a precious son and daughter of the living God, and we entrust them into your care.

We will watch; we will pay; and we will pray. 

Gerald A. Klingbeil is an associate editor of *Adventist Review*.

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GRANDPARENTS,
UNCLES, AND AUNTS
WHO WATCH
CLOSELY.

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