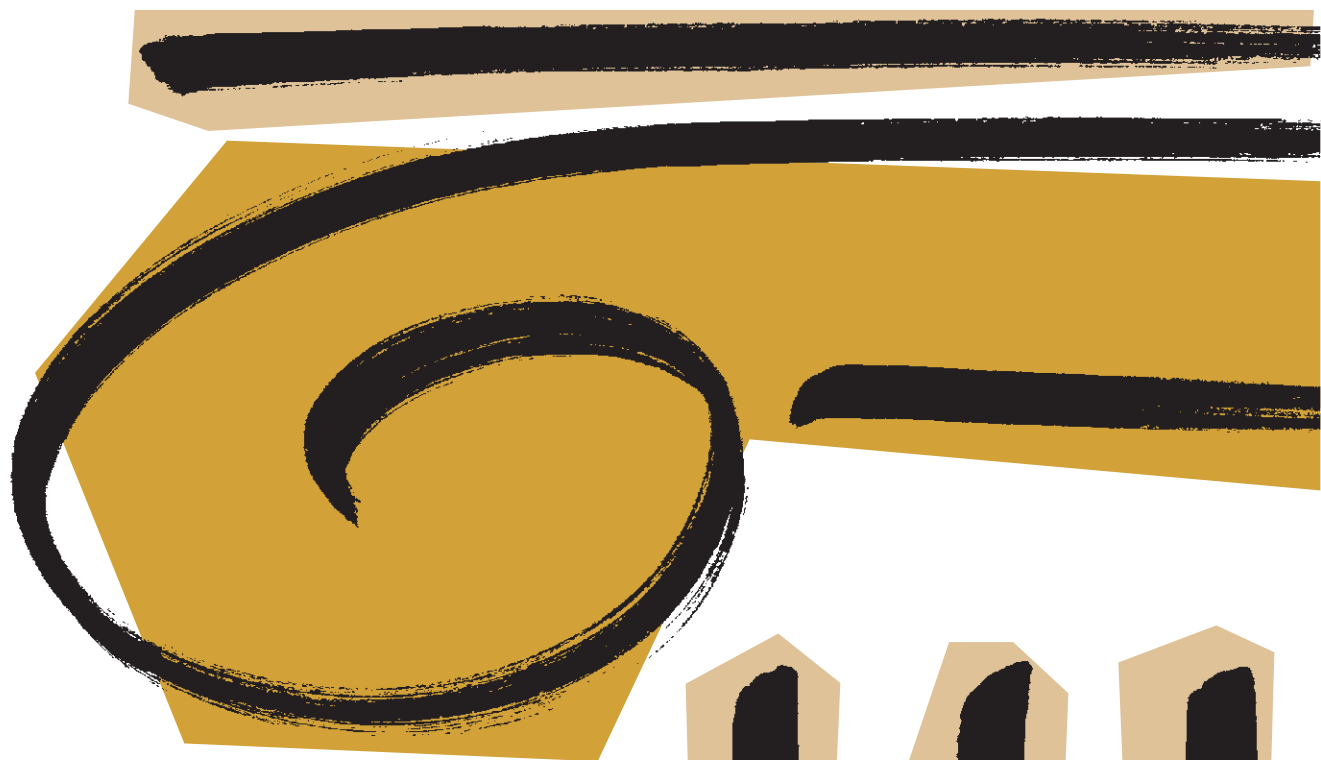


C O L L E G E A N D U N I V E R S I T Y
DIALOGUE

E n g l i s h • F r e n c h • P o r t u g u e s e • S p a n i s h



**Affirming our position
on creation**

**Is it reasonable
to believe in a recent,
six-day creation?**

***Sensus divinitatis* and the
mission of the church**

**The Sabbath: A day of
delight, a day of freedom**

2-3
Volume 21



REGIONAL REPRESENTATIVES

EAST-CENTRAL AFRICA DIVISION

P.O. Box 00503, Nairobi, KENYA
Hudson E. Kibuuka kibuukah@ecd.adventist.org
Mulumba Tshimanga Bresilien54@yahoo.fr

EURO-AFRICA DIVISION

Schoshaldenstrasse 17, 3006 Bern,
SWITZERLAND
Roberto Badenas roberto.badenas@euroafrica.org
Corrado Cozzi corrado.cozzi@euroafrica.org

EURO-ASIA DIVISION

Krasnoyarskaya Street 3, 107589 Moscow,
RUSSIAN FEDERATION
Branislav Mirilov bmirilov@ead-sda.ru
Peter Sirotkin psirotkin@ead-sda.ru

INTER-AMERICAN DIVISION

P.O. Box 830518, Miami, FL 33283-0518, U.S.A.
Moisés Velázquez velazquezmo@interamerica.org
Bernardo Rodríguez rodriguezbe@interamerica.org

NORTH AMERICAN DIVISION

12501 Old Columbia Pike, Silver Spring, MD
20904-6600, U.S.A.
Larry Blackmer larry.blackmer@nad.adventist.org
James Black james.black@nad.adventist.org
Gary Councell gary.councell@nad.adventist.org

NORTHERN ASIA-PACIFIC DIVISION

P.O. Box 43, Goyang Ilsan 411-600, KOREA
Chek Yat Phoon cyphoon@nsdadventist.org
Joshua Hee Shin joshuashin@nsdadventist.org

SOUTH AMERICAN DIVISION

Caixa Postal 02600, 70279-970 Brasilia DF,
BRAZIL
Carlos Mesa carlos.mesa@dsa.org.br
Otimar Gonçalves otimar.goncalves@dsa.org.br

SOUTH PACIFIC DIVISION

Locked Bag 2014, Wahroonga, N.S.W. 2076,
AUSTRALIA
Barry Hill bhill@adventist.org.au
Gilbert Cangy grcangy@adventist.org.au

SOUTHERN AFRICA-INDIAN OCEAN DIVISION

P.O. Box 4583 Rietvalleirand 0174, SOUTH
AFRICA
Ellah Kamwendo kamwendoe@sid.adventist.org
Eugene Fransch fransche@sid.adventist.org

SOUTHERN ASIA DIVISION

Post Box 2, HCF, Hosur 653 110, Tamil Nadu,
INDIA
G. Nageshwara Rao gnageshwarrao@sud-adven-
tist.org
Lionel Lyngdoh lyngdoh@sud-adventist.org

SOUTHERN ASIA-PACIFIC DIVISION

P.O. Box 040, 4118 Silang Cavite, PHILIPPINES
Mike Lelic mlelic@ssd.org
Jobbie Yabut jyabut@ssd.org

TRANS-EUROPEAN DIVISION

119 St. Peter's St., St. Albans, Herts, AL13EY,
ENGLAND
Daniel Duda dduda@ted-adventist.org
Paul Tompkins ptompkins@ted-adventist.org

WESTERN AFRICA DIVISION

22 Boite Postale 1764, Abidjan 22, IVORY COAST
Chiemela Ikonne 110525.1700@compuserve.com
Emanuel Nlo Nlo 104474.235@compuserve.com

CONTENTS

ESSAYS

5 Affirming our position on creation

Faith in the Creator God does not interfere in a person's serious engagement in scientific enterprise.

by *Jan Paulsen*

7 Is it reasonable to believe in a recent six-day creation?

A recent creation is consistent with faith in the authority of God's Word; such a faith is no more demanding than the assumptions that evolutionary theory is built on.

by *Gheorghe Razmerita*

10 Sensus divinitatis and the mission of the church

by *Aleksandar Santrac*

13 The Sabbath: A day of delight, a day of freedom

A layman argues that science got its roots and flourished in the soil of Christian thought, and that there's much in common between the two.

by *John M. Fowler*

17 Women in the service of Christ

Filled with the Spirit, they sought out to influence and change the course of history of the Christian church.

by *Hanna Norheim*

DEPARTMENTS

EDITORIAL

- 3 Someone is praying for you
by *Lisa M. Beardsley*

PROFILE

- 19 Michael Abiola Omolewa
by *David O. Babalola*

- 21 Graciela Fuente
by *Sonia Krumm*

BOOKS

- 24 *Finding God Beyond Harvard: The Quest for Veritas*
by *Kelly Monroe Kullberg*
Reviewed by *Raewyn Hankins*

- 25 *Ellen White on Leadership*
by *Cindy Tutsch*
Reviewed by *Barry Hill*

The Creation Health

- 26 *Breakthrough*
by *Monica Reed, M.D., and Donna K. Wallace*
Reviewed by *Adelina Alexe*

LOGOS

- 27 Purposive learning:
Lessons from Apollos
by *Roland E. Fischer*

ACTION REPORT

- 29 *Gloria Patri* conference held in Italy encourages scholarly collaboration
by *Halvard B. Thomsen*

FOR YOUR INFORMATION

- 30 59th General Conference Session to convene in Atlanta, Georgia

- 32 INTERCHANGE

EDITORIAL

Someone is praying for you

We were ready to jump into the packed car and leave. But then came Dad's voice, "Let's pray." Like a football team huddled to hear the quarterback's play, we squeezed into a tight family circle, arm over arm. Dad prayed for traveling mercies. He even prayed for our car. "Keep the car running smoothly and the driver alert," he said. Then, as we waved and yelled good-bye, while our car backed out of the driveway, he blinked back tears. I can't remember a time when we parted that he didn't pray or blink back tears. Whenever he said, "We love you and pray for you every day" at the end of a phone call, I believed him. He was a man of prayer.



I was already asleep when the dreaded late-night phone call came. The surgery was unsuccessful. They did everything they could, but Dad died. He "is sleeping until Jesus comes. As he did in life, he gave of himself in death ... as an organ donor. Hopefully he will bring life to others," an e-mail reported the next morning. I have always thought the prayers of a mother and father to be especially dear to a Father-God. Knowing that I was "covered by prayer," even when I was not praying for myself, gave me a sense of security in a world of dangers, both seen and those unseen in the spiritual realm. It's a strange feeling of vulnerability when a parent dies, especially when it is a mother or father of prayer. Who will pray for us now, I wondered.

We don't understand why or how intercessory prayer works. For every fortunate person who has someone praying for him or her, many who have no one, it seems, who covers them with prayer. No one on earth, that is.

But sweet comfort it is that no one is without an intercessor. The writer of Hebrews says, "The Lord has sworn and will not change His mind: 'You are a priest forever.' Because of this oath, Jesus has become the guarantee of a better covenant. Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, He has a permanent priesthood. Therefore He is able to save completely those who come to God through Him, because He always lives to intercede for them. Such a high priest meets our need – one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, He does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered Himself. For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever" (Hebrews 7:21-28, NIV).

We have the best of intentions, and promise to pray for others, but get distracted or too busy, or forget. Even the faithful "prayer warriors" fail in the end because death interrupts their vigil. But our High Priest, Jesus Christ, lives forever to make intercession for us, unfettered by mortal weakness of any kind. What's more, the

Continued on page 4

This international journal of faith, thought, and action is published two to three times a year in four parallel editions (English, French, Portuguese, and Spanish) by the Committee on Adventist Ministry to College and University Students (AMiCUS) of the General Conference of Seventh-day Adventists.

Volume 21, Number 2-3

Copyright © 2009 by the AMiCUS Committee. All rights reserved.

Dialogue affirms the fundamental beliefs of the Seventh-day Adventist Church and supports its mission. The views published in this journal, however, are the independent thoughts of the authors.

Editorial Board

Editor-in-Chief Lisa M. Beardsley

Editor John M. Fowler

Managing Editor Susana Schulz

Copy Editor Beverly Rumble

International Editions Susana Schulz

International Copy Editors

Monique Lemay (French)

Henrienne Barbosa (Portuguese)

Susana Schulz (Spanish)

Editorial Correspondence

Dialogue

12501 Old Columbia Pike

Silver Spring, MD 20904-6600 U.S.A.

Telephone 301-680-5073

Fax 301-622-9627

E-mail schulzs@gc.adventist.org

AMiCUS Committee

Chair Ella S. Simmons

Vice Chairs Gary R. Councill, C. Garland

Dulan, Baraka G. Muganda

Secretary Lisa M. Beardsley

Members Mario Ceballos, Lyndelle

Chiomenti, Gary Councill, John M. Fowler,

Linda Koh, Kathleen Kuntaraf, Dionne

Parker, Roy Ryan

Circulation Inquiries should be

addressed to the regional representative

located in the area where the reader resides.

See names and addresses on page 2.

Subscriptions US \$13 per year (three issues, airmail). See order form on page 6 for details.

Web site <http://dialogue.adventist.org>

Dialogue has received correspondence from readers in 120 countries around the world.

LETTERS

Appreciation

I live in northern Brazil, in an area where the Amazon River becomes a huge sea of water which nevertheless is still about 1,000 miles from the ocean. Even though our region is usually known as the “Amazonic Jungle,” I live, by contrast, in a modern and booming city, full of life and culture, but surrounded by abundant and vast vegetation. Ours is a city which offers many academic and cultural activities. I have been blessed by being born a Seventh-day Adventist, and by knowing the Bible and its eternal truths since I was a child. Currently, I am studying in the Federal University of the Amazon, which is acknowledged as one of the forerunners in the academic development of my country.

I have been reading some *Dialogue* articles that I found quite engaging. I value the fact that they are backed up by history, archaeology, philosophy, or literature (even quoting well-known writers such as Dostoyevsky or Tolstoy), but also that every time those contents are compared and contrasted with the truth we find in the Holy Scriptures. In fact, facts and/or theories are dissected without necessarily opposing or going against either science or religion. This gives

Write to us!

We welcome your comments, reactions and questions, but please limit your letters to 200 words. Write to:

Dialogue Letters
12501 Old Columbia Pike
Silver Spring, MD 20904-6600 U.S.A.

Fax 301-622-9627
E-mail schulzs@gc.adventist.org

Letters selected for publication may be edited for clarity and/or space.

Editorial

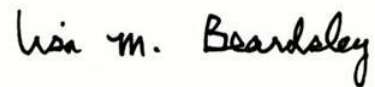
Continued from page 3

Holy Spirit amplifies our prayers and intercedes for us in accordance with God’s will (Romans 8:22-26).

Are you lonesome? Do you feel friendless, betrayed, forgotten?

Remember, no one stands vulnerable. You can affirm, “My help comes from the Lord, the Maker of heaven and earth” (Psalm 121:2, NIV).

Someone is praying for you.



— Lisa M. Beardsley, Editor-in-Chief

me a very special sense of confidence, since I am not studying in a setting where I can enjoy a university forum (philosophical, historical, scientific, etc.) of such relevant features.

Thank you very much. God bless you! Shalom!

Werner Vilaça
Wernerbros_vbb@hotmail.com
Manaos, BRAZIL

Our prayer – His desire

“The disciples were unacquainted with the Savior’s unlimited resources and power [...] He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as his own desire in that soul’s behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection.”

— Ellen G. White, *The Desire of Ages*, p. 667

Affirming our position on creation



by Jan Paulsen

Responding to ongoing discussions in the church, the president of the General Conference of Seventh-day Adventists urges Adventists to look to Scripture as the validity of their faith as it relates to origins.

In a statement released June 19, 2009, Pastor Jan Paulsen appealed to church administrators, ministers, teachers, and writers to articulate and reflect the church's stand on creation.

"We must not allow ourselves to come adrift from the Bible in defining our values and in stating what we hold," Paulsen said.

Paulsen referred to the church's position on creation, which was affirmed by the General Conference Executive Committee in October, 2004.

Paulsen said that his appeal came with respect for integrity and professional skills of educators, ministers, and writers.

I place this appeal before you in awareness of an ongoing discussion in some quarters between faith and science, particularly as it relates to origins and creation.

For us as a community, it has always been of utmost importance to stay close to the Scripture. Faith has that as its final point of reference. We must not allow ourselves to come adrift from the Bible in defining our values and in stating what we hold.

Our position as a church in the matter of origins is clearly, although somewhat broadly, stated in our Fundamental Beliefs. This position is further amplified in a statement voted by the General Conference Executive Committee at the 2004 Annual Council. To remind ourselves of the details of that action, I have included the wording in this appeal:

- "We strongly endorse the document's affirmation of our historic, biblical position of belief in a literal, recent, six-day creation.
- We urge that the document, accompanied by this response, be disseminated widely throughout the world Seventh-day Adventist Church, using all available communication channels and in the major languages of world membership.
- We reaffirm the Seventh-day Adventist understanding of the historicity of Genesis 1-11: that the seven days of the creation account were literal 24-hour days forming a week identical in time to what we now experience as a week; and that the Flood was global in nature.
- We call on all boards and educators at Seventh-day Adventist institutions at all levels to continue upholding and advocating the church's position on origins. We, along with Seventh-day Adventist parents, expect students to receive a thorough, balanced, and scientifically rigorous exposure to and affirmation of our historic belief in a literal, recent six-day creation, even as they are educated to understand and assess competing philosophies of origins that dominate scientific discussion in the contemporary world.
- We urge church leaders throughout the world to seek ways to educate members, especially young people attending non-Seventh-day Adventist schools,

in the issues involved in the doctrine of creation.

- We call on all members of the worldwide Seventh-day Adventist family to proclaim and teach the church's understanding of the biblical doctrine of creation, living in its light, rejoicing in our status as sons and daughters of God, and praising our Lord Jesus Christ – our Creator and Redeemer.”

I appeal to all engaged by our church in the ministries of administration, preaching, teaching, and writing to articulate and reflect our stand as a community on creation. We are a faith-community, and the world of faith is the world in which God's creative powers are on constant display. Sometimes the findings of science may reflect some of this, but often not. Faith is certainly not subject to findings of science.

To those who teach at our colleges and universities, let me say that you have a demanding, often difficult, but sacred assignment. It is a ministry you hold in trust. It is understood that to care for your ministry responsibly you have to take your students on many a journey of findings into various disciplines of study. They need to know what they will meet in their profession and in life. As part of that exercise, you will also expose them to the elements and concepts of evolution. That is understood.

As your pastor, however, I appeal to you that when you take your students out on the journey, you bring them safely back home before the day is over. And their home must always be in the world of faith. You owe it to the students, you owe it to God, you owe it to their parents, you owe it to the church, and you owe it to yourself as a believer to safely guide them through difficult moments on their journey.

This appeal comes with the great-

est respect for your integrity and your professional skills. But you are also my sister and brother in faith, and we share a common commitment to God to whom we shall ultimately bring the fruits of our labor. I pray that He will give to each of us the strength that accompanies faithfulness.

– Adventist News Network

Jan Paulsen (Th.D., Tubingen University) is the president of the General Conference of Seventh-day Adventists, Silver Spring, Maryland, U.S.A.

Subscribe to *Dialogue*

So you want to be a thinker, not merely a reflector of other people's thought? *Dialogue* will continue to challenge you to think critically, as a Christian. Stay in touch with the best of Adventist thought and action around the world. Get into *Dialogue*.

One-year subscription (3 issues, air mail): US \$13.00 Back issues: US \$4.00 each

I'd like to subscribe to *Dialogue* in English French Portuguese Spanish

Issues Begin my subscription with the next issue.

I'd like to receive these back issues: Vol. ____, No. ____.

Payment I'm enclosing an international check or money order.

My MasterCard or VISA # is _____

Expiration Date _____

Please Print

Name _____

Address _____

Mail to *Dialogue* Subscriptions, Linda Torske
12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A.

Fax 301-622-9627

E-mail torskel@gc.adventist.org

Dialogue for you, free!

If you are a Seventh-day Adventist student attending a non-Adventist college or university, the church has a plan that will allow you to receive *Dialogue* free while you remain a student.

(Those who are no longer students can subscribe to *Dialogue*, using the order form on page 6.) Contact the director of the Education Department or the Youth Department in your union and request that you be placed in their distribution network for the journal. Include your full name, address, college or university you are attending, the degree you are pursuing, and the name of the local church of which you are a member. You may also write to our regional representatives at the addresses provided on page 2. If these communications fail to produce results, contact us via e-mail: schulzs@gc.adventist.org.

Is it reasonable to believe in a recent six-day creation?

by Gheorghe Razmerita

A recent creation is consistent with faith in the authority of God's Word; such a faith is no more demanding than the assumptions that evolutionary theory is built on.

Before answering the question of whether it is reasonable to believe in a recent, six-day creation, it is important to define its key elements: "reasonable" and "recent, six-day creation."

While science has been associated with "reason" and thus is expected to be reasonable, creationism has been associated by many with "faith," and thus seems to be incompatible with anything "reasonable."¹

But biblical faith, in this case faith in creation, is "reasonable" in the sense that it is not mythical and/or irrational; on the contrary, it presents historical (the Bible is also a historical document), natural and sensible evidence for its claims. While it is true that the Bible is not a modern scientific record of the process of creation but rather expects us to accept its record of creation by faith (Hebrews 11:3, 6), it does not expect us to exercise a blind or simplistic faith.² On the contrary, the Bible offers a framework and arguments in order for this faith to be convincing that the events and elements presented by the Bible are true cosmologically and historically. Leonard Brand and David Jarnes summarize the Judeo-Christian evidence for the reasonability of Scripture by listing the following: (1) the historical fulfillment of biblical prophecies/predictions; (2) the archeological support for biblical historical locations, persons or events; (3) Mosaic health regulations which differed radically from

those of Egypt, pointing to a supernatural revelation. The above three biblical sources of evidence are testable and so strengthen our consideration of the Bible as reasonable also in the portions of the Scriptures which are untestable – a characteristic due not to the pre-scientific character of the Bible but to the limitations of science.³

Justo Gonzalez defined "creationism" as "the response of some conservative Christians to the theory of evolution, which they see as a threat to the Christian doctrine of creation According to creationists, the biblical story ... of creation is scientifically defensible, and there is an irreconcilable difference between the Christian doctrine of creation and the scientific theory of evolution."⁴ One form of creationism, "recent six-day creationism," emphasizes that life and the organization of this planet originated supernaturally in the span of six days and recently (some thousands rather than millions of years ago).⁵ Thus, while allowing that Earth might have been created at an earlier time (prior to Genesis 1:2), it avoids siding with either young-earth creationism, which insists that the planet itself, if not the whole universe, is about 6,000 years old and thus positing no gap between Genesis 1:1 and 1:2,⁶ or the "active gap" theory, which inserts a speculative description of what might have happened in the gap between the events of Genesis 1:1 and 1:2.⁷

So, is it reasonable to hold to a recent, six-day creation? We believe so, for a number of reasons. The first three will be persuasive primarily for those who already believe the Bible, while the others may be more pertinent for the not-yet believing.

Evidence from biblical-theological studies

1. Recent six-day creationism is reasonable in the same way and to the same degree that faith in the Bible is reasonable. It is as reasonable to believe in the historical, non-mythical, factual character of the creation account as it is reasonable to believe in other biblical accounts, such as the account of the incarnation, resurrection, ascension, and promise of the second coming of Christ.⁸

In other words, recent six-day creationism is a matter of faith, but a faith supported by evidence. Naturalistic evolutionism is also ultimately founded on philosophical presuppositions (such as the eternity of matter/energy, biogenesis, absolute uniformitarianism, and reductionist naturalism). And so it also searches for evidence to establish its reasonableness. Consequently, one important aspect of this discussion about reasonableness concerns the degree of authority that should be given to the foundations underlying evolutionism and creationism respectively. Are the presuppositions and/or conclusions

of evolutionary scientists more trustworthy than Scripture? Brand and Jarnes, having described the relativity of scientific theories on the one hand and the reasonability of faith in the Bible on the other, conclude that “if naturalism is false and God actually communicated with the writers of the Bible, we would have reasons to believe that it is more worthy of trust than human authorities.”⁹

2. *There is a connection between a straightforward interpretation of the Genesis creation account and the posited date of creation.* Richard Davidson argues convincingly that the biblical account of creation clearly points to a literal, historical record of the events described, implying a short creation process spanning just six 24-hour days. He shows that even the most cautious historical-critical scholars have insisted that the author of Genesis intended his readers to understand the whole process of creating life on earth within that timeframe. The story of creation does not exhibit any sign of allegorical or mythological language and thus does not allow for a day-age interpretation of creation week.¹⁰ Also, the fourth commandments of the Decalogue (Exodus 20:8-11) presumes the creation days to be literal 24-hours days, inextricably connecting the celebration of the Sabbath (and its legitimacy) with that original week.¹¹ Thus, any attempt to reconcile creation with a view of evolution based on an extended history of life on earth, such as theistic evolution and old earth creationism (progressive creation) is at odds with the clear intent of Scripture.¹²

The extension of the history of life on earth to fit either theistic evolution or old earth creationism is based on the presupposition that the Genesis genealogies are either symbolic or representative. B. Warfield set the foundation for this approach by arguing that we can trust to some extent the biblical genealogies beginning with Abraham since we have additional

information besides these genealogies, but that we cannot do so with the earlier genealogies because “we are dependent entirely on inference drawn from the genealogies recorded in the fifth and eleventh chapters of Genesis. And if the Scriptural genealogies supply no solid basis for chronological inferences, it is clear that we are left without Scriptural data for forming an estimate of the duration of these ages.” Applying the Matthean and Lukan style of genealogies to the genealogies in Genesis 5 and 11, Warfield explained that “there is no reason inherent in the nature of the scriptural genealogies why a genealogy of then recorded links ... may not represent an actual descent of a hundred or a thousand or ten thousand links.”¹³

As opposed to this, Davidson argues conclusively that the genealogies of Genesis 5 and 11 contain two special features that make an extra effort to prove the contrary, that is, “that there are no gaps between the individual patriarchs mentioned:” (1) “unique interlocking features” of the text (“A patriarch lived x years, then begat a son; after he begat this son, he lived y more years, and begat more sons and daughters; and all the years of this patriarch were z years”) make it “impossible to argue that there are significant generational gaps;” and (2) unlike other biblical genealogies which use the Qal form of “begat,” the Hiphil form (*yalad*) is used, which “is the special causative form that always elsewhere in the OT refers to actual direct physical offspring, i.e., biological father-son relationship (Genesis 6:10; Judges 11:1; 1 Chronicles 8:9; 14:3; 2 Chronicles 11:21; 13:21; 24:3).”¹⁴ Thus, these biblical genealogies exclude the extensive history of life so much needed by those who want to reconcile the Bible with evolution and represent a reasonable historical tool for positing a recent age of life on earth.

3. *A recent six-day creation is consistent with the biblical-theological con-*

cepts of divine omnipotence, justice, and love. Darwin’s “disillusionment” with the notion of a just and loving God was based on his rejection (and apparent misunderstanding) of the classical theodicy which attributes our planet’s current predicament to the abuse of the freedom of the will.¹⁵ But if God is indeed not only omnipotent but also loving and just, then it is perfectly reasonable that He would create and organize life on this planet in a short, harmless, and orderly process, because anything less, such as the violent progression of life during long ages described by the theory of evolution, would be repugnant to His nature.

Evidence from scientific studies

1. *The reasonableness of a recent six-day creation is evident from the centuries-long debate between science and Christianity.* The postulation of a long history for life on earth arises out of eighteenth and nineteenth-century concepts of uniformitarian geology and biological evolution from a common source based on perceived probabilities and natural selection.¹⁶ Roth, however, shows how recent developments in science have increasingly challenged uniformitarianism in favor of global catastrophism, noting that the departure began with observations of global phenomena such as turbidity currents producing rapid deposition; even more revealing is the rise of recent theories explaining dinosaur extinction by means of a global catastrophe resulting from an asteroid or comet.¹⁷ The emergence of neocatastrophism, which adds further support to flood models explaining the geological deposits in terms of rapid and recent developments, has provided additional support for a recent creation.¹⁸

2. *Biological evolution has even encountered significant challenges from its own proponents.* Interestingly enough, scientists such as Stephen Gould and Niles Eldredge have promulgated the concept of punctuated

equilibrium in order to explain the lack of evidence for transitional fossils.¹⁹ Further, Michael Denton, on a purely scientific basis, has challenged the validity of evolutionists arguing from paleontology to molecular biology.²⁰

In conclusion, the theory of evolution is far from being a proven fact, making room for the biblical account of creation as a reasonable alternative.²¹

Gheorghe Razmerita (Ph.D. AIAS., Philippines) is from Romania and is professor of Theology and Church History at Adventist University of Africa, Nairobi, Kenya. E-mail: grazmerita@gmail.com.

This article originally appeared in *Reflections*, the newsletter of the Biblical Research Institute. Reprinted with permission.

REFERENCES

1. Cf. Leonard Brand and David C. Jarnes, *Beginnings: Are Science and Scripture Partners in the Search for Origins?* (Nampa, Idaho: Pacific Press Pub. Assn., 2005), pp. 25, 27; also Norman Gulley, "Basic Issues between Science and Scripture: Theological Implications of Alternative Models and the Necessary Basis for the Sabbath in Genesis 1-2," *Journal of the Adventist Theological Society* (2003) 14: 195-228, esp. 203, 204. (Hereafter *JATS*).
2. See also Norman Geisler, "Faith and Reason," *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, Michigan: Baker), pp. 239-243.
3. Brand and Jarnes, pp. 30-32.
4. Justo Gonzalez, *Essential Theological Terms* (Louisville, Kentucky: Westminster John Knox, 2005), p. 42.
5. Ariel Roth, *Origins: Linking Science and Scripture* (Hagerstown, Maryland: Review and Herald Pub. Assn., 1998), p. 316; Richard Davidson, "In the Beginning: How to Interpret Genesis 1," *Dialogue* 6 (1994) 3:9-12.
6. James Gibson, "Issues in 'Intermediate? Models of Origins,'" *JATS* 15 (2004), pp. 74,75; Roth, pp. 341, 342.
7. Roth, pp. 316-318, 340, 341. Adventist scholars continue to debate the existence of a "passive gap" between Gen. 1:1 and 1:2. Marco Terreros, "What Is an Adventist? Someone Who Upholds Creation," *JATS* (1996) 7:147-149, allows for the passive gap only in theory but has some theological reservations, arguing that the theory is imposed by science and that there is no need for gaps in God's creation. However, according to Richard M. Davidson, "The Biblical Account of Origins," *JATS* (2003) 14:5-10, Gen. 1:1 should be translated as an independent clause, which then does not exclude the passive gap theory towards which he inclines without being dogmatic (*ibid.*, pp. 19-25).
8. Brand and Jarnes, pp. 30-32, 27.
9. Lamech Liyayo, Ted Peters' Proleptic Theory of the Creation of Humankind in God's Image: Critical Evaluation (Ph.D. Dissertation; Silang, Cavite, Philippines: Adventist International Institute of Advanced Studies, 1998) notes that Peters accepts the possibility of a historical second coming of Christ, but rejects as non-historical the Genesis account of creation, despite both belonging to the same Scripture; see also, Gulley, p. 213. Randall W. Younker, "Consequences of Moving Away from a Recent Six-Day Creation," *JATS* 15 (2004), pp. 64, 65, states that for "neo-Evangelical" scholars (who reinterpret Genesis in a non-literal fashion) "to be consistent, they must also deny an historic Patriarchal period (Abraham), the Sojourn (Israel in Egypt), the Exodus (Red Sea), Mt. Sinai (Ten Commandments-Sabbath), the Conquest (Jericho), and probably the existence of the Monarchy (Solomon and David), even the resurrection of Christ could be denied."
10. Davidson, pp. 10-19; see also Gerhard F. Hasel, "The 'Days' of Creation in Genesis 1: Literal 'Days' or Figurative 'Periods'/'Epochs' of Time?" *Origins* 21 (1994), pp. 5-38; Jacques Doukhan, "The Genesis Creation Story: Text, Issues, and Truth," *Origins* 55 (2004), pp. 12-33.
11. See Gulley, pp. 212-216, 221-224.
12. For a description of these models, see Gibson, "Issues," pp. 73-87; Roth, pp. 342-344.
13. See B. B. Warfield, "On the Antiquity and the Unity of the Human Race," in *Biblical and Theological Studies*, ed. S. Craig (Philadelphia: The Presbyterian & Reformed Pub., 1968) pp. 240, 241.
14. Davidson, p. 26; see also G. Hasel, "Genesis 5 and 11: Chronogenealogies in the Biblical History of Beginnings," *Origins* 7 (1980), pp. 23-37.
15. See Nigel M. de S. Cameron, *Evolution and the Authority of the Bible* (Exeter, U.K.: Paternoster, 1983), pp. 50-63. On Darwin's problems with design, see Charles Darwin to Asa Gray, 22 May 1860, in Francis Darwin (ed), *The Life and Letters of Charles Darwin* (New York: Appleton, 1905), 2:105, quoted in Neil Messer, *Selfish Genes and Christian Ethics; Theological and Ethical Reflections on Evolutionary Biology* (London: SCM, 2007), p. 39.
16. Roth, pp. 197, 198.
17. *Ibid.*, pp. 199, 200; see also L. James Gibson, "Contributions to Creation Theory from the Study of Nature," *JATS* 14 (2003), p. 147; Harold G. Coffin, Robert H. Brown, and R. James Gibson, *Origin by Design* (rev. ed.; Hagerstown, Maryland: Review and Herald Pub. Assn., 2005), p. 394.
18. *Ibid.*, pp. 200-230; see also, Coffin, *Origin by Design*, pp.37-43, 72-103, 183-194.
19. *The Columbia Encyclopedia* (6th ed.; s.v. "Gould, Stephen Jay"). Although the idea of punctuated equilibrium was introduced earlier, it became highly influential with the publication of the landmark article by Niles Eldredge and Stephen Jay Gould, "Punctuated Equilibria: An Alternative to Phyletic Gradualism," in T. J. M. Schopf, ed., *Models in Paleobiology* (San Francisco: Freeman Cooper, 1972), pp. 82-115, esp. 85-90, cited 26 August 2009, <http://www.blackwellpublishing.com/ridley.classictexts/eldredge.pdf> see also Coffin, *Origin by Design*, pp. 258-271.
20. Michael Denton, *Evolution: A Theory in Crisis*, 3rd rev. ed. (Bethesda, Maryland: Adler & Adler, 1986).
21. See Roth, pp. 332, 333; Jonathan Wells, *Icons of Evolution: Science or Myth?* (Washington, D.C.: Regnery, 2000); Coffin, *Origin by Design*, pp. 393, 394; Bert Thompson, *Creation Compromises*, 2nd ed. (Montgomery, Alabama: Apologetics, 2000), pp. 50-71, cited 25 August 2009, http://www.apologeticspress.org/pdfs/e-books_pdf/cre_comp.pdf.

Free subscription for your college or university library!

Do you wish to see *Dialogue* available in the library of your public college or university so that your non-Adventist friends may also have access to the journal? Contact the librarian, show him or her a copy of the journal, and suggest that they request a free subscription to *Dialogue*, writing on official letterhead. We will take care of the rest!

The letter should be addressed to: *Dialogue* Editor-in-Chief; 12501 Old Columbia Pike; Silver Spring, Maryland 20904-6600; U.S.A.

Sensus divinitatis and the mission of the church

by Aleksandar Santrac

A Christian cannot speak of *sensus divinitatis* without at the same time affirming faith in the God who lives – and lives both as God of the cosmos and God of one’s heart.

Plagued with despair, Leo Tolstoy at times was led to question the meaning of life, so much so that he thought of suicide as a logical solution to his inner turmoil. But at the same time, he also found within himself a profound sense of God urging him to press on. “Yes,” wrote the famous Russian novelist, “whilst my intellect was working, something else in me was working too, and kept me from the deed ... a consciousness of life, as I may call it, which was like a force that obliged my mind to fix itself in another direction and draw me out of my situation of despair My heart kept languishing with another pining emotion. I can call this by no other name than that of a thirst of God. This craving for God...came from my heart.”¹

In the most despairing moments of his life, Tolstoy found a new value and significance in life, prompted by the “consciousness of life,” the “craving

for God.” These expressions describe a universal experience of humankind, often called a sense of the divine, a *sensus divinitatis*.

The belief about being sensitive to the presence of God is not uncommon, although such discussions may not affirm a faith relationship to a personal Creator God who has an abiding interest in one’s life. But a Christian cannot speak of *sensus divinitatis* without at the same time affirming faith in God who lives – and lives both as God of the cosmos and God of one’s heart. This article² is an attempt to define the meaning of *sensus divinitatis* and draw some implications for the mission of the church.

What is *sensus divinitatis*?

I want to begin this discussion by turning to John Calvin for two reasons. First, 2009 is the 500th birth anniversary of the great Reformer, and the Christian church around the world is marking this important event through a series of studies on Calvin’s contribution to the mission and message of the church. Second, Calvin was perhaps the first Christian theologian and philosopher to discuss the possibility of knowing God from within.

Calvin argued that the fundamental nature of the universal sense of divinity or, *sensus divinitatis*, is the “seed” of the knowledge of God that is sown in

each person. Calvin asserted, “We lay it down as a position not to be controverted, that the human mind, even by natural instinct, possesses some sense of Deity. For that no man might shelter himself under the pretext of ignorance, God hath given to all some apprehension of His existence... the memory of which He frequently and insensibly renews, so that, as men universally know that there is a God, and that He is their Maker, they must be condemned by their own testimony, for not having worshipped Him and consecrated their lives to His service.”³

Calvin’s position leads us to four conclusions. First, Calvin believed that *sensus divinitatis* is naturally granted by the Creator. It is just as natural as other properties of human nature are natural. It is a kind of rational but also emotional instinct, the sixth sense, so to say, that universally speaks in every human heart that there is a God.

Second, this universal sense of divinity implies that humans are aware of certain traits of God, such as His existence, His Creatorship, and His worthiness of worship from humans whom He had created. Paul speaks of God’s “invisible nature, namely, His eternal power and deity, [that] has been clearly perceived in the things that have been made” (Romans 1:20, RSV) and of the inner law of moral obligation that is in the hearts

Dialogue online

Now you can read online some of the best articles and interviews that you may have missed in earlier issues of *Dialogue*.

Check our new, user-friendly Web site:

<http://dialogue.adventist.org>

of everyone (Romans 2). Wasn't it Immanuel Kant who said once that he never ceased to wonder about the starry heavens above and the moral law within?

Third, this *sensus* has been given to humankind in order that no one can hide behind the pretext of ignorance and escape the final judgment.

Finally, according to Calvin, *sensus divinitatis* is a kind of memory that everyone has, and the sharpening and deepening of this *sensus* may be an additional action of divine grace. Calvin did not define what this action of God is; he just stated that God renews the capacity to know Him.

Plantinga's view

A more recent view on this inner perception of God is that of Alvin Plantinga, a philosopher of religion at Notre Dame University.⁴ Plantinga says, "The *sensus divinitatis* is a disposition or set of dispositions to form theistic beliefs in various circumstances, in response to the sorts of conditions or stimuli that trigger the working of this sense of divinity."⁵

Consider what is involved in Plantinga's definition of *sensus divinitatis*. First, there is the disposition – that is, an inclination, a tendency, a proneness – toward thinking after God. Second, this disposition of *sensus* leads to forming concrete theistic beliefs, such as knowing God as a Creator who deserves worship and obedience.⁶ Third, there are some circumstances or conditions that trigger the working of the *sensus*.

What are these triggers? According to Plantinga, triggers come from various human experiences that may lead one to an awareness of God.⁷ For example, appreciation of beauty in nature or an experiences of true love in human relations may lead one to a reflection of the creatorship of God or God's perfect love toward us. Even negative experiences, such as human suffering or death, may trigger one to affirm the value of life and the living

presence of God (such was the case with Tolstoy). All such triggers may lead to some degree of the knowledge of God, even our desire to worship.

Unlike Calvin, Plantinga broadens the content of *sensus divinitatis* to affirm that even those who are not Christians can be led to allegiance and worship of God, if only they would allow certain conditions to stimulate or trigger their inner sense of divinity.

Ellen White's concept

To the discussion thus far on the sense of the divine, we now add another dimension from the writings of Ellen White. She is quite clear on the limited nature of the latent knowledge of God or sense of God within and that it is not sufficient for salvation. She stated, "In its human wisdom the world cannot know God. Its wise men gather an imperfect knowledge of God from His created works, and then in their foolishness they exalt nature and the laws of nature above nature's God."⁸ She further added, "It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it cannot represent God, it cannot reveal the character of God in its moral perfection."⁹

Ellen White did not use the phrase "*sense of divinity*," but she seems to speak of a natural knowledge of God that corresponds to a natural revelation of *sensus divinitatis*. This knowledge of God is possible through nature outside of human beings, but it is also a part of the inner structure of the human. Sin, of course, has severely damaged this natural capacity to know God, but there is still some sensitivity within human beings to God's living presence. However, Ellen White is careful in distinguishing between the working of the inner voice, of *sensus divinitatis*, and vain profession: "There are persons who have for some time made a profession of religion who are, to all intents and purposes, without God and without a sensitive

conscience. They are vain and trifling; their conversation is of a low order."¹⁰

To conclude: *sensus divinitatis* may be understood as an inner, natural disposition toward knowing God, a disposition that may be activated in certain conditions. In itself, it is not sufficient to lead a person to salvation, but it may be a contact point for witness to take effect.

Sensus divinitatis and the mission of the church

How, then, can we use this innate thirst for God, however dim or dull it may be, to increase the effectiveness of Christian mission?

1. Be aware of *sensus divinitatis*, felt by all human beings. This sense may be damaged and diluted by the presence of sin, and its sharpness may have been suppressed by indifference to its presence. Yet, this inner quest for God can be a contact point for Christian apologetics. The focus of Christian mission should be to touch this inner sense – its longing for God, its thirst to discover what true God is like and what He can do can – and lead from the bare *sensus divinitatis* to the fuller revelation, from the mere longing to know God to a meaningful confrontation with God as revealed in the good news of Jesus. That is to say, *sensus divinitatis* can only be a starting point for Christian mission. The revelation available in nature or in the harmony of the universe may lead the *sensus* to additional development, but the fuller understanding of who God is, what He can do for the liberation of the human from the bondage of sin, and how one could experience this can come only when the fullness of Christ as the Truth and the Way is grasped and understood. And this is possible only through biblical witness, empowered by the Holy Spirit. Thus, what little is revealed through *sensus* about God is not enough for salvation and mature Christian living, but it is a good preparatory point of recognizing the possibility and opportunity of the

knowledge of God by nonbelievers.

2. *Sensus divinitatis* should help us view nonbelievers not as total antagonists to the gospel but as people who may be open to find out the reality and fullness of God and His way of salvation. Not all may fit this description, for there are those who have let sinful stubbornness or moral obstinacy defy the Spirit's probings and pleas, and persist in dulling their *sensus* within. But, however lost a person may be, he or she is still the object of God's love, and His grace does not easily give up on any human being, for they are all precious. Neither should we give up on our mission at the first sight of rejection, for even though a person may reject the witness of the gospel, so long as the contact point of divine sensitivity is there, we must rest our hope in the fact that the lost souls are not beyond the reach of God's grace. They might enter the kingdom of Christ with the joy of finding the genuine spiritual reality.

3. Finally, in our missionary approach we need to be much more aware of the possible triggers of the working of *sensus divinitatis*. These triggers can shock one to the point where the thirst for God reaches out to quench that thirst by finding the God who loves – His power and greatness on the one hand, His benevolence and love on the other.

Such triggers may be positive or negative. Positive triggers that might stimulate *sensus divinitatis* represent all the experiences of positive and pleasant states in our consciousness. For example, when we see the starry heavens on a clear summer night, we may experience an ecstatic aesthetic experience. The experience may lead us to affirm the existence of an extraordinary and even intelligent force in nature. Suddenly, we may feel how this force obliterates our despair or loneliness in this universe. All these feelings may come to us even when we do not acknowledge a personal, creator God. However, a possibility exists that these

feelings of joy, of recognition of something so beautiful up in the sky, of a freedom from despair within, may all combine to trigger a belief that there may be God, after all. Thus, a belief in the presence of God may begin.

Another aesthetic experience that plays the role of the trigger may be music. Listening to music by Bach or Mozart may bring a sense of harmony and peace that we have been seeking. This ecstasy of harmony might awaken the thought of universal harmony as the appearance of something divine. The result may be a belief in a God who ensures harmony and unity in real life.

Negative triggers represent all experiences of negative or harmful states in our life. We already mentioned Tolstoy's thought of suicide that led him at the final point of despair to "consciousness of life," an acknowledgement that there is value and meaning in this life. Even the most negative experiences of life can trigger an affirmation for the positive. Like in the case of Job, one may be able to sense the strength of God even in the midst of destruction: "After my skin is destroyed, this I know, that in my flesh I shall see God" (Job 19:26, NKJV).

Another example of a negative trigger is the sense of guilt. Whenever we feel the extreme form of personal guilt, there may be a possibility of forced openness to forgiveness as the only way out and the only positive alternative to the hopelessness and despair that can crush our being. Perfect forgiveness from human beings is not possible, but the search for forgiveness can lead us to someone who is able to forgive absolutely, and that is God.

Thus in our mission and ministry, we can look for triggers that can stimulate the inner and latent sense of searching for God. These triggers may differ from person to person, but we can try to touch those contact points, and from there lead the individual to

a more dynamic and open belief and relationship with a great and loving God. Our insistence on and searching for these stimuli of *sensus divinitatis* represent the exceptional apologetic linkage in our mission to nonbelievers.

Aleksandar S. Santrac (Ph.D., Belgrade State University) is from Serbia, and is working as an associate professor of religion, ethics and philosophy at the University of the Southern Caribbean, Port of Spain, Trinidad and Tobago. He is also a post-doctoral fellow, Catholic Institute, Paris, and a visiting scholar, Notre Dame University, South Bend, Indiana, U.S.A. He also worked as a pastor evangelist in his native country. E-mail: asantrac@gmail.com.

REFERENCES

1. Leo Tolstoy, *Zonia* quoted in William James, *The Varieties of Religious Experiences: A Study In Human Nature* (New York: Modern Library, 2002), p. 174.
2. This article is based on my research *Knowing God: Evaluation of John Calvin's and Alvin Plantinga's Concept of Sensus Divinitatis* as part of the post-doctoral Fellow program at Catholic Institute in Paris and visiting scholar position at University of Notre Dame, Indiana, U.S.A.
3. John Calvin, *Institutes of the Christian Religion*, John Allen, trans. (Philadelphia: Presbyterian Board of Christian Education, 1936), book I, ch. iii, p. 1.
4. Plantinga does not wish to be seen as an interpreter of Calvin and says that his idea of *sensus divinitatis* has only terminological similarity with that of Calvin (interview with Alvin Plantinga, University of Notre Dame, Notre Dame, Indiana, November 15, 2007, conducted by Aleksandar S. Santrac).
5. Alvin Plantinga, *Warranted Christian Belief* (Oxford: Oxford University Press, 2000), p. 173.
6. Plantinga, *The Twin Pillars of Christian Scholarship* (Grand Rapids: The Stob Lectures, Calvin College and Seminary, 1989-1990), p. 53.
7. Plantinga says, "In a variety of circumstances—upon beholding the starry heavens above, when in danger, upon seeing that we have done something deeply wrong. . . . we human beings find ourselves aware of God's presence, realizing that we owe Him obedience and allegiance" (Ibid.).
8. Ellen G. White, *Selected Messages* (Hagerstown, Maryland: Review and Herald Publ. Assn.), vol. I, p. 295.

The Sabbath: A day of delight, a day of freedom

by John M. Fowler

For the first time, the Seventh-day Adventist Church around the world celebrated October 24, 2009, as Creation Sabbath to affirm in worship and fellowship that God is our Creator and that Sabbath is a memorial of the creative activity of God. The celebration in 2010 will be on October 23 and is likely to become a regular event each year in Adventist churches around the world. This article is presented in that context to affirm that God is our Maker and our Redeemer. For more, see www.CreationSabbath.net.

I accepted Jesus as my personal Savior at the age of eight or nine. The gospel had such an overwhelming impact on me, and its power liberated me not only from what I considered as great sins but also my fears and apprehensions. I rejoiced in the strength of the gospel. The forgiveness experience was so real that I did not hesitate to share Jesus with my friends, teachers, and neighbors. I observed Sunday faithfully, went to church in the morning, and the praise hour in the evening. Although our pastor's sermons, delivered in a thunderous tone from a high and lofty pulpit, were often boring and sometimes frightening, I never missed a Sunday morning service. I was a faithful Sunday keeper.

Then one summer, a young evangelist pitched his tent in our town and preached hitherto unheard of truths, such as the prophecies of Daniel and Revelation, the soon coming of Jesus, the conditional immortality of the soul, tithing, and the Sabbath. Each truth leaped from the Bible, and nothing preached went unsupported by the Scripture.

Thus it was I chose to join the first seventh-day Sabbath keeper. I knew Him before, but now it seemed as if I knew Him more fully. But immediately I became a laughingstock of my friends and an object of scorn for my

Anglican pastor. "Aren't you foolish to miss classes on Saturday?" asked my friends and teachers. "You are a legalist, a slave to the law, and you can't have the joy of the gospel," said the pastor, who had never said any such thing when I observed Sunday just as faithfully.

Some six decades later, I can confidently and enthusiastically say that I may have been a fool in the Pauline sense, but certainly not a legalist. My fellowship with God increased, not decreased, because I chose to follow Him and His Son (Luke 4:16) and His apostles (Acts 13:14, 42) in keeping the seventh-day Sabbath. The joy of the gospel has only increased with the discovery of Sabbath. I could embrace the gospel as fully as ever and keep the seventh day holy without losing the joy of freedom or succumbing to the perils of legalism.

I say this for four biblical reasons: (1) the Sabbath tells me who I am; (2) the Sabbath reminds me that Jesus died for my sins; (3) the Sabbath provides me fellowship; and (4) the Sabbath points to my eternal rest in God.

The Sabbath gives me identity

Let us begin at the beginning: "And on the seventh day God finished His work which He had done, and He

rested on the seventh day from all His work which He had done. So God blessed the seventh day and hallowed it, because on it God rested from all His work which He had done in creation" (Genesis 2:2, 3).¹

The seventh-day Sabbath shows that God is my Creator. A scientist may say I am "an accidental collocation of atoms."² A philosopher may trace my life to a first principle. A poet may say that life is "a tale told by an idiot, full of sound and fury, signifying nothing."³ But I cannot, and shall not. For I am made in the image of God, and the Sabbath continually reminds me of that magnificent fact. And it invites me to enter into God's rest, even as it invited Adam and Eve. Sabbath is to join the Creator to celebrate the joy of life and to recognize forever that life comes not as a result of our work but as a gift from God's grace.

The One who made us also made the Sabbath. He rested on it. Not that He was exhausted and needed rest (Isaiah 40:28), but He chose to establish a day, sanctify it, and make it holy, in order that humanity would escape from the tyranny of material preoccupation and enter into the holiness of rest, worship, and fellowship. It is not a day of drudgery, but one of delight, an experience of supreme joy that can come only when one communes heart

to heart with one's Creator. Was that not the case with Adam and Eve, when they along with "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), and bowed before their Creator in worship and adoration on that first Sabbath?

Could worship, praise, adoration, and fellowship be anything but a joyful experience, acknowledging the sovereignty of the Creator on the one hand and our identity as members of God's family on the other? Nowhere is this relationship between Sabbath and joy, between obedience to God and delight of the soul stated more eloquently than in Isaiah 58:13, 14: "If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken."

Mark this passage. It is addressed to God's people. They did not become God's people because they were keeping the Sabbath. They were God's people because God had created them and chosen them. To acknowledge that choice, to cement the relationship that arises out of it, God calls upon us to keep the Sabbath. Thus Sabbath is no legalistic stricture. It is a point in the line of time through eternity to remind us continually of our special relationship with God. And it is "a 'delight in the Lord.'"

Sabbath reminds me God is my Redeemer

Sabbath not only gives me identity but also reminds me that I am part of God's redeemed family. When we Christians recite the Ten Commandments, we normally begin with the words, "You shall have no other Gods before me" (Exodus 20:3).

But the Jews do it differently. They begin with the prologue from verses 1 and 2: "And God spoke all these words, saying, 'I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.'"

Catch the difference. God did not choose the Israelites because they were good people, obeying God's law. No, God chose them out of His mercy, out of His love and grace. When they were slaves in Egypt, when they had no dignity, God remembered them, redeemed them, and made them His own. To protect that close, reconciled, redeemed relationship, He gave them the law as an expression of His eternal moral nature, and He invited them to become part of His family. There is no legalism here, only liberty, eternal liberty, initiated and preserved by His grace and grace alone.

Thus the Ten Commandments were principles outlining God's redemptive lifestyle for the human race. The fourth commandment, in a way, is unique. It charges God's people to "Remember the Sabbath day to keep it holy" (Exodus 20:8), for in six days the Lord completed the work of creation "and rested the seventh-day; therefore the Lord blessed the Sabbath day and hallowed it" (Exodus 20:11). Six days are there to do our work, but when the seventh comes around, it's time to remember that we are not our own. We belong to the Creator and the Redeemer. Six days of work must not be allowed to minimize or ignore the magnificence of one unique day of worship, fellowship and rest. "The Sabbath is the day on which we learn the art of surpassing civilization"⁴ and experience the mystery of God's commonwealth.

If Exodus provides Creation as the reason for Sabbath observance, Deuteronomy supplies a complementary reason: "You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence with

a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day" (Deuteronomy 5:15).

Sabbath observance is a continual and clear reminder that we are not our own. We are God's. Without Him, we are nothing. He created us. He sustains us. And then we are in an Egypt of our own: sin's oppression, loneliness, despair, drudgery, and death. Out of this Egypt we cannot on our own march out to freedom. We need the "mighty hand" and "an outstretched arm" of God. Hence the cross: "the blood of Jesus his Son cleanses us from all sin" (1 John 1:7). The breath of God created us; the blood of Jesus redeemed us. And both mighty acts are to be remembered by the keeping of the Sabbath. Each week we celebrate Sabbath in recognition that "the power that created all things is the power that re-creates the soul in His own likeness."⁵ Hence the shout of Ezekiel: "I gave them my sabbaths, as a sign between me and them, that they might know that I the Lord sanctify them" (Ezekiel 20:12).

Sabbath provides fellowship

To the fact that Sabbath reminds us of God as our Creator and Redeemer, we must quickly add one more. It is a day of fellowship and worship, when God's family comes together in an absolute sense of unworthiness before their Maker, and of unity and equality between one another. "Before God's throne," writes Ludwig Koehler, "there will hardly ever be a greater testimony given on your behalf than the statement, 'He had time for me.'"⁶

The commandment enjoins the believer to remember the Sabbath as a great leveler of people: the son and the daughter, the professor and the student, the banker and the barber, the stranger within the gates must all be embraced by the rest of the Sabbath. Thus "the Sabbath," says Heschel, "is an embodiment of the belief that all men are equal and that equality of

men means the nobility of men.”⁷ Is this human equality not what the gospel proclaims (Ephesians 2:11-16)?

We cannot observe the Sabbath without seriously taking the social responsibility that comes with it. Worship is not enough; fellowship must follow. We must become responsible for our neighbors. Did not Jesus Himself point to this social obligation of life in His Sabbath sermon in Nazareth (Luke 4:16-19)? Even as He observed the Sabbath “as His custom was,” He did not fail to point out that such observance has meaning only as it is bonded “to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind” and “to set at liberty those who are oppressed.” For the year of the Lord has come!

Sabbath points to eternal rest

There in Nazareth in His inaugural speech of the kingdom of God, Jesus connected the observance of the Sabbath with the proclamation of the good news. The gospel sets us free from the bondage of sin. As free beings, not as slaves, we come to worship and praise God as our Creator and Redeemer. This acknowledgement is no doubt a continual and daily task, but on Sabbath, it becomes an extraordinarily special task; we cease all work, reaffirm our self-abandonment, come to the Creator in total surrender, and enter into His rest. This entering into His rest is symbolic of entering into the eternal rest that Hebrews speaks about: “[T]here remains a sabbath rest for the people of God” (Hebrews 4:9).

The continuation from the present to the future, from current reality to future hope, cannot be missed. Just as sure as the kingdom of grace and the blessings of salvation are a present experience and a future anticipation, so are the blessings of Sabbath a present experience and an indication of the future entry into rest in God’s kingdom of glory. In that light, Isaiah’s prophecy takes on a special

meaning: “For as the new heavens and the new earth which I will make shall remain before me, says the Lord;... from Sabbath, to sabbath all flesh shall come to worship before me” (Isaiah 66:22, 23). Thus, the Sabbath links the joy of today with the hope of tomorrow; it is a day that celebrates the gospel and acknowledges God’s sovereignty; it, as Karl Barth says, points to “the God who is gracious to man in Jesus Christ.... It points him away from everything that he himself can will and achieve and back to what God is for him and will do for him.”⁸

Embracing the gospel and observing the Sabbath

But is insistence on Sabbath observance, particularly the biblical seventh-day, legalistic? We might as well ask the question: can biblical insistence on a particular lifestyle – compassion, love, going the second mile, the Beatitudes – be legalistic? The answer is yes and no and is dependent on the motivation. A legalist keeps the law or follows a particular lifestyle as a way of salvation. But no amount of keeping the Sabbath or any other commandment can save a person. Salvation is possible only in the gospel of Jesus Christ, for “it is the power of God for salvation to every one who has faith” (Romans 1:16). “For by grace you have been saved through faith; and this is not your own doing, it is the gift of God –not because of works, lest any man should boast” (Ephesians 2:8, 9).

Pharisees accused Jesus of breaking the law because He healed on Sabbath (Luke 6:6-11; Mark 3:3-6; John 5:1-16, et. al.), and Jesus’ answer in each case was consistent with the meaning of Sabbath that it is a day to bring glory to God and not to indulge in self. The miracles of Jesus showed the real purpose of His coming: to restore and redeem life. The Pharisaic obsession was legalism; the attitude of Jesus was grace in action. Ellen White has said it well: “God could not for a moment stay His hand or man

And God spoke all these words

“I am the LORD your God ...

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but He rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”

Exodus 20:1, 2, 8-11, NIV

“In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship.”

The Great Controversy, Ellen G. White, p. 51.

“Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works.”

Education, Ellen G. White, p. 251.

“The seventh-day Sabbath is in no uncertainty. It is God’s memorial of His work of creation. It is set up as a heaven-given memorial, to be observed as a sign of obedience.”

Selected Messages III, Ellen G. White, p. 318.

“The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due to God, because He is the Creator, and we are His creatures.”

History of the Sabbath, J. N. Andrews, chapter 27.

would faint and die. And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain

that may be relieved upon the Sabbath or any other day.”⁹

Christian discipleship is not achievement of a moral status, but reception of Christ's calling; it is not moral perfection, but a constant abiding in Him. It is a love relationship with Jesus. Once that abiding is established, fruits follow as a natural course. The principle is a simple one: first love, then its fruits; first grace, then obedience.

Obedience does not produce love; love produces obedience. Obedience does not bring about forgiveness; grace does that. Any attempt to distort the order inevitably leads to legalism. And in rejecting legalism, any bid to deny obedience its role in discipleship turns to cheap grace. Christian discipleship has no room for either the heresy of legalism or the luxury of cheap grace.

Thus Christians, who love their Lord and who are saved by His grace, will obey their Lord. The embrace of the gospel is the first step; the observance of the Sabbath is an inevitable follow-up, a delight in the Lord. For the Sabbath is an “exodus from tension, a sanctuary in time, a palace in time with a kingdom for all,” and its observance “the coronation of a day in the spiritual wonderland of time.”¹⁰

We can come to that wonderland only when we accept God as our Creator and Redeemer.

John M. Fowler, Ed.D., is an associate Director of Education at the General Conference of Seventh-day Adventists and the editor of *Dialogue*. E-mail: fowlerj@gc.adventist.org.



Accredited by the
BRITISH COUNCIL



LEARN ENGLISH IN ENGLAND



GENERAL ENGLISH COURSES

25 January-14 May 2010
7 Sept.-15 Dec. 2010
24 January-12 May 2011

Newbold College
Binfield, Bracknell, Berkshire
RG42 4AN, England, UK
Telephone: +44 1344 407421
Fax: +44 1344 407405
www.newbold.ac.uk
Email: admissions@newbold.ac.uk

SUMMER SCHOOL IN ENGLISH

8 July-2 August 2010

Come for the complete course or for part of it

Part One: 8 July-19 July
Part Two: 16 July-26 July
Part Three: 23 July-2 August

NEWBOLD
COLLEGE a mind-opening experience

REFERENCES

1. All Scripture passages in this article are quoted from the Revised Standard Version.
2. Bertrand Russell, *Mysticism and Logic* (New York: Doubleday, 1929), p. 45.
3. Shakespeare, *Macbeth*, Act V, 5, 17.
4. Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: The Noonday Press, 1975), p. 27.
5. Ellen G. White, *Testimonies for the Church* (Mountain View, California: Pacific Press Publ. Assn., 1948), vol. 6, p. 350.
6. Ludwig Koehler, “The Day of Rest in the Old Testament,” *Lexington Theological Quarterly* (July 1972), pp. 71, 72. Quoted in Sakae Kubo, *God Meets Man* (Nashville, Tennessee: Southern Publ. Assn., 1978), p. 29.
7. Abraham Joshua Heschel, *God in Search of Man* (New York: The World Publishing Co., 1959), p. 417.
8. Karl Barth, *Church Dogmatics* (Edinburgh: T & T Clark, 1961), vol. III, part 4, p. 53.
9. Ellen G. White, *The Desire of Ages* (Mountain View, California: Pacific Press Publ. Assn., 1898), p. 207.
10. Heschel, *The Sabbath*, pp. 29, 21, 18.

Women in the service of Christ

by Hanna Norheim

Filled with the Spirit, they sought out to influence and change the course of history of the Christian church.

Did you think that the Christian church leadership was all made of men? That was my impression until recently. Paul and Peter, Augustine and Jerome, all of the Popes, Luther and Calvin, the General Conference presidents. All men! Imagine my surprise when I started digging beyond the obvious and discovered that church history was filled with stories of women, some of them deeply influential. Through my studies, I realized that in the development of the church, women have been important. However, their stories have generally been neglected, perhaps because they were just *women's* stories, not important enough to make the history books. When women as a group are overlooked by history, they as a group are disqualified from having had significant influence on the Christian church. We live with the consequences of this disqualification. Because we do not know our history, we may believe that only men really matter. However, as Christians become more and more aware of the legacy of women in the church, our stance on the role of women in the church will change.

I would like to share with you a few stories I came across in my studies. These were stories of women who had two common denominators: first, they were filled with the Holy Spirit, who gave them a sense of mission and dignity; second, they were not afraid to face any obstacle or enemy.

Christina of Markyate

Consider Christina of Markyate (ca.1096-ca.1166). Her baptismal name was Theodora, but she renamed herself out of her love for Christ. At 13, she promised herself that

Jesus would be her only “husband.” Medieval English believed that for a woman, staying a virgin was an essential part of being a truly spiritual person. Consequently, Christina wanted to keep her virginity and live only for God. Her parents thought otherwise. They did everything they could to get her married: they locked her into her room, hoping she would change her mind; they bribed the bishop to talk some sense into her; and they let the man, they had forced her to become engaged to, into her room in the middle of the night to rape her. Three times. The first time, Christina sat him down and almost talked him into joining a convent. The second time, she escaped by hanging onto a nail behind the window-curtains. The man could not find her. The third time, she escaped over a high fence outside her room, where the man could, not follow. In no way was she going to marry him or anyone else. She was even ready to carry a red-hot iron in her hands to prove her determination.¹ After all of her parents’ efforts failed, her mother swore that she would not care who “deflowered” her daughter, provided that some way of deflowering could be found.²

Christina “out-proof-texted” every clergyman who tried to persuade her to obey her parents’ wishes, by quoting from the Bible. Locked into her room, she had no one to support her but God. Filled with the power of the Spirit and through continuous prayer, she was able to resist and to live life the way she thought it should be. “The freedom Christina enjoyed to name herself, to resist father, husband, bishop, flowed out of an obedience to God which was a *love affair*.”³ This

love and friendship with God moved her beyond any self-doubt or fear to be herself and to become a person of authority and power. Christina eventually escaped her family and moved into religious seclusion in Roger the hermit’s cave. He became her spiritual director and friend. When he died, she moved out and started her own public ministry, leading men and women to God and directing them in Christian life and practice. She became famous across Europe for being a holy woman.

Katherine Zell

Then there’s Katherine Zell (1497-1562), one of the most outspoken women of the Reformation. When she was in her twenties, she married a man nearly twice her age, and they really did live happily ever after.⁴ Her husband was a Catholic priest turned Lutheran preacher. Together, they made a team working for the Reformation in Strasburg where they lived, and for peace between Catholics and Protestants. Some of the Reformation’s opponents spread vicious rumors about the couple, saying that the husband cheated on Katherine with the maid. Instead of fuming quietly, Katherine published a letter through which she told everyone in the city that she never had a maid and that their highest wish as a couple was to die side by side on crosses, each cheering the other on! “Katherine was not afraid to tell people her opinion. She lashed out against her opponents who wanted her voice silenced: “You remind me that the Apostle Paul told women to be silent in the church. I would remind you of the word of this same apostle that in Christ there is no longer male or female, and the proph-

esy of Joel: "I will put forth my spirit on all flesh and your sons and your daughters will prophesy."⁵ She carefully ended her statement in humility, but also with not a little sarcasm: "I do not pretend to be John the Baptist rebuking the Pharisees. I do not claim to be Nathan upbraiding David. I aspire only to be Balaam's ass, castigating his master."

Katherine was not afraid to work hard for what she believed in and do what others were afraid to. She hosted meetings between Catholic and Protestant church leaders. She organized food and shelter for 3,000 refugees who came to the city after the Peasants' War. She cared for one of the city leaders who got sick with leprosy. She compiled and published hymns in pamphlet form to inspire laypeople to focus on God in their everyday life. And, as her last work in life, she performed a funeral for a woman whose faith was not the same as the local Lutheran minister's, and the minister would conduct the service only after publicly renouncing her for denying the Lutheran faith. The city council wanted to reprimand Katherine duly for her transgression, but she fell ill and died before anything could be done.

Elizabeth Hooton

Here is one last story about a courageous Christian woman. Elizabeth Hooton (1600-1672) was the first Quaker convert and the first female Quaker preacher in England in the 17th century. As a Quaker, she believed that all women and men were equal before God, and so she did not hesitate to challenge priests on doctrinal matters or refuse to kneel before King Charles II.⁶ She was beaten and imprisoned in England several times for her conduct and beliefs, but oppression did not stop her activities. Elizabeth was a woman of "boundless stamina and perseverance."⁷ She went where the Spirit led her. When 61 years old, she went to New England as a missionary, even though she

knew persecution awaited her there. The Massachusetts Puritan authorities were so adamant not to receive any Quakers that they had passed a law forbidding ship captains (under penalty of a £100 fine) to deliver Quakers to the port of Boston. And so Elizabeth had to get off the boat in Virginia and start walking. As soon as she came to Boston, she was put in jail. The governor decided that she was too great a danger to stay, even in prison, so she was forced to walk two days into the winter wilderness, where the armed guards left her to die among bears and wolves.

Elizabeth eventually got back to England, but she stayed only long enough to get the king's permission to buy some land in Boston in order to build a house. She was very practical and thought that Boston needed a place where harassed Quakers could stay. But Boston authorities did not care about the king's order. When Elizabeth arrived in Boston, she was chained to a cart and forced to walk to three towns. In each place, they stripped off her clothes down to her waist and whipped her with a three-corded whip. After this punishment, she once more was sent deep into the wilderness to die. For all her missionary efforts in New England, she received three imprisonments, nine severe whippings, and two banishments into the wilderness. But Elizabeth defied the inflicted banishment once more. She came out of the wild alive and went on a mission trip to the West Indies. A few days after she reached Jamaica, she died peacefully, far away from her home village in Nottinghamshire. The love that she bore for humanity made her willing to undergo every infliction she faced.

Ellen G. White

We Adventists have our own hero, Ellen White. She was rather young when she said Yes to God's calling and let herself be filled with the Spirit. The sense of divine mission gave her

courage to resist people who rejected her and tried to make her work hard. In an age that did not encourage women to be religious leaders, Ellen White wrote and preached and travelled and led the Adventist movement for more than 50 years. Where would the Seventh-day Adventist Church be without Ellen White? It's not even certain that the church would have existed had it not been for her. One historian claims that only one other woman has contributed more to religious life in America than Ellen White (Mary Baker Eddy of the Christian Scientists).⁸

Ellen and the other women mentioned are great examples to us of what can happen with total dedication of one's life to God. Where the Spirit of the Lord is, there is freedom. Freedom from fear. Freedom to live life to the fullest.

Hanna Norheim is a Fulbright scholar at La Sierra University, La Sierra, California. She is working on a master's degree in religion. E-mail: hannanorheim@hotmail.com

REFERENCES

1. Monica Furlong, *Visions and Longings: Medieval Women Mystics* (Boston: Shambala, 1997), p. 80.
2. Eleanor McLaughlin, "Women, Power and the Pursuit of Holiness in Medieval Christianity," in Rosemary Ruether and Eleanor McLaughlin eds., *Women of Spirit: Female Leadership in the Jewish and Christian Traditions* (Eugene, Oregon: Wipf and Stock Publishers, 1998), p. 111.
3. *Ibid.*, p. 114.
4. See Roland H. Bainton, *Women of the Reformation: In Germany and Italy* (Minneapolis: Augsburg Publishing House, 1971), p. 55.
5. See Ruth A. Tucker and Walter Liefeld, *Daughters of the Church: Women and Ministry from New Testament Times to the Present* (Grand Rapids, Michigan: Zondervan, 1987), p. 183.
6. *Ibid.*, p. 227.
7. Elaine C. Huber, "A Woman Must Not Speak: Quaker Women in the English Left Wing," in Ruether and McLaughlin, eds., op. cit., p. 165.
8. Ronald Numbers in Tucker and Liefeld, op. cit., p. 277.

PROFILE



Michael Abiola Omolewa

Dialogue with an Adventist ambassador and permanent delegate to UNESCO

Interview by David O. Babalola

Professor Michael Abiola Omolewa, a Seventh-day Adventist from Nigeria, is his country's current ambassador and permanent delegate to the United Nations Educational, Scientific, and Cultural Organization (UNESCO). Born 11th in a large family, he was brought up with the prestige that Africa affords to the son of a village chief. His father, Daniel Omolusi, a senior chief of the Ipoti-Ekiti region of Nigeria, was among the first to welcome and host in 1915 David Babcock, the first Adventist missionary to the vast West African country. Young Michael began his education in 1946 at the local Adventist primary school – an early step that kept his heart and mind closely knit to the priorities of Adventist faith and mission all through his life. Early in life, Michael learned the value and meaning of the Sabbath. Whenever his educational journey took him to a non-Adventist school – be it grammar school or college or the prestigious University of Ibadan or Queen Mary's College in London – he insisted on putting God's worship first on the day of His worship. His educational journey, supported by scholarship awards that rewarded his brilliance, led him to a bachelor's degree (honors.) in African history from the University of Ibadan. Later graduate study at the same university, along with a visiting research scholarship at the University of London, led him to a doctoral degree in history and historical

research. His work career spans roles as high school teacher and university professor to high positions in the government of Nigeria and currently ambassador and permanent delegate to UNESCO. Professor Omolewa is happily married to Yami, and they have four children.

■ *Professor Omolewa, your life story is out of the ordinary. If you were asked to give credit, where would you begin?*

I have to begin with God. Early in my childhood, I learned from my parents that God should be first and foremost in life in order to make it rich and meaningful. My faith in God blossomed to the full when I attended the Adventist primary school in my village. There I discovered that if I honor God, God will honor me. It is in those early steps of Christian education that I learned the value and meaning of Sabbath, and I resolved to be faithful in Sabbath-keeping. My faith helped me grow all the way to university education, and even today I feel a sense of divine guidance every step of my way. Without that, I would be lost.

■ *You have spent many years of life in teaching. Was teaching your first choice?*

Actually, no. After completing my secondary education in 1960, I applied to work in a bank. The job paid much higher remuneration than teaching, and I needed to earn as much as possible to support my large family, made up of many siblings. I

got the job all right, and it was with fixed hours and no stress and with prospects for climbing up the corporate ladder. But soon I discovered a big hitch: I had to work on Sabbath. No amount of petitions helped, and I decided to quit and look for a job where I could keep the Sabbath and enjoy the peace of a redemptive relationship with my Maker. So I joined teaching, which gave me free weekends, and ever since, Sabbath has been my priority whenever a choice of employment has come before me.

■ *Your student and teaching career has taken you to several places of learning. During this journey, how did you maintain your link with the Adventist Church?*

One might say that early habits stay with you. What I learned and practiced in elementary school has become an inalienable part of my life. From childhood, the church has been the center of my life, and I cannot think of a time when I could live outside the church. Not just on Sabbath, but throughout the week, the church and its mission has a grip on my life. As a teenager and as a college student, I enjoyed Sabbath School, taking part in mission activities, teaching and participating in class, and witnessing. So in 1974, as a fresh Ph.D. graduate, when I was ordained as a deacon in my local church, I wasn't exactly sure which one to celebrate. I enjoyed my work as a deacon, and used that office to advance God's work of grace in my faith community. I organized a local ministry group to study and witness with students at Samonda, a nearby outpost of the University of Ibadan. Thus, wherever my work or study took me, I considered the new posting as an avenue to witness for the grace of God.

■ *Was there any particular emphasis in your lay evangelism?*

The central focus of my witness was

God's grace. Doctrines are important, and I did convey the fundamental doctrines of our church, but above all doctrines stood the person of Jesus, whose grace and mercy is at the core of our redemption. One particular emphasis on this grace was to let it take hold of our complete lives, and I pressed this point in my contacts with young people. I always emphasized to the young people with whom I worked – in church, in the community, or in the classroom – that they needed to experience wholistic salvation – body, mind, and soul. So my evangelistic method was to touch life in all its dimensions – body as God's temple, living a holy life, choosing carefully life partners, establishing an acceptable lifestyle, spending one's resources wisely, and relating to the community of believers and seekers. I found this kind of wholistic evangelism very rewarding.

■ *That's interesting: a busy professor engaging in such spiritual activities. Is there anything else to tell about your involvement in church work?*

In fact, there is. My childhood was closely linked with the beginning of the Adventist work in Nigeria. My father was among the first to welcome and host the first missionary, Elder David Babcock, to our community, tribe, and region. So when I finished my university education, I became curious to find out and record for history the beginnings and advancement of Adventist mission work in Nigeria. I researched with the help of the documents available locally in Africa, and then I went to the General Conference archives in 1976. That was a very rewarding experience, both spiritually and academically. Later, when the church in West Africa Division founded a theological seminary, now a university named after Babcock, no one could have been as happy as I was. It was my privilege to serve on its board from 1988 to 1997. I thank God that

I have watched the birth and maturing of Adventism in Nigeria. What better privilege can one have!

■ *Indeed so. Can you tell us something about your university life?*

I was fortunate in being a student at the University of Ibadan, founded in 1948 as a college linked to the University of London. When the university began to function on its own in 1962, it continued to maintain standards and academic discipline, and I was blessed by this when I entered college in 1964, and later in graduate school. The doctoral work done there and the research pursued in London shaped my pursuit for the best in education. As the dean of the faculty of education, it was my privilege to promote excellence in academic work. Degrees count only if accompanied by a desire to work hard and work well. Adventists must not lose sight of this emphasis: "better" is our watchword, as Ellen White reminds us. The Lord has blessed me with publication of, or contribution to, some 47 books, in addition to numerous articles.

■ *How did you get into diplomacy?*

Here again I see God's hand at work, as it was in the case of Daniel and Esther. When we are faithful to God's calling in whatever work we do, there is no limit to what God can do with us. While I served at the University of Ibadan, I also had the opportunity of serving in national, pan-African, and international forums. My study and research in African history had their own reward in fostering international understanding and culture, negotiating intercultural and cross-tribal challenges, and promoting a sense of unity in the midst of diversity. Gradually, this shift in my work led me to serve on the Nigerian National Commission for UNESCO, and later as a perma-

Continued on page 23

PROFILE



Graciela Fuentes

Dialogue with an Adventist judge at the United Nations

Interview by Sonia Krumm

Graciela Fuentes is a lawyer, university professor, and a judge at the United Nations. Her job takes her to all parts of the world, and thus she has been in contact with many cultures and different human realities. She knows firsthand some of the great heroic stories of our times, of miracles and happy endings. She is also aware of the sad reality of the conflicts around the world and the misery of human greed and evil.

Graciela is an Adventist who takes her beliefs seriously and has a clear mission commitment. Born in Argentina, she graduated from the National Law University in Buenos Aires. For graduate work, she turned to Canada, where she completed a master's degree in international law at McGill University in Montreal, and later a Ph.D. in comparative constitutional law and human rights in Ottawa University.

Her work in Argentina focused on penal law, but in Canada she concentrated on international business law. She has taught law, philosophy, and international law as a visiting professor in several countries. She has worked for many years at the United Nations in peacekeeping operations, including work as an international judge in countries that are coming out of war or have major civil disturbances.

Currently she lives in Italy, advising international organizations on judicial reform. She also serves as a consultant to the European Parliament.

■ *In which area of law do you most often focus in your job?*

I mainly work with legal reform in countries that are going through a transitional period, such as from an authoritarian to a democratic system of government, or from a centralized controlled economy to a free-market one. We also work with countries that are coming out of a war situation or a civil conflict, such as Afghanistan or Bosnia. In those circumstances, the government system has often collapsed, the economy is devastated, and social conflicts are creating tension. The international community then steps in and provides experts to help to arrange free elections, rebuild an administrative system, provide parliamentary functions, organize other structures essential for a functioning society, and, of course, work toward the establishment of an effective judicial system capable of ensuring the rule of law. This last area is where my job is principally focused.

■ *Can you give some examples of the kind of tasks in which you are involved?*

Legal reform generally starts at the very last stage of an armed conflict or right after it finishes. Where racial hatred or religious mistrust is a part of the conflict, challenges may seem different. In any case, the breakdown of law needs to be attended to. My work has taken me to places like Rwanda, where tribal and ethnic conflict split a society and took

a heavy toll; and Bosnia, where the war was of a different kind. In both cases, I was in charge of organizing a sort of emergency room, to provide “first aid” for the legal structure. In addition, we work on personal cases; for example, in the middle of a war, it might happen that parents are separated from their children. When there are thousands of families that are running for their lives and thousands of children missing, what do we do? Most of the children are in shock; they may be too young to remember who they are or where they lived before the traumatic events. From then on, we work to provide the children with documents, place them in institutions, or arrange for foster care.

We also help people recover their property rights when usurpers have occupied their houses and taken over their land. Often people have no documents to prove their identity, and we must work from scratch to establish their identity and provide them with documents that will ensure a decent future.

■ *What motivates you to work in places that are so challenging – in terms of poverty or security?*

It is not easy. Generally, I take a team that includes lawyers, judges, and police officers from several countries. Sometimes, we have to live in precarious shelters, and we have to manage with very little food and a bottle of water for the whole day. Sometimes, these missions demand a stay away from home for many months.

On more than one occasion, God has saved me from certain death. For example, unknown to any of us, a bomb was placed in the truck in which we were traveling in a certain country, but for some reason, the bomb was never activated. At one time, just as I was pronouncing a sentence in a court, the building was bombed, leaving a huge crater just a

few feet in front of me. Fortunately, no one was hurt. The building was not that lucky. Our work is such that we are all the time reminded of the anger and hatred of the human heart, on the one side, and the love and care, on the other. We cannot avoid the existence of war and injustice, but we can help in restoring order, in rebuilding a fractured community, and in carrying the message of peace and security to many people.

■ *While other relief workers are dedicated to important missions, such as vaccination, medical aid, food and water supplies why do you feel this legal work is important?*

God needs everybody’s talent in a combined way to give relief to suffering humanity. I consider the legal work very important to restore sanity to the functioning of a system that stands fractured by war or civil strife. I have already mentioned the case of missing children, illegal takeover of property, and missing identities. For peace to become a reality, it is important that society begins to function normally, and that normalcy requires a legal grounding and framework. If not, social peace could be endangered by unfair or arbitrary judgments. If there is a lack of a legal system, or the government does not intervene to solve conflicts, people tend to take the law into their own hands. Also, crime tends to increase when there is no operational legal system.

■ *How do you keep your faith in the middle of offbeat jobs and circumstances?*

I learned about the Adventist message by listening to Braulio Perez Marcio’s radio program, “The Voice of Hope.” I was delighted by the music of Del Decker and the King’s Heralds. I was baptized 37 years ago in the Adventist Church in spite of my parents’ opposition. I went through many problems in my life, but God has always been by my side.

I have learned to grow in the faith,

even though I cannot attend church every Sabbath, because my job often isolates me from an Adventist community. However, I have the companionship of prayer and Bible study. These are essential to me, and I always feel certain closeness to God, particularly when I am alone in places where there is no Adventist church. Even in such places, technology has made it possible for isolated people like me to enjoy the blessings of Sabbath: my laptop brings Sabbath School and the divine worship right into my room. A connection to Sacramento Central Church in California or to 3ABN programs is a great blessing. I sing every Sabbath with the virtual Sabbath School, send my prayer requests, my offering, and tithe. I feel part of a very large world family that worships God, and when I go back home, in Italy, I worship with the Adventist church of Pisa.

■ *Do you get to testify about your faith in your workplace?*

I essentially testify by my behavior. The difficult or dangerous situations give me the chance to talk about a loving God who takes care of us and provides for all our needs. The times of despair after a bombing, or the fear that the road ahead may be mined, has given me the opportunity to give my workmates encouragement and strength to move forward and keep going. As chief of a department, I am requested to attend many meetings that are held on Sabbath, but I don’t. That way I have the chance to explain why I could not be present at those meetings. Loyalty to my job is also part of my testimony; therefore, I appoint an associate to represent me in those meetings, in order not to alter the program because of my beliefs. Even though my workplace does not permit open talk about my faith, my love for God, or my principles, my life should bear a silent testimony. There are people watching me, and often we live together.

They ask me a lot of questions about my beliefs, and I should be ready to answer them. Above all, life itself should be an open book of what we believe and whom we believe in.

■ *What would your advice be to young people who would like to study law?*

I believe that there is a need for more Adventist lawyers. Many young people are discouraged from going into a legal career because of perceived or real dangers and temptations, such as corruption, involvement of big money, compromising the truth, and spending too much time in conflicts. But in my own career, I have found that a lawyer can live above such perceptions. A lawyer can do a lot of good from an honest, upright and supportive position.

■ *As an Adventist lawyer, what is your position regarding human rights?*

Our idea of human rights is derived essentially from our Judeo-Christian roots and values. Many societies with different cultural values reject any changes to be made to their laws. They are opposed to such concepts as freedom of expression, religious liberty, gender equality, acceptance without discrimination, etc.

Part of my job is to explain to officials of the government, judiciary, and legislature, and opinion leaders of such countries the need to maintain and foster basic human freedoms. We cannot say we have human rights and at the same time deny the rights of boys and girls to have an education and of women to live in equality with men. It is not freedom to inflict mutilation on the bodies of children or allow them to go into prostitution.

My mission regarding human rights is to help people understand that society as a whole is no stronger, no freer, than the individuals who compose the society. To the extent an individual lacks a certain basic right, to that extent the society is weak and

immature. Individuals who prize their rights and privileges should also see to it that others have the same rights, and only then can a society have a proper sense of human rights. Those rights are individual as well as communal and national. Those rights are God-given, and it is our calling to uphold, protect, and practice them.

Sonia Krumm (Ph.D., Universidad Montemorelos, Mexico) is director of the General Education Program and professor at the School of Human Studies, Education, and Social Sciences, Universidad Adventista del Plata, Argentina. She gives lectures and has written books for primary school curriculum. E-mail: soniakrumm@hotmail.com.

Graciela Fuentes's e-mail: graciela.fuentes@tiscali.it.

Omolewa

Continued from page 20

ment delegate and ambassador to this United Nations global organization for educational, scientific, and cultural matters.

■ *In your present position, do you have any opportunity to share your faith commitment?*

Committees can tend to be contentious. Colleagues can get anxious and stressed out over issues. At times like that, I like to calm them down and remind them of the existence of a supreme being who is in charge of all human affairs. At times, I share my personal testimony. Not all may accept my view, but at least there is a moment for pause and reflection, and that can be quite soothing. Within my heart, there's always the assurance: "I can do all things through Christ who strengthens me."

■ *Finally, do you have a word for our readers, most of them university students?*

Very early in life, I learned that human beings in themselves have little role to play in determining the course of our journey. One may try, but for true success, it is better to remember that there is a Potter in whose hands we remain as clay. He can shape us. Just choose to remain in His hands. Be open for His movements. What He does with us cannot but lead to success.

David O. Babalola (Ph.D., University of Ibadan) is senior vice-president/deputy vice-chancellor of Babcock University, Ilishan-Remo, Ogun State, Nigeria. E-mail: profdobabalola@yahoo.com.

Michael A. Omolewa's e-mail: m.omolewa@unesco.org.

BOOKS



Finding God Beyond Harvard: The Quest for Veritas

by Kelly Monroe Kullberg (*Downers Grove, Illinois: InterVarsity Press, 2006; paperback*).

Reviewed by Raewyn Hankins

Kelly Kullberg is a great storyteller. She tells the compelling story of the Veritas movement – which began at Harvard University in 1992 and has now spread to many universities, where forums meet regularly to explore Christian understanding and relevance of truth. The author’s narration begins with her experience as a part-time college chaplain at Harvard. “Despite the university’s long bout with amnesia,... the purpose of the modern university was the pursuit of truth—veritas” (p. 18) is her point of departure.

Kullberg’s writing is incredibly beautiful and poetic. Beauty is important to her; she lists it as being one of the three advantages in a university town, along with community and reason (p. 48). This emphasis on beauty is central to Christian apologetics and theology in the 21st century. Kullberg’s poetic skills come forth in passages such as: “Slowly, we begin to care less about holding truth and more about loving the Truth who holds us” (p. 95). She narrates that in the midst of her relational brokenness, “the answer came unbidden and clear: I was to choose life, to join the dance, by forgiving. Only by doing so could I enter into the abundant reality I deeply desired” (p. 127). She poetically draws the reader to such realizations: “Perhaps, I thought, we care less that we’re designed and more that we’re desired.” Kullberg takes her faith seriously as she calls universities back to their roots. This movement is faith-based, centered in the living reality of Jesus Christ. She recognizes that this is where the threat to the educational status quo lies: “A living Jesus would threaten the prevailing relativism and deconstructionism, as well as the politics of money, sex and power” (p. 30). The way the author chooses to speak about God resonates with young adults and is relevant to our worldview. In describing the atonement, Kullberg writes, “Love takes the hit.... The cross of Jesus Christ is God taking all our violence on Himself. He is sacrificed. We are ransomed” (p. 143). This reality connects and compels without raising the questions other descriptions do. Instead

of emphasizing Jesus as a human substitute taking on the wrath of God for our sins, she describes Jesus as God taking our violence and sins onto Himself. She concludes, “The God of the gospel doesn’t just talk about evil, He doesn’t just hate it, He enters into evil and takes it on.... God, who hates evil, allows it only because he trumps it – he redeems what evil intends” (p. 182). Overall, her theology resonates with postmodern young people because it emphasizes the Person of Truth rather than the propositions of truth. “Veritas is a Person. The Healer. The Lover who empowers us to love – the Life-Giver” (p. 145). This Person is Jesus Christ Himself, the Way, the Truth, and the Life. As Kullberg elaborates on how God has spoken and shown His face in three words—Creation, Scripture, and Jesus – her work remains Christ-centered.

Kullberg’s work is very community-oriented. She emphasizes, “We wanted students to have a place of belonging and acceptance and dialogue, even before belief” (p. 53). Doing fun things together was not peripheral but central to the search for Veritas. “We told people that although Paul says we have the ministry of reconciliation, we also have the ministry of silly recreation” (p. 101). All were welcome to be part of the fellowship and were fully valued as fellow searchers. Kullberg writes, “Together with them, we’ll encourage cynics to question, seekers to believe and believers to grow in Christlike brilliance and love” (p. 172). This is a community that values sticking together over the long haul.

Questions arose as I read the book. First, there are times when the adventure just sounds too good to be true. The author describes so many different mission trips, outdoor adventures, sports with friends, banquets, and discussions that one begins to wonder how one person can possibly experience and remember so many good times. What about the mundane, everyday experiences of God while one is folding bulletins or posting flyers or writing papers or making phone calls or waiting?

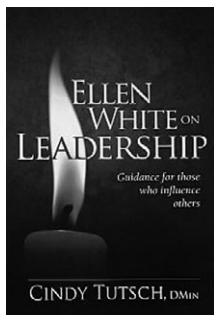
Second, the author often seems to mention names and connections beyond the ordinary. One instance is when Kullberg is at a communion service: “When I went forward to receive the wine and bread I saw, across the altar, a woman I’d admired since reading her books in college – Elisabeth Elliot Gren” (p. 150). This is the wife of the famous missionary, Jimmy Elliot, who gave his life to reach a tribal group with the gospel. How do these kind of things keep happening to her? Granted, she is at Harvard. But that thought seems to create an elitist group among which all these famous, gifted contributors to society mingle.

Finally, if it really is true that all these adventures can happen to one person and there are famous intellectual

Christians and students just waiting to talk about faith, I want more practical tips about how to join the journey. How does one experience such an abundant life? How does one inspire and motivate such a powerful organization? “The national Veritas organization has only two or three paid staff members, a few interns and hundreds of volunteers to host thousands of participants” (p. 92). The point I take away from this book is that “one” *cannot* do it alone.

All in all, however, Kullberg’s book is a beautiful description of what it can look like to be part of a faithful community that is authentically responding in theologically-relevant, compelling ways to Veritas, who is Jesus Christ Himself.

Raewyn Hankins is a student at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, U.S.A. E-mail: raewynhankins@gmail.com.



**Ellen White on Leadership:
Guidance for Those Who
Influence Others**

by Cindy Tutsch (Nampa, Idaho:
Pacific Press Publishing Association,
2008; paperback).

Reviewed by Barry Hill

Cindy Tutsch has thematically compiled a collection of Ellen White’s writings on how Christians can lead others. In seven chapters, she reviews Ellen White’s role as a prophet, relates her advice to that of some current leadership experts, compiles her statements on four major themes, and summarizes these themes.

Tutsch presents leadership in a rather broad framework: a Christian leader is anyone who uses his or her influence to lead others to follow Jesus. In other words, whether a parent, politician, teacher or teenager, all Christians who are worth their salt are leaders. This breadth of definition may disappoint those who are seeking White’s advice on how to lead more “professionally” in administration or other fields.

I appreciated Chapter 2, which relates Ellen White’s writings to those of contemporary experts in both religious and other professional domains. The author

chooses a good range of well-known gurus to enrich her discussion, and she covers an interesting set of issues. In reviewing these experts, the author uses the helpful distinction between leadership as influence that envisions and inspires change, and leadership as management and supervision. She also claims that Ellen White blurs the distinction between these terms and redefines leadership on the higher plane of service and altruism.

In the next four chapters, Tutsch reviews the leader’s relation to God, use of power, empowerment and the process of grappling with leadership issues. Her approach is to introduce each theme, then present a series of “leadership principles,” which are followed by strings of quotes from Ellen White and a summary discussion of selected issues from the chapter.

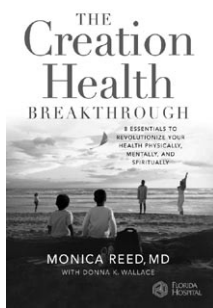
In following through the principles, I found that a number of these were almost self-evident. For example, on pages 58 and 59, we read that “the leader does not exploit others, needs diversity of thought on committees, treats others with respect, dispenses responsibility and authority to others, and avoids organizing voting blocs.” The strings of quotes that follow these principles could benefit from some immediate comment to tie them together. While the discussion of Ellen White at the end of the chapter does show some relationship to the principles and quotes, it is rather indirect. I would have liked Tutsch to have tied this final discussion more closely to the set of preceding principles to give them more collective impact.

The book has a number of strengths. I enjoyed Tutsch’s stories and practical discussions of Ellen White at the end of each chapter because they gave me a refreshing personal glimpse of the real Ellen White. Then there was sensitive discussion of some contemporary church leadership issues, particularly the relevant case study of the need to give more authority to women in leadership. Another strength was the way in which the author drew together some threads of a possible conceptual framework of Ellen White’s theory of leadership in the final chapter. Here a number of Tutsch’s suggestions broadened my thinking, such as: “White’s leadership counsel could be a kind of mentorship – akin to reading biographies of history’s influential change begetters” (p. 148). I had not thought of Ellen White in this vein before.

Having said all this, the author could have narrowed her definition of leadership, commented more on the compilations of quotes, tied them together more effectively, and generated a stronger theoretical summary of leadership at the end. However, the book certainly shows a good understanding of Ellen White’s works and presents a refreshing commentary on her from a leadership perspective. It is a useful resource and a reminder to us all of some essentials of Christian living. To me, the book feels more like “Ellen White on Life” than “Ellen White on

Leadership,” but then the “leadership” title is rather more catchy.

Barry Hill (Ph.D., New England University, Australia) is the director of education for the South Pacific Division of the Seventh-day Adventist Church. E-mail: barryhill@adventist.org.au.



The Creation Health Breakthrough: Eight Essentials to Revolutionize Your Health by Monica Reed, M.D., and Donna K. Wallace (New York: Hachette Group, 2007; hardcover).

Reviewed by Adelina Alexe

The Creation Health Breakthrough offers a unique perspective on “whole person health.” Readers are taken on a “health and wellness” journey that begins right where they are, moving forward through different stopping points to add goals for personal growth. At the end of the journey, readers have a clear image of what is to be done in order to progress in achieving personal goals set along the way.

The introductory chapters of the book present a logical sequence of the spiral column around which the authors structure the book: problem, promise, principle, and plan. After bringing up the problem, they take up the promise for a better life. Then they present the growth principle, followed at last by a plan that will ensure the fulfillment of the promise. The main part of the book consists of an in-depth analysis of eight key wellness concepts (choice, rest, environment, activity, trust, interpersonal relationships, outlook, and nutrition) that bind together in logical continuation and complete the wider picture of total health. The book provides strong evidence to support each one of its assertions, and these, in turn, are very clear and easy to remember and apply.

The book introduces an encouraging principle for those who try to practice but do not quite achieve the desired goal: “Your success doesn’t ride on perfection, but rather on the progressive realization of your goals.” Building on this foundational line, the reader acquires a really strong sense that “I can do it”: the first step in making choices. That first step helps one not only to get started, but, after seeing positive results, get excited about making even more progress. Things that may have been regarded as burdens before become a natural and valuable part of one’s routine.

I recommend the book as an excellent resource for teens, adults, or seniors, and I am positive that whoever will read it will consider it a wise investment.

Adelina Alexe is a Master of Divinity student at Andrews University, Berrien Springs, Michigan, U.S.A. E-mail: adelina.alex@gmail.com.

Guidelines for contributors

College and University Dialogue, published three times a year in four parallel language editions, is addressed to Seventh-day Adventists involved in post-secondary education, either as students or teachers, and also to Adventist professionals and campus chaplains around the world.

The editors are interested in well-written articles, interviews, and reports consistent with *Dialogue's* objectives:

1. To nurture an intelligent, living faith.
2. To deepen commitment to Christ, the Bible, and Adventist global mission.
3. To articulate a biblical approach to contemporary issues.
4. To offer ideas and models of Christian service and outreach.

Dialogue usually assigns articles, interviews, and reports to specific authors for publication. Prospective authors are urged: (a) to examine previous issues of our journal, (b) to carefully consider these guidelines, and (c) to submit an abstract and personal background before developing a proposed article. Unsolicited submissions will not be returned. Check our Web site:

<http://dialogue.adventist.org>

Purposive learning: Lessons from Apollos

by Roland E. Fischer

He was an apostle of the second generation, a well-educated man, an intellectual of his time. Only rarely is he mentioned in the New Testament, his influence was noteworthy in the early church.

Meet Apollos. Acts 18:24-28¹ introduces this young Jewish man as a citizen of Alexandria, the second-largest city in the Roman Empire at that time, named after Alexander the Great. A home for many Jewish emigrants, the city was responsible for the translation and production of the Septuagint translation of the Bible. Alexandria hosted the competing priorities of Judaism, Hellenism and Greek philosophy, and eventually became a great educational center, with extensive library holdings of 900,000 volumes.

Apollos was “an eloquent man” (vs. 24, NASB), which can also mean a learned or well-educated man. He obviously was instructed in Hellenistic sciences, philosophy, and especially rhetoric, as the word “eloquent” points out. Rhetoric, which was the main discipline of philosophy in those days, enabled a person to argue convincingly and make his case clearly.

Apollos also had “a thorough knowledge of the Scriptures” (vs. 24), which means that he knew the Old Testament and could interpret it well. He wasn’t a superficial reader but studied the Scripture in depth and thus had obtained a thorough knowledge of the Bible.

He was a contemporary of Philo, a famous Jewish philosopher and theologian. Philo of Alexandria had written commentaries on Old Testament books, developed different methods of interpreting the Scripture, and tried to harmonize the wisdom of Hellenistic philosophy with the revelation in Scripture. He believed that all truths of the Greek philosophers could ultimately be traced back to Moses.

Apollos, who probably was a student of Philo, knew well Hellenistic philosophy as well as the Old Testament. He had gone through both academic and religious education. From the little we know of him in the book of Acts, he was a successful debater, establishing beyond any doubt the veracity of the Scripture. His method probably included logical reasoning and rational presentation.

A passionate Christian

We do not know exactly when, but sometime during the post-Pentecost spread of the gospel, Apollos became a Christian and had been “instructed in the way of the Lord” (vs. 25). Once he learned the tremendous meaning of the Christ-event, Apollos could not remain silent. He became a passionate missionary and preached the gospel wherever he went “with great fervor and taught about Jesus accurately” (vs. 25). Apollos used his knowledge and his education for the service of the Lord. He profited from his knowledge of Scripture and also

from his studies in philosophy and rhetoric, when “he refuted the Jews in public debate” (vs. 28). He engaged completely in Christian ministry and left traces of his enthusiasm in history—in Achaia, in Ephesus, in Corinth. Especially in Corinth. In that city, he must have made a deep impact, because some of the Christians there named themselves after him (1 Corinthians 1:12).

One significant point about Apollos must not escape our attention: his humility and desire to learn more. Even though a skillful scholar with much formal education, he was ready to learn more about Jesus – His death and resurrection – from simple believers like Aquila and Priscilla, “who, perceiving that he had not yet received the full light of the gospel, ‘took him unto them, and expounded unto him the way of God more perfectly.’ Through their teaching he obtained a clearer understanding of the Scriptures and became one of the ablest advocates of the Christian faith.”²

Learning from Apollos

What can we learn from the life of this great man, whose influence in the early beginnings of the Christian church only heaven can fully reveal?

First, in our search for knowledge and in our pursuit of academic excellence, we must not hesitate to strive for the best in education. At the same time, we need to bear in mind that human knowledge is not the

ultimate goal. Rather, our objective should be to obtain divine wisdom revealed in Scripture. We need to let both come together and synthesize as they did in the ministry of Apollos. Early Adventist educators promoted these two aspects. Ellen White wrote, “God’s purpose has been made known, that our people should have an opportunity to study the sciences and at the same time to learn the requirements of His word.”³

Education is not a goal in itself; it is rather a means to an end. For Adventist pioneers, education stood for the service of mission. The Church’s first educational institutions were missionary schools. They were training centers for mission.

After all, one of the goals of the oldest adventist educational institution, the Sabbath School, is preparation for mission. Engagement in Sabbath School provides us with two benefits: we have the chance to become continually educated in Bible and religion. This will increase our knowledge, enlarge our skills, and help us grow spiritually. We also have the opportunity to teach what we have learned and thus contribute to the education and development of others.

Second, like Apollos, we need to be open to new learning. In the learning process, there never comes a time when we can say we have arrived. Learning is a journey, and even in eternity we will ever be learning. Apollos, gifted and devoted as he was, had a great deficiency: “he knew only the baptism of John” (vs. 25). When Priscilla and Aquila noticed that, they saw the need to instruct him and “explained to him the way of God more adequately” (vs. 26). Apollos was humble enough to accept

new teachings from them. He was open to new learning experiences.

Today, we often hear about the need for lifelong learning. This is mandatory in many professions and even more, in matters of faith and religion. For Adventists, the idea of continuous learning is rooted deep in our history. Ellen White envisions, “Before the student there is opened a path of continual progress ... He will advance as fast and as far as possible in every branch of true knowledge.”⁴ The search for “new light” motivated the pioneers to keep on studying and learning. So, we need to be open to new insights and experiences, be ready to learn and dig deeper – into academic studies and into the Word of God. We need to trust the Spirit, who will “guide you into all truth” (John 16:13).

Third, all learning must ultimately lead to the proclamation “that Jesus was the Christ” (v.28). Apollos knew Greek philosophy; he was well versed in interpreting the Scripture; and he knew the rigors of logic and the rules of rhetoric. But he focused all this to teach the truth “about Jesus” (vs. 25). Apollos exhibited the true knowledge of Jesus the Christ.

Our education, academic knowledge, and even the understanding of Scripture are in vain unless they point to Jesus Christ. Not academic or even scriptural knowledge is the ultimate goal, but the knowledge of Jesus Christ. This, Apollos understood very well. Ellen White pointed out: “To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer.”⁵

So let us direct all our education to a closer relationship with Christ so that what Paul, a good companion of

Apollos, envisioned may come true: “Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:13).

Roland E. Fischer (Ph.D., University of Bayreuth, Germany) is the director of the Institute for Continuing Education in Germany and adjunct professor at Friedensau University, Germany. E-mail: roland.fischer@adventisten.de

REFERENCES

1. Unless otherwise noted, all Scripture passages in this article are quoted from the New International Version.
2. Ellen G. White, *Acts of the Apostles* (Mountain View, California: Pacific Press Publ. Assn., 1911), p. 270.
3. _____, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publ. Assn., 1948), vol. 5, p. 21.
4. _____, *Education* (Mountain View, Calif.: Pacific Press Publ. Assn., 1952), p.18.
5. *Ibid.*, p. 17.

ACTION REPORT

***Gloria Patri* conference held in Italy encourages scholarly collaboration**

by Halvard B. Thomsen

Fifty-three scholars from across the academic disciplines and from six countries gathered for the second meeting of the *Gloria Patri* interdisciplinary conference series, June 4-8, 2009, in Bobbio Pellice, Italy. Karen Abrahamson and Kathy Demsky organized the conference, jointly sponsored by the Faith and Science Council of the General Conference, the Geoscience Research Institute, and Andrews University. Though a number of non-Adventist scholars also participated, the *Gloria Patri* conferences strongly support the notion that God is the Creator, Sustainer, and Maintainer of the earth and that the seventh-day Sabbath is a memorial of God's historical, creative actions.

While the Seventh-day Adventist Church provides a number of graduate programs throughout its educational system, there are still many young people who, due to the nature of their studies, especially in the natural sciences, attend public universities and work in secular institutions. For them,

these conferences provide a forum for discussion of issues on faith and science from the context of Christian revelation and faith. Thus, an important function of the *Gloria Patri* conferences is to facilitate a home and community for the church's worldwide consortium of scholars. One young woman, following the conference, came to the conclusion that she should formalize her relationship to the Seventh-day Adventist Church through baptism. The next conference is scheduled for September 2010 at Friedensau Adventist University in Germany and will focus on the origin and meaning of evil. For more information, see <http://gloriapatri2010.blogspot.com> or send an e-mail to thecambridgeproject@gmail.com.

This article originally appeared in *Reflections*, the newsletter of the Biblical Research Institute. Reprinted with permission.

Send us your group's report

Leaders of Adventist university student associations are invited to send a brief report of their group's activities and one or two digital photos for publication in *Dialogue*. Include all relevant information about the student group; describe its main activities, challenges, and plans; and list the name, position, and e-mail address of the report's author. Send them to Susana Schulz at schulzs@gc.adventist.org. Thank you!

FOR YOUR INFORMATION

59th General Conference Session to convene in Atlanta, Georgia

June 23-July 3, 2010

by the Editors

Under the banner “Proclaiming God’s Grace,” 3,100 delegates will meet for the 59th world convention of the General Conference of Seventh-day Adventists, June 23 to July 3, 2010, in the city of Atlanta, Georgia, United States. The convention will meet to assess the progress of the church, receive reports on its functioning since the last session in St. Louis in 2005, and elect the church’s leadership for the next five years for its world headquarters in Silver Spring, Maryland, and its 13 administrative regions covering the world. The session will also vote changes to the church’s constitution, church manual, and fundamental beliefs.

The first General Conference session convened in 1863. Horses and buggies transported the first Adventists to Battle Creek, Michigan, “for the purpose of organizing a General Conference,” according to the minutes from that meeting. The meeting began on the evening of May 20, during which delegates chose a chairman and a secretary. During the session, delegates drafted a constitution and bylaws. They also established leadership of the conference, comprised of a president (John Byington after James White declined), secretary, and treasurer.

The same officer structure remains at all levels of church administration today.

The 59th session will bring delegates to the Georgia World Congress Center and Georgia Dome from almost every area of the world where there is an Adventist presence. The delegates represent some 17 million adult members in 207 countries (see chart). About one-third of church membership resides in Africa, with another third residing in Central and South America. Brazil, with its membership of 1.3 million, has more Adventists than any other country. Delegates are not all leaders and administrators. The constitution requires that at least 50 percent of delegates shall be laypersons, pastors, teachers, and non-administrative employees, of both genders and representing a range of age groups and nationalities. In addition to delegates, delegate spouses, guests, and visitors will swell the daily attendance to 35,000, expected to be doubled over the weekend services.

Although English will be the primary language of the conference, delegates will be able to follow the proceedings by selecting from many languages through simultaneous translation. Languages currently planned include Czech,

French, German, Japanese, Korean, Portuguese, Romanian, Russian, Serbian-Croatian, Spanish, and sign language. Facilities will also be provided for persons with disabilities. The session will be like a spiritual United Nations at work, seriously reviewing God’s blessings upon the church in the past five years and intentionally planning the mission and ministry for the next five-year period.

The conference is not just about church business. From the opening session in the evening of June 23 to the rousing climax on the Sabbath of July 3, the conference will be an affirmation of what the Adventist Church is all about: a calling of God’s people around the world to proclaim His saving grace and to prepare and await for the soon return of Jesus. Preaching by the best of speakers from around the world, Bible studies, prayer sessions, youth meetings, children’s story hours, a mission pageant, women’s meetings, and the inspiring closing Sabbath will mark the conference as the church’s most inspiring week of the current quinquennium.

The conference is also a lot of fun: music from all over the world; people in colorful national dress speaking who-knows-what; exhibits; seminars on creative ideas for ministry, inspiring stories; and reunions with friends and family from around the world. All said, it is a taste of heaven.

Why does the church do this? Why does it invest so much time and resources every five years to bring together representatives from every part of our worldwide church? “The answer, I believe,” says Dr. Jan Paulsen, current president of the church, “goes to the heart of our identity and mission. Through these gatherings, we powerfully affirm that we are one people, united in faith, and bound by our shared desire to be



instruments of God's purpose in the world." The president of the world church goes on to say that this will be a time to give thanks, plan, and recommit. He asks, "Please join me in praying that the Spirit will move powerfully and that we will look back at our time together as a pivotal moment of renewed purpose and vision within our church."

As the largest world gathering ends on July 3, Adventists will return to their respective homes, scattered across the globe. They will go back to their churches with the prayer that Atlanta will be the last such session, for the hope of every Adventist is that Christ will return soon. But in case the Lord tarries, the 2015 General Conference Session of reaffirmation and recommitment is planned for the Alamo Dome in San Antonio, Texas.

For more information on the upcoming session in 2010, visit www.gcsession.org/general/history.html.

Delegate quotas by Division

East Central Africa	213
Euro-Africa	137
Euro-Asia	133
Inter-American	393
North American	270
Northern Asia-Pacific	87
South American	294
South Pacific	113
Southern Africa-Indian Ocean	216
Southern Asia	163
Southern Asia-Pacific	174
Trans-European	146
West-Central Africa	149
Total	2,488

INTERCHANGE

Expand your friendship network

Adventist college/university students and professionals, readers of *Dialogue*, interested in exchanging correspondence with colleagues in other parts of the world.

Mose Cyrus ALLAN: 24; male; single; studying education at Egerton University-Laikipia Campus. Interests: travel, reading, and watching movies. Correspondence in Swahili, Kikissi or English. E-mail: cyrumo2005@yahoo.com. Address: Box 52, Gesusu, KENYA.

Irineide ALMEIDA: 32; female, single; pursuing a degree in psychology at UNASP. Interests: reading, listening to music, and good films. Correspondence in Portuguese or Spanish. E-mail: irineidealmeida@yahoo.com.br. BRAZIL.

Kelly Cristina BATISTA: 21; female; single; studying administration at UNASP. Interests: travel, meeting new people, and reading. Correspondence in Portuguese, Spanish or English. E-mail: kecrist@gmail.com or kellycristinab@hotmail.com. BRAZIL.

Iêda Quezia BORGES: 29; female; single; pursuing a degree in artistic and music education. Interests: studying the Bible and religious books, singing, and horses. Correspondence in Portuguese. E-mail: melqsb@yahoo.com.br. Address: Rua Eunice Bechara Oliveira 605, Capão Redondo, 05884-150 São Paulo, BRAZIL.

Josilga Jose CALAVETE: 24; female; single; studying medicine at Universidade Catolica, Beira. Interests: singing, praying, being in the nature, and mak-

ing new friends. Correspondence in Portuguese or English. E-mail: josilgacalavete@gmail.com. MOZAMBIQUE.

Ronnie Roberto CAMPOS: 43; male; married; has completed a degree in language and literature and is pursuing a master's degree in education. Interests: reading, writing, walking in the nature. Correspondence in Portuguese, French or Spanish. E-mail: ronrocam@ibest.com.br. BRAZIL.

Paulo CUGLER: 56; male; single; has a diploma in education: history and geography. Interests: reading E. White and Billy Graham books, travel, photography, and going to the beach. Correspondence in Portuguese. Address: Rua Salvador 117, Bairro Ribeirópolis, Registro, 11900-000 S. P., BRAZIL.

Kasiringi ERMEZA: 33; male; holds a bachelor's degree in social work and is working at a college. Interests: travel, listening to Christian music, caring for orphans and vulnerable people, playing keyboard, reading, and studying the Bible. Correspondence in English. E-mail: ekasiringi@yahoo.com. Address: P.O. Box 296, Kasese, UGANDA.

Irisina Jossiana de Graça GEMO: 24; female; single; studying medicine at Universidade Catolica, Beira. Interests: singing, studying the Bible with others, praying, going in the nature, travel, and making new friends. Correspondence

in Portuguese or English. E-mail: irisgemo@yahoo.com.br. MOZAMBIQUE.

Henry GIDEON: 22; male; single; studying for a bachelor's degree in nursing at Pacific Adventist University in Port Moresby. Interests: helping people and making good friends. Correspondence in English. Address: Private Mail Bag, Pacific Adventist University, Port Moresby, N.C.D., PAPUA NEW GUINEA.

Jonathan Onyango GOGI: 27; male; single; pursuing a degree in education – mathematics and geography at Kenyatta University. Interests: sharing each other's faith, making new friends, and listening to music. Correspondence in English. E-mail: jogogi2008@yahoo.com. Address: P.O. Box 75, Pap Onditi, KENYA.

Suze Mariam GOMES-CAMPOS: 45; female; divorced; holds a diploma from the Universidade Federal de Minas Gerais in pharmacy and biochemistry with specialization in public health by Universidade de Ribeirão Preto, and a post-graduate diploma in cellular studies from Universidade Federal de Ouro Preto, Minas Gerais. Interests: travel, gardening, reading, and having new friends from different cultures. Correspondence in Portuguese. E-mail: suziecampos@hotmail.com. Address: Rua Novo Hamburgo Nº 285 Apt. 503, Bairro Venwza I Ipatinga, 35164-252 Minas Gerais, BRAZIL.

Fernando GONZALEZ M.: 45; male; married; is a physician in the field of urology and surgery, having studied at Universidad de Camagüey. Interests: meeting new people, travel, being in contact with nature, and listening to Christian music. Correspondence in Spanish, Portuguese or English. E-mail: fegon@finaly.cmw.sld.cu. CUBA.

Nicola GREEN: 34; female; single; studying law at University of East London. Interests: reading non-

fiction books, playing tennis, and travel. Correspondence in English. Address: 72F Park Hill, London SW4 9PB, ENGLAND.

Wilson G. HERNANDEZ P.: 41; male, married; holds a diploma from Universidad Autónoma de Santo Domingo in administration and a master's degree in development. Interests: poetry, reading and studying the Bible, and the environment. Correspondence in Spanish. E-mail: wilson19569@hotmail.com. DOMINICAN REPUBLIC.

Jorge Hidalgo D.: 42; male; married. Studying communication at Universidad Carlos Rafael Rodríguez. Interests: reading religious books, being in nature, travel, making new friends and knowing about their culture, and sharing the Gospel with others. Correspondence in Spanish or Portuguese. E-mail: jjhd@correodecuba.cu or georgeynhb@correodecuba.cu. Address: Avenida 58 N° 5920 e/ 59 y 61, Reparto La Juanita, Cienfuegos 2, 55200, CUBA.

María Alejandra JAIMEZ: 31; female; married; is a nurse working in a nursing home. Interests: knowing more about the Bible, making new friends, learning about other cultures, and walking in nature. E-mail: alejandrajaimez@hotmail.com. Address: Calle 42 N° 341, 7607 Miramar, Provincia de Buenos Aires, ARGENTINA.

Mildred JATOONAH: 31; female; single; Interests: reading, listening to music, playing the guitar, cooking and going out with friends. Correspondence in French or English. Address: 22 Bonne Veine, Q. Militaire, MAURITIUS.

Mike KAIGIN: 25; male; single; pursuing a degree in theology at Sonoma Adventist College. Interests: worship, singing, listening to gospel music, helping people, and gardening. Correspondence in English. Address: Sonoma Adventist College, P.O. Box 360, Kokopo, East New

Britain Province, PAPUA NEW GUINEA.

Robinson KUJUR: 33; male; single; is studying theology at Spicer College. Interests: travel and photography. Correspondence in English. E-mail: robinsonkujur@rediffmail.com. Address: Jharkhand Bihar Section of S.D.A., Karamtoli Chowk, Morabadi-Villa, Ranchi 834008, Jharkhand, INDIA.

Wasanda MAGUBU: 24; male; single; pursuing a degree in electronics and communication at University of Eastern Africa, Baraton. Interests: helping special groups (needy, AIDS victims, elderly people, and orphans), reading and searching about prophecies, and adventures. Correspondence in English or Swahili. E-mail: wmagubu@yahoo.com. Address: P.O. Box 14330, Njiro Hill, Arusha, TANZANIA.

Tomás MARTINEZ H.: 39; male; divorced; has a degree in Electro-energy. Interests: music (plays violin), English, and psychology. Correspondence in Spanish or English. Address: Calle 4 # 128/11 y A; Reparto Mariana de la Torre; C.P. 90200, Santiago de Cuba, CUBA.

Alexis Radney MERCEDES: 32; male; single; studying modern languages (English) at Universidad Autónoma de Santo Domingo. Interests: studying the Bible and listening to music. Correspondence in Spanish or English. E-mail: a_radney@hotmail.com. DOMINICAN REPUBLIC.

David Efrain MONGE-LOVON: 33; male; single; is a dentist working in a post-graduate program. Interests: travel, listening to Christian music, and being involved in humanitarian projects. Correspondence in Portuguese, Spanish or English. E-mail: naotedarei@hotmail.com. Address: Rua Ipuacu 23, Jardim Amalia, 05890-090 São Paulo, BRAZIL.

María Eugenia MORALES: 24; female; single; holds a diploma

in education and is teaching at the elementary level. Interests: cooking, volleyball, and walking. Correspondence in Spanish. E-mail: maria_eujenia-m@hotmail.com or maria_eujenia@yahoo.com.ar. ARGENTINA.

Joram NJANE: 21; male; single; studying aeronautical engineering. Interests: listening to music, reading, and socializing. Correspondence in English or Spanish. E-mail: jashkakh@yahoo.co.uk. KENYA.

Desmond OFORI: 37; male; single; pursuing a degree in theology at Valley View University. Interests: Bible study, singing in the church choir, and helping people in need. Correspondence in English. E-mail: mroforidesmond@yahoo.com. Address: S.D.A. Education Unit; P.O. Box 801, Agona Swedru, Central Region, GHANA.

Ekwueme Salomon OKWUCHUKWU: 25; male; single; studying mechanical engineering at Anambra State University. Interests: preaching, listening to music, making friends, and discov-

Dialogue for you, free!

If you are a Seventh-day Adventist student attending a non-Adventist college or university, the church has a plan that will allow you to receive *Dialogue* free while you remain a student. (Those who are no longer students can subscribe to *Dialogue*, using the order form on page 10.) Contact the director of the Education Department or the Youth Department in your union and request that you be placed in their distribution network for the journal. Include your full name, address, college or university you are attending, the degree you are pursuing, and the name of the local church of which you are a member. You may also write to our regional representatives at the address provided on page 2. If these communications fail to produce results, contact us via e-mail: schulzs@gc.adventist.org.

ering new ideas. Correspondence in Igbo or English. E-mail: jonsolowise2k7@yahoo.com. Address: Anambra State University, P.M.B. 02, Uli, Anambra State, NIGERIA.

Gabriela PALADE: 41; female, single; is and economist having studied at Universite Al. I. Cuza in Iasi. Interests: reading, helping people with health problems and medical needs. Correspondence in Romanian or French. E-mail: dolce_gabita@yahoo.ca. ROMANIA.

Setubata PHAFOLI: 23; male; single. Currently studying commerce at Limkokwing University of Creative Technology. Interests: Christian music, travel, and making new friends. Correspondence in English or Sesotho. E-mail: setubataphafoli@yahoo.com. Address: Qalakheng P.O. Box 415, Mohale'hoek 800, LESOTHO.

Ian Hong PHUA: 22; male; single; studying political science and management at National University of Singapore. Interests: swimming, art and design, and listening to music. Correspondence in English, Chinese-Mandarin or Malay. E-mail: u0800447@nus.edu.sg. Address: Bukit Timah Post Office Box 2268, Sin. 915899, SINGAPORE.

Moncy Babu PUTHENPURAYIL: 37; male; married; holds a bachelor of commerce diploma from Calicut University. Interests: reading and studying the Bible, listening to gospel music, and having Adventist friends. Correspondence in Malayalam or English. E-mail: moncybabu@ymail.com. Address: P.O. Nenmeni, Ammayippalam, Sulthan Bathery, Wayanad, Kerala, 673592, INDIA.

Erlon RODRIGUES-CRUZ: 27; male; single; completing a master's degree in computer sciences at Universidade Federal de São Carlos. Interests: playing the guitar, listening to and composing music,

sports like soccer and volleyball. Correspondence in Portuguese or English. E-mail: sombrafam@gmail.com. Address: Rua Jose Riga 265, São Carlos, 13565-560 SP, BRAZIL.

Ángel SANCHEZ M.: 42; male; single; has completed a degree in agricultural engineering at Universidad Marta Abreu in Santa Clara. Interests: music, having new friends, and sharing the gospel. Correspondence in Spanish. Address: Apartado Postal 891, Santa Clara, CP 50100, Villa Clara, CUBA.

Victor SANTANA G.: 20; male; single. Studying computer information systems at Universidad Central del Este. Interests: making new friends, camping, and Pathfinder leadership. Correspondence in Spanish. E-mail: eliezersgfox26@hotmail.com. DOMINICAN REPUBLIC.

Daniela SANTOS DA CRUZ: 25; female; single; holds a diploma in administration. Interests: reading, travel, making new friends, and learning languages. Correspondence in Portuguese, French, Italian or Spanish. E-mail: daniellascruz@hotmail.com or daniellascruz@gmail.com. Address: 1ª Travessa das Pitangueiras Nº 13, Fazenda Grande do Retiro, Salvador, 40353-130 Bahia, BRAZIL.

Chime O. STANLEY: 19; male; single; studying medical radiography at the University of Nigeria. Interests: making new friends. Correspondence in English. E-mail: sendmail2chyme@yahoo.ca. NIGERIA.

Kam Khaw TUAN: 19; male; single. Studying education at MUAS. Interests: reading, making new friends, and informatics. Correspondence in English, Burmese or Chin. E-mail: johnhill09@gmail.com. MYANMAR.

Salomão Murassama VIAGEM: 32; male; married; holds a diploma in law from Universidade Eduardo Mondlane and a master's degree from

Universidade Politécnica. Interests: reading the Bible and newspapers, travel, and making new friends. Correspondence in Portuguese. E-mail: sviagem@svevigny.com. MOZAMBIQUE.

Invitation

If you are an Adventist college/university student or professional and wish to be listed in Interchange, send us the following information: (1) Your full name, with your family name in capital letters; (2) your age; (3) your sex; (4) your marital status; (5) your current field of studies or degree obtained and specialty; (6) the college or university you are attending or from which you graduated; (7) your top three hobbies or interests; (8) language(s) in which you would like to correspond; (9) the name of the local Adventist congregation of which you are a member; (10) your mailing address; (11) if available, your e-mail address. Please write clearly. Mail this information to *Dialogue* Interchange; 12501 Old Columbia Pike; Silver Spring, MD 20904- 6600; U.S.A. You can also use e-mail: schulzs@gc.adventist.org. We will list here only those who provide all of the 10 items of information requested above.

Dialogue cannot assume responsibility for the accuracy of the information submitted or for the content of the correspondence that may ensue.

Cell Phone vs. Bible

I wonder what would happen if we treated our Bible like we treat our cell phones ...

What if we carried it around in our purse or pocket?

What if we turned back to go get it if we forgot it at home or at the office?

What if we browsed through it several times a day?

What if we used it to send messages to our friends?

What if we treated it like we couldn't live without it?

What if we gave it to kids as gifts?

What if we used it when we travel?

What if we used it in case of an emergency?

Unlike our cell phones, we don't ever have to worry due to a poor connection or a dropped signal: our Bible works everywhere.

And the best of all, battery-charging lasts forever, and our credit is unlimited, because Jesus already paid the bill!

"Seek the Lord where He may be found, call on Him while He is near" (Isaiah 55:6, NIV).

In the Bible we find some emergency phone numbers:

In case you are sad, John 14

In case people are saying bad things about you, Psalm 27

In case you are nervous, Psalm 51

In case you are worried, Matthew 6:19, 34

In case you are in danger, Psalm 91

When God seems far away, Psalm 63

When your faith needs activation, Hebrews 11

When you feel lonely and afraid, Psalm 23

When you are unkind toward others, 1 Corinthians 13

In case you want to get to know the secret of happy life, Colossians 3:12-17

In case you feel sad and alone, Romans 8:31-39

In case you are looking for peace and rest, Mathew 11:25-30

When the world overwhelms you and seems to hide God, Psalm 90

Looking for a contemporary, interactive way to study the Bible?



Collegiate Quarterly is written, illustrated, and studied by young adults around the world. Here's what some of them have to say about it:

“ I love being a part of this innovative ministry that reaches people for Christ. CQ is Bible-centered, yet identifies with my generation.”

“ CQ is a creative platform I can share freely with my friends and classmates.”

“ I like the fact that there are a variety of ways I can study CQ. There's the print version; podcasts; and Sabbath School University, a half-hour satellite broadcast of each week's lesson.”

Then you're looking for



collegiate quarterly

To learn more about what CQ has to offer, go to CQ's World at <http://www.cqbiblestudy.org/>.