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Official Newsletter for the Michigan Conference of Seventh-day Adventists:

Michigan Memo

February 2014, Volume 26, Number 2

What If...?

*—Marjie Shade
Member of the Kalamazoo Church*

She sat near the front of the church: a middle aged woman with chestnut brown hair. I had never seen her before; she came with a friend who lived in a nearby town. I had been asked to read the Scripture reading that day. As I looked at her from the platform, the Lord spoke to me, "She's the one." I have heard His voice only a handful of times, so I made a mental note to greet her at the end of the service. Once the service was over I looked for her, but couldn't find her. So I got my things and headed for the car. Once in the parking lot I spotted her. She was preparing to get into her car, so I walked over and said, "I'm glad you came to visit us today."

"As I looked at her from the platform, the Lord spoke to me, 'She's the one.'"

No response. "Hmmm," I thought. Perhaps she doesn't want to be bothered. I turned and started to walk away... and I heard God's voice again, "She's the one." I stopped and turned back. This time touching her shoulder I said, "I'm glad you came to visit us today." She turned with a surprised, yet pleasant look and smiled at me. "Thank you for getting my attention," she said, "I'm deaf in one ear and wouldn't have heard you." I learned her name was Dorothy Stephens and this was the first time she had ever been to church. Not just visiting the Adventist Church, but ever to have visited any church! Her friend

explained that Dorothy lived in our town and he wanted her to see what a Seventh-day Adventist Church was like. He hoped that someone would befriend her and perhaps study the Bible with her. Now I knew why God had spoken to me. I had been praying that He would lead me to someone who wanted to learn about Him.

I'm not a bashful person, so with a big grin I said, "Girlfriend, if you want Bible studies...I can hook you up!" She started to laugh and said, "I'd like that." I wrote my phone number on the back of her bulletin and told her if she was really interested, to call me. Then I waited, not sure I would hear from her.

Early the next Sabbath my phone rang; it was Dorothy. She wanted to meet with me to discuss studying together. I invited her to my Sabbath School class and told her we could talk afterward. She came and sat smiling as I sang songs with the kindergarteners and told their Bible story. Once the children were dismissed, Dorothy and I sat and talked. I learned she was deaf in one ear, and that her parents were both deaf, which is why she had never been to church before. She said she had learned to communicate by lip reading and needed to look directly at the person speaking to her.

Once she explained her situation I realized it was important to setup relationships with other adults in the church to help facilitate an adult Sabbath School class that would meet her needs. I introduced her to Ruth Rasmussen and Katrina

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President's Perspective

Biblical Hermeneutics: Blest Be the Tie That Binds Us

— Jay Gallimore
Conference President

Adventists have always believed that more and more truth will burst from the Bible. In our search for truth, loving-kindness toward each other must always prevail. So in a spirit of chairty toward all I address this sensitive issue.

The World Church, in its General Conference (GC), has voted twice not to allow the ordination of women to the office of elder/minister. This was not because the GC saw women and men as created unequal, but because of divine order assigning different roles to the genders. Once again the issue is being urged. So the GC has invited all of its divisions to give input on the matter.

Just for the record: the Michigan Conference policy on ordination supports the voted policy of the GC. *So this article is not about ordination or its pros and cons!*¹ Yet this topic has recently brought a larger matter to the forefront that will affect a lot of issues as you will see. That matter is “the methods of Bible study” often called hermeneutics.

Since the methods of Bible study affect everything we believe, it would be perilous to ignore them! For instance, have you ever shared the Sabbath with someone only to have them say, “Well, that is your interpretation?” Using the Bible’s own methods to study the Bible is what gave birth to the Seventh-day Adventist Church. They are as critical to the search for truth now as they were then!

At the North American Division’s (NAD) 2013 Year-End meeting, the NAD Theology of Ordination Study Committee (TOSC) gave its report. Most of the members of the committee favored of the ordination of women. They based their support on a “principle-based-historical-cultural” hermeneutic. Some other divisions’ TOSC’s have reached the opposite conclusion based on the historical understanding of the “Methods of Bible Study” voted in 1986 the by Annual Council. So you can see the challenge.²

I had not heard of this hermeneutic before and was curious as to what it meant. This is the definition I discovered: the Bible is seen as “contaminated by the social, cultural, historical, and language” of the prophet. So while the Scripture contains the truth, it needs an interpreter to distinguish between the divine principle and the prophet’s “baggage.” Therefore “a plain reading of Scripture could be misleading.”³

Historically, Adventists have promoted that we should “seek to grasp the simple, most obvious meaning of the biblical passage being studied” in its context. We have also been positive that “the Bible transcends its cultural backgrounds to serve as God’s

word for all cultural, racial, and situational contexts in all ages.” We have insisted that methods of Bible study must arise from the Bible itself. And while we believe that the prophet’s thoughts were inspired rather than all of his words dictated, we believe the Bible is the word of God and does not simply contain it!⁴

Because the Bible has a Divine Author, there will be mysteries. When confronted with puzzling matters, we have urged “searching the Scriptures” by comparing text with text in their context until the meaning becomes clear. The Divine message is simple and deep as well as clear and profound. So only the Bible can teach us how to study the Bible.

In a different symposium, another professor reflected that we use one hermeneutic for proving the Sabbath and another for the ordination issue. Questions automatically arise. How will we defend such a position to Sunday-keepers? Will not conflicting hermeneutics lead to conflicting teachings

Ellen White gives a great overview of “methods of Bible study.” You will find them in the *Great Controversy*, pp. 563 – 602 in the chapter, “The Scriptures a Safeguard.” For sake of space, I have attempted to summarize her support of the Scripture’s own hermeneutics in my words.

1. The Scriptures are the inspired word of God. They teach the will of God protecting the believer from sin and deception. (John 5:39; Nehemiah 8:18; 9:3; Deuteronomy 30:10-16; 2 Timothy 3:14-17)
2. Bible truth can be discovered by the earnest seeker. It is unchangeable and inseparable from the glory of God. God cannot be honored with error. (John 1:14-17; 2 Corinthians 1:13)
3. We should approach the Bible as a humble learner not a judge, laying aside our own preconceived opinions. (Acts 17:11)
4. The Bible is its own interpreter and should be studied diligently by comparing scripture with scripture and taking into account the context. (Luke 24:27; Acts 17:2-3, 11)
5. It is a false doctrine that teaches that the language of the text is mystical and secret and that its meaning is not apparent. (Matthew 12:5; 19:4; 21:6; 21:42; 22:31; 24:15; 1 Thessalonians 5:17; Revelation 1:3)

6. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is used. (Luke 10:26; 1 Timothy 4:13)
7. Prayer for the Holy Spirit should always precede the study of the Bible. (Ephesians 3:14-21)
8. We should meditate on Bible texts as a safeguard against temptation. (Revelation 2:11; Psalms 1:2; 143:5; 119:15,23,48,78,148)
9. Understanding the Bible depends on our willingness to obey it. (2 Timothy 3:14-17; Revelation 1:3; John 7:17)
10. The theme of the Messiah underlies all Scripture. (2 Corinthians 3:12-18; John 5:39-40)

Now the question should be asked, is there Scriptural support for this “principle-based-historical-cultural” hermeneutic? The “Methods of Bible Study” document, voted in 1986, especially the preamble which I hope you will take time to read for yourself, doesn’t seem to sustain it.⁵

A fair-minded person is sure to ask, “Haven’t we always recognized there were principles in Scripture that guide application?” The answer is yes. However, I think we would all agree that applications must uphold the Bible’s principles, not destroy them. Otherwise such a method would not be in harmony with the Bible itself.

For example, Jesus rebuffed the criticism of the Pharisees after the disciples had picked some grain on Sabbath. Satisfying hunger on the Sabbath is not sin. But to use that as an excuse to crank up the combine on Sabbath would be to use an application that destroys the principle.

Another case in point is our Sunday-keeping friends who insist that they are not breaking the law of God by disregarding the seventh-day Sabbath. They claim that they are keeping the “principle” by keeping one day in seven. Yet we believe that to disregard the seventh day is to abolish the principle because the seventh day is inseparably linked to the Sabbath. Together and only together are they the memorial of Creation itself.

This is illustrated again by homosexuals who claim they are applying the biblical principle of faithfulness to their “marriage.” However, marriage from Creation cannot be separated from the faithful union of one man and one woman. So since their application destroys the principle of a faithful union between one man/one woman, it also destroys the principle of both faithfulness and marriage.

Others have tried to say that the command to circumcise was overturned by “principle.” But there is no principle-based application here. It is the New Testament itself that releases the believer from this practice. In general terms, it replaced the

symbol of circumcision with the symbol of baptism showing that salvation was open to all.

In another venue, one scholar promoted the idea that to take the text literally, as it reads, in plain, clear language is dangerous and foolish because the Scripture is culturally conditioned from Genesis to Revelation.

We have always seen that culture is part of the Bible. But here is the real question: is Bible truth culturally conditioned? Is the Sabbath just a Jewish thing? In some cultures, stealing is allowed in certain situations. But the Bible teaches that stealing is always wrong.

Distorting truth with culture is a popular hermeneutic in some denominations. It is often called the “historical-critical” method. And it opened the door for them to embrace such teachings as evolution and homosexuality! No wonder the GC document firmly rejected this by saying, “Even a modified use of this method that retains the principle of criticism which subordinates the Bible to human reason is unacceptable to Adventists.”⁶

We all need to be like the noble Bereans who took the time to search the scriptures to see “if these things are true.” All members should test religious teachers/ministers by the Bible using its own methods. Any other position is dangerous to our own souls.

"My plea is that in our search for truth, regardless of the issue, we must be humbly committed to the Bible's own hermeneutics."

One person put it this way, “Common sense guides common readers.... We wouldn’t want to use a method of Bible study that would disenfranchise an uneducated traveling man. And why not? Because the Bible was also written for him. If our method places the Bible out of his reach, our method is flawed.”⁷

Does the Bible have a wax nose depending on the culture in which it is read? Can it be made to say just the opposite of what it teaches? If that were true, how could God ever speak to us through His word? My plea is that in our search for truth, regardless of the issue, we must be humbly committed to the Bible’s own hermeneutics.

Celerating diversity in the world church that does not conflict with Scripture is important. But that is not the basis of our unity. Our unity comes from our unity in Scripture! And nothing is more fundamental to that than our “Methods of Bible Study.” So if we start using non-biblical hermeneutics that gave Protestants Sunday, instead of the hermeneutics that led us to the Sabbath, then what? Where would that lead us?

1. *The passage of scripture in discussion. 1 Timothy 2:11- 3:15*
2. *Concerning the ordination issue, you can find the papers on both sides from the GC Theology of Ordination at these websites. [http://www.adventistarchives.org/january-2013-papers-presented#.UgAcV9-B1MO] [http://www.adventistarchives.org/july-2013-papers-presented#.UgAcnd-B1MO] More papers from the January 2014 will be available in February.*

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Michigan GLOW to Communist Cuba

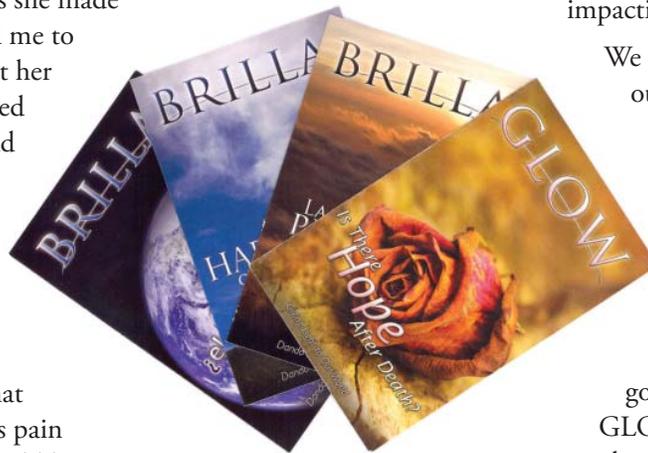
— Annette Metz
Glow Contributor

This week we share a story about our Michigan Spanish GLOW tracts finding their way to communist Cuba!

Maria's parents were going to Cuba to visit family. Knowing this, Maria prepared various gifts for her mother to take with her for them. With everything set aside and ready for her mother to take, it seemed she was done. But then God impressed her with one more item to send along.

Maria sat down and quickly wrote a letter to her aunt. Here's what she shares about that letter.

"In it, I thanked [my aunt] for all the good times I had at her house growing up, and the many times she made me feel special [like] when she allowed me to write on her school-sized blackboard at her house. I also told her how I remembered her son Edgar (my cousin) and how sad I was when he died at the young age of 3! Then the Lord impressed me to continue writing to her about how I had read that Jesus in heaven would return the young children that had died to their mothers when He comes. Next, I proceeded to tell her that though I did not know the horrendous pain that losing a child would be, it sure would be awesome to see Jesus doing that. Since she is 'not a believer,' I asked her who she would want Jesus to give Edgar to. It would be an honor for me to receive him, but for some reason I thought that she would prefer to be the one to receive him. Enclosed in the letter, I also included the Spanish GLOW tract 'Is There Hope After Death?'"



Maria's mother had been in Cuba for some time, when Maria called her to find out if she had given all the gifts she had sent for the relatives. Especially she wanted to know how her aunt had received the letter and tract she had enclosed. Her mother could not give her details at the time because she was at the home of some government officials. But she said that her aunt read the letter and tract and cried so much! Then, she made a decision to go to church!

As of the telling of this story, Maria's parents have not yet returned, but she (and we all) are eagerly awaiting more details regarding her aunt's experience and how it is impacting her life today!

We now can list Cuba as a site where our Michigan GLOW is spreading!

Maria shares, "Great things are happening with GLOW and Jesus SOON will come!!! Please pray that not [only] my aunt, but my mother's [entire] side of the family [will] come to the knowledge and acceptance of the gospel of Jesus Christ! Thank you for GLOW. [I am] so very glad that four weeks ago [Brother] Kamil Metz came to visit us, preached about GLOW, and our church wholeheartedly received the challenge!"

Amen! Amen! To which countries can you share Michigan GLOW tracts?

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the Sabbath School calls memory verses! Start memorization activities with spouses, friends, relatives, both Adventist and non-Adventist Bible believers. Download apps, create charts, design posters, listen to Scripture while commuting. Do what you can to do what Christ did!

10. Christ - *Anything* that brings us closer to the Lord is an *important thing!* Make Sabbath School an important component in your life with Christ now, if not again. See you at Sabbath School!

If you are a Sabbath School superintendant or enthusiast, come attend the Adult Sabbath School Training Weekend on February 28 - March 2 at Camp Au Sable. There, we will network between the many Sabbath Schools of Michigan, receive resources and counsel from Sabbath School experts, and discuss the future of this wonderful ministry.

Registration deadline is February 20, 2014. Contact Julie Clark at the Sabbath School office at 517-316-1552 or email jclark@misa.org. Registration information can be obtained from your local Sabbath School superintendent or found online at www.misa.org.

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3. *Jan Barna PhD.*; Ordination of Women and Two Ways to Unity: Ecclesiastical and Biblical; Paper presented for the Society of Adventist Studies at Baltimore, MD, 21 November 2013.
4. The official document voted in 1986 Annual Council, called Methods of Bible Study at [www.adventist.org/en/information/official-statements/documents/article/go/0/methods-of-bible-study/].
5. *Ibid.*
6. *Ibid.*
7. Women's Ordination, p. 21, by Eugene Prewitt

Top Ten Reasons for the Magnitude Sabbath School

—Justin Kim
Sabbath School Director

Where Sabbath Schools do not exist, we need pioneers to start one! Where Sabbath Schools are quieting down, we need movers and shakers with a smile and purpose! Where Sabbath Schools are healthy, we need planters to sow in communities and neighboring local churches, both Adventist and non-Adventist!

Regardless of where your Sabbath School may be, this particular ministry has a magnitude that is underscored by the two books by Ellen G. White, *Counsels on Sabbath School Work* and *Testimonies on the Sabbath School Work*. It is not a short Bible study before divine service, but rather the main evangelistic engine of the local church. When properly understood, organized, executed, and in cooperation and collaboration with the divine service and the other departments of the local church, it is a potent locomotive for the Lord.

Here are the ten reasons for the magnitude of the Sabbath School work:

1. Studying the Word of God -

Nothing is more powerful than the individual Christian studying the Word of God, not for intellectual stimulation or the spread of human opinion, but rather the expositing of what the ancient Biblical writers were inspired to reveal to us today. Having a quarterly schedule and study guide gives the local member the opportunity to structure either their morning or evening devotionals with the Written and Living Word of God.

2. Fellowship -

Sabbath School classes can be converted into troupes that can visit sick and/or shut-in members, take turns cooking for fellowship meals, have weekday community gatherings, do “Sunday Socials to Save,” hold smaller evangelistic projects, singing choirs to do caroling, GLOWing, or whatever activity to promote the internal fabric of the church. Whereas the divine worship provide a united singular corporate experience and our devotional times provide an individual experience, Sabbath School fellowship provides the balance of an interactive community experience.

3. Evangelism and Personal Ministries -

Sabbath Schools are Bible clubs, small groups, and circles for Bible study. There are many neighborhoods that welcome any endeavor to understand Scripture. How thirsty are some for the understanding of Daniel and Revelation, more or less, the understanding of salvation, of what happens when we die, of where Jesus is now, and of what the role of the church is in these times! Our Sabbath Schools should not only mimic, but surpass the community networks of

Tupperware, Avon, Mary Kay, and Amway combined!

4. World Missions -

The church has a responsibility to spread the Gospel to the whole world. The Sabbath School is the platform from which world missions is to launch: either through the actual deployment of missionaries, the inspiration of dispatching missionaries, the promotion of stewardship to the world Gospel work, or the prayerful support of our missionaries overseas. While we have an obligation to our local territories, the Lord has also placed a duty to be a blessing to all the nations, kindreds, tongues, and peoples! What is Michigan’s contribution to the world work?

5. Pastoral Independence -

Whereas wonderful pastors come and go, the Sabbath School remains constant and consistent. It is a work that provides continuity through the years, allowing lay members to have a fruitful ministry throughout their lives! Some districts do not have regular contact with their ministers

due to time, distance, or resources, but the Sabbath School allows a pastoral independence and continual connection with the local church and her Lord.

6. World Church Knowledge -

It is a blessing to be one of two world churches found in the book of Revelation. Four levels structure and govern the world church: the Local Church, Local Conference, Union Conference, and General Conference (made of 13 divisions). Each quarter, one division of the General

Conference is showcased, revealing that the Adventist church is not a separate global bureaucracy or a mere local isolate, but one where the local congregation is integral to the global movement.

7. Leadership Development -

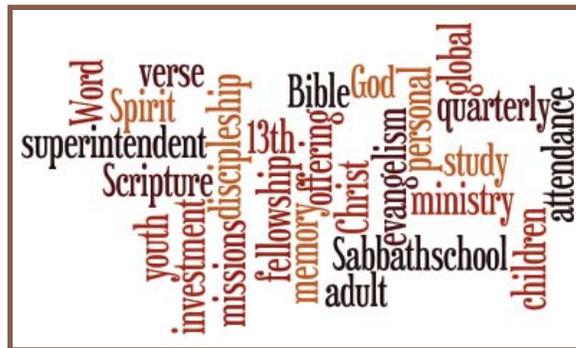
Sabbath School Councils can be great training grounds for leadership development. Leaders of experience mentoring with the upcoming generation can transfer years of administrative, evangelistic, and people skills that cannot be found in books or articles (like this one).

8. Children -

Sabbath Schools give a formal and fun time and place for children to experience Christ. They can be impressive schools in the secular community, if not just providing some daycare while their parents attend adult Sabbath School. This work is particular in that the Adult, Youth, and Children’s components must work together synergistically as a tripod for all three to benefit at the same time.

9. Scripture Memorization -

Only those who have fortified their minds with Scripture will be able to thwart temptation, to connect with the resources of heaven, to discern the current and forthcoming times, and to lead their families to the Ultimate refuge: Jesus. This requires discipline and structure, one that



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Annual Bible and Conflict of the Ages Series Reading Plan Part 2

Use Part 2 of this annual reading plan in your own way, by either reading through a particular version of the Bible, the entire *Conflict of the Ages* series (*Patriarchs and Prophets, Prophets and Kings, Desire of Ages, Acts of the Apostles, and Great Controversy*), or both! The plan is not organized in any particular way except as to space out the readings equally throughout the year.

JULY			AUGUST			SEPTEMBER		
1	Ps 79-82	DA 30	1	Pr 21-23	DA 58b	1	Jer 34-36	DA 86
2	Ps 83-86	DA 31a	2	Pr 24 - 27:10	DA 59	2	Jer 37 - 41:10	DA 87
3	Ps 87 - 89:37	DA 31b	3	Pr 27:11 - 30:33	DA 60	3	Jer 41:11 - 45:5	AA Intro
4	Ps 89:38 - 91:13	DA 32	4	Pr 31 - Ec 3:8	DA 61	4	Jer 46-48	AA 1
5	Ps 91:14 - 94:16	DA 33	5	Ec 3:9 - 8:17	DA 62	5	Jer 49:1 - 51:10	AA 2
6	Ps 94:17 - 98:3	DA 34	6	Ec 9 - SS 2	DA 63	6	Jer 51:11 - 52:34	AA 3
7	Ps 98:4 - 102:7	DA 35	7	SS 3 - Is 1:9	DA 64	7	Lam 1 - 3:51	AA 4
8	Ps 102:8 - 104:4	DA 36	8	Is 1:10 - 5:17	DA 65	8	Lam 3:52 - Ezek 2	AA 5
9	Ps 104:5 - 105:24	DA 37	9	Is 5:18 - 9:12	DA 66	9	Ezek 3-8	AA 6
10	Ps 105:25 - 106:33	DA 38	10	Is 9:13 - 13:16	DA 67	10	Ezek 9-12	AA 7
11	Ps 106:34 - 107:38	DA 39	11	Is 13:17 - 19:10	DA 68	11	Ezek 13 - 16:43	AA 8
12	Ps 107:39 - 109:31	DA 40	12	Is 19:11 - 24:6	DA 69	12	Ezek 16:44 - 20:17	AA 9
13	Ps 110-113	DA 41	13	Is 24:7 - 28:22	DA 70	13	Ezek 20:18 - 22:12	AA 10
14	Ps 114 - 118:9	DA 42	14	Is 28:23 - 32:20	DA 71	14	Ezek 22:13 - 24:27	AA 11
15	Ps 118:10 - 119:40	DA 43	15	Is 33 - 37:29	DA 72	15	Ezek 25 - 28:10	AA 12
16	Ps 119:41-96	DA 44	16	Is 37:30 - 40:31	DA 73	16	Ezek 28:11 - 31:18	AA 13
17	Ps 119:97-160	DA 45	17	Is 41-44	DA 74	17	Ezek 32 - 34:24	AA 14
18	Ps 119:161 - 124:8	DA 46a	18	Is 45-49	DA 75a	18	Ezek 34:25 - 38:9	AA 15
19	Ps 125-131	DA 46b	19	Is 50-54	DA 75b	19	Ezek 38:10 - 40:49	AA 16
20	Ps 132 - 135:14	DA 47	20	Is 55 - 60:9	DA 76	20	Ezek 41-43	AA 17
21	Ps 135:15 - 138:3	DA 48	21	Is 60:10 - 65:25	DA 77a	21	Ezek 44-47	AA 18
22	Ps 138:4 - 140:13	DA 49	22	Is 66 - Jer 2:25	DA 77b	22	Ezek 48 - Dan 2:30	AA 19
23	Ps 141 - 145:7	DA 50	23	Jer 2:26 - 5:19	DA 78a	23	Dan 2:31 - 4:27	AA 20
24	Ps 145:8 - 148:6	DA 51	24	Jer 5:20 - 8:22	DA 78b	24	Dan 4:28 - 7:12	AA 21
25	Ps 148:7 - Pr 2:9	DA 52	25	Jer 9-12	DA 79	25	Dan 7:13 - 11:13	AA 22
26	Pr 2:10 - 5:14	DA 53	26	Jer 13 - 16:9	DA 80	26	Dan 11:14 - Hos 3	AA 23
27	Pr 5:15 - 8:11	DA 54	27	Jer 16:10 - 20:18	DA 81	27	Hos 4-9	AA 24
28	Pr 8:12 - 11:11	DA 55	28	Jer 21-24	DA 82	28	Hos 10 - Joel 2:17	AA 25a
29	Pr 11:12 - 13:25	DA 56	29	Jer 25-27	DA 83	29	Joel 2:18 - Am 4	AA 25b
30	Pr 14-16	DA 57	30	Jer 28 - 31:20	DA 84	30	Am 4 - Ob 9	AA 26
31	Pr 17-20	DA 58a	31	Jer 31:21-33:26	DA 85			

OCTOBER			NOVEMBER			DECEMBER		
1	Ob 10 - Mic 3	AA 27	1	Lk 12:13 - 14:11	AA 52	1	Rom 11:25 - 15:33	GC 16
2	Mic 4 - Nah 2	AA 28	2	Lk 14:12 - 16:31	AA 53	2	Rom 16 - 1 Cor 4:13	GC 17
3	Nah 3 - Zep 1:13	AA 29	3	Lk 17 - 19:27	AA 54	3	1 Cor 4:14 - 7:40	GC 18a
4	Zep 1:14 - Zec 1:11	AA 30a	4	Lk 19:28 - 21:9	AA 55	4	1 Cor 8 - 12:11	GC 18b
5	Zec 1:12 - 7:14	AA 30b	5	Lk 21:10 - 22:46	AA 56	5	1 Cor 12:12 - 15:28	GC 19
6	Zec 8-13	AA 31	6	Lk 22:47 - 24:23	AA 57	6	1 Cor 15:29 - 2 Cor 2	GC 20
7	Zec 14 - Mal 4	AA 32	7	Lk 24:24 - Jn 2:11	AA 58	7	2 Cor 3-7	GC 21
8	Mt 1-4	AA 33a	8	Jn 2:12 - 4:38	GC Intro	8	2 Cor 8-12	GC 22
9	Mt 5-7	AA 33b	9	Jn 4:39 - 6:51	GC 1	9	2 Cor 13 - Gal 4:11	GC 23
10	Mt 8 - 10:15	AA 34	10	Jn 6:52 - 8:20	GC 2	10	Gal 4:12 - Eph 1:14	GC 24
11	Mt 10:16 - 12:21	AA 35	11	Jn 8:21 - 10:18	GC 3	11	Eph 1:15 - 5:14	GC 25
12	Mt 12:22 - 14:12	AA 36	12	Jn 10:19 - 12:11	GC 4a	12	Eph 5:15 - Phil 2	GC 26
13	Mt 14:13 - 17:13	AA 37	13	Jn 12:12 - 14:11	GC 4b	13	Phil 3 - Col 1	GC 27
14	Mt 17:14 - 20:34	AA 38a	14	Jn 14:12 - 17:13	GC 5	14	Col 2 - 1 Th 2:12	GC 28
15	Mt 21-22	AA 38b	15	Jn 17:14 - 19:42	GC 6a	15	1 Th 2:13 - 2 Th 3	GC 29
16	Mt 23 - 25:13	AA 39	16	Jn 20 - Ac 2:13	GC 6b	16	1 Tim 1-5	GC 30
17	Mt 25:14 - 26:68	AA 40	17	Ac 2:14 - 4:37	GC 7	17	1 Tim 6 - 2 Tim 4	GC 31
18	Mt 26:69 - 28:20	AA 41	18	Ac 5 - 7:29	GC 8a	18	Titus 1 - Heb 2:10	GC 32
19	Mk 1-3	AA 42	19	Ac 7:30 - 9:22	GC 8b	19	Heb 2:11 - 6:20	GC 33a
20	Mk 4-5	AA 43a	20	Ac 9:23 - 11:30	GC 9	20	Heb 7-10	GC 33b
21	Mk 6-7	AA 43b	21	Ac 12-13	GC 10	21	Heb 11-13	GC 34
22	Mk 8 - 10:12	AA 44	22	Ac 14 - 16:10	GC 11	22	Jam 1 - 4:10	GC 35a
23	Mk 10:13 - 12:12	AA 45a	23	Ac 16:11 - 18:28	GC 12a	23	Jam 4:11 - 1 Pet 3:12	GC 35b
24	Mk 12:13 - 14:11	AA 45b	24	Ac 19-20	GC 12b	24	1 Pet 3:13 - 2 Pet 2	GC 36
25	Mk 14:12 - 15:47	AA 46	25	Ac 21 - 23:25	GC 13a	25	2 Pet 3 - 1 Jn 3:12	GC 37
26	Mk 16 - Lk 1	AA 47	26	Ac 23:26 - 27:8	GC 13b	26	1 Jn 3:13 - Jud 16	GC 38
27	Lk 2-3	AA 48	27	Ac 27:9 - Rom 1:15	GC 14a	27	Jud 17 - Rev 4	GC 39a
28	Lk 4 - 6:26	AA 49	28	Rom 1:16 - 5:11	GC 14b	28	Rev 5 - 9:11	GC 39b
29	Lk 6:27 - 8:25	AA 50	29	Rom 5:12 - 8:25	GC 15a	29	Rev 9:12 - 14:8	GC 40
30	Lk 8:26 - 10:16	AA 51a	30	Rom 8:26 - 11:24	GC 15b	30	Rev 14:9 - 18:24	GC 41
31	Lk 10:17 - 12:12	AA 51b				31	Rev 19-22	GC 42

Transitions in Mission



Dale Sheridan, originally from Grand Haven, MI, will be serving the Wixom area as a Bible Worker after having been trained at Emeauel Institute of Evangelism. Formerly an electrical line worker for 13 years, he also served in the fire service for 20 years specializing in hazmat and dive rescue. He and his wife Michelle have two children, Hannah and D.J.

(Continued from page 1)

Crawford, who both took Dorothy under their wing and loved her into their circle of friends. Dorothy was a bubbly person who made friends easily. She started attending church every Sabbath.

We started Bible studies the next Wednesday. Dorothy apologized over and over for not knowing anything about the Bible. I told her that made my job easy, and it was my privilege to study with her. We started with the basics: how the Bible was arranged, who inspired the Bible to be written, who God said He was, and who was God's Son. Dorothy drank it all in! She was a thirsty soul! After a few weeks, we covered the subject of God's love for mankind and the sacrifice Jesus made for us on Calvary. With tear-filled eyes, Dorothy bowed her head and asked Jesus to take her life and make it His own. All of heaven rejoiced!!!

I met Dorothy on May 25, 2013. We studied through the summer and into September. During this time Dorothy told me she had a disease that caused benign tumors to grow in her head. She had one develop on the cochlea in her right ear a few years prior to our meeting and had it removed, causing her hearing loss. She knew she had others developing; one being on the other cochlea, but didn't want to have it removed or she would be left completely deaf.

During this time I noticed she was having trouble reading; her eyes wouldn't track properly and she started developing headaches. She decided it was time to go to the doctor and find out what was going on. A week later I called to see how she was doing. She said she hadn't received the report from the radiologist, but she had seen the brain scans. She said she saw a couple of benign tumors on her brain, but there were other tumors also; dark tumors. She said, "I'm sure they are cancer." I listened in stunned silence. I told her that we serve a God of love, a God who cares for us, a God who is always with us, even when we go through dark experiences. We had prayer. I asked God to be close to Dorothy, to give her the comfort and encouragement she needed, to send His angels and the Holy Spirit to give her strength, and to help her hold on to Jesus! I hung up the phone.

Over the next month, I tried to contact Dorothy, but could never reach her. Then I got a call from Ruth Rasmussen saying she had seen Dorothy's obituary in the paper. She was gone. She died of brain cancer on November 15, 2013 at 52 years of age. I knew Dorothy for only five months - five *life-changing* months!

When I sit and think about this experience, I'm humbled. Why me? Why work through someone who could have messed things all up? What if I had ignored God's call on May 25? What if I had walked away when I didn't get an immediate response from Dorothy in the parking lot? What if I had not offered to study with her? God knew her time on earth was short. I didn't. The God of the universe called me. What will you do when He calls you? Millions are going to the grave without knowing Jesus. Do not miss an opportunity to answer His call.

"Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me." Isaiah 6:8

Every Monday morning, the Michigan Conference staff meet together for worship and prayer. Here is the list for the month of February. Please join with us as we pray for these ministries.

Feb 3-7

Elk Rapids Spanish/Shelby Spanish
Pastor Raul Parra

Feb 10-14

Rogers Heights
Pastors Eric Del Valle/Michael Campos

Feb 17-21

Grayling/Houghton Lake/Mio
Pastor Bela Kobor
Grayling Elementary -
Benjamin Zork, Principal/Teacher

Feb 24-28

Detroit Northwest/Cherry Hill
Pastor Steven Conway
Literature Evangelist - Andrew Steele
Community Service Center -Detroit Northwest -
Shavon Anderson



February

- 1 Praise/Report Dist 7
Charlotte
- 1 Area Pathfinder Bible
Experience
- 7-9 GLAA Bible Camp
- 8 Praise/Report -
Dist 11 - Urbandale
Dist 12 - Oakwood
- 9-12 Teen Bible Camp - Camp
Au Sable
- 13 K-12 Board of Education -
GLAA
- 16-19 NAD Youth Meeting
- 17 President's Day - Office
Closed
- 19-23 GLAA Home Leave
- 21 Education Summit -
Camp Au Sable
- 22 Praise/Report Dist 6
Midland
- 23 Camp Au Sable Long Range
Planning Committee
- 25 MI Conference Executive
Committee - Conference Room
- 28-3/2 Sabbath School Training
Workshop - Camp Au Sable

March

- 1 Conference Level - Bible
Pathfinder Experience -
Battle Creek
- 2 Women's Ministries Board
- 7-9 Marriage Commitment -
Camp Au Sable
- 8 Praise/Report Dist 2
Traverse City

Did You Know. . .

Below are some results of a recent landmark survey from the General Conference:

- The Seventh-day Adventist church is 57% female and 43% male (as opposed to the assumed 65% female and 35% male).
- Worldwide 54% of our members are between 16 and 40 years of age
- Worldwide 10% of our members are older than 60 (with the largest proportion of aging congregations in North America, Europe, and Japan).
- 53% stated the adult Sabbath School Bible Study guide helped them “very much” to develop their religious life.
- Sabbath School teachers ranked even higher than pastors or elders as being friendly, warm, caring, and having a positive effect on member’s spiritual lives.
- Three fourths of Adventists strongly embrace the prophet ministry and role of Ellen G. White.
- Only one in three families conduct daily family worship.
- 92% of Adventists have an overwhelming conviction that the seventh-day Sabbath is the true Sabbath.
- Secularization is no longer a problem limited to America, Europe, and Aus-

tralia, but a problem being faced on a “global” basis now.

- 90% of Seventh-day Adventist strongly agree that the SDA church is God’s true church with a message to prepare the world for the second coming of Christ.

Source: <http://news.adventist.org/all-news/news/go/2013-10-17/landmark-survey-reveals-in-depth-beliefs-perceptions-of-adventist-members/>



"A Case for Sabbath School"

This is the theme for our Adult Sabbath School Training Weekend coming up. Join the rest of the Michigan Sabbath School leaders on February 28 - March 2. Whether you are an experienced sage or a novel enthusiast, we will network and brainstorm to see how the local Sabbath Schools can be revived as a Conference and as districts! There will be a variety of speakers from elders, pastors, to trainers from the Review and Herald, and others! Contact Julie Clark at 517-316-1552, email jclark@misda.org, or download registration information at www.misda.org.