



# DYNAMIC

## Steward

Exploring Partnership with God

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*The church has nearly lost the spirit of self-denial and sacrifice; they make self and self-interest first.*

## Lame sacrifices

I asked the angel why simplicity had been shut out from the church, and pride and exaltation had come in. Said the angel: *Look ye, and ye shall see that this feeling prevails: Am I my brother's keeper?* Again said the angel: *Thou art thy brother's keeper. Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life; for it was purchased for thee dearly. . . .*

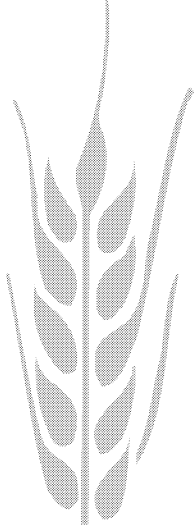
I saw that many in different places, East and West, were adding farm to farm, and land to land, and house to house, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause. . . . Their time is so occupied that they can spare but little time to pray, and serve God, and gain strength from Him to overcome their besetments. . . . They flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work.

They love the cause just as much as their works show. They love the world more and the cause of God less; the attraction to earth grows stronger and the attraction to heaven weaker. Their heart is with their treasure. By their example they say to those around them that they are intending to stay here, that this world is their home. . . .

Said the angel: *Their time to do will soon be past. Their works show that self is their idol, and to it they sacrifice.*

I saw that the church has nearly lost the spirit of self-denial and sacrifice; they make self and self-interest first, and then they do for the cause what they think they can as well as not. Such a sacrifice, I saw, is lame, and not accepted of God. All should be interested to do their utmost to advance the cause. I saw that those who have no property, but have strength of body, are accountable to God for their strength. They should be diligent in business and fervent in spirit; they should not leave those that have possessions to do all the sacrificing. I saw that they can sacrifice, and that it is their duty to do so, as well as those who have property. But often those that have no possessions do not realize that they can deny themselves in many ways, can lay out less upon their bodies, and to gratify their tastes and appetites, and find much to spare for the cause, and thus lay up a treasure in heaven. I saw that there is loveliness and beauty in the truth; but take away the power of God, and it is powerless.

# Application



## Sacrifice defined

### Definition

Open the study by asking for definitions of the word *sacrifice*. Then introduce the topic:

Some words are better explained by example than by definitions. Sacrifice is one such word. The example of Mother Teresa's life of selfless service to others tells more of sacrifice than a 100-word definition ever could. God is the supreme example of true sacrifice. *For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life (Jn 3:16).*

Next ask the group the question: *Is sacrifice limited to God or is it a virtue we can emulate?* Then outline the true meaning of sacrifice:

*All who share this salvation, purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the true Pattern (Testimonies to the Church, vol 3, p 387).* Sacrifice has a place in Christian life today, uncomfortable though this concept may be. Drawing lessons from God's demonstration of sacrifice, the following elements are evident in sacrifice:

1. True sacrifice is based on love. Love moves one to choose to suffer temporal or even permanent loss so that others may gain. God loved, and so He chose to give the life of His Son so that through His gift of love, others may gain eternal life.
2. True sacrifice focuses on the results of its act, rather than on the act itself. The thought of an eternity of happiness with the human race consumed God so much that the act of sacrificing His Son was just a means towards bringing about that joy in the human race.
3. When true love is the motivation, there is no limit to the size or scope of a gift. Because of His love for the human race and what they could be, God could not withhold His only Son.
4. True sacrifice is prepared to suffer loss, temporal or eternal, to bring joy to others. God was prepared to suffer eternal loss of His Son to bring joy to the human race.

### Exploration

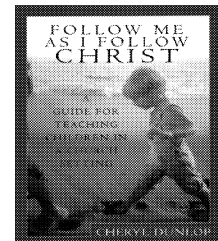
Have the class look up the following texts to learn what true sacrificial giving is all about.

1. 2 Corinthians 8:8, 9: Sacrificial giving can be experienced in our own limited way. As an expression of love to our God who has done so much for us, we can choose to share His love by giving up our comfort so that others may also know Him and experience the joy we have in Him.
2. Mark 14:5: Our appreciation to God can also lead us to do something for Him. Jesus promises that an unselfish gift lasts forever.

### Conclusion

Christ's example of self-sacrifice is seen throughout His entire life and even in His death. The God of this universe humbled Himself and was obedient unto death, became flesh and blood, lived among us, and died so that we may live. This is the ultimate sacrifice.

If the world is going to understand the biblical concept of sacrifice, we as church members must lead the way. Today, look around. Look at your family members. Look at your co-workers and neighbors. What can you give to make their life better? It can be as simple as a smile, or as complex as donating money to a worthy cause. Living a life of sacrifice may not always be easy, but the rewards are eternal.



Has this scene ever been played at your church? It is time to elect new church officers. You have in front of you a list of names—none of them come with well-tailored resumes or impressive references. It's just a list of names of ordinary people with extraordinary spirits—people who are willing to do anything for the church even if they're not really qualified!

How often this is the case especially when looking for Sabbath School teachers! All those young minds to nurture and mold, yet not many with the training to teach young children in strong biblical education. So, what you end up with is a willing mom (or grandma or uncle) who tries to do the best he or she knows how.

Well, if this is the scenario at your church, you most definitely need Cheryl Dunlop's *Follow Me as I Follow Christ*. This book is a *teacher training series in book form*. Churches need effective teachers who can transform the lives of children. Churches need programs that do more than entertain—they need programs that create a productive environment where children can learn about Jesus and what it means to be a follower of Him. *Follow Me as I Follow Christ* answers these needs by providing a practical teaching manual designed to ensure that all your teachers are equipped and motivated to do their best for the Lord. Divided into 52 sections that contain application questions, this book explores vital issues such as lesson planning, using the power of story-telling to teach effective use of visual aids, characteristics of age groups, respecting children and teaching children respect, and understanding across cultural lines dealing with disinterested kids.

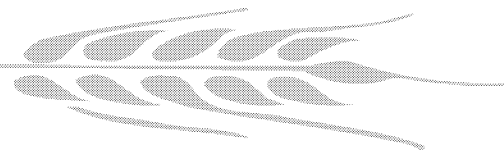
As your teachers apply the insights found in this book, they will gain confidence and be an asset to the church's ministry to children.

## ***Follow Me as I Follow Christ***

by Cheryl Dunlop  
Zondervan Publishing House  
Grand Rapids, Michigan, 2000  
US\$ 14.99

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*Reviewed by the staff of Dynamic Steward*



## Quotes on sacrifice and giving . . .

Christians are often accused of being morbid when they talk of the joy of sacrificing. I think it is one of the deepest truths of the Christian religion. Far from being a source of sadness, sacrifice is a great joy and source of illumination—perhaps the greatest of all. I also think that to live modestly is always a richer experience because you are living like the majority of people.—*Malcolm Muggeridge*

For anything worth having one must pay the price; and the price is always work, patience, love, self-sacrifice—no paper currency, no promises to pay, but the gold of real service.—*John Burroughs*

I never made a sacrifice. We ought not to talk of sacrifice when we remember the great sacrifice that he made who left his Father's throne on high to give himself for us.—*David Livingstone*

If Jesus Christ is God and died for me, then no sacrifice can be too great for me to make for him.—*Charles Thomas Studd*

Our notion of sacrifice is the wringing out of us something we don't want to give up, full of pain and agony and distress. The Bible idea of sacrifice is that I give as a love-gift the very best thing I have.—*Oswald Chambers*

To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even to an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness. But in that casket — safe, dark, motionless, airless — it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable.... The only place outside Heaven where you can be perfectly safe from all the dangers of love... is Hell.—*C S Lewis*

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paying back a small part of the great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind and a bright hope of glorious destiny hereafter? Away with the word in such a view and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege.—*David Livingstone*



## Sacrifice and attitude

*Sacrifice to repay what God has done for you. . . Give until it hurts. . .* In the average church, phrases like these are common stewardship arsenal. Though frequently used, these statements often reflect a non-biblical approach and attitude. But Scripture can help us gain a wider and better understanding of what sacrifice really means.

Sacrifice is not so much what we give up, but rather what we offer to God in recognition of who He is and who we are in relationship to Him. Worship was the context for the first biblical sacrifice. Abel and Cain brought their offerings to God. One was accepted; the other rejected. The difference lay in their attitudes of giving. Abel willingly followed God's instructions; Cain, full of pride, chose another way. *By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead (Heb 11:4).*

In this first sacrifice lies the foundation for the entire concept: What we give to God, and how we give, reflects an internal attitude towards God. We find the same true meaning of sacrifice in God's rejection of King Saul. His offering of animals was unacceptable because of His attitude of rebellion against God's direct instructions. *Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams. For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the Lord, He has rejected you as king (1 Sam 15:22, 23).*

## Sacrifice and worship

In exploring sacrifice as worship, we discover powerful principles that can help us transform our lives into anthems of praise to our creator God.

The first sacrifice was offered in the Garden of Eden. Sin had destroyed the relationship between man and God. Shame had darkened the human heart for the first time. And in the shadows of eternity, God met the nakedness of guilt and shame with the symbolic covering of animal skins. For the first time, an innocent life was sacrificed because of a sinner's guilt. Humanity was banned from Eden. Yet the restoration of Eden was assured in the promise of another sacrifice. *And I will*

# The call to sacrifice

*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).* Calvary made that promise a historical reality. God's heel was bruised and the bonds of sin were broken.

Sacrifice for God meant the Innocent One dying so that the guilty one could live. For us, sacrifice must mean surrender, death in Him, and rebirth to a life of praise and worship. For God it meant loss and pain to restore His creation. For us it means resolution of our pain—death to sin and birth to His life and power.

The implications shatter the powerless stereotypes of cultural Christianity. In Christ, life becomes worship (*Rom 12:1*). As Creator and Redeemer, God owns all, and we acknowledge that relationship when we offer ourselves to Him. When we sacrifice anything, we are merely returning something to the original owner—recognizing what He has done in lifting us from sin to His very throne (*Eph 2:7*). Thus we really give up nothing but our sinful selves when we offer something to God in worship.

For the Christian, there can be no pain in giving (or in any other activity) that is traditionally termed sacrifice. We lose nothing and gain everything. For when we sacrifice, in an offering of praise, what is already God's, we reinforce our relationship with Him and strengthen His role in our lives. Pain in our giving only indicates our continued claim to ownership where the sense of sacrifice as loss prostitutes worship.

## Sacrifice and death

The Christian's pain is in the surrender and dying of self. Through that surrender we conquer, and in giving we receive. Our worship in sacrifice becomes an ongoing celebration of a new life that refutes the materialistic hedonism of contemporary culture. This does not mean there is no suffering in the Christian's

life. It means that our suffering is experienced in the context of God's grace—our pain and loss become opportunities to further integrate His strength into our lives.

So how do we attain this attitude of sacrifice? How do we grow into a lifestyle of praise that properly enthrones God in our lives? Only when we experience the wonder of God's sacrifice on Calvary can we enter the sacrificial life. At the foot of the cross, the greatness of His gift overwhelms us. The depth of His passion breaks through the shallowness of our lives. The wonder of the perfect God dying our death convicts us of the immensity of our sin. Love awakens, trust builds, and we finally yield in confession. The offer of new birth invites us to risk our own crucifixion. The miracle happens. We are crucified with Christ, and His life becomes ours (*Gal 2:20*).

Yet self must be daily subdued. Dying in Christ is not a one-time event. The highest worship God seeks is the yielding of our lives to Him as He recreates His life in us. To do this we must daily surrender our lives to Him. Is there giving up? Is there loss? Of course! But what do we give up? What do we lose? Only what was never ours to start with. Thus the simplicity of the Christian lifestyle frees us to better manage His resources to His honor and glory.

The initial worship of accepting Jesus as Savior grows as we daily accept Him as Lord. We choose to submit to His control as the owner of our lives as we consciously relinquish our own false claim to lordship and control. This is neither easy nor painless. Paul calls it dying daily (*1 Cor 15:31*). But the death is not of our identity and our hopes. It is the death to sin's lie and the discovery of our true identity as men and women created in the image of God.

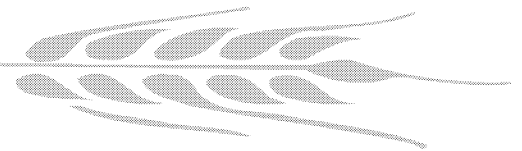
Our identity in God is fully realized when we accept the indwelling presence of Christ through His Spirit (*Eph 3:14-21*). Filled with His fullness, our lives are transformed into offerings of praise in the daily details and activities of life. *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship (Rom 12:1).*

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*Benjamin C Maxson, Director, General Conference Stewardship Department*

*Self-sacrifice  
is never  
entirely unselfish,  
for the giver  
never fails to receive.*

*—Dolores E McGuire*



## Stewardship Window new associate director elected . . .

Joining the General Conference Stewardship Department as associate director is Jean-Luc Lézeau. Along with his wife, Eileen, and 10-year-old daughter, Vanessa, Jean-Luc will be moving to Maryland from Thonon les Bains, France. Jean-Luc and Eileen also have two adult children: Jean-Philippe, who works as ADRA director in Morocco where he lives with his wife Brigitte and their baby boy; and Sandrine, who works as a nurse in Geneva, Switzerland, where she has made her home with her husband, Amedee. To introduce Jean-Luc to our readers, *Dynamic Steward* conducted this brief email interview:

### **What do you look forward to the most about working at the General Conference office?**

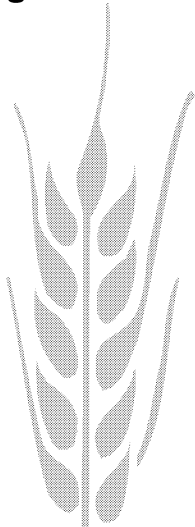
Having worked in three divisions of the world church (Eastern Africa, Africa Indian Ocean, and Euro Asia), we've made a lot of friends who now work at the General Conference. It will be good to be with them again. Also, I think it will be wonderful to work at the world headquarters where I can be part of the vision-casting for the church. My primary functions throughout my years working for the church have been administrative and I am excited about switching gears and being more involved in spiritual nurturing and education.

### **What is it about stewardship that you love the most?**

1. Accepting the privilege to be God's partner and participating in His great mission
2. Using, in the best ways possible, the spiritual gifts God has given each of us
3. Being an agent of change in the church and in the world by discipling others to be stewards

### **If there was one thing you could see fulfilled in our church, what would it be?**

A spiritual revival that brings about a sense of commitment to and unity in mission.



## Introduction

There was a man who was lost on foot in a vast, arid place. He had not found any water for more than a day. He knew that he must find some soon or he would die. His eyes began to play tricks on him and he eventually stopped running to the mirages. Then he saw a small shack and moved cautiously ahead to see if it was real in the hope that there would be water. To his relief there was a rustic hand pump. He began to pump, but it no longer worked. Then he noticed a jar in the corner that seemed to have water in it and he grabbed it. On it was a crudely written note that simply said, *If you use this water to prime the pump, you will have plenty for yourself and enough to fill the jar for the next one who thirsts.* What would you do?

With the call to discipleship is the price of self-denial. *If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it (Mk 8: 34, 35, NRS).*

This verse is essential to discipleship. It is the paradoxical language of self denial, of deliberately and decisively choosing to suppress the self in favor of embracing a life of sacrifice and servanthood, with Jesus Christ as example.

## A radical proposition

How radically counter-cultural this invitation of Jesus is! It is exactly the opposite of what most of us are inclined towards and definitely the opposite of the messages we receive in our media-saturated society of billboards, television, and internet.

Deny ourselves? What a quaint, but unlikely idea! After all, I deserve a break today. I'm worth it. The language of twenty-first century American society is anything but the scriptural language of self denial. We don't talk about self denial. We talk about self-actualization, about living up to our full potential, about enjoying the rewards of our labors, obtaining the recognition we deserve, watching out for our own interests, pursuing our goals, reaching for our dreams, developing our positive self esteem. The language of our society is not the language of self denial, but that of self gratification.

In this day and age of prosperity, of riding the wave, of in-your-face marketing, join-our-church-and-discover-personal-fulfillment slogans, it seems only natural to focus on ourselves—our benefits, our comfort, our fulfillment, our desires.

In our bull-headed insistence, we think only of ourselves, of trying to get our own way, of focusing all of our attention inward. *Those who want to save their life will lose it*, Jesus says. Unfortunately, this is a pretty accurate description of us. We work hard to save our money, improve our lives, exaggerate our importance—often at the expense of others.

## Driven by passion

Jesus invites us to contemplate on His passion for us, a passion that drove Him to the cross. What does His passion evoke in our hearts? What does His selfless death prompt us to do? Does it make us think about denying ourselves to follow Him? Does it make us think about losing our lives to find meaning in it? Does it make us think about drowning in the love and grace of God to joy?

The Gospel calls us today to deny ourselves. This does not mean to take vows of poverty. This does not mean to give up on our personal hopes, dreams, and ambitions. This does not mean to live a life of pious gloom. The Gospel calls us to deny ourselves by denying our selfish, sinful appetites. The Gospel calls us to deny ourselves the ability to control and direct our lives.

Self denial, in the scriptural sense, has less to do with denial of things and more to do with denial of ourselves as being capable of our own salvation. Self-denial is recognition that we are not self-sufficient, that we have neither the power nor the resources to create our own happiness, either temporally or eternally. Self-denial is becoming aware that self-service does not bring self-satisfaction.

I feel tempted to denounce the sins of selfishness, consumerism and pride into which so many of us so regularly fall. I feel tempted to point out the way

# Self denial

## Scripture Reading

Mark 8:31-38

## Suggested Hymn

Take My Life and Let it be  
(Seventh-day Adventist Hymnal #330)

of self-sacrifice, self-denial, and service to which the Gospel calls us. I could easily fill up the rest of my time here with such homiletic material. But instead I invite you to contemplate on Jesus' invitation: *If any want to become my followers, let them deny themselves and take up their cross and follow me.*

I find myself somewhat unenthused of preaching self denial knowing that yesterday and tomorrow surround me with reminders of wonderful, good, loving, self-sacrificing Christian people who, it seems to me, have themselves been denied joy and companionship and comfort.

For those who have been denied, for those who *are* practicing service and servanthood, for those who are bearing heavy crosses today, the words of the Gospel this morning must have meaning as well. When we follow the path of discipleship, when our shoulders ache beneath the weight of whatever cross we bear, when circumstances of life and death deny us the blessings of life, when hardship comes without reward, the words of Jesus in the Gospel come not as challenge, but as comfort.

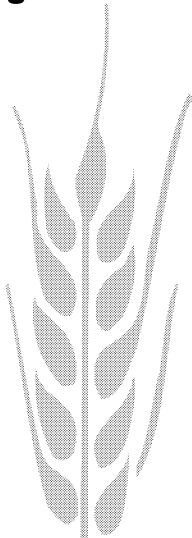
## Paradox of the kingdom

*If any want to become my followers, let them deny themselves and take up their cross and follow me.* This is an invitation to life. It is an invitation to take up the symbol of the cross, which is a symbol not of my own strength nor of defeat, but of God's great love and compassion for me in Jesus Christ. The assurance of His abiding and everlasting grace brings joy and humor and purpose to my existence. In the cross of Christ we find, surprisingly, not death, but life—His life and ours entwined by the love of God.

*Those who want to save their life will lose it, and those who lose their life for my sake...will save it.* Jesus, this morning, offers a promise. Jesus offers life, just when it looks like life is being taken away. Jesus offers hope, just when everything seems hopeless. Jesus offers new beginnings, just when it seems the world is coming to an end. The paradox of the kingdom of God is that the cross is a symbol of life, that servanthood produces fulfillment and happiness, that death turns to life.

Self denial and new life are all tied up together in the message of the cross. The promise of the blessed life won for us on the cross is also an invitation to life in that kingdom of grace, hope, and joy. Self denial is not really about giving up desserts. It is about turning our backs to an empty world of vanity and false promises and coming to the feast set before us and finding here, our home.

*We are all making a crown  
for Jesus out of these  
daily lives of ours,  
either a crown  
of golden, divine love,  
studded with gems of  
sacrifice and adoration,  
or a thorny crown,  
filled with the  
cruel briars of unbelief,  
or selfishness, and sin,  
and placing it  
upon His brow.  
—Aimme Semple McPherson*



## Love indicators

### Introduction

Christianity is an experience of love. God loves us and we, in return, love Him. You cannot find a more profound love than God's love for sinful man. *For God so loved the world that He gave His only begotten Son (Jn 3:16)*. God's love is self-renouncing, self-sacrificing. The response on the part of those who accept Christ as their personal Savior is also a response of love.

### God's love indicators

God's greatest love indicator was His act of giving up His Son. Jesus, the Son, imprisoned Himself in a human body and became a member of the human race, a member of the very race He himself created. This act was not a temporary stay in a human body. Jesus loved us enough to always be a member of the human race, to always bear the human body. What profound love! What a love indicator!

Another love indicator is God's forgiveness—giving us the gift of repentance, giving us the gift of eternal life, giving us the gift of His Holy Spirit. All the material and spiritual blessings that we share in our lives are given to us as love indicators from God.

### Our love indicators

What are our indicators? First, the way we deal with our fellow man is a love indicator. When Jesus was asked by a lawyer what the basic commandment in the law was, Jesus responded *Love the Lord your God with all your heart, soul and mind. Love your neighbor as yourself*. When Jesus separates the sheep from the goats, He will commend the sheep for the way they have expressed their love for Him through their relationships with others. He will say to them *I was hungry and you fed me. I was thirsty and you gave me drink. I was ill and you ministered to me. I was in prison and you came and visited me*. And the sheep will respond *Lord when did we ever see you hungry or thirsty, or ill? When did we minister to you?* And Jesus will respond *because you have done this to the least, you have done it unto me*. Jesus looks upon our relationships with other people as love indicators. John makes this absolutely clear—*And this commandment we have from Him: that he who loves God must love his brother also. If someone says, 'I love God,' and hates his brother, he is a liar (1Jn 4:20, 21)*.

A second love indicator is the Sabbath. The Sabbath will become the central issue around which everything else in the great controversy will revolve. Sabbath observance will distinguish those who love God from those who don't. The Sabbath will be a love indicator. Love for Jesus and His instruction, His word, His commandments, His instructions He has given to His people will surpass everything else. The observance of God's Sabbath, part of His ten commandments, will surpass everything else as far as importance is concerned. Obeying Jesus and honoring His Sabbath, the seventh day of the week, is looked upon by Him as a love indicator. John emphasizes obedience to God—*And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. Now by this we know that we know Him, if we keep His commandments (1Jn 2:2, 3)*.

The last love indicator we'll look at today is stewardship. Faithful stewardship is a love indicator. To the servants who took the talents and used them wisely, Jesus said *Well done, good and faithful servant; . . . Enter into the joy of your lord (Matt 25:23)*. We are all stewards of God's possessions. We are accountable for what we do with God's possessions. There is nothing that we owe Him or nothing that we possess that we can call our own. Everything we have belongs to God. He has merely let us borrow them for a while. God instructs us to use His possessions as an expression of our love for Him, and not as an expression of our love for ourselves. This is the principle that underlines Jesus' parable of the talents. He says to us *What you have is mine. I have let you borrow it for a little while for a few years, use it wisely. Use some for yourself, but also use it to express your love for Me*. Our possessions are to be used as love indicators, of our relationship with Jesus Christ.

### The liberal attitude

Withholding from God that which belongs to Him is robbery. *Will a man rob God? Yet you have robbed me! But you say, 'In what way have we robbed You?' In tithes*

### Scripture Reading

1 John 2:2,3

### Suggested Hymn

Now Thank We All Our God  
(Seventh-day Adventist Hymnal #559)



*and offerings (Mal 3: 8). The reference is not only to tithes—but in tithes and offerings. You are cursed with a curse, for you have robbed Me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this, says the Lord of hosts, ‘If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it’ (Mal 3:9,10).*

God wants us to be liberal with what He has given us. Now, why does God ask us to be so liberal with that which is not ours? I can think for two reasons: 1) Our giving advances God’s work on earth, to prepare the world for Jesus’ second coming. 2) God wants us to learn to trust Him and not the couple of dollars that we have stashed away in the bank. So He tells us *Be liberal and see if I will not open up the windows of heaven and let you borrow some more interest free. And the more you are willing to share my substance for the advancement of the work and the betterment of mankind, the more I will entrust to you.*

The same God who counsels us to give liberally also says *Therefore I say to you Do not worry about your life, what you will eat or what you will drink; nor about your body, what will you put on. Is not life more than food and the body more than clothing? (Matt 6:25).* He is saying *Trust Me to see if I cannot take care of you. Trust Me.* Then He goes on to talk about the birds, and how He takes care of them. The heavenly Father takes care of the various different lower animal life here on earth. He has clothed the flowers. If God can do this for lesser life form on earth, can’t He take care of you?

Jesus reiterates this when he says *Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ (Matt 6:31).* God understands our needs better than anyone else. Jesus first says *Trust Me to take care of your needs.* Then He goes on to say *Seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things (Matt 6: 33, 34).*

The intriguing thing about God’s economic system is that no one is too poor to tithe. Tithing is not dependent on financial resources; it is dependent on the level of trust we have in God. The question we need to ask ourselves is *Do we really trust God enough to take care of us after we are left with little or no earthly resources?*

*In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice (Counsels on Stewardship, p 180).*

It was during the last week of Jesus’ life that He stood by the temple treasury, watching the people bring in their offering. While the rich dropped bags of money into the treasury, a poor widow self-consciously waited by the fringes of the crowd. As she quietly walked to the treasury and let her two small copper coins clink their way to the top of the pile of gold, Jesus called the attention of the apostles. He said *You know this woman dropping two copper coins has given more than all those dropped bags of money into the treasury.* The two little mites were a tremendous love indicator. God never, never ignores love indicators. *Therefore there is a sacredness in the poor man’s offering that is not found in the rich man’s gift; for the rich give of their abundance (Counsels on Stewardship, p. 180).*

## Conclusion

Love indicators is what Christianity is all about. *God so loved He gave His son (Jn 3:16).* In response, we who appreciate and accept God’s great love indicator, respond with love indicators of their own. We love our fellow men. We love God’s Sabbath and are faithful in its observance. We are faithful in our stewardship. Love indicators go both ways—from heaven to earth, and from earth to heaven and in Jesus Christ that whole cycle is complete.

Our praises to God that come from our lips may be rich and full. Our testimonies may move the saints to tears, but God watches for the love indicators for they speak of what is really in the heart.

*The intriguing thing about God’s economic system is that no one is too poor to tithe. Tithing is not dependent on financial resources; it is dependent on the level of trust we have in God.*



## Ready to sacrifice?

### Introduction

*A ring, a ring of roses,  
A pocket full of posies.  
Atishoo! Atishoo!  
We all fall down.*

This rhyme originated in 1666 when the Great Plague hit the little English village of Eyam. It tells of the rosy mark that appeared on the chests of plague victims, the flowers people superstitiously carried to ward off the disease, the convulsive sneezing caused by the illness, and finally, the death that brought everyone down.

It all began when a tailor received a bolt of flea-infested fabric. When the epidemic began, the wealthy were the first to flee the village. But after people began dropping dead, everyone began to leave. William Mompesson, the 28-year-old village rector, begged the people to stay and keep the plague from spreading to other villages. The village was ringed with stones, showing the limits of the quarantine. The people listened to the rector, and stayed as an act of faith. Mompesson stayed with his people praying for their recovery and comforting the grieving. When the plague had run its course, 259 of the 350 were dead, including Mompesson's own wife. Even today many gather to give thanks for the people of Eyam who offered themselves to God's service and sacrificed themselves for the sake of others.

### What is sacrifice?

Today the word *sacrifice* has lost much of its meaning. Going on a diet these days is a sacrifice. Saving for college is a sacrifice. Working to win is a sacrifice. Today sacrifice means the delay of gratification for a good thing to come later. The original Latin word *sacra* means sacred or holy and *facere* means to make or to do. But how often does our sacrifice have anything to do with God?

In ancient times, a sacrifice was a gift to deity. Blood sacrifices involved the giving of the life of an animal. Burnt offerings or sacrifices involved either grain or meat consumed by the fire. Some sacrifices were made for a specific purpose. For example, on the Day of Atonement, sacrifices were specifically made to seek forgiveness for sin. Sacrifices were required for all Jews as marks of faithfulness. To refuse to offer sacrifice was to break the covenant, to be ungrateful.

Most sacrifices today have nothing to do with God. They have only to do with us. However, although most of our sacrifices are indeed self-centered, they can help us learn and understand a greater and better sacrifice. In learning to give something to others that requires some delay of our own gratification, perhaps we can learn the true meaning of sacrifice.

Hebrews tells us that there is now no need for us to offer sacrifice for our sins. All the sacrifices of the Old Testament that sought to atone for sin were ineffective, but they pre-figured the sacrifice of Jesus. Jesus offered Himself as the sacrifice that would permanently take away the sins of the world. Because of Christ's sacrifice, God's promise: *I will remember their sins and lawless deeds no more*, has been fulfilled. So now there is no need to offer the blood of animals for the sins of our souls. Now we can enter the holiest place, God's presence, knowing that we are accepted because when we were sick with sin, Christ came and healed us, at the cost of his own life.

### Our response to the perfect sacrifice

His sacrifice was perfect for it was offered freely and it was offered in love. His sacrifice was pure because He had no sin. His sacrifice was powerful for He was the Creator of the universe that surrendered to suffering. His sacrifice was eternal for He was not just a man, but also the eternal God. There is no sacrifice that we can offer to make up for our sins. God's great gift in Christ was a sacrifice we cannot make. But because of this gift, those who have benefitted from it desire to make a response. We want to say thanks.

### Scripture Reading

Hebrews 13:15,16

### Suggested Hymn

I Surrender All

(Seventh-day Adventist Hymnal #309)

Paul appeals to the Roman Christians to give their bodies as a living sacrifice to God. This is spiritual worship. Spirituality is about surrendering our concrete selves, the bodies we live in, to God. Spirituality is not all in our heads. It is not all about prayer or positive thinking. It is also about bodies that serve God. It is about offering all our appetites to God. It is about what we eat and drink, what kind of shape we keep our bodies in, what we do with our energy.

A second sacrifice we can make is in the renewing of our minds. This is not the renewal of a good night's sleep, but the restoration of God's intention for our ways of thinking. Wise with God's wisdom, filled with values that please God, our thinking can be transformed. Computer programmers say *Garbage in, Garbage out*. Our minds are the same way. The renewing of our minds is not a restoration of childhood innocence, but a renewing into the mind of Christ. The study of and meditation on God's Word results in the renewal of our minds.

A third sacrifice we can make is using our gifts for God. How are we using our gifts to build something greater than our own little kingdoms? Gifts of organization, vision, teaching, kindness, and all the other talents and abilities we have been given can be a sacrifice, a holy gift to God.

A fourth sacrifice we can make is to love one another. Loving one another becomes a sacrifice when it isn't easy, when others do something we don't like, when we find others distasteful, not our kind of people. Loving and being loved is what makes life worth living, but we are also told to love our enemies, to bless those who curse us, to forgive those who use us. Paul gives practical advice when he says *Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are (Rom 12: 15, 16, NRS)*. Act with compassion

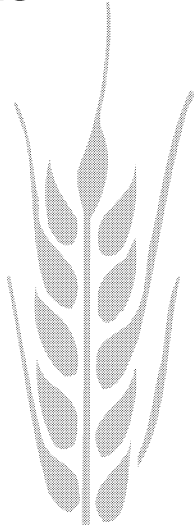
The fifth and sixth sacrifices we can offer are our worship and our sharing. The author of Hebrews exhorts us *Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God (Heb 13: 15, 16, NRS)*. *And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching (Heb 10: 24, 25, NRS)*. Paul writes, *Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers (Rom 12: 11-13, NRS)*. There is a reason why worship and sharing are so closely linked in the Bible. What we do to those created in God's image, we do also to God. When we don't share our resources with one another, we deny the mission of God. When we don't join together to worship we forget to give, and we become self centered, thinking of a million reasons not to share.

## Conclusion

Sacrifice is difficult. It involves surrendering power, facing fear, accepting discipline and the pain that always comes with it. But we cannot prepare for the city of God, we cannot learn to love, we cannot be transformed without the difficulties of sacrifice. When we give ourselves to God, we are part of God's team. Sacrifice is spiritual worship. It praises God, it blesses our neighbors, and in the long run, we are blessed by our own sacrifice because of the kind of people we become.

There are those who can never give themselves to God for fear that God will ruin their fun. They doom themselves to a life without knowing the meaning of sacrifice, without doing holy and sacred things. They doom themselves to smallness, hoarding things that will be dust in the life to come. Because they cannot give themselves to God, they will never know the height and breadth and depth God's love can reach. The sacrifice God desires is that we give our whole selves over to Him in love. We are called to love Him, His church, one another, and the world. And the only question is, *Can we make the sacrifice?*

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## Introduction

Narcissus, son of a river god and of a nymph, was known for his beautiful face. It was prophesied that if he never looked upon his own features, Narcissus would have a long life. One day, however, Narcissus looked at his reflection in the water, and fell in love with his own reflection. So focused did he become on himself, that he missed the length and fullness of life. From this Greek mythology comes the word *narcissim* meaning an excessive preoccupation with oneself.

From Ur of the Chaldees to Haran and then to Canaan, Abraham travelled with God, showered with blessings from heaven. Although he struggled many times to completely trust in God, Abraham grew to become a friend of God's. With the ultimate miracle, the birth of Isaac, Abraham had a degree of security. The question at this point in Abraham's life was, *Will he fall in love with himself and what he possesses?* On the basis of this question, comes the supreme test of Abraham's faith. God asked Abraham for his son. God asked Abraham to offer Him the ultimate sacrifice.

## Sacrifice begins with affection

God's promise of an heir had been honored. Ishmael had been sent away, leaving Abraham with Isaac alone. With a sense of triumphant faith, he looked to the future. Abraham was at a time when it seemed like the struggles of faith were over, and life could move along its cool, sequestered path. Then came the supreme test of Abraham's life. It involved, not only a father's love for his son, but also his faith in God's promise. *God tested Abraham (Gen 22:1)*. Satan tests us to prove us evil; God tests us to prove us genuine. God wanted to prove the genuineness of Abraham's affection for Him. The Lord's command for Abraham to sacrifice Isaac

# Sacrificial living

related to the time and religious environment in which Abraham lived. In a culture where the Canaanites practiced child sacrifice in their worship of the fire god, Molech, God's test to Abraham seemed to be asking the patriarch if he loved Jehovah as much as the pagans loved their god. As soon as God gave Abraham the command to go and sacrifice Isaac, he made plans to do as the Lord said. Nothing could have prompted Abraham to make this type of sacrifice other than great love for God. Abraham's faith was capable of sacrifice. Throughout Abraham's life, his love for God was visible. Isaac was all he had. To sacrifice him would be to give up his present and his future. No other test of love could have been harder than this one. Sacrificial living begins with an affection for God.

## The capacity to sacrifice

No one is prepared to sacrifice unless they have great love for the Lord. In a similar test of Abraham's faith, Jesus tested the love of Simon Peter. After Jesus' resurrection, Peter went back fishing. The Lord sought out Peter and questioned him *Simon son of John, do you truly love me more than these? (Jn 21:15)*. The expression *more than these* could have referred to several matters. It could have referred to the fishing nets or to the disciples. Regardless of what Jesus was referring to, He was testing Simon Peter to discover his genuine affection. If Simon Peter did not love the Lord with all of his heart, soul, and mind, he could not be a worthy disciple. Faith which has the capacity to sacrifice is one which has a distinctive love and affection for the Lord Jesus Christ.

Abraham proved that he loved Jehovah as much as the Canaanites loved Molech. Being willing to sacrifice Isaac was difficult, but it was not impossible for Abraham because he loved God, and none of the Lord's commands were too grievous or burdensome. The primary element of a sacrificial life is abounding love. Another equally important element is obedience to God. Throughout Abraham's lifetime, God gave him various commands—Leave Ur; Circumcise every male among you; Sacrifice your son!

## A determination to obey

Abraham's biography can be summed up very simply: God commanded and Abraham obeyed. Even when God confronted Abraham with the extreme command to sacrifice his son Isaac, Abraham obeyed. We are not told of Abraham's

## Scripture Reading

Roman 12:1

## Suggested Hymn

Trust and Obey

(Seventh-day Adventist Hymnal #590)

anguish—only of his obedience. A faith to sacrifice must have a determination to obey. Obeying God at times may not seem to be the most expedient deed. Without a doubt Abraham must have questioned God's seemingly unreasonable command that was a contradiction to the promise of a heir and a family as innumerable as the sands of the sea. But regardless of how paradoxical God's command was, Abraham obeyed. A faith which is willing to sacrifice must hear God's word and venture to do what the Lord commands. Remember God always seeks the best for his subjects, and our best response is obedience to his commands.

## **Come, follow me**

Without obedience to God, one cannot have the faith to make sacrifice. This fact can be seen in the life and ministry of Jesus Christ. The Lord selected twelve apostles. Knowing that following Him would involve sacrifice, He sought to prepare them with lessons in obedience. On one particular occasion some of Jesus' disciples had gone fishing. They toiled all night, but caught nothing. Jesus then gave a strange command: *Put out into deep water, and let down the nets for a catch (Lk 5:4)*. Simon Peter criticized this command: *Master, we've worked hard all night and haven't caught anything (Lk 5:5)*. Nonetheless, Peter, along with the other disciples, obeyed the Lord. Although the result was an unbelievable amount of fish, the number of fish they caught was not the issue. Jesus used this opportunity to teach them obedience. He gave an unusual command. Yet obedience to the Lord's command produced a dedicated response on the part of the disciples. *So they pulled their boats up on shore, left everything and followed Him (Lk 5:11)*. Jesus taught them that whatever he said was the best for them, and they learned to obey. Because Jesus taught them to obey, the apostles were capable of sacrificing.

## **Conclusion**

The Lord's command to sacrifice often invokes both anguish of soul and profound questions about the future. But we must cling to the promise, believing that God, in His own way and wisdom, has our lives in full control. Just as Abraham was about to let the heavy blade fall upon the fragile body of his son, the angel of the Lord stayed his hand and prevented the fatal act. *Do not lay a hand on the boy . . . Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son (Gen 22:12)*. Abraham's trust in the Lord was realized.

Oftentimes the act of faith means acting beyond one's knowledge. Faith to sacrifice means going farther than we can see or understand. It means to live by faith and not sight. It means trusting God when we cannot understand. *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 (Rom 12:1)*.

*That which  
one sacrifices  
is never lost.*

—German Proverb

# Book Reviews

No, this is not a book about farming (although you may think so from the title and the picture of the cover). Using humor to lubricate important biblical stewardship principles and church governance, this book takes a very serious look at outdated fund-raising methods used in the majority of churches today. The book is also filled with pithy quotes and practical suggestions of how to move the church from obligatory giving to partnership.

Author, Herb Mather, is a stewardship specialist with the United Methodist General Board of Discipleship and speaks from a background dissimilar from Seventh-day Adventists (for example, annual financial campaigns for church giving). He suggests that the typical congregation is like a farmer who continues plowing with a horse in an age when tractors are readily available. Although Seventh-day Adventist churches typically don't run annual campaigns, the methods outlined in this book will help them find new ways to promote tithes and offerings.

Mather suggests that in the twenty-first century we need a variety of methods to nourish giving: *Whatever the method, encouragement for a life of generosity needs to enhance the spiritual development of the people of God—not detract from it. Our imperative is to weave giving as a joy-filled spiritual discipline into the fabric of the church's life. Just as the farmer plants and cultivates in ways that follow the contour of the land, our encouragement of Christian giving will harmonize with the life experiences of the worshiper* (p v).

While addressing the practical components of a complete stewardship education such as spiritual leadership and building trust, Mather stresses the need for creativity in worship—creativity that instills *natural*, and not *forced* giving. In Old Testament times the offering was a festive occasion, filled with drama and rejoicing (*Deut 14: 22-27*). Bringing tithes and offerings was an occasion for delight. We come close when we bring food, flowers and clothing with singing to the front during a Thanksgiving or Christmas service. We need to find ways to do more of this. *Giving is an important spiritual discipline. Ways can be found to make the offering much more inspiring and exciting. Almost any form can become routine and drab, but the challenge before the contemporary church is to discover symbols and actions that will communicate gratitude and joy* (p 57). A word of warning: Don't do away with the passing of the offering plate until you have experimented and have a better way. In other words, don't shoot the horse until you have bought the tractor and learned how to drive it properly!

Mather suggests that every sermonic year include one or more stewardship sermons. Two chapters are devoted on the art of crafting such sermons. One suggestion is the use of real life experiences: *Elementary-age children are as likely as the Ph.D. to understand a good story. A well-told story is a picture that tells much more than a million bits of hard data....The most effective way to describe the impact of money upon people is through stories....Give stories life. Help them breathe with passion and excitement* (pp 65, 66).

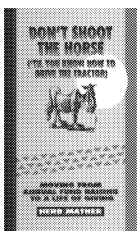
To those who hesitate to preach on money and possessions, Mather says *Stewardship preaching is a call to the central motifs of the gospel. It is grace-filled preaching. It is confrontation by invitation rather than obligation. It calls for free response. Preaching about giving invites people to accept the worth that is declared upon them by God* (p 75).

He puts the lie to the theory that people will give when they are converted and there is no need to mention the topic or giving opportunities in the weekly worship life of the church. *Silence is no more viable than the traditional . . . campaign in helping people grow spiritually* (p 92). While a focus on the giver rather than the budget is not a method in itself it *informs* all authentic methods and assists dramatically in their success. *At this time in history, we would do well to place our energy in building up the soil rather than in harvesting a crop. The long-term health of the church depends on a rich soil of faith. Nurture the soil. Develop the giver. In faith, the harvest will come in God's time* (p 92).

The book is very readable, practical, interesting, and yes, even fun. It contains a valuable bibliography in the end notes. Reading this book will bless you and your ministry.

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*Jeffrey K Wilson, Director, North American Division Trust Services*



## ***Don't Shoot the Horse ('Til You Know How to Drive the Tractor)***

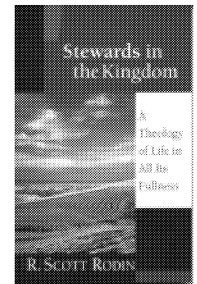
by Herb Mather  
Discipleship Resources  
Nashville, Tennessee, 1996  
US\$ 11.95

Rodin's treatment of stewardship is one of the best studies of biblical stewardship available today. The kingdom concept forms the backbone of his treatment of stewardship as a lifestyle. Especially helpful is his understanding of the Christian belonging to God's kingdom alone. The idea of two kingdoms—one of the world and one under God's control is a myth for Rodin. This challenges the contemporary lifestyle of a divided life and compartmentalized loyalties.

*If we are truly stewards of God's kingdom, then we have died to sin, repented of our old, kingdom building ways, come under the one lordship of God in Jesus Christ, and accepted the call and vocation of living a death-to-life existence marked by love of God and selfless service to our neighbor and creation. Being a steward in this sense is simply a definition of the new creation in Christ. For this reason we must see our call to be stewards as wrapped up wholly in our lives as Christians (p 166).*

For Rodin, the biblical image of the steward brings perspective to what it means to be disciples. While he deals with the financial side of stewardship, he does so only after a thorough exploration of the real identity of the steward functioning within God's kingdom. His treatment of the fund raising side of Christianity is especially helpful. He provides clear principles to guide the church in its approach to tithe and offerings within the broader scope of stewardship.

This book is a "must read" for every leader in the church, and especially for those involved in stewardship ministry.



## ***Stewards in the Kingdom***

by R Scott Rodin  
InterVarsity Press  
Downers Grove, Illinois, 2000  
US\$ 18.99

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*Benjamin C Maxson, Director; General Conference Stewardship Department*

The Bible calls each of us to be Christlike. But because *being Christlike* means *being perfect*, this call has become a burden to many. It is looked upon as an impossible goal to reach.

In this book *The Perfect Christian*, Tony Evans begins by saying *This thing we call Christian living is a matter of the will, not of the emotion*. But is it really that simple? Evans feels certain that the problem is that Christians today do things primarily because they feel like it. He says *God is not dealing with our feelings; He is dealing with our wilfull choices*. Decisions are a result of personal choice. And although it takes a calculated decision of the mind to do God's will, it takes more than a mere decision to live what we claim to be.

Using simple every-day language, Evans illustrates we can live up to the decision we make to ourselves to be Christlike. Here are some of what he has to say in this book:

On responding to God's word : *The problem with too many Christians is they want to audit the Christian life the way a student may audit a course in college. You know what happens when you audit a course. You get the information, but you don't do any of the work or take the tests.... Likewise, if you audit the Word of God, you will gain one credit towards graduation to the next spiritual level.*

On faith in action : *The Christian life is a lot like television. It's not enough for people to hear what we say. They need to see the picture, too. They need to see our faith in action.... Our Christianity must deliver both sound and picture as we grow to spiritual maturity and Christlikeness.*

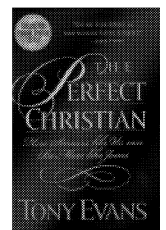
On gossiping : *It's fine to be concerned about others, but the difference between a gossip and a concerned friend is the difference between a butcher and a surgeon. Both cut flesh, but for totally different reasons*

On God testing us : *A good teacher only tests students on information that has already been taught. A good teacher also wants the students to pass the test.*

Although an excellent guide to living the Christian life, Evans himself reminds the reader that the contents of the book are only tibits of Christian behavior, that there is no secret to being a perfect Christian, that there is only one ultimate recipe: *God's power in us to accomplish all the transformation of our soul and mind.*

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*Jean-Luc Lézeau, Associate Director; General Conference Stewardship Department*



## ***The Perfect Christian***

by Tony Evans  
Sealy M Yates, Literary Agent  
Orange, California, 1998  
US\$ 19.99

# Resources

Bibles from Zondervan . . .

**The Leadership Bible** offers 52 weeks of practical studies on contemporary leadership issues. In just 15 minutes a day, you'll discover how to improve your personal development skills and relationships by following biblical leadership principles. Each workweek, you'll cover a personal quality such as courage, humility, or vision. Or a practical skill like conflict management or systems thinking. Or a relational concern—healthy alliances, power and influence, or servant leadership. (Retail price US\$ 29.99)

**The Pastor's Bible** is a portable, extra-thin edition. Its unique feature is the 64-page resource section covering every aspect of public ministry, including: special needs such as bedside conversions, suicides, and miscarriages; answers to tough questions such as how to handle church conflict and how to cope with change; outlines and ideas for church events such as baptisms, infant dedications, and new members. (Retail price US\$ 49.99)

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## Editorial

I usually read books at a pre-determined frenzied pace, always beginning and ending right on schedule. Occasionally though, along comes a book that enticingly wraps itself around the tendrils of my thirsty soul, urging me to slow down, to drench myself in the refreshing pages. Calvin Miller's *Into the Depths of God* (Bethany House Publishers, copyright 2000) is one such book. Miller makes real the relationship between sacrifice, stewardship, and worship:

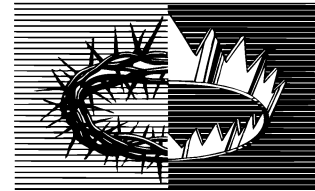
*There is a great clawed worm that stalks every one of us and makes us quail before the future. It's the dragon of 'What if?' What if I lose my job? What if my paycheck doesn't come on time? What if they cut my pay? What if the bank goes bust with my money in it?*

*But the what-if's of life all seem to say, 'I told you so,' when the material guarantees of life begin to fail. . . . To desire only what Christ gives and not to desire Christ himself is to be bought off by little trinkets, never to own the greater treasure of the indwelling presence. . . . Christ is to impact our lives with such force that all our 'wants' are changed from thing material to things eternal. ( pp 82, 83)*

*Without self-denial, every eater is a glutton, every earner is a larcenist, every lover is a rapist. So at the outset of our call to follow Jesus is His entreaty—stern and yet beautiful—'If any man will come after me, let him deny himself, and take up his cross daily, and follow me' (p 23)*

*Grace is never a show-off that calls attention to itself. The overwhelming wonder of all God has done for us and given to us washes us with quiet gratitude. A rhythm then comes in with His visitations of spiritual plenty. His grace comes and goes, furnishing us with everything beautiful in life. Suddenly we awaken to the wonder, and feel ashamed that we have lived so long never thanking him for his abundance. . . . When Jesus Christ comes into our lives with soul-force, something is born in us that says, 'I can make a difference. I can reach my world. I can live for him as I sacrifice myself for Him (pp 39, 40).*

*Fylvia Fowler Kline, Assistant Director, General Conference Stewardship Department*



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Seventh-day Adventists**



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