

# Adventist World

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# The Antidote

BY BILL KNOTT

Long before the coronavirus claimed a half-million lives, devastated millions more through grief and loss, completely upended the world economy, and set the torch to what we used to happily refer to as “the global village,” our world had been sliding into an even greater and more insidious pandemic.

It came upon us slowly, punctuated by hard moments of politics or war. We watched it gain a footing in the aftermath of natural disasters, ethnic and racial violence, and movements of displaced peoples. It sprang to life with the fiery rhetoric of demagogues and wily tyrants who harnessed its infectious power to give them power and swell their armies of followers.

This older pandemic is fear itself—the deep suspicion of those who do not look like me, or talk like me, or believe as I believe. Its fundamental appeal is as old as fallen Eden and as modern as today’s trending topics. It gratifies the sinful human urge to trust no one, believe no one, accept no one, in order to protect ourselves.

And if this were only the tragic tale of a world gone angry and self-centered, we might dismiss it as yet another sign of a world soon to end. Jesus Himself prophesied our times: “The love of many will grow cold” (Matt. 24:12)—heartless, thoughtless, restless, inward.

But it should surprise no one that the pervasive fear infecting the wider world has also gained a foothold among those who follow Jesus, for fear can sometimes hide in faith. The gospel’s call to build communities of trust, to love our neighbors, to offer food and shelter to the hungry, homeless, war-tossed people of the world, gets canceled by the anxious fear that we will lose something in so doing. The crowning virus of them all is fear

itself—contagious, virulent, not even requiring human-to-human contact.

And sadly, even in this remnant church there are those who make their living by teaching us to distrust each other, never mind the wider world. “Don’t mingle with conservatives,” they say, or “liberals,” or “those who worship differently,” or “those who live in places we don’t know.” The tribalism we deplore around us in society has found a painful parallel with us by pitting those who intend to follow the Lamb

against even those who follow Him from other starting points. And so we huddle just with those who think like us, or talk like us, or share our skin color or place of origin.

This is a moment when we must read aloud in all our churches: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal. 3:28).

The gospel of a loving, seeking, sacrificing Saviour always is the strongest antidote to fear. It is the truth that holds us, binds us together, and teaches us to love the fear-filled people of our world.



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



**Employees of the AdventHealth Orlando, Florida, hospital knelt for 8 minutes and 46 seconds on June 5, 2020, in remembrance of George Floyd, and to show solidarity with those experiencing racial injustice.**

Photo: AdventHealth

“We must act. My prayer is that we can muster the strength to return to the early days of Adventism when we as a people were active—in-deed, leaders—in the public square. We as a people fought against the evils of slavery, racism, and the marginalization of minorities.”

—General Conference vice president Ella Simmons in an extensive online commentary focused on the reality of racism in the wake of the death of George Floyd.

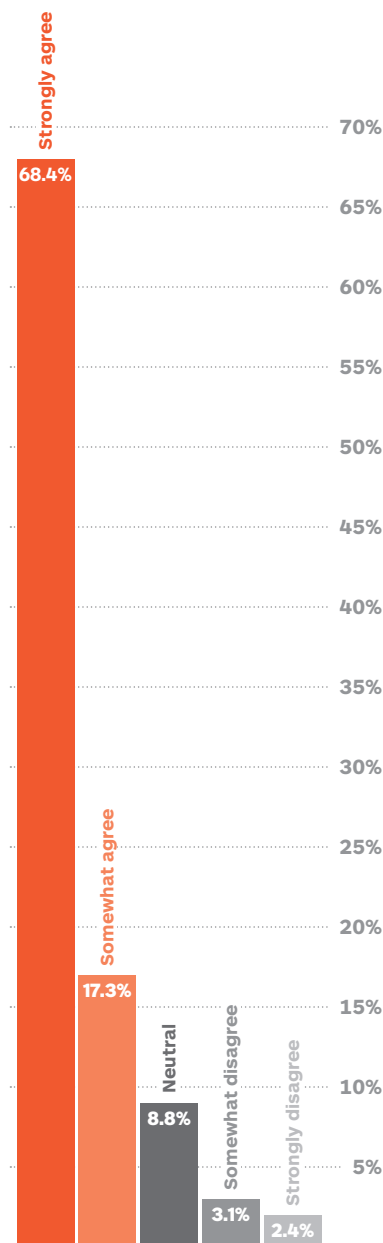
## US\$350,000

The amount of pledges and donations raised during a one-day mediathon on May 24, 2020. Held on the Mandeville, Jamaica, campus of Northern Caribbean University (NCU), its goal was to build a US\$1 million scholarship fund by July 1, 2020. The fund is designed to extend financial support to students unable to work during the COVID-19 pandemic.

## I Will Stick Around

During the 2019 International Camporee in Oshkosh, Wisconsin, 993 Pathfinders responded in a survey to the statement: “I intend to remain an active Adventist when I am on my own.”

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



# 20

The percentage of Millennials in the United States who consider regular church attendance important. While attending a brick-and-mortar church has become less important, Millennials (in general) are searching for answers to their existential questions online. Digital evangelism offers a way to connect with people where they are. The *Digital Discipleship and Evangelism* guidebook, published by the North American Division, offers practical suggestions and steps. More training material and ideas are available at [CenterforOnlineEvangelism.org](http://CenterforOnlineEvangelism.org).

**“The Andrews Bible Commentary is a monumental work produced by outstanding theologians and scholars in a readable, inspirational style that is understandable for the average person.”**

—Adventist evangelist Mark Finley, about the new two-volume commentary whose first volume appeared in June 2020. Under the editorial leadership of former Biblical Research Institute (BRI) director Ángel Manuel Rodríguez, 60 international Adventist scholars produced a comprehensive up-to-date resource focusing on the blessed hope.

**“I feel that as The Tent moves forward into the future, we have created this bigger opportunity, and we can begin to share with more people instead of keeping it to Berrien Springs.”**

—Seventh grader Leah Reid, who spoke one night for The Tent, a series of youth-led and -run evangelistic meetings cosponsored by Ruth Murdoch Elementary School and Pioneer Memorial church in Berrien Springs, Michigan, United States. It moved online because of the COVID-19 pandemic. The series, normally held in a real tent in the final month of the school year, premiered on May 22, 2020, on YouTube and Facebook and garnered thousands of views.

**“Comfort is found knowing that God knows my unknown, He’s in control of my sadness and anxiety, and most of all, He escaped death.”**

—Marielis George, a La Sierra University senior pre-med student from Yonkers, New York. She returned to her hometown in hard-hit New York and signed up to serve her community as a certified emergency medical technician (EMT) during spring break and on weekends while completing her final semester online.

**“This was a wonderful and most needed initiative. Employees were willing to give from their heart to assist needy families.”**

—Edgar Redondo, North Colombian Union Conference president, about an initiative to raise funds for struggling families by voluntarily donating one day’s salary. Hundreds of church employees participated enthusiastically and raised nearly US\$15,000.

**42,000**

The number of people that the Adventist Development and Relief Agency (ADRA) Europe have helped with food and other essentials during the COVID-19 lockdown. “For us, it was the hand of God; I can’t express it any other way. ADRA’s help came when we needed it most,” said Fredy, a refugee from Colombia who found a safe shelter in Lint, Belgium.



**Fredy and his family fled Colombia and found safety in Belgium.**

Photo: Trans-European Division News

## First Adventist Church in Brazil Turns 125

By Daniel Gonçalves, South American Division, and *Adventist World*

The Seventh-day Adventist church in Gaspar Alto, Santa Catarina, Brazil, recently turned 125. Founded on June 15, 1895, by 10 German immigrant families, the building now holds services for about 50 active members. On June 15, 2020, regional church leaders held a virtual celebration to mark the date, which was “attended” by descendants of the Adventist pioneers, regional pastors, and Adventist Church president Ted N. C. Wilson.

“Greetings from the world church family on this, the 125<sup>th</sup> anniversary of the Seventh-day Adventist Church in Gaspar Alto,” Wilson said in a video message. “One hundred twenty-five years of being wonderful witnesses and missionaries for Jesus. One hundred twenty-five years proclaiming the messages of the three angels of Revelation 14, calling people back to the true worship of God. One hundred twen-

ty-five years being the hands and feet of Jesus, bringing healing and hope,” he said.

During the meeting the local congregation launched an official website that includes the history of the congregation, a tour of the church’s adjacent museum, and registration to schedule an in-person visit.

“Amid this pandemic, we had nevertheless the opportunity to launch this website,” said Apolo Abrásio, Adventist Church president in the Santa Catarina Conference (SCC). “Now we can find out what happened in the past to inform our actions in the present. It is a valuable resource for everyone wanting to know the history of the Seventh-day Adventist Church in Brazil.”

The theme chosen for the celebration was “Every Day Closer,” a reference to the expected second coming of Jesus. It is a message pioneers have been consistently

**Celebration included launch of new church history website.**

proclaiming since 1895, SCC secretary Paulo Lopes emphasized. “The message about Jesus’ return and the seventh-day Sabbath were key points that led to the conviction pioneers had,” he said.

In May 1895, Adventist pioneer Frank Westphal arrived in the Brazilian state of Santa Catarina. Westphal held a series of evangelistic conferences, baptized eight people in Brusque, and another 15 in Gaspar Alto. With 23 baptized Adventists, he decided to establish the first Seventh-day Adventist congregation in Brazil. The new congregation was officially organized on June 15, 1895.

Today the congregation lists 51 active members. It is a relatively large congregation, taking into account its rural location. According to local leaders, 91 percent of current members are descendants of the first pioneers.

“I am a descendant of the Shirmers, and in our congregation you can still find direct grandchildren of pioneer Guilherme Belz,” explained local church member Valdir Heck. “This celebration is special for all of us. It represents the beginning of Adventist work in Brazil. Brazil has more Adventist members than any other country, and it all started with the vision of those pioneers from Gaspar Alto.”

South American Division president Erton Köhler added that what happened in the past gives him confidence about the church’s future. “If God has done so much in these 125 years, I am filled with confidence in what He can still do in this pioneer church and across Brazil,” he said. ©



Photo: South American Division News

## Fiji Police Follow Training at Adventist College

By Adventist Record

Fulton shares values of service and social responsibility, school principal said.



“The police academy staff were highly engaged and made significant progress,” said Fulton principal Malcolm Coulson.

Photo: Adventist Record

Fulton Adventist University College is playing a key role in the continuing professional development of instructors from the Fiji Police Academy.

The Seventh-day Adventist school in Nakalawaca, Fiji, presented the first study module of the National Certificate of Teaching in Technical Vocational Education and Training (TVET) program for the academy’s instructors and lecturers on June 1-5, 2020. It was one of four modules that will be presented by lecturers from Fulton as the academy staff complete the course over the remainder of the year.

The TVET program was developed in partnership with the Fiji Higher Education Commission and the Commonwealth of Learning (COL), an intergovernmental organization established by the Commonwealth Heads of Government to promote sustainable development through education and lifelong learning.

Last year Fulton signed a memorandum of understanding with COL, and the TVET training

program is seen as the start of an ongoing relationship to build on the learning capabilities of a wide range of vocational groups across the Pacific. The plan is to assist students through a lifelong learning program to see their TVET certification as a step toward higher qualifications.

“The TVET course, which is accredited by the Fiji Higher Education Commission, was developed as a pilot program by the Australia-Pacific Technical College, making this an exciting development partnership,” said Fulton principal Malcolm Coulson.

“The police academy staff were highly engaged and made significant progress in understanding the design and structure of TVET, as well as the teaching and learning approaches that are especially relevant to adult vocational education.

“The Fiji police force is highly invested in remaining a professional, highly educated institution, as was evident through the attendance at the opening of this program of the chief of intelligence and investigation, the

assistant police commissioner Biu Matavou,” said Coulson.

He acknowledged the support of Fulton Adventist University College in facilitating the training and encouraged participating officers to aspire to continue their studies into diploma and degree qualifications. “That way, the reputation of the Fiji police force is further enhanced,” said Coulson.

Coulson added that Fulton was chosen by the academy “in light of shared values and the philosophical foundations of our views on wholistic education, service to our communities, a sense of God’s calling to our vocations, and the belief in our social responsibility to offer hope and purpose to those we meet.

“Our plans to conduct morning worship with the ‘students’ proved unnecessary, as they started each day with a hymn and prayer, and the Fulton staff closed each day with prayer,” he said. “We look forward to completing the TVET training at the academy, and to work with other organizations to support their professional development aspirations.” ©

**4,323,936**

Membership of the Southern Africa-Indian Ocean Division (SID) as of March 31, 2020

**5,000+**

Number of digital downloads as of June 1, 2020, of *Hope Beyond Tomorrow*, the 2020 mission book authored by Mark Finley. This followed an extensive social media campaign of the South-Western Angola Union publishing department, using WhatsApp groups. The unconventional outreach was because of the national COVID lockdown.

**“We used social networks as a means of information dissemination, and the youth responded to our call. Thanks to all the heroes present here. The initiative aims to spread love to others in response to the great love that God has shown us.”**

—Sérgio António Mozangar, Ponta Gea Central Church elder, about the eager response of church members for a blood donation drive and face mask distribution in the Mozambican city of Beira. The masks were distributed by youth ministry members at a hotel turned into a shelter for more than 2,000 homeless people. 📍

**“It is time to pray; it is time for us to be calling for God to intervene on behalf of His people, that His people will be able to proclaim the message of a soon-coming Savior. . . . It is time for us as Christians to look up, for our redemption is drawing near.”**

—Solomon Maphosa, Southern Africa-Indian Ocean Division (SID) president, in a Facebook video to SID members, released on March 6, 2020. Many countries in the division prepared to enter lockdown in response to the COVID-19 pandemic.

**175,711**

Number of households served food aid on a monthly basis by ADRA Zimbabwe in partnership with the World Food Program during the COVID-19 pandemic.



Photo: Lucio Chico Ajape Ussene



# Perspective



Photo: Cyrus Gomez

## We're All One—So Let's Move On?

*Our role in tackling racial tensions might be different from the one we imagined.*

Just as we struggle with race and racism in our contemporary society, in Acts 6 we see that among the first generation of Christian believers the primary division was between native Hebrews and Hellenistic Jews. How did those early Christians address it? Did they just ignore their obvious differences? Did they just say, “We’re all one in Christ, so let’s move on”?

Before we attempt to answer these questions, we should perhaps try to understand the nature of the problem.

### REPAIRING THE BREACH

According to the Bible, Satan is the source of all divisions. Sin brings division. It doesn’t separate us only from God; it separates us from one another. In Genesis we see how, after eating from the forbidden fruit, Adam and Eve instantly moved to blame and finger-pointing.

God, however, calls every one of His followers to be ambassadors of reconciliation (see 2 Cor. 5:18-20). He has chosen us to share in His work of restoring humanity to Him and each other. Talking about that

ministry of reconciliation, God said of His people, “You will be called the repairer of the breach” (Isa. 58:12).<sup>\*</sup> How could this be applied to current racial tensions?

### AFFIRMING OTHERS

In the early Christian church, as the disciples grew in number, “a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food” (Acts 6:1). So the 12 disciples asked the rest to select seven persons “of good reputation” that they “put in charge” of caring for those discriminated against (verse 3).

What was the solution? The disciples recruited Greek speakers to serve the Greek-speaking widows who’d felt discriminated against. Indeed, Greeks were assigned to run the whole undertaking. Were there no Aramaic-speaking believers who could do the job? Was there no one else of good repute and full of the Spirit and wisdom? Sure. But the church was taking action to affirm the place of the Greek speakers within the community, not merely by ensuring that food distribution was fair but by placing people who talked like them, who spoke their language, in positions of leadership.

### AN ACTIVE ROLE

We could say, “I didn’t breach the walls; I didn’t tear down the ruins; I’m not responsible for the potholes

in the street—that happened a long time ago; I wasn’t even born yet.”

God reminds us that actions have consequences that can last beyond our lifetimes. The structures of racial discrimination are many centuries old. In the case of the United States, the nation began to seriously confront them only within our or our parents’ lifetimes. While our fingerprints may not be on the breaches, we cannot escape our duty to repair them.

### MORE THAN JUST NOT DOING BAD

God is calling us to much more than just not doing bad. The prophet said that God’s people are not only to cease to do evil but learn to do good (see Isa. 1:16, 17). We must work actively on behalf of those who are the weakest and most marginalized in our society. In Matthew 25, when Jesus separates the saved sheep from the lost goats, those assigned to His left are not accused of attacking the needy, starving the hungry, ridiculing the naked; no, they simply didn’t notice them.

May God open our eyes to injustice around us and illuminate our minds so that we perceive where we can be of service. Let’s repair the breach. ©

\* Scripture quotations in this article are from the *New American Standard Bible*, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

**Lloyd Caesar** is a lay member of the Joy of Troy Seventh-day Adventist Church in Troy, New York, United States.

# Coronavirus

Is this  
the end?

In early 2020 the coronavirus pandemic took our world by storm. Within months multiplied millions were infected, and hundreds of thousands died. Nations shut borders, closed businesses, and ordered people to stay home. Prosperous economies evaporated as busy cities turned into near ghost towns.

If someone were planning an apocalyptic event to control the masses, it probably would look a lot like the coronavirus pandemic. With no resistance, more than a third of the world's population was quickly locked down.<sup>1</sup> People gave up their civil rights to privacy, to attend church, and to buy and sell.

Many wonder if this is leading us toward the prophesied end. Online searches for "end of the world," "signs of the end times," and "last days" climbed sharply.<sup>2</sup> Seventh-day Adventists are asking if this could be what Ellen White predicted when she wrote, "Great changes are soon to take place in our world, and the final movements will be rapid ones."<sup>3</sup>

## FAST-FORWARDING EVENTS

An article in the influential *Financial Times* sheds light on how emergencies such as this pandemic transform society. "Many short-term emergency measures will become a fixture of life. That is the nature of emergencies. They fast-forward historical processes. Decisions that in normal times could take years of deliberation are passed in a matter of hours. Immature and even dangerous technologies are pressed into service, because the risks of doing nothing are bigger."<sup>4</sup>

# Pandemic

BY GARY GIBBS

was a fast-forwarding event. In its aftermath, unprecedented laws were enacted and technologies enlisted to create a wall of surveillance. In the United States, 70 million surveillance cameras<sup>5</sup> and spy planes circling above follow large populations.<sup>6</sup> The loss of privacy after September 11 and other terrorist attacks was initially debated, but society ultimately settled into a new normal, and the fast-forwarding processes paused for a season.

These prophetic pauses can last for decades. Other times, changes happen in rapid succession, propelling us toward Revelation 13. Whether we are now on pause, slow play, or fast-forward, this global pandemic remarkably demonstrates that two major prerequisites for the mark of the beast (the counterfeit of God's seal, Sabbath worship) are currently in place.

## MONITORING OUR MOVEMENTS

To understand how coronavirus spreads, governments used data from smartphones to monitor the movements of their populations.<sup>7</sup> Pandemic aside, the fact that someone is recording our every move is prophetically relevant because it can be used someday to determine whether a person obeys laws to "worship the beast" (Rev. 13:12-15).

Big data and governments united to track compliance of stay-at-home laws. At the height of the pandemic, more than 90 percent of the population in the United States was ordered not to go anywhere except for the most essential

reasons.<sup>8</sup> Disobedience could result in "civil or criminal penalties."<sup>9</sup> Violators in Western Australia faced a fine of AU\$50,000 (US\$32,000).<sup>10</sup>

This pandemic demonstrates that authorities have the ability and will to legally prevent people moving around, buying and selling, or worshipping God in church.<sup>11</sup> Clearly, technology is largely in place to enforce the laws predicted in Revelation 13.

## CASHLESS SOCIETY

To implement the mark of the beast, a government must also be able to control buying and selling. What does the pandemic reveal about this?

A recent *Bloomberg Tax* article, "Why Going Cashless Has Added Value in Pandemic Age," starts with the question "Do we still need cash?"<sup>12</sup> Author Jessie Yeung sees the pandemic as an opportunity for digital currency, pointing out that China's central bank removed contaminated money.<sup>13</sup> She suggests this pandemic is a fast-forwarding catalyst. "Fear of contagion could accelerate the general trend to more digital payments, according to the Bank of International Settlements."<sup>14</sup>

A cashless society is not a new proposition. I recall former U.S. president Ronald Reagan wrestling with how to stop drug cartels. A financial newsletter I subscribed to at the time reported that someone in Reagan's Cabinet suggested he could stop the illegal trade by removing cash from society. In reply, another person quipped, "Like the mark of

The concept of "fast-forwarding historical processes" explains how Bible prophecy is sometimes fulfilled. Transitioning from a freedom-loving society to the frightening days predicted in Revelation 13, in which no one can buy or sell unless they worship the beast (the political-religious power described in Rev. 13:1-8 blaspheming God and trying to usurp His authority), may happen in stages punctuated by "short-term emergencies" and implementation of "technologies."

For example, September 11, 2001,

the beast?” The room briefly fell silent; then the president ignored the topic and moved on.

Today cashless transactions have grown from a frightening suggestion to a comfortable reality. In Sweden, the most cashless society in the world, 80 percent of purchases are made electronically.<sup>15</sup> Many African countries use electronic currencies—more than 75 percent of adult Kenyans use a mobile-wallet service.<sup>16</sup> India, with the world’s second-largest population, recently pushed to eliminate cash by withdrawing the most popular bills from circulation. China’s central bank announced earlier this year that it is ready to test a digital currency.<sup>17</sup>

While it’s possible to be cashless, why would officials desire this? There are many practical reasons. “For governments, getting rid of cash would cut minting and distribution expenses and make it easier to crack down on tax evasion and drug trafficking. Stores could save on cash-handling costs, reduce theft, and possibly earn more.”<sup>18</sup>

While eliminating cash may be a practical solution for business concerns, it will easily lead to the oppression predicted in Revelation 13. *Bloomberg Tax* even warns about the dangers. “Critics say that in a digital-only economy, governments

and banks could take control of your financial life, leaving you penniless with a flick of a switch.”<sup>19</sup> The digital economy that is rapidly expanding around the world is bringing us much closer to the time when buying and selling can be easily controlled.

### IS THE END HERE?

While this pandemic is likely a fast-forwarding event, it doesn’t foretell the imminent end. Remember, the third element in the mark of the beast prophecy concerns forced worship. This is not part of the current pandemic.

What this pandemic does tell us is that the technology is here to control large populations. How long it takes to get to the place where people willingly accept forced worship is another matter. Having the technology to enforce the mark is much different from governments being ready to enact religious legislation. My guess is that other fast-forwarding events will serve as catalysts at some future date. And as we’ve seen with the coronavirus, things can move exceedingly fast. That’s why it’s important to trust God at all times.

The first angel of Revelation 14 calls us to “worship Him who made heaven and earth” (Rev. 14:7). Worshipping our Creator God brings peace as we are reminded that “the Lord, who made all things” is “your Redeemer, who formed you from the womb” (Isa. 44:24, ESV).<sup>20</sup> We hear His reassuring promise, “I will not forget you. See, I have inscribed you on the palms of My hands” (Isa. 49:15, 16).

God knows exactly who we are, where we are, and what we are experiencing. His love for us is so strong that His hands are scarred from gripping the nails on the cross. Therefore, even as an uncertain future may overshadow us, we can reach for His hand—where our

names are engraved—and know He will not let us go. He will safely see us through this storm, for He promises, “Fear not, for I have redeemed you; I have called you by your name; you are Mine. When you pass through the waters, I will be with you” (Isa. 43:1, 2). ©

<sup>1</sup> Katharina Buchholz, “What Share of the World Population Is Already on COVID-19 Lockdown?” *Statista*, Apr. 23, 2020, <https://www.statista.com/chart/21240/enforced-covid-19-lockdowns-by-people-affected-per-country/>.

<sup>2</sup> Stephen Smith, “What Answers Are People Looking for From the Bible in an Age of Coronavirus?” *Bible Gateway*, Mar. 13, 2020, <https://www.biblegateway.com/blog/2020/03/what-answers-are-people-looking-for-from-the-bible-in-an-age-of-coronavirus/>.

<sup>3</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 11.

<sup>4</sup> Yuval Noah Harari, “Yuval Noah Harari: The World After Coronavirus,” *Financial Times*, Mar. 20, 2020, <https://www.ft.com/content/19d90308-6858-11ea-a3c9-1fe6edcca75>.

<sup>5</sup> Irina Ivanova, “Video Surveillance in the U.S. Described as on Par With China,” *CBS News*, Dec. 10, 2019, <https://www.cbsnews.com/news/the-u-s-uses-surveillance-cameras-just-as-much-as-china/>.

<sup>6</sup> Monte Reel, “Secret Cameras Record Baltimore’s Every Move From Above,” *Bloomberg Businessweek*, Aug. 23, 2016, <https://www.bloomberg.com/features/2016-baltimore-secret-surveillance/>.

<sup>7</sup> See, for example, these online reports: <https://www.newsweek.com/google-tracking-peoples-movements-their-communities-during-coronavirus-pandemic-1495915>; <https://www.dailymail.co.uk/news/article-8222805/Map-shows-peoples-movements-dropped-87-parts-lockdown.html>; <https://www.cnet.com/news/apple-using-maps-data-to-show-if-people-are-social-distancing-during-coronavirus-outbreak/>; <https://www.gislounge.com/using-location-data-to-map-peoples-movements-social-distancing-efforts-and-the-spread-of-covid-19/>; <https://fortune.com/2020/04/03/google-maps-data-mobility-reports-coronavirus-pandemic/>.

<sup>8</sup> Buchholz.

<sup>9</sup> Betsy Pearl, Lee Hunter, Kenny Lo, and Ed Chung, “The Enforcement of COVID-19 Stay-at-Home Orders,” *Center for American Progress*, Apr. 2, 2020, <https://www.americanprogress.org/issues/criminal-justice/news/2020/04/02/482558/enforcement-covid-19-stay-home-orders/>.

<sup>10</sup> “Coronavirus: How Are Lockdowns and Other Measures Being Enforced?” *BBC News*, Mar. 17, 2020, <https://www.bbc.com/news/world-51911340>.

<sup>11</sup> Kelsey Dallas, “Yes, the Government Can Force Churches to Close. Here’s Why,” *Deseret News*, Mar. 21, 2020, <https://www.deseret.com/indepth/2020/3/21/21185541/coronavirus-utah-covid-19-churches-religious-freedom-synagogues-mosques-police-law>.

<sup>12</sup> “Why Going Cashless Has Added Value in Pandemic Age: Quick Take,” *Bloomberg Tax*, Apr. 15, 2020, <https://news.bloombergtax.com/daily-tax-report/why-going-cashless-has-added-value-in-pandemic-age-quicktake>.

<sup>13</sup> Jessie Yeung, “China Is Disinfecting and Destroying Cash to Contain the Coronavirus,” *CNN*, Feb. 17, 2020, <https://www.cnn.com/2020/02/17/asia/china-is-disinfecting-cash-coronavirus-intl-hnk-scli/index.html>.

<sup>14</sup> “Why Going Cashless Has Added Value in Pandemic Age.”

<sup>15</sup> “Sweden—The First Cashless Society?” Sept. 11, 2019, <https://sweden.se/business/cashless-society/>.

<sup>16</sup> Scott Horsley, “China to Test Digital Currency. Could It End Up Challenging the Dollar Globally?” *NPR*, Jan. 13, 2020, <https://www.npr.org/2020/01/13/795988512/china-to-test-digital-currency-could-it-end-up-challenging-the-dollar-globally>.

<sup>17</sup> *Ibid.*

<sup>18</sup> “Why Going Cashless Has Added Value in Pandemic Age.”

<sup>19</sup> *Ibid.*

<sup>20</sup> Scripture quotations marked ESV are from *The Holy Bible, English Standard Version*, © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

**While this pandemic is likely a fast-forwarding event, it doesn’t foretell the imminent end.**

**Gary Gibbs** is president of the Pennsylvania Conference of Seventh-day Adventists in Reading, Pennsylvania, United States.



**These are as far from normal times as I have ever experienced in 40 years working for the NHS!**

# Care in a Crisis

Behind the masks, gloves, and gowns

**S**ocial distancing in the United Kingdom started on March 23. I started my first shift back in the intensive-care unit (ICU) on March 24 at 7:30 a.m. With mixed emotions I returned to the unit I had previously worked in for 10 years and had left in 2007. I was back in the thick of it.

I found wearing the personal protective equipment (PPE) constricting, claustrophobic, hot, and oppressive. I knew that I was entering a COVID-19 hot spot. How was I going to tell my family, my mother and father, that I had offered to work in the thick of this nightmare?

Be under no illusion: COVID-19 is a nightmare, an invisible enemy. The culmination of my first four weeks was on Friday, April 17, when one of our own nurses, along with two patients, passed away. The sadness for us all was raw, palpable, and unforgettable. Many of us shed tears that day.

Over the weeks we lost many patients to COVID-19, marking many harrowing days. No one, however, has died alone, despite the fact that family members could often not be present. I held the hands of two patients as they died, speaking of their loved ones and happier times. They were absolutely heart-wrenching and unforgettable moments.

So why am I now sharing this after weeks of exhaustion and tears? It's because I've never felt so uplifted by moments of pure kindness and professionalism that others around me have shown. We've had nurses from all over our hospital sent to support us in the ICU. I can

only imagine the terror they must have felt, being catapulted into such an utterly alien environment. These nurses inspired me, supported me, and humbled me. We could never have managed without their support.

My wonderful family, without whom I would never have gotten through shift after shift, sent supportive texts, cards, flowers, and goody bags. At every homecoming I was greeted with freshly baked goodies, cups of tea, accepting the fact that all I wanted was to have a shower and go to bed.

I now know how precious kind words, the best colleagues, family, and friends are; most important, how precious life is. Never forget the wonderful gift of life that God has given us, and the hope we all have in a future with Him.

"Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others" (Phil. 2:3, 4, NIV). ©

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**Moira Surridge** serves as a nurse in the United Kingdom's National Health Service. This story is adapted from the May 8, 2020, edition of *Messenger*, journal of the Seventh-day Adventist Church in the United Kingdom and Ireland. To see a video report, visit [TED.adventist.org/news/1699-care-in-a-crisis-reflections-from-a-returned-intensive-care-nurse](https://www.tedadventist.org/news/1699-care-in-a-crisis-reflections-from-a-returned-intensive-care-nurse)



Focus

# For Such a Time as This



On March 25, 2020, everything was locked down in South Africa, everything except food stores, pharmacies, and hospitals. The economy ground to a halt. Family members were separated, income vanished, churches closed their doors. Members of the military patrolled streets to enforce the restrictions.

Toward the end of 2019, Juba Khuzwayo, a young Adventist professional, had been invited to become national director of Meals on Wheels Community Services, South Africa (MOWCS SA). MOWCS SA, a nonprofit organization, is Adventist-owned and operated. MOWCS SA began through the efforts of an Adventist pastor, Dennis Baird, in 1964, mainly to serve seniors and those who are housebound. During a typical year, with its 182 branches countrywide, MOWCS SA serves 31 million meals, providing food security for the country's most vulnerable population groups. There are 700 service points (kitchens) and 1,400 volunteers, in addition to dedicated paid staff, doing all this as well as other farming and developmental projects.

Juba had not even finished the first quarter of 2020 at MOWCS SA when the lockdown happened. Suddenly, she and her team at

Meals on Wheels were faced with one impossible decision after another. All branches had to first apply for operation status before continuing to operate. Their capacity suddenly shrunk to 66 of 182 branches. Many of those were supplying only food parcels now, instead of cooked meals, as food queues constituted mass gatherings. Many service points are run by elderly volunteers, and their health and safety had to be considered. Branch managers had to decide whether to have their staff face the risks or close the branch.

On April 1, the board met virtually to support the bold decision to meet the main purpose of the organization: to provide food security to the most vulnerable in South Africa. Despite crippling circumstances, MOWCS SA served more than 1 million meals and distributed more than 23,000 food parcels during the first quarter of 2020. As of June 5, those figures have risen to 2,329,415 meals served and 61,507 food parcels distributed.

If Juba had known what was coming, would she have taken the job? Her decision was a spiritual one—one she had prepared for all her life, through all her years at Adventist schools, with the help of her prayer-warrior mother, driven by the love of Christ and her desire to serve others. Christ called her for such a time as this. “The Branches feared the risk of infection because the need superseded the fear. They wore the masks, washed hands, but trusted God, not the PPEs,” she said.

It's hard to develop potential in a time of crisis. But we celebrate the actions of those who bear the fruit of their preparation through their relationship to Christ in these difficult times, whether it's serving through one small, thoughtful act every day or in statistically more impactful ways. Whatever we do for the least of these, we do it for Jesus. ©

*For more information, visit [mow.org.za](http://mow.org.za).*

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**Penny Brink** is a freelance writer and editor living in Somerset West, **South Africa**.

# Keeping a Song in My Heart



One of the Pathfinder laws is to “keep a song in my heart.”

In the midst of a pandemic and its resulting lockdown, this motto speaks louder than ever. We have not really had the chance to sing along with our church family for a while, and many songs have been kept in our hearts.

At River Plate Adventist University, some of us had made plans to attend the General Conference (GC) Session in Indianapolis with the university choir, Coro Musicap. When the session was

postponed, we understood the circumstances and adapted to them.

Since I had attended several General Conference Sessions before, I told my friends in the choir how exciting it is to participate in worship with church members from different parts of the world. It’s an amazing and unforgettable experience to meet so many people who believe the same things and have the same hope.

We have been singing “We Have This Hope,” by Wayne Hooper, using a beautiful arrangement written by our choir director, Denny Luz, with our choir for many years. Whenever we sing it, we see the faces of people in the audiences lighten up.

This beloved hymn, part of many Adventist hymnals around the world, was written as the theme song for the 1962 GC Session, held in San Francisco. It was used again in following sessions. Hooper himself felt certain that the Lord had given him the ideas for this song.<sup>1</sup>

During the lockdown we may have seen videos broadcast by different institutions, with virtual orchestras or choirs, in an effort to keep the music alive.

River Plate Adventist University also made a number of recordings, one a special version of “We Have This Hope,” sung by alumni scattered around the world.

Our inability to physically attend worship services during these past months has affected all of us. We can, however, keep this song in our hearts as a symbol of our hope, and remember that we are part of a big family.

“In the full light of day, and in hearing the music of other voices, the caged bird will not sing the song that his master seeks to teach him,” writes Ellen White. “He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage, and places it where the bird will listen to the one song he is to sing. In the dark, he tries and tries again to sing that song until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His children. He has a song to teach us, and when we have learned it amid the shadows of affliction we can sing it ever afterward.”<sup>2</sup>

We are not to lose hope, no matter the circumstances. Even in darkness and a pandemic, God has a song to teach us, which will be sung in daylight and later in the light of His presence.

Every Sabbath afternoon, just before sunset, people in my small town stand in the entrance of their homes to sing a hymn everybody has agreed on. If you could visit you could hear the same melody coming out of hundreds of houses simultaneously.

Imagine what singing in heaven will be like!

So take courage.

We have this hope.

We have this song in our heart. ©

<sup>1</sup> [news.adventist.org/en/all-news/news/go/2007-03-01/we-have-this-hope-composer-wayne-hooper-dies/](https://news.adventist.org/en/all-news/news/go/2007-03-01/we-have-this-hope-composer-wayne-hooper-dies/).

<sup>2</sup> Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), p. 472.

**Carolina Ramos** studies translation, English teaching, and music education at River Plate Adventist University in **Argentina**.

# Being Connected to Christ

Let's let our light shine.

It wasn't easy for 19-year-old Sarah to pick up the phone and make the call. Dialing the number, she wasn't sure what kind of reception she would receive. Sarah is one of 23 virtual Bible workers at our local Seventh-day Adventist church who participated in *Hope Awakens*, an online, full-message evangelistic program presented by John Bradshaw, speaker/director of the It Is Written television ministry.

During the series, held from mid-April to mid-May 2020, Bradshaw provided dynamic, biblical presentations online as hundreds of virtual Bible workers from local Adventist churches sought to connect with viewers from their areas through e-mail, texts, and phone calls.

"Hello, this is Sarah from *Hope Awakens*," the young Bible worker said as Tammy;<sup>1</sup> one of her *Hope Awakens* interests, picked up the phone. The two spoke briefly about the programs, then Sarah invited Tammy to sign up for free Bible study guides and offered to pray with her.

Tammy's heart was touched. "I'm just thankful that people reach out," she said. "I watch a lot of sermons, I read my Bible, but it's just different when someone phones you and connects with you." Following Sarah's prayer, Tammy again expressed gratitude for Sarah's care for her. Shortly afterward, Tammy signed up for personal Bible studies.

"I'm excited about Tammy's

interest in the Bible," Sarah said later. "It's like Jesus said: we should just be friendly and reach out with the message that has impacted our lives, given us hope, and helps us face these difficult times."

## GOD WILL USE US

While you may not have opportunity to be a virtual Bible worker, we all have God-given opportunities to reach out to others, sharing the message that gives us hope and courage, especially during these highly unusual times.

As the coronavirus subsides, God is going to use each of us in amazing ways, giving opportunities to answer many questions to which the world has no satisfying



response: “What did we just go through?” “What does the future hold?” “Why do you have a happy, peaceful look on your face? Do you know something I don’t know?”

People want answers—not only from the Bible. They want to hear it from *us*—our testimony, our experience of being connected to the Source of all truth and power—Jesus Christ.

Connection with Jesus is key. In order to talk with people (whether face to face or through some other means), encouraging them, bringing them truth and hope, you and I must first connect daily with Jesus—through Bible study, through prayer, through reading the Spirit of Prophecy, and by following His example in reaching out to others. As we connect with Jesus, He will give us wisdom, courage, and guidance in how best to let our light shine for Him. Time is of the essence, while people still ponder the deep questions resulting from this global pandemic. God is calling *us* to reach others for Him.

### **PRACTICAL CHRISTIANITY**

In the book of Romans, we are given a clear understanding of Christ’s righteousness, showing how we are dependent upon the Lord Himself, and how that works out in practical Christian living through a daily experience with Him.

The apostle Paul wrote: “I beseech you . . . by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Rom. 12:1).

God is asking you and me to be living sacrifices—not only physically, but spiritually. We are to be a powerful influence on people because we are sons and daughters of God, our Creator. He wants us to be part of His great final proclamation. And in order to do that, we need to be connected to Him, not to the world.

The apostle continued: “And do not be conformed to this world, but be transformed by the renewing of your mind” (verse 2). Or, as the Phillips translation explains, “Don’t let the world around you squeeze you into its own mould.”<sup>2</sup>

Further in the chapter we see the practical application of what it means to be renewed by the Holy Spirit.

“Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality” (verses 9-13).

### **A MARVELOUS OPPORTUNITY**

What a marvelous opportunity to understand that God wants us to take our eyes off those distracting things that take us away from an understanding of who we are and what God wants us to do. It’s a wonderful message to give to people as we face tremendous challenges following COVID-19. Unemployment is reaching high levels. People are facing all kinds of difficult situations. We need to be prepared, not only to encourage them, but to help them in practical ways.

Let’s share what we have—our spiritual, beautiful testimonies, and sharing with people the material needs they lack during this challenging time—helping people as Jesus did, physically, mentally, socially, and spiritually. And while there is not space within this article to review all the beautiful aspects of practical Christianity outlined in Romans 12, I encourage you to read or reread it for yourself in light of the situation in which we live.

As we look forward to the second coming of Christ, one of the greatest

## **As we connect with Jesus, He will give us wisdom, courage, and guidance in how best to let your light shine for Him.**

challenges Seventh-day Adventists face today is not the coronavirus, or nuclear annihilation, or religious persecution, or some other horrible situation. The worst thing that we face is pride and self. God is calling us to humble ourselves and honor one another before ourselves, to practice selflessness—the characteristic of Jesus Christ.

“A revival of true godliness among us is the greatest and most urgent of all our needs,” wrote Ellen White. “To seek this should be our first work.”<sup>3</sup>

We must be firmly connected to Him, through His Word, through prayer, and through the sharing of His Word. Then God will give us a mighty and powerful experience in helping others, as we prefer them before ourselves. ☺

<sup>1</sup> Not her real name.

<sup>2</sup> Bible texts credited to Phillips are from J. B. Phillips: *The New Testament in Modern English*, Revised Edition. © J. B. Phillips 1958, 1960, 1972. Used by permission of Macmillan Publishing Co.

<sup>3</sup> Ellen G. White, *Christian Service* (Washington, D.C.: Review and Herald Pub. Assn., 1925), p. 41.

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

# Making Sense of Pain and Trouble



I still remember it as if it were yesterday, even though it happened 30 years ago. I was in my study working on a writing project when our two young children burst into the room. “Jesus is here! Jesus is here! We heard the trumpets!”

Not having heard the trumpets myself, who was I to question such jubilant faith? I went with them outside to look up into the blue sky. Alas, Jesus did not come that day, but I still remember with joy that infectious excitement at the coming of our Lord.<sup>1</sup>

How is your hope these days? Do you still sense the same excitement as when you first believed? In this strange era of the COVID-19 pandemic I suggest three lessons from the biblical teaching on the second coming of Jesus that bring hope in a time of crisis.

## **GOD IS STILL IN CONTROL**

Jesus gave a panoramic picture of world events from the time of His earthly ministry to the day of His return in glory. The prophecy can be found in Mark 13 (cf. Matt. 24; Luke 21). Let me draw your attention to two verses that provide the first lesson.

Jesus says, “When you hear about wars and rumors of wars, do not be shaken. It has to be like that, but the end is not yet. For nation will rise against nation and kingdom against kingdom. There will be earthquakes in various places. There will be famines [Luke adds “pestilences”]. These are the beginning of the birth pains” (Mark 13:7, 8).<sup>2</sup>

We often repeat these words when talking about the Second Coming because they sound so parallel to what our world has experienced during the past century. In actual fact, Jesus was talking about the time leading up to the

destruction of Jerusalem in A.D. 70. But we can still learn from that experience for our situation today.

Jesus said, “Do not be shaken” (verse 7). Whenever I have gone through trouble in my life, it disrupts my status quo. I remember well a time 20 years ago when our family went through job loss, major surgery, death of relatives, and a devastating weather event, all within a few months. That experience was so numbing, such a fog—I just yearned for “boring” normal days. What carried us through the trouble were two things: precious friends and the promises of the Bible. It’s still the same for this current crisis.

Jesus said, “It has to be like that” (verse 7). He’s not the one who brings the trouble—that’s the devil. But our Lord also indicates that in a world of sin bad things happen. He doesn’t sugarcoat the truth of the trials we will face. We



may think that small comfort, but actually, knowing that He knows how things will turn out is a steady rock beneath our feet in the storm. He sees all the trouble and points to something higher and better that is coming.

Jesus continues: “These are the beginning of the birth pains” (verse 8). We like to think that the trouble will end quickly. Sometimes it does. But when it comes to the cosmic conflict between good and evil, Jesus is in it for the long haul. The great controversy is not a sprint—it’s a marathon. But He assures us that He sees the end from the beginning. He is our guide, taking us through troubling times. He gives us His assurance that He is in control of our life and will carry us through. We must not be alarmed by the events, but lift up our heads as our redemption draws near (Luke 21:28). The first lesson—*God is still in control.*

### LIFT SOMEONE UP

The second lesson is the call to help others around us. It’s tempting to draw back when trouble strikes. But Jesus beckons us to look outward.

The Lord describes His return when He will separate sheep from goats. What distinguishes the two groups is not profession but acts of mercy. The Lord says, “I was hungry, and you gave Me something to eat. I was thirsty and you gave Me a drink. I was a foreigner and you welcomed Me; naked and you clothed Me; sick and you visited Me; in prison and you came to Me” (Matt. 25:35, 36). Jesus identifies Himself with those in need. When we help them, we are doing it to Him personally.

*Look for someone to bless in this crisis. You may not be able to do much, but even a little helps them and really blesses you.*

### HANG ON TO HOPE

Some people may be getting tired of waiting for Jesus. Don’t. The reality of the Second Coming doesn’t depend just on the fulfillment of prophetic signs. It depends still more on the One who promised He would come back. The Lord says, “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am you may be also” (John 14:3).

In Greek the “I will come again” is actually a present tense: “I am coming again.” In this context it is known as a “futuristic present.” A future event spoken of with such certainty is described as though it were already happening. We can fairly translate it, “If I go and prepare a place for you, I will *most certainly* come again and receive you to Myself.”


The Second Coming depends not just on the fulfillment of prophetic signs. Much more it depends on the One who made the promise.

So what makes sense of all the trouble around us? Three great lessons: (1) God is still in control; trust Him; (2) get involved in lifting others up; it will lift you up as well; (3) remember who made the promise; He’s coming back for us.

That wonderful day will come soon when we will all shout, “Jesus is here! Jesus is here! We heard the trumpets!” ☉

<sup>1</sup> As it turns out, big sister was playing a trick on her little brother, making a trumpet sound. Nevertheless, I treasure the joyful faith of that moment. Both of my grown children have given me permission to tell this story.  
<sup>2</sup> All translations are my own.

**Tom Shepherd**, Ph.D., Dr.P.H., teaches at the Seventh-day Adventist Theological Seminary, Andrews University. He lives with his wife, Sherry, in **Berrien Springs, Michigan, United States.**

 **Read more about  
What We Believe at**  
[www.adventist.org/en/beliefs/](http://www.adventist.org/en/beliefs/)

**T**he mission statement of the Seventh-day Adventist Church is to “make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the three angels’ messages in preparation for His soon return.”

The apostle Paul captures the essence of the purpose of our movement in the following verse, “Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place” (2 Cor. 2:14).

Our focus is on God and His goodness, to make Him known. Our mission is Bible-based, Christ-centered, Holy Spirit-driven, community-targeted—and all for the glory of God.

Here is another mission statement: “Let every student be plainly instructed and earnestly pressed to consider well that the main end of his life and studies is to know God and Jesus Christ.” It belongs to Harvard University, founded in 1636. Less than 70 years after its founding, a group of New England pastors in the United States, concerned by Harvard’s mission drift, established a new Christian institution of higher education in 1701,

namely, Yale University. Many of the top universities in the world had Christian roots and mission focus; there is very little trace of that focus left.

Mission drift is potentially the natural course of every organization, and it unfolds slowly, moving the organization away from its core purpose and identity. It takes focused attention, guided by the Holy Spirit, to safeguard against mission drift to rediscover our purpose—and nothing unites us as rediscovering our purpose.

Reach the World: I Will Go strategic focus (2020-2025) is a mission-focused tool voted by the General Conference (GC) Executive Committee in October 2019 following careful research and consultation with representatives from the world church and its regional entities.<sup>1</sup>

I Will Go is an excellent tool to help us focus on aligning the unique gifts and resources that God has given us to take advantage of the opportunities “to diffuse the fragrance” of God’s love in the context of the three angels’ messages.

Additionally, the strategic focus of I Will Go will help us converge objectives and resources. The Seventh-day Adventist Church has a timely message for today, but a complex global multilevel organization. The danger of mission drift compels us to urgently rethink our practices. We cannot afford distraction on peripheral issues and divert attention by wasting time and resources on insignificant matters. We are called as God’s stewards of His mission to be united in purpose and function on the things that matter to Him. Operating in silos—vertically or horizontally—cannot be an option.

“Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard,” wrote Ellen White.<sup>2</sup> “Our



# Planning for Miracles

I Will Go can make  
the difference.

## Can you estimate the number of unique combinations we can create with six bricks of LEGO?

success depends upon our unity. Our efficiency and the power of our influence depends upon our wise and unre-served cooperation with one another and with God.”<sup>3</sup>

### KEY FOCUS AND ELEMENTS

There are four main building blocks of the I Will Go strategic focus:

- 1 It involves all church members in reaching the world, inspiring and equipping them to use their God-given spiritual gifts in witness and service for Christ;
- 2 It helps the whole church—members, pastors, administrative units, institutions, and agencies—to be more focused and effective in performing critical tasks to achieve Christ’s commission;
- 3 It reflects themes and goals based on data collected through several research studies and has key performance indicators (KPIs) built in to monitor and measure progress of achieved objectives;
- 4 It outlines 10 objectives, divided into the main categories of *mission*, *spiritual growth*, and *leadership*, with particular focus on Total Member Involvement, reaching the unreached people groups, especially in the large cities and the 10/40 Window, and aims to strengthen the spiritual growth and participation of children, youth, and young adults.

### POTENTIAL LIMITATIONS

The purpose of I Will Go is to create a coherent, unifying, integrative framework for decisions and actions in the context of the mission statement by mitigating *mission drift* and strengthening *convergence* at every level.

Strategic thinking is just the first step in addressing the what and the why. I Will Go will be incomplete if the various stakeholders—members, pastors, administrative units, institutions, and agencies—don’t develop practical planning on the “how” and “when” at every level. This also requires feedback to the General Conference with their respective KPIs.

Another potential limitation of I Will Go is failing to address unchallenged assumptions when developing and implementing operational plans. We face the risk of losing relevance and effectiveness—of ceasing to be salt and light—when we become locked into the prison of precedent. COVID-19 is a perfect example of the need for us to be resilient and adaptable.

Here are some examples of unchallenged assumption: (1) church happens in church during three hours on Sabbath morning; (2) preaching is the most effective way of disciple-making; (3) pastors lead while lay volunteers follow; (4) more programs equal more impact; (5) the main mission of the church is to serve its members;

and (6) disciple-making is to market our beliefs more attractively rather than live them more convincingly.

The question is Are we willing to sacrifice or challenge some of our familiar practice and precedence on the altar of a bigger purpose?

A third potential limitation of I Will Go can be summarized in a statement often attributed to George Bernard Shaw, “The single biggest problem in communication is the illusion that it has taken place.” The I Will Go strategic focus needs to be communicated at every level, but especially at the local church level. Otherwise we will struggle with cooperation across various levels to achieve a greater shared meaning that leads to better choice of application methods, unity of purpose, and a stronger conviction on mission and identity.

One last potential limitation of I Will Go is the illusion of control of what this strategic focus can and cannot achieve. God is looking for willing women and men who allow His power to flow through them to others to change the world from darkness to light. The Holy Spirit does not flow through tools and methods, but through trusting and willing women and men. Through prayer and obedience we can be catalysts to help bring about a future that is in alignment with God’s will.

Can you estimate the number of unique combinations we can create with six bricks of LEGO? The total number of possible unique arrangements is 915,103,765.<sup>4</sup> Pray that God will grant us *inspiration* to respond “I will go, Lord; send me” to the God of limitless opportunities who is the author and perfecter of our mission. ©

<sup>1</sup> Read more at <https://iwillgo2020.org/>.

<sup>2</sup> Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 12.

<sup>3</sup> Ellen G. White, manuscript 177, May 10, 1899.

<sup>4</sup> [www.mentalfloss.com/article/92127/how-many-combinations-are-possible-using-6-lego-bricks](http://www.mentalfloss.com/article/92127/how-many-combinations-are-possible-using-6-lego-bricks).

**Raafat Kamal** serves as president of the Trans-European Division in **St. Albans, United Kingdom**.



Discovering the Spirit of Prophecy

# Leaving the Cities

Is it time?

**W**hen God created Adam and Eve, He placed them in the Garden of Eden and blessed them with the words “Be fruitful and multiply; fill the earth and subdue it” (Gen. 1:28). That garden was “a representation of what God desired the whole earth to become.”<sup>1</sup>

After the Fall, the population of the earth grew significantly, and cities began to flourish. Under God’s guidance, Joshua distributed the settlements of Canaan among the Israelite tribes (Joshua 13–21). Jerusalem eventually became the religious center of Israel and the city in which the Lord placed His own name (2 Sam. 7:13; 2 Kings 21:4). God Himself is the “builder and maker” of the New Jerusalem (Heb. 11:10; Rev. 21:2, 10), which will be “our place of rest.”<sup>2</sup>

What about the cities of our end-time world? How should we relate to them? Searching the Bible and the writings of Ellen White, one notices an intriguing tension between *living in* the cities and *leaving* the cities. Let’s reflect briefly on this tension.

## LIVING IN CITIES

The Bible mentions faithful people who lived in cities. Joseph, for example, was prime minister in the court of Pharaoh, and must have lived in the capital city (Gen. 41:44; 44:4). Daniel and his associates served in the court of Babylon (Dan. 2:49; 6:1-3). As an itinerant missionary, Paul went from city to city (Acts 20:18-24), and finally dwelt two whole years in his own rented house in Rome (cf. Acts 28:16, 30).

Jesus told His disciples that Jerusalem would be destroyed, and they would eventually have to flee (Luke 21:20, 21). They didn’t leave the city for the sake of their own

spirituality. Rather, they remained there and preached the gospel so convincingly that even the high priest recognized, "You have filled Jerusalem with your doctrine!" (Acts 5:28). Only severe persecution expelled many of them from the city, leaving them to preach the gospel elsewhere (Acts 8:1, 4).

In light of final events, there is no excuse for us to be less courageous and less intentional today. Ellen White declared in 1888: "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."<sup>3</sup>

Ellen White even appealed for families to work in cities. In 1892, she wrote: "Many in America who can might move their families into different towns and cities and there lift the standard of truth."<sup>4</sup> In 1908, she encouraged people to move away from the cities, while recognizing that "some must remain in the cities to give the last note of warning."<sup>5</sup> In 1910, she added, "This is no time to colonize. From city to city the work is to be carried quickly."<sup>6</sup>

## LEAVING THE CITIES

The Bible also mentions families who moved from cities into more remote areas. Abraham and his family, for example, went from Ur of the Chaldeans to the land of Canaan (Gen. 11:31; 12:1-4). Lot and his two daughters left Sodom and dwelt in the mountains near Zoar (Gen. 19:15-17, 30). Following Christ's warning (Luke 21:20, 21), Christians living in Jerusalem left the city when a Roman siege was providentially interrupted. None of them perished as a result.<sup>7</sup>

Over the years, Ellen White encouraged church members to move from cities to rural areas.<sup>8</sup> In 1906, she stated, "More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so."<sup>9</sup>

In addition to its health and spiritual benefits, a country environment keeps families away from the corrupting influence of large cities. Ellen White explained: "The enemy of righteousness has every kind of pleasure prepared for youth in all conditions of life; and they are not presented alone in crowded cities, but in every spot inhabited by human beings."<sup>10</sup> "But in the large cities his power over minds is greater, and his nets for the entanglement of unwary feet are more numerous."<sup>11</sup>

The decision to move out of the cities is an individual (and family) matter, not one that should be forced on others. It should be prayerfully considered, taking into account overall conditions and implications, counseling with others, and faithfully following the leading of conscience.

The time will come when such a move is imperative. "As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians," wrote Ellen White, "so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."<sup>12</sup>

A well-planned move from the city into a rural area can bring us closer to God's original plan for

**The decision to move out of the cities is an individual (and family) matter, not one we should force on others.**

humanity. But it should never weaken our missionary endeavors and lead us to a self-centered form of religion. Our mission to the cities is not finished, and we cannot become modern Jonahs (cf. Jonah 1:1-3).

Indeed, we should be driven by Paul's unconditional commitment: "But none of these things [chains and tribulations] move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God" (Acts 20:24). ☉

<sup>1</sup> Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 22.

<sup>2</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 287.

<sup>3</sup> Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), pp. 611, 612.

<sup>4</sup> Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1993), vol. 12, p. 331.

<sup>5</sup> Ellen G. White, *Ministry to the Cities* (Hagerstown, Md.: Review and Herald Pub. Assn., 2012), p. 112.

<sup>6</sup> *Ibid.*, p. 146.

<sup>7</sup> E. G. White, *The Great Controversy*, pp. 30, 31.

<sup>8</sup> See Ellen G. White, *Country Living* (Washington, D.C.: Review and Herald Pub. Assn., 1946).

<sup>9</sup> Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 2, p. 360.

<sup>10</sup> Ellen G. White, *Messages to Young People* (Nashville: Southern Pub. Assn., 1930), pp. 407, 408.

<sup>11</sup> Ellen G. White, *Fundamentals of Christian Education* (Nashville: Southern Pub. Assn., 1923), p. 423.

<sup>12</sup> E. G. White, *Testimonies*, vol. 5, pp. 464, 465.

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**Alberto R. Timm** is an associate director of the Ellen G. White Estate in **Silver Spring, Maryland, United States.**

# Outside-the-Box Ministry

Norwegian Hope Center reinvents its ministry amid Coronavirus lockdown.

After COVID-19 resulted in lockdown orders in Oslo, Hannah began livestreaming cooking classes from her home.



**W**hen COVID-19 hit Norway late last February and turned the lives of its residents upside down, Delfred and Hannah Onde thought that everything their team was accomplishing in the Oslo community would come to a grinding halt. It wasn't long, however, before the Holy Spirit helped them to begin thinking outside the box.

## PASSION FOR MISSION

Originally from the Philippines, Delfred, a pastor, and Hannah, a nurse, have served as missionaries in various world regions for 15 years.<sup>1</sup> Then in January 2019, together with their young daughter, Zion Amber, they moved to Oslo to serve as project coordinators at the Seventh-day Adventist Hope Center in Norway's capital city. Working closely with the other core team leaders—David Havstein, Simon Martin, and Willy Aronsen—the Ondes began introducing projects and techniques that had worked successfully for them in other regions. Together with ideas generated at the group's brainstorming sessions, the facility, officially called the Adventist Center (Adventist SENTER in Norwegian) is becoming a local household name.

"The presence of the Adventist Center and its projects was felt quickly in Oslo, and its reputation spread rapidly," Delfred says.

After determining the community's most pressing needs, the center began offering a free weekly Norwegian language course, led by the local Betel Adventist Church pastor, David Havstein, and his wife, Nanna-Lise. Soon, between 30 and 40 community residents from various cultures, denominations, and religious backgrounds were attending regularly.

## FROM ONE PROJECT TO ANOTHER

Delfred and Hannah next initiated an international cooking class. Both church members and community residents attended, including some students from the language program.

"New faces showed up at every class, because students were telling and bringing their friends and family members," Hannah says.

The team's creative thinking then envisioned a "mocktail" bar, where they would serve nonalcoholic, healthful drinks. Two local church young adults, Bethany Martin and Daniel Riley, took the lead in this endeavor, which became a hit with the local youth and grew rapidly.

The center also offered other programs, including *Kirkemorro* (Children's Day), *Leksehjelp* (homework help), and *Samtalekafe* (a conversation café).

## THEN CAME COVID-19

But then the Coronavirus changed everything.

"The lockdown was a big blow," Delfred says.

As the team members began to adjust to the "new normal," they met online and brainstormed ideas. They longed to keep at least some of the projects going, and suggested continuing the cooking classes via Facebook livestreaming.

"We designed an online poster and other ads," Hannah says. "Then we informed all our Adventist Center contacts about the cooking classes by sending them personal text messages."

The team was apprehensive about the online classes. *Will this work?* they wondered. The answer was Yes!

"The total number of viewers was eight to 10 times higher than the number of regular attendees who came to the classes before the lockdown," Delfred says.

The group now livestreams Sabbath worship services and prayer meetings, along with weekly online Bible studies.

## "IF THERE'S A WILL, THERE'S A WAY"

"Because of the crisis, we found and tried new methods of ministry that we'd never done before," Delfred says.

"We can't do it on our own," he adds, "but we can do all things through Christ, who gives us the strength" (see Phil. 4:13). ©

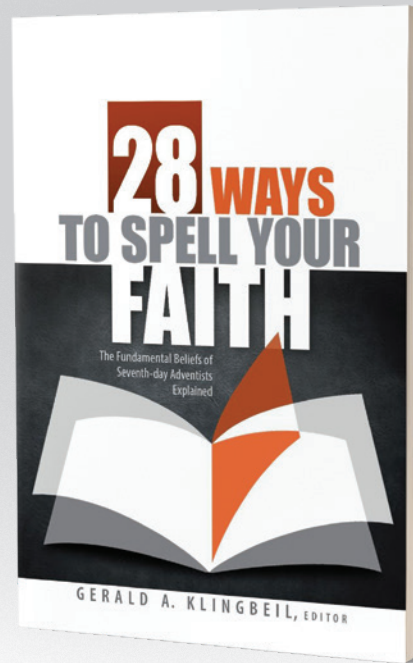
<sup>1</sup> To read more about Delfred and Hannah's mission work, go to [www.adventistreview.org/church-news/story6319-international-church-plant-spurs-growth-in-estonia](http://www.adventistreview.org/church-news/story6319-international-church-plant-spurs-growth-in-estonia).

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



## Review

# 28 Ways to Spell Your Faith



**Gerald A. Klingbeil, ed., *28 Ways to Spell Your Faith* (Silver Spring, Md.: Adventist Review Ministries and Review and Herald Publishing Association, 2020), 160 pages, US\$15.99. Reviewed by Audrey Andersson, executive secretary, Trans-European Division.**

If you were to play a word association game with almost any group of people, it's unlikely that "joy" would be suggested in connection with theology. Ask any child how to spell faith, and they will tell you it's a five-letter word. Both those realities are turned upside down in a new book edited by Gerald Klingbeil, *28 Ways to Spell Your Faith*. In the introduction, Klingbeil explains how joy is an underused noun when it comes to theology, and that each of the 28 fundamental beliefs of the Seventh-day Adventist Church is just another way to spell faith.

In my experience, people talk about the 28 fundamentals, but when pushed, they don't have a clear understanding of their purpose. Lothar Wilhelm's "Big-Picture Theology," reflecting on the preamble to the fundamentals, combined with Norman Gulley's "Afterword," provide both a comprehensive understanding and plant seeds of anticipation and excitement to dig further. As Gulley notes: The fundamental beliefs "are not considered a creed; instead, they form a succinct statement of the way Adventist understand truth" (p. 149). They are a tool to help us share biblical truths, relevant for today, with friends. This is one book in which it can be advantageous to read the introduction, preamble, and final chapter before going back to read the first fundamental.

Given that each of the chapters was written as a stand-alone article, by people representing a wide spectrum of age, geographical location, and experience, it's a credit to the editor that the result is a homogenous whole. The variety of style and approach creates the written equivalent of an intricate patchwork quilt, in which the contrast provides depth, beauty, and greater understanding.

The fundamentals are interlocking, and each builds on the others and increases faith and understanding. As Gulley points out, they are best studied in their topical chronological order: God, Creation, Christ, salvation, church, final things. It's also possible, however, to read chapters of special interest without feeling a lack of context.

Most chapters lead readers from a personal experience or an everyday incident to the biblical heart of the matter. As an aid to further study, the full fundamental belief is included in each chapter so that readers can appreciate the specific aspect the author is highlighting.

It should be noted that the book is not an in-depth study guide of the fundamentals. However, it's helpful for Adventists wanting a fresh approach to familiar truths or an overview of something that is difficult to understand. A prime example of this was the chapter on the Trinity. It's ideal to share with someone who has a biblical background but is unfamiliar with Adventist beliefs. The biblical basis for things that other Christians may find difficult, such as the heavenly sanctuary, gift of prophecy, and state of the dead, are clearly explained.

Does the book live up to expectations? Does it create joy? Yes! It creates joy, inspires further study, and teaches readers that faith can be spelled, at least, 28 different ways. ©

To order the book call  
(800) 765-6955 in the U.S.A. or  
go to <https://bit.ly/2CXH7en>.

# How Long?

Q

## Has the second coming of Christ been delayed?

A

The question of the alleged delay of Christ's coming is complex, and a comprehensive discussion would be time consuming. I offer simply elements that should be taken into consideration in seeking to answer your concern.

### 1. A DELAY?

It is usually assumed by many that for some reason Jesus has delayed His return in glory. The general tendency has been to credit it to the spiritual condition of the church: we are still here because of our spiritual failure. The impression is then given that if we change that situation, the Lord will come.

But what if Christ has not delayed His coming? Do we have any evidence in the Bible showing that God has been postponing the Second Coming? That does not seem to be the case. This much we can affirm with full certainty: between the first and the second epiphanies of Christ, He is performing His high-priestly work in heaven, and the church is fulfilling its mission on earth.

### 2. THE MISSION OF THE CHURCH

Christ clearly told His disciples that the time between His two appearances was to be filled with the mission of the church (Acts 1:8; Matt. 24:45, 46). It was precisely in the context of attempting to find out when Christ would establish His kingdom that He pointed instead to the mission of the church, thus forbidding speculations on the topic (Acts 1:6, 7). He knew that debates about the timing of His coming would distract His people from fulfilling their mission, and would divide them and create conflicts among them. According to Jesus, those who say, "My master is staying away for a long time," are the ones who create controversies and harm others (Matt. 24:48, 49). Therefore, Christ emphasized mission, not speculation and time-setting concerning His return.

### 3. PRIESTHOOD OF CHRIST

After His ascension, Jesus sat at the right hand of the Father and began His priestly work (Heb. 4:14; 8:1; Acts 2:32, 33). He is there interceding for us, making the atoning benefits of His substitutionary death available to repentant sinners (Heb. 7:25; 9:24; Rom. 8:34). At the beginning of His priestly work, Christ's first request to the Father was to send to His people on earth the Holy Spirit that He had promised them, and that would enable them to fulfill their mission. The Father honored the Son's request (Acts 1:8; 2:33). Christ would stay there until the time comes for the restoration of all things (Acts 3:21; 2:34, 35)—the consummation of His saving work (cf. Eph. 1:10). For now He is inaccessible to the natural human eye, but once He finishes His work in the heavenly temple, "He will appear [*horao*, passive, "to be seen"] a second time . . . to bring salvation to those who are waiting for him" (Heb. 9:28, NIV). The church waits for Him by fulfilling its mission.

### 4. THE SECRECY OF THE TIMING

The second coming of Jesus is part of God's plan of salvation, formulated in eternity, and included the moment the first coming of Christ happened. God determined that toward the end of the 70 weeks the Messiah would come, whether people were ready or not (Dan. 9:24-27). God has always been in charge of times and seasons (Dan. 2:21; Acts 1:7). At some moment Christ will declare that the destiny of all humans has been determined and He will return, ending the mission and waiting of His church (Rev. 22:11) and the cosmic conflict. ©

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**Angel Manuel Rodríguez** is retired after a career serving the church as a pastor, professor, and theologian.



## Health & Wellness

# Living the Adventist Health Message

## Does it really make a difference?

*With COVID-19 we've been in a stay-home/lockdown order in many parts of the world, and there's so much disruption! This is a huge price to pay for a disease possibly brought about by the eating of unclean foods, and that many say is no worse than influenza (flu). Are our hospitals helping? Does living healthfully really make a difference?*

**Y**ou raise questions that are on the minds of many. You're correct; there's been a great deal of disruption. Many are now unemployed; there are food shortages; hospitals and mortuaries are overflowing; and stress has multiplied. Resilience has been tested almost to the limit, with people's homes becoming their workplace, school, and sole living space. Many don't have the basic convenience of clean water at home, let alone devices and facilities that allow them to connect to the Internet. The struggles have been huge, and continue to be so.

Some make the unfortunate, inappropriate judgment that people brought on COVID-19 themselves through unhealthy dietary practices. The sad fact is that there *is* widespread ignorance regarding best dietary and food safety practices globally; the pandemic of noncommunicable diseases (NCDs) proves this. Regardless, this novel SARS Coronavirus-2 (SARS CoV-2), which jumped from the animal kingdom to infect humans, is much more infectious than the influenza viruses, and presently about five times more lethal.\* The SARS CoV-2 is a real and dangerous threat.

Even now we can spread hope, give of our means, and serve in whatever way our circumstances may permit, while carefully observing physical-distancing precautions, washing our hands, and wisely using

face masks to protect others. We may extend the healing ministry of Jesus in this broken world. This is what every Adventist health institution has been doing. Health professionals worldwide, including our Adventist health workers, continue to serve as heroes, some losing their lives to COVID-19. Much is being done, many are being served, and much has been sacrificed. Let's continue to uplift the health work in our prayers and supplications.

We've been blessed with the powerful, grace-filled gift of the Adventist health message. Yet even though health and wellness are in the DNA of our teachings as Seventh-day Adventists, global membership surveys sadly confirm that many within our ranks fail to embrace and practice what we *know* to be true. If we follow the wholistic health principles, we and our immune systems will function optimally, and we may better be able to cope with this novel virus. There are no guarantees, but this is a good time to revisit the health message, to live it, and to gracefully share it,

The Bible reveals our loving Father God, rich in mercy and grace; the writings of Ellen White highlight this picture, urging us to imitate Jesus—safely mingling, sympathizing, meeting needs, and then, ultimately, inviting people to follow Him.

In this difficult time of earth's history, let's rally together as we pray for and serve those suffering from this and many other diseases and discomforts. We're to be His hands, reflecting His heart to all in service and love! Maranatha! ©

\* Jeremy Samuel Faust and Carlos del Rio, "Assessment of Deaths From COVID-19 and From Seasonal Influenza," published online May 14, 2020, <https://jamanetwork.com/journals/jamainternalmedicine/fullarticle/2766121>.

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

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



# An Incredible Partnership With God



“May I Tell You a Story?”

BY DICK DUERKSEN



**W**e had been married two years, separated for one of the two, frustrated with each other and with life. We didn't want to divorce, so we asked God to suggest some other options. His solution was for us to make a complete change of careers, and we decided to follow His lead and become freelance wildlife photographers. That was in 1975.”

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Tom and Pat Leeson are well known in editorial offices and art departments around the world. They're the go-to team for photographs of wildlife in natural settings. They're probably not the best at the immense, perfect, trophy shots, but if you want a lynx catching a snowshoe hare, an otter feeding her babies, or a mother bear teaching her cubs where to find the berries, check with the Leesons. They've got your picture.

“We decided we were going to need God's help and committed to make Him a full partner in our business. Most of our prayers in the early years were prayers of desperation around our needs, our hurts, our lack of income, our fears, and our failings.

Slowly those prayers became the voice of our hopes and dreams.”

Tom came from a hunting and fishing family and understood animals. But neither Tom nor Pat knew much about photography. Their education began in an uninsulated cabin at 2,400 meters (about 8,000 feet) elevation in the Rocky Mountains of Montana in the United States. The town was Cooke City, the cabin rental was \$25 per month, and Yellowstone National Park was only 20 minutes away.

“We drove into the park almost every day, practicing our photography skills on elk, moose, deer, coyotes, and whatever else crossed our path. During the first winter the temperatures dropped to -40 degrees Celsius (-40 degrees Fahrenheit), and our cabin was buried in three meters (10 feet) of snow. We were alone, with no one to turn to except God. He gave us unlimited opportunities to learn teamwork.”

God threw them a few “freebies,” job opportunities that they pulled off despite their inexperience. The Cooke City newspaper paid them US\$5 per photo. The U.S. Olympic Nordic Ski

Team came to practice in the area, and the Leasons' photos were published in newspapers across the country.

"During our first 10 years we learned a lot about what God would *not* do in response to our prayers.

"He wouldn't change the weather, even when we begged. One early trip in the Canadian Rockies we had the perfect photo, but a gray, cloudy sky, so we prayed for blue sky and puffy white clouds. No change, until Sabbath morning arrived with a gorgeous blue sky. Since we had agreed with God not to photograph on Sabbath, we tried to enjoy His day with Him, with only a few grumbles under our breath."

\*\*\*

Photographers live by light, so you can imagine the prayers that came from behind Tom's and Pat's cameras. Prayers pleading for God to "make the rainbow double," or "have the elk move out of the shadows and lift his head." It would be nice, and helpful, if God answered the urgings and hopes of photographers that way. But the Leasons learned that God doesn't usually move the clouds or the creature to make the picture "perfect."

"We learned that God can bless our B-grade pictures even though they're not the A-grade photo we wanted. They still sell well, and maybe that's one way He answers our prayers."

One lesson Tom and Pat have learned and relearned over the years is that wildlife photography is not a smooth road to personal wealth. They've driven old vans and campers, yet they've never had a serious breakdown in a remote location. They've rented old drafty cabins, lived for weeks in tents far from any towns or villages, and generally roughed it while searching for photographs that the *National Geographic* magazine would want to purchase.

"We have often wished that God would direct our decision-making with a flashing billboard. We would love for Him to shout, 'Go to Alaska and photograph bears!' but He doesn't. Instead, He's allowed us to list out the pros and

cons and make the best decisions we can using the best information we can find. Looking back, we see that God has been leading all along."

Being too poor at first to travel to Africa or India to photograph the exotic game animals, the Leasons spent their early years in the state of Washington on the edge of Olympic National Park. By living there year-round, they were able to build a highly marketable stock photo portfolio showing the life cycles of mountain goats, blacktail deer, grouse, marmots, pikas, and scores of other mammals and birds. Their award-winning photo books on eagles, sea otters, and other animals show why they are respected for this style of in-depth work.

"Many of our prayers have been self-centered, focusing on the immediate urgency at hand. God has listened to us, but always answered in ways that nudged us toward His long-term goals for us. He's worked hard to keep us centered on the big picture. Many times we've remembered our first prayers back in Cooke City and realized He has used this business to grow us up in Him. He's been teaching us discipline, forgiveness, grace, and the certainty that we can trust Him always. He's using our business to reach our hearts."

Tom and Pat are still on their lifelong photo safari with God. Some weeks they're shooting photos for *National Geographic*. Other times their cameras are working on a book for the National Wildlife Refuges. They're often sitting in photo blinds on a riverbank, waiting for a bald eagle to lift a salmon from the rushing water.

"We've had our 15 minutes of fame and have experienced God walking with us. However, the true miracle is that we've survived as a couple who are still learning to submit to God's leading in this incredible partnership with Him." ©

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

#### **Publisher**

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#### **Art Direction and Design**

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

E-mail: [worldeditor@gc.adventist.org](mailto:worldeditor@gc.adventist.org)

Web site: [www.adventistworld.org](http://www.adventistworld.org)

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Vol. 16, No. 8



Seventh-day  
Adventist Church

# Mix-and-Match Worship

**Kids can lead out in family worship.**

Kids, you can be powerful and effective worship leaders in your homes. Learning to take a leadership role in spiritual life is really important! Who knows? Maybe it will inspire you to want to be pastors someday, or to start your own ministries to be lights in the world. God has great plans for you, and a way to help you get ready for them is to learn how to lead out in family worship.

If that seems a little scary, don't worry! We've created a simple mix-and-match formula to help you come up with new and creative ways to do family worship. It works like this: four categories make up your worship "program." Within each category are sample suggestions. Simply choose one suggestion from each category to make up your program. Make up your own way of keeping track and adding to this formula.

Here's a sample of how to do it.

## **Songs:**

- "Jesus Loves Me"
- "As the Deer"
- "Shout to the Lord"

## **Prayer Person:**

- Mom
- Dad
- Sibling
- Visitor

## **Stories:**

- From a book
- From your head
- From the Sabbath School quarterly
- From the Internet

## **Activities:**

- From Growing Faith
- From the Sabbath School quarterly
- From something you did in Sabbath School

Feel free to play around with this and add your own ideas.

We hope you enjoy making your family worship fun for all! ©





## Bible Treasure

“Watch, stand fast in the faith, be brave, be strong”

(1 Cor. 16:13).





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