

A D V E N T I S T Review

August 26, 2004

AnchorPoints



**Food to Eat That
You Know Not Of**

Inside: KidsView

LETTERS

Just How Hard?

The cover story, “Just How Hard Is It to Be a Prophet?” by Terrie Dopp Aamodt (June 24, 2004) is one of the most thoughtful and insightful brief discussions of important elements of Ellen White’s prophetic career that the *Adventist Review* has published in decades. Coming to a clear understanding of the nature of Ellen White’s mystically inclined personality and her problem with depression will do much to place a number of her views, attitudes, and comments in better perspective. Aamodt has done our church a great favor in writing this article, and the *Review* has shown great courage in publishing it.

—**Ervin Taylor**

LOMA LINDA, CALIFORNIA

Building for Eternity

William Johnsson’s unbelievable observations about making church members versus making “disciples,” in his editorial “Building for Eternity” (June 24), made me want to leap and sing the “Hallelujah Chorus!” This has needed to be said for a long time. For many years I taught Christian management seminars across the continent and overseas. It was my contention that all of the key principles of management come right out of the Bible.

Every organization needs a mission, purpose, goal, objective, action plan, and defined tasks. Jesus cited them all in Matthew 28:19, 20: “Therefore go

and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (NIV). This passage is a blueprint of how to organize and operate a successful corporation. Whether for a corporation or a church, this formula still applies. “Go” clarifies the mission; “make disciples” defines the purpose; “all nations” establishes the goal; “baptizing” delineates the objective; “teaching” develops action plans; and “everything I have commanded” identifies the tasks.

Successful corporations always follow this basic structure, though they may have never heard of Matthew 28. It works because it is of divine origin. Here we see the majesty of what Jesus gave as our “commission.”

Interestingly, making disciples precedes baptism. Can you imagine how upset some people would be if we were to actually advocate following this divine formula? I have long contended we should follow the zeal of discipleship with baptism, then show people more fully the wonders of biblical truth. Thanks for another daring and powerful editorial.

—**H. H. Hill**, RETIRED MANAGEMENT CONSULTANT

PENDLETON, OREGON

As a teenager in the 1960s, I longed to be a part of a church that abided by the points listed in William Johnsson’s editorial “Building for Eternity.” It seemed obvious that the number of baptisms was more important than providing the tools necessary for the can-

didates’ growth.

For many years I resented what I saw as evangelism driven by the numbers in the Seventh-day Adventist Church. It seemed ludicrous that the only contact we had with people in our neighborhood was passing out pamphlets and going Harvest Ingathering.

It was a pleasant surprise in the early 1990s to see Adventist ministers willing to baptize people on profession of faith. These children of God heard His call through a drug and alcohol recovery program. Thanks to Johnsson for voicing, in writing, a more godlike approach to sharing His love.

—**Beth Leer Radford**

RIVERSIDE, CALIFORNIA

“Building for Eternity,” by William Johnsson, accurately points out where the Seventh-day Adventist Church mission has often been directed, as opposed to where it should be. Johnsson’s comment “By emphasizing the events leading up to the Second Coming instead of the Lord who is coming” is right on target. Our view of God and how He runs the universe so completely determines every other facet of our religious emphasis that this should be our primary concern.

Is God arbitrary, vengeful, unforgiving, and severe, as some have claimed, or is He the same as portrayed by Christ, who said, “If you have seen Me, you have seen the Father”? The view of God held by many Christians and by some Seventh-day Adventist Christians puts God in a very bad light. If their view is true, then the “good news” of salvation does not seem

like very good news to me. I believe that there is wonderful good news about God, His character, and His way of running the universe. I long to see the Adventist Church adopt this as *the* end-time message to the world.

—Richard Hanson

NASHUA, NEW HAMPSHIRE

“Building for Eternity,” by William G. Johnsson, had very good points. Jesus said to go, baptize, and teach. Johnsson said, “When we have gone, given the message, and baptized, we have fulfilled only two thirds of our orders. Only as the new converts are taught—that is, nurtured in the way of Jesus—do we complete the goal of making disciples.” It’s too bad that many times the third idea is lost.

In the same issue of the *Review* Mark Finley was quoted on page 19 as saying, “Before you even begin to plan your sermons, you need to ensure that a plan for follow-up is already in place. To be truly effective, an evangelistic series must include comprehensive pre-work and a plan to nurture new believers and Bible study interests once the meetings have concluded.” What a good edition to truly show how evangelism should be carried out!

—Art Miles

APISON, TENNESSEE

Christ’s Sufferings

I couldn’t help wanting to share how the article “Coronation of Shame or Coronation of Glory?” deeply touched me, especially now since reading *The Passion of Love*—consisting of 13 of the last 14 chapters of *The Desire of Ages*. Even though I have read *The Desire of Ages* from cover to cover while in college, it was more toward satisfying the requirements for a biblical class.

Beatrice Neall painted a very loving Savior who is willing to wear the crown of thorns while taking all forms of abuse so that we can have salvation. The meaning of Christ’s suffering for us may never be explained in human

terms, but one thing I know for sure—He loves us in spite of ourselves.

—Daniel Y. Chin

RENTON, WASHINGTON

Timely Issue

This is just a note to share with you how much I enjoy each *Review*. The May 27, 2004, issue was especially meaningful. Having passed threescore and ten, I really appreciated “How to Endure to the End,” by Thurman C. Petty, Jr. Also, Gloria Harbison’s article, “The Restoration of Nell,” was excellent, and I always look forward to Leslie Kay’s contributions. Keep up the inspiring and timely items.

—Ruth Van Zant

ALAMOSA, COLORADO

Letters Policy

The Review welcomes your letters. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.

On the Cover

Volunteer Edna Roberts and Henry Livergood prepare the midday meal for those helping with the building project at Colegio Gran Sabana in St. Helena, Venezuela. See story on page 8.

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ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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Divine Blindness

“He has not observed iniquity in Jacob, nor has He seen wickedness in Israel. The Lord his God is with him, and the shout of a King is among them” (Num. 23:21, NKJV).

What is God *really* like? And can we even know? An ancient text from the books of Moses points to the answer. Its words are remarkable on two counts: the person who uttered them, and their seemingly contradictory content.

The speaker is Balaam, son of Beor, the flawed prophet. He stands on Mount Pisgah and gazes over part of the tribes of Israel. The Moabite king Balak, worried about the advancing Israelites, has hired Balaam to utter a curse on them. Balaam, greedy for the rewards proffered by Balak, is eager to get involved, but God tells him No! However, Balak keeps trying, and eventually God lets Balaam do what his heart is set on.

So Balaam stands beside seven altars that Balak has built on the mountain. He has offered a bull and a ram on each altar; now he seeks a word from the Lord.

And the word comes. What a message it is! Instead of the curse that Balak seeks—the curse that will make Balaam rich—God puts words in the prophet’s mouth that he would prefer not to utter. Thus a majestic blessing comes upon Israel from the unlikely of sources.

God “has not observed iniquity in Israel, nor has He seen wickedness in Israel,” declares Balaam. Extraordinary! Is God blind? This factious, carping, whining bunch that has wandered about in the wilderness for 40 years because of their unbelief and disobedience—how can the Lord put such words in Balaam’s mouth?

Because something was there blocking the divine eyesight—an apple! “He [God] kept him as the apple of His eye,” wrote Moses of Israel (Deut. 32:10, NKJV). In spite of all their faults and failings, God regarded Israel as precious. When He looked at Israel, He saw not their waywardness but His own image.

What a picture of grace! This is just how the Lord looks on us today. When He sees us, He doesn’t behold our broken promises and messed-up lives. He sees Himself—He sees Jesus.

Some Christians believe and teach that the Old Testament

is all about law, the New all about grace. They contrast the God of Israel—stern and wrathful—with the loving, gentle Jesus.

Nothing could be further from the truth. The one God speaks through both testaments: “In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days He has spoken to us by his Son” (Heb. 1:1, 2, NIV).

This is Yahweh, who proclaimed Himself to Moses: “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion, and sin . . .” (Ex. 34:6, 7, NIV).

And this was the message of Jesus, the Son of God, who became human and pitched His tent among us for a little while—the message that fell

from His lips and flowed from His person. “This is how you should pray,” He said: “Our Father in heaven . . .” “Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. Indeed, the very hairs of your head are all numbered. Don’t be afraid; you are worth more than many sparrows” (Luke 12:6, 7, NIV).

This Jesus, the Word made flesh, also suffered from divine blindness. He was “blind” to beggars and prostitutes and broken people: He took time for all, accepted all, was ready to forgive all. He saw beyond flawed humanity, saw the image of God, saw what every child of Adam might become.

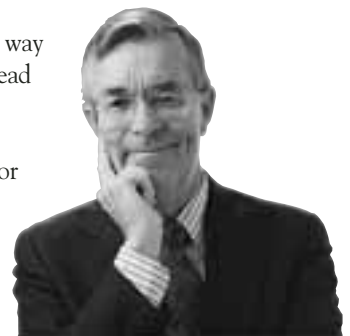
We Seventh-day Adventists have an incredible message to give to the world. Above all, it is a message about God—the *truth* about God. That God is so wonderful, so generous, so loving, that He alone deserves our worship in lifelong commitment.

This message about God is so way out, so different from what you read in the newspapers or see on the evening news that no one would give it the time of day—except for one thing.

Jesus.

He *gave* the message. He *was* the message.

The message about God is utterly incredible, except for one thing.



Doing Theology

We may not call ourselves “theologians,” but theology (literally: the study of God) informs our choices and our actions every day. The suicide bomber, who wraps him- or herself with explosives to accomplish what he or she believes is God’s will, is doing theology. The person who pickets a gay pride parade with a placard reading “God hates fags” is doing theology. The husband who beats his wife and children into submission, thinking he’s doing his duty as the “head” of his family, is doing theology.

These extreme and misguided examples notwithstanding, what we know about God, and how we pattern our lives accordingly, is the essence of doing theology. We may not have a degree in theology, we may never have studied at a seminary, but the way we live, based on what is revealed in the Bible, testifies to our understanding of God.

The doing of theology is not possessing “truth” in the abstract; it’s using the Bible’s teachings about God to reflect His character to our fellow inhabitants on this planet. It’s making a statement about how we believe God wants us to behave (theology) as we participate in the proclamation of the gospel (theology) and anticipate the return of Christ (theology).

No aspect of our lives is unaffected by our theology. And when I use the word “our,” I’m not talking only about that which our leaders, administrators, and scholars have processed, nor am I speaking about that which Adventists of former generations have developed. I’m talking about the theological understandings we develop through our own study and thought processes.

For example: The Bible teaches that the seventh-day Sabbath is a day of rest, worship, and re-creation. In practical terms, does the way we observe the Sabbath reveal that we’re basically in harmony with those principles? As a former parish pastor, I have to admit that the Sabbath was rarely a day of rest—even though I “kept” the Sabbath faithfully.

Theologically we understand the concept of tithing—10 percent for God, 90 percent for us. But the underlying principle behind stewardship is that everything belongs to God, and we are merely His stewards or managers. This simple truth affects decisions as mundane as which kind of cars we drive, where we live, how much we spend on our vacations, whether

we can justify expenditures for luxuries when much of the world’s population experiences hunger on a regular basis. That’s doing theology.

Doing theology is more than just reducing the truth into some formula; it’s translating it into a lifestyle. One of the recurring themes of Jesus’ sermon on the mount (Matt. 5-7) is

*Every word,
every action,
is subject to
scrutiny.*

revealed in Jesus’ words, “You have heard that it was said. . . . But I tell you” (Matt. 5:21-44). Jesus understood the human tendency to reduce truth to mindless rituals and traditions. That’s why He reminded His followers that what we think is as important as what we do. Emotional abuse is as evil as murder; adultery happens in the head before it happens in the bed; commitments and pledges are not to be taken lightly; revenge and reprisals, although sanctioned in the Old

Testament, are incompatible in a kingdom based on grace.

Over the centuries bad theology has given us the Inquisition, the Salem witch trials, neo-Nazis, the *Left Behind* books and movies, and many other examples of devout people engaged in behaviors and practices that were (and are) inconsistent with God’s character. The fact that many religious people clamor for freedom and justice for themselves while denying it to others is not only reprehensible; it’s another example of bad theology.

We live in an age when every word, every action, is subject to scrutiny. Inconsistencies and hypocrisies among religious people will be revealed and ridiculed. But more important, how we live as Christians is directly related to how our neighbors and business associates view God. That’s why the apostle Paul urged believers to “live as children of light” (Eph. 5:8).* And Jesus said, “Let your light shine before others, so that they may see your good works and give glory to your Father in heaven” (Matt. 5:16, NRSV).

In doing theology what we say we believe is not as important as is how we *live* our beliefs, and what our actions say about God.

*Unless otherwise noted, texts in this editorial are from the New International Version.



GIVE & TAKE

ADVENTIST LIFE

Shortly after my husband and I were married, we began picking up interested children for a branch Sabbath school. All learned the same memory verse for the following Sabbath.

One 3-year-old girl in the group knew more about cars than I ever will. She could tell what make a car was in the night. Well, when she recited the Ten Commandments, she would say them perfectly—except for one word: “Thou shalt not covet thy neighbor’s house, nor his wife, nor his manservant, nor his maidservant, nor his *Cadillac*, nor anything that is thy neighbor’s.”

Her grandmother didn’t have the heart to correct her—it was a *real* issue!
—Katherine Hansen, Sautee Nacoochee, Georgia



ILLUSTRATION BY TERRY CREWS

While acting as a volunteer tour guide at the William Miller farm and chapel, a tour group arrived from New York who had prearranged to have Communion. The water, wine, and the bread were in place on time. All went well.

At the evening meal one husband queried as to why the blueberry juice was partly gone. To his wife’s chagrin, she confessed she had grabbed the bottle from the fridge without her glasses on and, because it looked the same as grape juice, filled the Communion cups with blueberry juice.

None of the guests had made any comment about the taste of the wine the day blueberry juice made history. We had a good laugh.
—Bob Russell, Lanark, Ontario, Canada

PHOTO

A Prophetic Number

My son is a dentist and lives in Salinas, California. As I was driving to see him, I was amazed as I stopped at a light, which is also the city limits. There was this sign! We have two churches there and trust that many members will be of the 144,000 in heaven.



POEM

Through the Darkness

Flickering light
Barely lit
Lost in darkness
Lost in sin
Trying to find your way
Through the empty halls
All the windows are sealed
All the doors locked
But there is a chance
Of a light that shines through
A love that burns brightly
A love that carries you through
Now your rooms are filled
But it isn’t from a lantern
No weak flame to flicker out
Only God’s love ever-after!

—Michelle Moffett, El Cajon, California



CHURCH SIGN

There was a sign on a neighborhood church that read, “The Bible is bread for everyday use, not cake for special occasions.”

—Dot Riffel, Apopka, Florida

PHOTOS © PHOTODISC

THIS IS MY STORY

What has God done for you lately? Tell us how God has been active in your life during 2004. We will publish stories of 700 words or less in our December North American Division edition; yours may be one of them. Send your submission to: “This Is My Story,” *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; e-mail: letters@adventistreview.org (insert “This Is My Story” in the subject line). The deadline is September 30. Submissions cannot be acknowledged or returned.

Food to Eat That

Gratifying results from one man's mission



You Know Not Of

BY BILL KNOTT

HE DRAWS A DEEP BREATH, steadies himself, and gently places the elegantly decorated top layer of the wedding cake atop a pedestal of three overturned long-stemmed goblets. The towering creation on the tabletop is 38 inches high, a testament to nerve and skill and balance.

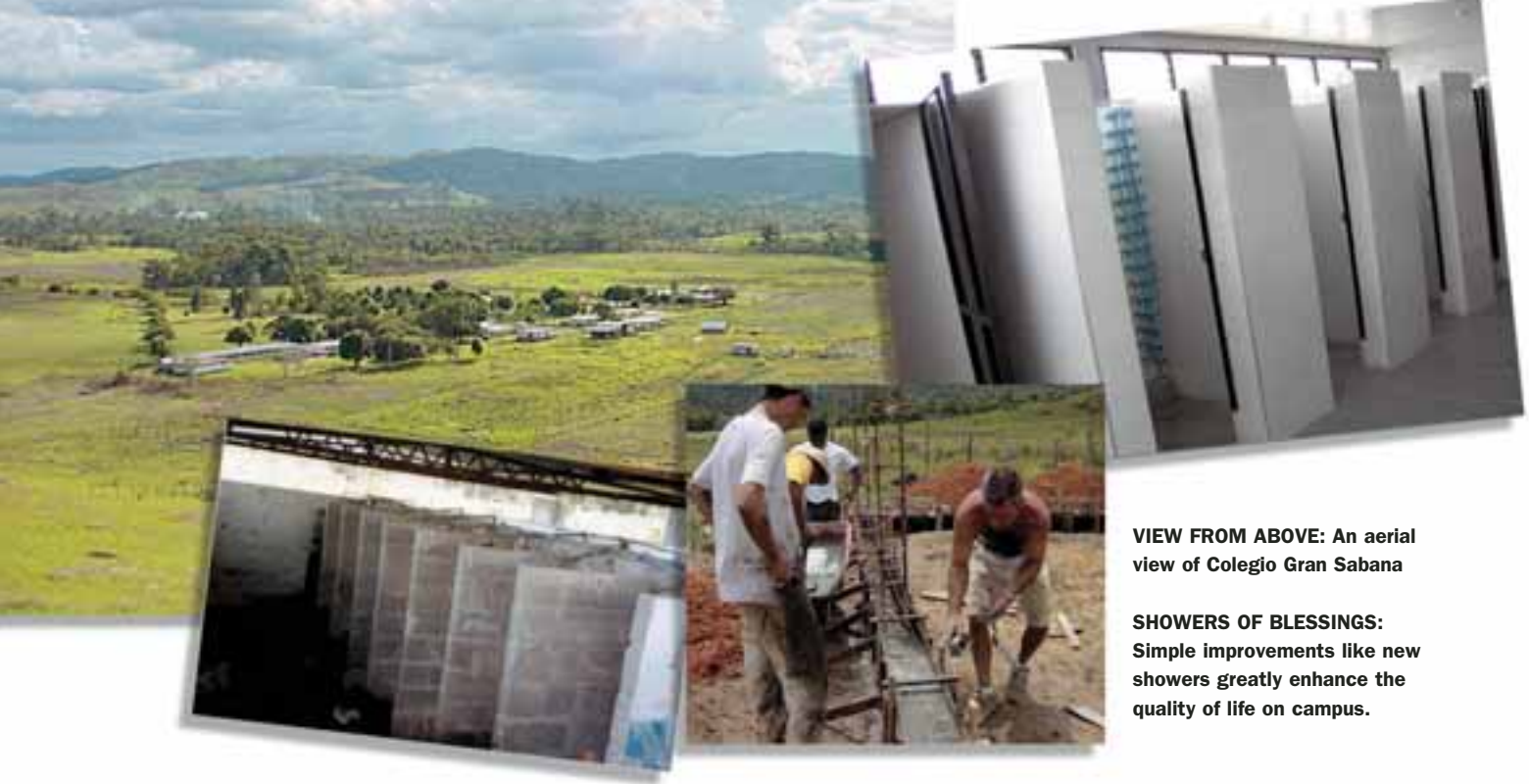
* * *

He draws a deep breath, steadies himself, and pours the latest batch of concrete into the wooden frame of what will be a mission school dormitory's bathroom floor. His practiced eye scans for tiny imperfections in the gray mass. In moments it will begin to set, and a generation of students will live and walk upon his horizontal masterpiece.

* * *

For most of us, the skills required to whip up a wedding cake and to whip up a batch of concrete do not come in the same package. But for Henry Livergood, longtime food service director at Atlantic Union College (AUC), it's all part of a day's—or at least a year's—work. The man who has created nearly 40,000 meal menus on a Massachusetts





VIEW FROM ABOVE: An aerial view of Colegio Gran Sabana

SHOWERS OF BLESSINGS: Simple improvements like new showers greatly enhance the quality of life on campus.

campus during the past four decades is now re-creating a Venezuelan mission school campus one cinder block and one rafter at a time.

It is another kind of testament to nerve and skill and balance.

Adventist Review associate editor Bill Knott recently spent an hour with the man known simply by his first name to four decades of AUC students, faculty members, and community residents. To the 160 students and the faculty of Colegio Gran Sabana Indian School in St. Elena, Venezuela, though, Henry is something more: he's the big and big-hearted *norteamericano* who every year puts his money—and his menus—where their needs are.

I discovered a while back that you spend your vacation every year working on some phase of what seems to be a massive project to rebuild this special school for indigenous Adventist believers. With all due respect, Henry, you're not a young man anymore. What drives you to keep doing this?

Well, about six years ago I made a commitment to the leaders of the school and the union mission that I would help them get Colegio Gran

Sabana on its feet if they would pledge to keep it open, even if the times got tough. They've kept their part of the bargain, and with God's help, I'm going about keeping mine.

This school is a long, long way from the one you work at. How did you happen to pick Gran Sabana as a place to help?

While I was on a project in 1995 remodeling the cafeteria at Venezuelan Adventist University (Instituto Universitario Adventista de Venezuela) in Nirgua, a delegation from the Gran Sabana school came up to talk with us, and they showed us a video of the school. It was obvious from the video that there was a tremendous need there, but we told them that we couldn't do it because it was too remote—it takes two days of travel from Boston to get there—and the expense would be prohibitive. "I'm just one person from a small Adventist col-

lege," I told them. "You want to remodel and rebuild a whole campus." A few years later, however, when I was back in the region for the dedication of a church we had helped to build, church leaders gave us tickets to fly down to St. Elena. The conditions were just as difficult as we had seen in the pictures four years earlier, and the school's financial problems put it right on the brink of closing. But this time the Lord made it clear that it was a project we should do.

Did you have any idea when you began rallying people and collecting materials and raising funds that it might take this long or require the kind of funding it has?

Oh, I had a fairly good idea when I first saw

the campus that it wasn't going to be the kind of project you could finish in 10 days and send everybody home happy. The condition of the buildings on the campus meant that we had to

"My mother—at age 90—went with us one year!"



IT'S ALL GOOD: Henry Livergood putting the finishing touches on the new kitchen. Right: Gran Sabana students serving meals.

develop something like a master plan for redoing it one building at a time.

How much have you finished of your master plan so far?

Our visit in 1999 was just to set up the overall project. Our work crews have been there, usually over the Christmas school vacation, every year since. Thus far we've built or rebuilt two dormitories and a large 32' x 32' bathroom and sewer system, remodeled the kitchen, and made good progress on an industry—a bakery—for the school.

Give me a sense of the size and program of the Gran Sabana school.

The school offers six years of Adventist education, from about grade 7 through what we term high school, for about 160 students. Some of the kids are very young, while others are in their 20s. Almost all of the students are from the Maurak Indian group, which is part of a tribe better known to Adventists as the Davis Indians. Many of them come from homes deep in their interior, 10 to 12 hours' walk from the school. The Davis Indians have a long history with Adventism that goes back to the dreams given to one of their tribal chiefs nearly a hun-

dred years ago, and an Elder Davis who began missionary work among them. [The story of the Davis Indians has been told in *Jewels From Green Hell*, by Betty Cott, Review and Herald Publishing Association; and *Jungle Adventurer*, by Eileen Lantry, Pacific Press Publishing Association.]

How many people do you need to make one of these annual projects happen?

Oh, usually a few more than we have! Many of the college students have gone on to serve as student missionaries, and after college, in mission service. Some of our older participants have made really life-changing choices to give more time serving in mission. We've recruited as few as 15 and as many as 60 persons for our construction trips. Usually we've been fortu-

nate to have skilled contractors along. But all the time, we've been blessed with a lot of willing hands.

Since you work on a campus, I'm assuming you draw quite a number of college students to these mission trips.

Yeah, a bunch of college students and young adults, but we've actually had persons in their 80s join us on a trip. My mother—at age 90—went with us one year, and she'd had a hip replacement six months earlier! And

though a lot of our participants come from New England, we've attracted people from California, Kansas, Indiana, Maryland—all around the U.S.

I can imagine that the finances for getting participants to the Gran

Sabana projects are pretty complex.

To say the least! Each person is asked to raise or bring \$1,000 to cover airfare to Caracas, busfare to the site, overnight lodging on the way, insur-

“The Lord never gives His money to us just to collect interest on it.”

ance, and food. And from that we also pay the food costs for local helpers who join us on the project. For some of our group, that's a modest enough figure. But some who go with us need a lot of help in reaching their \$1,000 portion. Every year I make contacts with dozens, even hundreds, of people in this area and around the country to ask for their support. And through the Lord's grace it always comes in just when we need it.

Tell me a story about how the Lord makes it work.

One December several years ago, I made all the appeals I could think of and still came up about \$2,600 short—\$2,650 to be exact. I still had seven or eight students who very much wanted to join us, but didn't have all their money raised, and couldn't seem to get any more. Just after Christmas I decided to call several people who had promised to support the project but who hadn't come through with the money yet. To a person, they were still eager to help. They said things such as, "Oh, I'll give you \$500," or "Stop by my house tomorrow, and I'll give you another \$1,000." When I finished remembering all the people who had pledged to help, and contacted each one, I had the exact amount we needed—\$2,650! That convinced me once again that the Lord is really in this project.

He doesn't tempt us with more than we can handle, does He?

No, the Lord never gives His money to us just to collect interest on it.

You've described the costs only for getting team members there. Who pays for all the construction materials—the framing, the concrete, the wiring?

That part of each project the Lord is responsible for—and I get to help! Our first project—a dormitory—needed around \$24,000. The second dormitory cost about \$15,000. The bathroom was close to \$30,000, and the bakery cost about \$50,000.

So while operating a full-service

college cafeteria 48 weeks a year, catering dozens of events in the community, and assisting the Atlantic Union Pathfinder program, you've also raised another \$200,000 for building supplies?

The Lord has blessed our work with some very generous people. Most of it comes in through small donations from people who like the idea of seeing one place—one school—worked on year after year until it really represents what an Adventist campus ought to be.

Do you sometimes get donations of materials for your projects?

Do we ever! When we first began, we were given dozens of unneeded beds and nightstands from several nursing homes in New York and Massachusetts. I was on a committee to design a new kitchen here at the youth camp in Southern New England Conference, and I persuaded the conference to donate almost all of their old kitchen equipment. Most recently we were given \$20,000 worth of biology and chemistry equipment for the school, a complete woodshop with all the equipment, and a complete dental outfit with X-rays. On our latest trip we took down two dozen used computers and 16 sewing machines. Now, getting the electricity in a remote place like Gran Sabana for computers and sewing machines is no little job. We've essentially had to rewire the whole campus as we have worked on these projects year after year.

Tell me what a typical day on one of your projects is like.

Henry: Well, we're usually up at 6:00, and by 6:45 we're having break-



TIRED AND HAPPY: Members of the Gran Sabana 2001 teams pose at the end of their project.

fast, with worship at 7:15. We get to the work site by around 7:45 and work on whatever our task is—pouring concrete, framing, painting, plumbing, wiring, moving dirt, whatever—until about noon. You can be sure that a food service guy like me sees that the food is good and gives everyone a one-hour lunch break! If it's really hot, we'll take an extra hour and then come back and work till as late as 6:00.

You obviously can't be everywhere at once, and I'm guessing that there

Interested in knowing more about this project? Here's contact information you may find helpful:

Henry Livergood
 Food Service Director
 Atlantic Union College
 South Lancaster, MA 01561
 Telephone: (978) 368-2314
 Fax: (978) 368-2014
 E-mail: dhlivergood@juno.com

Gran Sabana School
 (Colegia Gran Sabana)
 Aldea de Maurak
 Gran Sabana, Venezuela
 Telephone: 58 (289) 414-5304

are probably a few skills that even you don't have. Do you get any professional help on the site?

The Lord has helped me find local contractors from here in Massachusetts who go with us on these projects, and He's also brought an Adventist contractor from Nirgua to help us do many things we couldn't get done otherwise. It takes Carlos Franco nearly 24 hours to drive by car or truck from his home in Nirgua to the school, but he comes down about every six weeks to keep things moving. And he's even paid his construction workers to come down and give us their labor. And he gets nothing for it: he donates all that time and energy.

Oh, I'm pretty sure he gets something for it, Henry. Scripture says there is a crown of righteousness laid up someday for people like Carlos.

Absolutely. There sure is. And God is blessing his business even now. When you take care of the needs of God's work, He takes care of your needs.

You've said that you expect this project to go on for several more years—that you've got a lot more to do on the Gran Sabana campus. What will the next phase include?

The next stage is to build classrooms. There are two long sections of the campus buildings that are used for academics. One has the library, the administrative offices, and a classroom, and the other side has about four classrooms. We're going to be expanding the classrooms, adding at least six more classrooms, and making the roof strong enough so that sometime in the future if they need to expand still further, they can put on a second level.

You mentioned something about an industry for the school—a bakery, I think. Tell me about that.

Well, you'd expect a chef to want to make sure that food quality is high, and that the school could make some profit. We've actually formed a company, with several of us who go each year on these projects serving as offi-

cers. And we've set it up so that the local operation has guidance from those of us who are experienced in such things. The bakery is set up to make money and to reinvest its early profits in fixing machinery, buying needed equipment, getting their product to stores, whatever.

Sounds like you're doing some teaching about an effective business model as well.

(Smiling): Well, it's supposed to be a school, after all, isn't it? Actually, we're all in the learning business, even some of us old folks who've been around a while—we're still learning.

What kind of reception have you had from the students and faculty at the school?

I can't begin to tell you how heartwarming it has been to see their gratitude—and their hard work to help us help them. Twenty-two kids stayed

during one of our Christmastime trips to help us build the school bathroom. When we discovered that they were a total of US\$7,000 short on their school tuition at the end of the semester, the Lord helped us find a way to raise those funds here in Massachusetts to keep those kids in school. Another time we raised money among our crew to buy their soccer team some uniforms—22 in all. The next day, before we left for home, at 5:00 a.m. they were standing outside our windows in their Sabbath best, singing the most beautiful hymns to us.

Moments like that make it all worthwhile, don't they?

More than any of us can say.

Bill Knott is an associate editor of the Adventist Review.



The Glory That Will Be Revealed

Honoring those who bear the great burdens

BY ELLEN G. WHITE

THOSE WHO HAVE SERVED THEIR Master when the work went hard, who endured poverty and remained faithful when there were few to stand for truth, are to be honored and respected. The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with these faithful men. Let the younger men realize that in having such workers among them they are highly favored. Let them give them an honored place in their councils.

As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences they have had in connection with the work of God. The record of His wonderful dealings with His people, of His great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil, He desires them to keep the armor on till He bids them lay it down. . . .

God does not prevent the plottings of wicked men, but He causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty. Often the gospel laborer carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth all the pain it costs. Thus God brings His children near to Him, that He may show them their weakness and His strength. He teaches them to lean on Him. Thus He prepares them to meet emergencies, to fill positions of trust, and to accomplish the great purpose for which their powers were given them.

In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his alle-

giance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

These examples of human steadfastness bear witness to the faithfulness of God's promises—of His abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest-tossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of the eternal riches. . . .

Through trial and persecution the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

This article is excerpted from the chapter "Patmos," in the book, The Acts of the Apostles, pp. 573-576.





The Talk

A father and son have a conversation about the facts of life.

BY WELLINGTON O. MANULLANG

IT'S NOT FAIR!" I SAID ANGRILY AS I POUNDED the arm of the chair with my fist for added emphasis.

My father sat across the table from me in the living room and listened attentively, understandingly as his teenage son, who thought he knew all the angles, expounded his unproven wisdom.

"Look, Dad, there's just something wrong in our whole church organization," I continued.

“There’s so much favoritism, so much nepotism. You’ve been in the Lord’s work almost all your life as a pastor or administrator. The least they can do is recognize your contributions with a promotion. Instead they pass you over, and put someone else in who doesn’t have half your experience,” I added with a touch of venom in my voice.

Our one-sided conversation went on for some time. I must have said plenty, but much of it has passed, mercifully, beyond my recall. The Lord might have seen fit to let much of the details disappear irretrievably in order to save me from a lot of embarrassment, but I distinctly remember telling my dad that I intended to blast those leaders with “both barrels,” figuratively speaking, of course.

I must have worked myself to near exhaustion, for soon I discovered I was out of breath. My dad, wise as he was, saw his opportunity. Now, it was his turn to speak.

A More Mature View

Calmly, Dad said, “Son, I’m not here for the glory. If the committee feels that someone is more suitable than I for that position, that’s OK with me. I’m here because I know that God called me to the ministry.”

Then he proceeded to tell me about his conversion. He could have

joined his family’s export-and-import business, for that was the line of work he was groomed for. He could have followed his eldest brother’s footsteps into politics and made a name for himself. But through some providential circumstances he came to realize that the Lord called him to be a colaborer with Him.

In defense of the church he loved so dearly, he made a statement that has had such lasting impact in my mind. After all these years I can still picture him looking at me straight in the eyes and saying, “Son, this is God’s church. Oh, there may be a few people in the

church who are not doing the right things. But that’s not for you to worry about; God will take care of His own. This church will march into the kingdom, with or without me—with

or without you. So why not be grateful to the Lord that in His loving mercy and grace you and I are invited to join the marching saints?”

Most people, in introducing their passing remarks, will often begin with the expression “By the way . . .” and proceed with the incidentals and the insignificances. My dad was not one of them. With him, that expression was often used as an introduction to the very meat of the topic under discussion.

In that long-to-be-remembered father-and-son encounter, he said it again somewhat in a staccato manner: “By the way, Wellington, when was the last time you prayed for our church leaders?”

Bull’s-eye! What hit me was more than a verbal pellet from that imaginary shotgun I threatened the leaders with. And I got the message.

In the stunning silence that followed Dad’s question, I felt as if the curtain had come down after an impressive epilogue. Applause was

inappropriate. It was too serious an occasion for such reaction. All I could see in front of my eyes were two words, “The end.”

Have you ever been tempted to be destructively critical of our church leaders? As a preacher’s kid, I am privileged to know that what pastors and church administrators often long for is our prayers. More than 1,900 years ago the apostle Paul spoke on their behalf when he said, “Beloved, pray for us” (1 Thess. 5:25, NRSV).

Wellington O. Manullang, is a physician living in Renton, Washington.



“I’m here because I know that God called me to the ministry,” Dad said.

Questions for Reflection or for Use in Your Small Group

1. Briefly recall a time when you, or someone you know, experienced an “injustice” at the hands of a fellow church member or church committee. What was the lasting effect?
2. Ideally, how could the disappointment caused by such an experience be overcome and set aside? In reality, what elements either contributed to or prevented an amicable resolution of the issue?
3. What person in the church’s hierarchy—local, regional, national, or world—do you feel inspired to pray for just now?
4. What happens in our own lives when we pray for the physical, emotional, and spiritual needs of people with whom we may not see eye to eye?

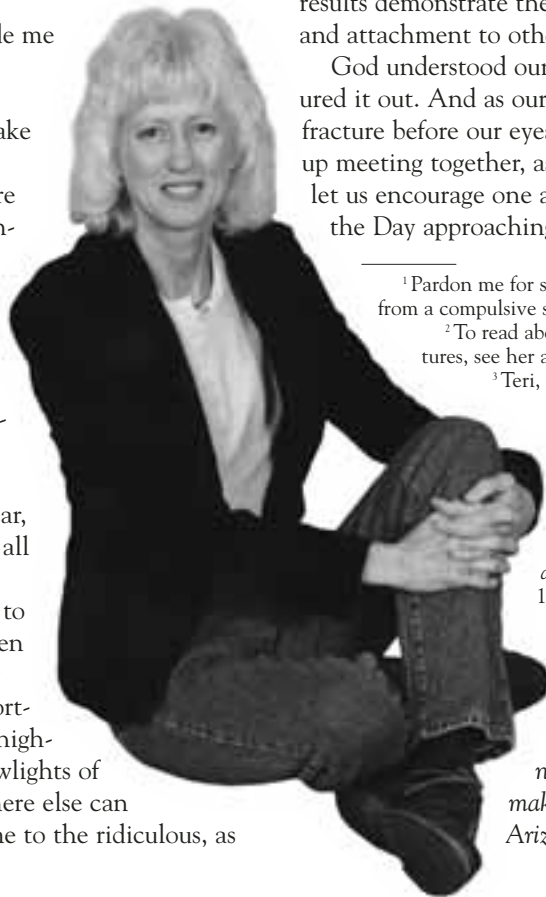
We Gather Together

Trouble, as Job discovered, has a way of making you want to withdraw from polite society, sit on the ash-heap of your broken dreams, and nurse your aching wounds—alone. The last thing you want when you're really miserable is to be around people who might cheer you up. That's why, as I miserably reviewed the details of my family's miserable past year, the last thing I wanted was to go to camp meeting.

Bad enough that my husband had been nearly killed in an industrial accident the previous July, that we'd had to fight tooth and nail to get the coverage that was due him, that our vehicles kept breaking down with mysterious (not to mention spectacularly incendiary) ailments, that we had a house to finish building before we ran out of money.¹ Now, to add insult to (literal) injury, blood tests had revealed the reason for Don's chronic exhaustion—he'd tested positive for Epstein-Barr antibodies. Honestly, if my daughters hadn't made me pack up and go, I would have stayed home and sulked.²

Anyway, I'm glad I went, for my sake as well as for theirs. Ten days in the swaying pines, among people who care about and pray for one another, listening to speakers who reminded me of God's love and power, was just what the doctor ordered. There really is nothing like a good old-fashioned camp meeting to make you feel socially and spiritually reconnected.

There's nothing like catching up with people you haven't seen for a year, and hanging out with people you see all year but never have enough time to really get to know. It's so totally cool to just stroll through your neighbor's open cabin door and scarf up their leftover Swiss Stake and rice while you comfortably chat about everything from the highlights of last night's sermon to the lowlights of their challenging childhood. And where else can you slide so naturally from the sublime to the ridiculous, as



you cheer on your friend's radiant daughter as she's baptized on a warm Sabbath afternoon, then cheer on her disgruntled son as he wades through a sweltering dumpster to fish out the car keys she accidentally threw in with the trash bag.³

In addition to all that extracurricular activity, I actually attended a number of meetings, my favorite being Pastor Elizabeth Talbot's series, "Emotional Health: Principles Drawn From the Gospels." I appreciated her principled approach to conflict resolution, and was challenged by her admonitions to be mindful of what is, and isn't, our interpersonal "property." And at the end of every meeting, I cried my eyes out when she showed the Team Hoyt *Ironman* DVD of father and son marathoners Dick and Rick Hoyt, which so aptly illustrates Christ's inclusion of our spiritually helpless human race in everything He achieved.⁴ Every day Elizabeth drove home the truth that when Christ "crossed the finish line" of salvation, He lovingly carried us with Him.

Needless to say, it was a whole lot better than staying home and succumbing to a major anxiety attack. And it really was just what the doctor ordered, as was confirmed by a psychology article I just finished reading, bemoaning our cultural epidemic of anxiety, in which "more people visit doctors for anxiety than for colds."⁵ After connecting all the dots, the author concluded, "Societies with low levels of social integration produce adults prone to anxiety. . . . These results demonstrate the singular importance of social bonds and attachment to other human beings."⁶

God understood our need for attachment before we figured it out. And as our once well-ordered world continues to fracture before our eyes, He pleads with us, "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (Heb. 10:25, NIV).

¹Pardon me for shamelessly whining about all this, but far be it from a compulsive sniveler to change personality styles in midlife.

²To read about my daughter Becky's camp meeting adventures, see her article in this month's *KidsView*.

³Teri, you know who you are.

⁴This extremely moving DVD (or video) can be obtained from www.teamhoyt.com, and a free documentary video can be downloaded from www.logancenter.org/noseon2004.cfm.

⁵Jean M. Twenge, "The Age of Anxiety? Birth Cohort Change in Anxiety and Neuroticism, 1952-1993," *Journal of Personality and Social Psychology* 79, no. 6 (2000): 1007-1021.

⁶*Ibid.*

When not attending the Arizona camp meeting, in the scenic mountains near Prescott, Leslie Kay and her family make their home in equally scenic Kingman, Arizona.

Reaching Out With an Urban Embrace

Children and parents in a Los Angeles neighborhood learn about Jesus and the Adventist Church through a summer day-camp program.

BY KEVIN MORRIS, MINISTER OF CHILDREN AND YOUTH AT WHITE MEMORIAL ADVENTIST CHURCH

Children laugh and splash about in the water as they develop new swimming skills. A boy grins with pleasure as his teacher commends him on the papier-mâché cat he's making. A girl's eyebrows furrow as she concentrates on learning the names of North American birds so she can receive her Pathfinder honor.

If you think we're describing an Adventist summer camp, you're only partly right. It is a summer day camp run by Adventists and called Urban Embrace, but it's a camp with a twist.

Urban Embrace is a community outreach project based at White Memorial Adventist Church, located just a few minutes east of downtown Los Angeles. Camp leaders are Adventist college students, and the campers are children, ages 6-14, who live in the neighborhood. The young people who attend camp are having fun while learning many new skills, making friends, and getting to know Jesus. But it's not only the children who are changed by the program; it's also the parents.

Involving Adventist college students in urban ministry was a dream of the North American Division (NAD) Adventist Volunteer Ministries Network (AVMN), as well as Stuart Tyner and Bailey Gillespie from the John Hancock Center for Youth Ministry at La Sierra University. The two organizations began a close collaboration to develop the community day-camp concept and search for possible



"NIC AT NIGHT": Summer day-camp program Urban Embrace concluded this year with "Nic at Night," a musical play about Nicodemus.

locations in southern California to host such a program.

Bob Wong, youth ministries director for the Southern California Conference, directed them toward White Memorial church on the campus of the White Memorial Medical Center. Located in the East Los Angeles neighborhood of Boyle



LEARNING ABOUT JESUS: Urban Embrace has resulted in baptisms, children being enrolled at White Memorial Adventist School, and student counselors earning college tuition funds.

Heights, White Memorial church provided an ideal location for college students to become involved in urban ministry. So Urban Embrace was born during the summer of 1994.

Urban Embrace is a cooperative venture between AVMN, the John Hancock Center for Youth Ministry, the Southern California Conference, the White Memorial Medical Center, and White Memorial Adventist Church. Millie White, a task-force worker from the John Hancock Center for Youth Ministry, developed the program and served as the first director.

Twenty Adventist college students from throughout North America came to White Memorial church to serve as counselors for the day camp.

The first summer was a great success, with more than 80 neighborhood children participating in the six-week day camp. This provided White Memorial church an opportunity to connect with families in the Boyle Heights community.

"The program has embraced not only our church kids but the children of our community," says camper parent Gustavo Ramos. "I have been so impressed by how it ministers to our kids."

Since 1994 White Memorial church has taken on Urban Embrace as a community outreach ministry. This summer was the eleventh year of hosting the summer day camp. In that time more than 650 community children have attended.

José Rojas, director of the NAD AVMN, was involved with the initial

planning of Urban Embrace. “I am very proud of what Urban Embrace has accomplished,” says Rojas. “It is an example of incarnated evangelism. The program is relevant to the children in that community and helps teach them to read. This opens up the hearts of the parents to the influence of the gospel.”

The current program features daily rotations of arts and crafts, drama, physical recreation, reading, and life skills that teach Pathfinder honors and Adventurer awards. Each week campers visit the local branch of the Los Angeles Public Library to check out books they will read during their reading rotation. Campers enjoy a swim day at a local

public pool, as well as a weekly field trip and a festival day.



READING TOGETHER: Campers enjoyed many activities, including reading books at a public library.

“I like Urban Embrace because we learn a lot of stuff and go on fun field trips,” says camper Lionel Ruiz.

Each Sabbath during the summer, the counselors invite their campers to attend a children’s church program presented by the camp staff. Campers often bring their siblings and parents along with them. Parents and families are also invited to Urban Embrace Day,

which is held during a Sabbath morning worship service.

As a result of Urban Embrace some community families have attended not only church service but also NET

evangelistic meetings, resulting in subsequent baptisms. Neighborhood children have joined the Adventurer and Pathfinder clubs. Parents have enrolled their children at White Memorial Adventist School. One of the by-products of Urban Embrace has been the training and development of Adventist young adults who have worked as counselors/tutors. The day camp provides them with summer earnings that they use to help with their school tuition. An outgrowth of Urban Embrace is the after-school tutoring program, sponsored by the Los Angeles Development and Relief Agency, which operates throughout the school year with many of the same children.

Program leaders are committed to Urban Embrace, and their goal is to continue to offer a quality program at a cost affordable to community families.

For more information, e-mail thewhite@sbcglobal.net.

N E W S B R E A K

WORLD CHURCH: Paulsen to Meet University Students via Global Telecast *Let’s Talk—Again*

Better communication between Adventist young people and church administration is the goal of two initiatives from the office of world church president Jan Paulsen.

On September 13 at 2:00 p.m. Paulsen will meet with students on the campus of Andrews University in Berrien Springs, Michigan, for what is being described as an “open, no-holds-barred discussion of issues of concern to Adventist young people.” The one-hour televised conversation, called *Let’s Talk—Again*, is a follow-up to last year’s *Let’s Talk* telecast, which included teenage members of the church. It will be broadcast live by the Hope Channel to the Americas, and will be rebroadcast later in Europe, the South Pacific, and Africa.

“I recognize that many, many of our young people feel distanced from the church—they feel as if they don’t have a voice; they don’t feel that they have been heard; they don’t feel that they have been understood,” says Paulsen.

“But I want them to know that the church cannot be defined and cannot survive without them.”

During the satellite event Paulsen will also launch a *Let’s Talk* Web site, designed to continue the dialogue between his office and Adventist young people. It will be found at www.letstalk.adventist.org.

For information on downlinking the program for your campus or church, go to www.hopetv.org.—*Adventist News Network/AR*.

OREGON: Suspicious Fire Damages Gresham Church

Early in the morning on July 22, 2004, fire broke out and caused approximately \$250,000 in damage to the fellowship hall of the Gresham, Oregon, Adventist church.

According to the church’s head deacon, Charles Downing, the wallboard and insulation from the ceiling collapsed a few minutes after personnel arrived at the scene, barely missing firefighters and destroying the church’s new lights, tables, and chairs. “If the fire had gone about another five minutes, we would have lost the entire building,” says Downing.

The fire was one of three that occurred that morning within a one-mile radius. Police suspect arson, but at press time no one had been arrested. According to

The Other Sabbathkeepers

BY ELLA M. RYDZEWSKI, WHO WRITES FROM CLARKSVILLE, MARYLAND

Anti-Semitism is growing in Canada and the rest of the world, says Elizabeth Kendal of the World Evangelical Alliance Religious Liberty Commission in a report to ASSIST News Service. Her source is an audit by B'nai Brith Canada, an independent organization that combats anti-Semitism and racism.

A process of desensitization has meant it's more OK to be anti-Semitic than 10 or 15 years ago, she says.

The 2003 audit defines anti-Semitic acts as harassment, vandalism, and violence, and shows them occurring on several fronts: right wing, left wing, and global, as well as in the media, on campuses, and in academia.

On the Right, racist rock music recruits and funds hate groups by selling millions of dollars of CDs over the Internet. And anti-Jewish rhetoric is growing on the Far Left. The trend points to a radicalized antiglobalist movement to vilify the Jews as the root of the world's problems. The audit finds a "convergence between left wing and right

wing opponents." The increasing instances of anti-Semitism worldwide do not occur in a vacuum, but are part of a prevailing global atmosphere allowing for it to take root, the report states.

What does this mean to Adventists? We need to recognize the link with our Jewish brothers and sisters. Having long taught a belief in Sabbath sacredness as a cause for per-

NEWS COMMENTARY

secution during end times, we have to admit we are not the only Sabbathkeepers. As spiritual descendants of Abraham we have a bond with the Jewish people that is not always acknowledged. The Adventist Church cannot afford to be influenced by the stereotypes of the world.

On March 23 the Evangelical Fellowship of Canada released a statement condemning anti-Semitic attacks and affirming "the dignity of all persons" and "the biblical principles to love our neighbor and to affirm justice for all people," and calling for Christians to be peacemakers.

Perhaps we should join them.

NEWS BREAK

Adventist Risk Management (ARM) claims specialist Bernice Goldsmith, the Bureau of Alcohol, Tobacco, and Firearms; the FBI; and the local fire marshal are involved in the initial investigation.

ARM vice president Karnik Doukmetzian says that the building is not a total loss and that ARM is supporting the church members during this crisis and assisting them with reconstruction.—AR/Oregon Conference Communication Department.

INDIA: Maranatha Nears 750th Milestone for Church Construction

Maranatha Volunteers International (MVI) is approaching its 750th church to be constructed in India since beginning work in the country in 1998. Based on the maximum capacity of each church design, the effort has yielded approximately 250,000 additional seats for the Adventist Church membership in India.

In 1998 the Southern Asia Division had a reported 249,000 members. Today, Ron Watts, president of the Southern Asia Division, estimates that the numbers reach 825,000.

"We have 3,000 congregations that are meeting without a house of worship, meeting under the trees or meeting in the street," says Watts. "And they feel disgraced by

this; they feel they're living in dishonor. . . . When we visit villages, they don't ask for the other things. The one thing they ask for is 'Please help us to have a place where we can worship God.'"—*Maranatha Matters*/AR.

SWITZERLAND: New U.N. High Commissioner for Human Rights Meets Adventists

After outlining her perspective on her new role as United Nations (U.N.) High Commissioner for Human Rights in Geneva on July 28, 2004, Louise Arbour met Adventist Church U.N. liaison director Jonathan Gallagher and U.N. liaison volunteer intern Juan Perla. Gallagher and Perla presented Arbour with a DVD entitled *Doors to Freedom*, outlining the work Adventists accomplish in areas of practical contributions to humanity.

During the Geneva meeting Commissioner Arbour, a former Canadian Supreme Court judge, said that as she viewed the human rights landscape, "the fight against terrorism is a dominant theme," and that "some of the measures enacted to fight against terrorism are themselves a serious challenge to human rights." Considering these "very dangerous setbacks," Arbour added that she wanted to address not only the emergency human rights situations but also those of an ongoing nature, so that "we will not be so much at the mercy of acute situations that we

Did You Know?

Poll: Most Americans Support Public Displays of Religion

The vast majority of Americans oppose the removal of the Ten Commandments from public buildings, and “In God We Trust” from U.S. currency. But most also oppose the idea of making Christianity the country’s official religion, a recent survey shows.

Sixty-six percent of Americans oppose “a constitutional amendment to establish Christianity as the official religion of the United States,” while 32 percent are in favor of the idea, according to a poll by the Barna Group, a Ventura, California, consulting firm.

In other findings researchers learned that 79 percent reject the idea of “removing signs that list the Ten Commandments from government buildings,” while 18 percent would approve of such a policy.

Thirteen percent of Americans think the phrase “In God We Trust” should be removed from currency, but 84 percent oppose that idea.

Asked about the teaching of creationism in public schools, 59 percent of adults favor it, and 38 percent reject it.—*Religious News Service*.

For Your Good Health

In With the Good, Out With the Bad

The more fruits and vegetables you eat, the lower your blood level of low-density lipoproteins (bad LDLs), so suggests research from the National Heart, Lung and Blood Institute. Their Family Heart Study compared dietary intake to LDL levels in 4,466 men and women of all ages. Higher levels of fruits and vegetables translated into lower levels of LDL. So, if your LDLs are getting out of hand, prescribe for yourself a good dose of plant-based healing foods.—*American Journal of Clinical Nutrition*.

For Your Good Health is compiled by Charles Mills, editor of *Vibrant Life*, the church’s health outreach journal. To subscribe, call 1-800-765-6955.

NEWS BREAK

neglect the chronic.”

Asked by Gallagher for her perspective on religious freedom, Arbour asserted that it was important that freedom of religion or belief not be treated as a secondary right, “one that can be modified or changed depending on the situation.” All such rights would receive attention under her mandate, she added.

Until June 2004 Arbour was a member of the Supreme Court of Canada. She was appointed to the Court of Appeal for Ontario after having served as a trial judge for the High Court of Justice for the Supreme Court of Ontario since 1987.—*Public Affairs and Religious Liberty/AR*.

DENVER: Faith and Science Conference Convenes This Week

Adventist scientists, theologians, and administrators are gathering August 20-26 in Denver, Colorado, for the final phase of a special three-year conversation about issues of faith and science. This year’s meeting is the second international conference to bring together representatives of the three groups. Regional meetings were held at several international sites in 2003.

The International Faith and Science Conference was designed by the General Conference (GC) Executive

Committee to explore the theological and scientific implications of various views of Genesis 1-11. The Denver gathering will draw 45 administrators, 50 science scholars, and 35 theologians, including *Adventist Review* senior editor William G. Johnsson. A report of the Denver conference will be submitted to GC president Jan Paulsen.

“An important benefit of this process has been examining the role of scholarship in a faith community,” says Lowell Cooper, GC vice president and organizing committee chair. “These conversations heighten our awareness of the reasons behind our biblical beliefs and of the challenges Adventists face in communicating that faith to a scientific world.”

News Note:

✓ **Emile A. (Gus) Brodeur**, former publishing director of the Far Eastern Division (now divided into the Southern Asia-Pacific and Northern Asia-Pacific divisions), died at 87 on July 10 in Loma Linda, California. Brodeur began his career as a literature evangelist in 1946. He left the U.S. to go to Indonesia in 1951 and then later went to Singapore. He retired in 1980. Brodeur was preceded in death by his wife, Helen, and is survived by his two sons, David and Larry.—*AR*.

Nonsense Multiplied

In my 24 years as an Adventist, I never cease to be amazed by arguments used *within the church* by those who—under the guise of modifying our theology—undermine it instead.

I'm thinking of "the apotelesmatic principle," the notion that prophecy can have two or more fulfillments. While that idea itself isn't problematic, how it's used is, because the one place these folks apply it—the prophecies of Daniel 2, 7, 8—is one place in Scripture that utterly refutes it.

What justification exists, for instance, in the claim that Daniel 2 can have multiple fulfillment when Daniel says the prophecy is about four great kingdoms that will arise until God's final kingdom is established (Dan. 2:37-44)? He doesn't say that these metals mean one thing in one era, another thing in another, and something else in another. Daniel says, without obfuscation, what the prophecy covers: a series of world empires that climax at the Second Coming.

The case against multiple fulfillments is stronger when Daniel 2, 7, and 8 are looked at together. These chapters deal with five kingdoms, four earthly and one divine:

Babylon (Dan. 2:38)

Media-Persia (Dan. 8:20)

Greece (Dan. 8:21)

(Unnamed fourth kingdom)

God's eternal kingdom (Dan. 2:44; 7:14, 18, 27).

Some make a big deal out of the fact that the fourth kingdom is not specifically named in Daniel. But what major power, arising after Greece, extends down to the time of the end? The answer, of course, is Rome.

In fact, though Daniel himself doesn't specifically name Rome, the New Testament does (Luke 2:1; John 11:48; Matt. 22:17; Luke 3:1; Acts 25:21). Jesus, talking about the future destruction of Jerusalem, said: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then

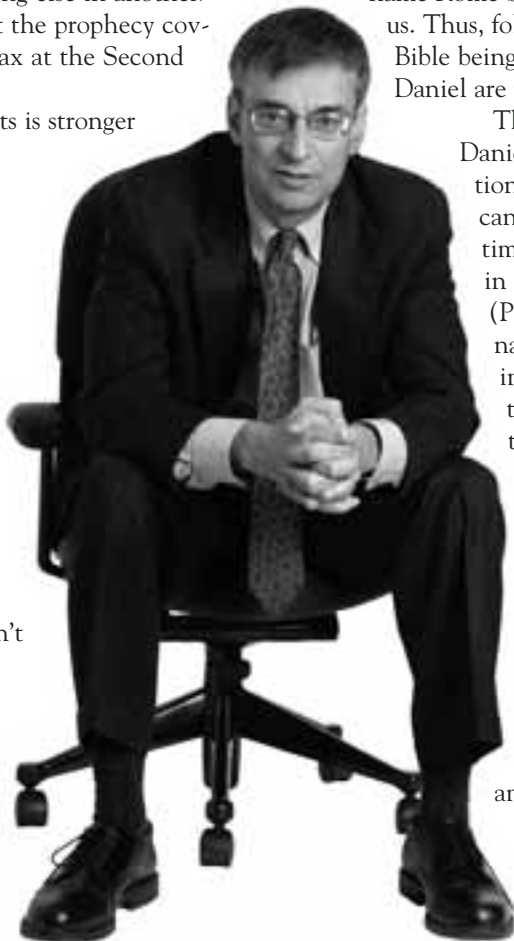
let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into" (Luke 21:20, 21). In the parallel passage in Matthew Jesus says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains" (Matt. 24:15, 16).

Thus, in the context of the destruction of Jerusalem, by the Romans (one would be hard-pressed to find a serious scholar who doesn't believe that Jesus isn't referring here to the Roman destruction of Jerusalem in A.D. 70), Jesus linked the Roman Empire to the book of Daniel. Jesus, therefore, not only points to Rome, but places it within Daniel itself, where three times phrasing linked to "the abomination of desolation" spoken of by Jesus, in reference to Daniel, is found (Dan. 9:27; 11:31; 12:11). Of particular interest, too, is its use in Daniel 9:24-27, a prophecy that most scholars see pointing to, among other things, the destruction of Jerusalem by Rome, a prophecy that is tied directly to both Daniel 7 and Daniel 8. And seeing that, historically, Rome arose after Greece, its identification as the fourth power is a no-brainer.

The point is this: Daniel doesn't come right out and name Rome because the New Testament does it for us. Thus, following the Protestant formula of the Bible being its own interpreter, all five empires in Daniel are named in the Bible.

Therefore, with all five elements in Daniel 2, 7, and 8 identified, what justification exists for the notion that these powers can have various fulfillments in different times through earth's history? As I wrote in my book *Graffiti in the Holy of Holies* (Pacific Press, 2003): "Considering what's named, massive empires immovably and immutably rooted in world history itself, the idea that we can somehow give these prophecies different fulfillments in different eras certainly doesn't arise from anything inherent in the texts themselves." On the contrary, everything in the texts themselves denies the idea of multiple fulfillments, at least here in Daniel.

Thus the "apotelesmatic principle" remains what it has always been, a figment of scholarly imagination inapplicable in the one place some among us apply it.



Clifford Goldstein is editor of the Adult Sabbath School Bible Study Guide.

20/20 Vision but Still Can't See

Case studies in spiritual blindness

BY DANIEL L. HONORE

*“Open thou mine eyes, that I may behold wondrous things out of thy law” (Ps. 119:18, KJV).**

OF ALL THE HEALING MIRACLES OF Jesus, those in which sight is restored to the blind have always fascinated me. The various methods by which Jesus restored sight to the blind include touching—as in the case of two blind men (Matt. 9:27-30), using saliva (Mark 8:22-26), applying mud (John 9), and by word—simply ordering the blind to see (Mark 10:52). Whatever the method, the result was the same: an individual once blind was now endowed with the gift of sight.

Yet, as marvelous as are Jesus' healing miracles on behalf of the physically blind, the Bible also contains numerous instances in which God heals *spiritual* blindness, a blindness that prevents those afflicted with it from understanding heavenly truths, from perceiving God's plan for their lives. It's completely possible for one to have perfect 20/20 physical vision, and yet be spiritually blind.

Blinded by Materialism

“Then the Lord opened Balaam's eyes, and he saw the angel of the Lord standing in the road with his sword drawn. So he bowed low and fell facedown” (Num. 22:31).

In the moments prior to having his eyes opened, Balaam accepts a bribe to curse God's people. Even though the Lord had explicitly spoken to him against accompanying the ambassadors of the Moabite king, he can't bear the thought of losing out on the precious gifts and the money.

Realizing that their efforts are in vain, the foreign emissaries leave for home. But rather than be thankful for being spared further temptation, Balaam begins a hot pursuit, with instant material gratification on his mind. And when the Lord, in His grace, ends the prophet's rush by blocking his path, Balaam becomes so passionate about the earthly reward before him that he cannot see the sight his donkey sees. Even the miraculous speech of a beast of burden fails to awaken his spiritual senses.

Ellen G. White describes the scene: “Balaam owed the preservation of his life to the poor animal that he had treated so cruelly. The man who claimed to be a prophet of the Lord, who declared that his eyes were open, and he saw the ‘vision of the Almighty,’ was so blinded by covetousness and ambition that he could not discern the angel of God visible to his beast” (*Patriarchs and Prophets*, p. 442).

Balaam is saved from immediate destruction when the angel of the Lord mercifully opens his eyes, granting him insight into the spiritual dimension. He then prostrates himself in awe of God's presence.

We are also prone to blindness in our materialistic pursuits. But in His grace the Lord sends us spiritual stimuli to restore our sight.





Blinded by Fear

“And Elisha prayed, ‘O Lord, open his eyes so he may see.’ Then the Lord opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha” (2 Kings 6:17, NIV).

With special spiritual eyesight, Elisha receives divine revelations about the specific threats posed by the king of Syria. The king, irate over his foiled plots against Israel,

now sends an army on a manhunt to destroy him. Tracking Elisha to the town of Dothan, the mercenaries arrive during the night, encircle their target, and prepare for the kill.

Elisha’s servant, out early the next morning to draw water, realizes that they’re completely surrounded by enemy soldiers. Gripped by fear, he cries out, “Oh, my lord, what shall we do?” (verse 15).

Chapters 4, 5, and 8 of 2 Kings identify Elisha’s servant as Gehazi, his name meaning “valley of vision.” Indeed, his physical eyesight that morning was perfect, spotting individual Syrian soldiers hidden amid the surrounding trees and behind boulders. His spiritual sight, however, is another story.

“Don’t be afraid,” Elisha reassures him. “Those who are with us are more than those who are with them” (2 Kings 6:16).

But that is not enough. Sensing that his servant is about to be totally overcome by fear, Elisha issues a prayer asking God to heal Gehazi’s spiritual blindness: “O Lord, open his eyes so he may see” (verse 17). Instantly the miracle is performed. The trembling servant sees chariots of fire and horses far outnumbering the threatening enemy.

When gripped by fear in the face of

insurmountable odds, we too may ask God to open our spiritual eyes.

Blinded by Self-pity

“Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink” (Gen. 21:19).

Lost in the desert, a mother weeps. There’s nothing around but oceans of scalding sand. She can no longer bear to look at Ishmael, her dehydrated teenage son. After days wandering around in arid circles, she is back at the same spot.

In one sense this scenario is a metaphor reflecting her life. Many

Without spiritual discernment we can no more see the beauty of God’s love than a color-blind person can appreciate the beauty of a rainbow.

to Abraham. And again Hagar finds herself in the desert where she’d been before. Her dreams shattered, her aspirations vanished, even God seems to have broken His promises.

But when all seems lost, the angel of the Lord appears. As she wallows in self-pity, however, she misses a powerful insight: Although she is lost in the desert, God has not lost her! The angel assures her that God has heard the cries of her son, and then the miracle happens—God opens her eyes, and she sees a well of water.

God had led Hagar to this well, but her tear-filled eyes had been unable to see His providence. When in our own experience we’re taken to the desert, we’d do well to seek God’s springs of living water. Despair and self-pity quickly lead to spiritual blindness



and death. But when the Lord opens our eyes to His fountain, He promises that we will never thirst again.

Blinded by Fatigue

“Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him” (Luke 9:32).

As the sunset approaches in Jesus’ earthly ministry, He seeks to prepare His disciples for the rough period looming ahead. After a full day of ministry He summons His closest disciples to a prayerful retreat on a mountain. At first the disciples unite their prayers with that of their Master, says Mrs. White, “in sincere devotion.” But as the hours drag, they’re “overcome with weariness and loss of sleep, and even while endeavoring to retain their

interest in the scene,” they fall asleep (see *Spirit of Prophecy*, vol. 2, p. 327).

As they sleep, a magnificent transformation takes place in Christ. Moses and Elijah are sent to reassure Him of certain triumph in the approaching crisis. Suddenly awaking from sleep, says Ellen White, the disciples “behold the sublime vision before them, [and] are filled with rapture and awe” (*ibid.*, p. 330).

Back to their senses, they behold the glory of God and are able to salvage part of the blessing Jesus had planned for them. But how much more they’d have benefited from the occasion had they not been blinded by physical fatigue!

When we become so wrapped up in our earthly chores, so stressed out by daily cares, God chooses moments of our spiritual slumber to open our eyes to heavenly realities. As in the case of the disciples, He awakens us to the light of His glory.

Blinded by Hopelessness

“When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight” (Luke 24:30, 31).

Two of Christ’s disciples had given up on Jesus, His message, and the church. Jerusalem behind them, they are backsliding home to Emmaus. The Messianic movement had flickered and died, as had the others before it. Mary and Peter had told them about the empty tomb, but they couldn’t comprehend that the greatest event in cosmic history had just occurred.

Christ joins them on their journey and seeks to comfort them. He hopes that His teaching will elicit their recognition of Him. But they’re too blinded by despair. They arrive home,

Christ stays with them, and as He gives the grace and breaks the bread, it suddenly happens: they recognize the risen Savior. Then as suddenly as He’d appeared, Jesus disappears, and their spiritual blindness heals. They’d seen the resurrected Christ.

Hopelessness had fled in the light of God’s glory. Reenergized, they no longer feel hungry. Leaving everything, they make a U-turn for Jerusalem—a U-turn back to the message, back to the church, and back to fellowship with the apostles.

There are times in our lives when we’re surrounded by doom and hopelessness. Our discouragement may even be sparked by the acts of fellow believers. In those moments we will be tempted to turn our backs on God and His church. But we must never forget the last promise Jesus made to His followers before ascending to heaven: “And surely I am with you always, to the very end of the age” (Matt. 28:20).

Open My Eyes

Today, we boast about our intelligence, but we’ve lost the spiritual perception needed to process adequately the events around us. The apostle Paul wrote that “the god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God” (2 Cor. 4:4).

But spiritual blindness is not limited to unbelievers. There are many today who profess the name of Jesus and yet are unable to see a manifestation of His power in their lives. Diagnosing the root of the blindness, Paul said that “the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Cor. 2:14). Without spiritual discernment we can no more see the beauty of God’s love than a color-blind person can appreciate the beauty of a rainbow.

Loss of spiritual sight also affects spiritual leaders. Christ in His day warned of the dangers of following spiritually blind leaders. “Leave them;

they are blind guides. If a blind man leads a blind man, both will fall into a pit” (Matt. 15:14).

If we really want to see those spiritual dimensions previously invisible to us, we should ask Jesus to open our eyes. We will then answer, as did the blind man Jesus healed, “*One thing I do know. I was blind but now I see!*” (John 9:25).



Open my eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.

Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit divine!

Open my ears, that I may hear
Voices of truth Thou sendest clear;
and while the wave-notes
fall on my ear,
Everything false will disappear.

Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my ears, illumine me,
Spirit divine!

—Clara H. Scott, 1895.

*Unless otherwise noted, Bible texts in this article are from the New International Version.

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The Weight Loss Paradox

Reach your ideal weight the natural—and safe—way.

BY ERNIE MEDINA, JR.

JESUS SAID SOME paradoxical things that left many people scratching their heads.

Things like: “Lose your life to find it,” “The least is the greatest,” and “The first will be last, and the last first.”

If obesity had been a problem in those days, I’m sure He would have said something just as paradoxical: “If you want to lose weight, you must gain it.”

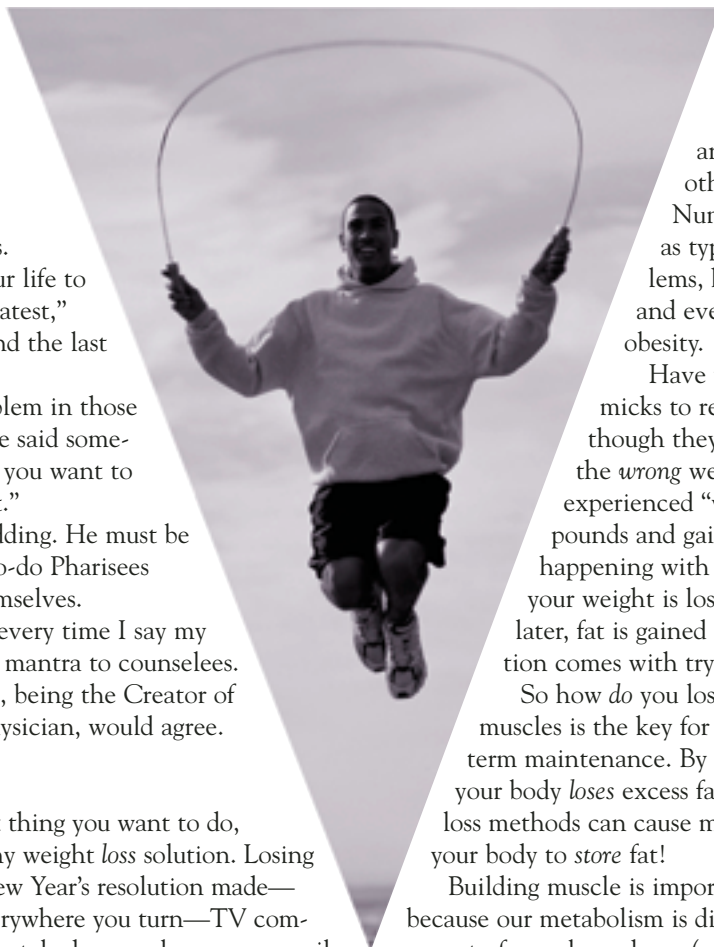
“What? He’s got to be kidding. He must be a quack,” those hefty, well-to-do Pharisees might have muttered to themselves.

That’s the response I get every time I say my “gain weight to lose weight” mantra to counselees. But I truly believe that Jesus, being the Creator of our bodies and the Great Physician, would agree.

Fads and Gimmicks

Gaining weight is the last thing you want to do, much less hear about it in any weight *loss* solution. Losing weight is the number one New Year’s resolution made—and broken—every year. Everywhere you turn—TV commercials, printed ads, signs on telephone poles, spam e-mail—you can find the latest and greatest hoax cure for losing weight. In the United States we’re spending as much as \$33 billion dollars annually on our obsession to lose weight.

Many try to lose weight for aesthetic reasons, and there



are sound medical reasons that others need to drop a few pounds. Numerous chronic diseases, such as type 2 diabetes, orthopedic problems, hypertension, heart disease, and even cancer, are related to obesity.

Have you tried the weight loss gimmicks to remedy these problems? Even though they help melt pounds fast, it is the *wrong* weight that is lost. You may have experienced “yo-yo weight loss”—lose 30 pounds and gain back 40. What is actually happening with fad diets and the yo-yoing of your weight is loss of mostly muscle and water; later, fat is gained in its place. No wonder frustration comes with trying to lose fat!*

So how *do* you lose the fat? Building or toning muscles is the key for successful fat loss and long-term maintenance. By focusing on *gaining* muscle, your body *loses* excess fat. In contrast, quick-fix weight loss methods can cause muscle loss and actually program your body to *store* fat!

Building muscle is important to shedding the pounds because our metabolism is directly connected to the amount of muscle we have (metabolism has to do with the calories burned to keep our body alive and accounts for the calories we burn each day). A typical bodybuilder has to consume anywhere from 3,000 to 6,000 calories a day just to keep all that muscle that they have worked so hard to build.

Missing Muscle

In order to be successful for the long haul, remember that the key is to focus on gaining muscle weight. By doing this, you will lose excess fat and keep it off.

There are many reasons that we don't have the amount of muscle needed to keep us from gaining excess fat. A history of frequent starvation and fad diets that promise quick weight loss is one reason. Also, as we get older, we start to lose muscle. This process may start in your early 30s. It's not surprising that the most active seniors are the ones who have incorporated strength training into their regular exercise.

Inactivity is another reason for muscle loss. As with your bones and brain, if you don't use your muscles, you'll lose them. Think of the person who wears a cast on their arm for several weeks. What is that arm like when the cast comes off? It's shriveled, atrophied, from disuse. Worse yet, think of those who are in comas, lying in bed for several months or even years. Their bodies are like those of much older individuals all because of inactivity.

You may be thinking that because you exercise, you're OK.

Unfortunately, while walking, jogging, cycling, swimming, and other forms of aerobic or cardiovascular activities are good for the heart muscle and general health, they

are not enough when it comes to our muscles. That's why you need to do some form of strength training in addition to aerobic activity.

I can hear some of you pressed-for-time readers saying, "Great! Now he's telling me that I have to do more exer-

cise." The good news is that doing as little as two 15-minute sessions per week can get you all the benefits you need for your muscles.

Dump the Scales

Forget about ideal body weight and your body mass index. Quit weighing yourself and get rid of your scales. Why? Because all of these do not account for the fact that muscle weighs more than fat; if you're focused on gaining back the muscle that you've been losing, these parameters won't accurately reflect your progress and could make for a very discouraging journey.

Here's an example: A patient came in for a follow-up appointment after three months of eating more healthfully, jogging four times a week for 30 minutes, and lifting weights twice a week for 15 minutes. But she was depressed when she arrived. Despite admonitions not to weigh herself on her scale at home, she noted that she had lost a total of only eight pounds since starting her healthier lifestyle.

Even though her clothes were looser-fitting, and she had even dropped a dress size, all she could focus on was her measly eight-pound loss in three whole months.

But how did she really do? After analyzing her body fat percentage, we saw that in fact she had lost almost 27 pounds of fat and gained 19 pounds of lean mass (five pounds of that was actual muscle, 14 pounds represented water and bone weight). Now how do

you think she felt at the end of the appointment?

Women are especially hesitant to start strength training, fearing that they will bulk up to some grotesque size. But rest assured that without the right genetics, hours of training per

day, and drugs, it's highly unlikely that you'll attain that size and bulk on two 15-minute sessions a week.

Get on Track

To lose weight safely with the best results, find a good health-care professional or certified personal trainer who can help set up and monitor an individualized strength-training program. He or she can also measure your body fat so you can have a baseline to track your progress and keep you focused on gaining (or maintaining) muscle while losing excess body fat.

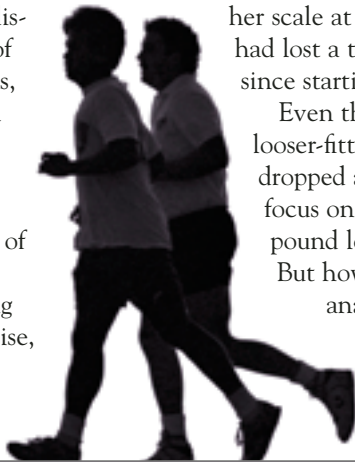
Jesus intimately knows your body inside and out, and desires that you enjoy a body as close as possible to what He intended when He created you. Perhaps He designed the "weight loss paradox" of having to gain weight in order to lose weight to encourage us not to obsess over our weight, but to focus on health, feeling great, and having the energy and quality of life that come with total wellness and fitness.

So are you interested in joining a "gain muscle to lose fat" program? Here's what it would consist of:

1. *Get rid of the scale.* Measure your body fat, use the fit of your clothes as a guide, or just pinch yourself in fat storage sites (you know where those are!). If you can pinch more than an inch, it's extra fat you don't need.

2. *Keep repeating the "Gain weight to lose weight" philosophy to help undo all those years of "quick weight loss" brainwashing.*

3. *Eat plenty of fruits, whole grains, legumes, vegetables, and low-fat dairy products, and practice moderation in sweets and other special-occasion foods (especially at church potlucks).* While some people may do better on varying ratios of carbohydrates, fats, and pro-



If you want to lose weight, you must gain it.





teins, be wary of diets that push extremes or say that fruits and vegetables are bad.

4. *See your primary care physician before starting any kind of exercise program.*

There are qualified health-care professionals such as certified fitness experts (American College of Sports Medicine is one such certified organization), registered dietitians and certified nutritionists, and preventive care specialists who can help you set up a total wellness program.

5. *Exercise.* Include aerobic activities (like walking) at least four times a week for 20 to 45 minutes (fast-slow-fast or interval-type workouts enhance the fat-burning capabilities if pressed for time), and strength-training exercises at least two days a week with a rest day in between sessions. Round this out with a good stretching program. You will need to increase the duration and/or intensity (pace of walking, pounds of weight lifting) of your exercise activities if you reach a plateau.

6. *Practice NEWSTART principles:* Nutrition, Exercise, Water, Sunlight, Temperance, Air, Rest, and Trust in God.

7. *Be patient with yourself.* The excess fat didn't show up overnight, and it won't go away overnight, either. Enjoy the journey. Don't go it alone. Recruit other like-minded individuals intent on making this a way of life.

Why not join in following a healthy and well-balanced approach to losing excess fat and improving your quality of life and level of energy at the same time?

If Jesus counseled someone about weight loss today, I could hear Him say, "If you want to lose the fat weight,

you must gain muscle."

*While excess fat is unhealthy, it is also unhealthy to think that you should have zero fat on your body. A certain amount of fat, referred to as "essential fat," is needed for life. Essential fat helps to protect and cushion internal organs, is part of the bilipid membrane of every cell in the body, and helps absorb the fat-soluble vitamins A, D, E, and K. Healthy amounts of body fat are 17-27 percent for women, and 14-22 percent for men.

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The Man in the Picture

The man in the picture has salt-and-pepper hair, a little heavier on the salt than on the pepper. His thick mustache is neatly groomed, and the mouth it frames is half hidden by the overhanging eaves. Since the mustache is heavier on the pepper than on the salt, the gently wrinkled face is equally seasoned when all is said and done.

The old man has leaned back, and his face is contentedly relaxed. Beneath his bushy eyebrows his eyes are closed. In one arm, tucked into the crook of his elbow, is a baby. Her tiny face, with eyelashes perfectly still, is serene in peaceful sleep. The man's left hand rests on the chest of the little form in his arms, and his right hand holds the small body close to his own. His gnarled fingers cover both of the baby's tiny fists.

As I study the picture, I notice telltale signs of age. The oranges and browns in the background are dated, and the corners of the photo are worn. I brush my thumb gently over the glossy paper. The picture has been in my family for 19 years.

My mom tells me the man in the photo is my grandfather. And the baby tucked into the curve of his arm? Well, that's me.

"He loved you," Mom whispers. I see a wistful, faraway look in her eyes.

As I look at the picture now, from the perspective of being 19, it brings a strange feeling. My grandfather passed away when I was 4 months old. I have no memories of him. There is nothing of him in my life save Mom's stories and this photo. It is odd to look at this picture and know I am catching a glimpse of my history.

Mom begins to describe the man she knew as Dad. "Honest," she says. "A sense of integrity, the kind that you don't see today." Other adjectives come in: unselfish, a hard worker, kind. I see pride in her eyes as she remembers.

With her words, Mom takes me back to life on the family's farm on the dusty plains of northwest Oklahoma. It was a hard living. Grandpa's occupation as a wheat farmer didn't bring in much money. There were long hours in the field and tense times if the weather wasn't favorable for the harvest. Yet in all my mother's spoken memories, I hear not a

trace of regret. Their home was happy, and I sense a daughter who felt greatly loved.

Grandpa had a construction business when he wasn't in the field. Mom describes their tiny German farming community of less than 1,000 people. Many of the homes, as well as most of the churches, were built by Grandpa. "Those homes

were quality homes," she says. "You don't find craftsmanship like that today."

Mom tells me of my grandfather's faith. She says he loved to pore over the Word for truth and share the things he was learning with others. Grandpa was not a well-educated man; yet I know that wisdom of this world is not a requirement to be a child of God. Knowing my love of theology, Mom smiles. "He would have loved to discuss theology with you. He would have sat for hours to talk about God." As she

describes Grandpa's partiality toward the old hymns, I can imagine him, head tilted back and eyes closed, a wide smile lighting his face at the sound of a familiar hymn.

Someday my mother says we will meet. She tells me her dad, made eternally young, will beam when he sees me. When she says that, the salty wet ribbons I try to contain begin to trail down my cheeks. This is a man whom I have met only through stories that have been handed down to me. Although I have no firsthand knowledge, I sense I have come to know someone very precious.

From somewhere within, I recall a verse. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

My grandfather has already finished his race. Now, with my cloud of witnesses, I will also run with abandon. And I'll meet him at the finish line.

*Catching
a glimpse of
my history*

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