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**Through grief  
and beyond**

**Keepers of the garden**

**The mystery of life**

**The stones still cry out!**

**Serving while we can,  
where we are**

**An Adventist  
statement on family  
violence**

Volume 14  
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## Insert Interchange

## Kedging the future

When I first ran across the term *kedging*, it was an entirely new word and concept to me. Being a “landlubber,” nautical terms are not familiar to me at all. I’m more of a *terra firma* kind of person. But, the concept of kedging is fascinating, not only to sailors, but also to the rest of us who need to navigate everyday life. Here’s the dictionary definition: “kedge: to move (a ship) by means of a line attached to a kedge dropped at the distance and in the direction desired.” The dictionary clarifies by telling us that a kedge is “a small anchor used in kedging.”

So, there you have it! A new word and a new concept! Isn’t education wonderful? “Well, OK,” you say. “So, how does this wonderful knowledge help me today?” Perhaps an illustration will help. When ships had to rely on the wind and waves to move them, there was always the risk of running into a sandbar and getting stuck. Most of us, at one time or another, have gone through that hidden sand-bar experience where we are sailing along smartly, then suddenly...CRUNCH! We get stuck. We can all relate to that “being stuck” situation in myriads of ways.

The sailors would get unstuck by rowing out in the direction they needed to have the ship go, drop the anchor out there, then winch the ship off the sand-bar into the deeper and better sailing water. The anchor was used to move the ship ahead, not to tie it in place! The function of the anchor is to “hold fast.” But in this unique use of the kedge, the idea is to use the “hold fast” to move ahead.

Trusted, tried truths and values are life’s solid anchors. We all need them. One unique use of those truths and values is using them to move us ahead, into the future. We can use the past to assist our progress into the future. Anchors can help us live *from* the past rather than *in* the past. Kedging keeps us sailing ahead, keeps us salient, current, and futuristic. Without values and virtues we are, literally, dangerously adrift.

Some of my “anchors” are:

Jesus: He teaches me the true value of self and others.

Sabbath: It keeps me balanced and braced against burnout.

Creation: I (and others) are much more than primordial slime.

Scripture: There *is* a trustworthy map to guide me around the rocks!

What are your anchors? How can you use them to help you live *into the future*, not in the past?



—Richard O. Stenbakken, Associate Editor

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# Letters

## A global network

Each issue of *Dialogue* offers plenty of stimulating material on which to reflect. It also allows readers like me to plug into a global network of Adventist students. Thank you.

**Sandrine Chatenay**

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## On telling the truth

After reading the article "Should we always tell the truth?" by Ron du Preez (*Dialogue* 13:2), I would like to ask some questions:

1. Does the author acknowledge the possibility of a dilemma—a situation where one can opt for the "lesser evil"?

2. Adventist morals are actually built on consequentialistic ethics. A large part of the education of my child is teaching her the consequences of her actions. I try to teach her that the reason for not taking drugs is the consideration of the dire consequences of using them. One day she may be forced to make some extremely difficult ethical decisions, perhaps even when life is at stake. Is she to forget everything I taught her and not look at the consequences of her choice?

3. The author gives the example of a godly woman who, when a Nazi soldier burst into her house where she hid a Jewish girl under the bed, just quickly sat down to read her Bible and pray. So the soldier turned away. Was that truth-telling? While I believe her prayers were

fervent, her intention was to make the soldier believe that he was interrupting a personal devotion that had been going on before he came, and had nothing to do with his search of the girl. Would the author not consider this clever side-tracking from the truth a lie?

Duty and obedience, as the history of my country has shown, were the bricks concentration camps were made of.

**Dennis W. Meier**

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*The author responds:*

Unfortunately, in retelling the story of Mrs. Knapiuk, I failed to make clear that when she "opened her Bible, and started to read and pray," she did this with the express purpose of turning to the Lord for deliverance, and with no intention of deceiving the soldier.

True, much education is built on consequential reasoning. This method is useful in amoral areas, as in calculating fuel consumption, resale value, etc. when purchasing a car. However, in moral matters, Adventism holds that consequences are inconsequential, for we are to be "faithful unto death" (Revelation 2:10, KJV). For instance, when introducing the Sabbath truth, we have rightly challenged interested individuals to demonstrate loving loyalty to God regardless of results. Moreover, consequences are impossible to calculate, since only God knows the future.

Admittedly, situations may arise where all

assumed results appear undesirable. But, by God's grace, every trial can be borne. Nevertheless, regarding ethical issues, Scripture indicates that humans always have a choice between right and wrong, and that God will provide a solution. The choice is never limited to only two wrong morals option—the so-called "lesser evil"; for this would imply that people must sin, that it is impossible to obey God, and that His law should be changed.

Sadly, some have elevated blind patriotism above loyalty to God. Thus, forgetting to "obey God rather than men" (Acts 5:29, KJV), they have perhaps unintentionally followed a misguided sense of "duty and obedience." But such a misconstrual should never negate the truth that uncompromising commitment to Christ is the very essence of discipleship.

**Ron du Preez**

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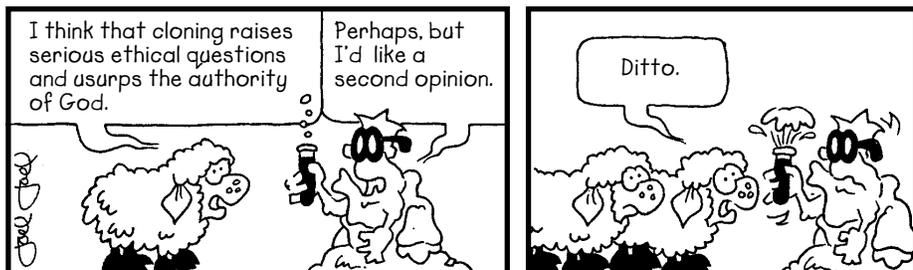
## Timely masterpiece

Until this year, I never knew that *Dialogue* existed and that it was available free to Adventist students in public colleges and universities. The first issue I received helped me solve a serious dilemma. I was about to make a choice of my life companion when I read "The mathematics of marriage" (*Dialogue* 11:1) and found it a timely masterpiece. God sent you to bless me just in time. Thank you!

**Georges Tennyson Ngu**

A.T.b.u-Bauchi, NIGERIA

## Pontius' Puddle



## Write to us!

We welcome your comments, reactions and questions, but limit your letters to 200 words. Write to *Dialogue Letters*: 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. You can also use fax: (301) 622-9627, or E-mail: 74617.464@compuserve.com Letters selected for publication may be edited for clarity or space.

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# Through grief and beyond

by Dwight K. Nelson

*Understanding human*

*suffering and pain in the light*

*of Calvary.*

Will the pain ever go away? For weeks now, our television screens have been rewinding and replaying all the numbing shock, wrenching emotion, and suffering pain of September 11's terror in New York City, Washington, D.C., and Pennsylvania, and its aftermath in the United States, Afghanistan, and the world. We have blended our tears with those who have unashamedly and sometimes uncontrollably wept before the cameras over their heartbreaking loss.

On the Thursday night after that Tuesday of terror, I was visiting my son Kirk in his apartment. And there on the television we saw them lining up, clutching photographs of their loved ones who were inside the ill-fated World Trade Center when the towers were struck and then collapsed—men and women, young and old, who sobbed into the camera for any information regarding the whereabouts of missing spouses and fiances, brothers and sisters, and parents and children. I don't know how the reporter could stand there so calmly and hold the microphone to those weeping faces. Even the U.S. President on camera choked up with emotion over the immensity of such an horrific tragedy.

Will the pain ever go away?

Months later we have learned—have we not?—that within a matter of seconds—diabolically coordinated simultaneous split seconds—life as we know it on this planet can be irrevocably changed and permanently altered. Events and conditions we once thought impossible—or at best, implausible and improbable—we now know can be set

upon an irreversible course. And nothing and no one can stop them. In this journey through national grief and beyond how immense the loss and how bitter the lessons!

For the Christian survivor, a long and silent gaze into the dramatic September 11 photograph of that orange ball of exploding jet fuel and office glass out the backside of the second twin tower raises 10 compelling issues of: (1) divine love; (2) human hate; (3) the character of God; (4) the salvation of the world; (5) the state of the church; (6) vengeance and retribution; (7) forgiveness and pardon; (8) the end of the world; (9) the second coming of Christ; and, (10) the human inability to solve our deepest and most vexing problems. Ten compelling issues that after all these days are still perplexities for even the Christian inquirer.

## **Where was God?**

Perhaps the most pressing question of all remains, *Where was God on September 11?*

In seeking an answer, consider the words of an ancient prophet, here prefaced with an incident from old China. Long ago, a group of poor Chinese settlers came upon a sprawling valley floor, strategically lying between the rocky slopes of a nearby mountain and the salty shores of the China Sea—a flatland of earth that seemed perfectly suitable for the planting and farming of rice. And so it was decided that the settlers would build their village high up on a flat rocky promontory from whence they could gaze down upon that new farmland in the valley and beyond it to

the azure waters of the sea.

The village was built above, and the rice was planted below. And at long last, life was harvesting for them new promise and hope.

One late summer afternoon when most of the village had trekked down the slope to the fields below, one of the women who remained in the village happened to glance up from her work and squint toward the sea. Her eyes meandered out farther and farther to the distant sea horizon, when with a start of fear she recognized the ominous surge of the sea—what their Japanese neighbors called a *tsunami*—a tidal wave. A faraway seismic tectonic shift in the ocean bed had created this gathering massive wall of water that appeared to be silently thundering toward their shoreline.

For a moment she froze, realizing that nearly the entire village was obliviously harvesting their grain along the shoreline—unaware that their world and their lives were facing impending disaster and imminent death. The incoming *tsunami* would obliterate all who were toiling in the farmland beneath the afternoon sun—unless she could warn them.

She cried out to the few villagers who had remained up the mountain with her. In panic they began to yell and wave and scream to their family and children and friends below. But it was wasted effort—they were too far away. With the racing *tsunami*, there was no time for them to stumble down the rocky slopes to the valley below. They must get their attention instantly—or all below would be lost!

It quickly became apparent that they needed something catastrophic to arouse their endangered families below. The woman and her companions knew what they must do. It would be a terrible price to pay. But if the doomed villagers were to be saved, the price must be paid.

And so quickly, seizing firebrands

from their cooking fires, the remaining mountainside villagers with the woman torched their own thatch-roofed homes. One by one the houses of the mountainside village erupted in orange flames and billowing black smoke. And one by one the bent-over heads of the villagers below jerked upward. Seeing the pluming smoke of their burning village, the entire valley floor of villagers raced back up the mountain to save their burning homes.

When in panting fatigue they arrived above, they were met by the woman and her neighbors, who solemnly pointed back out to sea. The villagers turned in shock to watch the roaring wall of water obliterate the farmland they had minutes before been harvesting.

It took something catastrophic to warn of an even greater destruction impending.

Now consider the words of the ancient prophet Isaiah: “In the path of your judgments, O Lord, we wait for you; your name and your renown are the soul’s desire. My soul yearns for you in the night, my spirit within earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness” (Isaiah 26: 8, 9, NRSV).

“When your judgments are in the earth, the inhabitants of the world learn righteousness.” Which being interpreted means—when Your judgments are in the earth, the inhabitants of the world are pointed to safety and salvation. *Because there are desperate times when it takes something catastrophic to warn of an even greater destruction impending.*

### **A warning**

What are you suggesting? you ask. Do you really believe that those hijackers were on some sort of divine mission—that Almighty God sent them as a judgment against the United States? Not at all!

Only twisted thinking would seek to attribute the cause of this crisis to the

loving God and Father of humankind. Jesus was absolutely right when He intoned, “An enemy hath done this” (Matthew 13:28, KJV). Not an enemy from across the seas, but a dark and evil enemy from across the chasms of time. A fallen archangel—known by the appellations of Lucifer and Satan and the old serpent called the devil. These weeks later let us give credit to where credit is due. In the words of the mighty Apocalypse: “Woe to the earth and the sea, for the devil has come down to you with great wrath, because he knows that his time is short!” (Revelation 12:12, NRSV).

From the very beginning, the devil has known that his time is short—a brief span of insanity upon the radar screen of eternity. And from the very beginning in the untouched and unmoiled Garden of Eden, this dark and fallen archangel has hurled his war not only against heaven but also against Earth. And you and I and New York City and Washington, D.C., and the whole world are his victims! That much the politicians and media commentators have right: *We are in a war!*

### **A cosmic war**

But for the Christian let it be clear that it is *not* a war against Arabs or Islam or Afghanistan or foreigners or even terrorists. We Earth inhabitants are caught in the bloody crosshairs and crossfire of a cosmic war whose terrible dimensions are truly universal: “And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him” (Revelation 12:7-9).

And on September 11, 2001, the devil and his angels declared war—as it

were—against all of us all over again! We are in a war—a cosmic war for the allegiance and loyalty of all of earth's inhabitants.

Then where was God when we needed Him on September 11? The same place He was on that fateful Friday—mantled in the darkness of Calvary, standing beside His Son as He died feeling all alone. He was wrapped in choking darkness, as were the thousands who perished on September 11. Only, they did not die alone. For beside them the same brokenhearted Father of Calvary stood in the mantled dust and exploding fire of September 11's diabolical attacks. Calvary tells us that God ever stands beside the victim.

But so committed is God to our human freedom of choice that He *allows* our choices—in this case, the free choices of a small band of evil men—to be carried out, sometimes (as it was this time) to their destructive and tragic ends. Of course God could make every human a robot that could only obey His orders. But automatons cannot love Him back. And the heart of infinite love thirsts for love in return.

And so He must grant us not only the right to say Yes to Him, but also the right to say No.

And as a consequence on September 11 a band of men said No to Him. And months later America still suffers and still mourns. Just as God the Father mourned beside the cross of His dying Son, who Himself perished to secure the right for every human heart to say Yes to the Saviour and No to the diabolical terrorist Lucifer.

Let us not lay the charges for that awful Tuesday in September at the feet of the God of Good Friday. For those feet today are still nail-scarred—the very nail-scarred feet that came striding out of the tomb on Sunday, thus forever granting God the right to have *the last word*. And He will! For Earth's suffering inhabitants, *God will yet have the last word*. Sooner perhaps than we ever

thought before September 11. The return of Calvary's victor—the second coming of Jesus Christ—may be sooner now than we ever realized before!

But let us return for one more moment to Isaiah's words. The *New Living Translation* ends Isaiah 26:9 in this way: For only when Your judgments are in the earth "will people turn from wickedness and do what is right." *Because there come desperate times when it takes something catastrophic to get our attention and warn of an even greater destruction impending*. Even as it was for the Chinese villagers in the valley below.

Could it be that we, too—and I'm not thinking about America right now, rather I wonder about you and me—could it be that we, too, play and study and labor utterly oblivious to the impending disaster that is about to come upon this Earth? Could it be that on the distant horizon there is an approaching and potentially imminent cataclysm that will destroy all the Earth—an impending catastrophe that today can only be seen by the One who from His divine heights knows and sees all? Could it be then what we hear—I think of you and me now—above the din and noise of this terrible calamity is the crying, pleading voice of One who desperately seeks to get our attention, to awaken us from our oblivious stupor, to warn us of an impending end? One who essentially has had to set His own house on fire in order to get our attention?

But could it be that the God who is not willing that any should perish (see 2 Peter 3:9) is also not willing to let this insanity go on until all have perished? Could it be that houses that burn on the side of the global mountain are but a desperate cry from One who is passionately warning us to flee the approaching destruction?

### **God's call**

God's calling us. All this time, the operative metaphor has been that we call *Him* in desperation. But could it be

*this time He* is in desperation calling to us? Because maybe—could it be?—the towering wall of roaring oblivion is much closer than we ever thought before!

"My soul yearns for you in the night, my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness" (Isaiah 26:9).

It is no wonder God cries out the words He does just pages later in Isaiah: "'Turn to me and be saved, all the ends of the earth! For I am God, and there is no other'" (Isaiah 45:22, NRSV). Above the cacophony of your frenetic life and academic pursuits, do you, too, hear the cry of God to you? "Turn to me and be saved!" Will you?

One of our students at Andrews University where I pastor is taking a year of studies at a university in Jerusalem. The day after the September 11 tragedies, he emailed his parents back at home in my parish a letter they shared with me. In his email Isaac Oliver described the somber mood in Jerusalem: "Today in class we sang 'May peace come upon us.' The teacher said that when problems like this happen here, they say 'May Messiah come'—because when He comes there will be peace."

The teacher is right. But Isaac ends his email with the recollection of a tour he and his mother and some friends took this last summer at the Pentagon before the September 11 attack. He recalled how his mother had been worried about her safety in that sprawling military complex, even though it was the Pentagon. When she asked their guide how safe the Pentagon really was, the officer swung around and with smile pronounced: "Ma'am, you are in the safest place in the world!"

But then, who could have known back then?

September 11's gaping hole in the crippled side of the Pentagon is a som-

*Continued on page 16.*

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# Keepers of the garden: Christians and the environment

by John T. Baldwin

*How should we respond, as responsible stewards, to the ecological crisis we face today?*

God created the earth “to be inhabited” (Isaiah 45:18, NIV). This means that our earthly habitat is not a fortuitous accidental phenomenon of little worth, but rather, it is one to be highly valued and preserved.<sup>1</sup>

Unfortunately, because of wrongful interactions by human beings with the environment, an ecological crisis is underway. Some scientists suggest that “we are living on borrowed time, and tragically, we are borrowing the time from coming generations....The longer this current generation puts off coming to terms with the carrying capacity of the biosphere—living sustainable—the harder it will be for future generations to make it.”<sup>2</sup>

How should we as Christians respond to the ecological crisis we face today? How should we be responsible stewards of our divinely designed home? An appropriate step would be to understand the biblical basis of ecology, the reality of the ecological crisis, and some positive measures we can adopt.

## **Biblical bases of ecology**

The biblical doctrine of creation helps the Christian to understand the true significance of the world in order to deal with the environmental crisis. Because Christ is the Creator (John 1:1-3), He is the Lord of creation, rendering the environment of the Earth very precious, even in its fallen condition.

The first angel’s message in Revelation 14:7 carries significant environmental implications. The angel calls all inhabitants of Earth to “worship him that made heaven, and earth, and the sea, and the fountains of waters”(KJV).

The specific items mentioned here refer to realities created on the second and third days of creation.<sup>3</sup> This means that the angel is focusing specifically on the creation of the original Earth habitats, namely, the atmosphere (Genesis 1:6-8), the sea basins, and the-land forms (Genesis 1:9, 10).

According to Genesis 1, after creating the land, God calls the Earth “good” (Genesis 1:10). In other words, the life-sustaining habitats are indeed good, and should be so considered by all Christians. God fills the habitats by calling into existence the great forests, plants, and fruit trees, and then calls this vegetation “good” (Genesis 1:12). It is necessary, therefore, for us today to consider our forests as “good” and valuable, and to care properly for them. Later the Genesis account describes God as filling the sea basin habitats with aquatic creatures of all kinds, and the atmospheric environment with birds, all pronounced “good” (Genesis 1:20-25). God completes the work of filling the land environment by creating animals and by His crowning work, the creation of human beings who display His image (Genesis 1:26). God declares all of these to be “very good” (Genesis 1:31).

The Genesis narrative provides an additional, environmentally significant insight with its instructions to the first human pair: “God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Genesis 1:28, KJV). Human beings were to “rule” over

the subhuman world in the same loving, tender, faithful way as God ruled over human beings.

Moreover, God Himself planted a garden and gave it to Adam and Eve with the environmental instruction “to dress [or to maintain, cultivate] it and to keep it” (Genesis 2:25, KJV). Here is what we might call the very first Environmental Protection Act, stated by God Himself.<sup>4</sup> This kind of care was appropriate not only for the garden, but also for the wider world. Because the first pair serves as the example in God’s Word for all succeeding generations, all human beings are in some sense to be “keepers of the garden,” i.e., good stewards of our planet home.

Later God told the Israelites that the Earth must be given opportunity to renew itself; hence the observance of an annual Sabbath every seventh year (Leviticus 25:2-8). In this way, each Israelite was responsible for helping to maintain the vitality of the soil.<sup>5</sup> Charles Bradford summarizes the implications of this for Christian responsibility for Earth care as follows: “The stewardship of the earth, which God entrusted to Adam and Eve, still belongs to their descendants. We who inhabit the planet are responsible for its care. In the final judgment, the ‘destroyers of the earth’ are destroyed (Revelation 11:18).”<sup>6</sup> Using the same Bible text, Miroslav Kiš refers to the “*principle of protection of the earth*” and observes that Christians will refrain from careless destruction of the environment.<sup>7</sup> An end-time command recorded in Revelation affirms: “Hurt not the earth, neither the sea, nor the trees . . .” (Revelation 7:3, KJV). These words indicate that God cares about the preservation of the Earth, water, and the forests of the planet, and that destroying them is regarded as harming them.

Kiš unpacks another biblical principle relevant to the stewardship of nature, which he calls the “*principle of simplicity*.”<sup>8</sup> This principle would curb the extravagant lifestyle of many inhabit-

ants of the affluent countries, which is a main culprit responsible for the bleak future of this planet. He also points out the benefits of a simple lifestyle as potential sources of feeding the hungry, saving money and resources, conserving gas, electricity, and water.<sup>9</sup>

### **The reality of the ecological crisis**

According to Bernard Nebel and Richard Wright, four basic principles are essential for achieving a sustainable ecosystem, the goal of the environmental movement. They are: (1) recycling elements in order to dispose of wastes and replenish nutrients; (2) using solar energy; (3) maintaining the size of consumer populations to prevent overgrazing; and (4) maintaining biodiversity.<sup>10</sup> An ecological crisis exists when any of these principles are compromised.

Consider, for example, some well-publicized compromises in the third and fourth principles. The deforestation of the rain forests is a good illustration of over-harvesting by human beings. More than 40 million acres of tropical rainforests are being lost annually to deforestation.<sup>11</sup> This reduction of valuable biomass generates serious environmental concern, in light of scientific consensus that the tropical rain forest belt is responsible for about 40 percent of the world’s supply of oxygen.<sup>12</sup>

Overgrazing is also frequently practiced by poor people in many parts of the world as they pick the hillsides bare in their search for firewood. A Zimbabwe newspaper reported that “a lot of villagers in the area were cutting down trees randomly for burning their homemade bricks, usually near water sources like dams.” The article commented: “We are concerned because a lot of people are now preferring to build their houses using bricks than mud and a lot of trees have been destroyed near dams and boreholes. We hope that a better way of burning the bricks should be looked into.”<sup>13</sup>

Titus Matemavi writes concerning

biomass overgrazing on the African continent: “It is disheartening to note that abuse of nature in Zimbabwe is apparent in several ways. First, there is a lot of careless cutting down of trees and unnecessary burning of grass. Trees are used as poles to build wooden huts and storage places, in addition to being used as firewood. In rural areas or communal lands, firewood is the main source of energy for cooking and warming houses during winter. It is also the source of light during the night. As a result, many places in the rural areas which were once thick forests (the pride of Africa) have now been reduced to semi-desert areas.”<sup>14</sup>

Compromises in maintaining eco-diversity balance illustrate the importance of the fourth principle of ecosystem sustainability. Acid rain, an atmospheric pollutant, is one of the serious environmental impacts of burning fossil fuel such as coal. Coal-burning power plants emit sulfur dioxide and nitrous oxide gases, which mix with water vapor in the atmosphere, hydroxyl radicals, and sunlight, resulting in a so-called “soup” of sulfuric and nitric acid compounds.<sup>15</sup> These acids fall to the ground either in “dry fallout” or in precipitation known as “acid rain.”<sup>16</sup>

Burning fossil fuels contributes to another environmental problem. When ignited, these fuels release carbon dioxide into the atmosphere, which contributes to the condition known as global warming, due to the greenhouse effect. This problem is noted in a recent Seventh-day Adventist statement on environmental issues: “Scientists warn that the gradual warming of the atmosphere as a result of human activity will have serious environmental consequences. The climate will change, resulting in more storms, more floods, and more droughts.”<sup>17</sup>

As a final illustration of the ecological crisis, the debated ozone hole over Antarctica, while still under discussion, may present serious environmental con-

cern. The ozone shield surrounding our earth absorbs ultraviolet radiation which, if unfiltered, could destroy most life on Earth.<sup>18</sup> Studies show that in humans, ozone depletion can cause suppression of the immune system, skin cancer, and cataracts.<sup>19</sup>

These few cases represent only a small percentage of the environmental

problems that we face, but they help to illustrate the need for positive action.

### **Positive environmental steps**

The concerned Christian's imagination is the only limit in creating positive ways of nurturing the habitat divinely entrusted to our care. Perhaps first of all we can declare our strong personal sup-

port of Earth care as a sacred, central duty, and privilege of all Christians.

Second, church bodies can make statements affirming the need for environmental sensitivity. In 1992, the Annual Council of the Seventh-day Adventist Church voted a document entitled "Caring for Creation," which outlines the church's position on stewardship of the Earth. According to Seventh-day Adventist understanding, the preservation and nurture of the surrounding world is intimately related to the service of the Creator. (See sidebar.)

In addition to formal statements, individual Christian actions do make a difference. The key is, Will we by the grace of God reflect the true image of the Creator in dealing with this life-sustaining Earth habitat? Just as we can glorify God by the care we give to our bodies, so also we can glorify God by the care we give to our environment. Like any truly successful business, good management is crucial. As goes the management, so goes the enterprise. As go the human stewards, so goes our planet.

Changes in personal lifestyle practices can help. We can use compost for gardens. Recycling can become a part of our conscious effort. Alternate methods of transportation can be adopted where possible. In Tokyo most people do not own a car, but ride bicycles to train stations in order to utilize efficient means of getting to work. We can support quality environmental organizations such as the Nature Conservancy, the International Union for the Conservation of Nature, the World Wildlife Fund, the Audubon Society, the John Muir Society, and many others. Authors, professors, and preachers can utilize their pens and voices with lectures, articles, and sermons on eco-justice, a biblical theme showing that God is good both to humans and nonhuman earthly realities.<sup>20</sup>

Learning to think environmentally can lead to a love of nature and thus to its preservation. Dennis Woodland, of

## **Caring for Creation**

### *A Seventh-day Adventist Statement on the Environment\**

The world in which we live is a gift of love from the Creator God, from "Him who made the heavens, the earth, the sea, and the springs of water" (Revelation 14:7; 11:17, 18). Within this creation He placed humans, set intentionally in relationship with Himself, other persons, and the surrounding world. Therefore, as Seventh-day Adventists, we hold its preservation and nurture to be intimately related to our service to Him.

God set aside the seventh-day Sabbath as a memorial and perpetual reminder of His creative act and establishment of the world. In resting on that day, Seventh-day Adventists reinforce the special sense of relationship with the Creator and his creation. Sabbath observance underscores the importance of our integration with the total environment.

The human decision to disobey God broke the original order of creation, resulting in a disharmony alien to His purposes. Thus our air and waters are polluted, forests and wildlife plundered, and natural resources exploited. Because we recognize humans as part of God's creation, our concern for the environment extends to personal health and lifestyle. We advocate a wholesome manner of living and reject the use of substances such as tobacco, alcohol, and other drugs that harm the body and consume earth's re-

sources; and we promote a simple vegetarian diet.

Seventh-day Adventists are committed to respectful, cooperative relationships among all persons, recognizing our common origin and realizing our human dignity as a gift from the Creator. Since human poverty and environmental degradation are interrelated, we pledge ourselves to improve the quality of life for all people. Our goal is a sustainable development of resources while meeting human needs.

Genuine progress toward caring for our natural environment rests upon both personal and cooperative effort. We accept the challenge to work toward restoring God's overall design. Moved by faith in God, we commit ourselves to promote the healing that rises at both personal and environmental levels from integrated lives dedicated to serve God and humanity.

In this commitment we confirm our stewardship of God's creation and believe that total restoration will be complete only when God makes all things new.

\* This statement was adopted on October 1992 by the delegates attending the Annual Council of the Seventh-day Adventist Church. For other statements on the environment check the website [www.adventist.org](http://www.adventist.org)

Andrews University, gave the following advice to students: (1) Become energy-conscious; (2) Become an eco-consumer when you shop; (3) Begin recycling domestic waste; (4) Encourage your institution to make its campus an arboretum; (5) Label campus trees to encourage care and appreciation of God's green earth; (7) Support local conservation groups; (8) Spend more time in nature; (9). "Think globally, act locally."<sup>21</sup>

Christians should no longer be captive to the assumption of much of modern culture, which severs God from the creation and subjects the creation to humanity's arrogant power. We need to embrace the cosmos as the creation of Jesus Christ. Taking this vision to heart permits us to praise God daily, as by faith we discern new instances of His superb workmanship and wonderful care in nature surrounding us. It enables us to wend our way with hope through the mixed signals we see in nature as it "groans and suffers...until now" (Romans 8:21), although, it "will be set free from its slavery to corruption" (Romans 8:20). God's redemptive work, through Christ, includes the natural world in the sense that it is honored by being re-created in the eschaton. In view of this, how important it is for Christians to honor and care for nature here and now—to be faithful keepers of the garden.

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## Announcing...

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# The mystery of life

by George T. Javor

*Probing the secret of life leads  
to an all-wise Creator.*

The study of living matter is at the center of all current scientific efforts. Recent triumphs include the cloning of Dolly the sheep and acquisition of the complete sequence of three billion nucleotides of the human chromosomes.<sup>1</sup> But strangely, life itself is not the object of much study. Scientists seem to take the existence of life for granted. It is difficult to find any extended discussion on the essence of life in currently available monographs or textbooks. These publications explain well how living matter is put together and how its components function. But such information is not enough to explain life because the constituents of living matter themselves are lifeless.

Suppose we take apart the living matter, and then recombine the isolated components. The work will yield an impressive collection of inert substances—but not life. So far, science has not created living matter in the laboratory. Is this because living matter contains one or more components that cannot be supplied by the chemist? The answer, as developed in this article, will suggest an important point regarding the origin of life.

## **What is the origin of life?**

More than 100 years ago Louis Pasteur and others proved the folly of abiogenesis—the spontaneous transformation of non-living matter into living organisms. Biologists now simply say, “life comes only from life.” Nevertheless, scientists generally accept the concept that life developed abiologically on a primordial Earth. By doing so, they conveniently assert that conditions on a “pri-

mordial world” were conducive to generate life spontaneously.

Others theorize that perhaps life was imported to Earth from outer space. But while Earth is covered with millions of different species of organisms, there is no evidence of life anywhere in the solar system. And beyond it, there is three and a half light years of empty space until the nearest star, the Alpha Centaury.

The last logical option for the origin of life is creation by a supernatural Creator. But science, in its attempt to explain everything by natural laws, rejects the creation option as being outside the scientific realm.

## **Life not a tangible entity**

Life is not a tangible entity. It cannot be put into a jar or handled. We only see “life” in association with unique kinds of matter that have the capacity to grow and divide into replicas, are able to respond to various external stimuli, and utilize light or chemical energy to accomplish all of these things.<sup>2</sup>

The term *life* has different meanings, depending on whether it refers to an organism, an organ, or a cell. Human organs may continue to live after a person’s death if, within a certain time, they are transplanted into another living person. Survival of a transplanted liver, kidney, or heart means something quite different from human “life.” Furthermore, the life of each organ depends on the vitality of its cells.

All manifestations of life depend on living cells, the most fundamental units of living matter. When a live cell is taken apart, a collection of very complex, but lifeless sub-cellular structures re-

main: membranes, nuclei, mitochondria, ribosomes, etc.

Is there an unbroken continuum between living and non-living matter, as some would assert? If so, the question of the origin of life becomes moot. Moving from one state to the other would be similar to other chemical transformations. Examples of organisms that supposedly bridge the chasm between living and non-living include viruses, prions, mycoplasmas, rickettsiae, and chlamydiae.

In fact, viruses and prions are biologically active but non-living entities. The term "live virus" is a misnomer, even though a virus is a biologically active agent that infects living cells. Prions are unique proteins that have the capacity to alter the structures of other proteins.<sup>3</sup> The newly changed proteins in turn acquire prion-type activity, creating a domino effect of protein alteration. This property of prions renders them infectious. For reproduction, prions, like viruses, need living cells.

Rickettsiae, chlamydiae, and mycoplasmas, on the other hand, are among the smallest known living organisms. The first two have serious metabolic deficiencies, and can only exist as obligate intracellular parasites. There is a wide gap between living and non-living matter. *This is best reflected in our inability to bring life to non-living matter in the laboratory.*

### The composition of living matter

Structurally, living matter is composed of a combination of water and of large, fragile, *lifeless* molecules, proteins, polysaccharides, nucleic acids, and lipids. Table 1 lists the gross chemical composition of a typical bacterial cell, *Escherichia coli*.

Water serves as the medium in which all chemical changes occur. Proteins and lipids are the principal structural components of cells. Proteins also control all chemical changes. Without chemical changes, life cannot exist. How proteins interact with chemical changes is central to understanding the chemical basis of life.

### The structure of proteins: An analogy from language

Proteins come in thousands of different forms, each with unique chemical and physical properties. This diversity is due to their size: Each protein can contain hundreds of amino acids, and there are 20 different amino acids. What each protein is capable of doing depends on the order in which its amino acids are linked. To understand this feature of biology, consider the analogy of written language.

In any language, the meaning of words depends on the sequences of letters. In English, for example, we have 26 letters. Out of these we make words. An

estimated 500,000 different combinations of letters are recognized as meaningful words. With some effort, we could produce another 500,000 or more nonsensical combinations. Similarly, the millions of different proteins represent but a tiny fraction of all possible combinations of amino acids.<sup>4</sup>

When words are misspelled, their meaning is garbled or lost. Likewise, for proteins to function properly, their amino acids must follow one another in the correct order. The results of alterations in the amino acid sequence can be drastic. The oxygen-carrying protein in blood, hemoglobin, is built from four chains of more than 140 amino acids each. In sickle cell anemia, an inherited disease, an altered amino acid occurs in the sixth position of a specific sequence of 146. This change causes distortion of the red blood cells, resulting in anemia and many other problems.

### Genetic information and amino acid sequences

How does the protein-building apparatus know the correct amino acid sequences for each of the thousands of proteins? The chromosomes of each cell are libraries filled with just such information. Each volume in this library is a gene. When the cell needs a particular protein, it activates the protein's gene and synthesis begins. The details of this process can be found in any current biology or biochemistry textbook. Here it is sufficient to note that more than 100 separate chemical events have to occur for protein synthesis to happen.

All manifestations of life depend on chemical changes. These changes happen when atomic clusters (molecules) gain, lose, or rearrange atoms. A class of proteins, enzymes, bind specific molecules and facilitate their chemical transformations. In *E. coli*, there are about 3,000 different types of enzymes, facilitating 3,000 different chemical changes.

Enzymes speed up reactions enormously. This could be a huge problem,

**Table 1**

## Components of *Escherichia coli* Cells

Component	Percent of total weigh	Number of molecules per cell	Number of different kinds of molecules
Water	70	24.3 billion	1
Proteins	15	2.4 million	4,000 approx.
Nucleic acids	7	255 thousand	660
Polysaccharides	3	1.4 million	3
Lipids	2	22 million	50-100
Metabolic intermediates	2	many millions	800
Minerals	1	many millions	10-30

because once the reaction is completed, its end point—known as equilibrium—is reached and no further chemical changes occur. Because life depends on chemical changes, when all reactions reach their end points, the cell dies.

Amazingly, in living matter *none of the reactions ever reach equilibrium*. This is so, because the chemical transformations are *interlinked*, so that the product of one chemical change forms the starting substance of the next. If biological molecules were represented by capital letters of the alphabet, a typical sequence of chemical conversions would look like Figure 1.

Such a sequence, or “biochemical pathway,” resembles a factory assembly line. The end product of this particular pathway, substance F, is utilized by the cell, therefore it does not accumulate. In living matter, every one of the millions of molecules (Table 1) is kept track of. Any shortage or excess immediately results in adjustment in the rates of chemical transformations.

**Figure 1**

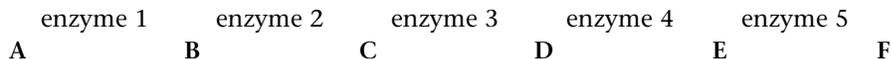


Figure 2 shows that in a live cell matter is organized into successively more complex hierarchies. The arrows represent biochemical pathways, leading from simple to complex substances. The interdependence among cellular components in the vertical direction parallels the logical relationships of written language among letters, words, and sentences all the way to the level of a book.

However, the degree of tolerance for errors is much smaller in biology. Misspelled words, garbled sentences, or missing paragraphs may not render a document useless. But given the tight functional interdependence of its components, cells would be in big trouble if they lack a full complement of parts.

There is horizontal complementation among cell components as well. For ex-

ample, proteins cannot be manufactured without assistance from nucleic acids, and nucleic acids cannot be made without proteins. From a chemical evolutionary perspective, this problem resembles the classic “chicken and egg” problem. (See Figure 2.)

Each biosynthetic pathway feeds into successively more complex levels of organization of matter. Every pathway is regulated so that its output is appropriate for the needs of the cell. The life of the cell depends on the harmonious and nearly simultaneous operation of its many components. During balanced growth, a steady state exists; that is, there are only minimal perturbations in the flux of matter through the pathways. Since none of the reactions is permitted to reach its end point, *each of the*

**Figure 2**

## Organization of Matter in the Cell

Level number	Components				An analogy
1. Precursors	<u>Carbon dioxide, water, ammonia</u>				1. Letters
2. Building blocks	Amino acids	Monosaccharides	Nucleotides	Fatty acids + glycerol	2. Words
3. Polymers	Proteins	Polysaccharides	Nucleic acids	Lipids	3. Sentences
4. Supramolecular assemblies	Enzyme complexes, ribosomes, etc.				4. Paragraphs
5. Organelles	Membranes, nuclei, mitochondria, etc.				5. Chapters
6. Cell	Cell				6. Book

*thousands of inter-linked chemical reactions is in a non-equilibrium, steady state.*

### **Chemical evolutionary efforts**

If there are forces in nature that bring about life, we should search diligently to discover and harness them. If abiogenesis is possible, it could be harnessed to restore dead cells, organs, and even organisms to life. Who would argue that creating living matter, or reversing death, would not be humanity's most significant scientific achievement?

However, the history of biochemistry suggests that this is unlikely. In the 1920s, when Oparin and Haldane first proposed that life originated spontaneously on a primordial Earth, biochemistry was in its infancy. The concept itself was an elaboration of Darwin's idea that life arose in some warm pond.<sup>5</sup> The first metabolic pathway was described only in the 1930s. The structure and function of the genetic material began to be understood in the 1950s. The first amino acid sequence of a protein, insulin, was mapped in 1955 and the first nucleotide sequence of the chromosome of a living organism was published in 1995.

As the chemical basis of life began to be understood better, it turned out to be far more complex than originally imagined and the early abiogenetic suggestions should have been reconsidered. Instead, science embarked on a half a century long journey to demonstrate experimentally the plausibility of spontaneous abiogenesis.

The first experiments suggesting the plausibility of chemical evolution were done by Stanley Miller, who in 1953 reported the synthesis of amino acids and other organic substances under simulated primordial conditions.<sup>6</sup> Subsequently a sub-discipline emerged, which provided laboratory evidence of the production of 19 of 20 amino acids, and four or five nitrogenous bases needed for nucleic acid synthesis, monosaccharides, and fatty acids, all under varying hypothetical primordial conditions.<sup>7</sup> All of these

substances are the components from which the large biopolymers are made, projecting the possibility of the primordial production of biopolymers.

However, actually demonstrating the linking of building blocks into chains of polymers could not be accomplished. Every link between building-block type substances requires the removal of water. This is next to impossible in the aqueous environment of the hypothetical primordial oceans. Furthermore, the sequences in which amino acids are strung together in proteins, or nucleotides in nucleic acids, are what determine the function of these biopolymers. Outside of living matter, there are no known mechanisms to ensure meaningful, reproducible sequences in proteins or nucleic acids.

Under simulated primordial conditions protein-like matter has been made by heating powders of amino acids to high temperatures. However, these "protenoids" were amino acids randomly linked by unnatural bonds<sup>8</sup> and have little resemblance to actual proteins.

Nucleotides, the building blocks of nucleic acids, have not yet been synthesized under simulated primordial conditions. This is a formidable task, which requires attaching a purine or pyrimidine base to a sugar and that to a phosphate. The challenge here is not only the removal of water, but that these three components may be linked together in dozens of different ways. All combinations but one are biologically irrelevant. Needless to say, nucleic acids have not been synthesized.

But this has not stopped many scientists from postulating that the earliest living cells contained primarily ribonucleic acids. This "RNA world" hypothesis gained popularity after it was discovered that certain RNA molecules had catalytic activities. Until then, it was believed that catalysis was the exclusive province of proteins.

Even though it is not possible to make biologically useful biopolymers

under simulated primordial conditions, we can obtain them from once-living cells. Mixing these isolated biopolymers shortcuts chemical evolution, making it possible to test whether life will start from such a mixture. But in such preparations everything is at equilibrium. Since life happens only when all chemical events within the cell are in a state of non-equilibrium, the best that can be accomplished by this method is the assembly of dead cells.

### **How to make living matter**

We know exactly how to create living matter: First, design and synthesize a few thousand different molecular machines that are capable of converting simple substances, commonly available in the environment, into complex biopolymers. Second, make sure that such devices are capable of precise self-reproduction. Third, ensure that these units can sense their environment and adjust to any changes in it. Then it is only a matter of starting hundreds of biochemical pathways simultaneously, maintaining the non-equilibrium status of each chemical conversion by ensuring availability of a continuous supply of raw starting materials, and providing for the efficient removal of waste substances.

A minimum requirement to create such complex biological devices is an absolute familiarity with matter on the atomic and molecular level. You will also need to have great ideas regarding the uses to be made of these complex living machines, hopefully in proportion with the effort expended in creating them. Fashioning living cells requires absolute control over every molecule, large and small. This is a capacity that science does not have. Chemists can manipulate large numbers of molecules from one form into another, but they cannot transport selected molecules across membranes to reverse conditions of equilibria. This is why we cannot reverse death.

So how did life originate on Earth? This article has revealed the great discrepancy between the biochemistry of living matter and of the claims of those who would explain its origins by spontaneous abiogenesis. Fifty years of biochemical research has shown unequivocally that under any conditions, spontaneous abiogenesis is an impossibility. It is only a matter of time before the edifice called "chemical evolution" will collapse under the weight of facts.

For the believer in the Creation account of the Bible, the assertion that only the Creator can make life is not an argument for the "God of the gaps". We have a pretty good idea of what it takes to create life, only we cannot do it. It is an affirmation that life cannot exist apart from God. Indeed, life itself becomes an evidence for an all-wise Creator who chose to create life and share it with us.

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## Attention, Adventist Professionals

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Encourage other qualified Adventist professionals to register!

*da University, Loma Linda, California. His e-mail address: gjavor@som.llu.edu*

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## Grief...

*Continued from page 7.*

ber reminder that, in fact, the safest place in the world is not a place at all. It is a Person. "Turn to me and be saved, all the ends of the earth!"

The One who spoke those words is coming soon. Which means, if ever there were a right time to turn to Him...or return to Him...it surely would have to be right now. Wouldn't you agree?

So will you?

*Dwight K. Nelson (D.Min., Andrews University) is the senior pastor of Pioneer Memorial Church on the campus of Andrews University, Berrien Springs, Michigan, U.S.A.*

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# The stones still cry out!

by Gerald A. Klingbeil

*How biblical archaeology continues to confirm the historicity of the Bible and broadens our understanding of its meaning.*

Dust, yes. Heat, plenty. Heated discussions, couldn't be more. But these are not what makes biblical archaeology exciting and challenging. It is the pursuit of meaning, the comprehending of an entire culture, and letting the Bible come alive that turns the dust of the digging into a castle of understanding. A piece of ceramic, some broken and decayed bones, a portion of a wall, or the defaced inscription on a coin—these and more out of the rubbles of the past cry out, and often confirm the historicity and authenticity of the Scriptures.

The early beginnings of archaeological research were characterized more by reckless adventurers than by cool-headed, analytical scientists.<sup>1</sup> Later this mindset was replaced by careful stratigraphical analysis and a focus upon methods instead of artifacts. This renewed methodological discussion has characterized the work of experts in the field during the past 20 years. One aspect of this debate has been the challenge of William Dever, professor at the University of Arizona, to both the archaeologists and the theologians to re-define the relationship between the faith community and the scientific archaeological community.<sup>2</sup> As a result, the adjective "biblical" has been dropped from "archaeology" and has been replaced by the geographical marker "Syro-Palestinian." This controversy over "mere names" demonstrates the challenges the discipline faces, rooted more in philosophical presuppositions than in difference of methods. We can observe similar developments in other

areas of research, perhaps as a result of postmodernism's assault upon the absolute.<sup>3</sup>

How do these developments affect the Bible-believing Christian reading commentaries, journals, and books that contain references to recent archaeological finds? Is it still true that the spade confirms the Word or is this something for a lesser age, where a positivistic world-view based upon the foundation of creedal Christianity determined the research agenda for biblical archaeology?

To answer these questions, consider three areas in which 21st century biblical archaeology can make a contribution to our understanding of God's Word. Note how biblical text and artifacts need to come together to form a useful whole.<sup>4</sup>

## Historical events and personalities

First, archaeology confirms specific historical events and personalities mentioned in the biblical text. A recent example is the Tell Dan inscription.<sup>5</sup>



The Tell Dan inscription.

On July 21, 1993 an excavation team at Tell Dan<sup>6</sup> discovered an inscribed basalt stone. The find set in motion a great deal of writing by biblical scholars and confirmed the biblical narrative.<sup>7</sup> The stele (a type of standing stone block with an inscription, often used to mark a border or commemorate an important event in the life of its creators, e.g., a military victory) was part of a wall, dated by the excavator, Prof. A. Biran of Hebrew Union College in Jerusalem, to the middle of the ninth century B.C. Thus it would be contemporary with King Ahab of Israel or King Jehoshaphat of Judah. The exciting part of this discovery concerns the content of the stele, which mentions “Israel” and—for the first time in extra-biblical material—“the house of David” which was most probably preceded by a reference to a specific king (in line 9 of this inscription). Some additional fragments found in 1994 suggest that the stele refers to the killing of Jehoram of Israel and Ahaziah of Judah by Hazael (see 2 Kings 9). The reference to the “house of David” is clear and beyond discussion. In the Old Testament the “house of David” refers not only to the actual family (or people living under the roof) of King David (1 Samuel 19:11; 20:16), but also to his descendants who sat on the throne in Jerusalem and reigned over Judah (2 Samuel 3:19; 1 Kings 12:19, 20). It seems reasonable to argue that the “house of David” is a reference to the kingdom of Judah and that the mere reference to David—outside the Bible—clears the field of numerous challenges to the historicity of king David.<sup>8</sup>

### **Daily life in ancient times**

Second, archaeology tells us about daily life in ancient times, making our preaching, and teaching of God’s Word real and meaningful. That is

one of the reasons why modern excavation teams include a wide variety of specialists in anthropology, biology, palaeozoology/botany, architecture, etc. However, few archaeological findings establish a direct connection with the biblical text. The inscription mentioning a king known from Scripture is the extraordinary event. A seal inscribed with the name of a court official mentioned in the biblical record is the delightful exception. However, the less glamorous (and more dusty side) of archaeology, helping to reconstruct daily life in ancient times, represents a major contribution in our quest for meaning in God’s Word.

A good example of this type of research is the work of Øystein S. LaBianca, an anthropologist at Andrews University and one of the co-directors of the Madaba Plains Project, cosponsored by Andrews University, La Sierra University, Walla Walla College, and Canadian University College. LaBianca’s main focus has been the study of food systems as a barometer of local social organization.<sup>9</sup> That research agenda may sound rather dry and irrelevant to the student of the Bible. However, when we start to think about the many times the Bible mentions “eating and drinking”<sup>10</sup> and the importance connected to the communal meal, the significance of water access, land use and settlement patterns and the important role that agriculture in general played in Old Testament times, we immediately realize the significant work undertaken in this area. Here are two examples:

1 Kings 18:41 adds an interesting twist to the story of the encounter between the LORD and Baal (as represented by Elijah and the priests of Baal) when the prophet speaks to king Ahab after the fire has come down from heaven: “Go up, eat and drink; for there is the sound of abundance of rain (NKJV).” Why suggest to the an-

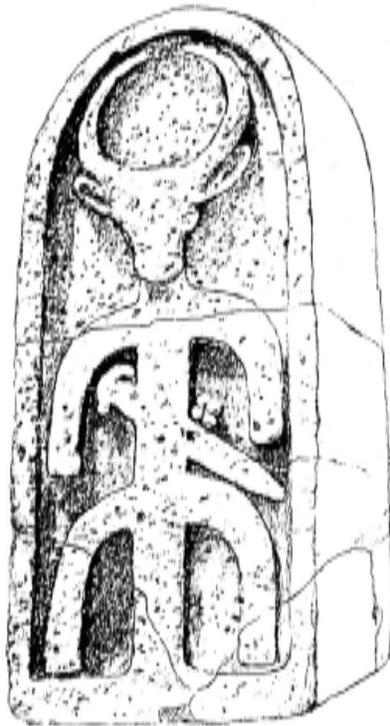
tagonistic king a feast during a drought and after the sad performance of his favored priests? “Eating and drinking” is another building block of the story, anticipating the covenant features of a communal meal. It is another invitation to enter (again) into a covenant with the LORD of Israel (as can be seen in Exodus 24:11 where eating and drinking is part of the covenant ritual). God is not only sovereign to send down fire, but He truly is the one in charge of nature. He will bring rain and with rain come the blessings of a harvest, relief, and renewed vigor. The reference to the meal is both the final declaration of victory over Baal by God’s prophet as well as the last-minute effort of a loving Creator God to draw close a wayward and lost child, i.e., king Ahab.

Ruth 1:1 describes a famine in Bethlehem, which ironically means “house of bread.” Elimelech and his wife Naomi and their two sons have to find food someplace else and in a desperate attempt to beat the odds (and against good biblical reason) they move to neighboring Moab on the other side of the Jordan valley. The journey does not take long, perhaps a couple of days when traveling with children and the entire household equipment. But in terms of the internal dimension of this decision, the journey can be just as well thousands of miles. The physical famine experience in Bethlehem apparently is avoided in Moab, although the Bible does not describe the material circumstances of the move. However, the spiritual dimension of the famine becomes even more apparent when one reads further in the story of Naomi and Ruth. In a literary time warp Elimelech dies, the two sons die and now there are three widows. Naomi expresses this desolation when she advises her kinfolk on their return

to Bethlehem that she should be called "Mara," which means "bitter," since "the Almighty has dealt very bitterly with me" (Ruth 1:20, NKJV). The Bible makes two important points: firstly, famines seemed to have occurred locally and not always on a grand scale. A famine could have been caused by a local pest invading the fields of Bethlehem and destroying the entire crop and seed for the next year. A famine destroyed lives, cutting down options, something that can barely be appreciated by a reader of Scripture sitting in the U.S.A. or Europe at the beginning of the 21st century. However, I guess, someone living in sub-Saharan Africa or the Middle East can easily connect to this reality. Secondly, the economical interaction between regions can be appreciated in a better way. Israel was not an isolated, protected, island-like enclave. It had (ever-changing) borders, real interaction with close-by regions and with this interaction always came the religious challenge of keeping focused upon Yahweh instead of ever-present fertility deities. Does this change our view of the story of Ruth (or of Elijah and Ahab for that matter)? It helps us to connect real life with Biblical characters. One of the main points that the authors of the Old Testament (and the New Testament as well) made when they described God's acts in history is this: God is an active God, not far removed. He intervenes directly in human history and is in control.

### Religious realities

Finally, archaeology helps us to understand religious realities better. In the culture of the Ancient Near East, religion, politics, and daily life were not as well compartmentalized as they are now in our western culture. To illustrate: Consider an important find from Bethsaida (et-Tell), a site



Bethsaida iconic stele.

which Bible readers mostly connect with the ministry of Jesus. However, as recent excavations have demonstrated, the place existed already during the time of the divided monarchy (what archaeologists describe as Iron Age II).

In June 1997 archaeologists from the University of Nebraska, Omaha, found an iconic stele (a stele with an image engraved on it) right next to the entrance of the city gate.<sup>11</sup> The stele sat on some type of podium (about 1 meter high) together with a basin and three incense cups. According to the editors of the primary publication, the deity on the stele represents the moon god.<sup>12</sup> The construction definitely had a religious character and I think it provides a good illustration of a frequently overlooked text in 2 Kings 23:8.<sup>13</sup> The text informs us that when Josiah began what

would be the final religious reform in Judah, "he broke down the shrines at the gates" (New Jerusalem Bible) as part of a list of reform measures which also included the destruction of other high places. As a matter of fact, it is quite surprising that archaeologists have not found many more examples of these gate shrines,<sup>14</sup> because in ancient Israel the gate was one of the focal points of city and society. We are talking of the place where things happened, where decisions were made, and where great reforms started—at the threshold of public society. It is precisely this connection theology and archaeology need to make.

When I was excavating with the Madaba Plains Project in 1996, I spent one unforgettable evening with William Dever, one of the great dons of modern Syro-Palestinian archaeology. We lay in our bunks in a dormitory room, chatting about archaeology, theology, texts, and artifacts, when he told me: "You Adventists do a great job. Keep digging, keep having a broad vision of the connection between real life and the biblical text. Keep reading the Bible in the light of archaeology." And to this I can only add a hearty *Amen*.

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### Notes and references:

1. See, for example, the description of the methods of H. A. Layard, who excavated Niniveh, in P. R. S. Moorey, *A Century of Biblical Archaeology* (Louisville: Westminster/John Knox Press, 1990), pp. 8, 9. Another good summary can be found in S. Schroer and T. Staubli, *Der Vergangenheit auf der Spur. Ein Jahrhundert*

*Continued on page 34.*



## Barbara Reynolds

*Dialogue with an Adventist*

*Education Program Officer at UNICEF*

**W**hen she was 6, Barbara's father died, leaving her mother with six children and one on the way. But Mrs. Reynolds was a mother with strong faith and firm commitment. She and her husband were school teachers, and she knew that she had to live and give the very best for her children. Six years later, something dramatic entered the Reynolds' home: the Adventist faith that challenged the family to greater heights, not only in spiritual life but also in intellectual pursuits. The teaching commitment of the parents stuck to the children, and all seven Reynolds children turned out to be educators.

But for Barbara the route to education was somewhat accidental. All through high school, she dreamed of becoming an urban planner, but when she was baptized toward the end of high school, she realized that the Adventist college in her native Guyana did not offer any such course. The only option she had was to go for education—a decision that she does not regret. Armed with a Master's degree in curriculum and instruction and a doctor of education degree (Columbia University) in international educational development, Dr. Reynolds is aptly qualified for her world responsibilities in her present office as deputy representative of field operations for the United Nations Children's Fund in Lagos, Nigeria. Before she joined UNICEF 12 years ago, she had spent most of her professional life in education as a high school teacher in Grenada and Guyana. Her UNICEF responsibilities have taken her to several countries, including Liberia, Zambia, Angola, and China.

As a committed Seventh-day Adventist, she brings to bear upon her professional responsibilities the great qualities her faith has instilled in her: respect for the dignity of human personhood, love of people as a principle of life, and a particular commitment to the welfare of children. "The best sermon is the sermon lived," Dr. Reynolds says. "In my work, I hope that I am able to share an understanding of what being a Christian means in practical terms."

■ *Tell us about yourself, Dr. Reynolds.*

Well, I've been an Adventist for 24 years and I'm committed to the challenges and rewards of being an Adventist. I work as an Education Program Officer with UNICEF, the United Nations Children's Fund. I help governments and civil societies in the countries where UNICEF works. I help plan, develop, monitor, and evaluate education programs.

■ *That sounds like a very big responsibility. Does it weigh heavy at times?*

It does. I remember when I was in Angola in 1991, I was sitting in my office one day after a meeting with the Minister of Education, and it dawned on me that here I was, a relatively young person, helping to shape policies and programs that would affect children for the next five years—and it was very sobering.

■ *Please share with us something about your background, your original plans and ideals.*

I'm from Guyana, a small country in South America, with less than a million people. I grew up as a child of two teachers—I think that's the most important thing that has shaped my life. All of us children have become teachers or have taught at some time in our lives. My father died when I was 6, and his death certainly changed our lives. It meant that my mother had to assume all responsibility for our family.

We were Anglican when my Dad died, but my Mom became Adventist about six years later. Eventually the four youngest children, including myself, became Adventists. My mother saw in Adventism something with concrete practical applications of what she knew theoretically. Adventism brings religion into your everyday life. It's not a weekly liturgy that you participate in. It expects you to change the way you live and how you relate to people. That's what was meaningful for my Mom, and that's what she passed on to us.

■ *Growing up in that environment, were you thinking about how things would go, or were you just happy and carefree?*

Very happy and carefree! I was the last of the four sisters to become Adventist. I was the holdout! I actually became an Adventist in my penultimate year at high school. It was a decision that took many years. For me, Adventism spelled restrictions, because that was what was presented to me. You couldn't do certain things. Negatives. It took a while for me to make the decision, and when I made that decision, it was a very rational resolution. I thought about it, and weighed the pros and the cons. I understood the commitment I was making.

■ *So how did you come to the United Nations, to UNICEF, and why would you want to be there as an Adventist?*

Let's go back a bit. In high school I took economics, history, and geography. My dream was to become an urban planner. But no Adventist college offered that program. And because I wanted to study at an Adventist college, I took education—the only program available for me. I taught for three years in Grenada, I taught at home, and then I came to the U.S. to do my Master's. I finished in 1989, and was going to New York to look for a teaching job, but my sister said to me "Why don't you go to UNICEF"? And if you know West Indian culture, when your older sister tells you to do something, you do it!

I applied to UNICEF in September and began working the next month, and have been with them ever since apart from time off to do my doctorate. I am very much committed to the work of the UNICEF—protecting children's rights and future.

■ *As Adventists, of all people, we should be emphasizing the importance of children and the privilege of working for them.*

Exactly. Between what UNICEF does and what the Adventist Church does in

education and health, there is much in common. UNICEF concentrates on education, and we have a wonderful education message of the head, the heart, and the hand. UNICEF has an "education for all" objective that focuses on ensuring that every child has a good quality education. UNICEF does a lot of work in health—immunization, maternal health, infant care—and we Adventist have a fabulous health message, too. UNICEF is very much involved in water and sanitation, and we are also through our Adventist relief work. Then over the past 10 years, we have the challenge of HIV/AIDS to face.

■ *We as Adventists should be taking a leading role in this, wouldn't you say?*

Yes, we should. It's a question of education. It's a question of lifestyle. It's a question of health and nutrition. But the bottom line is that it's a question of life and death. That's our message.

■ *We have a moral imperative as well, which comes in—*

Yes, there's a moral imperative. When I was in Zambia in 1995, I found in the church people affected by HIV/AIDS. When we look for answers in the church we have to find something that's very concrete—spiritual but also practical. What is our response to our brothers and sisters who are dying, and/or burying parents and children? We have to reflect on this, and go back to first principles. What is there in the Good Book that will help us understand this phenomenon—the spiritual aspect, the moral aspect, and the practical aspect? We need to get this message out.

■ *In all these things we've been talking about, including AIDS, there's a spiritual message. Do you have opportunity in your work to make a spiritual impact on those around you?*

Yes, but not in the traditional Adventist way. At the UN we have a code of

conduct that we as UN employees are not there to preach. You are in a multicultural society, and you respect other cultures and religions. In the same way I want others to accept that on Friday afternoon I want a cut-off point, then I have to respect others' practices.

But back to opportunities to witness. The best sermon is a sermon lived. This is not a cliché, but a call to reality. How we live our lives is important. If you're accurate at work, dependable, accountable for the things you have been asked to do, that's as much a sermon as anything else. For me, part of my witness is just that.

On an average day at work, my religion hardly enters the conscious psyche. In fact, working as I do for the UNICEF, mandated to promote and protect the rights and well-being of *all* children, I want to be religion-blind. The world is filled with so many human-made barriers—race, gender, ethnicity, language, socio-economic status, culture, education level—that are obvious, and we should not add another—religion.

But we all wear our religion—or lack thereof—on our sleeves. It's what defines who we are, what we think and feel, how we react in times of pain and pleasure, crisis and conflict. It defines what we read and write, what we eat and drink, what we wear and how we walk. And so it is, even in this non-religious, apolitical organization, religion matters. It's what drives—albeit unseen and unstated—the discussions, disagreements, negotiations, and compromises at the heart of the work I do every day.

■ *And they ask questions about what you do?*

Yes, and that gives you the opportunity to say what you believe. My former secretary in Angola just called me and asked me to come to her wedding. She

*Continued on page 34.*



## Francisco de Araujo

*Dialogue with an Adventist conductor, producer, and artistic director*

**T**he business card barely hints at what Dr. Araujo is about: Associate Director for Advancement and Director of Pro Arts International, at Atlantic Union College, in South Lancaster, Massachusetts. Of him, a Washington Times editor wrote, “He’s worth watching, that is if you don’t mind watching a genius.” That comment followed a 1981 Araujo performance of a *Passion Play on the Mount of Olives*. Amazingly for that land of religious minefields, it was a grand success, with front-page coverage in the New York Times and the release of a Doubleday religious art book based on the presentation.

Araujo has always worked with music on a world stage. Music is his vehicle for evangelization. He established the Choral Arts Society of Japan and then toured the United States with this critically acclaimed group of young people. Alan Gershwin, son of George Gershwin, heard them perform at the New York Town Hall and arranged for them to give a concert at the United Nations.

After serving as a missionary in Japan for seven years, Araujo returned to the U.S. and established the Washington National Chorus, an Adventist choral group that he wanted to function like the Mormon Tabernacle Choir. It was a big dream, and in the late 1960s it made a considerable impact for the church.

Araujo took his music into the maelstrom of international events. He was invited by President Anwar Sadat to guest conduct Egypt’s National Orchestra and Chorus in a gala concert to celebrate the second anniversary of the peace initiative with Israel. In 1994, with his *Camerata Nuove Singers and Orchestra*, he led out in a televised performance of the *Messiah from the Church of the Nativity in Jerusalem*. Two days later, they were “across” in Jordan giving a concert to open the king’s birthday celebrations.

In 1996, Araujo visited Jordan again and led a performance of Beethoven’s Ninth Symphony to celebrate the newly signed peace treaty with Israel. While he was there, Chairman Arafat asked him to perform a “Peace for Palestine” concert at Bethlehem University.

Testimonials are stock-in-trade for performers, but some comments made by Yoni Figheh, then military governor of the West Bank after the 1994 *Messiah* tour go to the heart of what Araujo does with music: “You have no idea what you have accomplished here tonight. For nearly 50 years our politicians have tried in vain to bring these people together. In one single night you have brought together, in this holy place, Jews, Christians, Moslems, Palestinians, all praising one God as they stood during the ‘Hallelujah Chorus.’ The influence of this night will long be felt here.”

■ Dr. Araujo, how did you get into music evangelism?

I was a farm boy. My father and mother were immigrants to the U.S. from the Portuguese Azores. There were no grandiose designs for my life. I was one of seven children, and it was tough for my parents just to put food on the table. Dad wanted the best for us, but I was the only child who went to college. All the others wanted to go out to work. I had this inborn passion for music. Oh, I didn’t really know what music was. I had never heard a symphony or anything like that. Still, I knew that I wanted to be involved in music.

After high school, I chose Atlantic Union College (AUC). And that was where I met Dr. Virginia Jean Rittenhouse, who became first a mentor and then a good friend as we cooperated on many projects over 50 years. She gave me a vision for mission service.

My dad sold his house to put me through AUC and then lived the rest of his life in an apartment. His dream was not for me to be a musician—but to be a pastor. And then mom used to say, “We always wanted a missionary son.” Well, I did go to Japan as a missionary.

■ So what are some of the significant memories of your early music career?

While I never had any grand designs for my life, I will always remember what H.M.S. Richards, Sr., told me when I brought the Japanese choir on tour to the U.S. He said “God has put His hand on you, Brother, be careful.” It kind of shook me, kind of scared me, but I have always believed in Ellen White’s counsel that the highest rung of the ladder is

what God expects of us. I have never been attracted to fame outside of the church, although I have received many accolades. Unwittingly or unexpectedly it has been one of the by-products of making music. One of my greatest joys has been the opportunity of taking a choir of young people to the SkyDome to sing to 50,000 people at a General Conference Session. The music organizers told me we couldn't sing there. We were too late. No space left, they said. I remember saying to the organizers, "We are going to sing for the General Conference. It may be by the toilets or on the stage. But we are coming, and we are going to sing."

I have always told my choir members that we should never limit God. How can you limit Him? When He puts a finger on you and says, "I want you to do work for Me," how are we are going to limit this? You can't limit it!

During my seven years in Japan, I watched young people come out of Buddhism into Christianity. I watched them become members of the church, workers in the church. Today as I look back, the head of our work in Japan was a choir member, the head of our hospital was a choir member, and the head of the television station was a choir member.

The work in Japan today is being run by those I had an influence on, and that's very satisfying.

■ *Music has been your life. But did it come easily at first?*

When I went to Atlantic Union College I was at the bottom of the ladder. Every time I went for piano lessons with Dr. Rittenhouse I came to my room and cried. I said "It's over, I can't do this, this is not for me!" This struggle went on week after week. Finally I went up on the roof of the boys' dorm and said, "Lord, we are having it out, You and me. I will not leave here until You bless me. Until You tell me that I am doing what You want me to do." That struggle went

on all night. By dawn I felt I had the answer—that I should just stay the course.

I have never really regretted it. I have not become rich, but I have been rich in blessings that God has given me. I don't know what it is about young people singing together, but it has touched my heart and given me fulfillment.

■ *Which piece of music has touched you most?*

There are so many wonderful pieces that I have performed, so many, many times. But I love the Hallelujah Chorus the most. The first time you hear it you think that you are going to the throne of God. With that said, I must add that it is very hard to choose a piece of music and say this is it. But the one piece that stands out in my conducting is the last chorus of Bach's *St. Matthew's Passion*. It's the chorus where Jesus lies in the tomb and two choirs accompanying two orchestras sing "Rest in Peace"—the ingredients of that piece are beyond human experience.

Mendelssohn said it well: "This music did not come from man, it came from God." I have taken the *St. Matthew's Passion* and made it into a morality play. In the very last scene, the disciples take the body of Jesus and lay it on a marble slab. As they say good-bye to Jesus, the chorus sings in deepest grief. I think probably that is one of the greatest musical experiences of my life.

■ *Does it make any difference whether a believer or a non-believer sings the Messiah? Is it enough to have a well-trained professional? What role do you see for personal faith in communicating through music?*

The most important thing for a singer is to provide a spiritual touch—and that must come from the singer's own experience. If spirituality is displayed in the life, it is going to project through the music.

■ *Do you have any special advice for young*

*people today?*

For a growing young person, nothing can replace the value of Christian education. I believe our young people should be in Adventist colleges. That's where they should get their grounding. Nothing can replace the value, the spiritual and the social education our colleges offer. But where this is not possible, they must find a fellowship situation that can nurture their faith and challenge their Christian commitment.

The Lord has a work for every young person. He has a definite plan for each of us, and we have to discover this, and work toward making it a reality. We can have as big a vision as we want, but if that vision has no room for God and His church, to that extent it is vain.

## Interview by Lincoln Steed

*Lincoln Steed is the editor of Liberty magazine and associate director of Public Affairs and Religious Liberty for the North American Division of Seventh-day Adventists in Silver Spring, Maryland, U.S.A.*

*Dr. Francisco de Araujo may be contacted by e-mail: faraujo@atlanticuc.edu*

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by Bruce Campbell Moyer

## No reserve! No retreat! No regret!

*An invitation to apostolic passion in mission and witness.*

**W**illiam Borden knew he would be an heir to a large estate. And when wealth came his way, he also knew he would give thousands of dollars to missions. In 1904, at age 16, he graduated from high school and took a year off to travel around the world. It was during this trip that his purpose in life jelled, and his vision for the future took a sharp turn: He accepted God's call to be a missionary.

A little later, Bill's father died while he was still in college. The family hoped Bill would take over the family business. But he had already made up his mind. He was willing to give up wealth and fortune—even fortune that could be used to God's glory—in order to follow God's call. Decision made, he wrote on the flyleaf of his Bible, "No Reserve."

When Bill graduated from the seminary his friends and family suggested an alternative. Why not stay in the United States and serve God as a pastor? Surely as a pastor he could make a big difference, and train and send out many others as missionaries. "Why throw yourself away on a foreign field?" they pleaded. Bill prayed, and added to the inscription in his Bible, "No Retreat."

Bill's constant prayer was that God's will might be done in his life. He left for Egypt with his family's blessing. "We were all so sure he would have a long and useful ministry," said his mother. But within four months of his arrival in Cairo, he became sick and died.

Some of you who read this article have responded to the call to service right where you are. Some of you are still waiting to hear God's call. Some of you may be running from, or avoiding,

God's specific call. The reality is that all of us are called, in one way or another, to the apostolic task, the task of planting Christians and churches where there are neither, of taking the gospel of Jesus Christ to every nation, tribe, tongue, and people.

As William Borden knew, this is the essential task of the church. Everything that we do as Christians must focus on and make possible this apostolic task.

### **Ministry of grace and mercy**

In 2 Corinthians 4:1-14, Paul reminds us that all ministry is a matter of grace and mercy. None of us has anything of which to boast. We are all cast in the role of "worthless slaves...[who] have done only what we ought to have done!" (Luke 17:10, NRSV). In spite of our usual high self-esteem, God does not really need us. But His mercy enables us to be involved in His calling. The fulfillment of the apostolic task is not our responsibility, but God's, and we can be continuously amazed that God is willing to use people such as we are. He never calls any of us to be successful, only to be faithful. Success is His responsibility, not ours.

So we have nothing personal to defend, only Jesus to proclaim. Like William Borden, we can be swept up in an apostolic passion for unreached peoples that matches the apostolic task.

The original conditions of missions were very rigorous. Commitment meant, as Dietrich Bonhoeffer reminds us, readiness to lay down life. Mission cemeteries around the world are mute witness to this. Occasional furloughs were subject to international turmoil

and unpredictable transportation. People worked in frontier conditions, with no established compound or station, no radio contact or phones. Communication could take three to six months, and few, if any, locals spoke the missionaries' language. There were few or none to welcome them and soften the blows of arrival.

Mission conditions today are far different. Most missionaries have pleasant homes and are frequently surrounded by other missionaries. They have e-mail and other forms of instant communication, and there is considerable ease and speed of return to the home country. The improved conditions do not necessarily mean improved commitment. Some of us have lost the sense of apostolic passion, the deliberate, intentional choice to live for the worship of Jesus in the nations—being committed to the point of death to spreading His glory; being on fire for Jesus, dreaming of the whole Earth being covered with the glory of the Lord.

### **Developing apostolic passion**

Floyd McClung reminds us that "Human enthusiasm cannot sustain apostolic passion. When God invests His passion in you, you must develop what God has given you in order to have His name glorified among all people."\* Four things will help:

*Apostolic abandonment.* Too many of us want the fruit of Paul's ministry without paying the price the apostle paid. This strong-willed messenger of the gospel knew that he must die to self. He knew that in his flesh he couldn't generate the revelation of Jesus, couldn't sus-

tain the heart of Christ. So he died to self and surrendered his life completely to God's will. We live in a world of competing passions. If we do not die to self and fill our lives with the consuming passion of the worship of God, we will end up with other passions.

*Apostolic focus.* The greatest enemy of the mission to see Jesus worshiped in all the nations is a lack of focus. We can run around expending energy on all sorts of good ministries, and not get one step closer to the nations. God's people are involved in many projects and ministries around the world, and these ministries are important. But the church has a specific apostolic mission. God has called us to a particular mission to the nations. Upon this we must focus, or we won't be obedient to the true mission.

*Apostolic praying.* We may get into heaven without a lot of prayer. We can have a one-minute quiet time every day and God will still love us. But we won't hear a "well done, good and faithful servant" from one-minute, hasty, conversations with God. We can't make it on that kind of prayer life in the hard places where Jesus is not known or worshiped. Mission to the nations requires deep, abiding, continuous, intercessory prayer life. An absence of prayer life is a sure guarantee of a failure in missions.

*Apostolic decision-making.* This step requires a passion for God's glory in the nations, then asks: "Where shall I serve you, Lord?" Most people do the opposite. They ask the where-and-when questions without a revelation of His glory in the nations. All kinds of lesser desires can be holding us captive. We might never realize it. Gordon MacDonald is right when he states that he has learned to say "No" to many good things so that he can say "Yes" to what is excellent.

### **Loving, lovable mission**

Muslims, Buddhists, and Hindus need kind, loving, and lovable Christian neighbors. Think what might happen if

hundreds, even thousands of loving Christians moved to countries within the 10/40 Window, took employment and remained there, simply being loving, compassionate, and forgiving, demonstrating Jesus in their daily, observable lives, living as deliberate, intentional Christians, praying for their non-Christian neighbors and co-workers.

Long before our Muslim, Hindu, and Buddhist neighbors will ever seriously meet Jesus, they will have to meet at least one genuine, believing, loving, and lovable Christian. And sharing Jesus with Muslims will never be accomplished fully by technology or even with the written word. The barriers are too high. The animosities are too strong. The misunderstandings and emotional wounds are too deep. It is imperative and essential that Christians work first to heal the wounds, to replace the animosities with genuine friendship, to dismantle the walls erected over the centuries.

Pray for non-Christians! Pray fervently for them! But be prepared to put hands and feet on your prayers and personally engage the world of Islam, Buddhism, and Hinduism both where you live and in their homelands.

Enjoy their friendship. Spend time together. Do things together. Work together for the good of the community or the world. Have fun together! This is what friends do.

Share your faith. Do it easily. Do it as questions are raised. Do it without insisting upon instant agreement. Do it as you understand clearly that what you believe is of life-and-death importance to you. Do not do it as a precondition for continued friendship. Friends don't do that!

William Borden's corpse was put in a pine box, his Bible laid on his chest, and the coffin sent home to his family in Chicago. In the Bible his family saw his initial response to God's call, "No Reserve"; then his commitment, "No Retreat"; and finally, his resolve—the day

before he died, Bill had written, "No Regrets."

That's serving God with apostolic passion—a life with "no reserve," "no retreat", and "no regrets."

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\* F. McClung, "Apostolic Passion," in R. J. Winter and S. C. Hawthorne, (eds.), *Perspectives on the World Christian Movement: A Reader*, 3rd. edition. (Pasadena, CA: William Carey Library, 1999), pp. 185-187.

## **An invitation**

Join the global partnership and experience the joy of world missions. **Global Partnerships** is operated by and for the Seventh-day Adventist Church to support people committed to living abroad for the purpose of witnessing, using their job as a means for evangelism, discipling, and church planting. It encourages these cross-cultural workers to create their own businesses or to find a local job or to link them with available job opportunities in areas not easily available or closed to traditional missionaries. **Global Partnerships** will train these "tentmakers" for cross-cultural soul winning and will nurture them while they are in the field. For information on this unconventional mission opportunity contact **Global Partnerships** at Andrews University; Berrien Springs, Michigan 49104; U.S.A. Phone: 616-471-2522. Fax: 616-471-6252. E-mail: [partners@andrews.edu](mailto:partners@andrews.edu) Visit our web site at <http://www.andrews.edu/partners>

## Adventist styles of worship

*As I become acquainted with different cultures, I am intrigued by the broad variety of Adventist styles of worship. I expect that these varieties will increase as the Seventh-day Adventist Church grows steadily around the world. Are there any principles that can guide us in connecting culture with worship?*

History shows that culture greatly influences worship. While the community of faith in its worship is not to be of the world, the church, nevertheless, exists in the world and that worship takes place in a cultural setting. In that context, we may take into account five principles regarding Adventist worship and culture:

1. *Adventist worship is transcultural.*

Christ and the eternal gospel transcend culture. While the Christian message is preached in a cultural setting, it must overcome the setting and transcend the limitations of culture. The gospel is eternal, but culture is tied to time. The gospel is "ecumenical"; that is, it must reach the whole world.

2. *Adventist worship is contextual.* The form of worship adopted in any given locality will incorporate components from the local culture. Great care must be taken to ensure that this contextualization does not include elements that are incongruous to the gospel of salvation. At the same time, it is important to place the gospel and Christian worship in the context of the culture in which they occur. Some theologians use the term *incarnation* to describe this process. Whatever the term, worship should not *adapt* to culture, but should *adopt* helpful elements in a culture to aid in the communication of the gospel.

3. *Adventist worship is counter-cultural.* What this means is that worship must not conform to the world, but must transform the worshipers and their culture. While worship is not necessarily anti-culture, we must realize that there are components of culture that are contrary to the Christian

norm and mandate, and therefore must be rejected. Where such is the case, the church and her worship may have to speak against certain cultural practices and issue a call to "come out" of cultural Babylon.

4. *Adventist worship is cross-cultural.*

Christianity cannot be limited to one cultural expression, to one nation, to one ethnic group, or to one language. It is counterproductive to refer to a church as "American," "suburban," "Latin," or any other such limiting prefixes. Culture is limited by space, but the gospel in worship knows no longitudes or latitudes.

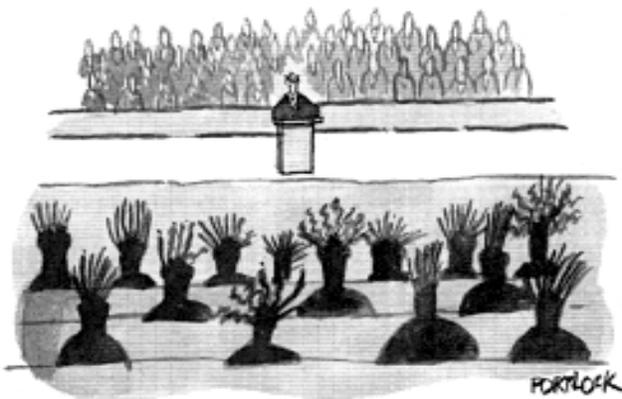
5. *Adventist worship is multicultural.*

Even in its local setting, the church need not be identified with one given culture, language, or economic stratum of society. The church must be multicultural and provide a worship that serves varied cultural backgrounds. The better the church accomplishes this, the more effective will be her evangelistic and service outreach. After all, the Lord of the church Himself emphasized that His church was to be "a house of prayer for all peoples" (Isaiah 56:7, NRSV).

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"We'd like to thank the choir for that rousing number."

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## “The work that must be done!”

by Samuel Koranteng-Pipim

*Campus Ministry at the University of Michigan*

**M**ore than 100 years ago, Ellen White appealed to target the University of Michigan, at Ann Arbor, for evangelism. Students, she wrote, “should enter [public] colleges, and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth.” But “the youth who go to Ann Arbor,” she warned, “must receive Jesus as their personal Saviour or they will...be swept away.” “I scarcely dare present this method of labor...but this work *must be done*, and it will be done by those who are led and taught of God” (*Selected Messages*, book 3, pp. 233, 234).

That call is the active motivator for what is being done today by a dedicated band of Adventist students at

the University of Michigan. The Campus HOPE Seventh-day Adventist Church meets every Sabbath on the campus. What started as a core group of about 25 students has grown to as high as 60 to 70 on a typical Sabbath. The worship services are complemented by inspiring sermons and Bible lectures at the midweek “Tuesdays With Jesus” meetings. There are also the regular Monday and Thursday morning (7:30 A.M.) prayer meetings, as well as the vespers program on Friday nights. In addition, several student-led weekly FAST teams operate on campus, encouraging group Bible studies and Scripture memorization. To see this level of commitment at a school as academically challenging as the University of Michigan is a miracle!

But this miracle is the result of deliberate efforts by the Michigan Conference Public Campus Ministries department, whose objective is to mobilize Adventists on secular campuses to become part of “a Bible-based revival movement in which every student is a missionary.” It is to this end that the Center for Adventist Ministry to Public University Students (CAMPUS) has been established near the University of Michigan, Ann Arbor. CAMPUS seeks to (1) train committed Adventist students and others to become missionaries on public campuses, (2) develop highly effective resource materials for those engaged in this line of ministry, and (3) conduct frequent weekend and week-long campus ministry leadership retreats for those who genuinely want to do the work “that



Some of the students and campus missionaries who pioneered the recent work at the University of Michigan.



Key Adventist student leaders at the University of Michigan.

must be done" on secular campuses.

"We have been given very clear directions as to the caliber of students called to this kind of work," says Dan Vis, director of the *FAST* ministry, a discipleship training movement that has sprung up in the past few years around the country, and is currently headquartered in Ann Arbor (check its web site, [www.fast.st](http://www.fast.st)). He adds, "Only those who are 'established, rooted and grounded in the truth, should enter these institutions of learning as students.' Only 'those who have the truth wrought into their very being, should be encouraged to enter [these] colleges'" (*Selected Messages*, *ibid.*). *FAST*, with its emphasis on Scripture memory and personal application, is a perfect match in the development of Campus HOPE, the missionary training program directed at the CAMPUS. "Imagine the impact of dozens of students sprinkled throughout the campus, living out and sharing the memorized Word!"

A major milestone in the campus ministry work at the University of Michigan was the purchase in the fall of 2001 of two housing facilities in Ann Arbor. These facilities provide a home base to full-time missionaries

who have enrolled in the one-year Campus HOPE training program. (HOPE is an acronym for Helping Others Prepare for Eternity.) Now in its third year of existence, the Campus HOPE training program provides intensive courses in such topics as hermeneutics, ethics, evangelism, Christian leadership, personal discipleship, Adventist Heritage, and contemporary issues. Student missionaries also spend two days a week doing evangelistic canvassing to help cover expenses for the program. More important, each is given extensive opportunities to plug in and interact with students at the University of Michigan.

As one current missionary expressed it, "It's been a great blessing to be here in the Campus HOPE training program. The Holy Spirit is working actively here...I've seen the lives of many students changed by the Word of God. It's exciting to see the hearts of the non-Adventist students touched by the truth in the Bible and the loving attitudes of our students. This center taught me what it meant to be a true Christian."

Plans for 2002 are even more aggressive. Randy Skeete, until recently a staff counselor and Director of Aca-

demic Enrichment for Student Programs at the medical school of the University of Michigan, will be conducting a major campus-wide evangelistic campaign. Currently part of the Campus HOPE team, his lecture series is being designed to offer an intellectually credible and spiritually uplifting presentation of the Adventist message. CAMPUS is also hoping to recruit an even larger task force of campus missionaries for the fall of 2002. Those who would like to be a part of this exciting movement, and are willing to take a year off for cutting-edge, hands-on training in public campus evangelism, or those interested in attending one of the regular campus ministries leadership retreats, may contact Campus HOPE for additional information, by visiting its web site at [www.campushope.org](http://www.campushope.org).

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## Dialogue brings two together

by Abraham Acosta

Luis Martínez Benítez was young, ambitious, and energetic. But he was single and lonesome. He lived in his native Cuba. Although he was trained in food technology, the eco-

nomic conditions in his homeland more or less decided what job he would get. He ended up working for the Cuban Electric Company, and his duties included house-to-house collection of

payments. For several years he had been a faithful Seventh-day Adventist. He wanted to get married and raise a good Adventist family, but just could not find the right person. That was 1996.

Maybetth Patricia Fernández lived in Chile, at the far end of the South American continent. She, too, was a faithful Seventh-day Adventist, training in the Chile Adventist University to be a teacher. She, too, was single. One could be in the midst of hundreds of young people, but still find falling in love as elusive as it is mysterious. She prayed and waited for the right partner to come along.

Maybetth was a regular reader of *Dia-*

logue. From the journal's Interchange section, she found a pen pal in Marta Perdomo, an Adventist woman in Cuba. Their correspondence became lively and regular. The two women shared much—their faith, hope, and what they thought was God's will for them. Marta invested much of her energy in missionary outreach.

One day, Marta heard a knock on her door. The man from the electric company was there to collect the power dues. Marta knew Luis rather casually. Both attended the same Adventist church, but now suddenly a thought flashed through Marta's mind. That day, along with her electric payment, Marta gave Luis a copy of *Dialogue*. "Read it," she said, "and who knows, you will find life no longer lonely."

Luis took the magazine home, and in the Interchange section found several names of young women seeking correspondence. He had heard that a young Cuban Adventist man and a young Mexican woman had found their match through Interchange. "Well, this may be God's way of telling me what I should do," Luis said to himself, and wrote to several young women from that one Interchange section. All of them replied, but one's response was special. She spoke of her faith. She talked of her vision. She revealed an Adventist commitment to the future.

In Chile, thousands of miles away, Maybetth had been surprised to get a letter from a stranger. "But not really a stranger," she thought. "After all, he is a Seventh-day Adventist, and we belong to the same family. And moreover, my friend Marta introduced him to me."

The mail between Cuba and Chile became more and more regular, more and more magnetic. Some 18 months later, on Luis' birthday, his telephone home rang, but Luis was not there. The call, he was told later, was from Chile. For the first time, he had an opportunity to hear the voice of the one whose letters he has been reading for so long, and



he missed it. But later that day, another call came, and the disappointment vanished as the two talked of a possible appointment. "Maybetth gave me two best birthday presents that day. One was the call itself. Two was an acceptance of my invitation for her to visit Cuba."

"It was not easy for me to travel abroad, and so this was the best way to see each other," Luis recalls. "Soon Maybetth was in Cuba, staying with my friends. Our first encounter at the airport was unforgettable. I was nervous outside, but joyful within. We spent time together regularly; got to know each other. My family liked her very much. The two weeks we spent together were like a day. Maybetth was very open and lively. Before she left for Chile, I proposed, and she accepted."

Maybetth's family was supportive of their plans. However, some of her acquaintances raised questions about cultural differences. After all, Chile was not the same as Cuba. Two different cultures, although both shared much, seemed to stand between them. Dis-

tance and space across the continent raised their own questions. Luis decided he would seek counsel, and he wrote to the source that had brought them together—to *Dialogue*. Silvia Sicalo, the then editorial secretary of the journal, opened the letter, and passed it on to Humberto Rasi, the chief editor. Dr. Rasi asked Silvia to answer the letter. "After all," he told her, "you are perfectly qualified. You got married recently, and you know what it means to make adjustments in marriage." Silvia's clear and encouraging reply resolved the issues for both of them.

Maybetth flew back to Cuba, and the two were married on May 19, 2000 in a civil ceremony. Unfortunately, Luis's documents were not ready on time and Maybetth had to return to Chile alone. Five months later he also flew to Chile, where a happy Adventist wedding ceremony sealed their union.

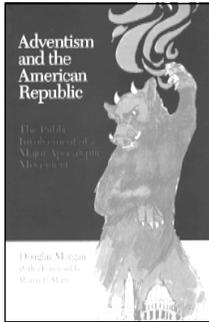
Six years of prayer on the part of both, one Adventist journal committed to serve the motivated youth of the church, and the fellowship of so many friends led to the creation of a lovely Adventist home. Luis and Maybetth are now blessed with a daughter. Luis is taking nursing training at Chile Adventist University, and soon both hope to be working wherever God calls them. "It is His purpose and will that governs our lives," says Luis with a happy smile.

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*Maybetth and Luis told their story to Dr. Abraham Acosta who, at the time, was rector of Chile Adventist University.*

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**Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement,** by Douglas Morgan (Knoxville: The University of Tennessee Press, 2001; 269 pp., hardbound).

Reviewed by Gary M. Ross.

Received wisdom portrays corporate Adventism as historically unengaged in the public arena. There was no *time* for other concerns (Christ's imminent return required attention to individual souls) and no *hope* for other concerns (Christ would not return to a positively transformed America but rather to a fatally flawed power in alliance with false religions). In sum, a premillennial theology of history riveted to Scripture (Revelation 13 and the attribution of the second beast to the United States), embarrassingly immobilized human institutions and actions vis-à-vis the world around them.

Not so, writes Douglas Morgan. In the first full-length study of its kind, a different and (at least to some readers) more encouraging picture emerges. With nuanced arguments and felicitous writing, Morgan contends that the Adventist Church never consistently followed "the logic of premillennialism in regard to American public life." Pessimism about the future did not generate passivity. Rather, the church found a way to become—temporarily, warily, selectively, and without ever shifting over to the realm of postmillennial optimism—prophetic, activist, engaged. The church preached the imminent demise of the republic and with equal zeal worked to delay that demise.

Exactly what trumped the quietizing implications of premillennialism? The short answer is that diverse influences supplemented the stark apocalypticism. For example, Anson Byington, elder brother of the first General Conference president, advocated a "taming" of the republic by use of the Constitution to achieve justice—a widely circulated position that time eventually favored. Ellen White rebuked radical separatism and encouraged the church to do good in the world. Black and Latino Adventists and young academics and professionals began pushing in nonapocalyptic directions.

Justified in such ways, public involvement characterized the Adventist Church from the mid-19th century onward. The church opposed slavery, advocated prohibition, ministered to the cities, and—belatedly—deplored the injustices of segregation. On one issue, religious liberty, Adventists became relentless champions. "By defending their right and that of others to be different," Morgan says, the church achieved "its most vigorous public involvement and greatest cultural im-

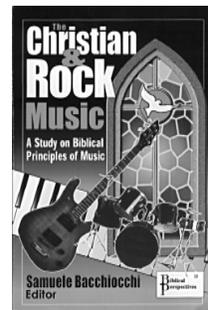
pact." It campaigned against Sunday closing laws and teacher-led prayers in public schools; defended the religious rights of workers in the secular arena; and voiced deep (although not unanimous) skepticism toward government aid to parochial schools.

Readers thus encounter a "complex combination of political passivity and selective activism." Some may regret this checkered story, hoping for a less ambivalent one. Others may challenge the church's stance on particular issues. But few will challenge Morgan's construction of the record. Apart from minor slips, it is richly documented and soundly interpreted.

Two things remain that the author does not attempt: a study of the church's religious liberty work overseas; and a study of religious liberty at the level of the local parishioner. In the latter he would find precisely the paralysis that corporate Adventism apparently surmounted.

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Gary M. Ross (Ph.D., Washington State University) is Assistant to the President at Andrews University and Director of its International Centre on Government and Religion. Earlier he was Associate Director of Public Affairs and Religious Liberty of the General Conference and its Congressional Liaison.



**The Christian and Rock Music—A Study on Biblical Principles of Music,**

edited by Samuele Bacchiocchi (Berrien Springs, Michigan: Biblical Perspectives, 2000; 384 pp.; paperback).

Reviewed by Turibio J. de Burgo.

Rock music may have begun as a musical fad in the United States, but it is now a major cultural influence world wide. Its impact can be seen and heard not only in pop music but also in the generation of new musical styles that have progressively invaded concert halls and churches. These new styles have created controversy in many churches today, and arguments have been presented both in favor and against their use.

*The Christian and Rock Music—A Study on Biblical Principles of Music* adds some new ideas to this ongoing debate. Dr. Samuele Bacchiocchi, principal author and editor of the book, is a well-known theologian, writer, and speaker, who taught religion at Andrews University, before his retirement. The book includes seven chapters by musicians-scholars from the United States and around the world, and is based on biblical studies and extensive research in the field.

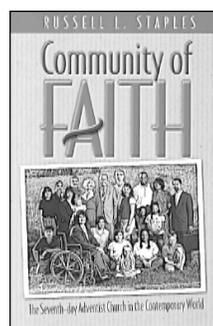
The book's historical overview looks at the role of rock stars like the Beatles, Madonna, and Michael Jackson. It analyzes the physical and mental effects of rock upon the individual, and goes further to probe its spiritual implications. The authors attempt to show how "rock and roll as a religious experience" is opposed to biblical truth. For example, Bacchiocchi begins with the thesis that the music we use in the church must reflect our understanding of the nature of God and our vision of worship, and so "the music, words and the manner of singing should conform to the Biblical principles of worship music." Hence his conclusion: rock is unfitting as a medium for worship or for preaching the gospel, because "the medium affects the message."

One contributor, Dr. Calvin Johansson, expands the debate to include religious pop music. He contrasts the values and objectives of pop music with those of the gospel, showing that they have opposite purposes. Other contributors discuss related issues like ethnic implications on church culture, music, and morality. A personal testimony by a former rock star closes the book.

Although the book's approach is conservative at times, *The Christian and Rock Music* raises legitimate concerns that should be seriously considered by all involved in church music and leadership.

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*Turibio J. de Burgo teaches at the Centro Universitario Adventista de São Paulo, Brazil. He is currently working on a doctoral degree in music education at Florida State University.*



**Community of Faith: The Seventh-day Adventist Church and the Contemporary World**, by Russell L. Staples (Hagerstown, Maryland: Review and Herald Publ. Assn., 1999; 157 pp.; paperback).

Reviewed by Gosnell L. O. R. Yorke.

Over the years, Russell Staples, as professor of mission at Andrews University, has had to think and talk about the Seventh-day Adventist Church globally as it interfaces with the world while trying to come to grips with its various local expressions and experiences. Perhaps it is this cultivated sensitivity to the whole and its parts that motivated him, in spite of the all-encompassing tone of the subtitle of his book, to alert the reader, up front, that "the challenges and specific issues addressed as regards personal experience and corporate witness are largely shaped in terms of

the issues faced by the churches in the West" (p. 12).

Judged on those terms, the book makes for both informative and provocative reading. In 13 short chapters, the author touches on issues having to do with the past, the present, and the future.

Under the rubric of the past, Staples rightly reminds us that the New Testament is replete with "terms, metaphors, images, and analogies of the church" (p. 17). After listing seven of these metaphors, he focuses our attention on the "body of Christ"; on Paul's distinctive contribution to ecclesiology.

As one who has written on the subject myself (1991), I can become rather picky and pedantic about an issue or two, such as his repeatedly juxtaposing the body metaphor and the headship of Christ as though, together, they constitute one integrated anatomical whole. However, I will not quibble, since we seem to be in fundamental agreement.

Under the rubric of the present, Staples explores some of the contemporary challenges confronting the Adventist Church: the demographic shift of the center of gravity of the church to the "two-thirds world" of Africa and elsewhere; the phenomenal increase in world population in which the "Christian fraction" is diminishing instead of increasing; the rampant secularism and materialism now blighting the West; urban sprawl, and the concomitant creation of multiethnic cities in the Western world and the ever-increasing ranks of the urban poor and slum dwellers in developing countries; and the renaissance of Buddhism, Hinduism, Islam, and African primal religions.

Under the rubric of the future, the author shares with us his vision of how "we can best prepare ourselves and our church community for service in the new Christian millennium" (p.154). He calls for a covenant renewal which, in practical terms, will have implications for: (1) how we, as a multi-ethnic community, will choose to worship in spirit and in truth (i.e., liturgy); (2) our having to place greater emphasis on experiencing the faith rather than settling for a mere exposition of it; and (3) our having to engage in a sustained readiness to become joyful and grateful members of the soon-to-be-fully-realized heavenly family.

Pastors and other theologically trained persons should find this book useful; and so should those who are trained in other disciplines. It demonstrates compellingly that it is possible to be astutely critical of a church we all love and serve while remaining stubbornly committed to it—as the author undoubtedly is.

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*Gosnell L. O. R. Yorke (Ph.D., McGill), for the past four years, has been seconded by the General Conference to serve as a translation consultant for the United Bible Societies—currently responsible for Angola, Botswana, and Mozambique. His mailing address: P. O. Box 3768, Kempton Park, South Africa. E-mail: 113324.647@compuserve.com*

## An Adventist Statement on Family Violence

**V**iolence among members of the same family is a scourge that affects the physical and emotional lives of children and adults around the world. Research and statistical data reveal that no society is free from this painful reality—not even Christians.

*Family abuse and violence are words that Seventh-day Adventists have rarely used. However, painful victim accounts and the appeals from medical and mental-health professionals compel us to acknowledge that Adventist members and homes are not immune to incidents of abuse and their devastating effects.*

*After long and careful study of the issues involved, the General Conference of Seventh-day Adventists voted the following statement at its 1996 Annual Council. The statement is offered here to our readers for information and reflection.*

**F**amily violence involves an assault of any kind—verbal, physical, emotional, sexual, or active or passive neglect—that is committed by one person or persons against another within a family, whether they are married, related, living together or apart, or divorced. Current international research indicates that family violence is a global problem. It occurs between individuals of all ages and nationalities, at all socioeconomic levels, and in families from all types of religious and non-religious backgrounds. The overall rate of incidence has been found to be similar for urban, suburban, and rural communities.

Family violence manifests itself in a number of ways. For example, it may be a physical attack on one's spouse. Emotional assaults such as verbal threats, episodes of rage, deprecation of character, and unrealistic demands for perfection are also abuse. It may take the form

of physical coercion and violence within the marital sexual relationship, or the threat of violence through the use of intimidating verbal or nonverbal behavior. It includes behavior such as incest and the mistreatment or neglect of underage children by a parent or another guardian that results in injury or harm. Violence against the elderly may be seen in physical, psychological, sexual, verbal, material, and medical abuse or neglect.

The Bible clearly indicates that the distinguishing mark of Christian believers is the quality of their human relationships in the church and in the family. It is in the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or tear one another down. There is no room among Christ's followers for tyrannical control and the abuse of power or authority. Motivated by their love for Christ, His

disciples are called to show respect and concern for the welfare of others, to accept males and females as equals, and to acknowledge that every person has a right to respect and dignity. Failure to relate to others in this way violates their personhood and devalues human beings created and redeemed by God.

The apostle Paul refers to the Church as "the household of faith" which functions as an extended family, offering acceptance, understanding, and comfort to all, especially to those who are hurting or disadvantaged. Scripture portrays the Church as a family in which personal and spiritual growth can occur as feelings of betrayal, rejection, and grief give way to feelings of forgiveness, trust, and wholeness. The Bible also speaks of the Christian's personal responsibility to protect his or her body temple from desecration because it is the dwelling place of God.

Regrettably, family violence occurs in many Christian homes. It can never be condoned. It severely affects the lives of all involved and often results in long-term distorted perceptions of God, self, and others.

It is our belief that the Church has a responsibility—

1. To care for those involved in family violence and to respond to their needs by:
  - a. Listening to and accepting those suffering from abuse, loving and affirming them as persons of value and worth.
  - b. Highlighting the injustices of abuse and speaking out in defense of victims both within the community of faith and in society.
  - c. Providing a caring, supportive ministry to families affected by violence and abuse, seeking to enable both victims and perpetrators to access counseling by Seventh-day Adventist professionals where available, or other pro-

fessional resources in the community.

- d. Encouraging the training and placement of licensed Seventh-day Adventist professional services for both church members and the surrounding communities.
  - e. Offering a ministry of reconciliation when the perpetrator's repentance makes possible the contemplation of forgiveness and restoration in relationships. Repentance always includes acceptance of full responsibility for the wrongs committed, willingness to make restitution in every way possible, and changes in behavior to eliminate the abuse.
  - f. Focusing the light of the gospel on the nature of husband-wife, parent-child, and other close relationships, and empowering individuals and families to grow toward God's ideals in their lives together.
  - g. Guarding against the ostracism of either victims or perpetrators within the family or church community, while firmly holding perpetrators responsible for their actions.
2. To strengthen family life by:
- a. Providing family life education which is grace-oriented and includes a biblical understanding of the mutuality, equality, and respect indispensable to Christian relationships.
  - b. Increasing understanding of the factors that contribute to family violence.
  - c. Developing ways to prevent abuse and violence and the recurring cycle often observed within families and across generations.
  - d. Rectifying commonly held religious and cultural beliefs which may be used to justify or cover

up family violence. For example, while parents are instructed by God to redemptively correct their children, this responsibility does not give license for the use of harsh, punitive disciplinary measures.

3. To accept our moral responsibility to be alert and responsive to abuse within the families of our congregations and our communities, and to declare that such abusive behavior is a violation of Seventh-day Adventist Christian standards. Any indications or reports of abuse must not be minimized but seriously considered. For church members to remain indifferent and unresponsive is to condone, perpetuate, and possibly extend family violence.

If we are to live as children of the light, we must illuminate the darkness where family violence occurs in our midst. We must care for one another, even when it would be easier to remain uninvolved.

The above statement is informed by principles expressed in the following scriptural passages: Exodus 20:12; Matthew 7:12; 20:25-28; Mark 9:33-45; John 13:34; Romans 12:10, 13; 1 Corinthians 6:19; Galatians 3:28; Ephesians 5:2, 3, 21-27; 6:1-4; Colossians 3:12-14; 1 Thessalonians 5:11; 1 Timothy 5:5-8.

### Resources

The Family Ministries Department of the General Conference has produced educational materials that deal with the prevention and detection of family violence as well as with the restoration of those affected by abuse. The book *Peace and Healing: Making Homes Abuse-free*, by Karen and Ron Flowers, is currently available. The department can be contacted by mail: 12501 Old Columbia Pike; Silver Spring, Maryland 20904; U.S.A. Fax: 301-680-6155. E-mail: 74617.1143@compuserve.com

Interested individuals may also obtain materials through the Family Ministries Department website: <http://familyministries.gc.adventist.org>

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## The stones...

Continued from page 19.

- Archäologie im Land der Bibel* (Zürich: Freunde des Schweizer Kinderdorfes Kirjath Jearim in Israel, 1993), p.11.
2. See W. G. Dever, "Retrospects and Prospects in Biblical and Syro-Palestinian Archaeology," *Biblical Archaeologist* (1982) 45:103-107; and "What Remains of the House that Albright Built?" *Biblical Archaeologist* 56 (1993)1: 25-35.
  3. See A. E. McGrath, "The Challenge of Pluralism for the Contemporary Christian Church," *Journal of the Evangelical Theological Society* 35 (1992) 3: 363; also R. McQuilqin and B. Mullen, "The Impact of Postmodern Thinking on Evangelical Hermeneutics," *Journal of the Evangelical Theological Society* 40 (1997) 1:69-82.
  4. For a more in-depth discussion of the relationship between text and artifact see my chapter entitled "Methods and Daily Life in the Ancient Near East: Understanding the Use of Animals in Daily Life in a Multi-Disciplinary Framework" in R. Averbeck et al, eds., *Daily Life in the Ancient Near East* to be published by CDL Press in Bethesda, MD.
  5. For a detailed discussion of the significance of the find of Tell Dan, see my article "La 'casa de David' y la arqueología reciente: o ¿qué viene primero, las piedras o nuestra fe?," *Revista Adventista*, September 1996, pp. 30, 31.
  6. Tell Dan is a city in the Northern Danite territory, modern Tell el-Qadi or Tell Dan, near one of the sources of the Jordan. Its earlier name was Laish (Judges 18:29; called Leshem in Joshua 19:47), appearing as Lus(i) in Egyptian texts of c. 1850-1825 B.C. It was the most Northern Israelite city, hence the phrase "from Dan to Beersheba" (e.g. Judges 20:1). The shrine established here under the priesthood of Moses' grandson Jonathan and his descendants (Judges 18:30) was elevated (along with Bethel) to the status of a national sanctuary by Jeroboam I (1 Kings 12:29f.), and so remained until "the captivity of the land" under Tiglath-pileser III.
  7. See A. Biran and J. Naveh, "An Aramaic Stele Fragment from Tel Dan," *Israel Exploration Journal* 43(1993)2/3: 81-98, and also their article, "The Tell Dan Inscription: A New Fragment," *Israel Exploration Journal* 45(1995)1:1-18.
  8. See, for example, N. P. Lemche and T. L. Thompson, "Did Biran Kill David? The Bible in the Light of Archaeology," *Journal*

- for the Study of the Old Testament* 64 (1994): 3-22. The article maintains that the biblical account of David (and Saul, Solomon, and all the other historical figures) is not a historical account, telling us about the life and experiences of these men, but rather ideals of Israel which were created by some (very creative and indeed ingenious) scholar some time after the exile.
9. Ø. S. LaBianca and R. W. Younker, "The Kingdoms of Ammon, Moab and Edom: The Archaeology of Society in Late Bronze/Iron Age Transjordan (ca. 1400-500 BCE)," in T. E. Levy, ed., *The Archaeology of Society in the Holy Land* (London and Washington: Leicester University Press, 1995), pp. 399-415.
  10. Compare the important article by A. W. Jenks, "Eating and Drinking in the Old Testament," in D. N. Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 2:250-254.
  11. M. Bernett and O. Keel, *Mond, Stier und Kult am Stadttor. Die Stele von Betsaida (et-Tell)*, OBO 161 (Fribourg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1998).
  12. *Ibid.*, pp. 34-41.
  13. Similar constructions and practices are described also in Ezekiel 8:3-5 and perhaps in Psalm 121:8
  14. There are, however, several examples from Tell Dan and other sites in Palestine. See Bernett and Keel, *Mond, Stier und Kult am Stadttor*, 47-66.

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## Reynolds

Continued from page 21.

was not an Adventist when I was there; she became one after I left. When I was in Angola I invited her to church. She worked very closely with me. As a secretary she knew me better than anyone else knew me, so I feel there was some passing on of the message to her. That's the kind of witness, with answering the questions about what you do and why. You also have the opportunity to be social—to go out and not to have a beer! And that you don't like swearing. And that you don't dance! And that you're willing to accept them. I hope that something that I've done stays with them and that through the association they understand what being a Christian means in practical terms.

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■ What would you say to a young Adventist who says, "I'm thinking about joining some international agency like UNICEF or another UN organization"?

I would encourage them to look for openings and apply! These international agencies offer opportunities to do good work for a good cause. No one is going to prevent you from living your beliefs. You do have an opportunity to make a difference: to the people for whom you work and your co-workers, and that's a witness. You also have other benefits—you have the opportunity to go to places you would not otherwise go, to meet people from other cultures. Human beings are the same everywhere: We think the same way, we enjoy the same things, we laugh about the same things, we cry about the same things. We relate to each other in very similar ways. That's a very important lesson to learn. There's a lot of variety. When we say that God loves everyone, and He made all of us, it brings home to you so much better that in all our variety what a wonderful world God created. When you have to accept you are just a tiny part of this phenomenon of human beings, it's a humbling experience. You appreciate so much more the way you've been blessed.

As you know, I lived in China with its 1.2 billion people. That puts into perspective the fact that God loves each of us and even the hairs on our head are numbered, and that when you pray, God is looking out for you as well as for them.

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## Interview by Jonathan Gallagher

*Jonathan Gallagher (Ph.D., University of St. Andrews, Scotland) serves as associate director of the department of Public Affairs and Religious Liberty at the General Conference of Seventh-day Adventists. He is also the United Nations Liaison Director for the General Conference. His e-mail: jongallagher@compuserve.com*

## Serving while we can, where we are

by Heidi Ryan

**D**uring the 2000-2001 school year, I had the opportunity to work as a student missionary in Kenya. As my plane touched down at the Nairobi International Airport I knew that my life was about to change. I didn't know what my job description was, who was going to be there to meet me, or when my work started—but I did know that I was in for an adventure.

As I came out of Customs, with my baggage on a cart, I looked here, there, everywhere, for signs of anyone who called out my name or held up a paper with my name on it. A very tanned woman with curly black hair finally called to me. Debbie Aho, the accountant for Outpost Centers Inc. (OCI) and the wife of my boss for the next 10 months, rode with me for 13 miles or so until we arrived at the small town of Utung Rongai. Dirty shacks and hundreds of little plastic bags waving in the wind were the first sights to greet me. It reminded me of the poverty I had seen growing up in some parts of Asia. I could already see that there was much

to do and many to help in this country. For the next few months, I worked in various locations within Kenya doing construction projects and helping out with mission groups. In the process, I learned many things: cooking, building trusses, mixing cement, and driving an old army truck with entirely too many gears and a very touchy clutch. Most importantly I came to know the African people around me.

I mostly worked with the Masai. One of my jobs was to teach gardening. This was difficult because their rival tribe of more than 2,000 years, the Kakuyus, are known for their farming skills. Now I was teaching the Masai skills similar to those of the Kakuyus.

Since there was a drought and the Masai livestock were dying, it became more and more necessary for them to learn how to work the soil. So, slowly, painfully, I taught the village kids to garden while they tried to teach me Swahili. It was a long process both ways. Through it all, I learned that this life on Earth is temporary. God taught me a few

things while I was in a strange place far away from home. He taught me to look around. My comfortable home, my wonderful family and friends are a minority. Many people of the world out there are suffering, living in cardboard boxes, and yet some people live as though time will last forever. Not me. Not anymore.

Millions of people haven't heard the Good News yet. But the message is spreading quickly. I am thankful I had the opportunity to go to Africa as a student missionary. However, to be a missionary for Christ, one does not need to go very far. I know people in my neighborhood who still need God desperately. Look around. I'm sure that there are some in your neighborhood, too. Christ is still looking for those that He can take with Him. There is little time left. Why not use it?

---

*Heidi Ryan is a second-year student at Columbia Union College, Takoma Park, Maryland.*

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# Interchange

## Expand Your Friendship Network

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

**Yamis Jova Abrahantes:** 23; female; single; teaches arts and theater to children; interests: exchanging views with people who love plastic arts and making new friends; correspondence in Spanish. Address: Calle Heredia #620 A, entre Pepe Alemán y Padre Las Casas; Cruces, Cienfuegos; 57500 CUBA.

**Rejelly O. Abueva:** 23; female; single; pursuing a degree in agriculture; interests: singing, playing the guitar, sports, and acting; correspondence in English. Address: Negros Occidental Agricultural College; Kabankalan City; PHILIPPINES.

**Ignace Adede Agossou:** 31; male; single; involved in trade and business; interests: evangelism, nature, and music; correspondence in French or English. Address: 01 B.P. 4836; Marcory Residentiel, Bld. Achalme; Abidjan 01; COTE D'IVOIRE. E-mail: aadede@2ims.africaonline.co.ci

**Marco Aguirre:** 20; male; single; studying medical technology at Universidad de Antofagasta; interests: reading, exchanging ideas, football, and music; correspondence in Spanish or English. Address: Ruiz-Tagle 0130, Estación Central; Santiago; CHILE. E-mail: ogram24@hotmail.com

**Lang Kiir Magol Ajak:** 28; male; single; completed a diploma in theology at Sudan Adventist Seminary, now working as a ministerial intern; interests: travel, music, Bible study, and making new friends; correspondence in English or Arabic. Address: Baghdad Central Church; P.O. Box 3500; Baghdad; IRAQ.

**Rubén Alvarez:** 36; male; single; completed degrees in physical education and in theology; interests: reading, sports, Christian music, and making new friends; corre-

spondence in Spanish or English. Address: Yungay 193; Arica; CHILE. E-mail: rubenchile@latinmail.com

**Linda Margarita Ampíe:** 25; female; single; an architect; interests: music and old civilizations; correspondence in Spanish. Address: Barrio Riguero; De la Iglesia Santa María de los Angeles 1 c. al Norte, 1 cx. al Este; Managua; NICARAGUA. E-mail: linda\_amb@yahoo.com

**Allan Arua:** 20; male; single; pursuing a degree in business; interests: sports, travel, music, and making new friends; correspondence in English. Address: Pacific Adventist University; Private Mailbag; Boroko, N.C.D.; PAPUA NEW GUINEA.

**Joie Tiangha Aviles:** 20; female; single; pursuing a degree in secondary education, major in history; interests: making new friends, reading, travel, and playing ball games; correspondence in English or Tagalog. Address: Naga View College; P.O. Box 6078; Panicuason, Naga City; 4400 PHILIPPINES.

**Nancy Bas:** 21; female; single; studying mass communication; hobbies: exchanging cards and records, hiking, and writing poetry; correspondence in English. Address: #802 Zone 6 Brgy., Caranan; Pasacao, Carines Sur; 4417 PHILIPPINES.

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**Elsie B. Bocala:** 29; female; single; holds a degree in rural development management; interests: travel, religious music, cooking, and making new friends; correspondence in English. Address: Siteo Piatnga, Bgy. Kamuning; Puerto Princesa City, Palawan; 5300 PHILIPPINES.

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**Walter Castillo:** 25; male; single; studying toward a degree in physical education; hobbies: collecting fossils, working with pathfinders, nature, and camping; correspondence in Spanish, Portuguese, or English. Address: Universidad Adventista del Plata; 25 de Mayo 99; Libertador San Martín, Entre Ríos; ARGENTINA. E-mail: waltercastillouap@yahoo.com.ar

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**Ijita Cyrus:** 22; male; single; studying nutrition and diet; hobbies: singing, volleyball, drawing, and literature evangelism; correspondence in English or Swahili. Address: P.O. Box 518; Kasese; UGANDA. E-mail: cyrus.J@yahoo.com

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**Talia Greta Dueñas:** 28; female; single; a

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**Brian M. E. Dzimbiri:** 23; male; single; pursuing a diploma in education; hobbies: volleyball, TV, gospel music, and making new friends; correspondence in English. Address: Domasi College of Education; P.O. Box 49; Domasi; MALAWI. E-mail: brianzimbiri@operamail.com

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**Janete Fouchard:** 32; female; single; an accountant; interests: good music, sports, nature, and collecting phone cards and old coins; correspondence in Portuguese, French or Spanish. Address: Rua Anita Garibaldi, 804; Alegrete, RS; 97543-030 BRAZIL.

**Chayin D. Gonzaga:** 23; female; single; completed a degree in accounting at Mountain View College; hobbies: camping, painting, collecting stamps, and reading history books; correspondence in English. Address: Mambaroto, Sipalay; Negros Occidental; 6113 PHILIPPINES. E-mail: chayin@eudoramail.com

**David Lawrence Gyne:** 21; male; single; studying accountancy at Koforidua Polytechnic; interests: table tennis, football, and travel; correspondence in English. Address: c/o Seventh-day Adventist Church; P.O. Box 2066; Koforidua, E/R; GHANA.

**Hector Hammerly:** 65; male; recently divorced; holds a doctoral degree in applied linguistics, a retired university teacher, author, and speaker starting a second career writing non-academic books; interests: classical music, writing songs, and photography; correspondence in English. Address: 2285 - 125A Avenue; Maple Ridge, B.C.; CANADA V2X ON3. E-mail: fenix@sprint.ca

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**Sherry Lyn Lavador:** 21; female; single; a teacher; interests: cooking, poetry, camping, and nature; correspondence in English, Filipino, or Cebuano/Visayan. Address: Malangas District Adventist Elementary School; Malangas, Zamboanga del Sur; 7038 PHILIPPINES.

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