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Health and spirituality: The development and presentation of a seminar on the role of the doctrine of health in the message and mission of the Seventh-day Adventist church

Jacobs, J. Douglas, D.Min.

Andrews University, 1993

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300 N. Zeeb Rd.
Ann Arbor, MI 48106

Andrews University
Seventh-day Adventist Theological Seminary

HEALTH AND SPIRITUALITY: THE DEVELOPMENT AND
PRESENTATION OF A SEMINAR ON THE ROLE OF
THE DOCTRINE OF HEALTH IN THE MESSAGE
AND MISSION OF THE SEVENTH-DAY
ADVENTIST CHURCH

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
J. Douglas Jacobs
March 1993

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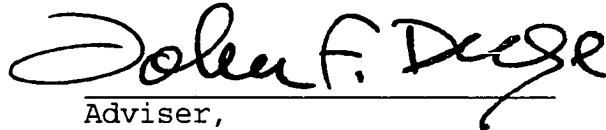
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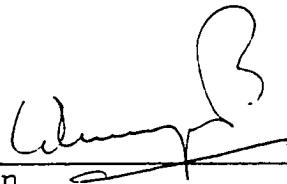
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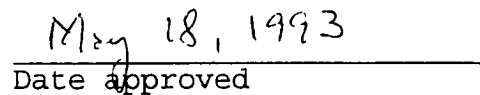
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ABSTRACT

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THE DOCTRINE OF HEALTH IN THE MESSAGE
AND MISSION OF THE SEVENTH-DAY
ADVENTIST CHURCH

by

J. Douglas Jacobs

Adviser: John Duge

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: HEALTH AND SPIRITUALITY: THE DEVELOPMENT AND PRESENTATION OF A SEMINAR ON THE ROLE OF THE DOCTRINE OF HEALTH IN THE MESSAGE AND MISSION OF THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: J. Douglas Jacobs

Name and degrees of faculty adviser: John Duge, M.D., B.D.

Date completed: March, 1993

The purpose of this project was to develop and present a seminar on the role of the doctrine of health in the message and mission of the Seventh-day Adventist church.

The historical development of the Seventh-day Adventist doctrine of health was studied to discover which biblical concepts have been used to support the doctrine of health. Then a six-session seminar entitled "Putting the Good News! Back into Health!" was developed. Seminar materials included scripts, participant magazines, pre- and post-evaluative instruments, overhead transparencies, and

advertising information.

The seminar was presented in the New Port Richey, Florida, Seventh-day Adventist church, Sabbath and Wednesday evenings, from October 28 to November 14, 1992. Attendance averaged fifty-two persons per night. Twenty-five matched entry/exit tests were obtained. Cross-tab tables were generated which indicated positive movement toward better health habits and attitudes in several of the areas covered by the seminar.

The evaluative instrument results suggest that the seminar succeeded in imparting spiritual motivations for healthful living. I personally felt enriched by this study of the doctrine of health. The seminar met a need for teaching materials concerning health and spirituality. After further revision and testing the seminar could be made available to other churches.

Recommendations include developing a comprehensive theology of health, further study of Ellen White's philosophy of healthful living, a survey of motivations for healthful living among Adventists, research studies into the relationship between healthful living and spirituality, and further study of the ethical implications of the doctrine of health. Dialogue should also be initiated with other Christians working in the wholistic health field.

Research for the project revealed fundamental differences between a biblically based wholistic health

philosophy and holistic health concepts based upon New Age or Eastern religious philosophies. It was suggested that the Seventh-day Adventist church can preserve the unique identity of its health message only by retaining the message's biblical foundation.

DEDICATION

To my mother, Lois Jacobs, for rearing me with the health principles she had taught as the first chair of the Home Economics department at Southern College; to my father, Elder Jamile Jacobs, for being my model both as pastor and student; and to my wife, Lanell, who loved me, encouraged me, and believed in me throughout my doctoral studies.

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PREFACE

It was a church elder's challenge to one of my sermons that started my thinking on the journey which eventually led to this project. I had preached on healthful living, portraying it as a Christian duty. "You can recommend healthful living," he told me after the service, "but don't make it part of the Gospel on the same level as other biblical commands."

I wrestled with his complaint. Was he right? Many, both in and outside the Adventist church, seem to agree that the primary motivation for healthful living should be the physical benefits one receives. But as I searched Adventist history, I found our pioneers saw healthful living as an important biblical doctrine. As I saw my members rapidly abandoning a belief they no longer understood, I searched for reasons for the declining interest and for ways to present the spiritual motivations for healthful living.

Some of the project ideas I discarded included sending a questionnaire to a representative sample of

Adventist pastors to discover their views concerning healthful living and the Gospel. The expense and time involved would have been beyond my capabilities.

Another idea was to personally put into practice the Adventist lifestyle and discover the physical and spiritual benefits that resulted. Here the problem was the difficulty in measuring the relationship between physical practices and spirituality. One's personal spirituality is such an elusive quality that it is almost impossible to research objectively. How does one measure spirituality?

The project which eventually evolved out of much thought and discussion has met the needs I had from the beginning to personally understand the place of health in the "everlasting gospel" and to be able to present healthful living to my church in a spiritual setting as part of that Gospel or good news.

I am grateful to many who have contributed in one way or another to the successful completion of this project. From the beginning, the officers and staff of the Florida Conference have given me their unqualified support and financial backing. The Brandon and New Port Richey Seventh-day Adventist churches have endured my absences for classes and research. Dr. Charles Knapp and his staff at "Fitness for Witness" worked with me for a year in the Brandon church presenting a health-testing and education

program for church members.

My wife and my two daughters, Janell Marie and Katie Beth, have survived my frequent absences, and my secretary, Cindy Bray, has had many extra duties both in my absence and in preparing the materials for the seminar. Sylvia Slezak provided excellent word-processing help for seminar materials.

My committee members at the Seminary have been most patient and helpful. The Doctor of Ministry office secretaries, first Shirley Thoresen and now Brenda Flynn, have gone beyond the call of duty in helping me during my on-campus research efforts.

My prayer is that the materials contained in this project will be of benefit in "Putting the Good News! Back into Health!"

CHAPTER 1

INTRODUCTION

Purpose of the Project

The purpose of this project was to develop and present a seminar on the role of the doctrine of health in the message and mission of the Seventh-day Adventist church. Such a seminar would provide for participants a biblical foundation for including the doctrine of health as a fundamental belief of the church and an integral part of the three angel's message of Rev 14.

The seminar primarily would deal with biblical motivations for healthful living, but would also give some general, practical principles from the Bible and the book The Ministry of Healing.¹ Participants completing the seminar should have experienced the good news of the Gospel in all four dimensions of their life: the (1) physical, (2) social, (3) mental, and (4) spiritual;² and leave with

¹Ellen G. White, The Ministry of Healing (Mountain View, CA: Pacific Press Publishing Assoc., 1942).

²Following the example of Jesus who "grew in wisdom and stature, and in favor with God and men." Luke 2:52. Scripture references unless otherwise noted are taken from the New International Version.

renewed spiritual motivation to practice healthful living.

Justification of the Project

I have found that many of my church members do not practice Adventist health principles because they do not understand the relationship between healthful living and spirituality. Although they often know the church's teaching on health in minute detail, they have no spiritual motivation for developing good health habits. Unless the practice of healthful living is "incorporated into their religious experience,"¹ members usually will not accept the church's lifestyle and may even react negatively to presentations on health principles. My seminar was developed to meet their need for a biblically-based, spiritual motivation for healthful living.

Adventists who do practice the health principles advocated by the church often receive their health information from secular sources which may advocate health practices, philosophies, and forms of healing which are not compatible with biblical principles. They too need a biblically-based, spiritual motivation for practicing health reform and an understanding of the theological foundation for the doctrine of health so they can

¹P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission (Grand Rapids: William B. Eerdmans Publishing Company, 1977), 222.

distinguish between truth and error.

My study of Adventist writings on this subject, together with my discussions with Adventist theologians and health educators, shows that no teaching material is available for local churches in this area. Very little research work has been done at all on the theological foundations of the Adventist doctrine of health. I believe this project can provide for other pastors and churches helpful information in the area of health and spirituality.

In my personal life I have experienced a desire for better health. The research and development of this project has given me a better understanding of the Gospel being "Good News!" that brings healing to all dimensions of one's life. As a result, I believe I have a better relationship with my Saviour, and I believe I have been more effective in leading my church in evangelism.

Description of the Project

The project consisted of extensive research into the historical development of the Adventist doctrine of health. The purpose of this research was to discover the biblical concepts which Adventist writers have historically used in their development of the doctrine of health. I drew heavily on a paper I had previously written entitled "Theological Foundations of the Seventh-day Adventist

Doctrine of Health."¹ Additional research was done at Andrews University and several other libraries.

Once the research had been completed I wrote a six-session seminar entitled "Putting the Good News! Back into Health!" Materials created for this seminar included scripts for the seminar presenter, four-page participant magazines (worksheets) for each night, and a pre- and post-evaluative testing instrument. Each night's participant magazine was placed on overhead transparencies with the answers written in to help participants follow the lecture.

The seminar was presented in the New Port Richey Seventh-day Adventist church fellowship hall, October 28-November 14, 1992, on Wednesday and Sabbath evenings. Attendance averaged fifty-two individuals per session.

Limitations of the Project

Research into the Adventist doctrine of health was limited to a survey of what representative Adventist authors have written concerning healthful living. I did not try to write a theology of health, but rather to present the historical teachings of the church.

The seminar was limited to six one-hour sessions. Although the purpose was to limit discussion to the

¹Unpublished term paper for class THST705, Theology and the Practice of Ministry, 1988, Andrews University, Berrien Springs, MI.

foundations and motivations for healthful living, a brief section of the nightly participant magazine was devoted to positive lifestyle changes that participants might want to make. The practical health principles, which were based on Ellen White's eight true remedies,¹ were included each night to give participants a way to act on the motivation received in the seminar.

Definition of Terms

I have used such terms as "health reform," "the health message," "health teachings," "medical missionary work," and others because there is no general consensus within the church concerning the name of our beliefs in the area of health. "Health reform," the original name, has acquired negative connotations because of over-zealous practitioners and because the meaning of the word reform has changed since the 1860s. No other single term has gained sufficient popularity in recent years.

Perhaps the church's confusion over what to call its health message reflects confusion over what that message should be. I have used the term "doctrine of health" to highlight the place our teachings of health hold in our theology, but I have used other terms as they seem to fit the context.

¹White, The Ministry of Healing, 127.

Dr. T. R. Flaiz has written what I believe to be an excellent definition of "health reform." He suggests that:

Health reform in its broader aspects is a plan for life by which our spiritual, intellectual, and physical bodies and powers are maintained at their highest potential of effectiveness, for a more abundant and joyous life, an honor to our Creator, and a fit dwelling place for His Holy Spirit.¹

A catchy, unique name which reflects this definition might help revive church members' interest in the doctrine of health. In any attempt to promote health, attention should be given to the names used.

The term "holistic" has become associated with a variety of health concepts and practices that are associated with the New Age movement. V. Norskov Olsen, while president of Loma Linda University, warned that the holistic approach "may bring pagan or non-Christian spiritual and religious values to the center of our endeavors," and described it as "the greatest attack of satanic power on the very center of the redemptive work of Christ." He also said, "In this connection the Seventh-day Adventist doctrine on the state of the dead is a significant theological landmark as important as the Sabbath." He concluded, "For Christians, human wholeness finds its ultimate example in the life and ministry of

¹T. R. Flaiz, "Our Bodies a Living Sacrifice," in Our Firm Foundation, 2 vols. (Washington, DC: Review and Herald Publishing Assoc., 1953), 2:359.

Jesus Christ. The present popular movement for wholeness speaks about holism (without w). For the above-mentioned reasons we, with others, call our objectives wholism (spelled with a w).¹

In this project-report I have used the spelling "wholistic" when referring to biblical or Adventist concepts to distinguish these ideas from New Age holistic concepts.²

¹V. Norskov Olsen, "Wholistic Health--the Adventist Slant" Adventist Review, 19 January 1984, 7, 8.

²A humorous explanation of the difference between "wholistic" and "holistic" is given by Jack Gordon, editor of Training Magazine, who says it depends on what you are talking about: "If they bring in a motivational speaker who tells you how to accomplish anything you set your mind to, at work or in life, that's wholistic, with a 'w.' If they bring in an Apache medicine man and a live eagle, that's holistic." Jack Gordon, "Training Terms: What Does Wholistic Mean?" Training Magazine, September 1987, 66; quoted in Russell Chandler, Understanding the New Age (Dallas: Word Publishing, 1988), 162.

CHAPTER 2

THEOLOGICAL FOUNDATIONS OF THE SEVENTH-DAY ADVENTIST DOCTRINE OF HEALTH

Seventh-day Adventists believe

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. . . . Because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness.¹

This official statement of belief has its roots in "a particular tradition of physical well-being"² which can be traced back to Joseph Bates who gave up the use of

¹Seventh-day Adventists Believe. . . (Washington, DC: Ministerial Assoc., General Conference of Seventh-day Adventists, 1988), 278.

²Martin E. Marty, Health and Medicine in the Lutheran Tradition (New York: Crossroad Publishing Company, 1983), 12.

alcohol about 1822¹ and by 1843 had resolved "to eat no more meat, butter, grease, cheese, pies, or rich cakes."² Ellen White's health visions encouraged early Adventists in healthful living. By the late 1860s health reform had become an important doctrine of the church.

The results of the Adventist emphasis on health are well documented. Jan Kuzma reports a life expectancy difference of 8.9 years for the average Seventh-day Adventist thirty-five-year-old male over the average California thirty-five-year-old male.³ He suggests that the "Adventist life expectancy advantage cannot be entirely explained by their higher education, but more likely results from their health practices and other factors."⁴

What is not so well documented is the source of the Seventh-day Adventist doctrine of health and the motivation which led early leaders to adopt such a doctrine. Much research and study has focused on the content of the doctrine and the benefits to be derived from following it. Very little study has been given to the theological origins

¹Joseph Bates, The Autobiography of Joseph Bates (Nashville: Southern Publishing Assoc., 1970), 143.

²Leo R. Van Dolson and J. Robert Spangler, Healthy, Happy, Holy (Washington, DC: Review and Herald Publishing Assoc., 1975), 64.

³Jan W. Kuzma, "Lifestyle and Life Expectancy of Seventh-day Adventists," Adventist Review, 29 June 1989, 17.

⁴Ibid., 18.

of the Adventist teachings on health and the motivations that the early pioneers had for adopting this comprehensive program of healthful living.

Dr. George Reid in his historical study of Adventist health reform, A Sound of Trumpets, notes:

As Morton Kelsey has observed, no contemporary theologian has yet dealt with a theology of health. None of the 150 theologians whom Macquarrie reviews in his Twentieth Century Religious Thought gives it even passing attention. Reformation thought has influenced most Protestant theologians of today, and health was not an issue at that time. Curiously, no well-qualified Adventist theologian has as yet given it thorough attention, although the denomination as a whole shares an unsystematized common belief.¹

Although a theology of health would be an exciting and relevant subject to research, it was beyond the scope of this project to try to develop such a theology. This project also did not deal at length with theories which seek to find the origins of the Adventist health message in the work of such nineteenth-century health reformers as Sylvester Graham. Martin Marty expresses this concept when he writes:

The first word in any tradition determines much that will follow. Thus Seventh-day Adventism was born at a time when Americans were beginning to learn health consciousness in new ways. Sylvester Graham, a Presbyterian evangelist, was spreading the word of health foods, including the "Graham Cracker," alongside the gospel of Jesus Christ. At the same time, others were on the circuit telling people not to masturbate or have intercourse too frequently. Still others fought the lures of

¹George W. Reid, A Sound of Trumpets (Washington, DC: Review and Herald Publishing Assoc., 1982), 127.

tobacco or caffeine. Such Adventist founders as Ellen Gould White fused these interests with other concerns, for instance the Saturday Sabbath and the Second Coming of Jesus. They assured that wherever Adventism is present there will be a particular tradition of physical well-being.¹

Marty's maxim that the first word in a tradition determines much that will follow is sound; what is not so sound is his finding the first word of the Adventist tradition in nineteenth-century culture instead of in the church's theology. When Marty turns to Lutheranism he finds a theological "first word," the gospel of the forgiveness of sins, and he sees well-being "as a corollary of the gospel of the forgiveness of sins."² Although early Adventists did not originate the details of their health reforms, "the primary reason for their acceptance of the reforms was that they were incorporated into their religious experience."³ Thus, I believe that the "first word" which became the foundation for the Adventist doctrine of health must be a theological one.

History of the Development of the Doctrine of Health

Finding the "First Word"

If, as Martin Marty has suggested, the first word in a tradition helps determine what will follow, what

¹Marty, 12.

²Ibid., 13, 14.

³Damsteegt, 222.

theological first word helped shape the Adventist doctrine of health? Marty's already mentioned description of Lutheranism's first word as "the gospel of the forgiveness of sins"¹ gives a clue. It was this doctrine that precipitated Luther's break with Rome. When we look in Adventist history, we find that the belief which eventually led Adventists to break with other churches was their belief in the soon return of Jesus. Thus, the theological "first word" which eventually led to the establishment of the Seventh-day Adventist church was the belief in the doctrine of the Second Coming of Jesus.

J. H. Waggoner in 1866 confirmed that it was the doctrine of the Second Coming that gave doctrinal importance to Adventist teachings on health. He wrote:

We do not profess to be pioneers in the general principles of the health reform. The facts on which this health reform is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded and is thereby producing an effect which we could not have looked for from any other means.

As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received

¹Marty, 13.

with the blessing of God, or rejected at our peril.¹

This lengthy statement, quoted by almost every Adventist writer dealing with the history of Adventist health reform, declares that preparation for translation at Jesus' Second Coming was the motivating factor in the development of Adventist teachings on health. Many other doctrines adopted by early Adventists contributed to the formation of a doctrine of health, but it was this driving desire to be ready for Jesus' soon coming which was the "first word" of health reform.

How the church's interest in the Second Coming led them to be interested in health reform and how other major doctrines influenced their thinking are two areas that deserve special attention. We will look first at developments prior to Ellen White's major health vision of 1863.

Developments Prior to 1863

Joseph Bates, as has already been mentioned, began to practice a temperate and healthful lifestyle as early as 1822. Bates, who has been called "the father of the Sabbath truth among Seventh-day Adventists,"² was active in

¹J. H. Waggoner, Review and Herald, 7 August 1866, quoted in Dores Eugene Robinson, The Story of Our Health Message (Nashville: Southern Publishing Assoc., 1943), 69, 70.

²C. Mervyn Maxwell, Tell It to the World (Mountain View, CA: Pacific Press Publishing Assoc., 1977), 76.

the temperance cause when he learned of the Advent Movement. He quickly was drawn into leadership. After the great disappointment he discovered the Sabbath truth and with James and Ellen White became one of the top three leaders in the emerging Seventh-day Adventist movement.¹ Although Joseph Bates was practicing many of the principles of health reform before 1844, he did not speak out on these subjects until after Ellen White's vision of 1863. His example must have been noticed, for while many of the leaders of the new church were often sick, at seventy-nine Joseph Bates declared, "I am entirely free from aches and pains!"²

Joseph Bates did speak out against tobacco, snuff, and alcohol, stressing "the necessity of the cleansing of body and spirit, and perfecting holiness (2 Cor 7:1; Isa 52:11), because continuation of defiling practices would prevent the entrance into the New Jerusalem (Rev 21:27)."³

During this period Adventists suggested several other reasons for abstaining from tobacco, snuff, alcohol, and tea. James White thought it not likely that the Holy Spirit would dwell in those who used tobacco, snuff, and tea.⁴ Believers saw a relationship between spirituality

¹Ibid., 79.

²Ibid., 80.

³Damsteegt, 226.

⁴Ibid., 224.

and health and frequently referred to 1 Cor 3:16,17 and 1 Cor 6:19, where one's body is referred to as the temple of the Holy Spirit. The concept of gloria Dei was also used to encourage healthful living. This was supported by 1 Cor 6:20 (KJV), "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" and 1 Cor 10:31 (KJV), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."¹

Another appeal was based on stewardship: "In 1854 Ellen White called for a denial of unhealthful appetite so that money saved in this way could be 'put into the treasury of the Lord.'"²

The early church's growing faith in Ellen White's gift of prophecy also was a factor. Her first health vision in 1848 revealed the "injurious effects of tobacco, tea, and coffee."³

In summary, during the pre-1863 period Adventists began giving up tobacco, snuff, alcohol, tea, and coffee. Theological arguments used to justify these reforms included preparation for Christ's soon return, stewardship of God's money, living to the glory of God, obedience to

¹Ibid., 225.

²Ellen G. White, MS 1, 1854, quoted in Damsteegt, 227.

³Ibid., 222.

the prophetic visions of Ellen White, and keeping the body a fit temple for the Holy Spirit.

George Reid catches their philosophy in these words: "If the Christian would do all to the glory of God, he would eschew any damaging product."¹

It is interesting to note that some reforms, such as abstinence from swine's flesh, were rejected as premature by the church leadership. D. E. Robinson points out why:

There were, however, other reforms to be adopted before the Sabbath-keeping Adventists were ready to accept the health reform principles. It is a well-known proclivity of human nature to rise up against any interference with self-indulgent habits. Had the health message, with its call to self-denial, been introduced prematurely, it might have caused distraction and brought in confusion. It seems to have been in the providence of God, therefore, that the great fundamental spiritual truths should be presented first. By these the body of believers was unified and knit together before it was to be tested by the introduction of the health reform message, which, though a matter of great importance, was nevertheless secondary.²

By 1863 the doctrinal foundation of the Seventh-day Adventist church had been laid and its organizational structure was in place. Friday night, June 5, 1863, only fifteen days after the General Conference of Seventh-day Adventists was organized, God gave Ellen White a major vision concerning health.

¹Reid, 65.

²Robinson, 54.

Developments after Ellen White's
1863 Health Vision

James and Ellen White had journeyed about thirty miles from Battle Creek to the home of Brother A. Hilliard in Otsego, Michigan. At the beginning of the Sabbath the family and visitors assembled for songs and prayer. While Ellen White was praying she was taken off into vision for about forty-five minutes. The next day she wrote about the content of that vision,

I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . We have a duty to speak, to come out against intemperance of every kind, --intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, for luxury. . . . I saw that we should not be silent upon the subject of health, but should wake up minds to the subject.¹

Included in the vision were specific details which greatly broadened Adventist understanding of health reform. But the outstanding feature of the vision seems to be its revealing to early Adventists their "duty to elevate by precept and example the principles of temperance and of health reform, by giving them a place with other saving truths, as an integral part of the message to prepare a people for Christ's coming."²

The health reform message was integrated with the

¹E.G. White, Letter 4, 1863, quoted in Robinson, 67.

²Robinson, 69.

third angel's message, especially Rev 14:12 (KJV): "Here are they that keep the commandments of God." Damsteegt points out several reasons why health reform was seen as part of this message. He notes:

A basic principle in health reform indicated that transgression of the laws of the human organism was a moral issue, and thus sinful, so that transgression of these laws could be considered as transgression of God's law, the Decalogue. It was at this point that the integration of health reform into the third angel's message took place, because its central theme summoned the observance of God's commandments (Rev. 14:12). Therefore, health reform by calling people to obedience to the laws of nature supported obedience to God's commandments, an object similar to the mission of the third angel's message.¹

Adventists used several approaches to explain violation of the laws of the human organism as a sin. The most direct saw physical injury to our own lives or the lives of others as a direct violation of the sixth commandment. J. H. Waggoner wrote: "It is morally wrong, according to the sixth commandment, to do anything tending to abridge the lives either of ourselves or others."²

Another approach saw the laws of the human organism as created by God, just as the body itself was created by God. Ellen White pointed out that "God has formed laws which govern our constitutions, and these laws which he has

¹Damsteegt, 229.

²J. H. Waggoner, "Moral Duty of Preserving Health," Health Reformer, February 1872, 51, quoted in Damsteegt, 230.

placed in our being, are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized."¹ This, according to Damsteegt, suggests that the law of God includes both the moral law and the laws of the human organism. Early Adventists saw transgression of either law as sin.

A third approach was the most revolutionary. It "viewed the violation of the laws of nature by its consequences on the body." Damsteegt coins the phrase "soma-psycho-pneumatic" to describe these consequences because "each violation of the laws of health affected the physical, mental, and spiritual constitution of man."² An example of the "soma-psycho-pneumatic" principle which was used by Ellen White was the experience of Nadab and Abihu (Lev 10:1,2) where fermented wine first impaired their minds, and in turn affected their spirituality. The obvious conclusion to be drawn was that "if violation of the laws of the human organism would lessen one's spiritual discernment, it would also negatively affect one's obedience toward the moral law of God."³ This approach was revolutionary because it was at odds with the religious and

¹Ellen G. White, "Parents Their Own Physicians," Health Reformer, October 1866, 36, quoted in Damsteegt, 230.

²Damsteegt, 230.

³Ibid., 231.

emerging scientific theories of the time. In science a "mechanistic" approach to health care was gaining ground in which the attention was shifting from man to microbe. Very little attention was given to the interrelationship between mind and body. Adventist teachings were considered reactionary instead of revolutionary, but today's research confirms the Adventist holistic approach to health.¹

The Adventist contention that "a person's moral and spiritual nature is largely affected by his physical condition"² grew out of the church's understanding of the nature of man--a view at odds with most other Christian theories of man. Reid explains the Adventist doctrine:

Rejecting the Hellenistic separation of body from soul and its corollary, the immortal soul theory, Adventists follow instead the unitary view characteristic of Hebrew thought. Body and spirit are united in a single person, designated "mortal man." Life, then, is a continuing gift of God, moment by moment, not a state conferred at some point in the past. Therefore life exists only as long as its flow continues from God, the sole source of life.³

This "holistic Adventist view of man" became "a major building block in the church's medical philosophy," for "if man is a whole, God must save him as a whole."⁴ If the Adventist hope in the Second Coming is the "first word"

¹Reid, 117, 118.

²Ibid., 126.

³Ibid., 127.

⁴Ibid., 127, 128.

of their health tradition, then the Adventist wholistic view of man is the "glue" holding the many parts of the Adventist doctrine of health together. 1 Thess 5:23 is a key text which was used by James White and others.¹ It points out how the doctrine of the Second Coming and the nature of man were combined to give the doctrine of health a major place in the third angel's message: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (KJV). The Adventist health reform sought to preserve believer's bodies as well as their minds and spirits until Jesus' Second Coming.

After 1863 another development took place that was a logical next step. Ellen White had seen in her vision on health that "we should not be silent upon the subject of health, but should wake up minds to the subject."² Adventists soon realized the evangelistic potential of the health message. They saw it as a means of preparing the ground for the third angel's message. Health reform became not just a result of accepting the third angel's message, a means of preparing one for the coming of Jesus, it became a means of preparing people to understand the message in the first place. Only three years after Ellen White's vision,

¹Damsteegt, 236.

²Robinson, 67.

the Western Health Reform Institute was established in Battle Creek, Michigan. Its purpose was not only to help church members; it was also to be a place where unbelievers could "be brought directly under the influence of the truth."¹ James White stated that "its mission is to contribute to the improvement of mankind physically, mentally, and morally."² Ellen White summed up the outreach aspect of health reform when she told the 1901 General Conference session: "Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out."³

In summary, after Ellen White's 1863 health vision, Adventists began to see health reform as part of the third angel's message. They saw violation of health principles as violations of both the moral and natural law and as having negative effects on one's spirituality. Adventists concluded from their belief in the wholistic nature of man that man must be saved as a whole--body, soul, and spirit. They very quickly saw the evangelistic possibilities in the health message and soon began using the teaching of healthful living as a means of reaching people with the

¹Damsteegt, 238.

²Ibid., 241.

³Ellen G. White, General Conference Bulletin, 3 April 1901, quoted in Robinson, 260.

whole gospel. Arguments for health reform used before 1863 continued to be used with the added motivation that the reforms were seen as part of the third angel's message.

But although healthful living was seen as having a major role in preparing people for Christ's Second Coming, Ellen White warned against its being seen as the third angel's message. "The Health Reform is closely connected with the work of the third [angel's] message, yet it is not the message," she wrote, "Our preachers should teach the Health Reform, yet they should not make this the leading theme in the place of the message." She concluded, "Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message, among which it is prominent."¹

Additional Foundations of the Doctrine of Health

Through the years Seventh-day Adventists have found a wide variety of biblical themes which support a doctrine of health. Some of those already mentioned in this paper include the Second Coming of Jesus and the third angel's message, the wholistic nature of man, the law of God, temperance, the body as the temple of the Holy Spirit, the Gloria Dei concept, stewardship, the acceptance of Ellen

¹Ellen G. White, Testimony for the Church, No. 12, 1867, 85, quoted in Damsteegt, 228.

White as a prophet, sanctification, the creation story, and the Gospel Commission.

Several other arguments have been used by Adventist writers to support a doctrine of health. Dr. T. R. Flaiz refers to the prophecy in Malachi that "before the coming of the great and dreadful day of the Lord," God would send the prophet Elijah to lead out in a great reform movement to "make ready a people prepared for the Lord." He implies that the Adventist health reform movement is part of the church's response to the Elijah Message.¹

Dr. Flaiz uses Christ's healing ministry to show that physical restoration is as much a part of salvation as spiritual restoration: "Christ's entire ministry was an exemplification of His statement that He had 'come to seek and to save that which was lost'--that which was lost spiritually, intellectually, and physically."² He goes on to note that Jesus included physical healing in the commission that He gave to His disciples.³

An interesting link is made with the priesthood of ancient Israel through the use of 1 Pet 2:9 (KJV), "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth

¹Mal 4:5, Luke 1:17 (KJV), quoted by T. R. Flaiz, 339, 340.

²Ibid., 342.

³Ibid., 343.

the praises of him who hath called you out of darkness into his marvellous light." Dr. Flaiz comments:

Now the priests of old were men chosen from the very finest of the family of Aaron in the tribe of Levi--the best, physically, mentally, and spiritually! Men who were diseased or crippled or otherwise physically imperfect were not acceptable to this priesthood. How much more this royal priesthood, which will be showing forth the praises of God in this closing generation! He calls that people a "holy nation," and how could any people be called a holy nation if they were in any state less than the most perfect possible as relates to their spiritual, intellectual, and physical condition?¹

Not only have Adventists seen themselves as priests, they also have viewed themselves as "repairers of the breach" that has been made in God's laws. Dr. Flaiz states that this work of "restoration of paths to dwell in, involved a return not only to spiritual paths but to paths of obedience to the physical laws of our being."²

Dr. J. Wayne McFarland identifies Christians with not just the priesthood, but also with the sacrifices of the Old Testament sanctuary. He notes that the sacrifice had to be without "spot, blemish, or any disease" and quotes Rom 12:1 (KJV), "I beseech you. . . that ye present your bodies a living sacrifice, holy, acceptable unto God,

¹Ibid., 346.

²Ibid., 347.

which is your reasonable service." Then he suggests that we now are to be "living" sacrifices.¹

Dr. McFarland shows how important the Adventist view of the nature of man is in integrating healthful living into theology. He writes:

Man is composed of three parts. . . . The Lord came to seek and to save that which was lost, and since all was lost, all must be saved. Man's body, mind, and soul came under the bondage of sin, and all three parts must be saved from Satan's bondage. We cannot emphasize too strongly that God saves the entire being. It is an absolute fundamental of Seventh-day Adventist thinking.²

Texts used to back this include 1 Thess 5:23 and Luke 10:27.

That man has been created in the image of God is also an important fact for Dr. McFarland:

We find delight in studying about birds, flowers, and creatures of the woods, but when we come to man we find the most marvelous study of all. The fact that we are created after the likeness of God should solemnize our study of the human body, for are we not studying the image of the great Omnipotent One, marred though it be by sin? Should it not lead us to study the laws governing our physical life in an entirely different manner from the way we study those governing any other part of nature?³

Leo R. Van Dolson and J. Robert Spangler in their book, Healthy, Happy, Holy, look at the relationship

¹J. Wayne McFarland, "The Laws of Health," in Our Firm Foundation, 2:365.

²Ibid., 365, 366.

³Ibid., 368.

between health and religion, between health and the church, and between health and evangelism. They confirm many of the themes already mentioned as contributing to the Adventist doctrine of health, and they add several others.

Holiness, to them, is equated with wholeness. Their book title, Healthy, Happy, Holy, stands for the physical, mental, and spiritual well-being which results from the "Adventist whole-man ministry."¹

Van Dolson and Spangler argue that "the Hebrew word for being healthy or whole, shalom, is also the word for peace, which demonstrates that soundness of body and wholeness of mind have been closely associated in Hebrew thought."² They argue that to the Hebrew, peace and health were both gifts of God to His people. Because of this there was a religious duty to remain healthy.

Another doctrine which they connect with health is the observance of the Sabbath. They see Sabbath legislation as stressing "not only religious worship but also physical rest."³

When looking at Jesus' ministry, Van Dolson and Spangler make two important points: first, that Jesus "repudiated the attitude that viewed disease simply as

¹Van Dolson and Spangler, 12, 13.

²Ibid., 32, 33.

³Ibid., 35.

divine judgment upon sin."¹ If disease is divine judgment, then there is little incentive to try to fight it, for one is fighting against God.

Second, like many other Adventist writers, they see in Jesus' healing ministry an example for the church today. But they make their point more compelling by showing how Jesus ministered to the whole man. "Healing represents His ministry to man's physical needs; teaching, His ministry to the mind; and preaching, His ministry to spiritual needs."²

For Van Dolson and Spangler, "The great goal of health is not health for health's sake, but sanctification--the restoration of man even in this life to the image of God, physically, mentally, socially, and spiritually."³

Another area of Adventist thought that has had an impact on the development of a doctrine of health has been the concept of a great controversy, a cosmic battle, between Christ and Satan for the control of this universe. Joseph Battistone discusses this idea in his book, The Great Controversy Theme in E. G. White Writings.⁴ He

¹Ibid., 38.

²Ibid.

³Ibid., 55.

⁴Joseph Battistone, The Great Controversy Theme in E. G. White Writings (Berrien Springs, MI: Andrews University Press, 1978).

suggests that this theme "is the basic perspective from which Ellen White writes."¹ The very name of her five-volume commentary on the Bible, the Conflict of the Ages series, suggests that she interprets the entire Bible and human history from the perspective of this theme. Adventists have come to see the great controversy concept as critical to their understanding of the origin of sin and God's plan of salvation.² They see this planet as "the stage on which this dramatic struggle between right and wrong is being played out,"³ and they view each person as an actor in the drama. Battistone points out that Ellen White used numerous character sketches of Old Testament personalities to "relate the issues of the great controversy to the experience of the individual and [to demonstrate] how the cosmic conflict between Christ and Satan is settled within the domain of each individual life."⁴

According to Battistone, "the focal point of the great controversy then is the law of God."⁵ When this concept is coupled with the fact that Ellen White

¹Ibid., 2.

²Seventh-day Adventists Believe . . ., 99-105.

³Ibid., 101.

⁴Battistone, 2.

⁵Ibid., 12.

characterizes the work of God in this conflict as a work of revival and reformation,¹ then the relationship to the Adventist development of a doctrine of health becomes clear. There is a struggle going on in each individual's life between Christ and Satan. The issue is whether or not the individual can and will keep God's law. Choosing God's side means allowing Him to do a work of revival and reformation which will result in the person's keeping all of God's law and thereby proving Satan's charges against God to be false. Since natural law is part of God's law, by practicing health reform one can actually help God win the battle over Satan.

Although the final outcome of this battle was won by Christ's death on the cross, Adventists see the battle as still being fought on the individual level. This is why health reform has been seen as such an important part of the overall plan of salvation because "character defects and deficiencies" are attributed to "perverted appetites and habits."² Satan is seen as attempting to gain control of the mind through the body;³ therefore, the battle for victory over Satan must also begin with the body.

¹Ibid., 2.

²Ibid., 18.

³Ibid., 42.

Summary

It is interesting to note that although Seventh-day Adventists on a practical level view their health message as (1) an entering wedge, (2) as a means of preparing people to be able to understand theological truths, and (3) as a first-line weapon in the battle against Satan, on the theological level the doctrine of health is a conclusion the church arrived at only after developing its other unique doctrines.

We have seen that the doctrine of the Second Coming was the "first word" motivating the church to be interested in health. The doctrine of the third angel's message amplified this motivation and broadened the understanding of what was included in the health message. The Adventist understanding of the nature of man was the glue holding the various parts of the doctrine of health together. Each of the other theological foundations of the doctrine of health helped to support the important place that Seventh-day Adventists have given to the health message. In fact, as one studies the relationship of other Adventist doctrines and the doctrine of health, one is led to the conclusion that the Adventist doctrine of health is the natural and inevitable result of the church's theological journey.

**A Brief Look at Adventist Doctrines Related
to Health in the Light of Doctrines
of Other Faith Traditions**

In studying the doctrine of health and its development in the Seventh-day Adventist church, I am impressed with the broad theological foundation upon which this doctrine is built. Ten of the fundamental beliefs influencing the doctrine of health are doctrines espousing Adventist-held viewpoints which differ significantly from other Protestant churches. These doctrines are the nature of man, the great controversy, the remnant and its mission, the gift of prophecy, the law of God, the Sabbath, Christian behavior, Christ's ministry in the heavenly sanctuary, the Second Coming of Christ, and death and resurrection.

Seven other fundamental beliefs which have contributed to the development of a doctrine of health are those Adventists-held beliefs which have been questioned or abandoned by many other denominations. These doctrines are the Word of God, creation, the life, death, and resurrection of Christ, the experience of salvation, the church, spiritual gifts and ministries, and stewardship.

No other denomination teaches even a majority of these doctrines the same way that Adventists teach them. Therefore, although it is not surprising that Adventists have developed a doctrine of health (it is a logical

conclusion one can make after accepting all the other Adventist beliefs), it is equally not surprising that other churches have not developed a similar health emphasis. They do not accept key doctrines upon which the doctrine of health is founded.

One of the greatest hindrances to a doctrine of health in other Christian faiths has been the divided view of man which very early entered Christian theology. Van Dolson and Spangler describe its effect:

So we see that a combination of dualism in the Platonic tradition of the Greeks, an abhorrence of sensual Roman life, and the influence of Gnosticism on the interpretation of Scripture, brought into the Christian church a divided view of man that led Christians to place a low value on the importance of hygiene and physical fitness. Consequently, much of the death and suffering blamed on "the will of God" by Christians through the ages should instead be attributed to their disregard of the principles of health and hygiene revealed in the Old Testament scriptures and also in Christ's ministry and the teachings of Paul in the New Testament.¹

Martin Marty also provides helpful insights which reveal why Lutherans and many other Christians have not developed a doctrine of health. Because to a Lutheran the "first word" of their tradition is the "gospel of the forgiveness of sins," and because this places more emphasis on God's gift of grace than on one's duty, then "well-being

¹Van Dolson and Spangler, 42.

is primarily a gift, and only in the second or third place a duty."¹

Because the Lutheran emphasis is on God's gift in the present, there is not much interest in the past or future. Marty explains: "the search for well-being does not lead back to Eden, to a primal state. Instead, it accepts in praise and thanks what God gives now and intends for tomorrow, a time that falls beyond present human care."²

He goes on to say:

In biblical, Christian, and Lutheran stories God "intends" wholeness and health for human creatures. Before the Fall human beings live in harmony with nature. No depiction of disease or death appears in the earliest lines of Genesis. The only form of the created order that people have known throughout history is marked by illness and the absence of wholeness. A yearning for a future state in which these will be overcome is understandable. The Lutheran tradition, however, carries few traces of nostalgia for Eden, a golden age, or paradise lost. Its whole energy presses toward an understanding of the broken and partial world we know today.³

It is easy to see the difference here in thinking compared with the Adventist emphasis on a present and future restoration to the Edenic state.

Although Marty writes that "the literature of Lutheranism of course does take seriously a person's

¹Marty, 14.

²Ibid., 31.

³Ibid., 33.

responsibility for illness when a clear cause-and-effect relationship is present," he goes on to say that "it is not always ready to apply this courageously."¹ Thus there is a tradition of smoking even among clergy. The conservative Missouri Synod opposed Prohibition as "directly adverse to the spirit, the method and the aim of Christian morals."² Perhaps this is explained by the Lutheran belief that "when people attempt to use faith in Christ to gain physical and mental health, they are making God's grace the means toward some other end and are thus misusing the Gospel."³ This contrasts sharply with the Adventist understanding that salvation must include the salvation of man's physical and mental natures as well as his spiritual nature.

Thus we can see that Lutheran understandings of salvation, of creation and eschatology, and of the nature of man have hindered the development of any doctrine of health. In fact, attempts to include mental and physical health as goals of the Gospel are seen as a "misuse" of the Gospel, which is strictly the "Gospel of the forgiveness of sins."

In almost all other Christian traditions, philosophical principles used to interpret the Bible have

¹Ibid., 35.

²Ibid., 38.

³Ibid., 93.

also hindered the development of a doctrine of health. The quote from Van Dolson and Spangler has already shown that the Platonic philosophy concerning the nature of man has influenced the Christian church's teachings on health.¹

Dr. Fernando Canale, in his class Theology and the Practice of Ministry which I took in 1988, pointed out that all theological meanings are conditioned by the idea one brings to the Bible about God and man. These two ontological definitions become a framework which decide the way we look at everything else.

He persuasively argues, first, that Christians have developed their understanding of God and man from interpretations of Greek philosophy rather than from the

¹The Adventist doctrine of the nature of man owes at least something to John Wesley who "never assumed that either the body or the mind stood outside the circle of theological concerns." E. Brooks Holifield, Health and Medicine in the Methodist Tradition (New York: Crossroad Publishing Company, 1986), 12. "Wesley did not believe that the body served merely as a receptacle of the soul, or that the higher reaches of human thought were the act of a disembodied spirit. All the operations of the soul depended on bodily organs, especially on the brain. The soul and the body enjoyed a 'natural union,' with the result that thinking had to be understood as 'the act of a spirit connected with a body and playing upon a set of material keys.'" Ibid., 13. See seminar script 3 in Appendix 1 for more discussion of Wesley's views.

In the discussion of Adventist views on the nature of man as contrasted to the views of other Christians, it is only fair to note that "many distinguished theologians have now acknowledged that 'Hebraic holism' does justice to the biblical record more completely than either [human dichotomy or trichotomy]." David F. Allen, Lewis Penhall Bird, and Robert L. Herrmann, Whole Person Medicine (Downer's Grove, IL: InterVarsity Press, 1980), 10.

Bible. These interpretations have taken various forms, but all views see God as a timeless Being whose only point of contact with man is outside of time and space. Salvation is a magic occurrence in the soul that has nothing to do with history.

Canale believes instead that Adventists have built their theology on the philosophical definitions of God and man found in Exodus. He calls Moses the first Christian philosopher and suggests that Paul built his theology on the basis of Moses. The Exodus, according to Canale, defines God's being by His actions in history. The sanctuary as God's meeting place with man becomes a means of understanding who God is and who man is. This concept, that the acting of God is His ultimate being, requires a radical reinterpretation of theology, according to Canale. God becomes capable of existing in time and therefore capable of acting in time in relationship with us. The sanctuary reveals that God wants to act in history, to be in communion with his creation.

One of the results of this understanding of God and man is a different understanding of what separates God and man. In traditional theology, according to Canale, it is the different nature of God and man which creates the gap. In the Bible it is not a difference in nature--man is created in God's image--which creates the gap; instead, it

is sin which stands between God and man.¹

The implications of all this for a doctrine of health should be quite clear. In the traditional Christian understanding there can be no influence of the physical upon one's spirituality or vice versa. Salvation has nothing to do with the physical or mental aspects of one's being. And God cannot live in us. Almost all the major foundations of the Adventist doctrine of health lose their significance if one accepts traditional Christian definitions of the nature of God and man.

Some Adventist writers have recognized this.

Battistone comments:

Redemption on the biblical sense . . . is not a purely metaphysical concept, since it is grounded in the historical experience of Israel's stay in Egypt. An awareness of this fact will help us avoid confusing salvation with a mystical experience. Whereas mysticism (and, we may add, asceticism) draws us away from the scene of human activity, God's work of redemption does not. Salvation is not only a deliverance from a life of bondage to sin; it is also a deliverance to a life of freedom in God's grace. In other words, God's redemptive grace brings into being a community of men and women whose concern among other things is to learn more fully the meaning and purpose of human life.

The close relationship between God's work of salvation and life in the present is a fundamental concept to Ellen White's thought as a whole. We note this, for example, in the emphasis she gives

¹Fernando Canale, notes by author from Andrews University class THST705, Theology and the Practice of Ministry, 15 February to 4 March, 1988, Andrews University, Berrien Springs, MI.

to healthful living, educational pursuits, and practical service.¹

Reid also comments on the philosophical principles undergirding the Adventist doctrine of health. While he admits that "nowhere did Adventists state their most basic precepts in philosophical principles," Reid lists several points which show how Adventists defined God and man:

Adventists believed that the ultimate reality is a personal God and He orders the universe by fiat creation. Therefore natural law actually is divine law. Nature is God at work, although not in the same sense as understood by the rationalistic, then-fashionable, idealist theory.

God created man in His image, but the human race fell through the rebellious exercise of free will. Restoration is an act of God's grace, accepted by faith. Redemption calls for the education of man in the ways of God. Ultimately God is the source of all knowledge, and all truth must in some sense reveal Him. Wherever man learns truth, to that extent he discovers more about God.²

Van Dolson and Spangler confirm the importance of biblically correct definitions of God and man to a doctrine of health. They write:

Not only do Seventh-day Adventists subscribe to the philosophical concept that the universe is an expression of an intelligent and loving, personal Being who is interested in every phase of our existence but we consider that a clear understanding of the nature of man is basic to our philosophy of health.³

¹Battistone, 10.

²Reid, 116.

³Van Dolson and Spangler, 58, 59.

Whereas the above quotes show that Adventist theologians have recognized that they define God and man differently from other Christians, Adventist theologians have not yet developed a systematic biblically-based doctrine of God and man. Like a doctrine of health, this area remains a fertile field for future investigation and research. As a church, Adventists have spent much more time defining what they believed than they have studying why they believed what they believed. In a world where church members could remember hearing Ellen White and other pioneers preach, it was assumed that members knew why they believed. Today, with the memory of our church's history dim or non-existent in the minds of most believers, there is an urgent need to rediscover why Adventists believe differently from other Protestant Christians.

In summary, other faith traditions have not developed a doctrine of health because their understanding of the relationship between God and man does not admit any place for man's physical being. Because God does not exist in time, they do not attach significance to biblical records of His historical acts. Thus creation and eschatology have little meaning for them: what counts is the present.

Adventists on the other hand see a personal God acting in human history, a God who wants to commune with man on the spiritual, mental, and physical levels. They

see what God has done in the past and what He is planning to do in the future as being very important. They see what happens now in a believer's life as having an impact on his/her future existence. Adventists see the entire Bible, even in its stories, as containing binding truth, essential to a believer's present and future existence.

Current Challenges to the Adventist Doctrine of Health

Challenges from Within the Church

That seventeen of the twenty-seven fundamental beliefs of the Adventist church contributed to the development of a doctrine of health helps explain the important role that the health message and health evangelism has had in the history of the church. Such a broad foundation of support certainly strengthens the doctrine of health, but in one sense it also leaves it more vulnerable to attack. Questions about any of the doctrines used to support the health message could lead to questions about the doctrine of health. Any significant questioning of the theological foundation could be expected to affect the motivation Adventists have to practice healthful living.

Although Adventist teachings on the nature of man have never been challenged from within the church, and have in fact found increased support in evangelical circles, almost every other belief contributing to the doctrine of

health has been challenged from within the church. The acceptance of the historical-critical method of Bible interpretation has cast doubt on the authority of both the Bible and the writings of Ellen White. Creationism is increasingly under attack from within the church. Questions about the church's teachings on salvation have affected the way Adventists believe on the sanctuary, the third angel's message, the law of God, and the Great Controversy. Questions of faith versus works have created many doubts about the church's teachings concerning Christian behaviour.

Has this widespread questioning of some of the most basic, fundamental beliefs of the church caused Adventists to question the doctrine of health or affected their commitment to healthful living? Such a cause and effect relationship has not yet been researched. What is clear is that the majority of Adventists no longer practice the church's health standards. Dr. Charles Knapp, an Adventist health educator who is currently working with thousands of Adventist workers and members in his "Fitness for Witness" program, observes that "American Adventist cultural food choices and eating patterns are changing dramatically" from the choices and patterns of the Southern California members included in the "Adventist Health Study."¹ It is a paradox

¹S. Charles Knapp, "On God and Wellness," Adventist Perspectives 3 (Spring, 1989): 39.

that at the time when the health teachings of the church are receiving scientific support, members are rapidly abandoning those teachings.

Reid points out that in the beginning "the innovative feature of Adventist health reform was not so much in content as in motivation."¹ He also points out that religious faith is "the most powerful known motivator, one which has proved itself capable even of overcoming the appeal of self-advantage."² Is it possible that questions about the sanctuary, debates over righteousness by faith, and a down-playing of the imminence of the Second Coming have robbed Adventists of any religious motivation for healthful living, leaving them with the weak motivation of personal self-advantage? Much of the health promotion in the church today focuses on the physical advantages of healthful living rather than the spiritual advantages which were the basis of health reform when it was introduced into the church.

Although a longer life through reduced risk of cancer and heart disease is a worthwhile goal, Adventists' primary reason for improved health should be to have an improved relationship with Jesus and a greater fitness for witnessing. I believe that the decline among Adventists in

¹Reid, 111.

²Ibid., 120.

the practice of the health message may be attributable in part to a loss of the church's sense of mission and a loss of the role that the doctrine of health has in the fulfilling of that mission. In other words Adventists have forgotten the part that health reform is to play in the proclamation of the third angel's message, and many Adventists have forgotten the third angel's message itself.

In summary, then, the doctrine of health is challenged when any part of its theological foundation is challenged. That these challenges can come from the right as well as from the left is shown by recent debates over the nature of Christ. Whereas the doctrine of God the Son seems to have played no role in the formulation of health reform in the mid-1800s, the interpretation that Jesus possessed a sinful, fallen, human nature seems to be a powerful theological motivation for many of the more radical health reformers in the Adventist church today.

I have talked with many friends who believe that Jesus possessed a sinful, fallen, human nature. From their understanding of Jesus' nature, they conclude that they can and must achieve victory over sin exactly the same way that Jesus did.

In practice, this belief leads to a perfectionism which sets up a rigid set of health laws that becomes ever more minute as the person's struggle for complete perfection progresses. Rather than a means of freeing the

mind for a better relationship with Jesus, health laws have become for many an arbitrary standard by which to judge one's spirituality.

Another danger to the Adventist doctrine of health is the increasing interest in competitive sports among younger members. In April, 1988, Adventist health and physical education teachers voted fifty-two to six "that interschool sports are acceptable as a tool for personal growth and Christian witness, and numerous Adventist colleges and academies play in Christian leagues."¹ This was done in spite of strong counsel contained in Ellen White's writings² and an appeal by George Akers, world director of Adventist education, who said of organized sports:

It is a gladiatorial model, inherently anti-biblical and anti-Christian, for it idealizes an adversarial view of, and relationship to, other human beings--God's children. In that inherent vein, it generates a spirit of rivalry and animosity. In engaging in this, we are literally playing the game of life on the enemy's court! Unbecoming, spiritually self-defeating.³

The challenge in this to the Adventist doctrine of health is that one may be motivated to practice good health habits, not as a means of improving one's relationship with

¹Myron Widmer, "1988--Its Impact upon the Church," Adventist Review, 29 December 1988, 9.

²See David C. Nieman, "Do Sports Belong in SDA Schools?" Ministry, August 1988, 4-9.

³Ibid., 7.

God and man, but for the opposite reason, to become competitive, a winner over others. A special cause for concern is that the majority of Adventist school health educators are teaching health from a competitive viewpoint rather than from the theological perspective that this paper has outlined.

Challenges from Outside the Church

Perhaps the greatest danger to the Adventist doctrine of health from outside the church is the competitive motivation being promoted not just by some within the church, but by almost every secular source of health information outside the church. Health is seen as a competitive weapon enabling one to perform better, whether it be in sports, work, or personal relationships.

Rather than being seen as a means of gaining control over one's body and spirit, health is seen as a means of enhancing and prolonging one's enjoyment of life's passions. An issue of Bicycling magazine featured two seductively clad models with the cover caption, "Cycling Gets Sexy." Inside, stories proclaimed "How Cycling Makes You a Better (or Worse) Lover."¹ The atmosphere inside many health clubs is that of a singles bar.

The real danger is two-fold: (1) that the practice of good health principles will be seen as a weapon of

¹Bicycling, September 1989, 31, 32.

domination or pleasure-enhancer rather than a pathway to servanthood; (2) that health practices designed to produce ultimate physical performance may not be the best means of achieving spiritual goals and a good balance between the physical, mental, and spiritual parts of one's nature.

Another challenge to the Adventist theological motivation for healthful living is a variety of holistic medical practices which often are categorized as "New Age Medicine." Ronald Springett, in an article called "Holistic Healing and the New Age Philosophy," explains what New Age healers believe:

They hold that all the energy in the universe is one, and that all material things are energy in physical form. We all exist in and are affected by this universal or cosmic life energy. Because we are part of this energy continuum, human health and well-being depend on finding successful methods of attaining a consciousness of oneness with "the whole," the essential oneness or cosmic energy that pervades all things, animate, and inanimate. This universal energy . . . is not a currently known energy source but supposedly an invisible, unmeasured, infinite energy which is the basis of all existence. Some writers describe it as that which most religions call "God." The philosophy is clearly pantheistic to the extent that God, men, animals, carrots, rocks, and everything in the universe consist of this same divine energy. Men are gods; what they need is to become aware or conscious of the fact. This philosophy, or world view, provides the rationale for much that goes under the name holistic medicine.¹

Springett goes on to say that "any holistic health

¹Ronald M. Springett, "Holistic Healing and the New Age Philosophy," Adventist Perspectives 3 (Spring 1989): 43, 44.

practice based on New Age philosophy . . . depends on the basic idea of a vital cosmic energy or magnetism that supposedly changes life so that health comes with the correct channeling or balancing of this energy."¹

Because New Age practitioners see man as a whole person consisting of body, mind, and spirit, "many Adventists have welcomed this turn of events toward the holistic."² They are drawn by the vegetarianism, the natural remedies, and the concern for the environment. They see in the New Age therapies many of the same ideas found in Adventist health theories.

Phrases like "healing force of nature"³ or "vital energy"⁴ used in New Age medicine seem very similar to Ellen White's language. The index to her writings contains twenty-four references to "vital energy" or "vital force."⁵ But, although the surface language may be similar, the motivating philosophy behind New Age medicine is the

¹Ibid.

²Ibid., 42.

³Richard Grossman, The Other Medicines (Garden City, NY: Doubleday and Co., 1985), 14.

⁴Hank Pizer, Guide to the New Medicine (New York: William Morrow and Co., 1982), 43.

⁵Comprehensive Index to the Writings of Ellen G. White, 3 vols. (Mountain View, CA: Pacific Press Publishing Assoc., 1963), 3:2912.

opposite of the theology motivating Adventist health reform.

First, as Springett has pointed out, New Age philosophy is pantheistic. Rather than a personal God who is actively involved in history, it has an impersonal cosmic energy. Because its view of God is different, its view of man is also different. Instead of seeing man as a sinner who needs saving, it looks at man as a god who just needs to recognize his potential. The New Age view of man's nature, while holistic in the present, sees man as eternal and accepts the Eastern concept of reincarnation. Evolution, rather than creation, is accepted as an explanation of man's origin. We can become whole and complete not by obedience to God's laws, but by uniting with this cosmic energy source. Eastern philosophies and religions, stressing the worship not of "a single god, but the emulation of all gods,"¹ have strongly influenced the movement. Some treatments have strong ties to the occult.²

That New Age philosophy is a real challenge to the Adventist health message is seen when one compares it to the teachings of John Harvey Kellogg who told the 1901 General Conference session that

God is within. . . . There is an intelligence, a power, a will within, that is commanding the

¹Grossman, 9.

²Springett, 43.

functions of our bodies and controlling them. . . .
 God is in me, and everything I do is God's
 power: every single act is a creative act of God.¹

Ellen White, after the publication of Kellogg's book, The Living Temple, wrote: "Those doctrines followed to their logical conclusion, sweep away the whole Christian economy," and she pointed out that they "estimate as nothing" the prophecies of Revelation.² The Review and Herald explained the difference pantheism made in one's understanding of the gospel: "In the gospel according to man we are instructed to look within, and to develop the power within. In the gospel according to God we are invited to accept power from without."³

Whereas the philosophy undergirding New Age medicine threatens almost every doctrinal foundation of the Adventist health message, it has created another challenge as well. There is a strong Christian backlash against all aspects of the New Age movement. I have noted on Christian bookstore shelves several books "exposing" New Age medicine. Although I have not had the opportunity to research this aspect, I believe there is the possibility that wholistic treatments based on biblical concepts could

¹John Harvey Kellogg, General Conference Bulletin (Second Quarter 1901), quoted in Robinson, 268.

²Ellen G. White, Special Testimonies, Series B, 7:36, 37, quoted in Robinson, 274.

³Editorial, Review and Herald, 10 March 1904, quoted in Robinson, 275.

be rejected as being too close to New Age treatments. The New Age movement's holistic emphasis could be used as an excuse to label Adventist wholistic health teachings as further evidence of the church's cult status.

Conclusions

The various challenges to the Adventist doctrine of health from both within and without the church show how inextricably connected it is to its theological foundation. Adventist theology is so wholistic in nature, so closely woven together, that any doubt about a significant part quickly brings doubt about the whole system.

This suggests that scholarly debate about theology must take into account not just the specific point under discussion; rather, it should be concerned about how particular positions will affect the overall whole. What I am suggesting is that scholars take into account how their teaching affects other beliefs. It seems clear that although the doctrine of health has not benefited from much scholarly attention, other positions taken both within and without the church have had a significant negative effect on both the practice of and the motivation for healthful living.

In finding the theological foundations, the "first words," of the Adventist doctrine of health, I have looked at (1) the arguments early Adventist leaders used to define

health reform, (2) at the reasons why other faith traditions have not developed a doctrine of health, and (3) at current challenges to the Adventist doctrine of health. All three approaches have revealed that it is precisely those unique theological beliefs which define Adventism which provided the biblical justification for the inclusion of health reform as part of the church's understanding of the plan of salvation.

The very "first word," the doctrine of the Second Coming, in its call for readiness, provided the creative spark; the holistic view of man's nature provided the framework upon which the doctrine of health could be built and the glue to hold the other building materials together; the third angel's message gave a prophetic urgency; and the rest of the seventeen fundamental beliefs used in the construction of the doctrine of health gave it shape and dimension.

Ellen White writes:

As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice.¹

This challenge may seem difficult to meet at a time when the number of Adventists practicing health reform

¹Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Assoc., 1948), 6:112.

seems to be rapidly decreasing. The challenge to make health reform "the pioneer work" of the gospel ministry¹ at a time when details of the Adventist health ministry have been taken over by the nation's health industry also seems difficult. Adventists are no longer pioneers. What can we do when our message is no longer unique or revolutionary and when our own membership is not practicing it?

Although the facts of the Adventist health reform may not be revolutionary, J. H. Waggoner pointed out that they were not unique or revolutionary in 1866.² What was revolutionary--and still is--was the Adventist motivation for practicing health reform. I believe that for health renewal to take place among Adventists there must also be a renewal of the Adventist message and mission which motivated health reform in the 1860s. How can such renewal take place? First, I believe that more research can be done to discover health attitudes.

As has already been mentioned in this chapter, no Adventist theologian has developed a systematic theology of health.³ Along with research into Adventist attitudes toward health, there should be more research into the biblical foundations for a doctrine of health to establish

¹Ellen G. White, General Conference Bulletin, 3 April 1901, quoted in Robinson, 261.

²See pages 11 and 12 for Waggoner's full quote.

³See page 9.

a standard to which the health attitude research could be compared.

Areas to be considered in a theology of health would certainly be the presuppositions one would make about the Bible, about God, and about man; a study of the Bible's teaching about health; an investigation of the relationship between health and religion in the Christian church; research into non-Christian attitudes about health and spirituality; and further study into the theological foundations for health reform in the Adventist church. Since no extended work has been done in this area, it seems an ideal Ph.D. dissertation topic.

Research alone will not have much effect on attitudes toward health reform. For a theology of health to provide motivation for members, or for the secular world at large to accept its principles, it must meet specific needs and be relevant to today's reality. Since the doctrine of health is founded upon so many other doctrines, making it relevant means making each one of the foundational doctrines relevant. Here is a key to why health reform was so readily accepted by early Adventists. The major doctrines upon which it was founded were "present truth"; they had a profound impact upon the daily lives of those who accepted them. Today, for many Adventists, the church's teachings are "past truth," part of the church's

tradition and culture, but having little or no impact on their daily lives.

I believe that recapturing the relevancy of major Adventist doctrines, especially in the area of eschatology, will bring about a revival of Adventist interest in the health message and will provide motivation for medical missionary work. How sad it is that we are more interested in rehashing the theological disagreements of 1888 than in using our God-given theology to answer the spiritual questions and needs of the 1990s. How wonderful it would be if our proclamation of the gospel had the immediacy and urgency of a live newscast, as though our message was being broadcast live from the throne room of heaven to inform us of preparations for Christ's soon return.

The Adventist doctrine of health provides a motivation for healthful living which cannot be found in any other source. Other Christian churches do not include the redemption of the body in their plan of salvation; competitive and pleasure-oriented motivations are extremely short-sighted and short-lived; and New Age philosophy can only offer the hope of union with an impersonal, undefined, cosmic energy as the reward of healthful living. Adventists believe in a loving God who is personally interested in our well-being and who wants to preserve our "whole spirit and soul and body" (1 Thess 5:23, KJV)

blameless until the Second Coming, when we will be united with Him for eternity.

This powerful, urgent, and biblical motivation for healthful living is captured by Jesus in Luke 21:28, 34-36. After listing the signs which would precede His coming, Jesus concludes,

When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near. . . .

Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of man.

Survey of Adventist Writings on the Development of the Doctrine of Health

Although most of the Adventist literature on health deals with the practice of healthful living and its benefits, several books, magazines, and doctoral dissertations have discussed the relationship between healthful living and spirituality.

Ellen White's Ministry of Healing is the classic expression of the Seventh-day Adventist philosophy of health. Mrs. White first shows the importance of the healing ministry in the work of Jesus, and then shows how to integrate health principles and the work of healing into modern life.

F. M. Wilcox, long-time editor of the Review and Herald, covers many of the biblical foundations of the doctrine of health in his 1935 book, The Gospel of Health.¹ Our Firm Foundation, which is a report of the Bible Conference held in 1952 (the first since 1919), contains two papers presented to that conference: (1) "Our Bodies a Living Sacrifice," presented by T. R. Flaiz,² and (2) "The Laws of Health," by J. Wayne McFarland.³ In 1961 F. D. Nichol gave two talks to the General Conference Medical Department meeting which were published in pamphlet form. In "Why Adventists Have a Doctrine of Healthful Living," Nichol identifies healthful living as a doctrine of the church and gives nine reasons why the church needs such a doctrine.⁴ The most comprehensive recent treatment of the relationship between Adventist theology and healthful living is Healthy, Happy, Holy, by Leo Van Dolson and J. Robert Spangler. They emphasize the wholistic nature of man and stress the importance of including health evangelism in the outreach of the church. The doctrine of

¹Francis M. Wilcox, The Gospel of Health (Takoma Park, MD: Review and Herald Publishing Assoc., 1935).

²Flaiz, 2:339-364.

³McFarland, 2:365-401

⁴Francis D. Nichol, Two Addresses on Health (Washington, DC: Medical Department of the General Conference of Seventh-day Adventists, 1961), pamphlet in the Heritage Room, James White Library, Andrews University, Berrien Springs, MI.

health is included in the church's twenty-seven fundamental beliefs under belief 21, "Christian Behavior," and is discussed in the commentary on the fundamental beliefs, Seventh-day Adventists Believe. . . .

Temperance, which Ellen White included in her eight true remedies under the title "abstemiousness,"¹ was the earliest health reform promoted by Adventists. The book Temperance is a compilation of Ellen White's writings on the subject.² The Temperance Manual, published in 1971 by the International Temperance Association of the General Conference, is another source of Adventist teachings in this area.³ Samuele Bacchiocchi's Wine in the Bible is a biblical study on the use of alcoholic beverages which supports the church teaching of total abstinence. The book also includes a chapter on Ellen White and alcoholic beverages.⁴

Magazine and journal articles on the doctrine of health include Galen C. Bosley's "Why a Health Message?"⁵

¹White, The Ministry of Healing, 127.

²Ellen G. White, Temperance (Mountain View, CA: Pacific Press Publishing Assoc., 1949).

³Temperance Manual (Washington, DC: International Temperance Assoc., 1971).

⁴Samuele Bacchiocchi, Wine in the Bible (Berrien Springs, MI: Biblical Perspectives, 1989).

⁵Galen C. Bosley, "Why a Health Message?" Adventist Review, 30 July 1987, 14, 15.

and "Is Adventist Health Reform Scientific?";¹ Elvin F. Adams' "The Health Vision: Faded, Fragmented, or Fulfilled?"² and "The Pastor's Fight for Good Health";³ Leo R. Van Dolson's "The Gospel of Health";⁴ John S.C. Hsuen's "Guardians of the Whole Man";⁵ Reuban A. Hubbard's "Biblical Health Foundations";⁶ W.G. Johnsson's editorial "In the Steps of the Great Physician";⁷ Harold S. Shull's "Is the Health Message Outdated?";⁸ S. Charles Knapp's "On God and Wellness"; and V. Norskov Olsen's "Wholistic Health--the Adventist Slant," which distinguishes Adventist wholism from the holistic health explosion of recent years. Ronald M. Springett's "Holistic Healing and the New Age

¹Galen C. Bosley, "Is Adventist Health Reform Scientific?" Ministry, April 1987, 26-28.

²Elvin F. Adams, "The Health Vision: Faded, Fragmented, or Fulfilled?" Adventist Review, 30 June 1988, 8, 9.

³Elvin F. Adams, "The Pastor's Fight for Good Health," Ministry, April 1990, 24-26.

⁴Leo R. Van Dolson, "The Gospel of Health," Ministry, August 1983, 16-18.

⁵John S.C. Hsuen, "Guardians of the Whole Man," Ministry, March 1983, 8-10, 13.

⁶Reuban A. Hubbard, "Biblical Health Foundations," Adventist Review, 11 April 1985, 9, 10.

⁷William. G. Johnsson, "In the Steps of the Great Physician," Adventist Review, 21 March 1985, 2, 15.

⁸Harold E. Shull, "Is the Health Message Outdated?" Adventist Review, 14 November and 21 November 1985, 5, 6, and 12, 13.

Philosophy" is an in-depth treatment of the differences between New Age holistic medicine and the Adventist doctrine of health.

D. E. Robinson's The Story of Our Health Message, most recently revised in 1965, is the most comprehensive history of health and the Adventist church. A scholarly and detailed history of the development of the doctrine of health and its relationship to other Adventist doctrines is found in P. Gerard Damsteegt's 1977 book Foundations of the Seventh-day Adventist Message and Mission. George Reid, in his book A Sound of Trumpets, suggests that "the innovative feature of Adventist health reform was not so much in content as in motivation."¹ He goes on to show how the biblical foundation of the Adventist health message has been the major reason for its survival to this day. Other Adventist historians such as M. E. Olsen, A. W. Spalding, L. E. Froom, R. W. Schwartz, C. Mervyn Maxwell, and Gary Land have primarily focused on the facts of Adventist health history and have not examined in depth the theological foundations of the doctrine of health.

Ron Number's book, Prophetess of Health,² contributed to a reassessment of Ellen White which is continuing today. Although "raised and educated within

¹Reid, 111.

²Ronald L. Numbers, Prophetess of Health (New York: Harper & Row, Publishers, 1976).

Adventism,"¹ Numbers today reluctantly admits to being an agnostic.² In his analysis of Ellen White Numbers rejects divine inspiration as a presupposition or explanation of her work.

At least three doctoral dissertations by Adventist scholars have examined the link between health and spirituality. Ron Ruskjer studied the relationship between church members' personality traits and their practice of Adventist health habits. He concluded that there is evidence of such links and suggested that more attention be given to members' character and spiritual formation as a means of improving health-habit practice.³ Robert Jamison studied the expressed barriers of selected churches and members to health programs. He reported that conceptual barriers such as a lack of member interest, lack of prepared church members, and a failure to integrate health programs into evangelism were consistently chosen over

¹Ibid., xi.

²About the label agnostic Numbers says, "The tag still feels foreign and uncomfortable, but it accurately reflects my theological uncertainty." Ronald L. Numbers, The Creationists (New York: Alfred A. Knopf, 1992), xvi.

³Ronald Edwin Ruskjer, "Selected Personality and Motivation Variables Related to Behavioral Commitment to Certain Health Teachings of Seventh-day Adventists" (Ed.D. dissertation, Andrews University, Berrien Springs, MI, 1980).

material barriers such as a lack of materials, funds, or adequate facilities.¹

Ramona Greek studied health behaviors in a Seventh-day Adventist population and tried to identify motivations in maintaining health-eliciting behaviors. She found that the most important motivation was "to attain or remain in health." Health reasons surpassed the biblical/spiritual reasons by 22% among Adventists answering her survey.² She concluded that "future research within the SDA studies should focus on spiritual and psychological dimensions since the physical aspects of the person have been addressed in the SDA health literature."³

Two other graduate studies looked at related subjects. Phil Garver examined the health knowledge and health counseling skills of the SDA pastor.⁴ Lynda Skau studied the cultural knowledge which informs the health

¹Robert Allen Jamison, "A Study of Expressed Barriers, and Their Comparative Strengths, to Conducting a Health Ministry in Selected Seventh-day Adventist Churches in Idaho, Oregon, and Texas" (Ph.D. dissertation, Texas Woman's University, 1987), 79, 80.

²Ramona Perez Greek, "Health Promotion: Lifestyle Behaviors in a Seventh-day Adventist Population" (Ph.D. dissertation, Texas Woman's University, 1987), 64.

³Ibid., 66.

⁴Phil Garver, "An Evaluation of the Health-related Counseling Skills of Seventh-day Adventist Pastors in Southeastern United States" (Ed.D. dissertation, University of Tennessee, Knoxville, 1988).

behaviour of eight and nine year old Seventh-day Adventist children.¹

The Andrews University library has two class syllabuses which cover the spiritual aspects of healthful living. Wilbur K. Nelson and Leo R. Van Dolson in Health Education in the Seventh-day Adventist Church,² cover the history of the doctrine, its biblical foundations, and a theology of health. Norman R. Gulley's Gospel, Medical, Missionary Evangelism syllabus includes a chapter on the New Testament records concerning Jesus' medical-missionary work.³

Jan Kuzma in his article "Why Adventists Live Longer,"⁴ and Mervyn Hardinge in his book A Philosophy of Health⁵ share research confirming the scientific validity of the health principles found in the doctrine of health.

¹Lynda Lu Skau, "Health Conceptions of Eight- and Nine-Year Old Seventh-day Adventist Children" (M.S. Thesis, University of Arizona, 1986).

²Wilbur K. Nelson and Leo R. Van Dolson, Health Education in the Seventh-day Adventist Church (Loma Linda, CA: School of Public Health, Loma Linda University, n.d.), James White Library, Andrews University, Berrien Springs, MI.

³Norman R. Gulley, Gospel, Medical, Missionary Evangelism, Syllabus for Medical Evangelism Course, Madison College, James White Library, Andrews University, Berrien Springs, MI.

⁴Jan W. Kuzma, "Why Adventists Live Longer," Ministry, September 1989, 24-27.

⁵Mervyn G. Hardinge, A Philosophy of Health (Loma Linda, CA: School of Health, Loma Linda University, 1980).

CHAPTER 3

THE SEMINAR

The Process of Planning the Seminar

My preparation for this project probably began before my birth when my mother chaired the Home Economics department at Southern College and earned her M.A. in Home Economics from New York University.¹ My father and mother practiced the health principles she had taught her students and gave me an early knowledge of and appreciation for the Adventist lifestyle.

My father served as pastor and departmental secretary in the Greater New York Conference. I often met church leaders, including those in the area of health. I can remember Dr. Wayne McFarland and Elder Elman Folkenberg, creators of the "Five-day Plan to Stop Smoking." I also remember the health lectures of A. W. Truman.² During this time Drs. Leslie and Mervyn Hardinge

¹She taught from 1945-1951, graduating from New York University in 1948.

²I remember Dr. Truman's lectures in the late 1950s convincing many members of the Pearl River SDA Church to become vegetarians. The issue of spiritual versus health benefits as the motivation for the Adventist health message evidently was contested strongly for Dr. Truman wrote in a letter to "Elder Herbert H. Votaw and Thousands of Others.

presented a camp meeting series on health and spiritual issues.

I learned cooking, baking, canning, and freezing skills while still a young child. At the age of fourteen I spent the three months of school vacation working in the chaplain's office at Karachi Adventist Hospital.¹ During my high-school and college years I read everything in the library connected with athletics, including the latest scientific information on training and exercise. After my knees started complaining, I moved from jogging to swimming, and finally to bicycling for my personal exercise. While not a gifted athlete, I enjoy the "high" of long-distance training, having completed several fifty-mile bicycle rides and one 112-mile ride.

In my seventeen years of ministry I have been

'The sole purpose of health reform' is not 'the promotion of health.' Its major purpose is the promotion of character building, the promotion of a clear, clean mind, and a clean, pure heart, within a clean pure body as an essential prerequisite to a fitness of the entire man for heaven." A. W. Truman, M.D., "Part One: Our Health Message," (Pamphlet, 1961), Heritage Room, James White Library, Andrews University, Berrien Springs, MI.

Although I do not now remember the details of Dr. Truman's lectures, he probably had an impact on my concepts of healthful living.

¹My father was hospital chaplain and church pastor in addition to his duties as union Sabbath School, Lay Activities, and Youth director. Here I watched my first (and only) surgery.

involved with numerous health programs and seminars.¹ My wife and I have conducted many "Five-day" and "Breathe-free" plans to stop smoking.

Yet, in spite of my personal and professional training and background in the area of healthful living, I felt that something was missing. Too often my personal motivations were more competitive or physical than spiritual. My members, by and large, lived without regard for health principles which I had been taught were sacred requirements.

My personal history has relevance because it is the background from which came my search for a personal theology of healthful living that would be: (1) true to the Bible and (2) avoid the extremes of either no concern about health or an extreme regimen completely removed from the real world in which most people live. I will never forget the meal my family and I were served by a very sincere, godly couple who were trying to live the total Adventist lifestyle. On a picnic table in their country back yard

¹Recent programs include year-long "Fitness for Witness" by Charles Knapp in the Brandon SDA church, serving as chaplain for a week-long, live-in NEWSTART program at Camp Kulaqua which included health lectures by Milton Crane from Weimar Institute, recording Dale and Kathy Martin's "Living Well" seminar at the Florida camp meeting. On various occasions I have talked with or heard lectures from Gary Strunk of the Pacific Health Education Center, Stoy Proctor, General Conference Health and Temperance Department, Agatha Thrash of Uchee Pines Institute, and physicians and staff of Wildwood Sanitarium and Hospital, Mervyn Hardinge, Hans Diehl, Reuban Hubbard, Charles Thomas, and others.

they placed whole baked potatoes, whole tomatoes, and flat, unleavened cracked wheat crackers. I probably "sinned" by asking for some salt to go on my potato.

I believe that many church members would like to live healthier lifestyles, but are "turned off" by the extreme health instruction they are receiving. Others have not been given any spiritual motivation for even considering a healthier lifestyle. Most members know more about healthful living than they are practicing--our message is even being preached by the U.S. Department of Agriculture in its latest nutrition chart. What members need is a spiritual motivation and a balanced approach to healthful living.

In 1988 I took the class "Project Seminar" concurrently with "Spirituality" from Dr. C. Raymond Holmes and "Theology and the Practice of Ministry" from Dr. Fernando Canale. The mix of ideas from the three classes started me thinking about a project dealing with the relationship between spirituality and the practice of the Adventist health message. I wrote a paper, "Theological Foundations of the Seventh-day Adventist Doctrine of Health," for Dr. Canale's class, and from that beginning this project began to evolve.

Research for the project was done in the Tampa Public Library, the University of South Florida Library, the James White Library at Andrews University, and my

personal books and files. Dr. Raymond Holmes helped me develop the project proposal and suggested that Dr. John Duge serve as my adviser. Dr. Duge, a seminary professor and medical doctor, has contributed his unique understanding of the relationship between spirituality and health.

Although I gathered the research for this seminar from many sources and experiences over a period of years, I wrote the seminar scripts at Andrews University during September, 1992. My church board approved the holding of the seminar on Sabbath and Wednesday evenings from October 28 to November 14, 1992.

The pre- and post-evaluative instruments were developed in consultation with Dr. Duge and Dr. Jerome Thayer of the Center for Statistical Services at Andrews University. I adapted questions that other Adventist health researchers had asked and added others to fit my needs. I wanted to measure both actual lifestyle practices of the seminar participants and their motivations for healthful living. A section on demographics was added which proved very helpful in learning the type of people attending the seminar.

The exit test measured not actual lifestyle practices, but the level the participants planned to practice after attending the seminar. A confidential

system of numbering was provided which yielded twenty-five matched questionnaires.¹

In addition to the scripts, I wrote a participant magazine for each session. Modeled after participant worksheets used in various Concerned Communications seminars, each magazine contained four 2-column pages printed on eleven-by-seventeen-inch paper which was then folded in half. Contents included quotations and highlights from the lectures with fill-in-the-blank questions. Each magazine was divided into the following sections: (1) memory texts and suggested reading in The Ministry of Healing, (2) section A on the theme story, (3) section B on the session's foundation truth, (4) section C on health and Adventist history, (5) section D which was the conclusion and appeal, (6) and the "Principles to Practice" section on the back page which featured one or more of the eight true remedies from The Ministry of Healing, page 127.

Advertising consisted of church newsletter and bulletin inserts during the month of October, 1992, and frequent promotion during church services. My church had been anticipating this seminar for over a year. I am sure that general curiosity about something that had taken me an

¹Pre-questionnaires were numbered; participants were asked to write that number in the provided box in the first night's participant magazine, and then write it in the provided box on the post-questionnaire. See appendix D.

entire month at Andrews University to produce was probably the most effective marketing I had.

I drew a rough seminar logo to use with the advertising and participant materials.¹ The logo consists of seven interlocking, equal-sized circles, symbolizing a balanced relationship with God and man--that when we are linked in relationship with God, we can also be linked with our neighbor. In the future I would like to develop the logo in the primary colors with the center circle outlined in yellow and the outside circles in alternating blue and red. The title "Good News Seminars. . .," which I would like to use for future seminars, suggests that no matter what the topic of the seminar, whether aimed toward a religious or secular audience, the purpose will be to share the good news of the Gospel on that subject.

This reflects my view that the "Everlasting Gospel" of Rev 14 involves applying the "Good News!" about Jesus to every area of human life. Throughout the preparation and planning process, I tried to keep the message of the seminars positive and focused on Jesus.

My nightly outline was developed to highlight the relationship between health and the Gospel. An introductory Bible story led into the discussion of a Bible doctrine which supports the doctrine of health. Then came a section on Adventist health history, the "Principles to

¹See appendix F.

Practice" section based on the eight true remedies, and the conclusion and appeal from the Bible. Here is how it worked:

1. The opening night's story of the paralyzed man let down through the roof to Jesus presented the good news that Jesus can heal both our souls and bodies. The conclusion used the parable of the sower and interpreted the field as our minds in which the Holy Spirit plants gospel seeds. Participants were asked to apply the various elements of farming to the soil of their life.

2. Session 2 used the story of man's creation to suggest that God wants to re-create us the same way He first made us, forming us with His own power. The eight true remedies and the Holy Spirit's power were suggested as the way God re-creates us today.

Adam and Eve's temptation and fall were used in conclusion to suggest that "how we handle the big issues of life is determined by how we have handled the small details." Following the small details of our health message would prevent us from having to deal with many of the major health and social issues of our day.

3. In session 3 the story of Lazarus introduced the good news about man's wholistic nature and the implications of this belief for the relationship between health and the gospel. The conclusion looked at the Greek words sotor, "saviour," and sozo, "to save," and showed how

the Bible uses them for both spiritual and physical healing. The Old Testament's use of shalom, "peace," and shalem, "healthy" or "whole," was also explored. Together they suggest a total well-being, a wholeness of personhood. When a person is at peace, then health ensues.

4. Session 4 used Israel's Exodus experience to talk about God's laws of health. The conclusion used Paul's comparison of the Christian's life to the Olympics in 1 Cor 9:24-27 to point out the difference in motivation for healthful living between the Christian and the secular mind.

5. Session 5 looked at the story of Daniel to introduce the Sanctuary doctrine and the concept of our bodies being a temple for God to live in. The conclusion and appeal compared New Age teachings concerning the divinity within man and the Bible's concept of Christ in us.

6. The last lecture used the Gospel commission and the sending of the disciples and the Seventy on healing and preaching tours to teach the missionary and evangelistic side of the health message. The appeal used the story of the Good Samaritan to say that "our neighbor is anyone we meet who is in need."

Discussion of Implementation of Seminar and Evaluative Instruments

The "Putting the Good News! Back into Health!" seminar began at 7:00 P.M., October 28, 1992, in the fellowship hall of the New Port Richey Seventh-day Adventist church.¹ The fifty-one people who came opening night were seated at rows of tables facing the front where I had a small lectern and an overhead projector and screen. The opening-night questionnaire and participant magazine had been placed on the tables. I gave instructions, asked the class to begin filling out the questionnaire, and pandemonium ensued. It would not be exaggerating to say that the class took one look at the questionnaire and had a collective nervous breakdown. For the next half hour my wife in the back of the room and I in the front could not keep up with the questions as participants wrestled with what I had thought was an excellent questionnaire.

¹The New Port Richey Seventh-day Adventist church is a 360-member congregation located on 5 acres in Pasco County on the west coast of Florida. The church plant includes a modern octagon-shaped sanctuary, a newly finished Community Service center, separate elementary school, and custodian's residence. The church operates a 72-student day-care in the Sabbath school classrooms, and a 3-teacher, 39-student K-10 school, and recently purchased 7 additional acres across the street for future expansion. Members are actively involved in an on-going Personal Witnessing program. The church has served a mainly retirement community, but many young families are now moving into Pasco County from the more urban Tampa Bay areas in Hillsborough and Pinellas counties. The church's challenge is to continue to meet the needs of its retiree members, while also reaching out to the new young families in its congregation and community.

People did not understand section A, question 3: "Your age when you first began to live in a home where someone other than yourself, was a member of the SDA church?" We had to explain this could be a parent, family member, spouse, or friend.

The entire "Level of Importance" column in section B gave them problems. People did not know whether abstinence from meat or eating of meat was essential to good health. I had to tell them that questions 1 through 9 were asking whether or not abstaining from the item was important to health, and questions 10 and following were asking whether or not practicing the item was important to health.

Section C on the relationship between healthful living and key doctrines of the Adventist church was difficult for everyone. They did not understand what I meant by the relationship between a doctrine and healthful living, and they did not understand the words close, some, and, none as evaluative terms. Most solved section C by marking every doctrine as having a close relationship to healthful living. After we collected the questionnaires and started the lecture, an undercurrent of agitation and anxiety continued for about the first half hour of lecture.

I believe that there were at least three reasons for the near chaos which resulted from the first questionnaire:

1. Of the fifty-one who indicated their age, 53% were over sixty, and 90% were more than forty years old. More than 35% had completed the eighth grade only, and 78% had not gone beyond high school. The questionnaire was probably very intimidating to participants who had an elementary education and had not been inside a classroom in fifty or sixty years.

2. I did not take the people through the questionnaire one question at a time, reading the question, asking them to fill it out, and then moving on to the next question. When I did this on the exit test the class was able to complete it much more quickly with fewer questions and anxiety.

3. Dr. Thayer had suggested a pre-testing of questions on potential seminar attendees to see if the question would be understood correctly. If I had followed this advice, several trouble spots could have been eliminated. By separating section B's "Level of Practice" and "Level of Importance" columns into two separate sections, I could have eliminated much of the class's confusion. Section C on the relationship between church doctrines and health was reworked on the exit test to include all twenty-seven fundamental beliefs of the church, and this line was added: "Some doctrines do not have a relationship to healthful living. Please indicate only the ones which do have a relationship to healthful living."

Not only was the entry test flawed, the first participant magazine also had problems. I had too many blanks to fill in and not enough space allotted for each blank. People could not write fast enough to fill in the blanks and the flow of my lecture was interrupted as I repeated answers. Another problem was that I had not written the answers in the blanks on my overhead transparencies, so I had to do that as the lecture proceeded. This also slowed things down. I put in one or two blanks in each question or quotation in succeeding night's magazines, and my secretary filled in the answers on the transparencies. By pointing to each answer as we came to it and waiting until everyone had written it down, I was able to keep the class with me in succeeding seminars and avoid the undercurrent of people whispering to their seatmates, "What did he say?" Again the age of the class and their hearing ability probably contributed to this problem.

The first night's lecture got off to a slow start. The audience was still buzzing over the questionnaire; I was unnerved by their reaction, and so read rather than told the introduction. As the night progressed the audience began to understand, I gained confidence, and we all ended on a good note.

Both the entry test and lecture taught me that the Adventists in my church know far less about our doctrines

and history than I had assumed, that my approach to them needed to be far more basic. In future seminars I will need to simplify the doctrinal and historical sections, using more of a story approach. It would have been enough in the opening night's introduction and doctrinal section to tell the story of the paralyzed man, go to Luke 2:52, say that Jesus came to heal or save us in all four dimensions of our life, and give a brief preview of the next night's doctrine.

What did work well was the "Principles to Practice" section and the conclusion using the Parable of the Sower. Again, the simple, basic things worked best. In succeeding nights the lectures went much better. Participants knew what to expect, the participant magazines were easier to follow, and I was much more at ease.

From her position in the audience, my wife, Lanell, observed that participants had the most problem following me when I talked about doctrinal or historical points for which they had no background. An example would be my discussion in session 3 of Wesley's views on health and on the nature of man. Rather than go into such a lengthy discussion, I could have just stated that Wesley emphasized God's concern for the whole man, and that he wrote many books and tracts on health.

Throughout the seminar the "Principles to Practice" section and the application and conclusion

seemed to connect most with the audience.

In advertising the seminar I told the church that non-members would be welcome. So several brought friends and neighbors who did not attend church or have any background in Adventist beliefs and history. I rapidly discovered that my questionnaires and seminar scripts presupposed some knowledge of our beliefs and history. Whereas I would hope to someday adapt it for a general Christian audience, in its present configuration the seminar is best understood by Adventists and regular church attendees. I would not again advertise it as a program for non-church attendees.¹

The success of the seminar can be measured in several ways: (1) attendance averaged fifty-two per night, (2) participants seemed enthusiastic about what they were learning, (3) a follow-up cooking school averaged more than forty in attendance each night, (4) data from the questionnaires suggests that the participants responded favorably to the seminar's message, and (5) participants' personal responses on section C of the exit test were very positive.

On the entry test one person wrote, "Nice to know I

¹Although I would never turn anyone away, and although in an active church there should be non-members attending church every week who will want to come to the seminar, it is a mistake to say that this seminar is an evangelistic tool. Its purpose is in the area of training and revival among the membership.

am helping further your educational goals." I believe that my members have a sense of pride in my doctoral studies. Many probably came motivated to help their pastor complete his degree. But through the seminar they received something of value for themselves, and I was able to give something back to the church. In a way, through this seminar, they achieved a sense of "ownership" of my project. In addition to achieving the goal of restoring and reaffirming the biblical and spiritual motivations for healthful living, the seminar became a "happening," an "event" in the life of the church which drew members and pastor together. There seemed to be a real appreciation for the obvious time and hard work which had gone into the preparation of the seminar.

The seminar was followed by a successful cooking school, by ten baptisms in November and December, and by several outstanding Thanksgiving and Christmas special concerts and programs in the church. The positive "Good News!" emphasis seems to have spilled over into other areas of church life, and I believe the reservoir of goodwill which resulted has helped the church through several difficult business decisions with which it has had to wrestle.

Evaluation of Data from Instruments

Creating and administering the evaluative instruments and interpreting the resulting data has been

the most difficult part of this project. Yet my experience in this area has been rewarding and interesting. In one of my Doctor of Ministry classes I remember a teacher saying that even failure has value because it shows what does not work. As has already been mentioned, my questionnaires had several problem areas, but even in these areas the respondents' confusion was a valuable research result.

The raw data from the questionnaires was processed by the Andrews University Center for Statistical Services. After looking over the data and consulting with my adviser and Dr. Thayer, I chose to analyze the demographic data from section A of the entry test and the cross-tab results from the "Level of Practice" column in the "Lifestyle Habits" section.¹ The cross-tab tables are based on the twenty-five entry and exit tests that the computer was able to match. An analysis comparing the total response from the entry test to the total response from the exit test would be comparing two separate groups of people, making it impossible to tell whether changes were the result of the seminar or just the different population being surveyed. I have included these statistics in the appendix and will occasionally refer to them.

¹Section B in the entry questionnaire and Section A in the exit questionnaire. See appendix D.

I chose not to use the data from the doctrinal questions. On section C of the entry questionnaire, most participants just went through and said that every one of the listed doctrines had a close relationship to healthful living. Their questions during the taking of this section revealed that they did not understand the questions and marked the safest answer. The participants' confusion makes the data from this section suspect, so I have chosen not to use it. However, the participants' confusion shows that the seminar was meeting a real need. Although some of their confusion resulted from the way in which the questions were asked, I believe that the major cause was the group's ignorance regarding the doctrinal foundations of healthful living.

Participants also seemed to have trouble with the "Level of Importance" column in the "Lifestyle Habits" section. The abstract question "Please indicate in the right hand column how important you feel the item is in maintaining or not maintaining good health," was much more difficult for them to decide than the more concrete "Please indicate in the left-hand column the level you plan to practice each item." Also, the fact that I did not repeat the question in the left-hand column was confusing to many. On the opening night many seemed to put down the answer they thought I might want instead of what they really believed. So, I have chosen not to use this data.

The statistical results that I am including give a fascinating picture of the demographic make-up of the seminar and the lifestyle habits of its participants.

Demographic Information

An analysis of the attendance revealed that 90 people attended the seminar with (1) 24 attending one night, (2) 13 attending two nights, (3) 7 attending three nights, (4) 12 attending four nights, (5) 13 attending five nights, and (6) 21 attending all six nights.

Nightly attendance totals were, (1) 51 for night one, (2) 55 for night two, (3) 53 for night three, (4) 55 for night four, (5) 50 for night five, and (6) 46 for night six. The average nightly attendance was 52.

Of the twenty-eight participants who were present at both the opening and closing sessions, twenty-five filled out both entry and exit tests that the computer was able to match and cross-tabulate.

Because I did not anticipate that such a large number of people would start attending after the opening night, I only asked demographic questions in section A of the entry test. This meant that I was able to gather such information on only fifty-one out of the ninety total class participants (56%). However, after studying the names on the nightly attendance sheets, I believe the data gathered is fairly representative of the total group who attended. In the future seminars I could ask such questions on a

registration card or at least on the exit test for those who had not filled out the entry test.

I was not surprised by the 30% male and 70% female ratio among participants. Nor was I surprised by the age of the class. Those over sixty made up 53% of the class, and 90% were past forty. What did surprise me was that 90% had been baptized after the age of twelve, and 52% after the age of twenty. This suggests that a large majority were first-generation Seventh-day Adventists.

Another surprising statistic was that 35% had completed only the eighth grade, and 78% had not gone beyond high school. This fact coupled with the age of the class probably explains some of the trouble many participants had with the opening-night questionnaire.¹ Only 45% indicated any years of Adventist education, with only 8% attending Adventist schools for more than twelve years.

The class was 90% Caucasian, 8% Black, and 2% other. The question on marital status revealed that 56% were married, 12% divorced, 15% widowed, and 17% single. This question revealed a high percentage of single church members. I believe it also revealed a need for more activities for singles and senior citizens in my church. I sensed that these members enjoyed the seminar as an

¹Although the questionnaire did not ask for age categories above 61 at least 2 attending the seminar were past 90 years of age, and several were in their 80s.

opportunity for fellowship and social interaction.

On the question "Your age when you first began to live in a home where someone other than yourself was a member of the SDA church," response was scattered evenly across the scale from age two to seventy-four with eight people not filling in any age.

Conspicuous by their absence from the seminar were the under-forty members of my church. I have not done an analysis of our membership by age, but the thirty-nine students in the church's school would seem to indicate that the church has a sizable number of young families. However most in this group do not come to evening programs. In order to have attracted the younger families of the church, we probably would have had to individually invite them and provide a children's program during the seminar time.

Lifestyle Habits

The entry questionnaire tested the level participants were practicing each item. The exit questionnaire asked them to indicate the level they planned to practice each item. So the cross-tab charts show the difference between the actual practice of participants at the start of the seminar and the level of commitment to practice in the future, which participants made at the end of the seminar. I fully recognize that often we desire to do better than we actually do; that, if participants had been asked to indicate the level of intent to practice on

the entry test their answers might have been much closer to the exit test results. I would hope, however, that some of the positive changes which the questionnaires reveal came about as the result of the seminar.

In the cross-tab tables the rows measure entry test answers, while the columns measure exit test answers. Directly under each figure and under the row and column totals is the percentage of the total that figure represents.

Some of the most encouraging results are from the first question on the use of meat. The entry results from the total group showed an exact split between those who never or seldom eat meat and those who sometime or often eat meat. Among the twenty-five included in the cross-tab results, table 1 shows that the percentage using meat sometime or often is even higher at 56%. Only 28% never eat meat. The exit response on this question was very positive with the never or seldom increasing to 84%.

In examining the cross-tab results I found that there was often individual movement by respondents that was not indicated by the overall results. For example, the number marking "never" might be seven on both the entry and exit tests but the cross-tab might reveal a completely different seven had marked the exit test. I used a plus/minus ratio to measure the number of participants who changed their answers one way or the other. On the

question of meat-eating, this ratio is 12/0 showing positive movement towards not eating meat. The ratio is found by first noticing the answers which did not change from entry to exit test. On table 1 these answers are seven for "never," three for "seldom," one for "sometime," and two for "often"; and they go in a diagonal line from the top-left square to the bottom-right square. The plus

TABLE 1
USE OF MEAT

		EXIT TEST				Row Total
		Never	Seldom	Sometime	Often	
ENTRY TEST	Count	1	2	3	4	
	Row Pct					
Never	1	7				7
		100.0				28.0
	2	1	3			4
		25.0	75.0			16.0
Seldom	3	2	5	1		8
		25.0	62.5	12.5		32.0
Sometime	4		3	1	2	6
			50.0	16.7	33.3	24.0
Column Total		10	11	2	2	25
Row Total		40.0	44.0	8.0	8.0	100.0

number measures the number of respondents who changed their answer on the exit test to a more positive one. These answers on table 1 are in the squares to the left of the diagonal line. The minus number measures the number of respondents who changed their answer on the exit test to a more negative one. These answers would be in the squares

to the right of the diagonal line. Since in table 1, twelve respondents moved to the left of the diagonal line and none moved to the right, the plus/minus ratio is 12/0.

Table 2 shows a strong intention to limit the use of milk. The plus/minus ratio moving towards less use of milk is 16/3 with those using milk "often" or "sometime" moving to "sometime" or "seldom."

TABLE 2
USE OF MILK

		EXIT TEST				Row Total
		Never	Seldom	Sometime	Often	
ENTRY TEST	Count	1	2	3	4	
	Row Pct					
Never	1	1 50.0	1 50.0			2 8.0
Seldom	2	2 33.3	3 50.0	1 16.7		6 24.0
Sometime	3		6 66.7	2 22.2	1 11.1	9 36.0
Often	4		2 25.0	6 75.0		8 32.0
Column Total		3 12.0	12 48.0	9 36.0	1 4.0	25 100.0

Table 3 shows intention to limit the use of eggs also, but since the actual use of eggs was less, the movement toward limiting the use of eggs was not as great as it was for milk. The plus/ratio was 8/4.

TABLE 3
USE OF EGGS

		EXIT TEST				Row Total
		Count	Never	Seldom	Sometime Often	
ENTRY TEST	Row Pct	1	2	3	4	
Never	1		1 100.0			1 4.2
Seldom	2	2 20.0	6 60.0	2 20.0		10 41.7
Sometime	3		6 46.2	6 46.2	1 7.7	13 54.2
Column Total		2 8.3	13 54.2	8 33.3	1 4.2	24 100.0

The answers to the question on the use of sweets and desserts found in table 4 illustrate a surprising amount of movement both ways with a plus/minus ratio of 11/6. This table illustrates an interesting phenomenon on many of the cross-tab tables. Although the general movement is usually toward the more healthful practice, there is often negative movement as well. Three factors may help to explain this: (1) some may have filled out the first questionnaire as they thought I would like them to answer, (2) some may just have forgotten their first answer, and (3) some might have thought "never say never" and so did not mark their intent as high as they had marked their actual practice.

TABLE 4
USE OF SWEETS AND DESSERTS

		EXIT TEST			Row Total
		Seldom	Sometime	Often	
ENTRY TEST	Count	2	3	4	
	Row Pct				
	Seldom	2 57.1	3 42.9		7 28.0
	Sometime	3 46.2	4 30.8	3 23.1	13 52.0
Often	4 40.0	3 60.0		5 20.0	
Column Total		12 48.0	10 40.0	3 12.0	25 100.0

Tables 5 and 6 show significant deviation from church recommendations about caffeine. Fully 40% use coffee or tea "sometime" or "often," while 36% marked the same answers for cola drinks. There was encouraging movement in the group's intentions with a plus/minus ratio toward

TABLE 5
USE OF COFFEE OR TEA

		EXIT TEST				Row Total
		Never	Seldom	Sometime	Often	
ENTRY TEST	Count	1	2	3	4	
	Row Pct					
	Never	1 88.9		1 11.1		9 36.0
	Seldom	2 33.3	4 66.7			6 24.0
Sometime	3 33.3	2 33.3	1 16.7	1 16.7	6 24.0	
Often	4		3 75.0	1 25.0	4 16.0	
Column Total		12 48.0	6 24.0	5 20.0	2 8.0	25 100.0

abstinence of 10/2 for coffee or tea and 10/3 for cola drinks. These two questions probably could have been combined since the percentages are so close on both tables. The determining factor here is probably the caffeine and not the form in which it is ingested.

TABLE 6
USE OF COLA DRINKS

		EXIT TEST			Row Total
		Never	Seldom	Sometime	
ENTRY TEST	Count	1	2	3	
	Row Pct				
	Never	9 75.0	2 16.7	1 8.3	12 48.0
	Seldom	4 100.0			4 16.0
Sometime		2 40.0	3 60.0	5 20.0	
Often			4 100.0	4 16.0	
Column Total		13 52.0	4 16.0	8 32.0	25 100.0

The seminar must have convicted respondents on the subject of eating between meals. Although 56% said they eat between meals "sometime" or "often" (60% for the total respondents on the entry test) that percentage dropped to 24% who indicated an intention to "sometime" eat between meals. The plus/ratio on this question was 12/0, equalling the ratio for the use of meat in table 1.

TABLE 7

EATING BETWEEN MEALS

		ENTRY TEST			
		Never	Seldom	Sometime	Row Total
		1	2	3	
ENTRY TEST	Count Row Pct				
Never	1	1 100.0			1 4.0
Seldom	2	4 36.4	7 63.6		11 44.0
Sometime	3	1 12.5	2 25.0	5 62.5	8 32.0
Often	4	1 20.0	3 60.0	1 20.0	5 20.0
Column Total		7 28.0	12 48.0	6 24.0	25 100.0

Tables 8 and 9 on the use of alcohol and tobacco show no change from entry to exit test. One non-member obviously smoked which would account for the tobacco use. Probably the three indicating alcohol use were also non-members in attendance.

TABLE 8

USE OF ALCOHOL

		EXIT TEST		
		Never	Sometime	Row Total
		1	3	
ENTRY TEST	Count Row Pct			
Never	1	21 100.0		21 87.5
Seldom	2	2 100.0		2 8.3
Sometime	3		1 100.0	1 4.2
Column Total		23 95.8	1 4.2	24 100.0

TABLE 9
USE OF TOBACCO

		EXIT TEST		Row Total
		Never		
ENTRY TEST	Count Row Pct	1		
	Never	1 23 100.0	23 100.0	
Often	4 1 100.0	1 100.0		1 4.2
Column Total		24 100.0		24 100.0

I was surprised that 79% indicated they "always" or "often" eat breakfast. There was a plus/minus ratio of 6/0 for this question, with positive movement in this table going to the right of the diagonal. Another way of looking

TABLE 10
BREAKFAST

		EXIT TEST				Row Total
		Seldom	Sometime	Often	Always	
ENTRY TEST	Count Row Pct	2	3	4	5	
	Never	1 1 100.0				1 100.0
Seldom	2 1 50.0	1 50.0	1 50.0			2 8.3
Sometime	3 1 50.0		1 50.0	1 50.0		2 8.3
Often	4 1 25.0			1 25.0	3 75.0	4 16.7
Always	5 15 100.0				15 100.0	15 62.5
Column Total		1 4.2	2 8.3	2 8.3	19 79.2	24 100.0

at the change in this table is to note that fifteen of twenty-four respondents already "always" ate breakfast, so six of the nine who could change did make a positive change.

Table 11 reveals that many of the respondents did not drink enough water. Only 44% "always" or "often" drank six glasses of water per day. The "always" or "often" answers improved to 72% on the exit test with a plus/minus ratio of 10/0.

TABLE 11
SIX OR MORE GLASSES OF WATER A DAY

		EXIT TEST				Row Total
		Seldom	Sometime	Often	Always	
ENTRY TEST	Count					
	Row Pct					
		2	3	4	5	
	1				1	1
	Never				100.0	4.0
2	1	2	1	1	5	
Seldom	20.0	40.0	20.0	20.0	20.0	
3	1	3	3	1	8	
Sometime	12.5	37.5	37.5	12.5	32.0	
4			1	1	2	
Often			50.0	50.0	8.0	
5				9	9	
Always				100.0	36.0	
Column Total		2	5	5	13	25
		8.0	20.0	20.0	52.0	100.0

The class seemed to have good sleep habits with 64% indicating that they "always" or "often" received seven to eight hours of sleep. A somewhat surprising result was the drop in the "always" box from eleven to only eight on the

exit test. The "always" or "often" answers together improved to 84% on the exit test and the plus/ratio was 7/3. Perhaps the three who indicated lower intentions than they previously had marked for their actual practice were just afraid to promise too much, or perhaps they were looking ahead to the busy holiday season which began soon after the seminar concluded.

TABLE 12
SEVEN OR EIGHT HOURS OF SLEEP A NIGHT

		EXIT TEST			Row Total
		Sometime	Often	Always	
ENTRY TEST	Count	3	4	5	
	Row Pct				
	Seldom	2	3 75.0	1 25.0	4 16.0
	Sometime	3	1 20.0	4 80.0	5 20.0
	Often	4		4 80.0	1 20.0
Always	5		3 27.3	8 72.7	11 44.0
Column Total		4 16.0	12 48.0	9 36.0	25 100.0

The data from the question on exercise shown in table 13 demonstrates the trend for respondents with the most positive answers to not mark their intentions as high as they had their actual practice, whereas respondents in every other category moved toward a more positive answer. Of the eight who on the entry test said they "always" exercised three times a week, four moved their intention to

"often." In the plus/minus ratio of 12/4, all four who moved toward a more negative answer, moved from the "always" to the "often" answer, while the twelve who moved toward a more positive answer came from every other category. The overall trend was positive with the "always" or "often" answers improving from 56% to 80%.

TABLE 13
EXERCISE THREE OR MORE TIMES A WEEK
FOR AT LEAST THIRTY MINUTES

		EXIT TEST				Row Total
		Seldom	Sometime	Often	Always	
ENTRY TEST	Count Row Pct	2	3	4	5	
Never	1			2 100.0		2 8.0
Seldom	2	2 28.6	2 28.6	2 28.6	1 14.3	7 28.0
Sometime	3		1 50.0		1 50.0	2 8.0
Often	4			2 33.3	4 66.7	6 24.0
Always	5			4 50.0	4 50.0	8 32.0
	Column Total	2 8.0	3 12.0	10 40.0	10 40.0	25 100.0

Perhaps the most puzzling data of the questionnaires is shown in table 14. The plus/minus ratio is 8/11 indicating that on the exit test eleven changed their answer to a more negative one and eight changed toward a more positive answer. One explanation may be that some who marked they "always" or "often" limited the use of

refined foods may have been doing so because they were following more radical philosophies of health. By teaching a moderate, biblical perspective, the seminar may have brought them to a more balanced position regarding diet.

TABLE 14

LIMIT REFINED FOODS

		EXIT TEST					Row Total
		Never	Seldom	Sometime	Often	Always	
ENTRY TEST	Count	1	2	3	4	5	Row Total
	Row Pct						
Never	1			1 100.0			1 4.2
Seldom	2		1 25.0		1 25.0	2 50.0	4 16.7
Sometime	3		4 57.1	1 14.3	2 28.6		7 29.2
Often	4	1 16.7	1 16.7	1 16.7	1 16.7	2 33.3	6 25.0
Always	5	1 16.7	1 16.7	2 33.3		2 33.3	6 25.0
	Column Total	2 8.3	7 29.2	5 20.8	4 16.7	6 25.0	24 100.0

Table 15 gives data about the participants' exposure to sunlight. The 13/1 plus/minus ratio shows a large change toward the positive. In the "Principles to Practice" section of session 1, I presented information from several research studies which suggested that moderate exposure to sunlight could help prevent some forms of cancer and could promote a more positive mental attitude. The "exposure" to positive information about sunlight is the probable explanation for the shift in answers.

TABLE 15

DAILY EXPOSURE TO SUNLIGHT
(OR DAILY TIME OUTDOORS)

		EXIT TEST			Row Total	
		Seldom	Often	Always		
ENTRY TEST	Count	2	4	5		
	Row Pct					
	Seldom	2	1 33.3	2 66.7	3 12.0	
	Sometime	3	1 11.1	7 77.8	1 11.1	9 36.0
	Often	4	4 66.7	2 33.3	6 24.0	
Always	5	1 14.3	6 85.7	7 28.0		
Column Total		1 4.0	13 52.0	11 44.0	25 100.0	

Tables 16 and 17 show the responses to questions on daily devotions and prayer. The high percentages for the "always" or "often" answers was no surprise, but I found it interesting that there was more positive movement on the daily devotions than there was for the prayer question. Those who "always" had personal devotions totalled 60% on the entry test, but those intending to "always" have personal devotions jumped to 76% on the exit test. The same percentages for prayer were 72% and 74%. The plus/minus ratios were 8/2 for personal devotions and 5/3 for prayer. Perhaps the respondents were more satisfied with their prayer life than they were with their devotional life.

TABLE 16

DAILY PERSONAL DEVOTIONS

		EXIT TEST				Row Total
		Seldom	Sometime	Often	Always	
ENTRY TEST	Count	2	3	4	5	
	Row Pct					
Seldom	2		1 50.0		1 50.0	2 8.0
Sometime	3	1 16.7		2 33.3	3 50.0	6 24.0
Often	4			1 50.0	1 50.0	2 8.0
Always	5			1 6.7	14 93.3	15 60.0
Column Total		1 4.0	1 4.0	4 16.0	19 76.0	25 100.0

TABLE 17

DAILY PERSONAL PRAYER

		EXIT TEST			Row Total
		Sometime	Often	Always	
ENTRY TEST	Count	3	4	5	
	Row Pct				
Seldom	2		1 100.0		1 4.0
Sometime	3		1 33.3	2 66.7	3 12.0
Often	4	1 33.3	1 33.3	1 33.3	3 12.0
Always	5		2 11.1	16 88.9	18 72.0
Column Total		1 4.0	5 20.0	19 76.0	25 100.0

Questions 18 to 20 on attendance at church, Sabbath School, and other meetings/activities of the church, probably did not need to be asked of the group who attended my seminar. That they were at the seminar was an indicator

that they were active members of the church. The answers in tables 18 to 20 show twenty-three out of the twenty-five attend church "always" or "often" and nineteen out of twenty-five attend Sabbath School "always" or

TABLE 18

I ATTEND CHURCH

		EXIT TEST		Row Total
		Often	Always	
ENTRY TEST	Count Row Pct	4	5	
Sometime	3 100.0	2 100.0		2 8.0
Often	4 50.0	3 50.0	3 50.0	6 24.0
Always	5 68.0		17 100.0	17 68.0
Column Total		5 20.0	20 80.0	25 100.0

TABLE 19

I ATTEND SABBATH SCHOOL

		EXIT TEST			Row Total
		Sometime	Often	Always	
ENTRY TEST	Count Row Pct	3	4	5	
Never	1 4.2	1 100.0			1 4.2
Seldom	2 4.2			1 100.0	1 4.2
Sometime	3 12.5	1 33.3	1 33.3	1 33.3	3 12.5
Often	4 12.5		1 33.3	2 66.7	3 12.5
Always	5 66.7			16 100.0	16 66.7
Column Total		2 8.3	2 8.3	20 83.3	24 100.0

TABLE 20

I ATTEND OTHER MEETINGS OR
ACTIVITIES OF THE CHURCH

		EXIT TEST			Row Total
		Sometime	Often	Always	
ENTRY TEST	Count				
	Row Pct				
		3	4	5	
Sometime	3	1 14.3	5 71.4	1 14.3	7 30.4
Often	4	1 10.0	8 80.0	1 10.0	10 43.5
Always	5		2 33.3	4 66.7	6 26.1
	Column Total	2 8.7	15 65.2	6 26.1	23 100.0

often. The plus/minus ratios are 6/0 and 5/0 respectively. Attendance at other meetings/activities was more mixed, but even there the exit test showed that twenty-one intended to do this "always" or "often." The plus/minus ratio here was 7/3.

Table 21 on non-TV leisure time, shows little difference in the entry and exit questions. Although the plus/minus ratio is a slightly positive 6/4, and the number marking always increased from 5 to 8, the combined number answering "always" or "often" actually dropped one. In trying to ask this question in a positive way, I may have made it confusing. Perhaps a better question would have asked how many hours per day are spent watching TV.

TABLE 21

I SPEND SOME NON-TV LEISURE TIME DAILY

		EXIT TEST				Row Total
		Seldom	Sometime	Often	Always	
ENTRY TEST	Count	2	3	4	5	
	Row Pct	50.0		50.0		
Seldom	2	1		1		2
		50.0		50.0		8.3
Sometime	3			1	1	2
				50.0	50.0	8.3
Often	4		3	9	3	15
			20.0	60.0	20.0	62.5
Always	5		1		4	5
			20.0		80.0	20.8
Column Total		1	4	11	8	24
		4.2	16.7	45.8	33.3	100.0

Table 22 measures daily time spent with family or friends. That there was no significant change from entry to exit tests suggests that the group was fairly comfortable with their practice in this area. The plus/minus ratio of 7/5 shows quite a bit of internal change on this question, but the totals show almost no change.

Questions 23 and 24 asked, "How much do your religious beliefs influence your nutritional habits?" and "How much do your religious beliefs influence your exercise habits?" On the entry test the results show that religious beliefs had a greater influence over nutritional habits than exercise habits. The overall results from the entry test show an even greater difference, with 53% marking

TABLE 22

I SPEND TIME WITH FAMILY OR FRIENDS DAILY

		EXIT TEST			Row Total
		Sometime	Often	Always	
ENTRY TEST	Count	3	4	5	
	Row Pct				
Seldom	2		1		1 4.0
Sometime	3	4			4 16.0
Often	4		5	6	11 44.0
Always	5		5	4	9 36.0
	Column Total	4	11	10	25 100.0

"much" for nutritional habits and only 31% marking "much" for exercise habits.

Table 23 shows that on the exit test the much answers improved from 56% to 88% for religious belief's influence over nutritional habits. Table 24 shows that on the exit test the "much" answers improved from 48% to 76%. The plus/minus ratio is 7/0 for table 23 and 10/1 for table 24.

That religious beliefs had more influence over nutritional habits than over exercise habits on both the entry and exit questionnaire may indicate that Adventist teachings on the doctrine of health have focused more on nutrition than on exercise.

Since the focus of my seminar was on the spiritual motivations for healthful living, I find the

TABLE 23

HOW MUCH DO YOUR RELIGIOUS BELIEFS INFLUENCE
YOUR NUTRITIONAL HABITS?

		EXIT TEST			Row Total
		Much	Moderate	Little	
ENTRY TEST	Count	1	2	3	
	Row Pct				
Much	1	14 100.0			14 56.0
	2	6 75.0	2 25.0		8 32.0
Little	3	1 50.0		1 50.0	2 8.0
	4	1 100.0			1 4.0
Column Total		22 88.0	2 8.0	1 4.0	25 100.0

TABLE 24

HOW MUCH DO YOUR RELIGIOUS BELIEFS INFLUENCE
YOUR EXERCISE HABITS?

		EXIT TEST			Row Total
		Much	Moderate	Little	
ENTRY TEST	Count	1	2	3	
	Row Pct				
Much	1	11 91.7		1 8.3	12 48.0
	2	5 62.5	3 37.5		8 32.0
Little	3	3 60.0	2 40.0		5 20.0
	Column Total		19 76.0	5 20.0	1 4.0

positive movement in these two tables very encouraging.

The last two tables show the responses to questions 25 and 26 on the influence of religious beliefs on daily personal life (i.e. dealing with stress, anxiety, tension, problems, etc.) and the influence of religious beliefs on daily personal habits (i.e. movies, recreation, reading, friends, etc.). There was a slight positive change from entry to exit test, but I wonder if respondents were able to see a difference between the two questions, since the answers to both questions were so similar. Perhaps the questions could be worded differently on future testing instruments, or the two questions could be combined. The plus/minus ratio on table 25 was 4/1, and on table 26 the plus/minus ratio was 3/2.

TABLE 25

HOW MUCH DO YOUR RELIGIOUS BELIEFS INFLUENCE YOUR DAILY PERSONAL LIFE?

		EXIT TEST		Row Total
		Much	Moderate	
ENTRY TEST	1	19 95.0	1 5.0	20 80.0
	2	4 80.0	1 20.0	5 20.0
Column Total		23 92.0	2 8.0	25 100.0

TABLE 26

HOW MUCH DO YOUR RELIGIOUS BELIEFS INFLUENCE
YOUR PERSONAL HABITS?

		EXIT TEST			Row Total
		Much	Moderate	Little	
ENTRY TEST	Count Row Pct	1	2	3	
	Much	1	18 90.0	1 5.0	1 5.0
Moderate	2	3 75.0	1 25.0		4 16.7
Column Total		21 87.5	2 8.3	1 4.2	24 100.0

Summary

Table 27 is a summary of the plus/minus ratios from tables 1 through 26 as compared to the number of answers which did not change. I have divided the "No Change" figures into two columns. The first column with a single asterisk records the answers which did not need to change because the respondent was already practicing the lifestyle habit at the maximum level listed on the testing instrument. The second "No Change" column, which is marked with two asterisks, records the answers which could have changed from entry to exit test but did not. It should be remembered that the entry questionnaire tested the respondents' current level of practice and the exit questionnaire tested the respondents' intention to practice.

TABLE 27
SUMMARY OF PLUS OR MINUS CHANGES
ON THE EXIT TEST

Table	No* Change	No** Change	Plus	Minus	Total
1. Use of Meat	7	6	12	0	25
2. Use of Milk	1	5	16	3	25
3. Use of Eggs	0	12	8	4	24
4. Use of sweets	4	4	11	6	25
5. Use of coffee or tea	8	6	9	2	25
6. Use of cola drinks	9	3	10	3	25
7. Eating between meals	1	12	12	0	25
8. Use of alcohol	21	1	2	0	24
9. Use of tobacco	23	0	1	0	24
10. Breakfast	15	3	6	0	24
11. 6 or more glasses of water	9	5	10	1	25
12. 7-8 hours of sleep	8	5	9	3	25
13. Exercise 3 or more times a week	4	5	12	4	25
14. Limit refined foods	2	3	8	11	24
15. Daily exposure to sunlight	6	5	13	1	25
16. Daily personal devotions	14	1	8	2	25
17. Daily personal prayer	16	1	5	3	25
18. Attend church	17	3	5	0	25
19. Attend Sabbath School	16	2	6	0	24
20. Attend other meetings	4	9	7	3	23
21. Daily non-TV leisure time	4	10	6	4	24
22. Daily time with family/friends	4	9	7	5	25
23. Influence of religious beliefs on nutritional habits	14	3	7	0	24
24. Influence of religious beliefs on exercise habits	11	3	10	1	25

TABLE 27--CONTINUED

Table	No* Change	No** Change	Plus	Minus	Total
25. Influence of religious beliefs on daily life	19	1	4	1	25
26. Influence of religious beliefs on personal habits	18	1	3	2	24
Column Totals	255	118	207	59	639

* Answers which were the top of the scale on the entry test and did not change on the exit test.

**Answers which were not at the top of the scale on the entry test and did not change on the exit test.

The greatest improvement in "Level of Intention" over "Level of Practice" came on the questions about meat, milk, caffeine, eating between meals, eating breakfast, water, sleep, exercise, sunshine, devotions, and the influence of religious beliefs on nutrition and exercise. More moderate improvement was shown on questions about eggs, sweets and desserts, prayer, church attendance, Sabbath School attendance, attendance at other meetings and activities, and the influence of religious beliefs on one's personal life and habits. Little or negative movement was seen on questions about alcohol, tobacco, refined foods, daily non-TV leisure time, and daily time with family and friends.

The answers to questions about alcohol, tobacco, prayer, church attendance, Sabbath School attendance, and

daily time spent with family and friends showed little or moderate improvement because the already high level of practice did not leave much room for improvement.

Questions 2 on daily non-TV leisure time, 25 on the influence of religious beliefs on daily personal life, and 26 on the influence of religious beliefs on personal habits may not have been clearly understood by the participants.

The most puzzling response came to question 14 on the use of refined foods. Here there was actually negative movement toward greater use of refined foods.

I compared the questions for which there was the most improvement with the "Principles to Practice" sections of the nightly lectures. These sections were based on the eight true remedies Ellen White gives in *Ministry of Healing*.¹ In session 1 I talked about pure air and sunlight, and question 15 on daily exposure to sunlight had one of the largest positive improvements with a plus/ratio of 13/1. In session 2 I covered proper diet and the use of water, and questions on meat, milk, caffeine, eating between meals, breakfast, and water all showed good improvement. Session 3 covered rest, and the question on sleep showed improvement as well. Exercise was the topic for session 4 and there was positive improvement in the answers to the questions on exercise. In session 5 I talked about abstemiousness or temperance. The questions

¹Ellen G. White, *The Ministry of Healing*, 127.

on alcohol and tobacco showed that members were already practicing this remedy. In the sixth session I presented trust in Divine power. Respondents indicated an already high practice of prayer and personal devotions and a desire to further improve their personal devotional life. For each of the eight true remedies there was good improvement on one or more related questions on the exit test (pure air was covered by question 15 which read "daily exposure to sunlight or daily time outdoors").

The above results would suggest that the seminar was successful in improving the class's motivation to live healthfully. That the seminar accomplished its goal of providing spiritual motivation for healthful living is shown by the answers to questions 23 and 24 which asked how much the participants' religious beliefs influenced their nutritional and exercise habits. The plus/minus ratios of 7/0 and 10/1 for these questions would suggest that the seminar had a positive impact on the class's spiritual motivation for healthful living. When one takes out the number of respondents who on the entry test had already marked "much" as their answer, then seven out of the ten who could change on question 23 did so, and ten out of the fourteen who could change on question 24 did so.

I believe the results of the entry test show that an improved understanding of the spiritual motivations for healthful living was needed in the New Port Richey

Seventh-day Adventist church. The confusion over the doctrinal sections and the "Level of Importance" column in the lifestyle-habit sections indicated to me that my church members were unfamiliar with the relationship between the doctrine of health and other doctrines of the Seventh-day Adventist church.

The results from the exit test showed improvement in each area of lifestyle habits covered in the "Principles to Practice" section of the seminar. The results also indicated an improvement in the respondents' religious motivation for healthful living. Thus I believe the seminar did help to meet the need for improved understanding of the spiritual motivations for health.

The entry and exit tests contained a separate page for respondents' comments. On the entry test they were asked to, "Please list your expectations for the Seminar." Out of twenty-nine comment sheets that were returned, one put his name and two put down "unknown" and "did not know what to expect." Thirteen wanted to learn more about healthful living. "Hope I'll learn more and do better," and "see what new ideas you have on healthful living," were some of the comments.

I was pleased to discover that ten specifically expected to learn more about the relationship between healthful living and spirituality. Here are some of their expectations: "learn of new passages from the Bible about

God's promises to us about gaining and keeping good health"; "I expect to learn more about the relationship that exists between good physical, spiritual, and mental health"; "I expect to become more informed . . . about the relationship between healthful living and the doctrines of the SDA Church, in order to lead a more healthy and productive life for the Lord"; "to better understand what God's plan is for Me, to better my health and mind to be able to function at maximum for God's glory"; "to learn how to put together the physical reasons for maintaining good health with the theological reasons"; "more depth of the Bible teaching on this subject"; and "that my personal image of health will help me to be a more effective witness of Jesus, mentally, physically, and spiritually!"

Two respondents specifically mentioned helping me finish my education as an expectation they had. "Learn more about healthful living and help our pastor make the grade," one said. The other wrote, "High expectations and a learning experience for you and me! Nice to know I helped further your educational goals!"

The exit-test comments page asked participants to (1) "Please give your evaluation of this seminar. Did it meet your expectations? If so, How?", and (2) "Please write down any other comments you may have." In the future I would probably leave the first question more open-ended

by just asking, "Please give your evaluation of this seminar."

Of the twenty who turned in exit comments, nine said things like "very good," "very interesting," and "excellent." Two commented that the seminar was more than they had expected. Four commented that it had been a review or refresher course on things that they had previously studied.

Some commented on the approach used in the seminar. "There were some very heart-searching points brought out," and "had thoughts that had not been presented in this manner before" said two participants. Some mentioned how the seminar had changed them. "I will never be the same," wrote one, and another said, "I plan to re-read The Ministry of Healing."

One commented on the seminar approach: "I find Seminars very helpful, let's do more." Others also offered suggestions both positive and negative. One wanted "more focus on "Principles to Practice." Another echoed this idea suggesting "to spend a little more time on personal applications in our lives." Two complaints were made about the testing instruments. One wrote on the entry test, "I expected more preaching, less paperwork." The other on the exit test was more specific: "Survey questions could have been more detailed either in question or answer, i.e. 7-8 hours sleep is not always possible due to schedule."

Finally, I appreciated the more lengthy comments of one class member who wrote,

Considering the magnitude of the subject matter the seminar covered a lot of ground. References to current lay literature would be helpful for "teaching the teachers"--who may be programed to demand "research data" before embracing new understanding.

The concept of presenting such a positive ("good news") program seems to have been well received. Would it be feasible to offer a continuing education series for the church family and the public? [The information] offered would be very helpful to help counter-balance the deluge of (mis)information being broadcast through the media--which can be overwhelming. Thank you for your creativity and teaching efforts!

CHAPTER 4

CONCLUSIONS AND RECOMMENDATIONS

My task in this Doctor of Ministry project was "to develop and present a seminar on the role of the doctrine of health in the message and mission of the Seventh-day Adventist church." I wanted to give my church members biblically based, spiritual motivations for practicing healthful living. Through presentations on Adventist health history I also hoped to awaken in my members an appreciation of our health heritage. And I wanted to warn members about several increasingly popular, unbiblical motivations for healthful living.

Among my personal goals was the development of teaching concepts and materials that could be used effectively by others in different settings. Above all I felt a need to personally understand the relationship between healthful living and the Gospel. I wanted the promise of 1 Thess 5:23 to be fulfilled in my life: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ."

At the end of what once seemed like an endless

road, after planning, preparing, presenting, and now evaluating the "Putting the Good News! Back into Health!" seminar, I can look back and see that the results have surpassed my expectations. I have personally been enriched by my study, and have enjoyed the unexpected rewards of a better understanding of the mission of my church and a renewed commitment to evangelism. I believe the project has given me a better sense of my own mission in life and how I can serve my Lord in the future.

That the seminar was successful in meeting its primary goals can be seen by the seminar materials created, the positive changes recorded on the testing instruments, and the enthusiastic personal comments of the class members. The goal of developing teaching concepts and materials that could be used by others in different settings has been partially met, but the seminar scripts, participant magazines, testing instruments, overhead transparencies, and advertising materials will need extensive revision before the seminar can be marketed for use by others. I will probably need to present the seminar several times in different settings in order to develop the seminar to its full potential.

There are seven specific conclusions which I would like to make about the project:

1. The success of the project shows that church members will respond positively when the doctrine of health

is presented as "Good News!" as an integral part of the gospel, and as a demonstration that God cares about every dimension of our life. However, the response of the class shows that the presentation of the theological and practical aspects of the doctrine should be integrated.¹ My premise was that our health message could not be fully appreciated outside the context of the other Adventist doctrines which form its foundation, but I discovered while teaching the seminar that a foundation without a beautiful house is not very useful or interesting. When the foundation and house are put together the doctrine of health truly becomes "Good News!" that church members can get excited about. I believe that this positive, integrated approach can also be used to teach other church doctrines.

2. Materials prepared for use in local churches should take into account the educational level of the members. I once worked with a very successful evangelist whose lectures were prepared for audiences with a fifth-grade comprehension level. Too often those creating church programs live and work in intellectually stimulating

¹It was Dr. Damsteegt, in his capacity as head of the Seminary project proposal committee, who suggested that a "Principles to Practice" section be included in the seminar, and on the proposal committee he defended its inclusion. His contention that participants should be provided with practical suggestions for responding to the spiritual motivations presented in the seminar was an insight which I have started to apply to other programs of the church with excellent results.

environments. They forget that many local church members have completed only elementary or secondary school. In my seminar I should have presented less material in a more simple and clear way.

3. The seminar approach is an effective way to present the health message and other subjects. I found that the relaxed, informal atmosphere allowed for fellowship and discussion, and resulted in growth in understanding on the part of both class and speaker. The exit-test comments showed that class members liked the format. A short, intensive program seems to fit the lifestyle of many members who may not regularly come to Prayer Meeting, but who will commit to a short, interesting program.

The potential of combining programs in sequence was shown by the follow-up cooking school which averaged more than forty people per night. Since seminars target various groups within the church, one can hold a variety of seminars without overloading the overall church calendar. My experience has been that a mixture of programs aimed both at church members and those outside the church is most effective. My seminar for church members, I believe, prepared the way for the cooking school which was aimed at and attracted a large number of non-church members.

4. The "Putting the Good News! Back Into Health!" seminar does fill a gap in the doctrinal teaching materials

in the Seventh-day Adventist church. I did not find other teaching programs which combined the doctrinal, historical, and practical aspects of the doctrine of health into one seminar. Further work remains to be done in this area.

5. The Seventh-day Adventist church has not yet responded to Ellen White's challenge to "rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."¹ Perhaps this is because we have not continually tried "to educate the people, not only by our words but by our practice."² In today's environment where health care and drug-related issues are at the top of our nation's agenda, I believe it is time for Adventists to again become leaders in the fields of health and temperance. The doctrine of health is "present truth" for the twenty-first century. We need new, creative health-evangelism strategies aimed at the needs of twenty-first-century men and women.

6. Health habits and healing strategies based upon New Age, secular, and other philosophies may not prove beneficial in attaining biblically based health goals. Health goals and even the very definitions of health may vary among theories. For example a small glass of alcohol may be a factor in the very limited goal of preventing a

¹White, Testimonies for the Church, 6:112.

²Ibid.

heart attack. For the Christian, the alcohol may have a negative impact on the overall goal of oneness with God. There will often be for the Christian an alternate preventative measure (such as a low-fat, balanced vegetarian diet, combined with exercise) which will have no detrimental side effects.

Another example might be a competitive athlete whose goal is a world record. The amount of training required to reach such levels of performance often depresses one's immune system and interferes with a balanced lifestyle in the other three dimensions of life. The competitive spirit required also may be damaging to overall health.

My research has convinced me that the Christian lives a healthy lifestyle to fulfill Jesus' command: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" and to "Love your neighbor as yourself." (Mark 12:30,31)

Jesus' conclusion that "There is no commandment greater than these" (Mark 12:31) provides the highest possible motivation for Christian healthful living. This does not do away with all other health goals for the Christian--the prevention of heart attacks and cancer or the achievement of physical fitness are certainly worthwhile goals--but it does make them subservient to the higher goal of love to God and love to humanity.

7. Christians from other faith traditions have developed "whole-person" philosophies of medicine and health as they have recognized the importance of such Bible teachings as creation, the wholistic nature of man, the integrated healing and teaching ministry of Jesus, and what one writer calls "the wholistic eschatological restoration envisioned in Scripture as a capstone to history. . . . A new earth . . . where original wholeness, integration, and harmonious (holy) living will be restored."¹ This is confirmation to me of the importance of these and other uniquely Adventist doctrines in the development and defense of a doctrine of health. Adventists should work with other Christians involved in promoting biblically based wholistic lifestyles in the same way that Ellen White worked with other Christians in the nineteenth-century temperance movement.

One could not spend years working on an idea without developing several recommendations for future development. The following recommendations deal with both the seminar and the doctrine of health in the larger context of the Seventh-day Adventist church.

1. I would like to repeat the seminar in other settings. Improvements that could be made include: (a) improving the logo design and general advertising

¹Allen, Bird, and Herrman, Whole Person Medicine, 12. This book is an excellent treatment of the relationship between health and religion.

materials, (b) not advertising to people who do not have some prior knowledge of the Adventist health message, (c) developing better registration materials (including demographic information on each participant) and a nightly attendance card which could also be used as a commitment card for each night's appeal, (d) giving each participant a copy of The Ministry of Healing the opening night and promoting the reading assignments for each session which were listed in the participant magazine, (e) further revising the participant magazine, (f) developing a series of overhead transparencies to illustrate each lecture, (g) simplifying the evaluative instruments and changing their purpose from that of measuring the effectiveness of a doctoral project to that of helping the presenter and participants grow together in their understanding of healthful living, (h) shortening the scripts, making them more simple and sharper, and (i) amplifying the "Principles to Practice" sections. Two other changes that might enhance the seminar's effectiveness would be to add an additional night and develop a series of sermons to go along with the seminar. By adding an additional night the seminar could be presented at vespers and prayer meetings over one month and begin and end on Sabbath evenings when the attendance would probably be higher. The Sabbath sermons preached over the four weeks of the seminar would probably help arouse interest and improve attendance, and

would provide an opportunity to cover additional biblical themes.¹ A more ambitious project would be the revision of the seminar so that it could be used in reaching non-members.

2. Once the seminar has been further tested and revised, it could be made available for use by other churches.

3. I would also like to develop other materials dealing with the spiritual motivations for healthful living, including sermons, articles, and possibly a book.

4. Ramona Greek has suggested that "future research within the SDA studies should focus on spiritual and psychological dimensions since the physical aspects of the person have been addressed in the SDA health history."² George Reid has noted that no well-qualified Adventist or other contemporary theologian has yet dealt with a theology of health.³ I believe that a Ph.D. dissertation dealing with a theology of health would be a welcome addition to Adventist biblical studies.

5. Another area of study would be to research Ellen White's writings to find her philosophy concerning

¹Sermons might include exegetical sermons on 1 Thess 5:23 and Matt 2:52; a biographical sermon or sermons on Elijah and John the Baptist; and topical sermons on key Bible words related to healthful living such as sozo--to save, soter--saviour, or shalom--peace.

²Greek, 66.

³Reid, 127.

the physical, social, mental, and spiritual dimensions of life and compare her philosophy to contemporary concepts. Ramona Greek in her dissertation has compared Ellen White's eight true remedies with two other philosophies, and she has suggested that Ellen White's concepts may be more comprehensive.¹

For the last two decades debate over Ellen White seems to have bypassed what I consider to be the fundamental issue. What was the content of her message? To me her genius lay in understanding what was best and most important in both biblical and health themes and in fusing them into a philosophy of living covering the whole man in every dimension of life. Her style, like that of the Bible writers, was not the style of a systematic theologian. In looking for what she taught concerning the physical, social, mental, and spiritual dimensions, I believe we should go to the most mature published works in these areas, which would include the Conflict of the Ages series, Education, and Ministry of Healing. These, far better than individual letters and testimonies, would express the philosophy she wished to share with the world.²

¹Greek, 63.

²In the debates over Ellen White's inspiration, use of sources, etc., I believe we may have "missed the forest for the trees." A scholar may study Beethoven's preliminary sketches to find how he developed his Fifth Symphony's famous opening, or to discover if he borrowed musical ideas from other composers, but Beethoven's greatness is judged by the notes in the finished work and the effect the whole

A study of these books, seeking to find an integrated, four-dimensional philosophy of life, would be a worthwhile addition to Adventist studies.

6. In addition to research into a theology of health and Ellen White's philosophy of life, I would like to see a "Value-Genesis" type research study done of the health attitudes and motivations of Adventist members in North America. Much of the research already done has focused on the physical benefits of following the Adventist lifestyle. Now that even the U.S. Department of Agriculture is promoting a similar diet, we need to find out why our members are not following such a demonstrably better lifestyle.

7. Adventists should become involved in medical research into the details of the doctrine of health and the relationship between lifestyle habits and spirituality. Although extensive research has already been done, it has been done from the perspective of purely physical improvements in health. Health research which takes into

symphony has on its listeners.

Ellen White spoke to many individual needs in specific settings, but I believe that she should be ultimately judged by the books she wrote which developed Bible themes for the general public. In The Ministry of Healing, she writes about the physical and social dimensions of life. I believe a seminar equal in scope to my health seminar could be developed from her social philosophy. In Education she writes her best ideas about the mental dimension, and in the Conflict of the Ages series she provides a biblical commentary on the spiritual themes she felt were especially important for our time.

account the whole person from a biblical perspective should be a priority. A preventative-medicine research institute and the development of preventative-medicine specialties could be as important a priority for our church as are infant organ transplant programs and cancer treatment research; and such preventative programs might ultimately have a far greater impact on people's health.

8. The areas of health and temperance are areas where Adventists can join with other Christians in researching and promoting biblical concepts of wholistic health. Through local ministerial organizations I have made friends with clergy from many denominations. I see the same opportunity available in the area of wholistic health. Ellen White's example of cooperation with temperance movements of the nineteenth century can be a model for such efforts as we approach the twenty-first century.

9. Adventists should be leaders in the development of wholistic ethical principles which focus on the ordinary as well as the extraordinary. Ellen White's statement which I use in session 2 of the seminar has transformed my thinking in this area. She says,

Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are molded, the character misshaped; and when the greater tests

come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions.¹

The issues that usually consume Christians' ethical debates such as abortion, death and dying, AIDS, and a host of others, are issues that many people will have to face only occasionally, but the issues one is confronted with in the eight true remedies are everyday issues which I believe are more important in the development of character. The debate over traditional church standards shows that Adventists approaching the twenty-first century need to creatively study how our distinctive doctrines can positively change ordinary, everyday life.

A corollary to this idea would be that Adventist programs for the local church should seek to personalize and individualize rather than organize. Ellen White talks of "an individual work."² She says: "Through direct contact, through personal ministry, the blessings of the gospel are to be communicated."³ Individual members taking neighbors to the doctor, or bringing hot, nutritious meals to a shut-in might be sharing the gospel more effectively than a highly organized cooking school. A group medical practice of Adventist doctors which offers integrated,

¹White, The Ministry of Healing, 490.

²Ibid., 147.

³Ibid., 148.

inter-specialty wholistic medicine and has a follow-up program with mental and public health counselors and a Bible worker, may win more people to Jesus than a large, more impersonal Adventist hospital. Whatever the approach, members need to become personally involved in the lives of the people they are helping.

10. In order to work with others and to be leaders in the field of wholistic health, Adventists need a self-assured, yet humble conviction that we do have something unique to offer to the world. This is perhaps the most fundamental challenge of all, to retain our identity as we approach a new century. The words of Ellen White are instructive here: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."¹ Her words are especially meaningful in the context of the holistic health movement.

The differences between the competing paradigms of the wholistic and holistic health movements are remarkably similar to the issues being addressed in the creationist/evolutionist battle. The Christian wholistic health movement views man as the product of an intelligent, loving Creator. Wholeness is achieved through the restoration of the image of God in all dimensions of man's

¹Ellen G. White, Life Sketches of Ellen White (Mountain View, CA: Pacific Press Publishing Assoc., 1943), 143.

life. New Age holism views man through evolutionary lenses and sees wholeness as being achieved by oneness with an impersonal cosmic consciousness.

Just as creationists and evolutionists agree on many details, so wholistic and holistic health practitioners may have very similar treatments for specific health problems, but the goal they are trying to achieve and their very definition of what health is may vary significantly. And here is where there is an alarming difference between the wholistic/holistic issue and the creation/evolution battle. Adventists have remained more staunchly creationists than any other denomination.¹ The issues between creation and evolution are very visible. The differences between the Christian's view of health and that of the holistic health movement are far less visible to members who do not even know the motivations for their church's health doctrine, much less the motivating philosophy of the local health practitioner whose views seem "just like Ellen White's."²

¹Numbers, The Creationists, 300.

²While I have been writing this project, PBS has aired a five-part documentary series by Bill Moyers on "Healing and the Mind." In it he "reports on newly established links between mind and body. Together with scientists and physicians on the cutting edge of mind-body research, he explores a wide range of healing practices that join the unparalleled advances of modern medicine with the remarkable healing powers of the mind." Fetzer Institute of Kalamazoo, advertising brochure (Kalamazoo, MI: n.p., 1993). For a journalist like Bill Moyers, whose reporting has included a program on the story of the hymn "Amazing

My hope is that our church will defend its wholistic doctrine of health with the same enthusiasm and financial support that it has given to the defense of creationism. After researching and presenting my project, I am convinced that the battle between wholistic and holistic philosophies of life will be one of the greatest issues for our church in the future.

In an essay, "Theological Foundations of Medical Ethics," Kenneth L. Vaux speaks of the "idolatry" inherent in many of the modern motivations for healthful living. He calls for a fresh and convincing theological witness and suggests five motifs of theology or hypotheses of faith: (1) Creation/Redemption, (2) Sin/Fall/Judgment, (3) Providence, (4) Soteriology/Wholeness, and (5) Eschatology.¹ I found his list after writing my seminar and was amazed to see what a strong witness Adventists can proclaim about each of his motifs.

My hope and prayer is that in recapturing the deeply spiritual motivations for healthful living of our pioneers, in rediscovering the biblical foundations of our doctrine of health, and in applying these motivations and principles in a practical way to contemporary life, we can

Grace," to cover positively holistic medicine may further confuse many Christians.

¹Kenneth L. Vaux, "Theological Foundations of Medical Ethics," in Health, Medicine, and the Faith Traditions, ed. Martin E. Marty and Kenneth L. Vaux (Philadelphia: Fortress Press, 1982), 216-218.

hasten the Second Coming of our Lord Jesus Christ.

APPENDIX A

SEMINAR SCRIPTS

"GOOD NEWS! THERE'S A DOCTOR IN THE HOUSE!"

Introduction

"Good News! There's a doctor in the house!" That word had possessed and driven the dying man from the moment he heard it.

But, as four willing friends carried his stretcher toward the door, the paralyzed man's hope faltered. The doctor was in, but so were the rest of the village, and more were crushing in from the outside. One couldn't even see the door. To force a stretcher through would be impossible.

His friends tried repeatedly without success. They couldn't get close enough to hear Dr. Jesus' voice inside Peter's house; seeing Him would be impossible. For a moment the sick man's hopes seemed dashed.

His disease was the result of a sinful life, and his sufferings were embittered by remorse. In vain he had appealed to the Pharisees and doctors for relief; they pronounced him incurable, they denounced him as a sinner and declared that he would die under the wrath of God.¹

News about a new, young healer had lifted the paralytic out of his despair. You see even though "Many of those who came to Christ for help had brought disease upon themselves, yet He did not refuse to heal them."²

And this man dared to hope that he too might be healed if he could just be carried into the presence of Jesus. Even more than physical healing he craved the assurance of forgiveness, of being at peace with heaven. If Jesus would give him that, this shrunken, twisted, almost dead man could live or die. Whatever God willed!

I think it was this overwhelming need for

¹White, The Ministry of Healing, 73.

²Ibid.

forgiveness that kept hope alive. No matter what he looked like, the image of God still resided inside the paralyzed man's heart; and responding to the continued calling of the Spirit, he literally rose above the situation. Nothing would stand in the way of his reaching Jesus and so, at his suggestion, his friends carried the stretcher to Peter's roof, where they broke up the roof and let down the stretcher at Jesus' feet. Read with me the striking Gospel accounts of this moment:

Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on. Mark 2:4

Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus. When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus. Luke 5:18-19

Imagine the shocked silence of the crowd as the roof tiles are stripped away, as dust rains down and sunshine floods in. Then see the pitying face of Jesus looking into the pleading eyes of that sick man.

It was Christ who had drawn the sufferer to himself.¹

He had planted the seed of desire and hope in the paralytic's heart. He had noted the repentance and faith. Now Jesus' voice broke the pregnant silence of that moment:

Friend, your sins are forgiven. Luke 5:20

The words of spiritual, not physical, blessing, are so unexpected, yet so accurate a response to the man's need, that he just lies there making no further request.

The crowd collectively continues to hold its breath.

Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to be freed

¹Ibid., 75.

from this burden?¹

But others in the crowd had a different response.

Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. Luke 5:17

They didn't sense that:

the power of the Lord was present for him to heal the sick. Luke 5:17

Instead they:

were sitting there, thinking to themselves, "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" Mark 2:6,7

Jesus knew what they were thinking and asked

"Why are you thinking these things in your hearts? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But that you may know that the Son of Man has authority on earth to forgive sins. . . ." He said to the paralyzed man, "I tell you, get up, take your mat and go home." Immediately he stood up in front of them, took what he had been lying on and went home praising God. Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today." Luke 5:22-26

The Good News!

The gospel, literally the good news, about Jesus is repeatedly presented as "Good News! There's a Doctor in the House Who can cure both body and soul"

Jesus often combined the healing of the body with the forgiveness of sins.

Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. Matt 4:23

¹Ibid., 76.

His stated purpose in coming to this earth was:

I have come that they may have life, and have it to the full. John 10:10

Your KJV says "have it more abundantly."

Evidently Jesus meant for this life to include not just a more abundant spiritual life, but a more abundant life in all four dimensions of human existence, a full life without any deficiency.

But just a moment--I said four dimensions. We started with just two--body and soul--, then moved to three. We read in Matt 4:23 that Jesus taught, appealing to the mind; preached the good news of the kingdom, announcing spiritual blessings; and healed every disease and sickness, curing the physical effects of sin. Where do we get four dimensions?

Would you agree with me that Jesus himself lived the more abundant life he promised us, that his life represents a life lived to the full?

In him was life, and that life was the light of men. John 1:4

We find the four dimensions of Jesus' life that are to be found in our life in Luke 2:52:

And Jesus grew in wisdom and stature, and in favor with God and men.

Here we have the mental, physical, spiritual, and social dimensions of life. The Bible clearly teaches that Jesus came to save us in all of these dimensions.

Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well. 3 John 2

Praise the LORD, O my soul, and forget not all his benefits-- who forgives all your sins and heals all your diseases, Ps 103:2-3

Paul summarizes the wholistic salvation promised by the Gospel in 1 Thess 5:23:

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

Is there a doctor in your house? The good news about health is not some new cure for cancer, the latest diet claiming to melt off pounds, or even hope for AIDS victims. The Good News! about health is that Dr. Jesus is standing at the door of your house knocking, asking to come in and preserve your whole spirit, soul, and body so that when Jesus comes you will stand blameless, whole in every dimension of life.

Does that sound attractive to you? Don't you want to invite Him in?

At its most basic level the Seventh-day Adventist doctrine of healthful living means that if we confess our sins, Jesus:

is faithful and just and will forgive us our sins and purify us from all unrighteousness. 1
John 1:9

It doesn't matter what your sin has been--whether spiritual, mental, social, or physical--there is forgiveness and cleansing in Jesus and His word.

The Christian experiences health when forgiven and cleansed by the grace of Jesus he is growing "in wisdom and stature, and in favor with God and men. -- Luke 2:52

If you're with me this far, listen carefully: Any proclamation of the Gospel, to be complete, must include God's desire to save our body as well as our soul. Without God's plan for restoration of our health it's simply not a full gospel.

You thought only Charismatics had a full gospel? The full gospel presentation is more than just presenting the gifts of the Spirit. I don't have to possess every gift to be saved. It is the fruit of the spirit that every Christian has a right to enjoy and one of the fruits of the Gospel is health,

If what I've said so far seems logical and biblically-based, why is it that other faiths have not like Adventists, found a doctrine of health in the Bible, have made healthful living part of the gospel?

And even closer to home, why don't many Adventists today accept or experience the Gospel of health.

One Sabbath I preached on the doctrine of health. After the service, my head elder approached me and asked me not to link healthful living with the gospel. "It may be

something good for us physically," he said, "but don't make it as part of the Gospel."

In her Ph.d. dissertation, Health Promotion: Lifestyle Behaviours in a Seventh-day Adventist population, Dr. Ramona Greek studied the "health motivations underlying the health behaviors of the selected group of Seventh-day Adventists."¹ She concluded,

That persons practice health behaviors to attain or remain in health was clearly supported as the most important concept as a set of motivators. That health reasons surpassed the biblical/Spiritual reasons by 22% [85.8% to 64.2%] is perhaps indicative of persons in general and not only SDAs.²

Although we have a doctrine of health--Fundamental Belief No. 21--other faith traditions have not found such a doctrine in the Bible and even the majority of our members who practice healthful living do so for health not biblical/spiritual reasons.

Is it possible that we as Adventists have received from our pioneers a lifestyle that we practice as part of our tradition--It's part of our identity as Adventists--and we've forgotten the reasons why?

History of Adventist Health Reform

Some would suggest that the Adventist health message did not originate from biblical sources, but from the work of 19th century health reformers like Sylvester Graham.

Martin Marty, an influential Church Historian, who has studied extensively the place of health and medicine in various faith traditions expresses this concept when he writes,

The first word in any tradition determines much that will follow. Thus Seventh-day Adventism was born at a time when Americans were beginning to learn health consciousness in new ways. Sylvester Graham, a Presbyterian evangelist, was spreading the word of health foods, including the "Graham

¹Greek, 52.

²Ibid., 64.

Cracker," alongside the gospel of Jesus Christ. At the same time, others were on the circuit telling people not to . . . have intercourse too frequently. Still others fought the lures of tobacco or caffeine. Such Adventist founders as Ellen Gould White fused these interests with other concerns, for instance the Saturday Sabbath and the Second Coming of Jesus. They assured that wherever Adventism is present there will be a particular tradition of physical well-being.¹

Martin Marty's maxim that the first word in a tradition determines much that will follow is sound; what is not so sound is his finding of the first word of the Adventist tradition in 19th century culture instead of in the early church's theology. When Marty turns to Lutheranism he finds a theological "First word", the gospel of the forgiveness of sins, and he sees well-being as "the corollary of the gospel of the forgiveness of sins."²

While early Adventists did not originate the details of their health reforms, Adventist historian and theologian P. Girard Damsteegt has pointed out that "the primary reason for their acceptance of the reforms was that they were incorporated into their religious experience."³

This seminar, Putting the Good News! back into Health, has one simple goal: to re-discover the thoroughly biblical foundations of the Adventist doctrine of health and to recapture the deeply spiritual motivations our pioneers had in practicing what they called "Health Reform".

Our premise is that the doctrine of health is an essential part of the Gospel, that it was as Adventists discovered biblical truth forgotten for centuries, that the doctrine of health was an inevitable result.

The first word was not any outside influence, but early Adventists driving, all-consuming passion to be ready for the Second Coming of Jesus. We were and are Adventists before anything else, a people looking for and preparing for Jesus' Second Advent!

As the Adventists discovered what they called

¹Marty, 12.

²Ibid., 13, 14.

³Damsteegt, 222.

"Present Truth" it was not some dry, classroom theory. The Second Coming, the Sanctuary Message, the Law of God, The Sabbath and Creation, the nature of man, the prophecies of Daniel and Revelation which included the three-angel's message of Revelation 14; all these were life-giving explanations helping them understand Jesus and His work of saving man. These truths were truly the Gospel or "Good News"!

Early Adventists applied salvation to all areas of life. They lived their faith seven days a week. Many risked their lives and reputations in the abolitionist movement and underground railroad, they were conscientious objectors because of their desire not to kill. They believed:

If anyone is in Christ, he is a new creation;
the old has gone, the new has come! 2 Cor 5:17

And they excitedly welcomed each new truth for what it taught them about Jesus and Salvation.

Among these truths was the doctrine of health. Adventists embraced it:

1. not just for strength. Sampson's strength didn't save him from temptation.
2. not just for freedom from disease. In a world of sin, disease can come to one who has been the most rigorous in practicing good health habits.
3. not just for long earthly life. Quantity doesn't always mean quality.
4. and not just for improved intelligence. Solomon's wisdom didn't save him from experimenting with sin.
5. not only because it was inspired counsel from their prophet.

It was because they found it in Scripture as an important part of the Good News! about Jesus. And they welcomed this Good News! about health as God's gift to help prepare them for Jesus' soon return.

J.H. Waggoner, who with A.T. Jones brought the message of Rightousness by Faith to the 1888 General Conference, made back in 1866 a classic statement on the spiritual foundation of the Adventist health message. He wrote,

We do not profess to be pioneers in the general principles of the health reform. The facts on which this health reform is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded and is thereby producing an effect which we could not have looked for from any other means.

As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril.¹

Almost every Adventist writer dealing with the history of Adventist Health Reform quotes this statement. Written in the decade when Adventist health reform "took off", it shows that preparation for translation at Jesus' Second Coming was the motivating factor in the development of Adventist teachings on health. This driving desire to be ready for Jesus' soon Coming was the "first word" of health reform.

In succeeding nights of this seminar we will look at the doctrine of the Second Coming and the other doctrines upon which the Adventist church has built its doctrine of health. Each night we will look at people in the Bible who experienced the Good News! of healthful living, and we will look at the truths about God which their experiences reveal. We'll also relive our church's discovery of each Bible truth. And every night there will be "Principles to Practice," a section on how to practice the truth we've discovered.

Our textbook for this seminar will be the Bible, with additional reading for each lecture from the book which I consider to be the finest exposition of the doctrine of health, Ministry of Healing by Ellen White. (reading for first session pp. 17-94, 271-276).

¹Robinson, 69,70.

On page 127 Ellen White gives eight principles to practice in our lives.

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power--these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them.

Tonight, let's look at Pure air and sunlight.

Principles to Practice - "Pure Air and Sunlight"

1. Spend daily time outdoors - "During His ministry Jesus lived to a great degree an outdoor life.¹
2. Allow Sunshine into each room of one's house - "Dispense with heavy curtains, open the windows and the blinds, allow no vines, however beautiful, to shade the windows, and permit no trees to stand so near the house as to shut out the sunshine. The sunlight may fade the drapery and the carpets, and tarnish the picture frames; but it will bring a healthy glow to the cheeks of the children." MH p. 275
3. Provide good ventilation for one's house - "In the building of houses it is especially important to secure thorough ventilation and plenty of sunlight. Let there be a current of air and an abundance of light in every room in the house." MH p. 274.
4. Practice proper breathing Techniques
 - a. Breathe deeply - "Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound, refreshing sleep. MH, p. 272.
 - b. Practice good posture and wear non-constricting clothing - "The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed. Hence the ill effects of

¹White, The Ministry of Healing, 52.

the practice so common, especially in sedentary pursuits, of stooping at one's work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand. A similar effect is produced by tight lacing. Sufficient room is not given to the lower part of the chest; the abdominal muscles, which were designed to aid in breathing, do not have full play, and the lungs are restricted in their action.

Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart is depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease."¹

Whew! I don't want that to be a discription of me or you! Let's practice the simple cure--Deep Breathing!

Stand up, loosen your belt if need be. Now locate the bottom of your ribs and hook a couple of fingers under each side. We want that to expand as we breathe. Alright start breathing in, keep breathing, come on, just a little more, push your diaphragm down. Now exhale rapidly, push it out, all out. O.K. lets do it again. We'll try three times. You should probably do 9 or 10 a day, perhaps 3 before each meal, preferably outdoors.

5. Help protect our air quality and ozone layer, so that everyone may benefit from pure air and sunlight. "In the teaching that God gave to Israel, the preservation of health received careful attention. The people who had come from slavery with the uncleanly and unhealthful habits which it engenders, were subjected to the strictest training in the wilderness before entering Canaan. Health principles were taught and sanitary laws enforced."²

During the sojourn in the wilderness the Israelites were almost continually in the open air, where

¹Ibid., 273.

²Ibid., 277.

impurities would have a less harmful effect than upon the dwellers in close houses. But the strictest regard to cleanliness was required both within and without their tents. No refuse was allowed to remain within or about the encampment. The Lord said: 'The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy.' Deut 23:14"

We don't need any further proof for the necessity of breathing pure air, but perhaps Ellen White's counsel on sunshine needs some further proof. Today, many dermatologists counsel their patients to stay completely out of the sun, because of the danger of skin cancer.

In their book Plus Fifteen: 15 Days to Lower Blood Pressure and Cholesterol, Dr. Samuel Deshay and his wife Bernice Deshay recommend a fifteen minute sun bath every day as a means of fighting high blood pressure.¹

Sunlight also gives us vitamin D which researchers have recently found helps prevent colon and breast cancer. In fact Newsweek Magazine reported in its December 30, 1991 issue that "breast-cancer rates were more than 1.5 times as high in New York and Boston as in Phoenix or Honolulu," and attributed the difference to the amount of sun that residents were able to get.²

Our emotional state is also influenced by sunlight. Some people are actually affected by a

severe, debilitating depression, known as Seasonal Affective Disorder. SAD victims sleep fitfully and lose their energy . . . in the fall and winter. . . . Experiments indicate that "light talks to the brain via the pineal gland," according to neuroscientist George Brainard of Jefferson Medical College in Philadelphia³

How does the pineal gland work?

Fritz Hollwich, of the University of fMunster,

¹Samuel L. and Bernice A. Deshay, Plus Fifteen (San Bernardino, CA: Here's Life Publishers, Inc., 117-120.

²Geoffrey Cowley, "Can Sunshine Save Your Life?" Newsweek, 30 December 1991, 56

³Sharon Begley with William J. Cook, "The SAD Days of Winter" Newsweek, 14 January 1985, 64

proposes a still-controversial theory that light sends signals not only to the brain's vision center but also to brain centers involved in our emotional and physical well-being.

According to Hollwich, when light enters the eye, its electromagnetic waves are translated into nerve signals that flow to the brain. At one point on the journey, the signals come to a fork in the road. Some travel to the visual cortex for the construction of images. Others follow another track to a brain structure that acts as a light meter--it takes readings, then sends out hormonal messages.

This most important light meter is the pineal gland, sometimes called the "third eye" because of its sensitivity to light. It sets other glands in action, and the hormones produced by these glands have profound effects on mind and body.

Hollwich says that natural light "is a vital element, like water and air. As such it should accompany the human individual for as many hours of the day as the course of the seasons permits." Oh and the article I've just quoted from Science Digest also says, "Natural sunlight is composed of a healthy mixture of rays of all frequencies, whereas television emits a dangerously limited spectrum" which can negatively affect a child's developing nervous system, causing something called "spectral deficiency".¹

Conclusion and Appeal

During His ministry Jesus lived to a great degree an outdoor life. . . . Much of His teaching was given in the open air. . . . Christ loved to gather the people about Him under the blue heavens, on some grassy hillside, or on the beach beside the lake. Here, surrounded by the works of His own creation, He could turn their thoughts from the artificial to the natural. In the growth and development of nature were revealed the principles of His kingdom.²

¹"The Power of the Third Eye" Science Digest, April 1981, 103.

²White, The Ministry of Healing, 53, 54.

Jesus sat down one day by Lake Galilee until:

such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Matt 13:2

In nearby fields, farmers were planting their crop. Jesus began to teach:

A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop--a hundred, sixty or thirty times what was sown. He who has ears, let him hear. Matt 13:3-9

As the Holy Spirit sows the seed of the Gospel over the field that is your life, what soil will He find?

The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers.¹

If the field of your mind is not clear, you may not even understand, be able to comprehend the gospel message. Jesus says: "The evil one comes and snatches away what was sown in his heart." Matt 13:19

In your participant magazine are the elements involved in soil preparation. You know their use in farming. I would like you to meditate on their meaning in your life. Stretch your creative powers to find parallels to the field of your life. You can do this at home, using the Bible story or any other source books you may have.

1. Farmer

2. Seed

¹Ibid., 130.

3. Soil

4. Soil Preparation

5. Fertilizer

6. Sunshine

7. Pure Air

8. Water

9. Weed and Pest Control

10. Crop Rotation

11. Farmer's Tools

(Suggested Applications: The rocky soil stands for those who understand, but have no root. We might say no stamina, no nutrition, there's no depth there, no strength to hold on. Matt 13:20,21

In verse 22 the next person also hears the word, but the worries of this life and the deceitfulness of wealth choke it. Here we find the social aspect of our lives. Too many competing influences and so there is no time to let the gospel seed grow. There is no fruit.

What goes into the good soil Jesus refers to in vs. 23? Jacob Mittleider, Adventist Agricultural expert, has shown that good crops can be grown in any soil if the right preparation is done. The soil must first be plowed, broken up, and softened so the seed can get inside. Then there must be good fertilizer--food, good air, sunshine, and water are required in proper balance, and lest we forget the principle of crop rotation, and weed control.

We plow up the hard soil of our life by confessing and receiving forgiveness of sin. We fertilize our new life in Christ by the food we take in both physical and spiritual. We need both physical and spiritual sunshine to make the seed grow, and the water of life both physically

and through the everlasting water of life, the blessings Jesus wants to give us. Pure air in our lungs and the breathe of the Holy Spirit in our soul are both essential to life, and rest ensures that our soil will not burn out. Weed control means making sure that both physical and spiritual bad habits are pulled out by the farmer Jesus Christ. Finally, it takes exercise to farm properly, and both physical and spiritual exercise is essential if we are to grow.)

In this parable is the whole theological base for the doctrine of health. The healthier we are, the better soil there is for the Holy Spirit to plant the gospel seed in, and the more likely it is to mature, ripen, and bear fruit.

How many of you want to improve the soil in your field?

Our Saviour's words, "Come unto Me, . . . and I will give you rest," Matt 11:28 are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him.¹

John 3:16 and 1 John 1:9 apply to our physical life. If we confess He is faithful and just to forgive and to cleanse. The Good News tonight is that there is power in the cross to help each one of you.

Prayer.

¹Ibid., 115.

GOOD NEWS! GOD MADE YOU

How many times have you wished you could speak and something occur?

In the beginning when God created the heavens and the earth:

"God said, 'Let there be light', and there was light." Gen 1:2

God said it--and there it was!

The Psalmist found this so incredible, that he wrote in Ps 33:8,9, "Let all the earth fear the Lord; let all the people of the world revere him. For he spoke, and it came to be; he commanded and it stood firm."

I can't even say "Janell, clean up your room" and know that it will happen.

God spoke--"and it was so".

Don't you wish you could speak 20 pounds away, or command your cholesterol to drop 50 mg. It would be so much easier than cutting out all that fat and sugar in your diet, and walking five miles a day.

God not only spoke light into existence, The next day "God said, 'Let there be an expanse between the waters to separate water from water . . . ' and it was so." Gen 1:6 At the sound of God's voice the sky appeared.

Gen 1:9 "And God said, 'let the water under the sky be gathered to one place, and let dry ground appear.' And it was so." Just a word from God and our land and oceans were separated.

Gen 1:11 "'Then God said, Let the land produce vegetation: . . . ' And it was so." There's that phrase again. My wife has been planting rose bushes in our front yard. She digs, plants, waters, fertilizes, dusts for disease and pests. The roses are magnificent, but to just speak, not a front yard, but a world of roses. . .

Gen 1:14,20,24 God spoke and light, birds, fish, animals all instantly flooded over the surface of the earth.

I wish I could have had a front-row seat. To hear the thunderous voice of God roll out across the sea, and,

as it traveled, to see the continents appear, the land bursting above the water, drawn by God's word like steel to a magnet.

I wish I could have had a front-row seat--to hear the earth-shaking voice of God rumble through the newly-made soil, vibrating up grasses, flowers, plants, and trees to form a giant, richly colored tapestry which rolled around the whole world.

And Oh! how I wish I could have had a front-row seat to hear God sing the symphony of life, to hear that thousand-part harmony pour out, filling the sea, air, and land with every imaginable living creature! And then to hear in antiphonal response the orchestra of life play the theme back, the sound rising, swelling, as each animal takes up his part of God's master composition.

Yes, in God's word there is life.

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible. Heb 11:3

But when God made man we find something very exciting.

1. Gen 1:27 We are made in God's own image - No matter how you look or feel, you possess in your body something of the divine. There is within us something of God's wisdom, of his creativity, His conscience, and yes of his form.

2. Gen 1:28 We are blessed! When God blesses something, "He imbues that which is blessed with power of fruitfulness and vitality to fulfill the function for which He intended it."¹ Davidson p. 28

3. God gave us a specific diet, Gen 1:29 Do you remember when you last bought a new car? It came with an owner's manual. My last one came with several manuals!

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food." Gen 1:29

4. God pronounced us good. God was satisfied with man. Gen 1:31 No matter what your health or lack of it is,

¹Davidson, 28.

not matter how much you've sinned and rejected Him, God thinks you are good enough for Him to send his son Jesus to die for you. That's good news and makes you worth the universe.

Genesis 1 tells us these four things about our creation. But it doesn't say God spoke us into existence. Why?

The answer is in the second chapter vs. 7a - God formed us!

"God did not speak into existence His crowning creation. Instead, He lovingly stooped to shape this new creature from the dust of the earth."¹

Can you imagine any of earth's sculptors carving such a noble being as Adam? Michelangelo could fashion a stunning exterior, but God personally shaped not just the exterior, but exquisitely molded every capillary, vein, artery, muscle, organ, and bone, each carefully designed for function as well as for beauty.

I don't know how long God knelt down there in the clay personally writing on every cell of Adam's body His natural law, but that moment is captured in the closing lines of James Weldon Johnson's poem, "The Creation"

Up from the bed of the river
 God scooped the clay:
 And by the bank of the river
 He kneeled Him down:
 And there the great God almighty
 Who lit the sun and fixed it in the sky,
 Who flung the stars to the most far corner of the night,
 Who rounded the earth in the middle of His hand;
 This Great God,
 Like a mammy bending over her baby,
 kneeled down in the dust
 Toiling over a lump of clay
 Till He shaped it in His own image;
 Then into it He blew the breath of life,
 And man became a living soul.
 Amen. Amen.²

¹Seventh-day Adventist Believe . . ., 79.

²James Weldon Johnson,

That's Good News!

My Bible tells me that God has promised a personal re-creation to everyone who asks. Sin may have ruined God's original work but just listen to these promises.

Therefore, if anyone is in Christ, he is a new creation, the old has gone, the new has come! 2 Cor 5:17

Create in me a pure heart, O God, and renew a steadfast spirit within me. Ps 51:10

But now, this is what the Lord says--he who created you, O Jacob, he who formed you O Israel: Fear not, for I have redeemed you; I have summoned you by name; you are mine. Isa 43:1

Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint. Isa 40:31

These promises are for both men and women:

The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him." Gen 2:18

So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." Gen 2:21-23

I like to think the rib was taken from over Adam's heart. Two people, joined into one flesh by the hand of the master surgeon, God Himself.

The word for formed in the Bible is used to describe the activity of a potter molding clay on his wheel. We can be molded into God's divine shape, his divine plan. As we exercise authority or rule like Adam, maybe not over the world, but over our own bodies, as we eat the diet of Eden, as we follow the laws that God wrote in our being with the same finger He used to write the ten commandments, I believe that we can experience his creative

power all over again.

Instead of seeing God's natural remedies--pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, and trust in divine power as hard work, or as painful, why not see in the practicing of them, the creation week all over again. God and you participating in making yourself over again into his likeness and image.

What joy there is in seeing one's body change and be renewed. Imagine not only the physical benefits but the spiritual benefits of a clear mind and spiritual discernment.

We have the opportunity to really become like God to take on his image as we participate in the recreative process.

Oh, there's one part of this story that I've left out, well almost left out. Gen 2:7b "The Lord God formed the man from the dust of the ground **and breathed into his nostrils the breath of life, and the man became a living being.**"

You and I could practice the eight natural remedies forever and never be renewed, for it is God's spirit that brings life. We provide the receptive atmosphere in which God's spirit can work.

But when he, the spirit of truth, comes, he will guide you into all truth. John 16:13

And I will ask the Father, and he will give you another Counselor to be with you forever--The spirit of truth. John 14:16,17

The same Spirit of God that moved on the waters at the first Creation, the power behind God's spoken word, the breath God blew into Adam's nostrils, this same spirit is waiting today to breathe both physical and spiritual life into our weak, sinful bodies. He is waiting to energize, to give life to the work of re-creation God wants to accomplish in your life and mine.

Good news! God made you!

And He wants to remake you today the same way He made you the first time--one cell at a time. Will you let Him?

After making man, God gave to him a unique gift, not a thing or place, but a special time. God made a weekly date with man!

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. Gen 2:2-3

Why did God do this? God didn't need physical rest, but God did want time to spend with His new creation, Adam and Eve. God wanted them to rest--we'll talk about that more in our next session--but he also wanted them to remember how they were created. If they had not sinned the remembering would have been a guard against forgetting their Creator. After sin they were to remember their origin, and God's promise of restoration which he gave as soon as they sinned:

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." Gen 3:15

Notice the wording of the fourth commandment:

"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. Exod 20:8-11

That the remembering of our creation would help us preserve our saving relationship with God is made explicit in Ezekiel and Exodus:

Also I gave them my Sabbaths as a sign between us, so they would know that I the LORD made them holy. Ezek 20:12

The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he abstained from work and rested. Exod 31:16-17

Then the LORD said to Moses, "Say to the

Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.'" Exod 31:12-13

It is not the keeping of the Sabbath that makes us holy; it is the Lord who makes us holy! What the Sabbath does is help us remember that it is the Lord who makes us holy. It helps us remember, by reminding us of the holiness that He gave us in the beginning, which we lost through sin.

At the tree of the knowledge of good and evil, Adam and Eve chose death. You and I in the accepting of God's gift of the Sabbath can today choose Life. As we keep the Sabbath, we are living for one day in seven the holy, joyous, peaceful life we will enjoy in the earth made new. We are choosing to participate with God in the re-creation of all four dimensions of our life. Our physical strength is restored, our spiritual relationship with God renewed, our family ties are strengthened, and our mind finds peace.

As we talk about the beginnings of life, we also tonight want to talk about the beginnings of the health message in our church.

The Seventh-day Adventist church arose out of the Advent Awakening of the early 1800's. It was led by William Miller, who was a well-read self-educated farmer from Low Hampton, N.Y, who had served as a captain in the war of 1812. Miller, had been a deist, but after being converted began a study of the Bible to harmonize its seeming contradictions or else return to his deist background.

He discovered Daniel 8:14 and using the day-year principle, and believing that the cleansing of sanctuary must be the cleansing of the earth by fire at the Second Coming of Christ, he concluded that Jesus would return to earth about the year 1843.

He finally began preaching his convictions in 1831. By the time of the great Disappointment of October 22, 1844 the movement numbered thousands of followers throughout the eastern United States.

Following the disappointment most followers gave up hope or continued to try to set dates. A smaller group believed the time had been correct, but that the event prophesied was incorrect. They saw the sanctuary to be cleansed as the heavenly one and discovered Hebrews 9:23: "It was necessary, then, for the copies of the heavenly

things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these."

One of this group was Joseph Bates. Bates, a former sea captain who used his fortune to advance the Millerite movement, was the first one to discover the Sabbath truth. He was also the father of healthful living in the Adventist church.

Joseph Bates was the father of healthful living in the SDA church. He gave up the use of alcohol about 1822 and by 1843 had resolved "to eat no more meat, butter, grease, cheese, pies, or rich cakes."¹ Bates, who has been called "the father of the Sabbath truth among Seventh-day Adventists,"² was active in the temperance cause when he learned of the Advent movement. Although Joseph Bates was practicing many of the principles of Health Reform by 1844, he did not speak out on these subjects until after E.G. White's vision of 1863. His example must have been noticed, for while many of the leaders of the new church were often sick, at seventy-nine Joseph Bates declared, "I am entirely free from aches and pains!"³ James White commented at this time, "He then stood as straight as a monument, and would tread the sidewalks as lightly as a fox."⁴

Joseph Bates did speak out against tobacco, snuff, and alcohol stressing, "the necessity of the cleansing of body and spirit, and perfecting holiness (2 Cor 7:1; Isa 52:11), because continuation of defiling practices would prevent the entrance into the New Jerusalem (Rev 21:27)."⁵

Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God. 2 Cor 7:1

¹Van Dolson and Spangler, 64.

²Maxwell, 76.

³Ibid., 80.

⁴James White, Life of Bates, p.315,316, quoted in Godfrey T. Anderson, Outrider of the Apocalypse: Life and Times of Joseph Bates, (Mountain View, California: Pacific Press Publishing Association, 1972), 116.

⁵Damsteegt, 222.

Depart, depart, go out from there! Touch nunclean thing! Come out from it and be pure, you who carry the vessels of the LORD. Isa 52:11

Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life. Rev 21:27

During this period of time several other reasons for abstaining from tobacco, snuff, alcohol, and tea were used. James White thought it not likely that the Holy Spirit would dwell in those who used tobacco, snuff, and tea.¹

Believers saw a relationship between spirituality and health and frequently referred to 1 Cor 3:16,17 and 1 Cor 6:19 where one's body is referred to as the temple of the Holy Spirit.

Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple.

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own.

The concept of gloria Dei was also used to encourage healthful living. This was supported by 1 Cor 6:20 (KJV):

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,

and 1 Cor 10:31:

So whether you eat or drink or whatever you do, do it all for the glory of God.²

Another appeal was based on stewardship, "In 1854 E.G. White called for a denial of unhealthful appetite so that money saved in this way could be 'put into the

¹Ibid., 224.

²Ibid., 225.

treasury of the Lord.'"¹

The early church's growing faith in Ellen G. White's gift of prophecy also was a factor. Ellen White's first health vision in 1848 revealed the "injurious effects of tobacco, tea, and coffee."²

In summary, during the pre-1863 period Adventists began giving up tobacco, snuff, alcohol, tea, and coffee. Theological arguments used to justify these reforms included preparation for Christ's soon return, stewardship of God's money, living to the glory of God, obedience to the prophetic visions of Ellen G. White, and keeping the body a fit temple for the Holy Spirit.

George Reid catches their philosophy in these words, "If the Christian would do all to the glory of God, he would eschew any damaging product."³

It is interesting to note that some reforms such as abstinence from swine's flesh were rejected as premature by the church leadership. D.E. Robinson points out why,

There were, however, other reforms to be adopted before the Sabbath-keeping Adventists were ready to accept the health reform principles. It is a well-known proclivity of human nature to rise up against any interference with self-indulgent habits. Had the health message, with its call to self-denial, been introduced prematurely, it might have caused distraction and brought in confusion. It seems to have been in the providence of God, therefore, that the great fundamental spiritual truths should be presented first. By these the body of believers was unified and knit together before it was to be tested by the introduction of the health reform message, which, though a matter of great importance, was nevertheless secondary.⁴

By 1863 the doctrinal foundation of the Seventh-day Adventist Church had been laid and its organizational structure was in place. Friday night, June 5, 1863, only 15 days after the General Conference of Seventh-day

¹E.G. White, MS 1, 1854; quoted in Damsteegt, 227.

²Ibid., 222.

³Reid, 65.

⁴Robinson, 54.

Adventists was organized, God gave Ellen White a major vision about health, which we will find out about next session.

Principles to Practice

Food

1. What to eat - "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing."¹

Nuts, olives, rice, wheat, corn, oats, beans, peas, lentils, fruits, vegetables, dried fruits.²

2. What to avoid - flesh meats, sugar, milk, butter, cheese, baking soda or powder in bread.³

3. Quality - "No indifference should be manifested regarding the quality of the food or the manner of its preparation., If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill."⁴

Food should be attractive.⁵

4. Quantity" - Those who understand the laws of health and who are governed by principle will shun the extremes, both of indulgence and of restriction."⁶

The amount eaten is governed by exercise, personal need, time of day, etc. Don't eat large meals close to bedtime.⁷

¹White, The Ministry of Healing, 296.

²Ibid., 298, 299.

³Ibid., 300-302, 311-317.

⁴Ibid., 300.

⁵Ibid., 303, 307.

⁶Ibid., 319.

⁷Ibid., 303, 304, 308, 310.

5. Variety - Should be simple at each meal with only 2 to 3 dishes, but the meals should be greatly varied from day to day.¹

On Sabbath should not be greater variety of food. Instead it should be more simple, yet palatable and attractive, and it should include a treat not served every day.²

6. Regularity - Eat at specified times 5-6 hours apart. Do not eat between meals. Eat 2-3 meals a day with the third meal a very light one.³

7. Individuality - "God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities."⁴

"Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. (italics supplied) Everyone should exercise reason and self-control, and should act from principle."⁵

Water

1. Inside - Should be pure water and should be drunk freely.⁶

2. Outside - "The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood."⁷

¹Ibid., 299,300.

²Ibid., 307, 308.

³Ibid., 303, 304, 321.

⁴Ibid., 297.

⁵Ibid., 310.

⁶Ibid., 237.

⁷Ibid.

Cold or cool bath is stimulating. Warm baths open the pores and aid in the elimination of impurities.

Both warm and neutral soothe the nerves and equalize the circulation. ¹

A suggested guide to the amount of water to drink is to divide one's weight by 2 to get the total ounces of water needed in a day, then divide by 8 to get the number of 8 oz. glasses to drink in a day.²

I start each morning with 2 glasses of warm water. The warm water has a cleansing action and tends to promote regularity.

Conclusion and Appeal

In Genesis 3 we find the account of man's fall. We haven't looked at this part of the creation story yet, so please turn to Genesis 3. There are two conclusions we can derive from Adam and Eve's first sin which I believe will be helpful to you as you ask God to re-create His image--physically, mentally, emotionally, and spiritually--in you.

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" "You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves. Gen 3:1-7

¹Ibid.

²Dale and Kathy Martin, Living Well (Brentwood, TN: Wogemuth & Hyatt, Publishers, Inc., 1988), 105.

Wasn't this a small sin? In terms of ethics or morality, this doesn't compare to the Holocaust, to Cambodia, or to Yugoslavia. Picking one fruit instead of another? Modern man just doesn't get it and this story seems an interesting myth.

Modern man doesn't get the Sabbath either. One day seems the same as another. It's such a little thing. We want to grapple with the BIG issues. In the area of health and spirituality we're no different. I've been struck by the number of books which cover health and religious issues: issues of procreation, genetics, and abortion; of life-support systems, the hospice movement, and euthanasia; of the rights of disabled persons; the AIDS debate; access to health care and health insurance; doctor education and doctor-patient relations--the list could go on. Stuck in a sub-heading somewhere may be "Personal responsibility in health".¹

The Seventh-day Adventist perspective in the light of the creation story must be different. Jesus taught us:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10-12 KJV

How we handle the big issues of life is determined by how we have handled the small details. Is that too hard a saying? Notice what Jesus says in the Parable of the Talents:

The man who had received the five talents brought the other five. "Master," he said, "you entrusted me with five talents. See, I have gained five more." His master replied, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" The man with the two talents also came. "Master," he said, "you entrusted me with two talents; see, I have gained two more." His master replied, "Well

¹Hessel Bouma III, Douglas Diekema, Edward Langerak, Theodore Rottman, and Allen Verhey, Christian Faith, Health, and Medical Practice (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989), v-ix.

done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" Matt 25:20-23

You see, the every day details of life, the areas that Ellen White's eight true remedies affect, are more important in the development of character than major life-threatening issues. You may face only once in your life or never whether or not to have an abortion, to turn off life-supports, to support the use of fetal tissue in Parkinson's and other research, but every day you are faced with the choice of what to eat, what to drink, how much to exercise, rest, and pray.

The life-threatening issues are important for society as a whole, its character, and the direction it goes. The media publicizes the BIG issues because of the drama, controversy, and emotions attached. These big issues are much more intellectually stimulating to scholars and more likely to land one on Nightline or the Today show as an expert.

But to the individual, the greatest need is for a practical, everyday lifestyle which will bring the wholeness and peace Jesus has promised, and, which if followed would either prevent the need to confront a major life and death ethical issue or prepare one to make the right decision.

1. If Eden's marital prescription were followed, and Christian stewardship exercised in family planning, then abortion would never need to be considered.

2. Eating God's original diet, and exercising enough to make the sweat return to our brow (Gen 3:19), combined with the other true remedies would make it unlikely that a person would every need life-support systems.

In a world of sin the church must always be there to support those who must meet the great ethical issues of the day. I've had to face most of them in my ministry. But should we not obey Jesus be being faithful in the every day details of healthful living which would prevent us from having to deal with the big issues.?

Jesus' in another place commenting on the Pharisees misplaced emphasis said:

These ought ye to have done, and not to leave the other undone. Matt 23:23 KJV

Perhaps we have been tithing the great questions of our day and neglecting the weightier issues of the law -- adherence to God's primary health laws which are ultimately as simple and far-reaching as the ten commandments. Just eight simple remedies which cover the whole complex field of human health.

The Christian's call is not to exciting, complex, difficult issues, but to faithfulness in the least detail.

Now it is required that those who have been given a trust must prove [faithful]. 1 Cor 4:2

We need to look at the every day issues that can have a profound long-term effect on a person. The areas of habit, the repeated areas of conduct, are largely ignored just because they are repeated so often. While repetition deepens impression, familiarity breeds contempt--at the very least it causes us to overlook these areas. I'm really appealing for us to look at the ordinary more than the extraordinary.

Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are molded, the character misshaped; and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions.¹

There is another aspect to this point. We all like to deal with social issues which don't require a change in nature--a new-birth experience. The major social issues of our day are attractive and tempt us, because we can work for the betterment of man without challenging him with the claims of the Gospel.

We can't separate health from the gospel.

The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease

¹White, The Ministry of Healing, 490.

were linked together.¹

The Christian is always worried about the eternal health of a person, and that sets him apart from the world.

This leads to our second conclusion from the story of the fall of man. Temptation on diet is always Satan's weapon of first choice. He used it in Eden, he used it first on Jesus in the wilderness, and he will use it first in His attacks on you. Why?

Because he has the chance to tempt us 3 times a day with it? Seriously yes, because in our hierarchy of needs, food is most basic. It is the most ordinary, and Satan is more aware than you or I that the battle must be fought at the most ordinary level. If he wins here, he doesn't need any other temptation.

Some idea of the importance of this arena of combat is found in Matt 4 where we find that Jesus fasted for 40 days, near the limits of human capacity to go without food. It was when Jesus was at the point of death from hunger that Satan approached him with the temptation to turn stones into bread.

How often are you tempted to try to turn what is no better for us than a stone into food for your body, soul, and spirit?

Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'" Matt 4:4

We are again reminded that our ultimate source of strength is God and His word, that above all else, "it is required in stewards, that a man be found faithful." 1 Cor 4:2

Adam and Eve failed the test of appetite, but because Jesus conquered where they failed, you and I can win. Maybe you're still struggling, but claim God's promises for success and you will find the health and peace you enjoy will be worth any struggle you've made. And remember the conclusion to Jesus' temptations. When in the strength of the promises of God's word, he stood firm:

Then the devil left him, and angels came and attended him. Matt 4:11

¹Ibid., 111.

May the angels of God personally attend you as you experience "Good News! God Made You!" and He will re-make you.

Good News! God Made You One!

Introduction

Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. Matt 8:17 KJV The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole.¹

What Good News! these opening two paragraphs of The Ministry of Healing contain! Jesus gives health to our bodies, peace to our minds and perfection of character to our souls; in every dimension we are made whole. His healing power flowing into every cell of our bodies makes us whole! And whatever the circumstances and needs, "none who came to Him went away unhelped."²

Four times the Bible repeats God's promise:

I will never [leave you] nor forsake you. Josh 1:5 (Deut 31:6,8; Heb 13:5)

Yet, there was one moment in Jesus' ministry, that seemed to disprove this promise, a moment when Jesus seemed to ignore the need of His closest friend. It was so out of character that it must have shocked his disciples and above all the ones who requested His help.

Look in John 11 for this moment. Lazarus of Bethany, the brother of Mary and Martha was sick. So familiar were his sisters with Jesus' nature, so confident that he would want to heal Lazarus that they didn't even ask Jesus to come. They just sent a message saying: "Lord, the one you love is sick." John 11:3.

Notice in vs. 5,6 how strange Jesus' reaction was:

¹Ellen G. White, The Ministry of Healing., 17.

²Ibid.

Jesus loved Martha and her sister and Lazarus. Yet when he heard that Lazarus was sick, he stayed where he was two more days. John 11:5-6

The Bible does not record Lazarus's last moments as with the death rattle in his throat, his sisters kept watch, kept waiting for Jesus to come through the door and instantly heal as they had seen Him do for others.

I wonder what thoughts came to Lazarus's mind just before he slipped into death.

Martha gives us some idea in verse 21 when four days later as Jesus walks toward her house she meets him with the words: "Lord, if you had been here, my brother would not have died." John 11:21.

Yet in spite of her inability to comprehend, her faith remained strong. "I know that even now God will give you whatever you ask." John 11:22

You know the rest of the story. Jesus, deeply moved by the grief of Martha and Mary asks to be led to the tomb where He calls out "Lazarus, come out." John 11:43 and in words which must reflect the shock of the onlookers, John writes:

The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go." John 11:44

Of course John wasn't dead anymore; He was alive! The crowd realized that as soon as the grave clothes were taken off. The Bible makes it very clear that death is not another altered state of existence; instead, it is the absence of life. Dead men don't come out, but alive, resurrected men do!

The Good News! about Man's Nature

Jesus in this miracle teaches us a basic truth about our nature which is foundational to our understanding of the doctrine of health. Before we study that, since this is a seminar, not a sermon, I want to point out some other lessons related to healthful living, that we can learn from this story.

1. First, Jesus shows us the immediacy of human need and the dangers of ignoring it. He could ignore it because "in Him was life." John 1:4, and he knew that far from ignoring Lazarus's need, he was acting, "for God's

glory so that God's Son may be glorified through it." John 11:4 But you and I don't have the ability to resurrect people at will. If we don't help people in their moment of need they might die, physically or spiritually, and we might not be able to bring them back to life.

I believe this story shows us the necessity of responding immediately to human need. Two days later might be too late!

2. A second lesson is summed up in the old saying, "The exception proves the rule." We can trust Jesus to meet our need. Martha and Mary didn't even ask for Jesus' help; they assumed it. And if this is basic to Jesus' nature, shouldn't it be basic to ours, that we just naturally respond to human need?

3. Another lesson is that if God doesn't meet our need in the way we asked Him to, we should not give up our faith. Instead He may have some better thing planned for us. Imagine the thrill of experiencing the resurrection! How many people today would like to experience death, if they knew what the other side was like--and if they could be guaranteed a return ticket? Lazarus has already experienced the resurrection morning. Do you think He was afraid of death when it came to him the second time?

Don't lose faith in God. He may have some better thing for you to help you be made perfect.

4. Jesus here shows us that he always heals, but in some lives that healing may take place after the first death at the second coming when:

We will not all sleep, but we will all be changed--in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. 1 Cor 15:51-52

Perhaps my favorite promise in all the Bible is this:

Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."
Rev 14:13

Death for the saved just hastens the day when we see Jesus' face. It is our ultimate healing from all the effects of sin at the Second Coming that is the only goal

that counts for the Christian.

"When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise,
then when we first begun."¹

The major point for us in this session is found in John 11:11-14:

After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up." His disciples replied, "Lord, if he sleeps, he will get better." Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, "Lazarus is dead."

The Bible, in both the OT and NT, teaches that man is

an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else.²

In your participant magazine is a brief Bible study confirming what the Bible teaches.

1. How did God create man? the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. Gen 2:7

"The scriptural equation is straightforward: The dust of the ground (earth's elements) + the breath of life = a living being, or living soul."³ The Bible does not say man received a soul; instead, he became one.

2. At creation Adam and Eve received conditional immortality dependent upon their choice. What did God warn them about the tree of the knowledge of good and evil? but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." Gen 2:17

3. How may we regain eternal life? For the wages

¹"Amazing Grace".

²Seventh-day Adventists Believe, 78.

³Ibid., 81.

of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. Rom 6:23, see also John 3:16.

4. When will we receive immortality? in a moment, in the twinkling of an eye, at the last trumpet. 1 Cor 15:51-54

5. In what condition is man between death and resurrection? In sleep. Ps 13:3, Matt 9:24, John 11:11-14.

6. In death, like sleep, man: a. is unconscious-- "The dead know nothing." Eccl 9:5 b. does not think-- "His breath goeth forth, . . . in that very day his thoughts perish." Ps 146:4, KJV c. does not participate in any activity-- "There is no work or device or knowledge or wisdom in the grave where you are going." Ecc 9:10 d. has no emotions - "Their love, their hatred, and their envy have no perished." Eccl 9:6.

Many honest Christians who have not studied the complete teaching of the Bible on death are not aware that death is a sleep until the resurrection. They assume that various passages support the idea that the spirit or soul has a conscious existence after death. Careful study reveals that the consistent teaching of the Bible is that death causes the cessation of consciousness.¹

Many other honest Christians today are accepting the Bible teachings on death with all the implications for the doctrine of health.

The introduction to a book called Whole-Person Medicine, published by Intervarsity Press says,

Centuries of debate over the biblical words for body, soul, spirit, heart, will, bowels and so on produced theories of a two-part (dichotomous) or three-part (trichotomous) human being, but twentieth-century theologians have come to acknowledge the essential wholism of individual human life.²

The editors, Allen, Bird, and Herrmann, report that "many distinguished theologians have now acknowledged that 'Hebraic holism' does justice to the biblical record more completely than either of the older explanations," and the

¹Ibid., 354.

²Allen, Bird, and Herrmann, Whole-Person Medicine, 10.

editors declare, "Modern medical awareness which recognizes the interplay between one's physical state and one's inner being thus finds ample support in Scripture."¹

They conclude: "The Judeo-Christian faith requires commitment to a unified view of personhood connecting body, spirit, mind and environment."²

In our opening session I said that other faith traditions have not found a doctrine of health in the Bible and have not made healthful living part of their Gospel. They dismiss the Adventist health emphasis as a product of the reform philosophy (or atmosphere) of the 19th century, even though almost every detail of our teachings on health, have been verified by science.

In the quotes I've just read, we find the motivation for change. When Christian doctors and physicians rediscover what the Bible says about the nature of man, they begin to realize the spiritual dimensions of healthful living. Today there are many Christian doctors, scholars, and theologians who are seeing the Bible truth and claiming Bible principles on health as truth from God for our day.

Our seminar puts you on the cutting edge by giving you the biblical basis and motivation for healthful living.

There are other "Signs of the Times" related to our health message.

Last night I gave you the new U.S. Department of Agriculture graphic which cost over a million dollars to create and produce, a graphic which says the exact same thing as Ellen White did one hundred plus years ago.

So effective is our lifestyle that one of the best-know evangelical experts on Adventism, Walter Martin, came to Weimar Institute as a patient. He so appreciated the results that he made a promotional spot for one of their videos!

In order for Adventists to "catch up" with their own health message, to experience the wholistic lifestyle being promoted by both other evangelical Christians and secular sources, we will have to be motivated spiritually,

¹Ibid., 10, 11.

²Ibid., 17.

and understand the ethical implications of our own doctrines. We've already seen tonight that when we understand the wholistic nature of man, we must apply the life that Jesus wants to give us to the whole of man.

Another author in the book Whole-Person Medicine, James F. Jekel says,

In Lev 18:5, God tells his people through Moses, "You shall therefore keep my statutes and my ordinances, by doing which a man shall live." Other Scriptures could be quoted, but the main point is that the biblical view of health is something that was a result of one's entire way of life, not a commodity that could be purchased from healers. Health included the idea of wholeness, soundness, safety and peace. Our world desperately needs to get away from the idea of health as a commodity, a product, and to see it as an organic part of one's way of life.¹

The wholistic nature of man is closely linked to the creation story with both being foundation stones for a doctrine of health.

The simple fact is that for many Christians today, the story of the creation is not very important.

Martin Marty provides helpful insights into the thinking of Lutherans and many other faith traditions concerning salvation and creation.

Because to a Lutheran the "first word" of their tradition is the "gospel of the forgiveness of sins," and because this places more emphasis on God's gift of grace than on one's duty, to Lutherans "well being is primarily a gift, and only in the second or third place a duty."²

Because the Lutheran emphasis is on God's gift in the present, there is not much interest in the past or future. Marty explains: "The search for well-being does not lead back to Eden, to a primal state. Instead, it accepts in praise and thanks what God gives now and intends for tomorrow, a time that falls beyond present human care."³

¹Ibid., 132

²Marty, 14.

³Ibid., 31.

He goes on to say,

In biblical, Christian, and Lutheran stories God "intends" wholeness and health for human creatures. Before the Fall human beings live in harmony with nature. No depiction of disease or death appears in the earliest lines of Genesis. The only form of the created order that people have known throughout history is marked by illness and the absence of wholeness. A yearning for a future state in which these will be overcome is understandable. The Lutheran tradition, however, carries few traces of nostalgia for Eden, a golden age, or paradise lost. Its whole energy presses toward an understanding of the broken and partial world we know today.¹

It is easy to see the difference between this concept and our church's understanding that restoration to the Edenic state is the goal of the Gospel!

Marty states the Lutheran belief: "When people attempt to use faith in Christ to gain physical and mental health, they are making God's grace the means toward some other end and are thus misusing the Gospel."² This contrasts sharply with the Adventist understanding that salvation must include the salvation of man's physical, mental, and social natures, as well as his spiritual nature.

In summary, we could say that a whole creation included a whole man. Sin fractured the wholeness of the creation and of man, but through Jesus' death on the cross we may receive as a gift from God forgiveness and restoration to the wholeness that we have lost. This is a foretaste of the ultimate restoration that will occur in the earth made new.

As Christians discover the Bible's teachings about Man's origins, the Good News! of restoration, and the Good News! of man's essential wholeness, then healthful living is put in its place as part of the Gospel. We may not be resurrected physically at this moment, but like Lazarus, the healing power of Jesus can resurrect us to a new way of life.

¹Ibid., 33.

²Ibid., 93.

Origins of Adventist teachings on the "Nature of Man".

For every major doctrine of Adventism there is a good story--except about the nature of man. My survey of Adventist history books found almost no reference to the doctrine, and even less to its development. In Movement of Destiny, by LeRoy Edwin Froom there is this brief comment about what he calls the "third distinctive doctrine of Adventism" (after the Sanctuary and Sabbath),

As to Conditional Immortality, James White and Joseph Bates were both members and ministers of the Conditionalist Christian Connection prior to joining the Millerite Movement in the early 1840's. They were thus already committed to Conditional Immortality. And Ellen Harmon (with her older sister, Sarah, and mother) had likewise accepted that view the year before the Great Disappointment of October, 1844 (IT 39,40).

So Conditional Immortality was similarly established and then brought into the founding faith of the Church by James White and Joseph Bates.¹

Ellen White and many other Adventists came out of the Methodist church. I've found it fascinating to study John Wesley, Methodism's founder, and his teachings on creation and the nature of man. In his teaching we find ideas which must have influenced the Adventist development of our doctrine of man and the relationship between health and salvation.

Wesley's doctrine of creation had implications for every facet of his theology.²

He never assumed that either the body or the mind stood outside the circle of theological concerns.³

Wesley did not believe that the body served merely as a receptacle of the soul, or that the higher reaches of human thought were the act of a

¹Le Roy Edwin Froom, Movement of Destiny, (Washington, DC: Review and Herald Publishing Assoc., 1971), 113.

²E. Brooks Holifield, Health and Medicine in the Methodist Tradition, 12

³Ibid.

disembodied spirit. All the operations of the soul depended on bodily organs, especially on the brain. The soul and the body enjoyed a "natural union," with the result that thinking had to be understood as "the act of a spirit connected with a body and playing upon a set of material keys."

Because he believed that the creation was good, finally, he assigned it a normative status in his narrative of salvation. The goal of redemption was none other than the restoration of the created harmony. Adam and Eve in the garden had been created in the 'natural' image of God. They were creatures endowed with understanding, will, and liberty, and those capacities functioned in harmony with each other. They had also been created in the political image of God: They exercised wise and appropriate dominion over the remainder of the created order. And they had been created in the moral image of God; they shared the capacity for love. This depiction of creation provided a standard for what the human being could become. By God's grace, the original integrity could be restored. Salvation was a restoration of the created order, not a destruction of it. God's activity as redeemer did not overwhelm God's activity as creator. The aim of Christ's coming was to renew human nature in accordance with the pattern established in the creation.¹

What an exciting statement for Adventists, because we find here in Wesley the birth of ideas which grew to maturity in Adventist doctrines of Creation, the Nature of Man, the Sabbath, Salvation, the Sanctuary, and the Second Coming and the New Earth.

But lets go on,

It was therefore of considerable importance to Wesley that the created order, in its integrity, included the proper ordering of the body. . . .the restoring of the created order through God's grace would also include the restoring of the health to the physical body. Because creation was good, and because that goodness included health, then the healing of the body was in accord with the deepest nature of things. In Wesley's understanding of healing and health, the story of the garden functioned as a reminder that Christians were to

¹Ibid., 13,14.

take the physical flesh seriously."¹

We can begin to understand how helpful Wesley's insights were to Adventists when we realize how different his views were from Christians who had come before. Adventist authors Van Dolson and Spangler describe the effects of the divided view of man which entered Christian Theology very early,

We see that a combination of dualism in the Platonic tradition of the Greeks, an abhorrence of sensual Roman life, and the influence of Gnosticism on the interpretation of Scripture, brought into the Christian church a divided view of man that led Christians to place a low value on the importance of hygiene and physical fitness. Consequently, much of the death and suffering blamed on "the will of God" by Christians through the ages should instead be attributed to their disregard of the principles of health and hygiene revealed in the Old Testament scriptures and also in Christ's ministry and the teachings of Paul in the New Testament.²

The teachings of Luther and Calvin, while recovering much of the gospel, had still tended to separate Salvation from one's daily life. Along came Wesley who saw Salvation as "a restoration of the soul to its primitive health," and "spoke of it mainly with therapeutic metaphors."³

Wesley wrote many books and tracts on health including, Primitive Physick: An easy and Natural Way of Curing Most Diseases. His remedies may have been as primitive as His title was optimistic, but the main thing was that he restored in Christianity God's concern for the whole man.

Wesley's chief principles of good health, however, is one taught by Ellen White and still good advice today. He derived it

from the story of the Fall in the book of Genesis. "In the sweat of thy face shalt thou eat bread," God said, "Till thou return to the ground." Because Wesley considered God to be merciful, he could not consider the passage simply

¹Ibid.

²Van Dolson and Spangler, 42.

³Holifield, 16, 17.

as punitive, and its restorative intent he found in the reference to sweat. Both Scripture and experience therefore taught him that "the power of exercise both to preserve and restore health, is greater than will be conceived."¹

Principles to Practice

After that last quote we could talk about exercise, but tonight I've chosen to look at Rest. Here are some basic guidelines for getting the rest you need.

1. Get 7-8 hours of sleep per night. Studies have shown higher mortality rates for individuals getting less than six hours or more than 9 hours per night as compared to those who slept between 7 and eight hours.²
2. Be regular in your daily schedule including sleep time. Try to go to bed and get up at the same time every day.
3. Take a full day off every week.
4. Take regular vacations, especially after being overworked.

Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, carefree life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recover.³

5. Keep the Sabbath as a day of rest from secular activities and thoughts. Exod 20:8-11, Isa 58:13,14.

¹Ibid., 34.

²Study by Belloc and Beslow quoted in James C. Colligon, "Influence of Religiosity and Religious Denomination on Risk of Coronary Heart Disease, Selected Controllable Risk Factors, and Health Habits," (Ed.D dissertation, University of Southern Mississippi, 1985), 137.

³White, The Ministry of Healing, 236, 237

6. Rest by varying your work and activities. Don't spend too long doing the same thing. We need rest in each dimension of our life: rest from physical labor, mental strain, social overload, and even from spiritual pursuits. Ellen White counseled J.N. Andrews to spend less time in Devotions.

The disciples who were associated with Him in His work, Jesus often released for a season, that they might visit their homes and rest.¹

7. Respond to Jesus' invitation:

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light. Matt 11:28-30

Personal Response: Write down a goal for each Principle. How do you plan to implement it in your life?

Application and Appeal

Three words in the Bible help us understand that Jesus came to save the whole man.

1. sotor--Greek word for "saviour". Although the New Testament applies this word uniquely to Jesus, historically it could apply to a variety of "saviours", including philosophers (who would save you from meaninglessness in life), statesmen (saving one from social and political crises), and physicians (saving one from the processes of disease).

Jesus as Saviour delivered people from both their sins and their disease.

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is

¹Ibid., 55.

fulfilled in your hearing." Luke 4:18-21

2. sozq--Greek "to save". One could be saved from a variety of problems, just as we use the word today: from peril, shipwreck, danger of war, judicial condemnation, risks of sailing, illness, or pardoned as a lawbreaker. In medical parlance, it would mean to be cured, to stay in good health or to preserve one's inner or emotional equilibrium.

As a term rich with medical, social, and religious meanings, its application to the work of Jesus carried a powerful message about a diverse ministry which embodied many of those options."¹

She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." Matthew 1:21

The word is translated made whole in several places,

For she said within herself, If I may but touch his garment, I shall be whole. . . Thy faith hath made thee whole." Matt 9:21,22 KJV

And as many as touched him were made whole." Mark 6:56 KJV

3. Shalom--Hebrew "peace", and Shalem--Hebrew "healthy or whole".

Together they suggest a total well-being, a wholeness of personhood. When the various human physiological systems in dynamic equilibrium are perceived to be "at peace," health ensues.²

The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn his face toward you and give you peace. Num 6:24-26

The LORD gives strength to his people; the LORD blesses his people with peace. Ps 29:11

The Hebrew blessing speaks of a richness of life transcending bodily health or emotional stability; the

¹Allen, Bird, and Herrmann, 13.

²Ibid., 14.

depths of one's whole being are touched by God's permanent, personal peace. Perhaps Old Testament scholar J. Barton Payne best captured the special quality of God's shalom:

this term carries with it, positively, the rich implications of soundness and wholeness, of that full integration of life which becomes possible only for those who live in tune with the One who is the Master of all that a [person] may encounter.¹

Often salvation is seen only by the metaphor of the court room, but I believe the healing ministry of Jesus and the evidence from the use of these three words leads us to see salvation more along with John Wesley in terms of healing, a restoration of all dimensions of our life to health.

This brings up the question of what is health? I would propose simply that health is being at peace with God in every dimension of life. Although completion of the healing process will only be finished at the Second Coming, we can enjoy complete peace with God right now.

While "there is no peace. . . for the wicked." Isa 57:21, the Bible contains many promises of peace for the righteous:

A heart at peace gives life to the body, but envy rots the bones. Prov 14:30

When a man's ways are pleasing to the LORD, he makes even his enemies live at peace with him. Prov 16:7

You will keep in perfect peace him whose mind is steadfast, because he trusts in you. Isa 26:3

The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever. Isa 32:17

Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord. Heb 12:14

May God himself, the God of peace, sanctify you

¹J. Barton Payne, The Theology of the Older Testament (Grand Rapids, MI: Zondervan Publishing House, 1962), 435. Quoted in Allen, Bird, and Herrman, 15.

through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. 1 Thess 5:23

You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all. Acts 10:36

Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you. 2 Thess 3:16

Note that it is the God of peace which sanctifies you through and through and preserves your whole spirit, soul, and body to the coming of Jesus. And I especially like Acts 10:36 which refers to the Good News! of Peace through Jesus Christ.

Jesus warned us of false prophets and Christs who "shall show great signs and wonders." Matt 24:24 Paul warned:

While people are saying, ["Peace and safety]," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. 1 Thess 5:3

So far we have been talking about the Good News! of healthful living. Is there a Bad News! things that we should avoid? We know that there are things which are harmful to health, and I believe that there are also false gospels which integrate health in a way that does not bring peace.

We've already mentioned tonight those who separate body and soul, who apply Jesus' salvation only to the soul. As Adventists we are in danger when we look to other Christians for definitions of Righteousness by Faith. The recent trend in Evangelical scholarship toward the Adventist view of the nature of man, should give us confidence to hold without apology or embarrassment to our historic teachings. There is so much diversity within the Christian community today, that no one speaks for all Christians on any point of doctrine.

Another area of misunderstanding is over the gifts of the spirit. Many books today focus on healing as a gift of the Spirit. You can turn on the religious TV channel almost any hour of the day and see a healing service at work. Here health is being integrated into the gospel, but is the result of God or a false gospel?

For Adventists there are several considerations when looking at the healing movement:

1. The doctrine of health includes miraculous healing, but God grants healing in response to the faith and penitence of the participant. See Jas 5:14-18

2. Closely allied in Adventist thought with miraculous healing is obedience to God's laws of healthful living. Continued wellness after miraculous healing is dependent on obedience to laws of health. We believe that using modern medicine that is in agreement with God's word is not a denial of faith.

3. More frequently God's power is seen in terms of sustaining and repairing. We are in a covenant relationship with God and as we fulfill our terms, by following God's rules, he will give us health.

"If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you." Exod 15:26

Tomorrow night we will look more closely at Exod 15:26.

4. The modern "Health and Wealth" movement ignores the fact that God doesn't always see fit to heal us right now.

There are two equally false points of view:

1. that sickness is the will of God for you. 3 John 2 says it is God's will for us to prosper and to be in health.

2. Sickness is a sign that you are not saved. While it is never God's will for you to be sick, in the Great Controversy battle we may sustain injuries which God may allow to happen. As the Great Physician, He is concerned about the ultimate cure for sin, and we can always know that He will forgive our sins. But:

There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit,

that they may rest from their labors; and their works do follow them." Revelation 14:13. From this we see that if persons are not raised to health they should not on this account be judged as wanting in faith.¹

A wholistic Gospel of Health for a whole man will utilize all eight remedies including trust in Divine power (which we will talk more about in our closing session). Its major emphasis will be on the fruit of health which comes from allowing the Holy Spirit to control our lifestyle, rather than on the gift of health which is seen by Christians from many traditions as a gift which God gives us completely independent of our personal lifestyle. Health in the Gospel is the product of Sanctification.

Appeal: To turn from false or imperfect views of healthful living and allow the Holy Spirit to restore wholeness and peace to our lives.

¹White, The Ministry of Healing, 230.

Good News! God Included Instructions!

He said, "If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you." Exod 15:26

You've experienced this story. The toy box says "Some assembly required--Instructions Included."

That's the situation we find in Exod 15. Not some brand-new toy or piece of furniture, but a brand-new nation, the children of Israel. And they still needed some assembly!

The Israelites, just out of slavery, were not yet a whole people. In spite of their miraculous deliverance from Pharaoh's army at the Red Sea, when they came to the bitter water at Marah they grumbled and lost faith. It was after God made the bitter water sweet that he gave the people our text for this session:

"If you listen carefully. . . do what is right. . . pay attention to [my] commands, and keep all [my] decrees. I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you. Exod 15:26

Just weeks later God assembled them at Mount Sinai and through Moses said:

You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation. Exod 19:4-6

After the people spent three days washing and consecrating themselves, God came down in what must have been the most awesome show of power in the history of mankind. He came to bring the instructions needed to restore this motley group of slaves into His image.

These instructions we call God's law. God's law has received a bad press through the years. Any emphasis on it has been called legalism, but central to Adventist

theology has been the idea that God's grace does not do away with God's law. The message of the cross is not that God does away with His law in order to save us, but that God finds a way through Jesus' sacrifice to be both just and justifier:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Rom 3:25,26

Paul asks in the same chapter:

Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law. Rom 3:31

Jesus made His position very clear:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Matt 5:17-18

And through His life and death Jesus makes it possible for sinful men and women to fulfill the law also. That's Good News!

It would not be good news to have the law abolished for then we would have anarchy. This is Satan's ultimate purpose. You can see it in the world of politics, of education, etc. And you can see it in the world of health as well. Lawlessness is our enemy! Without law there is no order, no wholeness. Many people today are living lives of physical anarchy. There is no rhyme or reason to what they do.

When we see God's law as his instruction manual which tells us the principles which will bring order out of chaos, which will bring peace and wholeness to our lives, then the law is not an enemy. To the slaves from Egypt it was life itself, for it gave them a life-giving alternative to the life-destroying lifestyle of Egypt and the rest of the pagan world.

What was included in God's law?

We often divide the instructions God gave at Sinai into various codes of law, the moral law, the ceremonial law, the civil law, and the health laws. I believe we can see the ten commandments as God's ten instructions for making the people whole; the rest of his instructions to Moses as the application of the ten commandments to the four dimensions of life, physical, mental, social or moral, and spiritual.

In the ten commandments we have all four dimensions represented.

1. Spiritual: "You shall have no other gods before me," "You shall not make for yourself an idol," "You shall not misuse the name of the Lord your God," and "Remember the Sabbath Day to keep it holy."

2. Social: "Remember the Sabbath Day," "Honor your father and your mother," "You shall not kill," "You shall not commit adultery," "You shall not steal," "You shall not give false testimony," and "You shall not covet."

3. Mental: "Remember the Sabbath Day," "You shall not give false testimony," and "you shall not covet."

4. Physical: "Remember the Sabbath Day," "You shall not kill," and "You shall not commit adultery."

The Sabbath covers all four dimensions. It gives us time to strengthen our relationship with God and with man, and it gives us both mental and physical rest.

Our concern tonight is mainly with the laws relating to health. Adventists have historically seen physical law as just as important as spiritual law. If the whole person is to be saved then the whole law is involved. In your participant magazine is a listing of the major Mosaic laws on health.¹ Let us take a minute to look over this list.

God amplified His promise in Deut 7:12-15:

If you pay attention to these laws and are careful to follow them, then the LORD your God will keep his covenant of love with you, as he swore to your forefathers. He will love you and bless you and increase your numbers. He will bless the fruit of your womb, the crops of your land--your grain, new wine and oil--the calves of your herds and the

¹See Appendix 2 below.

lambs of your flocks in the land that he swore to your forefathers to give you. You will be blessed more than any other people; none of your men or women will be childless, nor any of your livestock without young. The LORD will keep you free from every disease. He will not inflict on you the horrible diseases you knew in Egypt, but he will inflict them on all who hate you.

How bad were the Egyptian diseases? Bad enough, I'm sure, but certainly not have as bad as the cures which Dr. S.I. McMillan recounts for us in his classic book on the Mosaic health laws, None of These Diseases.

"To prevent the hair from turning gray, anoint it with the blood of a black calf which has been boiled in oil, or with the fat of a rattlesnake." This prescription comes from the famous Papyrus Ebers, a medical book written Egypt about 1552 B.C.

The book also contains prescriptions for people who are losing hair: "When it falls out, one remedy is to apply a mixture of six fats, namely those of the horse, the hippopotamus, the crocodile, the cat, the snake, and the ibex. To strengthen it, anoint with the tooth of a donkey crushed in honey." An extra-special hair dressing for the Egyptian Queen Schesch consisted of equal parts of a heel of an Abyssinian greyhound, date blossoms, and asses' hoofs, boiled in oil. The choice preparation was intended to make the royal hair grow.

To save victims bitten by poisonous snakes, physicians of that day gave them "magic water" to drink--water that had been poured over a special idol. To embedded splinters they applied worms blood and asses' dung. Since dung is loaded with tetanus spores, it is little wonder that lockjaw took a heavy toll of splinter cases.

. . . drugs include "lizards' blood, swines' teeth, putrid meat, stinking fat, moisture from pigs' ears, milk goose grease, asses' hoofs, animal fats from various sources, excreta from animals, including human beings, donkeys, antelopes, dogs, cats, and even flies."¹

¹S.I. McMillan, None of These Diseases (Westwood, NJ: Fleming H. Revell Company, 1963), 11.

Dr. McMillan points out that this book was written about the time that Moses was born, that he was raised in the royal court and "was learned in all the wisdom of the Egyptians." This confirms the divine source of Mosaic laws because they were so different from the remedies of his time. Today, more than ever, we have scientific proof for the validity of these laws.

Bible teaching about Law

When tempted by Satan in the wilderness:

Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'" Matt 4:4

The writer of Ps 119 declared:

Oh, how I love your law! I meditate on it all day long. Ps 119:97

Your statutes are my heritage forever; they are the joy of my heart. Ps 119:111

Because I love your commands more than gold, more than pure gold. Ps 119:127

Recently I heard a preacher telling a children's story say that we obeyed what our parents said when we believed was true.

Could it be that Jesus and the Psalmist understood the true intent of God's law as God's assembly manual, as instructions for a peaceful, whole, happy life?

Our need today is not just a better knowledge of the instruction manual.

"My people are destroyed from lack of knowledge," Hosea tells us. Hos 4:6

Ellen White says:

Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their

knowledge a guide of life.¹

Our ignorance is self-inflicted! How many of us are following every health law that we know?

The simplest health prescription would be to go home and do what we know. Only after we have done that do we need to start worrying about anything else. But maybe we're not yet convinced that God knows what He is talking about.

I have this basic feeling that our ideas about God's law are all wrong. Satan has fed us the legalism line so often that we've bought it. Legalism is not keeping God's law. Instead it is trying to keep God's law without God's help. I love the description in Ps 1 of the righteous man:

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. Ps 1:1-3

The righteous is one who recognizes God's instruction book and by God's grace follows it. The righteous one believes that Father really does know best.

Yes I know that we don't always love obedience at first. Ellen White recognized this:

The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind.²

She goes on,

We cannot be too often reminded that health does not depend on chance. It is a result of obedience to law. This is recognized by the contestants in athletic games and trials of

¹White, Ministry of Healing, 126.

²Ibid., 127.

strength

How much more important is such carefulness to ensure success in the conflict of life. It is not mimic battles in which we are engaged. We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being. Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. (italics supplied) Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat.¹

One of the signs of maturity is the ability to defer gratification. Kids have to have it "right now". But as we grow into adulthood and especially into spiritual maturity we recognize that while obedience to health laws may not be enjoyable now, it brings greater peace and joy in the future. I've sat with the family of a patient dying of cirrhosis of the liver brought on by chronic alcoholism. I've conducted the funeral of an emphysema victim, a friend who gasped for breath for 15 years as the result of his smoking "pleasure".

History of Doctrine of Health

Otsego, Michigan seems an ordinary place. My sister-in-law bought her new Ford Probe there. Today it seems no more than an exit off 131 between Kalamazoo and Grand Rapids.

In June, 1863, James and Ellen White journeyed by horse and buggy the thirty miles from Battle Creek to Otsego to lend their support to a tent effort being held by R.J. Lawrence and M.E. Cornell. They stayed for the weekend in the home of the Hilliard family.

Friday night, June 5, only 15 days after the General Conference of Seventh-day Adventists had been organized, God gave Ellen White a major vision about health. During worship while Ellen White was praying, she was taken off into vision for about 45 minutes.

The next day she wrote about the content of that vision,

¹Ibid., 128.

I saw that it was a sacred duty to attend to our health, and arouse others to their duty.¹

Included in the vision were specific details which greatly broadened Adventist understanding of what health reform was. But the outstanding feature of the vision seems to be its revealing to early Adventists their

duty to elevate by precept and example the principles of temperance and of health reform, by giving them a place with other saving truths, as an integral part of the message to prepare a people for Christ's coming.²

It would be easy to dismiss Ellen White's vision, to compare her writings to the dirt roads and horse-drawn buggies she used to get to Otsego, to want a Ford Probe-type health message: modern, sleek, and fast. But we would do well to remember God's message to Moses which Science hasn't been able to improve upon, and to remember that God gave Ellen White broad principles into which modern details have fit very well. More than that God gave Ellen White a vision of the integration of health and religion, of the effect our health has upon our spirituality, and science hasn't even begun to probe the relationship.

The message that health reform was integrated with was the third angel's message, especially Rev 14:12: "Here are they that keep the commandments of God." Dr. Damsteegt has pointed out several reasons why health reform was seen as part of this message.

A basic principle in health reform indicated that transgression of the laws of the human organism was a moral issue, and thus sinful, so that transgression of these laws could be considered as transgression of God's law, the Decalogue. It was at this point that the integration of health reform into the third angel's message took place, because its central theme summoned the observance of God's commandments (Rev 14:12). Therefore, health reform by calling people to obedience to the laws of nature supported obedience to God's commandments, an object similar to the mission of the third angel's message.³

¹E.G. White Letter 4, 1863, quoted in Robinson, 67.

²Robinson, 69.

³Damsteegt, 229.

Adventists used several approaches to explain violation of the laws of the human organism as a sin. The most direct saw physical injury to our own lives or the lives of others as a direct violation of the sixth commandment. J. H. Waggoner wrote:

It is morally wrong, according to the sixth commandment, to do anything tending to abridge the lives either of ourselves or others.¹

Another approach saw the laws of the human organism as created by God, just as the body itself was created by God. Ellen White pointed out that,

God has formed laws which govern our constitutions, and these laws which he has placed in our being, are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized.²

This, according to Damsteegt, suggests that the law of God includes both the moral law and the laws of the human organism. Early Adventists saw transgression of either law as sin.

In The Ministry of Healing we read:

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. (italics supplied)³

A third approach was the most revolutionary. It "viewed the violation of the laws of nature by its consequences on the body." Damsteegt coins the phrase

¹J. H. Waggoner, "Moral Duty of Preserving Health," Health Reformer, February 1872, 51. Quoted in Damsteegt, 230.

²E.G. White, "Parents Their Own Physicians," Health Reformer, October 1866, 36. Quoted in Damsteegt, 230.

³White, The Ministry of Healing, 415.

"soma-psycho-pneumatic" to describe these consequences because "each violation of the laws of health affected the physical, mental, and spiritual constitution of man."¹ An example of the "soma-psycho-pneumatic" principle which was used by Ellen White was the experience of Nadab and Abihu (Lev 10:1, 2) where fermented wine first impaired their minds, and in turn affected their spirituality. The obvious conclusion to be drawn was that:

if violation of the laws of the human organism would lessen one's spiritual discernment, it would also negatively affect one's obedience toward the moral law of God.²

This approach was revolutionary because it was at odds with the religious and emerging scientific theories of the time. In science a "mechanistic approach to health care was gaining ground in which the attention was shifting from man to microbe. Very little attention was given to the interrelationship between mind and body. Adventist teachings were considered reactionary instead of revolutionary, but today's research confirms the Adventist holistic approach to health. It is the Adventist approach that is the most modern. It's too bad we as members haven't lived up to our theory.

As a result of Ellen White's 1863 health vision, Adventists began to see health reform as part of the third angel's message. They saw violation of health principles as violations of both the moral and natural law and as having negative effects on one's spirituality. Adventists then concluded from their belief in the wholistic nature of man (which we studied last night) that man must be saved as a whole--body, soul, and spirit. They very quickly saw the evangelistic possibilities in the health message and soon began using the teaching of healthful living as a means of reaching people with the whole gospel. We will discuss health evangelism more in our closing session.

But while healthful living was seen as having a major role in preparing people for Christ's Second Coming, Ellen White warned against it being seen as the third angel's message.

The Health Reform is closely connected with the work of the third [angel's] message, yet it is not the message. Our preachers should teach the Health

¹Damsteegt, 230.

Ibid., 231.

Reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message, among which it is prominent.¹

Tomorrow night we will look at a leading theme of the three angel's message, the Sanctuary truth, and how it influences our ideas on healthful living.

Principles to Practice

When the children of Israel failed to obey God at the entrance of the promised land, they had to walk through the wilderness for another 40 years. For some of us the thought of exercise conjures up images of trudging through hot desert sand for 40 years. The Good News! is that you don't have to do that to gain excellent benefit.

Here are some basic principles found in The Ministry of Healing to guide your exercise.

1. Be systematic.² Try walking briskly for 30 minutes at least three times a week.
2. Do something agreeable, something you enjoy.³
3. Exercise outdoors.⁴ The combination of sunlight, fresh air, and natural scenery will enhance the benefit you receive.
4. Do a variety of activities so that every organ of the body is exercised. Walking briskly is excellent exercise because it brings many muscles into play and forces the lungs into healthy action.⁵
5. Avoid heavy exercise before and after meals, but "a short walk after a meal, with the head erect

¹Ellen G. White, Testimony for the Church, No. 12, 1867, 85. Quoted in Damsteegt, 228.

²White, The Ministry of Healing, 239.

³Ibid.

⁴Ibid.

⁵Ibid., 240.

and the shoulders back, is a great benefit."¹

6. Exercise should be moderate, temperate, and balanced.² "Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both."³

7. The purpose of exercise should be to glorify God, to use the strength gained in service to God and man.⁴

Too strenuous exercise can depress the body's immune system and make one more susceptible to infectious diseases. The exercise we are looking for should be active enough to involve the whole body, force the lungs into healthy action, but not tax the mind or body. It should be done regularly in the open air. Exercise that has a useful purpose like gardening is excellent.

Application and Appeal

In rejecting the "burden" of keeping God's law, the Christian community has assumed the burden of sickness, the results of the anarchy in which many of us exist. Rather than being a burden, we can with Jesus and the Psalmist discover the joys of keeping God's laws.

God's health laws are written on every cell in our body. That's why anyone who follows any law regardless of their spirituality will experience some benefit. Look at the gold-medal winners in the recent Olympics. Their record performances resulted from years of study and practice of God's natural laws of diet, rest, exercise, etc.

The Christian has a different goal which Paul talks about in 1 Cor 9:24-27:

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to

¹Ibid.

²Ibid., 237, 240.

³Ibid., 240.

⁴Ibid., 397-399.

get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

We are not running for the crown of leaves of the ancient Olympics or the gold-medals of this age. Instead, we are running for the gold crown of life which Jesus wants to give us at His coming.

This difference in motivation affects the way we approach healthful living.

1. Health is not defined by maximum performance in one or more dimensions, e.g. physical feats or mental accomplishments. Rather it is defined as obedience to God's will in the four dimensions of life. One whose life is in harmony with God's laws in all dimensions is healthy.

2. Only the Christian can have complete health. While we are programmed so that any obedience to God's law brings its rewards, the Christian who by the grace of God is obedient in all dimensions will receive the greater blessing. Because of the inter-related nature of man, health in one dimension enhances the effect of obedience in another.

Does this mean that all other things being equal a Christian who loves God, enjoys a happy family life, exercises his brain, is involved in service to others, and eats and trains right will be a better athlete than his teammate who exercises the same, but eats junk food, has a live-in friend, and meets his spiritual needs by watching re-runs of Star Trek?

I don't know of any scientific research, but I do know the promises of God are there for our own personal research.

And since we know that most sickness originates in the mind, and that all sickness is ultimately the result of sin, the peace that comes from being forgiven and cleansed is powerful medicine.

3. The Christian must therefore reject any competitive motivations for healthful living as being a false gospel. Instead our motivation must come from our love for God and our desire to do His will as revealed in His law.

The world sees health as a competitive weapon enabling one to perform better, whether it be in sports, work, or personal relationships.

Rather than being seen as a means of gaining control over one's body and spirit, health is seen as a means of enhancing and prolonging one's enjoyment of life's passions. An issue of Bicycling magazine featured two seductively clad models with the caption, "Cycling gets sexy." Inside, stories proclaimed "How cycling makes you a better (or worse) Lover."¹

Often the Christian who joins a health club finds that the atmosphere is no better than a singles bar, and the music is straight from hell.

The real danger is two-fold: First, that the practice of good health principles will be seen as a weapon of domination or pleasure-enhancer rather than a pathway to servanthood. Second, that health practices designed to produce ultimate physical performance may not be the best means of achieving spiritual goals: a good balance between the physical, mental, and spiritual parts of one's nature.

John S.C. Hsuen, an Adventist physician points out that:

It is through the fine nerves of the brain that we communicate with God. Indeed, spiritual sensitivity is one of the higher functions of the brain. This brain with which we develop and maintain our relationship with God is housed in the physical body and depends on the support system of the body for its survival and normal function. Obviously, then, any impairment of the body functions will ultimately affect the brain.²

No scientific research has been done on the best health practices for preserving the Holy Spirit's communications through these fine nerves. This is an area where we have to accept by faith that God in His law laid down the best lifestyle for maintaining a relationship with Jesus. And isn't that ultimately why we practice healthful living?

I've confined most of my EGW quotes to Ministry of

¹Bicycling, September 1989, 31, 32.

²Hsuen, 8.

Healing, but I must give you this one from the book Education:

The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature.¹

There has been research done on the effect of health habits on religious activity. This is something external that can be monitored. Galen C. Bosley, a research associate in the General Conference Department of Health and Temperance reported in Ministry, April 1987, a clear relationship between caffeine use and religious activity. 41% of low users of caffeine are very or moderately active in religious activity, but only 26% of high users are very or moderately active in religious activity.²

The issue is not whether or not caffeine causes increased heart attack risk or affects fetuses. The issue for the Christian is "what does it do to my relationship with God." By the time major physical damage is discovered, the spiritual damage may be irreparable.

In our next session we will look at the Sanctuary message, and at the Bible's teaching that our bodies are actually a temple where God wants to live. I'll tell the story of Daniel, showing how he is a symbol of God's people at the end of time.

Daniel followed God's health laws. God gave worldly health to another, Samson, who used it for competitive, worldly purpose. Let's imitate Daniel instead of Samson.

¹White, Education (Mountain View, CA: Pacific Press Publishing Assoc., 1952), 209.

²Galen C. Bosley, "Is Adventist Health Reform Scientific?" Ministry, April 1987, 27.

**Good News! God's Sanctuary for Sick Sinners
Good News! Jesus Gives Me Life!**

Intro:

It seemed like the end of the world. It was the end of the world as Daniel, Hananiah, Azariah, and Mishael had know it. Teenagers captured by a pagan king, carried off to a foreign land, compelled to train for service to their country's enemy.

How could they stay faithful to God in times of crisis? Dan 1:

Then the king ordered Ashpenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility--young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians. The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service. Among these were some from Judah: Daniel, Hananiah, Mishael and Azariah. Dan 1:3-6

How could they compete against such odds? All the prisoners were without defect, handsome, showing aptitude, well-informed, quick to understand, and qualified to serve.

The answer to both questions is found in verse 8:

But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way.

Why does the Bible speak of defilement? (meaning to desecrate, stain, or pollute.)

Did Daniel and his three companions see their bodies as temples?

Paul teaches us that our bodies are temples:

Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that

temple. 1 Cor 3:16-17

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. 1 Cor 6:19-20

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." 2 Cor 6:16

Paul calls our bodies not only God's temple, but also the sacrifice which is offered in the temple:

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will. Rom 12:1-2

Our goal whether using our bodies as a residence for God's presence, or as a sacrifice to be used for his purposes is found in 1 Cor 10:31:

So whether you eat or drink or whatever you do, do it all for the glory of God.

I believe that Daniel and his three companions, accustomed to worshipping in the Jerusalem temple realized that God now wanted to dwell in their hearts and bodies. They made an unqualified commitment to Him and His laws in all dimensions of their life, and let Him take care of the rest.

What happened?

Daniel proposed a test:

Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see. Dan 1:12-13

The guard agreed, obviously thinking no harm could come in ten days.

Notice that Daniel and his friends went back to the original diet of Eden. The original language here suggests a variety of plant food.

The results?

At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. So the guard took away their choice food and the wine they were to drink and gave them vegetables instead. -- Dan 1:15-16

At the end of three years following God's original plan, obeying his law in all four dimensions of their life, we find that:

To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds. Dan 1:17

Could they stay faithful to God? Yes!

Could they compete? Well, the King found them ten times wiser than not just the other captives, but "all the magicians and enchanters in his whole kingdom!" Dan 1:20

Daniel illustrates the truth that every command of God is a promise. Ellen White calls the promises of God "leaves from the tree of life"¹ I find this a very potent image for Rev 22:2 tells us:

And the leaves of the tree [of life] are for the healing of the nations.

It was the fruit of the tree of life in the Garden of Eden which gave Adam and Eve their immortality.

So we find that God's promises can be our tree of life today.

As Daniel allowed God into His life, he received the most extraordinary prophecies, including in chapters 7 and 8 prophecies of a coming judgment and of a sanctuary that would need cleansing:

As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as

¹White, The Ministry of Healing, 66.

white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. Dan 7:9-10

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Dan 8:13,14

Early Adventist combined these prophecies with those of Revelation, especially the prophecy of Rev 14:6-12 where an angel flying in midair proclaims:

Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water. Rev 14:7

Today we call the doctrine they discovered in these prophecies, the Sanctuary doctrine. A doctrine is simply a truth about God, and this Bible truth reveals that the earthly sanctuary was a model of a real sanctuary which is none other than God's throne room in heaven, the control center for the universe. In this command center, Jesus is actively working for our salvation:

The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. Heb 8:1-2

This ministry or work that Jesus does is to mediate, or apply to our lives the new covenant.

But God found fault with the people and said: "The time is coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the

house of Israel after that time," declares the Lord. "I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more." Heb 8:8-12 (from Jer 31:31-34)

What Good News! we find in this promise. God says:
"I will

1. Put my laws in their minds and write them on their hearts.
2. Be their God, and they will be my people
3. They will all know Me
4. I will forgive their wickedness and will remember their sins no more.

Do you want this to happen to you? Jesus is on duty in heaven's command central 24 hours a day for the express purpose of fulfilling this promise in your life.

It is interesting to me that Jeremiah wrote at the same time that Daniel was remaining faithful in Babylon. What God did for Daniel He wants to do for you.

You can see why Adventists saw in the Sanctuary doctrine an incentive to healthful living. If we are to be God's temple, we will want to allow God to remodel us as He sees fit. If we are to be a sacrifice, the ancient sacrifices were to be without blemish.

Our God who is alive in heaven wants to establish a command and control center inside you and me, and because he is omnipresent--he can be through His Spirit many places at once--he can live in me and do for me what He is doing for the universe in the heavenly command center: keep me running in harmony with God's law.

In the light of our discovery that God wants to save us body, soul, and spirit, old promises shine with new light.

because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he

always lives to intercede for them. Heb 7:24-25

There is no dimension of your life that Jesus cannot save!

And Jesus because of His life here on earth has already faced every temptation that you face and has conquered it. He offers you that conquering power daily from the heavenly sanctuary, but more importantly, He wants to come into your life and actually win the victory for you.

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. Gal 2:20

Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. Heb 4:14-16

This is the first part of the good news of the Sanctuary--both a call to obedience and a promise of direct intervention from heaven to make it a reality in our lives! It's like God has a heavenly AAA road-side service on call twenty-four hours a day.

The Sanctuary truth is truly "Present Truth" for it talks about what Jesus is doing in the present, right now.

There is a second part of the Sanctuary truth our pioneers discovered which is just as much Good News! but has been misunderstood. I'm referring to the investigative or pre-Advent Judgement.

Now the very word judgment frightens us, so it is easy to see how this part can be misunderstood and twisted.

William Miller, who first discovered Daniel 8:14, studied the Bible to discover what the Sanctuary to be cleansed was. He found seven meanings of the word Sanctuary in scripture, but rejected the heavenly sanctuary as a place that could not need cleansing, so he said the

cleansing of the sanctuary must be the cleansing of the earth by fire at the Second Coming. He believed Jesus would leave the Most Holy place in heaven and come for His people. On this interpretation, the Millerite movement was built.

It was the morning after the Great disappointment of October 22, 1844, which by the way was prophesied in Revelation 10, that Hiram Edson, a Methodist farmer in Port Gibson, NY, was walking across a cornfield to encourage other disappointed Adventists when:

heaven seemed open to my view and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly Sanctuary to come to this earth . . . at the end of the 2,300 days that he for the first time entered on that day the second apartment of that sanctuary and that he had a work to perform in the Most Holy before coming to the earth.¹

What was he talking about? In the Old Testament sanctuary or temple service, sacrifices were offered daily for the forgiveness of sins. Although the sinner left the temple forgiven and free of sin, the record of that sin was left in the sanctuary through the blood of the sacrifice sprinkled either on the horns of the alter or before the veil.

Once a year on the Day of Atonement, in addition to the daily sacrifices, two goats were offered and the High Priest went through the veil into the most holy place and sprinkled the blood of the Lord's goat (chosen by lot) before the mercy seat. (refer to overhead of sanctuary floorplan). He was by this action cleansing the sanctuary of the record of sins. Then he left the Most Holy place carrying the sins of all the people in his body, as Jesus carried ours, out to the scapegoat. Over the head of the scapegoat he confessed these sins transferring them to this representative of Satan which was led out into a wilderness place to die.

You can read about this ceremony in Lev 16. It was the most holy day of the year for a Jew, a solemn day of judgment, but a happy day as well because:

on this day atonement will be made for you to cleanse you. Then, before the Lord, you will be

¹R. W. Schwarz, Light Bearers to the Remnant (Mountain View, CA: Pacific Press Publishing Assoc., 1979), 62.

clean from all your sins. Lev 16:30

When Adventists discovered Heb 9:23ff they realized that the Day of Atonement ceremonies and the 2300 day prophecy applied to the heavenly sanctuary:

It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him. Heb 9:23-28

On October 22, 1844, Jesus entered into the Most Holy Place in heaven. This is what Daniel saw and recorded in Daniel 7:9,10. What needed cleansing in heaven was the record of sin. God doing a heavenly audit to answer Satan's charges once and for all before the assembled universe. Before Jesus comes back again God vindicates His character, he vindicates the character of everyone whose name is found written in the book of Life. Notice Dan 7:22:

The Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

This judgment is not for the benefit of God.

It is primarily for the benefit of the universe, answering the charges of Satan and giving assurance to the unfallen creation that God will allow into His kingdom only those who truly have been converted. So God opens the books of record

for impartial inspection.¹

Rev 14:7 asks us to:

fear God and give Him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.

We can look at this message of judgment in two ways. If we are standing in our own merits, then we have cause to fear. But if we are depending on Jesus' righteousness, if He is in the command center of our life, if we have let Him control all dimensions of our life, then the heavenly audit is Good News! for we have the opportunity to experience more of God's grace!

It all depends on what we really want. If we really want more of Jesus and his image, then Rev 14:12 is not a frightening command, but a wonderful promise:

This calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus. Rev 14:12

How does one feel who has been vindicated in a court of law? Relieved? Thankful? Excited?

Our early pioneers saw in this message a powerful incentive to get ready for Jesus' second coming, not through their own effort, but by depending on Jesus' blood and sacrifice. And so today the message of the Sanctuary calls us to holiness in all dimensions of life, not our own holiness, but that of Jesus:

But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith. I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead. Phil 3:7-11

¹Seventh-day Adventists Believe. . . ., 325.

The writer of Hebrews concludes his message on the Sanctuary truth with a call to persevere:

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds. 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 10:19-25

So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised. For in just a very little while, "He who is coming will come and will not delay. But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him." But we are not of those who shrink back and are destroyed, but of those who believe and are saved. Heb 10:35-39

Challenges to the Sanctuary Truth

At the turn of the century, Dr. John Harvey Kellogg published a new book, The Living Temple, as a means to help re-build Battle Creek Sanitarium and retire the debt on other sanitariums. But the book contained pantheistic ideas which eventually led to his break with the church.

The nature of these ideas can be found in The Ministry of Healing, page 428:

The theory that God is an essence pervading all nature is received by many who profess to believe the Scriptures; but, however beautifully clothed, this theory is a most dangerous deception. It misrepresents God and is a dishonor to His greatness and majesty. And it surely tends not only to mislead, but to debase men. Darkness is its element, sensuality its sphere. The result of accepting it is separation from God. And to fallen

human nature this means ruin.

Our condition through sin is unnatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. The spiritualistic theories concerning God make His grace of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power within him.

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior.

I have quoted at length, because the error of Kellogg is being repeated today in the New Age Movement. The Sanctuary doctrine shows us a personal God acting in our world and placing His image in humanity. New Age philosophy--which is old-time spiritualism, paganism, eastern mysticism, pantheism, all of the same cloth--destroys our personality by merging man into the essence of the universe. It is de-personalizing. By it Satan is seeking to destroy man's choice and the image of God in man.

While the Sanctuary message which details Jesus work to restore his image in our lives is a major motivation for Adventist healthful living, the new age movement today is a major force in holistic medicine. Thus you have at the end of time, two competing (w)holistic philosophies for the restoration of man. One leads to life, the other to death. It is imperative for the Christian to understand the difference between the two.

Ronald Springett in an article called "Holistic Healing and the New Age Philosophy," explains what New Age healers believe:

They hold that all the energy in the universe is one, and that all material things are energy in physical form. We all exist in and are affected by this universal or cosmic life energy. Because we are part of this energy continuum, human health and well-being depend on finding successful methods of attaining a consciousness of oneness with "the

whole," the essential oneness or cosmic energy that pervades all things, animate, and inanimate. This universal energy . . . is not a currently known energy source but supposedly an invisible, unmeasured, infinite energy which is the basis of all existence. Some writers describe it as that which most religions call "God". The philosophy is clearly pantheistic to the extent that God, men, animals, carrots, rocks, and everything in the universe consist of this same divine energy. Men are gods; what they need is to become aware or conscious of the fact. This philosophy, or world view, provides the rationale for much that goes under the name holistic medicine.¹

He goes on to say that "any holistic health practice based on New Age philosophy . . . depends on the basic idea of a vital cosmic energy or magnetism that supposedly changes life so that health comes with the correct channeling or balancing of this energy."²

Because New Age practitioners see man as a whole person consisting of body, mind, and spirit, "many Adventists have welcomed this turn of events toward the holistic."³ They are drawn by the vegetarianism, the natural remedies, and the concern for the environment. They see in the New Age therapies many of the same ideas found in Adventist health theories.

Phrases like "healing force of nature"⁴ or "vital energy"⁵ used in New Age Medicine seem very similar to Ellen White's language. The index to her writings contains 24 references to "vital energy" or "vital force".⁶ But, while the surface language may be similar, the motivating philosophy behind New Age medicine is the opposite of the

¹Springett, 43, 44.

²Ibid.

³Ibid., 42.

⁴Richard Grossman, The Other Medicines (Garden City, NY: Doubleday and Co., Inc., 1985), 14.

⁵Hank Pizer, Guide to the New Medicine (New York: William Morrow and Co., Inc., 1982), 43.

⁶Comprehensive Index to the Writings of Ellen G. White (Mountain View, CA: Pacific Press Publishing Association, 1963), 3:2912.

theology motivating Adventist health reform.

First, as Springett has pointed out, New Age philosophy is pantheistic. Rather than a personal God who is actively involved in history, one has an impersonal cosmic energy. Because its view of God is different, its view of man is also different. Instead of seeing man as a sinner who needs saving, it looks at man as a god who just needs to recognize his potential. The New Age view of man's nature, while holistic in the present, sees man as eternal and accepts the Eastern concept of reincarnation. Evolution is accepted rather than creation as an explanation of man's origin. We can become whole and complete not by obedience to God's laws, but by uniting with this cosmic energy source. Eastern philosophies and religions stressing the worship not of "a single god, but the emulation of all gods,"¹ have strongly influenced the movement. Some New Age health treatments have strong ties to the occult.²

To summarize the difference in New Age and Sanctuary truth lets listen to John Harvey Kellogg and Ellen White. First Kellogg, who told the 1901 General Conference session:

God is within. . . . There is an intelligence, a power, a will within, that is commanding the functions of our bodies and controlling them . . . God is in me, and everything I do is God's power: every single act is a creative act of God.³

If everything I do is a creative act of God then soon the worst sins are evidence of spirituality. I discovered the truth of this when I saw a magazine called "Men's Spirituality", upholding gay experiences and pagan rites as evidence of deep spirituality in men.

Ellen White, after the publication of Kellogg's book The Living Temple, wrote: "Those doctrines followed to their logical conclusion, sweep away the whole Christian economy," and she pointed out that they "estimate as nothing" the prophecies of Revelation. She saw the difference pantheism made in one's understanding of the gospel, "In the gospel according to man we are instructed

¹Grossman, 9.

²Springett, 43.

³John Harvey Kellogg, General Conference Bulletin (Second Quarter, 1901), quoted in Robinson, 268.

to look within, and to develop the power within. In the gospel according to God we are invited to accept power from without."¹

Paul wrote:

To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory. Col 1:27

This is the glorious truth of the Sanctuary, Christ in us. Power from without to cleanse us body, soul, and spirit for the coming of Jesus.

Through one who had experienced Christ in Him, God revealed the sanctuary truth. Daniel was saved in all dimensions of His life. His experience can be ours.

Principles to Practice

Today we are talking about abstemiousness. Daniel chose not to defile himself. All the other natural remedies are positive things to do. This one is what not to do so as to prevent defilement of God's body temple. Abstemiousness is also called temperance. Moderation is a part of this remedy.

1. Abstain from Alcohol, tobacco, tea, coffee, any other source of caffeine.

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not."²

2. Abstain from any business links with the Alcohol and Tobacco industry. This includes farming, manufacture, or sale. An Adventist cannot work in any setting where they might have to sell tobacco or alcohol because then they are both legally and morally responsible for the damage done by what they have sold.³ Baptismal vow Ten reads:

¹Ellen G. White, Special Testimonies, Series B, 7:36,37, and Review and Herald, 10 March 1904, quoted in Robinson, 274,275.

²White, The Ministry of Healing, 335.

³Ibid., 333,334.

Do you believe that your body is the temple of the Holy Spirit; and will you honor God by caring for it, avoiding the use of that which is harmful; abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs?¹

3. Abstain from the unclean meats of Lev 11.

4. Avoid the use of condiments: mustard, pepper, spices, pickles, and other things of like character. These produce an effect on the stomach similar to that of alcohol.²

5. Be temperate or moderate in all areas of life, including the other natural remedies: sunlight, rest, exercise, diet, and the use of water. Do not allow any area of life to get out of balance with other areas.

6. In all things be guided by principle and not passion.

¹Seventh-day Adventist Church Manual (General Conference of Seventh-day Adventists, 1990), 44, 45.

²White, The Ministry of Healing, 325.

Good News! Let's Share It!

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy--to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen. Jude 24, 25

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! 2 Cor 5:17

We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. 2 Cor 5:20

What does a father do after his wife has given birth to their first-born child? He tells the Good News to everyone. When we've been born again, we will want to tell the Gospel to everyone. You know that every Christian is born into God's kingdom as a missionary, or as Paul puts it, an ambassador.

In 2 Cor 5:19 Paul tells us that God: "has committed to us the message of reconciliation." So when you through God's grace and promises have been re-born physically, God gives you the opportunity to share the good news with everyone you meet.

I think we have had too narrow a view of what the Gospel contains, of what message we are to share. I believe we can be presented to God without fault in any dimension of life. Remember Jesus' promise:

I have come that they may have life, and have it to the full. John 10:10

Why should we limit the full or more abundant life? As we share the gospel it should be the "full" or complete Gospel.

I want us to look tonight at the Gospel Commission.

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 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. And surely I am with you always, to the very end of the age."
Matt 28:18-20

Jesus asks us to teach everything he has commanded us. What did He command in the area of health? First, I believe that Jesus was the Creator.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. John 1:1-3

As the Creator, Jesus was the one who wrote natural law into every cell of our bodies.

John calls Jesus the Word. As the Word of God, it was Jesus that gave Moses and every other Bible writer the great principles of His law. Any word of the Bible is, I believe, part of the "whatsoever I have commanded you."

So both God's natural and written law are part of the Gospel Commission. This means that in addition to practicing good health habits ourselves, we have a responsibility to share this good news with others.

Ellen White says of medical missionary work, it "is the gospel practiced, the compassion of Christ revealed. Of this work there is great need and the world is open for it."¹

At the 1901 General Conference she used Matt 10 as an example of the work we are to do:

When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick. He told them: "Take nothing for the journey--no staff, no bag, no bread, no money, no extra tunic. Whatever house you enter, stay there until you leave that town. If people do not welcome you, shake the dust off your feet when you leave their town, as a testimony against them." So they set out and went from village to village, preaching the gospel and healing people everywhere. Luke 9:1-6

Jesus merely gave to his disciples the work which

¹White, Testimonies for the Church, 9:116-117.

He was doing:

Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. Matt 4:23

There are thirty miracles recorded in the Gospels.

In Luke 12 we read of an expansion of Jesus' evangelistic program:

After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. Luke 10:1

Heal the sick who are there and tell them, "The kingdom of God is near you." Luke 10:9

We cannot escape Jesus' intention to combine healing ministries with the preaching of His coming kingdom. (describe the Seventy's and probably the Twelve Disciples' response as they came back to Jesus.) We too will have an exciting ministry as we preach the "full gospel".

As Adventists we are called to preach the good news of His kingdom. In the earth made new we are told:

He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. Rev 21:4

It makes sense to conclude that people can believe in the future if they can begin to experience some of it now. As men and women through God's grace, through obedience, and through nature's remedies experience new physical life, they can begin to understand and believe that God can give them spiritual life as well.

To understand how to do medical missionary and health evangelism work, we should look at the development of the health message in our history.

History of Adventist Medical Missionary Work

When James White suffered a paralytic stroke, August 16, 1865, there were no Adventist hospitals where he could be treated. Instead his wife took him to Dr. Jackson's "Our Home on the Hillside", in Dansville, NY.

The treatments there involved secular elements that Ellen White knew were wrong, so after three months she took her husband to the home of friends in near-by Rochester.

There during a Christmas Prayer service, Ellen received another vision. In it Adventists were reproved for having been too slow in following earlier counsel relative to changes in diet, hygiene, and health care. She saw:

that the health teachings were to be as closely incorporated in the Adventists' religious witness "as the arm and hand with the human body." The time had come for the church to cease relying on popular health institutions and develop its own. In such an establishment the Adventist sick could receive proper treatment, and all could learn how to care for their bodies so as to prevent illness.¹

What followed was the Western Health Reform Institute, which opened with "two doctors, two bath attendants, one nurse (untrained, three or four helpers, one patient, any amount of inconveniences, and a great deal of faith in the future."²

Incorporated in the spring of 1867, the institute did not do much until John Harvey Kellogg took over on October 1, 1876 with 20 patients, six of whom immediately followed the former director to a rival facility in Ann Arbor. Kellogg took over on a one year basis, little realizing that he would hold this position until his death 67 years later.

A quarter century later now called Battle Creek Sanitarium, this institution had 700 patients and a staff of 1000, but the resulting "grand hotel" atmosphere was a keen disappointment to Ellen White.³

Adventists in the late 1890's began a series of welfare missions to serve the poor and unemployed in a dozen large American cities from New York to San Francisco. The "Medical Missionary and Benevolent Association" provided in Chicago such social services as a medical dispensary, free baths, free laundry, a visiting-nurses'

¹Schwarz, Light Bearers to the Remnant, 112.

²Robinson, pp. 149-155, quoted in Schwartz, Light Bearers to the Remnant, 113.

³Ibid., 206.

service, free kindergarten for working mothers, nutritional and child-care classes, a penny lunch counter, a cheap rooming house, an employment agency, a program for reclaiming prostitutes and drunkards, and a number of boys' clubs. The mission even operated a 160-acre farm outside the city, where alcoholics could receive temporary employment far from the temptations of city life.

But Ellen White became alarmed at this operation also because it required so much funding. And it was diverting members from heralding the three angels' messages in a strong way.¹

Eventually, Kellogg left the church over Pantheism as we have mentioned in a previous session and the church's focus changed. Other sanitariums were started in places like Washington, Paradise Valley, CA, and Glendale, CA. And with the dispersion from Battle Creek, which included the moving of Battle Creek college to Berrien Springs and the General Conference and Review and Herald Publishing Association to Tacoma Park, there was a need for a medical school to train doctors for the new sanitariums. We don't have time to tell the story of Loma Linda, which was bought through the urging of Ellen White for \$40,000.00 and included a large hotel, seventy-six acres and many amenities. The previous owners had invested \$150,000.00 in the property.² The Medical School started there which for many years was known as the College of Medical Evangelists, has trained Adventists medical missionaries who have gone around the world. Arguably, the Adventist church operates the finest Protestant health system in the world. That system operates a world-wide network of hospitals and health clinics.

But we've already mentioned Ellen White's dissatisfaction with the way medical missionary work went in her life-time. What would she recommend today as the best way to spread the health dimension of the Gospel?

Medical Missionary Work Today

First, we should recognize two distinct parts to the work we are to do. One is medical missionary work. This is the work of healing. Someone is sick, we use our medical knowledge to help the healing process. Doctors,

¹Ibid., 208, 209.

²Ibid., 314, 317.

Dentists, nurses, physical therapists--the list is endless--all play a part in this work. Hospitals, clinics, dispensaries, etc. throughout the world help to carry on the healing work of Jesus. But this is a work that lay people can also do.

I'll never forget arriving at Theresa Gashler's home during her final bout with cancer and having Jean Sedgewick arrive to help take care of her.

The second part is Health Evangelism, teaching well people the principles of health preservation and prevention. This is the work of teaching people how to incorporate Ellen Whites eight true remedies into their lives. Again this is an area for professionals and lay people to work in.

We find the cause of Ellen White's dissatisfaction with the direction that health reform took, in her statements on page 147 of The Ministry of Healing.

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it.

Everywhere there is a tendency to substitute the work of organizations for individual effort. (italics supplied) Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions. Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. They become self-absorbed and unimpressible. Love for God and man dies out of the soul.

Christ commits to His followers an individual work (italics supplied)--a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.

"Go out into the highways and hedges, and compel them to come in," is Christ's command, "That My house may be filled." He brings men into touch with those whom they seek to benefit. "Bring the poor that are cast out to thy house," He says.

"When thou seest the naked, that thou cover him."
 "They shall lay hands on the sick, and they shall
 recover." Luke 14:23; Isaiah 58:7; Mark 16:18.
Through direct contact, through personal ministry,
the blessings of the gospel are to be communicated.
 (italics supplied)¹

When Jesus in the person of a sick person calls for
 our help, we should answer as did Isaiah to the voice of
 the Lord "Here am I; send me." Isa 6:8

We wish for an Adventist Hospital in our midst.
 But we have 350 members who can each be a medical
 missionary in our community.

Now what can we do?

1. We can live the principles of health in our own
 lives.

There is an eloquence far more powerful
 than the eloquence of words in the quiet,
 consistent life of a pure, true Christian.
 What a man is has more influence than what
 he says.²

The gospel we present for the saving of
 souls must be the gospel by which our own
 souls are saved.³

2. Know and present the Bible as the source of Health.

The whole Bible is a revelation of the
 glory of God in Christ. Received,
 believed, obeyed, it is the great
 instrumentality in the transformation of
 character. It is the grand stimulus, the
 constraining force, that quickens the
 physical, mental, and spiritual powers, and
 directs the life into right channels.⁴

¹White, The Ministry of Healing, 147, 148.

²Ibid., 469.

³Ibid.

⁴Ibid., 458.

3. Make every other goal sub-ordinate to the great work of redemption.

In the life of Christ, everything was made subordinate to His work, the great work of redemption which He came to accomplish. And the same devotion, the same self-denial and sacrifice, the same subjection to the claims of the word of God, is to be manifest in His disciples.¹

We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world.²

4. Be motivated by Christ's love for us.

"The love of Christ", said Paul, "constraineth us." 2 Cor 5:14. This was the actuating principle of his conduct; it was his motive power. If ever his ardor in the path of duty flagged for a moment, one glance at the cross caused him to gird up anew the loins of his mind and press forward in the way of self-denial. . . . Paul admonishes us to "look not every man on his own things, but every man also on the things of others." Phil 2:4 (see 2:4-8).³

5. Share our testimony concerning the health God has given us.

Jesus did not let him, but said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you." Mark 5:19

6. Point People to Jesus

Our Saviour's words, "Come unto Me, . . . and I will give you rest (Matt 11:28): are a prescription for the healing of

¹Ibid., 502.

²Ibid., 144.

³Ibid., 500, 501.

physical, mental, and spiritual ills.¹ MH
115

7. Claim Bible promises

In [the promises of God's word] He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is "for the healing of the nations." Rev 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being.² MH 122

8. Help people in their homes

In almost every community there are large numbers who do not listen to the preaching of God's word or attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's word, and to speak of the Saviour.³

9. Learn the laws of health and how to apply them.

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention of the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to

¹Ibid., 115.

²Ibid., 122.

³Ibid., 144.

come. (italics supplied)¹

Every person should have a knowledge of nature's remedial agencies and how to apply them.² MH 127

10. Work to meet the individual health needs of our community.

I have often wondered why we were still being trained to give fomentation treatments. One reason is that Adventists have followed the details instead of the principles. In Ellen White's day the primary killer was infectious disease. Today we have antibiotics. It would be cruel to subject someone to months of sanitarium treatment for pneumonia when a couple of days of antibiotics could cure the illness.

Our major problem today is the lifestyle diseases: heart disease, cancer, etc. In a day when Medicare pays for less hospital time, many patients find themselves at home unable to take care of themselves. I'm sure Ellen White today would urge us as a church to do the work that hospice organizations do. And we could do it better because we understand God's principles of life. Many patients are going to a Christless grave. Don't we have a responsibility to them and to their families?

The answer to this problem is not some big program. Instead:

"We should feel it our special duty to work for those living in our neighborhood."³

And we can cultivate our physical and mental powers to the utmost of our ability, that we may work for God where His providence shall call us.⁴

To everyone who becomes a partaker of His grace the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, "Here am I; send me" Isaiah 6:8. Upon the minister of the word, the missionary nurse, the Christian

¹Ibid., 146.

²Ibid., 127.

³Ibid., 152.

⁴Ibid., 149.

physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic-- the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end.¹

I believe Dr. James Gills, of St. Luke's Eye Clinic, in Tarpon Springs, FL can teach us something here. We might not agree with him in the details of theology or the health message he practices and preaches, but Dr. Gills can teach each of us something about incorporating healthful living into our personal lives and witness. One cannot go to his eye clinic without feeling the Christian compassion and atmosphere. I challenge us to examine every part of our lives. Our homes, businesses, the magazines around, the music on the phone and in the office, the pictures on the wall. What do they say about our faith and mission. Here is a fruitful area for us to explore, because I believe that "the medium is the message".

In summary, medical missionary work and health evangelism are two sides of an individual work that we can do in our neighborhood to meet people's physical needs and in the process to point them to a more abundant life in Christ. Rather than organize this work, we should seek to personalize and individualize it.

The organization can come in the training to do the work, but each of us should feel the burden to do this work as God providentially reveals individual needs to us.

We are to be the salt of the earth, seasoning our community with Jesus' compassion and love.

When we are tempted to judge anyone who is presented before us we can remember:

Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need.²

The only claim my neighbor has on me is his or her great need.

¹Ibid., 148.

²Ibid., 161.

Principles to Practice

"We are given many gifts to maintain, restore, and preserve our health. The gift of sunshine, water, fresh air, wholesome and natural food, sleep, opportunity to exercise, and trust, as well as the choice to be temperate in all things good, and to abstain from the harmful. If we refuse these gifts, we will remain sick, or become sick, or the disease will return. And, even though we are sick, deformed or infirmed, we often are suffering from diseases of our past, or of our parents, or of our society, and I believe we can rest assured, by faith in Jesus, that one day, if our bodies are not healed, He will heal them when he comes in the clouds of heaven."¹

Our final principle in the eight true remedies is "Trust in Divine Power. There are two extremes we should avoid:

1. The fear that using remedial agencies is a denial of faith.

Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God and to place themselves in the condition most favorable to recovery.²

2. Trusting completely in human remedies, and ignoring God's role in healing.

For in him we live and move and have our being.
Acts 17:28

When one recovers from disease it is God who restores Him. . . . The words spoken to Israel are true today of those who recover health of body or

¹"What is the Relationship between Righteousness by Faith and the Pursuit of Health?" unpublished paper in the Heritage Room, James White Library, Andrews University, Berrien Springs, MI, 15.

²White, The Ministry of Healing, 231, 232.

health of soul. "I am the Lord that healeth thee."
Exodus 15:26¹

The physician seeks to preserve life; Christ imparts life.²

God alone is the One who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. "Because I live," He says, "ye shall live also." John 14:19. This is the life we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they co-operate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul. (Italics supplied)³

The so-called natural recovery is equally a miracle of God's healing power as is the "miraculous" healing.

Conditions for Answered Prayer:

1. Claim Bible Promises

If we live according to His word, every precious promise He has given will be fulfilled to us. We are undeserving of His mercy but as we give ourselves to Him, He receives us. He will work for and through those who follow Him.⁴

2. Obedience to His Word

But only as we live in obedience to His word can we claim the fulfillment of His promises. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." Ps 66:18. If we render to Him only a partial, halfhearted obedience, His promises will not be fulfilled to

¹Ibid., 113.

²Ibid., 111.

³Ibid., 243, 244.

⁴Ibid., 226, 227.

us.¹

3. Repentance and confession of Sin

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken.

The Scripture bids us, "Confess your faults one to another, and pray one for another, that ye may be healed." Jas 5:16²

Part of the doctrine of health is for healthy members to "bear one another's burdens" by praying for the sick.

4. Pray according to God's will

In prayer for the sick it should be remembered that "we know not what we should pray for as we ought." Rom 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and thy presence sustain them in their sufferings."³ (See also Luke 22:42.)

5. Combine prayer with human effort

Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach.⁴

¹Ibid., 227.

²Ibid., 228.

³Ibid., 229, 230.

⁴Ibid., 231.

Bible Principles of Cure:

1. Be filled not with artificial happiness, but with the Spirit.¹
2. Don't worry about the future.²
3. Don't study one's own emotions.³
4. Trust in God's promises.⁴
5. Be Thankful.⁵
6. Express your faith - Thought follows words.⁶
7. Sing Praises.⁷
8. Practice Good deeds - Both giver and receiver will enjoy a blessing.⁸

Study the sixteen principles listed in the "Forbearance Under Wrong" section, The Ministry of Healing, page 485-496. This is an excellent guide for interpersonal relationships. Trust in Divine Power frees us to treat others with love because we give to God any need for revenge.

The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters

¹Ibid., 256, 247.

²Ibid., 248, 249.

³Ibid., 249.

⁴Ibid., 250.

⁵Ibid., 251.

⁶Ibid., 252.

⁷Ibid., 254.

⁸Ibid., 257.

of God.¹

In order to have "Trust in Divine Power" we need private and public worship.

We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We must have the continual light that comes from God.²

It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded. Those who attend upon the sick are often unable to avail themselves of these privileges, but they should be careful not to absent themselves needlessly from the house of worship.³

Conclusion

How do we put the Good News! back into Health? By putting Jesus back into health. When we see Jesus on the Cross, and we realize that He died to save all of us, including our bodies from all the penalty and effect of sin--that's Good News!

We've seen that it is only as we understand the everlasting Gospel, the full Gospel with its emphasis on our Creator God, our justifying and sanctifying Saviour, the Sabbath, God's whole law, the Sanctuary, the three angel's message, and Jesus' soon Coming, that we can understand the place of health as part of God's last message to earth.

J.H. Waggoner, who with A.T. Jones brought the message of Righteousness by Faith to the 1888 General Conference, made back in 1866 a classic statement on the spiritual foundation of the Adventist health message which I quoted in the opening session. I believe now it will be even more meaningful to you. He wrote:

¹Ibid., 489.

²Ibid., 509.

³Ibid., 511.

We do not profess to be pioneers in the general principles of the health reform. The facts on which this health reform is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded and is thereby producing an effect which we could not have looked for from any other means.

As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril.¹

Of course the adversary would like us to reject this doctrine. Some of the challenges within Adventism include:

1. Attributing our interest in health to purely physical and secular reasons. It is true that the ancient health laws were not cultic in nature. That is they were not given for merely cultic or ceremonial reasons. There are real health benefits, but the purpose of receiving physical benefits is to help our relationship with Jesus and aid us on our journey to heaven.

2. Doubts about foundation doctrines of our health message may lead us to doubt the health message.

While Adventist teachings on the nature of man have not been questioned and have in fact found increased support in evangelical circles, almost every other belief contributing to the doctrine of health has been challenged from within the church. The acceptance of the historical-critical method of Bible interpretation has cast doubt on the authority of both the Bible and the writings of Ellen White. Creationism is increasingly under attack from within the church. Questions about the church's teachings on salvation have affected the way Adventists believe on

¹Robinson, 69, 70.

the Sanctuary, the three-angel's message, the law of God, and the Great Controversy. Questions of faith versus works have created many questions about Christian behavior and the place of Christian standards

I believe that this widespread questioning of some of the most basic fundamental beliefs of the church has caused Adventists to question the doctrine of health and has affected their commitment to healthful living.

Dr. Charles Knapp of "Fitness for Witness" observes that "American Adventist cultural food choices and eating patterns are changing dramatically" from those of the Southern California church members in the "Adventist Health Study".¹

What a paradox! At the very time when the health teachings of the church are receiving scientific support, members are rapidly abandoning those teachings!

Dr. Reid points out that in the beginning "the innovative feature of Adventist health reform was not so much in content as in motivation."² He also points out that religious faith is "the most powerful known motivator, one which has proved itself capable even of overcoming the appeal of self-advantage."³ Could it be that questions about the Sanctuary, debates over righteousness by faith, and a down-playing of the imminence of the Second Coming have robbed Adventists of any religious motivation for healthful living, leaving them with the weak motivation of personal self-advantage?

Too often the church has in its health promotion focused on the physical advantages of healthful living rather than the spiritual advantages which were the basis of health reform when it was introduced. While a longer life through reduced risk of cancer and heart disease is a worthwhile goal; for Adventists, improved health should be a goal in order to have an improved relationship with Jesus and a greater fitness for witness.

That challenges to the doctrine of health can come from the right as well as from the left is shown by recent debates over the nature of Christ. The interpretation that Jesus possessed a sinful, fallen human nature seems to be a

¹Knapp, 39.

²Reid, 111.

³Ibid., 120.

powerful theological motivation for much of the more radical health reformers in the Adventist church today.

My personal understanding, after years of dialogue with friends involved in self-supporting work is that their belief in Jesus' fallen nature gives them the assurance that they can and must achieve victory over sin exactly the same way that Jesus did. In practice this belief leads to a perfectionism which sets up a rigid set of health laws that becomes ever more minute as the person's struggle for complete perfection progresses. Rather than a means of freeing the mind for a better relationship with Jesus, health laws have become for many an arbitrary standard by which to judge their own and other's spirituality.

Another danger to the Adventist doctrine of health is the increasing interest in competitive sports among younger members. In April 1988, Adventist health and physical education teachers voted 52-6 "that interschool sports are acceptable as a tool for personal growth and Christian witness, and numerous Adventist colleges and academies play in Christian leagues."¹ This was done in spite of strong counsel contained in Ellen White's writings,² and an appeal by Dr. George Akers, world director of Adventist Education who said of organized sports,

It is a gladiatorial model, inherently anti-biblical and anti-Christian, for it idealizes an adversarial view of, and relationship to, other human beings--God's children. In that inherent vein, it generates a spirit of rivalry and animosity. In engaging in this, we are literally playing the game of life on the enemy's court! Unbecoming, spiritually self-defeating.³

The challenge in this to the Adventist doctrine of health is that one may be motivated to practice good health habits not as a means of improving one's relationship with God and man, but for the opposite reason: to become competitive, a winner over others. A special cause for concern is that the majority of Adventist school health educators seem to be teaching health from a competitive viewpoint rather than a spiritual one.

¹Widmer, 9.

²See David C. Nieman, "Do sports belong in SDA Schools?" Ministry, August 1988, 4-9.

³Ibid., 7.

Perhaps our greatest danger is the flood of health information washing over us daily from the world's media. Competitive, New Age, and other motivations and principles are mixed in with good, sound information.

Appeal

Revelation 6:16 portrays the day of Jesus' return. Kings, princes, generals, the rich and mighty, every slave and every free man--all hide in caves and among the rocks of the mountains.

They called to the mountains and the rocks,
"Fall on us and hide us from the face of him who
sits on the throne and from the wrath of the Lamb!
For the great day of their wrath has come, and who
can stand?" Rev 6:16-17

I believe that those who can stand are those who have allowed the blood of Jesus to cleanse them of every sin, who have by God's grace become a new creation in every dimension of their lives--spiritually, socially, mentally, and physically.

Those who can stand sing a different song on that day, not of despair and death, but of hope and life.

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Isa 25:9 KJV

There is no doubt which group we want to be in.

Jesus has already made His wishes known to us.

Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well. 3 John 1:2

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. 1 Thess 5:23

Recently, while writing this lecture, I came in my devotional reading to the section of Mark where Jesus gives the most important commandment. It took on new meaning in the light of this seminar.

One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?" "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." Mark 12:28-31

Our whole health message is bound up in Jesus' words. If we love God with all our heart, soul, mind, and strength, we've given him every dimension of our life. If we love our neighbor as ourselves, we will share with them the Good News! of Health that God has given us.

In the end then the doctrine of health is about Love. God's love for us that is so strong that he wants to restore even our health. Our love for him that wants to give to him the best gift we have, ourselves, in the best condition possible; and our love for our neighbor that will not allow us to walk by without helping him.

In Luke's account of Jesus' teachings on the greatest commandment, Jesus' questioner asks "who is my neighbor?"
Luke 10:25-37

(read or tell story)

Then Jesus asks this penetrating question: "Which of these three do you think was a neighbor to the man?"
Luke 10:36

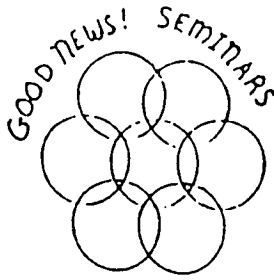
"The expert in the law replied, 'The one who had mercy on him.'" Luke 10:37

Our neighbor is anyone we meet who is in need. Jesus' command to the expert in the law is what I think he would say to us tonight: "Go and do likewise." Luke 10:37

(pass out post-questionnaire. Remind participants to write their test number on the front in the space provided)

APPENDIX B

SEMINAR PARTICIPANT MAGAZINES



"Putting the Good News!
Back into Health"
Participant Magazine

SESSION ONE - "GOOD NEWS! THERE'S A DOCTOR IN THE HOUSE!"

Memory Verses

Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well. -- 3 John 1:2

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. - 1 Thessalonians 5:23

Suggested Reading in Ministry of Healing: pp. 17-94, 261-276.

A. Theme Story

Text: Luke 5:17-26

Jesus' healing of the paralytic who was let down through the roof illustrates the close connection between spiritual and physical healing.

1. _____ of those who came to _____ for _____ had brought _____ upon _____ yet He did not _____ to _____ them. MH 73

2. Friend, your _____ are _____
_____ Luke 5:20

3. Many felt that _____ were an _____ to them. Were they not _____ because of _____? Where they not _____ to be _____ from this _____ MH 76

4. Would you like to be free from your burden of sin? _____

B. Foundation Truth

1. The word "Gospel" literally means _____

2. Jesus combined _____ of the body with _____ of sins.

"I have come that they may have life, and have it to the full." (KJV - "have it more abundantly.") -- John 10:10

3. Luke 2:52 reveals the four dimensions in which we are to experience Jesus' more abundant or full life.

a. _____ or the mind.

b. _____ or the physical.

c. _____ or the spiritual.

d. _____ or the social.

4. Would you like to invite Dr. Jesus to heal you in all the dimensions of life and keep your "body, soul, and spirit" blameless until His Second Coming? _____.

5. The _____ experiences _____ when _____ and _____ by the _____ he is growing "in _____ and _____ and _____ Luke 2:52

d. _____
e. _____

C. Health and Adventist History

1. Why do Seventh-day Adventists practice healthful living? In a recent study health reasons surpassed the Biblical/Spiritual reasons by _____ %.

2. Our doctrine of health is found in Fundamental Belief number _____.

3. Martin Marty's Maxim: "The _____ word in any _____ determines much that will follow".

4. What was the "first word" for early Adventists?

5. What were some of the elements of "Present Truth"?

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

6. Among these truths was the doctrine of health. Adventists embraced it, not just for:

- a. _____
- b. _____
- c. _____

Early Adventists embraced it because they found it in _____

_____ as an important part of the _____ about _____.

"We do not profess to be pioneers in the general principles of the health reform. The facts on which this health reform is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded and is thereby producing an effect which we could not have looked for from any other means.

As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril."

-J. H. Waggoner-

D. Conclusion and Appeal

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers." MH p. 130

physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him." MH 115

NOTES

As the Holy Spirit sows the seed of the Gospel over the field of your life, what soil will He find?

Below are the elements involved in soil preparation. You know their use in farming. I would like you to meditate on their meaning in your life. Stretch your creative powers to find parallels to the field of your life. You can do this at home, using the Bible story or any other source books you may have.

1. Farmer _____
2. Seed _____
3. Soil _____
4. Soil Preparation _____
5. Fertilizer _____
6. Sunshine _____
7. Pure Air _____
8. Water _____
9. Weed and Pest Control _____
10. Crop Rotation _____
11. Farmer's Tools _____

"Our Saviour's words, 'Come unto Me, . . . and I will give you rest' (Matthew 11:28), are a prescription for the healing of

QUESTIONNAIRE NO. _____

PRINCIPLES TO PRACTICE

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power--these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. MH 127

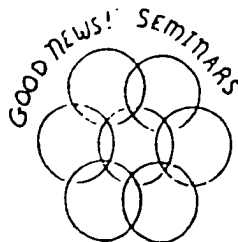
This session's principles to practice are Pure Air and Sunlight.

1. Spend daily time outdoors - MH p. 52
2. Allow Sunshine into each room of one's house - MH p. 275
3. Provide good ventilation for one's house - MH p. 274.
4. Practice proper breathing Techniques
 - a. Breathe deeply - MH, p. 272.
 - b. Practice good posture and wear non-constricting clothing - MH p. 273

Let's practice the simple cure - Deep Breathing!

5. Help protect our air quality and ozone layer, so that everyone may benefit from pure air and sunlight. MH, p. 277

"During the sojourn in the wilderness the Israelites were almost continually in the open air, where impurities would have a less harmful effect than upon the dwellers in close houses. But the strictest regard to cleanliness was required both within and without their tents. No refuse was allowed to remain within or about the encampment. The Lord Said: "The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy.'" Deuteronomy 23:14. MH 279,280.



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SESSION TWO - "GOOD NEWS! GOD MADE YOU!"

Memory Text

"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" 2 Cor. 5:17

Suggested reading in Ministry of Healing - pp. 295-324, 409-426, 451-457.

A. Theme Story

Text: Genesis 1-3

In the beginning God spoke the world into existence.

In God's word there is life.

"By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible." -- Hebrews 11:3

At Creation God:

1. made us in _____
_____ Genesis 1:27
2. _____ us. 1:28
3. gave us a specific _____.
_____ 1:29
4. pronounced us _____.
_____ 1:31

But God did not speak us into existence. Instead He

_____ us. Genesis 2:7

B. Foundation Truths

1. The way God created us is Good News because He has

promised to _____ us the same way He created us in the beginning!

"But now, this is what the LORD says-- he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have summoned you by name; you are mine." Isaiah 43:1

"Create in me a pure heart, O God, and renew a steadfast spirit within me." Psalms 51:10

2. Through the _____
_____ God forms our bodies back into His image.

3. Through the same _____ of God that moved on the waters at the first Creation, God wants to breathe both physical and spiritual life into you and me.

"But when he, the Spirit of truth, comes, he will guide you into all truth." John 16:13

4. What special gift did God give us after creation?

_____.

5. What two things does the Sabbath remind us of?

a. _____ (Exodus 31:16,17)

b. _____ (Exodus 31:12,13; Ezekiel 10:12)

It is not the keeping of the Sabbath that makes us holy; it is the Lord who makes us holy. The Sabbath helps us remember God's creative and re-creative power.

At the tree of the knowledge of good and evil, Adam and Eve chose death. You and I in the accepting of God's gift of the Sabbath can today choose Life. As we keep the Sabbath, we are living for one day in seven the holy, joyous, peaceful life we will enjoy in the earth made new. We are choosing to participate with God in the re-creation of all four dimensions of our life. Our physical strength is restored, our spiritual relationship with God is renewed, our family ties are strengthened, and our mind finds peace.

C. History of Adventists and Health

1. _____ was the father of healthful living in the Adventist church. He gave up the use of alcohol, tobacco, meat, and other harmful foods, walked all over the Eastern United States preaching the Gospel, and at the age of 79 said, "I am entirely free from aches and pains."

Before 1863 Adventists had discovered the following Bible reasons for healthful living.

a. The necessity of cleansing of body and spirit, and perfecting holiness (2 Cor. 7:1; Isaiah 52:11) because nothing impure will enter heaven. (Revelation 21:27)

b. The Body is the temple of the Holy Spirit. (1 Cor. 3:16,17; 6:19)

c. Christians should glorify God in both body and spirit. (1 Cor. 6:20; 10:31)

d. The concept of stewardship; that money saved from giving up alcohol, tobacco, and other unhealthful practices could be put into the treasury of the Lord.

2. Ellen White's first health vision in _____ revealed the "injurious effects of tobacco, tea, and coffee."

George Reid catches the early Adventist philosophy in these words: "If the Christian would do all to the glory of God, he would eschew any damaging product."

D. Conclusion and Appeal

1. The story of the fall of man in Genesis 3 reveals the

importance of _____ things.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10 KJV

While the world worries about the major health issues of our day such as AIDS or when to remove life-support systems, the individual Christian rarely faces these decisions. It is the daily decisions to follow or not to follow the eight true remedies that influence character and health.

"Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are molded, the character misshaped; and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions." MH 490

2. We can't separate health from the _____.

"The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together." MH p. 111

3. Temptation on _____ is always Satan's weapon of first choice.

"Jesus answered, 'It is written: "Man does not live on bread alone, but on every word that comes from the mouth of God."' -- Matthew 4:4

Adam and Eve failed the test of appetite, but because Jesus conquered where they failed, you and I can win the battle for control of our appetite!

Up from the bed of the river
 God scooped the clay:
 And by the bank of the river
 He kneeled Him down:
 And there the great God almighty
 Who lit the sun and fixed it in the sky,
 Who flung the stars to the most far corner of the night,
 Who rounded the earth in the middle of His hand;
 This Great God,
 Like a mammy bending over her baby,
 kneeled down in the dust
 Toiling over a lump of clay
 Till He shaped it in His own image;

Then into it He blew the breath of life,
 And man became a living soul.
 Amen. Amen.

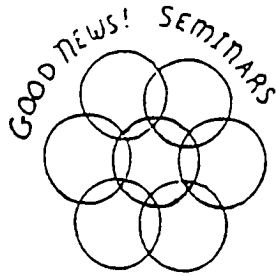
- James Weldon Johnson

Principles to Practice - Proper Diet and the Use of Water

1. **What to eat:** "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing." MH 296, 298, 299
2. **What to avoid:** flesh meats, sugar, milk, butter, cheese, baking soda or powder in bread. MH 300-302, 311-317
3. **Quality:** "No indifference should be manifested regarding the quality of the food or the manner of its preparation., If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill." MH 300, 303, 307
4. **Quantity:** Shun the extremes, both of indulgence and of restriction." MH 319 Amount eaten to be governed by exercise, personal need, time of day, etc. Don't eat large meals close to bedtime. MH 303, 304, 308, 310.
5. **Variety:** Should be simple at each meal with only 2 to 3 dishes, but the meals should be greatly varied from day to day. MH 299, 300. On Sabbath there should not be a greater variety of food. Instead it should be more simple, yet palatable and attractive, and it should include a treat not served every day. MH 307,308
6. **Regularity:** Eat at specified times 5-6 hours apart. Do not eat between meals. Eat 2-3 meals a day with the third meal a very light one. MH 303, 304, 321.
7. **Individuality:** "God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities." MH 297 "One person cannot lay down an exact rule for another. (italics supplied) Everyone should exercise reason and self-control, and should act from principle." MH 310.
9. **Water:** Should be pure water and should be drunk freely. MH 237
10. **Baths:** "The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood." MH 237

A Cold or cool bath is stimulating. Warm baths open the pores and aid in the elimination of impurities. Both warm and neutral soothe the nerves and equalize the circulation. MH 237.

A suggested guide to the amount of water to drink is to divide one's weight by 2 to get the total ounces of water needed in a day, then divide by 8 to get the number of 8 oz. glasses to drink in a day. (Living Well, Dale and Kathy Martin, p. 105)



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Session Three - "Good News! God Made You One."

Memory Texts

"You will keep in perfect peace him whose mind is steadfast, because he trusts in you." Isaiah 26:3

"Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you." 2 Thessalonians 3:16

Suggested reading in Ministry of Healing: MH 219-259, 469-482.

A. Theme Story

Text: John 11:1-46

"Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He took our infirmities, and bare our sicknesses, that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

"Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in

body and mind and soul men were made whole." MH 17

1. "_____ who came to Him went away unhelped." MH 17

2. _____ is not another altered state of existence, instead, it is the absence of life.

3. Why do you think Jesus waited so long to answer Mary and Martha's plea for help?

4. In the Resurrection of Lazarus, Jesus teaches us the following Lessons:

a. the _____ of human _____ and the dangers of ignoring it.

b. we can trust

_____ to meet our need.

c. if God doesn't meet our need in the way we ask Him to, He may have

some _____ planned for us.

d. Jesus always _____ but in some cases it will take place after the first death at the Second Coming.

B. Foundation Truth

The Bible, in both the Old Testament and the New Testament, teaches that man is, "an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else." (Seventh-day Adventists Believe . . ., p. 78.)

1. How did God create man?

"the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." Genesis 2:7

2. At Creation Adam and Eve received conditional immortality dependent upon their choice. What did God warn them about the tree of the knowledge of good and evil?

"but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." Genesis 2:17

3. How may we regain eternal life?

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Romans 6:23

4. When will we receive immortality?

"in a flash, in the twinkling of an eye, at the last trumpet." 1 Corinthians 15:51-54

5. In what condition is man between death and resurrection?

"I will sleep in death." Psalms 13:3

"he said, 'Go away. The girl is not dead but asleep.'" Matthew 9:24

"Our friend Lazarus has fallen asleep; but I am going there to wake him up." "His disciples replied, 'Lord, if he sleeps, he will get better.' Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, 'Lazarus is dead.'" -- John 11:11-14

6. In death, like sleep, man:

a. is unconscious - "the dead know nothing." Ecclesiastes 9:5

b. does not think - "His breath goeth forth, . . . in that very day his thoughts perish." Psalm 146:4 KJV

c. does not participate in any activity - "in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom." Ecclesiastes 9:10

d. has no emotions - "Their love, their hate and their jealousy have long since vanished." Ecclesiastes 9:6

"Centuries of debate, over the biblical words for body, soul, spirit, heart, will, bowels and so on produced theories of a two-part (dichotomous) or three-part (trichotomous) human being, but twentieth-century theologians have come to acknowledge the essential wholism of individual human life.

"The Judeo-Christian faith requires commitment to a unified view of personhood

connecting body, spirit, mind and environment." (Whole-Person Medicine, ed. by Allen, Bird, and Herrman)

7. When Christians re-discover what the Bible says about the _____ they begin to realize the _____

_____ dimensions of healthful living.

C. Health and Adventist History

1. According to L.E. Froom _____ was the "third distinctive doctrine of Adventism." (after the Sanctuary and Sabbath)

2. Joseph Bates and James and Ellen White accepted conditional immortality

_____ they joined the Millerite Movement.

3. According to John Wesley the soul and body enjoyed a _____ with the result that thinking had to be understood as "the act of a spirit connected with a body and playing upon a set of material keys." (Health and Medicine in the Methodist Tradition, E. Brooks Holifield, p. 12)

D. Conclusion and Appeal

1. Four words in the Bible help us understand that Jesus came to save the whole man:

a. sotor = _____

b. sozo = _____

c. Shalom = _____

d. Shalem = _____

There are several "false Gospels" which could mislead us regarding healthful living and the Bible.

a. Applying Jesus' Salvation only to the "soul" instead of the whole being.

b. seeing health as primarily a miraculous gift, rather than as a result of a covenant relationship with God.

c. seeing sickness as a sign that you are not saved.

A wholistic Gospel of Health for a whole man will utilize all eight remedies including Trust in Divine Power. Its major emphasis will be on health as a fruit of the Holy Spirit, rather than on health as a gift of the Holy Spirit.

In the next session we will explore Exodus 15:26. The title is "Good News! God Included Instructions".

Principles to Practice - Rest

Here are some basic guidelines for getting the rest you need.

1. Get 7-8 hours of sleep per night. Studies have shown higher mortality rates for individuals getting less than six hours or more than 9 hours per night as compared to those who slept between 7 and 8 hours. (Belloc and Breslow)
2. Be regular in your daily schedule including sleep time. Try to go to bed and get up at the same time every day.
3. Take a full day off every week.
4. Take regular vacations, especially after being overworked.

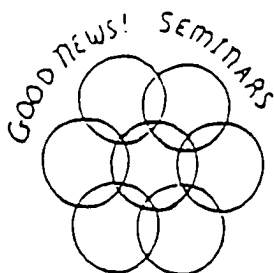
Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, carefree life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recover. MH 236,237

5. Keep the Sabbath as a day of rest from secular activities and thoughts. Exodus 20:8-11, Isaiah 58:13,14.
6. Rest by varying your work and activities. Don't spend too long doing the same thing. We need rest in each dimension of our life; rest from physical labor, mental strain, social overload, and even from spiritual pursuits. Ellen White counseled J.N. Andrews to spend less time in Devotions.

The disciples who were associated with Him in His work, Jesus often released for a season, that they might visit their homes and rest. MH 55

7. Respond to Jesus' invitation:

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light. Matthew 11:28-30



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SESSION FOUR - "GOOD NEWS! GOD INCLUDED INSTRUCTIONS!

Memory Text

"He said, 'If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you.'" -- Exodus 15:26

Suggested reading in Ministry of Healing: pp. 111-160, 277-295.

A. Theme Story

Text: Exodus 15 ff

1. Central to Adventist Theology has been the idea that

God's _____ does not do away with God's _____.

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."
-- Matthew 5:17-18

"Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law."
-- Romans 3:31

2. Jesus' life and death

delivers us from the _____

of sin, and from the _____ of sin. Through His grace sinful men and woman receive the ability to fulfill (or obey) the law. That's Good News!

3. If the law had been abolished, then we would have

_____ or lawlessness. This is Satan's ultimate purpose.

4. God's law is His _____ manual containing principles which will bring peace and wholeness to our lives.

5. The ten commandments are ten _____ for making people whole.

The moral, ceremonial, civil, and health codes apply the Ten Commandments to the four dimensions of life.

6. Which commandment deals with all four dimensions of

life? _____

7. Have the Mosaic health laws been confirmed by modern

science? _____

B. Foundation Truth

"Oh, how I love your law!
I meditate on it all day long."
-- Psalms 119:97

"Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life." MH 126

1. The _____ health prescription would be to go

home and do what we _____.

2. Legalism is not _____ God's law. Instead it is trying to keep God's law

without _____.

"Blessed is the man who does not walk in the counsel of the wicked or stand in the way of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers." -- Psalms 1:1-3

"The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind." MH 127

"Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult

to resist evil. It increases the danger of failure and defeat." MH 128

C. History of Adventists and Health

1. The date for Ellen White's major health vision was _____ night, June _____, _____.

The next day she wrote: "I saw that it was a sacred duty to attend to our health, and arouse others to their duty." (D.E. Robinson, The Story of Our Health Message, p. 67)

2. It is our duty to "elevate by precept and example the principles of _____

and _____, by giving them a place with other saving truths, as an integral part of the message to prepare a people for Christ's coming." (ibid., p. 69)

3. The message that health reform was integrated with was

the _____, especially Rev. 14:12, "Here are they that keep the commandments of God."

4. "A basic principle in health reform indicated that transgression of the laws of

the _____ was a moral issue." (P. Gerard Damsteegt)

Adventists used several approaches to explain violation of the laws of the human organism as sin.

a. Physical injury to

ourselves or others is a direct violation of the sixth commandment.

"It is morally wrong, according to the sixth commandment, to do anything tending to abridge the lives either of ourselves or others." (J.H. Waggoner)

b. The laws of the body were created by God just as the body itself was created by Him.

"God has formed laws which govern our constitutions, and these laws which he has placed in our being are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized." (E.G. White)

c. The most revolutionary idea "viewed the violation of the laws of nature by its consequences on the body."

"Each violation of the laws of health [affects] the physical, mental, and spiritual constitution of man." (P.G. Damsteegt)

"If violation of the laws of the human organism would lessen one's spiritual discernment, it would also negatively affect one's obedience toward the moral law of God."

D. Application and Appeal

1. In rejecting the "_____ " of keeping God's law, Christians have assumed the burden of sickness.

2. God's health laws are written on every _____ of our bodies.

Worldly athletes who follow the body's health principles, receive benefits but their motivation may be opposed to Christian principles. Paul writes:

"Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. -- 1 Cor. 9:24-27

3. This difference in motivation affects the way we approach healthful living.

a. Health is not defined by the level of _____ in one or more dimensions. Instead it is defined by our

_____ to God's will in each dimension of life.

b. Only the _____ can have complete health.

c. The Christian must therefore reject any

_____ motivations for healthful living as a false gospel.

"The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature." (E.G. White, Education, p. 209)

Principles to Practice - Exercise

When the children of Israel failed to obey God at the entrance of the promised land, they had to walk through the wilderness for another 40 years. For some of us the thought of exercise conjures up images of trudging through hot desert sand for 40 years. The Good News! is that you don't have to do that to gain excellent benefit.

Here are some basic principles found in Ministry of Healing to guide your exercise.

1. Be systematic (MH 239) - Try walking briskly for 30 minutes at least three times a week.
2. Do something agreeable, something you enjoy. MH 239
3. Exercise outdoors. MH 239 The combination of sunlight, fresh air, and natural scenery will enhance the benefit you receive.
4. Do a variety of activities so that every organ of the body is exercised. Walking briskly is excellent exercise because it brings many muscles into play and forces the lungs into healthy action. MH 240
5. Avoid heavy exercise before and after meals, but "a short walk after a meal, with the head erect and the shoulders back, is a great benefit." MH 240
6. Exercise should be moderate, temperate, and balanced. MH 237,239. "Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both." MH 240.
7. The purpose of exercise should be to glorify God, to use the strength gained in service to God and man. MH 397-399.

Too strenuous exercise can depress the body's immune system and make one more susceptible to infectious diseases. The exercise we are looking for should be active enough to involve the whole body, force the lungs into healthy action, but not tax the mind or body. It should be done regularly in the open air. Exercise that has a useful purpose like gardening is excellent.

The Sanitary Code in the Old Testament (Selections)

Key Texts: Leviticus 19:2; 10:10

(From Whole-Person Medicine, page 135)

1. Personal Cleanliness

- Hand washing, especially before meals *Mark 7:1-3*
 - Washing whole body after contamination *Leviticus 15:5*
 - Washing clothes after contamination *Leviticus 11:28; 15:5*
-

2. Pure Water Supply

- Avoid water contaminated by dead animal *Leviticus 11:32-36*
-

3. Sewage Disposal

- Bury wastes outside the camp *Deuteronomy 23:12-14*
-

4. Early Burial

- Interment before nightfall *Deuteronomy 21:23; Acts 5:6*
-

5. Pure Foods

- Fruits and vegetables not prohibited
 - Meats *Leviticus 11:1-8, 29-31*
 - Fish *Leviticus 11:9-12*
 - Don't eat dead animals *Deuteronomy 14:21*
 - Don't eat old food *Leviticus 19:5-8*
-

6. Isolation

- If one touches the dead *Leviticus 5:2; 22:4*
 - If one touches unclean discharges *Leviticus 5:3*
 - For those who have a discharge *Leviticus 15:1-13*
 - For those who have skin diseases *Leviticus 13*
 - (if a woman following childbirth *Leviticus 12:1-8*
prevents epidemic "childbed fever")
 - Terminal disinfection *Leviticus 15:1-15; 14:34-48*
-

7. Control of Venereal Disease

- Mortality *Exodus 20:14; Leviticus 18:20*
-

8. Priest as Health Officer

- Leviticus 13-14*
-

Summary: Health consists of walking in a right relationship to a holy God. This walk must be a holy walk. Thus cleanliness is required for every aspect of life, and one must be constantly seeking the clean and holy way. Health, then, is not to be found in nostrums, but rather in the cleansing of body and spirit (Lev. 15:13-15) and in a holy way of life (see the texts above).

C. Mosaic Laws on Health: (From "Health Education in the SDA Church, pp 66,67)

The following areas, along with accompanying texts, summarize the laws of health given by Moses to Israel while in the wilderness:

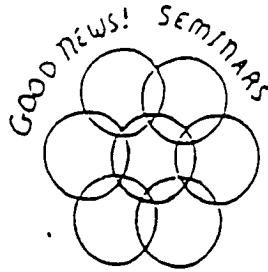
1. Diet: Ex. 22:31 - Flesh torn of beasts prohibited.
Ex. 23:19 - Seething kid in mother's milk.
Lev. 3:17; 7:23-25 - Eating fat prohibited.
Lev. 3:17; 7:26-27; 17:10-16; 19:26; Deut. 12:23-25 - Eating blood prohibited.
Lev. 11; Lev. 20:25; Deut. 14:3-21 - Clean and unclean meats.
2. Disease: Lev. 13 and 14; Deut. 24:8 - Laws of Leprosy.
Lev. 15:2-15; Lev. 22:4; Num. 5:2 - Laws concerning abnormal male conditions.
3. Land Use: Ex. 23:10,11; Lev. 25:2-22 - Land to rest every 7th year: Jubilee.
4. Narcotics: Lev. 10:9, 10 - Priests not to drink alcohol before serving in Sanctuary.
5. Personal Hygiene: Lev. 12:2 - Woman unclean for period after birth.
Lev. 12:3 - Male child circumcised on 8th day.
Lev. 15:16-18 - Laws concerning normal male conditions and sex.
Lev. 15:19-30 - Laws concerning menstruation.

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6. Prevention: Ex. 15:26; 23:25; Deut. 7:15 - Sickness prevented by following laws.
7. Quarantine: Num. 5:2-4 - For leprosy.
8. Rest: Ex. 23:12 - Sabbath rest and refreshment. (also Ex. 20:8-11)
9. Sanitation: Lev. 19:28 - Law against tattooing.
Deut. 23:12, 13 - Disposal of excreta.

D. Ex. 15:26; 23:25; Deut. 7:15 - Can we expect the promise

"I will put none of these diseases upon thee" to be fulfilled to us in our day? Read Counsels on Health, pp. 28, 29.



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SESSION FIVE - "GOOD NEWS! JESUS GIVES ME LIFE!"

Memory Texts

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.
1 Corinthians 6:19-20

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.
Romans 12:1-2

So whether you eat or drink or whatever you do, do it all for the glory of God.
1 Corinthians 10:31

Suggested Reading in Ministry of Healing: 325-346, 427-450, 457-466.

A. Theme Story

Text: Daniel 1

But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way.
Daniel 1:8

1. The Bible pictures our bodies as a _____ for God's presence and as a _____ to be used for His purposes.

2. When confronted with forbidden food and drink, Daniel and his companions

proposed a _____ day dietary experiment. They asked for

nothing but _____ and _____.

3. After three years of obeying God's law in all four dimensions of life, Daniel and his companions were tested by King Nebuchadnezzar and found

to be _____ times wiser than all the kings magicians and enchanters.

Daniel illustrates the truth that every command of God is a promise. The promises of God are "leaves from the tree of life." MH 66

"And the leaves of the tree are for the healing of the nations." Revelation 22:2 Just as the fruit of the tree of life brought Adam and Eve life, so God's promises are leaves of the same tree bringing healing and life to us.

B. Foundation Truth

1. God allowed Daniel to see
heaven's _____ center.

2. In this center, Jesus is
on duty 24 hours a day. He
promises:

a. to put His _____ in our
hearts,

b. to be our _____ and
make us His people,

c. that we will all _____
Him,

d. to forgive our _____

and remember our _____
no more.

3. Adventists call the truth
about Jesus' present work in

heaven the _____
doctrine.

4. God wants to establish a
_____ and _____
center inside you and me.

"Because Jesus lives
forever, he has a permanent
priesthood. Therefore he is
able to save completely those
who come to God through him,
because he always lives to
intercede for them." Hebrews
7:24-25

The Good News! from
Heaven's Sanctuary is that
forgiveness and cleansing from
sin is always immediately
available--like a heavenly 24-
hour road-side emergency
service for Christians on the
road of life.

5. The Sanctuary Doctrine also
contains the truth about God's

C. Health and Adventist
History

1. The early Advent Movement
was founded upon the 2300 day

prophecy found in _____.

2. _____
thought the cleansing of the
sanctuary was really the
beginning of the earth by fire at the Second
Coming.

3. _____
discovered that the cleansing
of the sanctuary was really the
beginning of the Pre-Advent or
investigative judgment.

4. This judgment began on
_____.

This judgment is not for
the benefit of God. "It is
primarily for the benefit of
the universe, answering the
charges of Satan and giving
assurance to the unfallen
creation that God will allow
into His kingdom only those who
truly have been converted. So
God opens the books of record
for impartial inspection."
(Seventh-day Adventists Believe
..., p. 325.)

5. The knowledge that Jesus is
now getting ready for the
Second Coming is a powerful

incentive to _____ in
all dimensions of life.

The Sanctuary message
tells us that God wants us to
be a temple for His presence.

It has a sense of urgency for there is not much time left before Jesus returns to get those who already have His image in their heart.

6. Challenges to this Gospel truth include New Age teachings that God is an

_____ pervading all of

_____. If so, then God "dwells in all men; and in order to attain holiness, man has only to develop the power within him." MH 428

The man who tried to bring this idea into the Adventist church

was _____.

7. The Sanctuary doctrine

shows us a _____ God acting in our world and placing His image in humanity.

The New Age Movement

destroys _____ by seeking to merge man into the essence of the universe.

Because New Age practitioners see man as a whole person, "Many Adventists have welcomed this turn of events toward the holistic." (Ronald M. Springett) The strong health emphasis of the New Age movement seems similar to Adventist health principles.

8. The New age emphasis on vegetarianism and natural remedies may hide some major differences with Christianity:

a. _____ rather than creation as man's origin.

b. _____ to a higher plane of consciousness is taught.

c. _____ does not come form obedience to God's laws, but by uniting with the cosmic energy source.

d. Many New Age health treatments have strong ties to

the _____.

D. Application and Appeal

The teaching that "God is within" and therefore "every single act is a creative act of God" soon leads one to believe that the worst sins are really evidence of deep spirituality.

Ellen White wrote of Kellogg's ideas: "Those doctrines followed to their logical conclusion, sweep away the whole Christian economy," and she pointed out that they "estimate as nothing" the prophecies of Revelation.

Her summary: In the

gospel according to _____ we are instructed to look within, and to develop the power within. In the Gospel

according to _____ we are invited to accept power from without. (quoted in Robinson, p. 274,275)

"To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory." Colossians 1:27

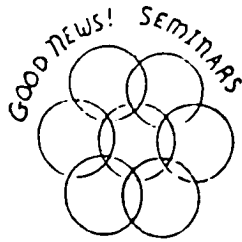
Principles to Practice

Today we are talking about abstemiousness. Daniel chose not to defile himself. All the other natural remedies are positive things to do. This one is what not to do so as to prevent defilement of God's body temple. Abstemiousness is also called temperance. Moderation is a part of this remedy.

1. Abstain from Alcohol, tobacco, tea, coffee, any other source of caffeine.

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not." MH 335

2. Abstain from any business links with the Alcohol and Tobacco industry. This includes farming, manufacture, or sale. An Adventist cannot work in any setting where they might have to I.D. because then they are both legally and morally responsible for the damage done by what they have sold. See MH 333,334 and SDA Baptismal Vows.
3. Abstain from the unclean meats of Leviticus 11.
4. Avoid the use of condiments: mustard, pepper, spices, pickles, and other things of like character. These produce an effect on the stomach similar to that of alcohol. MH 325
5. Be temperate or moderate in all areas of life, including the other natural remedies: sunlight, rest, exercise, diet, and the use of water. Do not allow any area of life to get out of balance with other areas.
6. In all things be guided by principle and not passion.



**"Putting the Good News!
Back into Health"**
Participant Magazine

SESSION SIX - "GOOD NEWS! LET'S SHARE IT!"

Memory Texts

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy-- to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen. - Jude 1:24-25

Suggested Reading in Ministry of Healing: pp. 95-107, 161-216, 395-406, 483-516.

A. Foundation Truth

1. Every Christian is born into God's Kingdom as an

_____.

"Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. 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. And surely I am with you always, to the very end of the age.'" -- Matthew 28:18-20

2. What did Jesus teach in the area of Healthful Living?

a. As the Creator, Jesus wrote

_____ on the cells of our bodies.

b. As the "Word" of God, Jesus gave Moses and other Bible writers His

law. Any _____ is part of the "Whatsoever I have commanded you."

3. The _____ requires us to share the Good News! of healthful living with others.

4. There are _____ miracles recorded in the Gospels

5. Jesus combined _____

_____ with the _____ of His Coming Kingdom.

B. Health and Adventist History

1. James White suffered a

_____ on _____.

2. In a subsequent vision, Ellen White saw that health teachings were to be as closely incorporated in Adventist religious witness "as the

_____ and _____ with the human body." She also saw the need to establish an Adventist health Institute.

3. The _____

_____ opened in the spring of 1867.

4. 25 years later the renamed Battle Creek Sanitarium had _____ patients

and a staff of _____.

5. Too much emphasis on

_____ in the 1890's diverted members from heralding the three-angel's messages in a strong way.

6. _____ is the work of healing.

_____ is teaching well people how to incorporate the eight true remedies into their lives.

7. "Everywhere there is a tendency to substitute the work

of _____ for the _____."

"Christ commits to His followers an _____ work."

"Through direct contact, through _____, the blessings of the gospel are to be communicated." MH 147,148.

When Jesus in the person of a sick person calls for our help, we should answer as did Isaiah to the voice of the Lord, "Here am I; send me." Isaiah 6:8.

C. Principles of Health Evangelism

1. Live the principles of health in our own lives.
2. Know and present the Bible as the source of Health. MH 458
3. Make every other goal subordinate to the great work of redemption.
4. Be motivated by Christ's love for us. MH 500,501

5. Share our testimony concerning the health God has given us. Mark 5:19

6. Point People to Jesus.

7. Claim Bible promises. MH 122

8. Help people in their homes. MH 144

9. Learn the laws of health and how to apply them. MH 146

10. Work to meet the individual health needs of our community.

Medical missionary work and health evangelism are two sides of an individual work that we can do in our neighborhood to meet people's physical needs and in the process to point them to a more abundant life in Christ. Rather than organize this work, we should seek to personalize and individualize it.

11. We should feel a special duty to work for those living

in our _____.

D. Application and Appeal

1. Jesus died to save _____

of us, including our _____ from the penalty and effect of sin.

When we understand the everlasting Gospel with its emphasis on our creator God, our justifying and sanctifying Saviour, the Sabbath, God's whole law, the Sanctuary, the Three Angel's Message, Jesus' Soon Coming, and the Gospel Commission; then we can understand the role of healthful living in the Christian's life.

2. Doubts about the foundation

_____ of our health message

may lead us to doubt the health message.

3. The belief that Jesus had a

_____ human nature has led some to a perfectionism which practices increasingly rigid health laws which become ever more minute as the person's struggle for complete perfection progresses.

4. Another danger to the Adventist doctrine of health is an increasing interest in

_____.

"It is a gladiatorial model, inherently anti-Biblical and anti-Christian, for it idealizes an adversarial view of, and relationship to, other human beings--God's children. In that inherent vein, it generates a spirit of rivalry and animosity. In engaging in this, we are literally playing the game of life on the enemy's court! Unbecoming, spiritually self-defeating." (Dr. George Akers)

5. Perhaps our greatest danger

is the flood of _____

_____ washing over us daily from the media. Competitive, New Age, and other motivations and principles share equal billing with good, sound information.

"They called to the mountains and the rocks, 'Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?'"

-- Revelation 6:16-17

6. Those who can stand are those who have allowed the blood of Jesus to cleanse them of every sin, who have by God's grace become a new creation in

every _____ of life.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9

"One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, 'Of all the commandments, which is the most important?' The most important one,' answered Jesus, 'is this: "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbor as yourself." There is no commandment greater than these.'" -- Mark 12:28-31

Our whole health message is bound up in Jesus' words. If we love God with all our heart, soul, mind, and strength, we've given him every dimension of our life. If we love our neighbor as ourselves, we will share with them the Good News! of healthful living that God has given us.

7. The doctrine of health is

about _____. God loves us enough to care about our health. We love Him enough to give even our bodies to Him. We love our neighbor enough to help him in every dimension.

Principles to Practice - Trust in Divine Power

There are two extremes we should avoid:

1. The fear that using remedial agencies is a denial of faith. MH 231,232
2. Trusting completely in human remedies, and ignoring God's role in healing. Acts 17:28, Exodus 15:26, MH 113, MH 111, MH 243,244

The so-called natural recovery is equally a miracle of God's healing power as is the "miraculous" healing.

Conditions for Answered Prayer:

1. Claim Bible Promises. MH 226,227
2. Obedience to His Word. MH 227
3. Repentance and confession of Sin. James 5:16, MH 228

Part of the doctrine of health is for healthy members to "bear one another's burdens" by praying for the sick.

4. Pray according to God's will. MH 229,230, Luke 22:42.
5. Combine prayer with human effort. MH 231

Bible Principles of Cure:

1. Be filled not with artificial happiness, but with the Spirit. MH 256,247
2. Don't worry about the future. MH 248,249
3. Don't study one's own emotions. MH 249
4. Trust in God's promises. MH 250
5. Be Thankful. MH 251
6. Express your faith - Thought follows words. MH 252
7. Sing Praises. MH 254
8. Practice Good deeds - A blessing to both giver and receiver. MH 257

Study the 16 principles listed in the "Forbearance Under Wrong" section, p. 485-496. This is an excellent guide for interpersonal relationships. Trust in Divine Power frees us to treat others with love because we give to God any need for revenge.

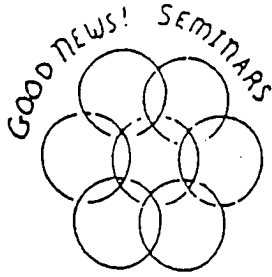
The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God. MH 489

In order to have "Trust in Divine Power" we need private and public worship. MH 509, MH 511

APPENDIX C

SEMINAR OVERHEAD TRANSPARENCIES

Overhead transparencies used during the "Putting the Good News! Back Into Health!" seminar included all pages of the participant magazines and evaluative instruments, the seminar logo, and the bulletin insert. The transparencies used were identical to the materials found in Appendix A, B, D, and F, except for the participant magazine pages that contained fill-in-the-blank questions. The overhead transparencies which included handwritten answers are reproduced in this appendix.



"Putting the Good News!
Back into Health"
Participant Magazine

SESSION ONE - "GOOD NEWS! THERE'S A DOCTOR IN THE HOUSE!"

Memory Verses

Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well. -- 3 John 1:2

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. - 1 Thessalonians 5:23

Suggested Reading in Ministry of Healing: pp. 17-94, 261-276.

A. Theme Story

Text: Luke 5:17-26

Jesus' healing of the paralytic who was let down through the roof illustrates the close connection between spiritual and physical healing.

1. Many of those who came to Jesus for Help had brought disease upon themselves yet He did not refuse to heal them. MH 73

2. Friend, your SINS are Forgiven Luke 5:20

3. Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to be healed from this burden. MH 76

4. Would you like to be free from your burden of sin? Yes

B. Foundation Truth

1. The word "Gospel" literally means Good News

2. Jesus combined healing of the body with forgiveness of sins.

"I have come that they may have life, and have it to the full." (KJV - "have it more abundantly.") -- John 10:10

3. Luke 2:52 reveals the four dimensions in which we are to experience Jesus' more abundant or full life.

a. wisdom or the mind.

b. stature or the physical.

c. favor with God or the spiritual.

d. favor with Man or the social.

4. Would you like to invite Dr. Jesus to heal you in all the dimensions of life and keep your "body, soul, and spirit" blameless until His Second Coming? _____

5. The Christian experiences Health when Forgiven and Cleansed by the grace of Jesus he is growing "In wisdom and stature and in favor with God and man Luke 2:52

C. Health and Adventist History

1. Why do Seventh-day Adventists practice healthful living? In a recent study health reasons surpassed the Biblical/Spiritual reasons by

22 %.

2. Our doctrine of health is found in Fundamental Belief number 21.

3. Martin Marty's Maxim: "The First word in any tradition determines much that will follow".

4. What was the "first word" for early Adventists?
To Be ready For Jesus'
Second Coming.

5. What were some of the elements of "Present Truth"?

- Second Coming
- Sanctuary Message
- Law of God
- Sabbath and Creation
- Nature of Man
- Prophecies of Dan. + Rev.

6. Among these truths was the doctrine of health. Adventists embraced it, not just for:

- Strength
- Freedom from Disease
- Long Life

- improved intelligence
- inspired counsel
from Ellen White

Early Adventists embraced it because they found it in

Scripture as an important part of the Good News about Health.

"We do not profess to be pioneers in the general principles of the health reform. The facts on which this health reform is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded and is thereby producing an effect which we could not have looked for from any other means.

As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril."

-J. H. Waggoner-

D. Conclusion and Appeal

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers." MH p. 130

physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him." MH 115

NOTES

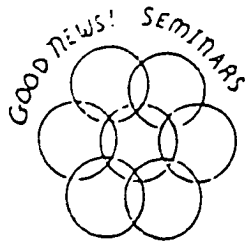
As the Holy Spirit sows the seed of the Gospel over the field of your life, what soil will He find?

Below are the elements involved in soil preparation. You know their use in farming. I would like you to meditate on their meaning in your life. Stretch your creative powers to find parallels to the field of your life. You can do this at home, using the Bible story or any other source books you may have.

1. Farmer Jesus
2. Seed Bible
3. Soil Your life
4. Soil Preparation Healthful living
5. Fertilizer Food - physical and spiritual
6. Sunshine _____
7. Pure Air _____
8. Water _____
9. Weed and Pest Control Eradicating Bad Habits
10. Crop Rotation Rest
11. Farmer's Tools _____

"Our Saviour's words, 'Come unto Me, . . . and I will give you rest' (Matthew 11:28), are a prescription for the healing of

QUESTIONNAIRE NO. _____



"Putting the Good News!
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SESSION TWO - "GOOD NEWS! GOD MADE YOU!"

Memory Text

"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" 2 Cor. 5:17

Suggested reading in Ministry of Healing - pp. 295-324, 409-426, 451-457.

A. Theme Story

Text: Genesis 1-3

In the beginning God spoke the world into existence.

In God's word there is life.

"By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible." -- Hebrews 11:3

At Creation God:

1. made us in His
Image Genesis 1:27
2. Blessed us. 1:28
3. gave us a specific
diet. 1:29
4. pronounced us
good. 1:31

But God did not speak us into existence. Instead He

Formed us. Genesis 2:7

B. Foundation Truths

1. The way God created us is Good News because He has

promised to recreate us the same way He created us in the beginning!

"But now, this is what the LORD says-- he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have summoned you by name; you are mine." Isaiah 43:1

"Create in me a pure heart, O God, and renew a steadfast spirit within me." Psalms 51:10

2. Through the 8 True

remedies God forms our bodies back into His image.

3. Through the same Spirit of God that moved on the waters at the first Creation, God wants to breathe both physical and spiritual life into you and me.

"But when he, the Spirit of truth, comes, he will guide you into all truth." John 16:13

4. What special gift did God give us after creation?

The Sabbath.

5. What two things does the Sabbath remind us of?

a. Creation (Exodus 31:16,17)

b. Re-creation
Sanctification (Exodus 31:12,13; Ezekiel 10:12)

It is not the keeping of the Sabbath that makes us holy; it is the Lord who makes us holy. The Sabbath helps us remember God's creative and re-creative power.

At the tree of the knowledge of good and evil, Adam and Eve chose death. You and I in the accepting of God's gift of the Sabbath can today choose Life. As we keep the Sabbath, we are living for one day in seven the holy, joyous, peaceful life we will enjoy in the earth made new. We are choosing to participate with God in the re-creation of all four dimensions of our life. Our physical strength is restored, our spiritual relationship with God is renewed, our family ties are strengthened, and our mind finds peace.

C. History of Adventists and Health

1. Joseph Bates was the father of healthful living in the Adventist church. He gave up the use of alcohol, tobacco, meat, and other harmful foods, walked all over the Eastern United States preaching the Gospel, and at the age of 79 said, "I am entirely free from aches and pains."

Before 1863 Adventists had discovered the following Bible reasons for healthful living.

a. The necessity of cleansing of body and spirit, and perfecting holiness (2 Cor. 7:1; Isaiah 52:11) because nothing impure will enter heaven. (Revelation 21:27)

b. The Body is the temple of the Holy Spirit. (1 Cor. 3:16,17; 6:19)

c. Christians should glorify God in both body and spirit. (1 Cor. 6:20; 10:31)

d. The concept of stewardship; that money saved from giving up alcohol, tobacco, and other unhealthful practices could be put into the treasury of the Lord.

2. Ellen White's first health vision in 1848 revealed the "injurious effects of tobacco, tea, and coffee."

George Reid catches the early Adventist philosophy in these words: "If the Christian would do all to the glory of God, he would eschew any damaging product."

D. Conclusion and Appeal

1. The story of the fall of man in Genesis 3 reveals the importance of little things.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10 KJV

While the world worries about the major health issues of our day such as AIDS or when to remove life-support systems, the individual Christian rarely faces these decisions. It is the daily decisions to follow or not to follow the eight true remedies that influence character and health.

"Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are molded, the character misshaped; and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions." MH 490

2. We can't separate health from the Gospel.

"The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together." MH p. 111

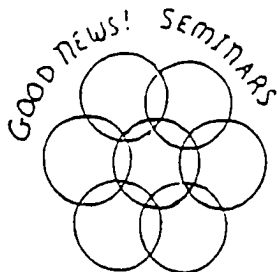
3. Temptation on Diet is always Satan's weapon of first choice.

"Jesus answered, 'It is written: "Man does not live on bread alone, but on every word that comes from the mouth of God."' -- Matthew 4:4

Adam and Eve failed the test of appetite, but because Jesus conquered where they failed, you and I can win the battle for control of our appetite!

Up from the bed of the river
God scooped the clay:
And by the bank of the river
He kneeled Him down:
And there the great God almighty
Who lit the sun and fixed it in the sky,
Who flung the stars to the most far corner of the night,
Who rounded the earth in the middle of His hand;
This Great God,
Like a mummy bending over her baby,
kneeled down in the dust
Toiling over a lump of clay
Till He shaped it in His own image;
Then into it He blew the breath of life,
And man became a living soul.
Amen. Amen.

- James Weldon Johnson



"Putting the Good News!
Back into Health"
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Session Three - "Good News! God Made You One."

Memory Texts

"You will keep in perfect peace him whose mind is steadfast, because he trusts in you." Isaiah 26:3

"Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you." 2 Thessalonians 3:16

Suggested reading in Ministry of Healing: MH 219-259, 469-482.

A. Theme Story

Text: John 11:1-46

"Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He took our infirmities, and bare our sicknesses, that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

"Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in

body and mind and soul men were made whole." MH 17

1. "None who came to Him went away unhelped." MH 17

2. Death is not another altered state of existence, instead, it is the absence of life.

3. Why do you think Jesus waited so long to answer Mary and Martha's plea for help?

Your Answer _____

4. In the Resurrection of Lazarus, Jesus teaches us the following Lessons:

a. the immediacy of human Need and the dangers of ignoring it.

b. we can trust

JESUS to meet our need.

c. if God doesn't meet our need in the way we ask Him to, He may have

some Something better planned for us.

d. Jesus always heals but in some cases it will take place after the first death at the Second Coming.

B. Foundation Truth

The Bible, in both the Old Testament and the New Testament, teaches that man is, "an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else." (Seventh-day Adventists Believe . . ., p. 78.)

1. How did God create man?

"the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." Genesis 2:7

2. At Creation Adam and Eve received conditional immortality dependent upon their choice. What did God warn them about the tree of the knowledge of good and evil?

"but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." Genesis 2:17

3. How may we regain eternal life?

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Romans 6:23

4. When will we receive immortality?

"in a flash, in the twinkling of an eye, at the last trumpet." 1 Corinthians 15:51-54

5. In what condition is man between death and resurrection?

"I will sleep in death." Psalms 13:3

"he said, 'Go away. The girl is not dead but asleep.'" Matthew 9:24

"Our friend Lazarus has fallen asleep; but I am going there to wake him up." "His disciples replied, 'Lord, if he sleeps, he will get better.' Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, 'Lazarus is dead.'" -- John 11:11-14

6. In death, like sleep, man:

a. is unconscious - "the dead know nothing." Ecclesiastes 9:5

b. does not think - "His breath goeth forth, . . . in that very day his thoughts perish." Psalm 146:4 KJV

c. does not participate in any activity - "in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom." Ecclesiastes 9:10

d. has no emotions - "Their love, their hate and their jealousy have long since vanished." Ecclesiastes 9:6

"Centuries of debate, over the biblical words for body, soul, spirit, heart, will, bowels and so on produced theories of a two-part (dichotomous) or three-part (trichotomous) human being, but twentieth-century theologians have come to acknowledge the essential wholism of individual human life.

"The Judeo-Christian faith requires commitment to a unified view of personhood

connecting body, spirit, mind and environment." (Whole-Person Medicine, ed. by Allen, Bird, and Herrman)

7. When Christians rediscover what the Bible says about the Nature of Man they begin to realize the

Spiritual dimensions of healthful living.

C. Health and Adventist History

1. According to L.E. Froom Conditional Immortality was the "third distinctive doctrine of Adventism." (after the Sanctuary and Sabbath)

2. Joseph Bates and James and Ellen White accepted conditional immortality

Before they joined the Millerite Movement.

3. According to John Wesley the soul and body enjoyed a Natural Union with the result that thinking had to be understood as "the act of a spirit connected with a body and playing upon a set of material keys." (Health and Medicine in the Methodist Tradition, E. Brooks Holifield, p. 12)

D. Conclusion and Appeal

1. Four words in the Bible help us understand that Jesus came to save the whole man:

a. soter = Savior

b. sozo = Save

c. Shalom = Peace

d. Shalem = Healthy or Whole

There are several "false Gospels" which could mislead us regarding healthful living and the Bible.

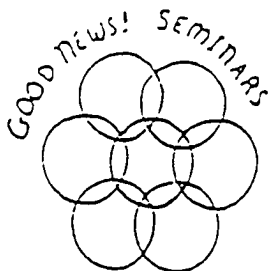
a. Applying Jesus' Salvation only to the "soul" instead of the whole being.

b. seeing health as primarily a miraculous gift, rather than as a result of a covenant relationship with God.

c. seeing sickness as a sign that you are not saved.

A wholistic Gospel of Health for a whole man will utilize all eight remedies including Trust in Divine Power. Its major emphasis will be on health as a fruit of the Holy Spirit, rather than on health as a gift of the Holy Spirit.

In the next session we will explore Exodus 15:26. The title is "Good News! God Included Instructions".



"Putting the Good News!
Back into Health"
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SESSION FOUR - "GOOD NEWS! GOD INCLUDED INSTRUCTIONS!"

Memory Text

"He said, 'If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you.'" -- Exodus 15:26

Suggested reading in Ministry of Healing: pp. 111-160, 277-295.

A. Theme Story

Text: Exodus 15 ff

1. Central to Adventist Theology has been the idea that

God's Grace does not do away with God's Law.

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."
-- Matthew 5:17-18

"Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law."
-- Romans 3:31

2. Jesus' life and death

delivers us from the Penalty of sin, and from the Power of sin. Through His grace sinful men and woman receive the ability to fulfill (or obey) the law. That's Good News!

3. If the law had been abolished, then we would have

Anarchy or lawlessness. This is Satan's ultimate purpose.

4. God's law is His Instruction manual containing principles which will bring peace and wholeness to our lives.

5. The ten commandments are ten Principles for making people whole.

The moral, ceremonial, civil, and health codes apply the Ten Commandments to the four dimensions of life.

6. Which commandment deals with all four dimensions of

life? Sabbath

7. Have the Mosaic health laws been confirmed by modern

science? Yes

B. Foundation Truth

"Oh, how I love your law! I meditate on it all day long."
-- Psalms 119:97

"Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life." MH 126

1. The Simplest health prescription would be to go

home and do what we know.

2. Legalism is not keeping God's law. Instead it is trying to keep God's law

without God's help.

"Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers." -- Psalms 1:1-3

"The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind." MH 127

"Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult

to resist evil. It increases the danger of failure and defeat." MH 128

C. History of Adventists and Health

1. The date for Ellen White's major health vision was Friday night, June 5, 1863.

The next day she wrote: "I saw that it was a sacred duty to attend to our health, and arouse others to their duty." (D.E. Robinson, The Story of Our Health Message, p. 67)

2. It is our duty to "elevate by precept and example the

principles of Temperance and Health Reform, by giving them a place with other saving truths, as an integral part of the message to prepare a people for Christ's coming." (ibid., p. 69)

3. The message that health reform was integrated with was

the Third Angel's Message, especially Rev. 14:12, "Here are they that keep the commandments of God."

4. "A basic principle in health reform indicated that transgression of the laws of

the Human Organism was a moral issue." (J.P. Gerard Damsteegt)

Adventists used several approaches to explain violation of the laws of the human organism as sin.

a. Physical injury to

ourselves or others is a direct violation of the sixth commandment.

"It is morally wrong, according to the sixth commandment, to do anything tending to abridge the lives either of ourselves or others." (J.H. Waggoner)

b. The laws of the body were created by God just as the body itself was created by Him.

"God has formed laws which govern our constitutions, and these laws which he has placed in our being are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized." (E.G. White)

c. The most revolutionary idea "viewed the violation of the laws of nature by its consequences on the body."

"Each violation of the laws of health [affects] the physical, mental, and spiritual constitution of man." (P.G. Damsteegt)

"If violation of the laws of the human organism would lessen one's spiritual discernment, it would also negatively affect one's obedience toward the moral law of God."

D. Application and Appeal

1. In rejecting the "Burden" of keeping God's law, Christians have assumed the burden of sickness.

2. God's health laws are written on every cell of our bodies.

Worldly athletes who follow the body's health principles, receive benefits but their motivation may be opposed to Christian principles. Paul writes:

"Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. -- 1 Cor. 9:24-27

3. This difference in motivation affects the way we approach healthful living.

a. Health is not defined by the level of Performance in one or more dimensions. Instead it is defined by our

obedience to God's will in each dimension of life.

b. Only the Christian can have complete health.

c. The Christian must therefore reject any

competitive motivations for healthful living as a false gospel.

"The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature." (E.G. White, Education, p. 209)

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SESSION FIVE - "GOOD NEWS! JESUS GIVES ME LIFE!"

Memory Texts

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. --
1 Corinthians 6:19-20

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will. --
Romans 12:1-2

So whether you eat or drink or whatever you do, do it all for the glory of God. --
1 Corinthians 10:31

Suggested Reading in Ministry of Healing: 325-346, 427-450, 457-466.

A. Theme Story

Text: Daniel 1

But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way.
-- Daniel 1:8

1. The Bible pictures our bodies as a Temple for God's presence and as a Sacrifice to be used for His purposes.

2. When confronted with forbidden food and drink, Daniel and his companions

proposed a 10 day dietary experiment. They asked for nothing but Plant Food and Water.

3. After three years of obeying God's law in all four dimensions of life, Daniel and his companions were tested by King Nebuchadnezzar and found to be 10 times wiser than all the kings magicians and enchanters.

Daniel illustrates the truth that every command of God is a promise. The promises of God are "leaves from the tree of life." MH 66

"And the leaves of the tree are for the healing of the nations." Revelation 22:2 Just as the fruit of the tree of life brought Adam and Eve life, so God's promises are leaves of the same tree bringing healing and life to us.

B. Foundation Truth

1. God allowed Daniel to see heaven's Command center.

2. In this center, Jesus is on duty 24 hours a day. He promises:

a. to put His Law in our hearts,

b. to be our God and make us His people,

c. that we will all Know Him,

d. to forgive our Wickedness and remember our Sins no more.

3. Adventists call the truth about Jesus' present work in

heaven the Sanctuary doctrine.

4. God wants to establish a Command and Control center inside you and me.

"Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them." Hebrews 7:24-25

The Good News! from Heaven's Sanctuary is that forgiveness and cleansing from sin is always immediately available--like a heavenly 24-hour road-side emergency service for Christians on the road of life.

5. The Sanctuary Doctrine also contains the truth about God's

Pre-Advent Judgment.

C. Health and Adventist History

1. The early Advent Movement was founded upon the 2300 day prophecy found in Daniel 8:14.

2. William Miller thought the cleansing of the sanctuary was really the cleansing of the earth by fire at the Second Coming.

3. Hiram Edson discovered that the cleansing of the sanctuary was really the beginning of the Pre-Advent or investigative judgment.

4. This judgment began on

October 22, 1844.

This judgment is not for the benefit of God. "It is primarily for the benefit of the universe, answering the charges of Satan and giving assurance to the unfallen creation that God will allow into His kingdom only those who truly have been converted. So God opens the books of record for impartial inspection." (Seventh-day Adventists Believe . . . , p. 325.)

5. The knowledge that Jesus is now getting ready for the Second Coming is a powerful

incentive to holiness in all dimensions of life.

The Sanctuary message tells us that God wants us to be a temple for His presence.

It has a sense of urgency for there is not much time left before Jesus returns to get those who already have His image in their heart.

6. Challenges to this Gospel truth include New Age teachings that God is an

ESSENCE pervading all of

Nature. If so, then God "dwells in all men; and in order to attain holiness, man has only to develop the power within him." MH 428

The man who tried to bring this idea into the Adventist church

was John Harvey Kellogg.

7. The Sanctuary doctrine

shows us a Personal God acting in our world and placing His image in humanity.

The New Age Movement

destroys Personality by seeking to merge man into the essence of the universe.

Because New Age practitioners see man as a whole person, "Many Adventists have welcomed this turn of events toward the holistic." (Ronald M. Springett) The strong health emphasis of the New Age movement seems similar to Adventist health principles.

8. The New age emphasis on vegetarianism and natural remedies may hide some major differences with Christianity:

a. Evolution rather than creation as man's origin.

b. Reincarnation to a higher plane of consciousness is taught.

c. Wholeness does not come from obedience to God's laws, but by uniting with the cosmic energy source.

d. Many New Age health treatments have strong ties to

the Occult.

D. Application and Appeal

The teaching that "God is within" and therefore "every single act is a creative act of God" soon leads one to believe that the worst sins are really evidence of deep spirituality.

Ellen White wrote of Kellogg's ideas: "Those doctrines followed to their logical conclusion, sweep away the whole Christian economy," and she pointed out that they "estimate as nothing" the prophecies of Revelation.

Her summary: In the

gospel according to Man we are instructed to look within, and to develop the power within. In the Gospel

according to God we are invited to accept power from without. (quoted in Robinson, p. 274,275)

"To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory." Colossians 1:27



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SESSION SIX - "GOOD NEWS! LET'S SHARE IT!"

Memory Texts

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy-- to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen. - Jude 1:24-25

Suggested Reading in Ministry of Healing: pp. 95-107, 161-216, 395-406, 483-516.

A. Foundation Truth

1. Every Christian is born into God's Kingdom as an

Ambassador

"Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. 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. And surely I am with you always, to the very end of the age.'" -- Matthew 28:18-20

2. What did Jesus teach in the area of Healthful Living?

a. As the Creator, Jesus wrote

Natural Law on the cells of our bodies.

b. As the "Word" of God, Jesus gave Moses and other Bible writers His

law. Any Word of the Bible is part of the "Whatsoever I have commanded you."

3. The Gospel Commission requires us to share the Good News! of healthful living with others.

4. There are 30 miracles recorded in the Gospels

5. Jesus combined Healing Ministries with the Preaching of His Coming Kingdom.

B. Health and Adventist History

1. James White suffered a Paralytic Stroke on August 16, 1865

2. In a subsequent vision, Ellen White saw that health teachings were to be as closely incorporated in Adventist religious witness "as the Arm and Hand with the human body." She also saw the need to establish an Adventist health Institute.

3. The Western Health Reform Institute opened in the spring of 1867.

4. 25 years later the renamed Battle Creek Sanitarium had 700 patients

and a staff of 1000.

5. Too much emphasis on

Social Services in the 1890's diverted members from heralding the three-angel's messages in a strong way.

6. Medical Missionary ^{work} is the work of healing.

Health Evangelism is teaching well people how to incorporate the eight true remedies into their lives.

7. "Everywhere there is a tendency to substitute the work

of organizations for the individual effort."

"Christ commits to His followers an individual work."

"Through direct contact, through personal ministry, the blessings of the gospel are to be communicated." MH 147,148.

When Jesus in the person of a sick person calls for our help, we should answer as did Isaiah to the voice of the Lord, "Here am I; send me." Isaiah 6:8.

C. Principles of Health Evangelism

1. Live the principles of health in our own lives.
2. Know and present the Bible as the source of Health. MH 458
3. Make every other goal subordinate to the great work of redemption.
4. Be motivated by Christ's love for us. MH 500,501

5. Share our testimony concerning the health God has given us. Mark 5:19

6. Point People to Jesus.

7. Claim Bible promises. MH 122

8. Help people in their homes. MH 144

9. Learn the laws of health and how to apply them. MH 146

10. Work to meet the individual health needs of our community.

Medical missionary work and health evangelism are two sides of an individual work that we can do in our neighborhood to meet people's physical needs and in the process to point them to a more abundant life in Christ. Rather than organize this work, we should seek to personalize and individualize it.

11. We should feel a special duty to work for those living in our neighborhood.

D. Application and Appeal

1. Jesus died to save all of us, including our bodies from the penalty and effect of sin.

When we understand the everlasting Gospel with its emphasis on our creator God, our justifying and sanctifying Saviour, the Sabbath, God's whole law, the Sanctuary, the Three Angel's Message, Jesus' Soon Coming, and the Gospel Commission; then we can understand the role of healthful living in the Christian's life.

2. Doubts about the foundation doctrines of our health message

may lead us to doubt the health message.

3. The belief that Jesus had a

sinful human nature has led some to a perfectionism which practices increasingly rigid health laws which become ever more minute as the person's struggle for complete perfection progresses.

4. Another danger to the Adventist doctrine of health is an increasing interest in

competitive sports.

"It is a gladiatorial model, inherently anti-biblical and anti-Christian, for it idealizes an adversarial view of, and relationship to, other human beings--God's children. In that inherent vein, it generates a spirit of rivalry and animosity. In engaging in this, we are literally playing the game of life on the enemy's court! Unbecoming, spiritually self-defeating." (Dr. George Akers)

5. Perhaps our greatest danger

is the flood of Health

Information washing over us daily from the media. Competitive, New Age, and other motivations and principles share equal billing with good, sound information.

"They called to the mountains and the rocks, 'Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?'"

-- Revelation 6:16-17

6. Those who can stand are those who have allowed the blood of Jesus to cleanse them of every sin, who have by God's grace become a new creation in

every dimension of life.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9

"One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, 'Of all the commandments, which is the most important?' 'The most important one,' answered Jesus, 'is this: "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbor as yourself." There is no commandment greater than these.'"

-- Mark 12:28-31

Our whole health message is bound up in Jesus' words. If we love God with all our heart, soul, mind, and strength, we've given him every dimension of our life. If we love our neighbor as ourselves, we will share with them the Good News! of healthful living that God has given us.

7. The doctrine of health is

about Love. God loves us enough to care about our health. We love Him enough to give even our bodies to Him. We love our neighbor enough to help him in every dimension.

APPENDIX D

SEMINAR EVALUATIVE INSTRUMENTS

Questionnaire
No. 12

"PUTTING THE GOOD NEWS! BACK INTO HEALTH" SEMINAR

HEALTH QUESTIONNAIRE

Section A

- | | |
|--|---|
| <p>1. Gender: <input type="checkbox"/> Male
 <input type="checkbox"/> Female</p> <p>2. Age: <input type="checkbox"/> Under 21
 <input type="checkbox"/> 21-30
 <input type="checkbox"/> 31-40
 <input type="checkbox"/> 41-50
 <input type="checkbox"/> 51-60
 <input type="checkbox"/> Over 61</p> <p>3. Your age when you first began to live in a home where someone other than yourself, was a member of the SDA church?

Age: _____

I have never lived with an SDA member <input type="checkbox"/></p> <p>4. Age baptized as an SDA:

 <input type="checkbox"/> Under 10
 <input type="checkbox"/> 10-12
 <input type="checkbox"/> 13-20
 <input type="checkbox"/> Over 21
 <input type="checkbox"/> Not baptized</p> | <p>5. Highest level of education completed:

 <input type="checkbox"/> Elementary 8
 <input type="checkbox"/> Grade 9
 <input type="checkbox"/> Grade 10
 <input type="checkbox"/> Grade 11
 <input type="checkbox"/> Grade 12
 <input type="checkbox"/> College Fr.
 <input type="checkbox"/> College Soph.
 <input type="checkbox"/> College Jr.
 <input type="checkbox"/> College Sr.
 <input type="checkbox"/> Graduate</p> <p>6. Years of SDA education: _____</p> <p>7. Marital Status: <input type="checkbox"/> Married
 <input type="checkbox"/> Divorced
 <input type="checkbox"/> Separated
 <input type="checkbox"/> Widowed
 <input type="checkbox"/> Single</p> <p>8. Race or Ethnic group:

 <input type="checkbox"/> Caucasian
 <input type="checkbox"/> Hispanic
 <input type="checkbox"/> Black
 <input type="checkbox"/> Other _____</p> |
|--|---|

Section B

The following includes a variety of Lifestyle Habits. Please circle the term in the left hand column which indicates the level you practice each item. Please circle in the right hand column the term describing how important you feel the item is in maintaining good health.

LEVEL OF PRACTICE					LEVEL OF IMPORTANCE		
1. Use of meat					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
2. Use of milk					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
3. Use of eggs					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
4. Use of sweets and desserts					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
5. Use of coffee or tea					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
6. Use of cola drinks					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
7. Eating between meals					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
8. Use of alcohol					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
9. Use of tobacco					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
10. Breakfast					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
11. 6 or more glasses of water a day					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>

LEVEL OF PRACTICE					LEVEL OF IMPORTANCE		
12.	7-8 hours of sleep a night				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
13.	Exercise 3 or more times a week for at least 30 minutes				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
14.	Limit refined foods				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
15.	Daily exposure to sunlight (or daily time outdoors)				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
16.	Daily Personal Devotions				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
17.	Daily personal prayer				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
18.	I attend church				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
19.	I attend Sabbath School				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
20.	I attend other meetings or activities of the church				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
21.	I spend some non-TV leisure time daily				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
22.	I spend time with family or friends daily				<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
23.	How much do your religious beliefs influence your nutritional habits?				<i>Not</i>	<i>Somewhat</i>	
<i>Very Much</i>	<i>Moderate</i>	<i>Very Little</i>			<i>Important</i>	<i>Important</i>	<i>Important</i>

LEVEL OF PRACTICE	LEVEL OF IMPORTANCE
24. How much do your religious beliefs influence your exercise habits? <i>Much Moderate Little</i>	<i>Not Somewhat Important Important Important</i>
25. How much do your religious beliefs influence your daily personal life? (i.e. how you deal with stress, anxiety, tension, problems, etc.) <i>Much Moderate Little</i>	<i>Not Somewhat Important Important Important</i>
26. How much do your religious beliefs influence your personal habits? (i.e., movies, recreation, reading, friends, etc.) <i>Much Moderate Little</i>	<i>Not Somewhat Important Important Important</i>

Section C

Please indicate the relationship you believe healthful living has to the following doctrines of the Seventh-day Adventist church.

1. Creation	<i>None Some Close</i>
2. Sabbath	<i>None Some Close</i>
3. Law of God	<i>None Some Close</i>
4. Nature of Man	<i>None Some Close</i>
5. Three-Angel's Message	<i>None Some Close</i>
6. Second Coming	<i>None Some Close</i>
7. Stewardship	<i>None Some Close</i>
8. Gospel Commission	<i>None Some Close</i>
9. Justification by Faith	<i>None Some Close</i>
10. Sanctification by Faith	<i>None Some Close</i>
11. Great Controversy between Christ and Satan	<i>None Some Close</i>
12. Sanctuary Message	<i>None Some Close</i>
13. Plan of Redemption	<i>None Some Close</i>
14. Living for the Glory of God	<i>None Some Close</i>

Section D

Please list your expectations for this Seminar.

Questionnaire No

"PUTTING THE GOOD NEWS! BACK INTO HEALTH" SEMINAR

EXIT QUESTIONNAIRE

Section A

The following includes a variety of Lifestyle Habits. Please indicate in the left hand column the level you plan to practice each item. Please indicate in the right hand column how important you feel the item is in maintaining or not maintaining good health.

LEVEL OF PRACTICE	LEVEL OF IMPORTANCE
1. Use of meat <i>Never Seldom Sometimes Often</i>	<i>Not Somewhat</i> <i>Important Important Important</i>
2. Use of milk <i>Never Seldom Sometimes Often</i>	<i>Not Somewhat</i> <i>Important Important Important</i>
3. Use of eggs <i>Never Seldom Sometimes Often</i>	<i>Not Somewhat</i> <i>Important Important Important</i>
4. Use of sweets and desserts <i>Never Seldom Sometimes Often</i>	<i>Not Somewhat</i> <i>Important Important Important</i>
5. Use of coffee or tea <i>Never Seldom Sometimes Often</i>	<i>Not Somewhat</i> <i>Important Important Important</i>
6. Use of cola drinks <i>Never Seldom Sometimes Often</i>	<i>Not Somewhat</i> <i>Important Important Important</i>
7. Eating between meals <i>Never Seldom Sometimes Often</i>	<i>Not Somewhat</i> <i>Important Important Important</i>

LEVEL OF PRACTICE					LEVEL OF IMPORTANCE		
8. Use of alcohol					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
9. Use of tobacco					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>		<i>Important</i>	<i>Important</i>	<i>Important</i>
10. Breakfast					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
11. 6 or more glasses of water a day					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
12. 7-8 hours of sleep a night					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
13. Exercise 3 or more times a week for at least 30 minutes					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
14. Limit refined foods					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
15. Daily exposure to sunlight (or daily time outdoors)					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
16. Daily Personal Devotions					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
17. Daily personal prayer					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
18. I attend church					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
19. I attend Sabbath School					<i>Not</i>	<i>Somewhat</i>	
<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>

LEVEL OF PRACTICE					LEVEL OF IMPORTANCE		
20.	I attend other meetings or activities of the church				<i>Not</i>	<i>Somewhat</i>	
	<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
21.	I spend some non-TV leisure time daily				<i>Not</i>	<i>Somewhat</i>	
	<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
22.	I spend time with family or friends daily				<i>Not</i>	<i>Somewhat</i>	
	<i>Never</i>	<i>Seldom</i>	<i>Sometimes</i>	<i>Often</i>	<i>Important</i>	<i>Important</i>	<i>Important</i>
23.	How much do your religious beliefs influence your nutritional habits?						
	<i>Much</i>	<i>Moderate</i>	<i>Little</i>				
24.	How much do your religious beliefs influence your exercise habits?						
	<i>Much</i>	<i>Moderate</i>	<i>Little</i>				
25.	How much do your religious beliefs influence your daily personal life? (i.e. how you deal with stress, anxiety, tension, problems, etc.)						
	<i>Much</i>	<i>Moderate</i>	<i>Little</i>				
26.	How much do your religious beliefs influence your personal habits? (i.e., movies, recreation, reading, friends, etc.)						
	<i>Much</i>	<i>Moderate</i>	<i>Little</i>				

Section B

Please indicate the relationship between healthful living and the 27 Fundamental Beliefs of the Seventh-day Adventist Church. Some doctrines do not have a relationship to healthful living. Please indicate only the ones which do have a relationship to healthful living.

1.	The Word of God	<i>None</i>	<i>Some</i>	<i>Close</i>
2.	The Godhead	<i>None</i>	<i>Some</i>	<i>Close</i>

3.	God the Father	<i>None</i>	<i>Some</i>	<i>Close</i>
4.	God the Son	<i>None</i>	<i>Some</i>	<i>Close</i>
5.	God the Holy Spirit	<i>None</i>	<i>Some</i>	<i>Close</i>
6.	Creation	<i>None</i>	<i>Some</i>	<i>Close</i>
7.	The Nature of Man	<i>None</i>	<i>Some</i>	<i>Close</i>
8.	The Great Controversy	<i>None</i>	<i>Some</i>	<i>Close</i>
9.	The Life, Death, and Resurrection of Christ	<i>None</i>	<i>Some</i>	<i>Close</i>
10.	The Experience of Salvation	<i>None</i>	<i>Some</i>	<i>Close</i>
11.	The Church and Satan	<i>None</i>	<i>Some</i>	<i>Close</i>
12.	The Remnant and Its Mission	<i>None</i>	<i>Some</i>	<i>Close</i>
13.	Unity in the Body of Christ	<i>None</i>	<i>Some</i>	<i>Close</i>
14.	Baptism	<i>None</i>	<i>Some</i>	<i>Close</i>
15.	The Lord's Supper	<i>None</i>	<i>Some</i>	<i>Close</i>
16.	Spiritual Gifts and Ministries	<i>None</i>	<i>Some</i>	<i>Close</i>
17.	The Gift of Prophecy	<i>None</i>	<i>Some</i>	<i>Close</i>
18.	The Law of God	<i>None</i>	<i>Some</i>	<i>Close</i>
19.	The Sabbath	<i>None</i>	<i>Some</i>	<i>Close</i>
20.	Stewardship	<i>None</i>	<i>Some</i>	<i>Close</i>
21.	Christian Behavior	<i>None</i>	<i>Some</i>	<i>Close</i>
22.	Marriage and the Family	<i>None</i>	<i>Some</i>	<i>Close</i>
23.	Christ's Ministry in the Heavenly Sanctuary	<i>None</i>	<i>Some</i>	<i>Close</i>
24.	The Second Coming of Christ	<i>None</i>	<i>Some</i>	<i>Close</i>
25.	Death and Resurrection	<i>None</i>	<i>Some</i>	<i>Close</i>
26.	The Millennium and the End of Sin	<i>None</i>	<i>Some</i>	<i>Close</i>
27.	The New Earth	<i>None</i>	<i>Some</i>	<i>Close</i>

Section C

1. Please give your evaluation of this seminar. Did it meet your expectations? If so, How?

2. Please write down any other comments you may have.

APPENDIX E

TABLE 28

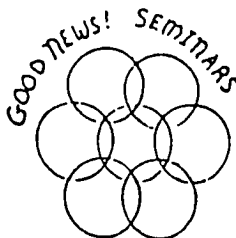
**A COMPARISON OF THE OVERALL
ENTRY/EXIT TEST RESPONSES**

QUESTION	NEVER	SELDOM	SOMETIME	OFTEN	ALWAYS
	Pre/Post%	Pre/Post%	Pre/Post%	Pre/Post%	Pre/Post%
1. Use of Meat	28/37	22/51	28/7	22/5	
2. Use of Milk	6/12	25/39	40/41	30/7	
3. Use of Eggs	2/8	41/55	50/35/	7/3	
4. Use of sweets	2/	26/51	45/42	26/7	
5. Use of coffee or tea	35/51	28/22	22/20	16/7	
6. Use of cola drinks	39/51	20/17	26/27	15/5	
7. Eating between meals	6/20	34/54	38/27	23/	
8. Use of alcohol	87/93	9/5	4/2		
9. Use of tobacco	93/100		2/	2/	4/
10. Breakfast	2/	8/5	9/12	15/10	66/73
11. 6 plus glasses of water	4/	15/5	23/21	19/19	40/55
12. 7-8 hours of sleep		18/	18/12	30/52	34/36
13. Exercise 3 plus times per week.	10/	25/10	18/12	27/41	20/38
14. Limit refined foods	4/5	20/27	25/22	35/27	16/19
15. Daily exposure to sun		15/10	26/2	30/50	28/38
16. Daily personal devotions		6/2	19/2	24/26	51/69
17. Daily personal prayer		2/	12/2	13/24	73/74
18. Attend church	2/	4/	6/2	22/17	66/81
19. Attend Sabbath School	10/	2/2	12/5	12/14	64/79
20. Attend other meetings		2/2	26/10	48/50	24/38
21. Daily non-TV leisure time	2/	8/5	25/29	51/49	14/27
22. Daily time with family/friends		9/2	15/14	40/52	36/31
		LITTLE	MODERATE	MUCH	
23. Influence of religious beliefs on nutritional habits.	13/3	32/12	53/83		
24. Influence of religious beliefs on exercise habits.	27/7	43/24	31/69		
25. Influence of religious beliefs on daily life.	4/	22/17	74/83		
26. Influence of religious beliefs on personal habits	4/2	22/15	74/83		

The percentages in the above table are based on fifty-four entry tests and forty-two exit tests. Percentage figures have been rounded to the nearest whole number.

APPENDIX F

SEMINAR LOGO AND BULLETIN INSERT



PRESENTS...

"PUTTING THE GOOD NEWS! BACK INTO HEALTH"

Learn how to live the "more abundant life" Jesus promised. Discover Bible health principles that will improve your health. Find the extra motivation and power to practice the health principles you already know!

October 28, 7:00 P.M.

"Good News! There's a Doctor in the House!"

October 31, 4:30 P.M.

"Good News! God Made You!"

November 4, 7:00 P.M.

"Good News! God Made you Whole!"

November 7, 4:30 P.M.

"Good News! God Included Instructions!"

November 11, 7:00 P.M.

"Good News! Jesus Gives Me Life!"

November 14, 4:30 P.M.

"Good News! Let's Share It!"

Nightly Participant Magazines will include the main points of each lecture. Come every night and experience God's promise in 3 John 2:

Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.

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Undergraduate and Graduate Schools:

1969-1973	Southern College, Collegedale, TN
1974-1976	Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, MI
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Degrees Awarded:

1973	B.A. in Theology from Southern College
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Professional Experience:

Summer, 1972	Student Missionary in Bangladesh
1973 and 1974	Counselor and Instructor, Camp Kulaqua, High Springs, FL
1973-1974	Task Force worker, Lake City, FL
1974	District pastor, Lake City, Perry, and Madison, FL
1977-1978	Assistant pastor, Tampa, FL
1978-1981	District Pastor, Sanford and Deland, FL
1981-1984	Pastor, Fort Myers Shores, FL
1985-1991	Pastor, Brandon, FL
1991-Present	Pastor, New Port Richey, FL

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