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WITH GOD AND MONEY

KEN LONG

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THE GIVING EQUATION

WORKING OUT YOUR RELATIONSHIP
WITH GOD AND MONEY

Ken Long is a highly experienced business consultant, based in Sydney, Australia. He holds a Doctorate of Business Administration, along with qualifications in Law and Commerce. Ken is a stewardship champion and is passionate about helping people understand how generous giving benefits them.

"Ken Long's insights into biblical stewardship are exciting, fresh, transformative and hope filled. The Giving Equation shows that we don't need to clutch our wallets, afraid of what we might lose, because giving has a lot to offer us. Filled with practical examples and illustrations from the Bible, this book will inspire individuals and families to better understand the heart of the Giver—and to give joyfully themselves! The more households there are living out this transformed mindset, the more powerful the impact of the church will be."

**Christina Hawkins, Discipleship Ministries—Stewardship,
South Pacific Division**

BLESSINGS

If you have received an email or letter from me over the past 15 years you will know that I nearly always have the word "Blessings" in the salutation or final greeting. Here is a current sample, "Blessings as we, with God, transform the Pacific", "Blessings as we become a thriving disciple-making movement" or "Christian blessings". According to various business schools, there are appropriate and inappropriate ways of signing off a letter or email—blessings is rarely used. However, I believe blessings is an appropriate way for a pastoral leader of a church to greet others because of the rich biblical background.

Blessings comes from the Hebrew word *barak*—to kneel (Genesis 24:11)—and is related to *berakhah* or gift. There is another Hebrew word, *esher*, translated blessing or happiness (Psalm 1:1–3). In the Old Testament we find fathers who bless, *barak*, their wives and children (Genesis 27:27–29, 1 Samuel 2:20), rulers bless their subjects (2 Samuel 6:18, 1 Kings 8:14,55) and priests and Levites bless God or worshippers of God (Genesis 14:19, Leviticus 9:22, Deuteronomy 10:9, 21:5). The blessing was a verbal declaration of desiring favoured status from God and could include a wish for prosperity and success. Blessing God was about giving the Godhead honour for the goodness and blessing that come to all beings from God (Psalm 103:1,2,20–22).

Blessings were part of the first covenant. They were the promises of God if Israel kept in obedient relationship (Deuteronomy 28:1–14). These blessings were contrasted with the curses (Hebrew *Qal*) or consequences of not staying in relationship with the Lord who saved them (Deuteronomy 28:15–46). The covenantal descendants of Abraham were to be a blessing to the whole earth (Genesis 12:3).

In some cultures, still today, people not only verbally curse others, but also place a spiritual curse on their enemies by pointing the bone or putting a needle in a voodoo doll. The major curse on earth is sin (Genesis 3:14,17, 4:11, 5:29, Isaiah 24:6). The devil brought sin and wants humans to be cursed forever. God's antidote is blessing. Jesus redeemed us from the curse of sin and the law (complete exacting obedience without

grace) by hanging on a tree (Deuteronomy 21:23) and taking human sin and its penalty. The end result was that the blessing God promised to Abraham and his descendants would be ours (Galatians 3:8–14).

Our curse has become a blessing. In Jesus we have every spiritual blessing available (Ephesians 1:3).

Knowing that we live in the blessing of God because of Jesus, have identity, are forgiven and have a secure future, Christians have a mandate to be a blessing in word and action to others. We can even bless those who curse us, love our enemies and pray for those who persecute us (Luke 6:27,28, Romans 12:14).

The priestly blessing recorded in Numbers 6:24–27 is my favourite blessing. In the form of a silver scroll, this blessing is the oldest biblical text found—dating back to the time after Solomon's temple. Today, Christians as well as Jews use the text to bless others. Some Jewish families even recite the blessing for their children as they welcome the Sabbath.

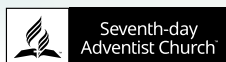
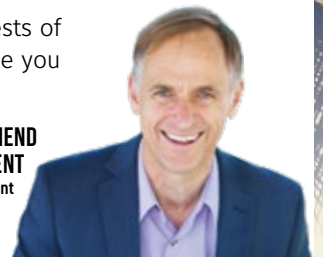
"The Lord bless you
and keep you;
the Lord make his face shine on you
and be gracious to you;
the Lord turn his face towards you
and give you peace.

"So they will put my name on the Israelites, and I will bless them" (NIVUK).

Just before the global COVID-19 pandemic, Christian song writers Kari Jobe, Cody Carnes, Steve Furtick and Chris Brown wrote a song, using the words of the priestly blessing. This song has become an instant hit among Christians. The pandemic has brought hopelessness and despair, but "The Blessing" brings hope and favour. Cities and countries all over the world have recorded "The Blessing" as couch choirs (check out YouTube).

As Christians we are the priests of the world (1 Peter 2:5,9). I invite you to invoke and live out the blessings of God.

GLENN TOWNEND
SPD PRESIDENT
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CHURCH RESPONDS TO LEBANON EXPLOSION

JARROD STACKELROTH

Adventist Development and Relief Agency (ADRA) response teams in Lebanon are providing essential emergency supplies to recovery workers and survivors of the massive explosion in Beirut's port. The huge blast that struck the Lebanese capital city on August 4, killed at least 135 people, wounded more than 5000 people and left more than 300,000 people homeless.

"Responders say they have never seen anything like this before. The images look like a war zone. The first dispatched ambulance teams were killed by a secondary explosion. We are delivering water and essential equipment to firefighters and civil defense workers," says Gunther Wallauer, ADRA regional director for the Middle East and North Africa. "We are providing bedding supplies, so they have a place to rest; they need cots, tents, generators for lights since electricity is out in most of the city. We know there's devastation in several neighborhoods close to the epicenter. Our teams on the ground are quickly assessing the situation to provide immediate aid to children and families."

ADRA teams toured at least five neighborhoods including schools surrounding the blast zone to deploy the humanitarian support including water and food to the victims. Authorities believe the deadly blast was caused by tons of highly explosive material stored in a warehouse at the main port. The disaster is overwhelming the country already dealing with an economic crisis and the coronavirus pandemic.

"Our prayers are with the Lebanese nation, especially the children and families affected by this catastrophe and all who lost loved ones and are injured. We have been on the ground since the coronavirus outbreak helping the

Lebanese community cope with the health and economic challenges of the pandemic and are ready to provide additional support during this added crisis," says ADRA's President Michael Kruger. "We are committed to increasing our emergency response activities to provide life-saving essentials to those in need of assistance."

ADRA is working with church volunteers, local authorities, and partners in Beirut to coordinate the relief and recovery operations. To assist with ADRA's emergency response in Lebanon, please visit ADRA.org/Disasters.

NZPUC RESPONDS

Seventh-day Adventist Church leaders have called for prayer and support.

The New Zealand Pacific Union Conference (NZPUC) is a partner in ministry with MENA. Pastor Eddie Tupa'i, president of the NZPUC, reached out to his counterpart at MENA to offer his support.

"The New Zealand Pacific Union (NZPUC) has received an initial report from our ministry partner MENA, that the explosion near central Beirut has caused significant damage to the building used by the Adventist Learning Centre," shared Pastor Tupa'i. "No-one was in the centre at the time of the explosion.

"We have communicated with Pastor Rick Edward (president, MENA) to convey our best wishes and hopes for the Adventist Church and the people of Beirut."

WHAT MAKES YOU EXCITED?

This year has been labelled a COVID-19 year, but for our Union it is the year of our youth—a special year for young people to lead the Church in evangelism work. They have been empowered to apply the "Farming Cycle" discipleship model and prepare for a harvest.

The reaping campaigns started in July, so every Saturday night I am on Facebook. What am I looking for? I love seeing posts of baptisms happening around our Union. I'm inspired just by looking at pictures of people being baptised.

Baptism represents uniting with Christ in His death, burial and resurrection. This symbolism is filled with deep meaning. In baptism the eyes are closed and the breath is suspended as in death. Then comes burial in the water and resurrection from the watery grave to a new life in Christ. The eyes open and the believer begins breathing again—a likeness of resurrection.

The great difference between Christianity and every other religion is the death, burial and resurrection of Christ. These three acts make possible all that God desires to do for us. To keep these three vital acts alive in the minds of Christians until the end of time, the Lord instituted baptism by immersion as a memorial. There is no symbolism of death, burial and resurrection in the other forms of baptism. Only immersion fulfils the meaning.

So, every baptism, I am reminded of Jesus' death, burial and resurrection—the greatest act of love. Every baptism, I witness a miracle—someone has been reborn into a new life in Christ. I am witnessing someone who stood up in public to declare that Jesus is his/her Lord and Saviour. Every baptism, I see more people joining the army of

God. I am excited about it. What are you excited about?



MAVENI KAUFONONGA
TPUM PRESIDENT



AFTERMATH OF THE BEIRUT EXPLOSION

NEW CHURCH PLANT IN NEW CALEDONIA

HATSARMAVETH VENKAYA/RECORD STAFF

Tomo village in southern New Caledonia, previously a difficult-to-reach mission field, is now a thriving spiritual community thanks to the efforts of Adventists planting two churches in the region.

"Our vision for church planting is not about extracting people out of their social network in order to bring them to a church building," said Tomo village pastor Hatsarmaveth Venkaya. "[We want] to generate a movement [and] create a spiritual community within existing social networks."

With a missionary training program beginning in 2018, the vision for the region was to train lay leaders and local church elders to take on church leadership roles.

"[We wanted] local leaders who would become church planters in their own settings," said Pastor Venkaya. "The mission would no longer revolve solely around pastors, but pastors

would instead play the role of influencers and equippers in order to raise lay leaders having the DNA and passion for mission."

Being a highly secular region of New Caledonia, other groups failed to start successful ministries. Nevertheless, a retired Adventist couple didn't let that deter them. Moving to the area in 2018, they made connections and started a small prayer group in 2019. A church pastor was then introduced and by the end of November, there were 14 non-Adventists attending prayer meetings and nearly 50 people attending the group's social gatherings.

"During that [time] a lady offered her house in another village near the airport," said Pastor Venkaya. "She wanted her family and neighbours to experience the same blessings that she

did. That's how our second church plant started at the start of 2020."

The small groups meet every Tuesday night to sing, pray and read the Bible. They cover topics including restoring God's image, restoring your relationship with God and addressing core issues that break down relationships.

At present, there are 14 regular non-Adventist Christians and around 20 interests who attend the group every week.



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SOLOMON ISLANDS SCHOOLS EMBRACE MINISTRY OPPORTUNITIES

SILENT TOVOSIA/RECORD STAFF

The Solomon Islands Mission (SIM) education department—which employs more than 800 teachers and educates approximately 15,000 students—has recently made a number of improvements to education quality and outreach.

“This is the biggest department in our Mission and I have seen so [many] creative changes lately,” said SIM president Dr Silent Tovosia.

Recently-established Hovi Adventist Community High School, located on Isabel Island, has been labelled by SIM administration as a mission focus area.

“It has a very low Adventist membership compared to the population of the island . . . [the gospel] has spread very slowly until recently,” said Dr Tovosia.

Due to the government phasing out Grade 6 national examinations last year, Hovi Primary School took the opportunity to begin building high school classrooms to house Grade 7 students. Many new students now attend the new high school, 65 per cent of whom

aren’t Adventist.

“Hovi High School is a school where students love and treat the Bible as a mobile phone. Why? They did not have this opportunity back at home,” said Pastor Tovosia.

At Mondo Adventist Primary School, located on Ranogga Island, young people are also receiving the gospel message. Operating as a boarding school, dozens of non-Adventist children travel from their village to live with Adventist families during the academic year, only returning home during the holidays.

The school regards this as a fantastic opportunity to introduce students to Christ and instill Adventist values in their formative years.

“Coronavirus and emergency laws to suspend classes [across the Solomon Islands] have created an opportunity for schools and the education de-



STUDENTS FROM HOVI ADVENTIST COMMUNITY HIGH SCHOOL.

partment to collaborate and visit [local] communities,” explained Dr Tovosia.

New lockdowns have given administration time to

pray and identify past students, poorer families and struggling young people and visit them. Families and individuals visited have invited teachers from SIM schools to give them Bible studies. This has given teachers a new passion for mission and spiritual revival.

In addition, the “Save 10,000 Toes and Health Impact Strategy” received strong support from teachers when officers of the education and health departments in the Western Region checked the health status of teachers.

The results show that around 90 per cent of teachers are at risk of developing noncommunicable diseases (NCDs).

To address this issue, school leaders and teachers are now working to improve their health status and, at the same time, are working to make their schools junk food free. In addition, many teachers are receiving training to do community health assessments, thus helping to promote the Adventist health message.



TEACHERS AND THEIR SPOUSES LINING UP TO RECEIVE BLOOD SUGAR TESTING.

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UNCOVERING NEW EVANGELISM IN FIJI

LUKE NARABE/RECORD STAFF

In the aftermath of COVID-19 restrictions in Fiji, a recent report from Fiji Mission president Pastor Luke Narabe indicates that outreach and small group evangelism is back in full-swing. Listed below are four successful ministries:

PERIA SEVENTH-DAY ADVENTIST CHURCH

Peria Church at Flagstaff ran a two-week evangelistic series as part of the Trans Pacific Union Mission's (TPUM) July harvest. Conducted by TPUM's ministerial association secretary and global mission coordinator Dr Ronald Stone, the programs aimed to educate attendees about health and wellness.

Guests were treated to massages, hot and cold therapy and charcoal treatment, then enjoyed a healthy meal before the sermon began at 7pm. Following this, the church used World Changer Bible study guides in small groups to nurture and strengthen the new members. A baptism is planned for the end of the year.

PACIFIC TERTIARY EVANGELISTIC CENTRE (PTEC)

The PTEC church began a new evangelistic series at the beginning of August with meetings conducted by TPUM youth ministry director Pastor Charlie Jimmy. The one-week program required attendees to bring a friend each night, and featured Bible studies conducted by young people, with a dedicated elder also in each group.

These small groups have now transitioned to become Sabbath school classes. Most of the new members are students at the University of the South Pacific and Fiji National University.

NABUA SEVENTH-DAY ADVENTIST CHURCH

The Kecisemani Sabbath school, a branch of Nabua Church, was popular in the community in late July. Located at the Navasa settlement just outside Bayview Heights, church members not only hosted an evangelistic series, but also

reached the community through cleaning, weeding and clearing walkways and drains that had been blocked for years.

As a settlement without electricity, Navasa was grateful when the young people contributed to the purchase of a chargeable speaker and lamps to light the meeting venues at night. The young people played videos of Samu Koro's series on Hope Channel "NAI KA VA NI WASE NI BOGI" each night.

WAINADOI ENGLISH SEVENTH-DAY ADVENTIST CHURCH

Young people from Wainadoi church recently visited the community of Vunisoco where families, most of whom are subsistence farmers and fishermen, were affected during the COVID-19 lockdown.

Having packed stationery for more than 20 primary and high school students, as well as food packs for 12 families, the young people delivered their gifts, shared thoughts from the Bible and prayed with the recipients.

This initiative was part of Wainadoi youth's target to reach all families in Vunisoco in 2020. The Sabbath following the outreach, more than 20 children from the community attended church at Wainadoi.



STUDENTS MEETING TOGETHER FOR BIBLE STUDIES AT PTEC.



SOME OF THE CHILDREN WHO RECEIVED STATIONERY PACKS.

NEWS GRABS



ADRA FOUNDER DIES

Pastor Richard O'Fill, who was instrumental in establishing ADRA, lost his battle with Parkinson's disease on July 29 in Orlando, Florida. He was the first director of the Seventh-day Adventist World Service (SAWS), which was renamed ADRA in 1984, and spent many years working as a missionary for the General Conference.—ADRA



50,000 RECEIVE GOOD NEWS

Thirty-two young people aged between 15 and 25 in the Michigan Conference, USA, have distributed 50,000 tracts written in Arabic throughout the city of Dearborn. Home to nearly 100,000 Arab Americans, the group achieved this goal within one month, travelling door-to-door and meeting new people, while keeping COVID-safe.—NAD



DJ-ING FOR JESUS

Keziah Rachel Cheronu, a disc jockey from Kenya—popularly known as DJ Kezz—gained nationwide popularity when she began livestreaming Adventist music on her social media platforms to help raise funds to build a church in her home area of Kapsowar. She has raised 4.5 million shillings (over \$A40,000).—Spectrum

HOT TOPICS



OUTREACH TO POLICE

Chen Wensheng, a Christian man in China, was sentenced to 10 days in jail in early August for the act of “illegal evangelism”. Chen is often arrested and detained at the police station for his evangelistic efforts. Video footage shows him repeatedly urging officers to believe in Jesus, despite having his wooden cross confiscated. —*China Aid*



JESUS ISN'T IMPORTANT?

The “American Worldview Inventory” released by Arizona Christian University shows that 68 per cent of Christians no longer believe that Jesus is the path to salvation, and instead believe that being a good person is sufficient. Further, 59 per cent believe that the Bible is not God’s true and authoritative Word. —*The Christian Post*



CENSORING PRO-LIFE

Amazon Prime has removed a pro-life film from its platform, blaming “poor customer reviews”, despite 90 per cent of its 340 reviews rating the film 5 stars. While the algorithm may have removed the film by mistake due to keywords like “abortion”, conservatives are sceptical as most left-leaning films are rarely targeted. —*Faithwire*

ONLINE CONFERENCE EMPOWERS CHURCHES

RACHEL LEMONS AITKEN/MARYELLEN FAIRFAX

Since mid-July 2020 the Adventist Church Online Network (ACON), a collaboration between the Digital Discipleship Ministry of Adventist Media and the four Unions of the South Pacific Division, has been equipping local churches to create intentional and impactful online experiences.

Beginning on July 18 and concluding on August 15, the five-week series included weekly broadcasts followed by workshops. Each broadcast focused on a different aspect of online church, including building digital teams, navigating technology, developing online journeys, understanding live versus recorded services and exploring models of online church.

“Though this was a time when planning for the upcoming Digital Discipleship Conferences in Australia and New Zealand should have been taking place, the impending impact of COVID-19 put those plans on hold,” said Digital Discipleship strategist and founder, Rachel Lemons Aitken. “[We were] waiting on God, to sense His leading about what He wanted [us] to do next.”

Developed in response to COVID-19 restrictions, ACON was implemented by Mrs Lemons Aitken, who engaged a range of skillsets from across the South Pacific, including representatives from Adventist Media, Hope Channel, each union in the South Pacific and local churches, to make the vision possible.

“It was a blessing to be part of it and get to hear some of the creative ideas shared by church members or professionals in our Division,” said Pete Navosailagi, media and communications liaison for the Trans Pacific Union Mission.

“ACON is a fantastic initiative,” added communications director for Papua New Guinea Union Mission, Cameron Wari. “[But] the cost of data remains a



challenge for hour-long programs.”

A challenge of the event was addressing a diverse range of needs across the South Pacific.

“While some countries are faced with the challenges of prohibitively expensive data, others are faced with language barriers to participate in meetings,” said Mrs Lemons Aitken.

In response, topics and content attempted to reflect diverse needs and programs and workshops were adjusted as issues were identified.

“The ACON program has been incredibly valuable to me. You brought the theoretical into the relational and practical. So thank you for that,” said Caitlyn Edwards from Ararat Seventh-day Adventist Church in Victoria.

Although the live broadcasts have now finished, the videos as well as additional resources can still be accessed at the ACON website. There is also a Facebook group to provide support.

Looking beyond the five-week event, the team are identifying ways they can continue to work together to further equip their local churches and leverage the strength gained from their collective knowledge and experience. Some of the possibilities include additional online events, church consultations and training resources.

If you’re interested in learning more, you can visit the Adventist Church Online Network website <<https://event.adventistchurchonline.com>> or view the videos on the Digital Discipleship Facebook page or Youtube channel.

FLASHPOINT



TRINITY TEACHING

Thirty-five pastors, chaplains and elders from across the south and central north regions of the North New Zealand Conference met at Palmerston North Central Church for a day of teaching on Adventist belief in the Trinity on August 4. Systematic theologian and pastor of Ilam Seventh-day Adventist Church, Dr Limoni Manu O'uiha, gave a presentation that explored the progressive understanding of the Trinity throughout Adventist history and how false understandings can have a ripple effect on other Adventist doctrines. The meeting helped pastors learn how to answer questions about the Trinity in their local churches. —Kirsten Oster Lundqvist



SAMOA CELEBRATES

There was joy as members of Vailoa Saolufata Seventh-day Adventist Church in Samoa witnessed 11 young people give their lives to Christ and be baptised on August 9. The baptism marked the end of a two-week evangelistic meeting themed "Truth for these Times", which ran from July 27 to August 9. The meetings were organised by young people as part of Samoa's focus on Total Member Involvement (TMI) and the Trans Pacific Union Mission's Harvest month. Pastor Orion Savea officiated the baptism on the Sabbath. The 11 baptised were mostly youth, including two couples, and they were all new converts. —Petero Navosailagi



HIGH SCHOOL REVIVAL

Boliu Adventist High School in Papua New Guinea began third term by hosting a one-week revival series, which concluded with the baptism of 17 students and two teachers. New Ireland New Britain Mission president Pastor Danny Philip ran the series on the theme "In Christ We Prosper", emphasising living a transformed life in preparation for Jesus' return. Other speakers included Mission education director Richard Waikite, health director Greg Abel and the area supervisor Pastor Richard Koroi. The school's deputy principal and head girl were among those baptised. A further 27 students made a commitment to be baptised in October. —Record staff



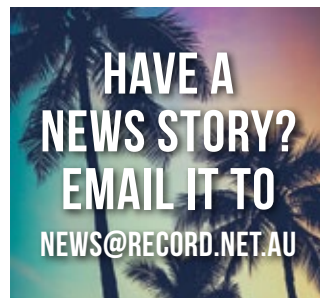
REST AND ENCOURAGEMENT

Pastoral spouses from the North New Zealand Conference met in Taupo over the weekend of August 1 to 2. Partners in ministry coordinator Lynelle Laws planned for a time of much-needed rest for those who have supported their pastor spouses and churches through unprecedented, virus-dominated times. The spouses spent time praying and worshipping together, went sightseeing and engaged in social activities designed to relax and encourage. This bi-annual event aims to foster connection and support between those in this group who are in the unique position of pastor's spouse. —NNZC Plugin



FOOD FOR ALL

The Henganofi District in Eastern Highlands Simbu Mission is supplying food to residents of Port Moresby, Papua New Guinea, who have been affected by COVID-19. As part of its TMI program, the district organised 84 churches to contribute 104 kaukau (sweet potato) bags, 16 cabbage bags, 11 assorted vegetable bags and 121 bunches of bananas. The food was sent to Port Moresby in a container, with three more scheduled to be sent in the near future. —Kepsie Elodo/Jacqueline Wari



MAMARAPHA ONLINE

Mamarapha College (WA) hosted its first Zoom meeting for students across Australia on July 20. Students were pleased to participate and gained a blessing from reconnecting with fellow students, teachers and leaders. Some students had finished the workbooks they were given to complete during COVID-19 restrictions, while others were still working and asking questions. The meeting concluded with prayer. —Martin Tanner



MARKETING THE GOSPEL

Staff and students from Kopiu Adventist High School, Solomon Islands, ran an evangelistic series at a public market in Marau, in the East Tasimauri District. Led by the school's chaplain Jason Gulea, the program was themed "Christ is our Hope", with presentations on the Bible, the second coming, death and Jesus. A student choir also performed songs while people sold their produce to customers. —Record staff



BUILDING FOR JESUS

Members of Edmonton Church (Qld) met on July 11 to pray for work beginning on their new church building. The group, along with the builder William Ah Shay and designer Corrinne Jarvis, reflected on their journey so far and offered thanks to God. Prayers were offered not only for the safety and success of the build, but also for the continued ministry of the church. The building is expected to open in early 2021. —Top News

Country town discovers kingdom Treasure Trove



In country towns like Bourke in north-west New South Wales, unemployment sits at around 25 per cent. Lower incomes, droughts and a lack of resources mean it's difficult for many people to make ends meet. Twelve months ago, Pastor Shaun Hepworth from Bourke and Coonamble churches teamed up with Bible worker Albert Peter and both of their wives to make a difference. Out the back of Bourke, they opened a Treasure Trove.

Located in the main street, The Treasure Trove was officially opened by Bourke mayor Barry Holman on Monday morning, July 27. After cutting the ribbon, he encouraged the crowd to go and spend their money at Bourke's new second-hand furniture store as they queued for the free barbecue breakfast.

"We've spent the past 12 months renovating the shop and café," explained Pastor Hepworth. "We ripped out the old industrial cookers and transformed it into a second-hand shop. There's a little café and ministry area out the back where we held five Bible studies—mostly with contacts that Albert has made—in just the opening week."

Open every weekday from 9am until

3:30pm, the shop is filled with a wide range of second-hand items: Fridges, freezers, electrical appliances, beds, bedroom furniture, TV units, linen, pictures. And it is becoming a very popular place to shop.

"In the first week, we sold more than \$A6000 worth of stock and have orders for just as much. We thought we'd have enough stock for a few weeks!" exclaimed Pastor Hepworth.

"We want to be a centre of influence and a useful presence in town. We want to provide a service that isn't being done by anyone else, not just second-hand clothes like Vinnies. It's hard to get furniture in town, so it fits the bill in that regard," he explained.

The dedicated team of four are amazed at the way God has provided and directed their ministry to the community.

"The Adventist church is on the outskirts of town and hasn't really been working. We decided we needed a 'front door' for the community, so we assessed the need and I made an application to the Conference. They accepted it and bought two shops in the main street," said Pastor Hepworth.

"We did the renovations and about a month from opening we still didn't

have any stock. I knew someone from Coonamble who owned a gift shop and had recently retired. He donated \$A20,000 worth of new stuff from the gift shop and some second-hand furniture. All I had to do was hire a truck and take it back to Bourke. The Lord has just provided, and now two more people from Coonamble have heard about us and want to volunteer all next year," he added.

For Pastor Hepworth and his wife, who made the decision to do ministry in remote New South Wales more than seven years ago, they saw God working before The Treasure Trove project was even on the horizon.

"We were looking for ministry work to do, and thinking about going overseas," said Pastor Hepworth. "I'd gone through Coonamble in 2012 and done some colporteur work, so decided to move there and start a kids'

club. It grew into a regular Sabbath school and church service every week. On a good week we'd get 20 people.

"At the time I wasn't employed by the Conference, but I knew [the then Conference general secretary] and told him I was going to go to Coonamble for 12 months. He said, 'You're kidding!'. They'd had a meeting two days earlier and on the agenda was what they were going to do with Coonamble church. He said it was an answer to prayer and gave me a job. And now we've been here seven years."

In Coonamble, Pastor Hepworth and his team have also been running a food bank and op-shop for nearly three years, which are both going well.

"The motivation at the end of the day is to share Christ and the hope that we have. There are not many people out here, and little Adventist presence. God wants to have an Adventist presence in these places. He does the hard work and we've just stepped out," he said.

MARYELLEN FAIRFAX

ASSISTANT EDITOR, ADVENTIST RECORD.

God's detectives at work

Pastor Sven Östring was gearing up to run an adult Secrets of Prophecy MasterClass after the online Australian Union Conference Hope Awakens evangelistic series. Instead, what he and his wife Marilyn discovered was that their two children really enjoyed listening to the Hope Awakens evangelistic series.

Sven and Marilyn were both surprised and delighted that their children, at their own initiative, jumped at the possibility to respond to evangelistic appeals made by Pastor John Bradshaw. This inspired Sven and Marilyn to contact his twin sister Genevieve in Auckland to see if her two sons would like to join a kids' prophecy MasterClass. What began as a small family evangelistic initiative has snowballed into a much larger kids' evangelistic series called God's Detectives that has attracted children aged 6-12 from Auckland, Townsville, Gold Coast, Newcastle, Sydney, Nowra, Melbourne and Jakarta, Indonesia.

The God's Detectives team are currently halfway through their detective work of finding prophetic clues throughout the Bible. The interactive online program unveils the big picture behind the scenes of how God has been working towards salvation for people down through history. It commences with the battle between Lucifer and Jesus in heaven and then heads towards the centre point of the Bible: the death and resurrection of Jesus Christ. Finally, the God's Detectives team will be exploring God's prophecies about the future in Revelation, such as the three angels' messages and Jesus' second coming, and ultimately culminating in the creation of the new heavens and the new earth, where there will be no more pain or suffering or death.

The underlying mission of the God's Detectives journey is to make disciples. This includes training up young evangelists. Xander and Austin Schmitz from Warners Bay (NSW) church were interested in the opportunity to be part of the evangelism team. Xander and Austin have been leading different parts of the evangelistic program, such as the Imagination Station, Digging Deeper into the Bible and Prophetic Encouragement. Younger God's Detectives kids have been invited to make decisions to follow Jesus. Thirteen children have decided to follow Jesus and be baptised and there has also been strong interest in exploring Christian apologetics. Word about God's Detectives has spread, and a second God's Detectives team will be starting up soon in Sydney.

Sven and Marilyn look forward to making this kids' evangelistic program available to young evangelists and disciple-makers who would like to lead their friends and school-mates to Jesus.

| SVEN OSTRING/RECORD STAFF



BEYOND THE BATTLE, BEYOND THE WAR

All *Quiet on the Western Front* is a simply told war story that is powerfully anti-war. It's author, Erich Maria Remarque, was a German who fought during the First World War and was wounded five times—the last time severely. Published in 1928 and quickly translated into other languages, it brought Remarque, aged 33, fame and wealth. He spent the rest of his life writing against war.

By today's standards his book is not graphic, but by simply describing the scenes and the feelings of the main character he makes the point more forcefully than descriptions of horror could. The story focuses on the war from the perspective of Paul Baumer who, with three friends—all 19-year-olds—volunteer to fight.

The book ends with the war almost over. The now disenchanted Baumer, having seen so many die, waits for the war's end. That's it. His story is told.

Except for one thing. An additional note adds, "He fell in October 1918 . . ." He's found face down, lying on the earth as though sleeping. The army report for his area that day was one sentence: "All quiet on the Western Front."

On Planet Earth, there's war. Even when all is quiet, when all seems to go well, the battle is still underway. It's a spiritual battle with, often, physical consequences. It may seem quiet on some fronts, but it never is, not really. Someone, somewhere is hurting. Someone is dying.

Another time. Another place. Another world war. Elie Wiesel is in barracks after transferring from one concentration camp to another. His story, as a Jewish boy, is dramatically told in his book *Night*. The Jewish prisoners were forced to make a mad dash on foot in the middle of winter across snowy ground. They're exhausted.

Night falls and they're herded together in incredibly cramped quarters. Later, in pitch darkness, Wiesel is startled to hear the sound of a violin. His friend Juliek plays a piece from a Beethoven concerto. He'd dared to carry his violin with him!

"Never before had I heard such a beautiful sound. In such silence. . . . [It was] as if Juliek's soul had become his bow.

He was playing his life. His whole being was gliding over the strings."¹

In the darkest moments we can have reminders of good. Light and darkness remind us that there are two sides in this battle, in this great controversy between good and evil.

For Adventists, the great controversy theme is one we've made our own. Joseph Bates was the originator of the concept,² but Ellen White popularised it. It's highlighted in the full title of her book, *The Great Controversy Between Christ and Satan*.

Her understanding of the great controversy theme is the "organising principle" undergirding Adventist theology and "the most significant topic in all her writings".³

The Great Controversy is the last of five books in what is known as her *Conflict of the Ages* series. It begins with *Patriarchs and Prophets* and the entrance of sin in the universe—it ends in *The Great Controversy* with sin no more.

What the Great Controversy concept does is help us understand the problem of good (if there is no God, how come there's so much good?) and the problem of evil (if there is a God, how come there's so much evil?).

It takes responsibility for evil away from God and places it where it belongs, with Satan. We can argue about what God allows or when He chooses to intervene, but we should be cautious in giving motives to God.

Significantly, the *Conflict of the Ages* series begins and ends with three words, "God is love." Whatever our situation we know that God is there for us. Love does that.

1. Elie Wiesel, *Night*, Farrer, Straus and Giroux, New York, 2006, pages 94, 95.

2. George R Knight, *The Apocalyptic Vision and the Neutering of Adventism*, Review and Herald Publishing Association, Hagerstown, Maryland, 2008, page 43.

3. Richard Bowen Ferret, *Charisma and Routinisation in a Millennialist Community*, The Edwin Mellen Press, New York, 2008, page 129.

BRUCE MANNERS

RETIRED PASTOR AND FORMER EDITOR OF ADVENTIST RECORD, WRITES FROM LILYDALE, VICTORIA.



Keith Partridge
Woodworker, joiner

THE SECRET TO LONGEVITY

Turning 94 this year, Keith Partridge says the secret to a long and happy life is to keep active and to work on creative projects. And with a small handcrafted pen business, a hobby constructing miniature caravans and his most recent project—making and riding his own penny-farthing bicycle—Keith practises what he preaches.

“I’m a joiner by trade, a woodworker,” he says. “When I was a young guy doing my apprenticeships, I used to turn skipping rope handles and make skipping ropes. I made the lathe from [my mother’s] old sewing machine. It didn’t even have an electric motor!”

With a love for woodworking, Keith has always been experimental, resourceful and creative.

“I [used to] turn verandah posts for houses, I built a big lathe that could turn a single nine-foot-long piece, and we sold a lot of them in different towns,” he explains. “When we had the earthquake here [in Christchurch], [my family] picked up wood from houses that I could use to make my pens,” he says. “I like experimenting, I like to try something different.”



Keith’s main project these days is his wooden pens, which he handcrafts from seven types of wood native to New Zealand, like kauri and rimu.

He then rides his push-bike to make deliveries to the shops, sometimes travelling more than an hour each way.

“I’ve got 14 shops—well, 12 since COVID—in town. Three at Akaroa where the cruise boats go, one in Picton, two in Kaikoura and one in Queenstown.”

Aside from making pens, Keith also spends his time crafting miniature wooden caravans for his great-grandchildren and making toys and doing repairs at the schools where his daughter and grandchildren teach.



“I think having a project and the exercise that goes with it [is] the secret to a long and happy life,” he says. “It takes your mind off worrying about things that a lot of the time don’t matter anyway. I also read a chapter of the Bible every morning.”

Keith attends Ilam Adventist Church in Christchurch.

“I lost my licence a little while ago, so I bought a little electric two-seater car—one behind the other—and I pick up a friend of mine—he’s 88—and we both go to church in it.”

You can watch Keith on TVNZ morning news at: <https://bit.ly/keithpartridge>.

MARVELLEN FAIRFAX
ASSISTANT EDITOR, ADVENTIST RECORD.

LIVING HIS WORD

WITH WAYNE BOEHM

LIVING ON THE OTHER SIDE OF THE PROMISE

They had everything going for them—a promise, evidence and proximity—but it still wasn’t enough. When it mattered most, Israel’s leaders failed because of poor vision. This was not the type of vision involving a strategic five-year plan and mission statements. This was a failure to see God, His character, His promises and His power. **NOTE** the qualification required of those sent to spy out the land (Numbers 13:2).

CONSIDER the words spoken in Deuteronomy 1:21. The command to go up and take the land was the fulfilment of the promise given in Exodus 3:8: *I will take you from this land of slavery and bring you to a land of abundance.* The moment of promise had arrived.

WHAT went terribly wrong between Deuteronomy 1:25 and 1:26? Perhaps tainted by 430 years of Egyptian idolatry and slavery, they hesitated. It was they who suggested to go and spy the land. Did they now think it would be their own strength and strategic efforts that would win the land of plenty? Whatever it was, now at a critical stage of their journey to the promise, they faltered.

In a time of crisis, where do you look? Do you, like the Israelites, seek to return to what is known and comfortable, even if it means a life of slavery? Only two of the 12 saw past these challenges to a God who was willing to fulfil His promise. What was different about these two leaders? **CONSIDER** Numbers 14:24. The God they believed in had already obtained the victory. Pray for the “different Spirit” that rested on Joshua and Caleb and you will arrive safely at the destination . . . as promised.



THE ESSENCE OF THE PROPHETIC VOICE

What a year of unexpected challenges! COVID-19 pressured us to change the way we live and work. The global impact, apocalyptic scenes of gloom and doom, loss of lives, unrest in the economy and politics built up our fears.

Sadly, many have jumped on the conspiracy theory bandwagon, creating a range of speculative assumptions about the future.

In the past three months, the questions I received about last-day events caused me to wonder whether we truly believe God is in control or our future is moulded by the fancy of speculative assumptions. Social media is filled with topics that seem intended to scare people to heaven. Quotes from Ellen White's writings are used out of context to support personal conjectures.

These questions challenged me to examine the essence or purpose of the prophetic voice, both from a biblical perspective and the inspired and inspirational voice in Ellen

White's writings.

BIBLICAL PERSPECTIVE

The Bible describes a specific purpose for the prophetic voice.

First, the prophetic voice provides a pathway of secure, inspirational focus that nurtures our spiritual life. It imparts comfort, encouragement and hope secured in the reliability of the prophetic message (1 Corinthians 14:3; 2 Peter 1:19).

Second, the essence, or the heart, of the prophetic voice unfolds the panoramic view of God's saving acts through Jesus. It takes the human mind away from the fear of events driven by the fancy of varied interpretations. Instead, it calls attention to the climactic event—the Messianic event (1 Peter 1:10–12).

Third, it offers an environment for transformational change, which motivates believers to recapture the depth of God's incomprehensible love and care in places where our lives get difficult and we can't see God working (1 Peter 1:18–21;

Isaiah 40:9–11).

No wonder Peter's conviction about the steadfastness of the prophetic voice moves beyond the framework of speculative ideas. "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were the eye-witnesses of his majesty" (2 Peter 1:16). Peter's account affirms the trustworthiness of God's unfulfilling promises.

Commenting on the purpose of God's communicative intent in Hebrews 1:1–3, theologian FF Bruce asserts, "Had God remained silent, enshrouded in thick darkness, the plight of mankind would have been desperate indeed; but now He has spoken His revealing, redeeming and life-giving word, and in His light we see light."¹ He expands his thought even deeper, stating that, "Divine revelation is thus seen to be progressive—but the progression is not from less true to more true, from less worthy to more worthy, or from less mature to the more

mature . . . The progression is one from promise to fulfillment.”

God’s involvement in human life encompasses the overarching development of the Messianic promise given to Adam and Eve in the context of fear and confusion (Genesis 3:15). Touching the dirt of human life, God provided comfort and encouragement flowing from His assuring presence and the hope embedded in the Messianic promise. The ongoing purpose of the prophetic voices reminded people about the trustworthiness of God’s promise, and it challenged them to accommodate a visionary view of the Messianic hope (Isaiah 42:5–7). A time came when, through Jesus, God touched the dirt of human life again to impart comfort, encouragement and hope. No wonder that in the context of His promised return (John 14:1–3), Jesus said, “Peace I leave with you; my Peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (John 14:27).

It’s so easy to lose focus on the central element of the Christian faith; namely, the full wealth of spiritual depth embedded in Jesus, the promised Messiah (2 Peter 1:3,4).

The Jesus narrative is the fulcrum of Christian comfort, encouragement and hope. Here one finds the essence of the prophetic voice, which unfolds the panoramic view of God’s saving acts. The Messianic story takes the human mind away from the fear of events, driven by the fancy of varied interpretations. Instead, it challenges us to recapture the depth of God’s incomprehensible care and love, which gently nurtures faith in the places where life becomes difficult. Such a voice continues to remind the church about the trustworthiness of Christ’s promised return (Hebrews 10:35–37) entrenched in the reliable authority of the Bible (2 Timothy 3:16; 2 Peter 1:16,17).

ELLEN WHITE’S PERSPECTIVE

Why was it expedient for God to raise a prophetic voice in the 19th century? How relevant is her voice to

the ongoing journey of faith?

Ellen White clearly understood the essence of her prophetic voice. In 1901 she wrote, “The Lord desired you to study your Bible. He has not given any additional light to take place of His Word.”² Further, she understood her relation to the authority of the Bible. “The Spirit was not given—nor can it be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested.”³

Her voice encouraged the movement to immerse life experience in the power of God’s Word. “I have felt to urge upon all the necessity of searching the Scripture for themselves that they may know the truth, and may discern more clearly the compassion and love of God . . . There is one central truth to be kept before the mind in searching of the Scriptures: Christ and Him crucified.”⁴

Her voice shaped a motivational and inspirational framework of God’s designed purpose for Christian living. It called the meandering movement to live a spiritually relational life, anchored in the teachings of Jesus, and to demonstrate to the world the transformational impact of God’s grace.

Finally, her emphasis on God’s love and the trustworthiness of His promises aimed to inspire a spiritually missional life.

In the context of her progressive understanding of God’s unconditional love for the world expressed through Jesus, Ellen White expanded the view of mission. It moved beyond the proclamation of specific distinctive doctrines. From about 1900, Ellen White called for an all-inclusive engagement in the mission “not merely by preaching but the deeds of loving ministry.”⁵ The challenge to an inclusive engagement called pastors, medical doctors, nurses, teachers, students and people from every profession and walk of life to share the knowledge of Jesus.⁶

Ellen White’s prophetic voice focuses on Jesus and provides a view of the practical application of faith.

“The work Christ came to do in our world was not to create barriers and constantly thrust upon the people the fact that they were wrong. Though He was a Jew, He mingled freely with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept with them under their roofs, ate with them at their tables—partaking of the food prepared and served by their hands—taught in their streets, and treated them with the utmost kindness and courtesy.”⁷

Her voice challenges the church to sway away from speculative assumption about the future, arising from a reactionary response to current events. Instead, it calls the movement to recapture the power of God’s transforming grace; to maintain an implicit trust in His unfulfilling promises; and to wait in full confidence for His return. “So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised. For, “In just a little while, he who is coming will come and will not delay” (Hebrews 10:35–37). Further, her voice highlights that “in time[s] of confusion and trouble before us, a time of trouble as has not been since there was a nation, the uplifted Saviour will be presented to the whole world in all lands that all who look to Him in faith may live.”⁸

1. FF Bruce, *The Epistle to the Hebrews* (Eerdmans Publishing, 2012), 1,2.

2. Lt 20, January 28, 1901. Ellen White to Dr JH Kellogg.

3. E White, *The Great Controversy* (Pacific Press, 1950), vii.

4. Ellen White, “Circulation of The Great Controversy” Ms, 31, 1890.

5. E White, “Enter the Cities,” Ms7, 1908.

6. E White, “How Much Owest Thou Unto My Lord?” Ms79, May 1, 1898.

7. E White, “Christ’s Second Coming” Ms79, July 29, 1897.

8. E White, *Testimonies for the Church*, Vol 8 (Pacific Press, 1948), 50.

DR JOHN SKRZYPASZEK

RECENTLY RETIRED DIRECTOR, AVONDALE SEMINARY/ELLEN G WHITE RESEARCH CENTRE.

“Give Us This Day Our Daily Water” *(John 4:3–42)*

Jesus taught us to pray “Give us today our daily bread” (Matthew 6:11), but well might He have said “Give us today our daily water.”¹

Israel, like Australia, is a hot and dry country, so it was perfectly natural for a weary traveller on a hot and dusty day to rest beside a well. It was around midday when a Samaritan woman carrying a water jar approached the well where Jesus was sitting by Himself.²

Immediately on her arrival Jesus said to her, “Give me a drink” (v7, NRSV). She recognised that He was a Jew journeying on foot from Jerusalem. His request, therefore, shocked her: “How is it that you who are a Jew ask of me for a drink, since I am a Samaritan woman (v9a)?” To reinforce the point, John reminds the reader that Jews did not associate or have dealings with Samaritans (v9b).

The hatred was due to both groups claiming to be the true people of God, and they condemned each other as apostates. The Samaritans claimed

that their Bible (the Pentateuch), their city (Shechem), their temple, their priesthood and their holy mountain (Mt Gerizim) provided the true approach to God, and not Jerusalem, Mt Zion, the Jewish temple or the Levitical priesthood. Obviously, for a lone, weary Jew to sit at midday beside Jacob’s well in the centre of Samaritan territory was highly risky behaviour.

Consequently, when Jews travelled from Judea to Galilee they often avoided Samaria by crossing the Jordan River and reaching their destination via Perea. Since there was this alternate route, Jesus had no physical necessity to pass



through Samaria on His way back to Galilee (v3). Yet John states that Jesus *had* to pass through Samaria (v4). The compulsion came from an inner conviction that this was the Father's will. Divine necessity rather than personal safety directed Jesus' choice of route.

"If you knew"—Jesus said in response to the Samaritan woman's surprised reaction to His request for a drink of water—"the gift of God and who it was who said to you, 'Give me a drink, 'you would have asked him and he would have given you living water" (v10).

What is "the gift of God" of which the woman is ignorant? Jesus is the Gift of God and through Him are gifts of the Holy Spirit and eternal life (vv14c, 36).

John makes reference to "eternal life" more frequently than any other NT writer. The woman naturally relates Jesus' reference to "living water" to the only water at hand—the water at the bottom of Jacob's well. But, in the woman's view, Jesus had some insurmountable problems. "Sir," she said, "you don't have a bucket, and the well is deep.³ From where are you getting the living water (v11)?"

She then continues to query Jesus' credentials with scepticism, "You aren't greater than our father Jacob who gave us the well and from which he, his sons, and herds drank, are you?" (v12). The question expects a negative answer for in her opinion it was obvious that He was not greater than the patriarch Jacob—a figure

whom she pointedly claims for her own people ("our father Jacob", "gave to us"). Of course, Jesus is indeed greater than the venerated patriarch Jacob.

Jesus attempted to change her literal thinking (vv11,12) by clarifying the difference between the living water He was

offering and the water at the bottom of the well. The well water only temporarily quenched a person's thirst (v13), but the water which Jesus gave produced a perpetual spring (v14) within a person's being, springing up unto eternal life. To her literal mind,

CLEARLY JESUS' ANSWER REPLACES THE ISSUE OF FINDING THE RIGHT HOLY PLACE WITH A FORM OF WORSHIP THAT IS MORE CONCERNED WITH THE "WHOM" THAN WITH THE "WHERE".

if she never thirsted again then she would never have to come to draw water, so, "Yes please," she exclaimed, "give me this miraculous water" (v15).

In an attempt to shift the woman's focus to spiritual things, Jesus turned the conversation to her personal situation. Jesus invited the woman to go and fetch her husband and bring him back to the well (v16). This was not possible, she said, since she was without a husband. Jesus accepted this as a candid admission, given that she had had five husbands and was currently living in a de facto relationship. So yes, at the literal level where she operated, she was indeed without a husband (vv17,18).⁴

The woman was dumbfounded that this Jew—a stranger passing through her land—knew the details of her private life. The only way she could explain Jesus' familiarity with her marital history was that He had some special affinity with God.

"I perceive sir," she said, "that you are a prophet" (v19).

The woman was convinced that prophets should be able to solve debated theological issues, and here she was in the presence of one. She confronts Jesus with the major theological dispute between the Jews and the Samaritans: "Our fathers worshipped on this mountain, but you [Jews] say that the place where we must worship is in Jerusalem" (v20). "Please prophet, who is right? Which

is the true holy mountain, Gerizim or Zion?"

Jesus at first seems to endorse the Jewish claim that Jerusalem was the right place of worship (v22), but in the end His answer is radical.

"The hour is approaching when

the whole idea of sacred cities, holy hills, or hallowed ground is irrelevant. Indeed, the hour has arrived for believers to worship the Father in Spirit and Truth. These are the kind of worshippers that the Father seeks, not those who squabble over mountains and cities (vv21, 23). God Himself is not material but Spirit, so His true worshippers must do so in a mode that reflects the nature of His being, that is, Spirit and Truth (v24)."

The contrast made between the question ("this mountain or Jerusalem?") and the answer ("neither on this mountain, nor in Jerusalem") directs our understanding. Clearly Jesus' answer replaces the issue of finding the right holy place with a form of worship that is more concerned with "the whom" than with "the where".

Jesus' response relates to corporate worship rather than personal piety (you, we, these, those).

The woman felt Jesus "the prophet" had spoken in riddles and had not addressed her question.

"I know," she said, "that Messiah, who is called the Christ, is coming, and that when he comes, he will announce to us everything" (v25).

In other words, her question will be settled when the Messiah finally arrives. Thus, she dismisses Jesus' exposition as providing no solution; the question concerning which mountain remains pressing for her.



Jesus states that He is the Messiah she awaited. "I am he" (*egō eimi*), Jesus declared, "the man who is speaking to you" (v26).

Jesus confesses His messianic identity unequivocally to the Samaritan woman, but it was not easy for her to accept His claim. The Samaritan hoped-for *Taheb* was not a messianic figure in the royal line of David, but a restorer in the image of the promised prophet like Moses (Deuteronomy 18:15).

She would have heard Jesus' claim to His identity in these terms; but whatever the differences in the nature of the hoped-for-Messiah (*Taheb*) in the two traditions, it is certain that the Samaritans did not expect Him to be a hated Jew. The woman's initial recognition of Jesus as a Jew now stands as a barrier to her believing in Him as the Messiah. Leaving her water jar behind, she returned to her village.

The Samaritan woman announces to her fellow citizens only the fact that Jesus was cognisant of her marital affairs. She makes no reference to His being a Jew (she simply calls Him "a man"), or to His claim of being able to provide living water, or to His profession of being the Messiah. No wonder really, since a Jewish *Taheb* would be an impossibility for the Samaritans.

Consequently she indicates some hesitancy in asking her fellow Samaritans whether Jesus is the Messiah ("This man is not perhaps the Messiah, is he [v29b]?"), for she expects them to dismiss the suggestion.

A multitude in that township believed in Jesus on the basis of the woman's brief testimony (v39a), which

was a limited statement about Jesus' prescience—"He told me everything that I have ever done" (v39b NRSV). Even so, that was a sufficient trigger for an abundant harvest.

It is the Samaritan woman who did the agricultural labour (v38; 4:6) and not the disciples; they just reaped what they had not sown (v38).

The Samaritans went out to Jesus and invited Him to stay with them, and He accepted their offer of hospitality. He remained with them for two days. The result was that many more Samaritans believed because of Jesus' message (v41). They told the woman that they no longer believed on the basis of her testimony alone, but because they themselves had heard Him and knew that He was truly the "Saviour of the world" (v42, see John 3:17; 12:47).

The reaping had begun in earnest. The Samaritan woman began the labour in fields that were ripe for harvesting while the disciples stood by puzzling over the source of Jesus' food.

The title "Saviour of the world" was one of the titles for the Roman emperor, so the application of it to Jesus was daring.⁵ The surprises are many: a Jew, the world's Saviour?! Samaritans, the first to confess it! A

woman, the major witness to it! The disciples, mere bystanders!

So what does it mean to worship God in Spirit and Truth? True worship is to worship God in Christ in whom the Father has made Himself known (1:18). True worship in Christ knows no privileged people; there is no Jew or Samaritan. True worship in Christ has no place for gender inequality. True worship in Christ has no Mecca and no Jerusalem, no Constantinople and no Rome. True worship in Christ invites anyone to worship God anywhere.

The presence of God is not confined to buildings made with hands, and although I abhor poor church architecture, I know that God is as much present in a tin shed as He is in the beautiful masonry of a King's College chapel. True worship in Christ cannot be confined to any single institutional structure. The Spirit is free like the wind (3:8).

1. Translations are the author's unless stated otherwise.
2. Her coming to the well alone at midday should not be construed to mean she had been ostracised by the other women. Women did come to wells alone at various times of the day (Genesis 24:11-16; 29:7-9; Exodus 2:16-19).
3. It was more than 100 feet (30 metres) deep.
4. Her marital history may have an innocent explanation: the woman shows no shame, the villagers show no hostility and Jesus shows no scorn.
5. Craig R Koester, "The Savior of the World" (John 4:42)," *Journal of Biblical Literature* 109 (1990) 665-80.

DR NORM YOUNG
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Potato spinach cakes

Full of flavour and easy to make, these potato spinach cakes go deliciously well with an almond and parsley sauce and a side salad. A great option for those looking for a low-sodium meal.

Find this recipe and hundreds more at:

Australia: sanitarium.com.au/recipes
New Zealand: sanitarium.co.nz/recipes



WHAT IS THE DASH DIET?

The DASH diet has been topping “best diets” lists for decades because of its proven ability to reduce blood pressure simply through healthy eating. DASH is short for Dietary Approaches to Stop Hypertension (high blood pressure) and it even gets the thumbs up from the Heart Foundations of Australia and New Zealand.

WHAT DO YOU EAT ON THE DASH DIET?

While there’s lots of variety in DASH meal plans, the main principle of the DASH diet is to eat a wide variety of plant foods rich in the nutrients that help lower blood pressure, specifically potassium, magnesium, calcium, fibre and protein. This means loading up your plate with plenty of fruits and vegetables, beans, unsalted nuts, seeds and wholegrains, as well as low-fat dairy or plant-based alternatives. The diet is low in salt and also limits foods that contain sugar, saturated fats and trans fats.

WHY IS IT IMPORTANT TO CUT BACK ON SALT?

Salt contains both sodium and chloride and it’s the sodium part that can negatively impact your health. Over time, eating too much sodium can increase your risk of high blood pressure. To reduce blood pressure and lower your risk of heart disease, the Heart Foundation recommends eating less than 2000mg of sodium—that’s 5g or less than a teaspoon of salt a day. The standard DASH diet is based on 2300mg of sodium a day. There is also a lower sodium DASH diet, which is based on 1500mg of sodium a day.

WHAT DOES THE SCIENCE SAY ABOUT THE DASH DIET?

Since its creation more than two decades ago, studies have consistently shown both versions of the DASH diet can lower blood pressure, with the lower sodium version (1500mg a day) being the most effective. As well as lowering blood pressure, DASH has been shown to reduce “bad” LDL cholesterol, improve insulin resistance and blood glucose control—risk factors associated with obesity, heart disease and type 2 diabetes.

TIPS TO KEEP YOUR SODIUM LEVELS DOWN



WHAT TO EAT AND WHAT TO AVOID

Instead of salt, use herbs and spices to flavour your food. Limit high-salt condiments like mustard, tomato sauce, relish, BBQ sauce, soy sauce and teriyaki sauce, and cut back on highly processed foods—these often contain high amounts of salt for added flavour or as a preservative.



RINSE CANNED FOODS

If using canned foods, rinse these before eating to remove some of the sodium, as the brine used to preserve canned foods is often high in salt.



CHECK LABELS

Remember to check food labels, as you may be surprised by where you find salt. Use nutrition panel information and look for foods with less than 120mg sodium per 100g—these are considered low in salt.



HI KIDS!



God sends us as messengers of His grace.



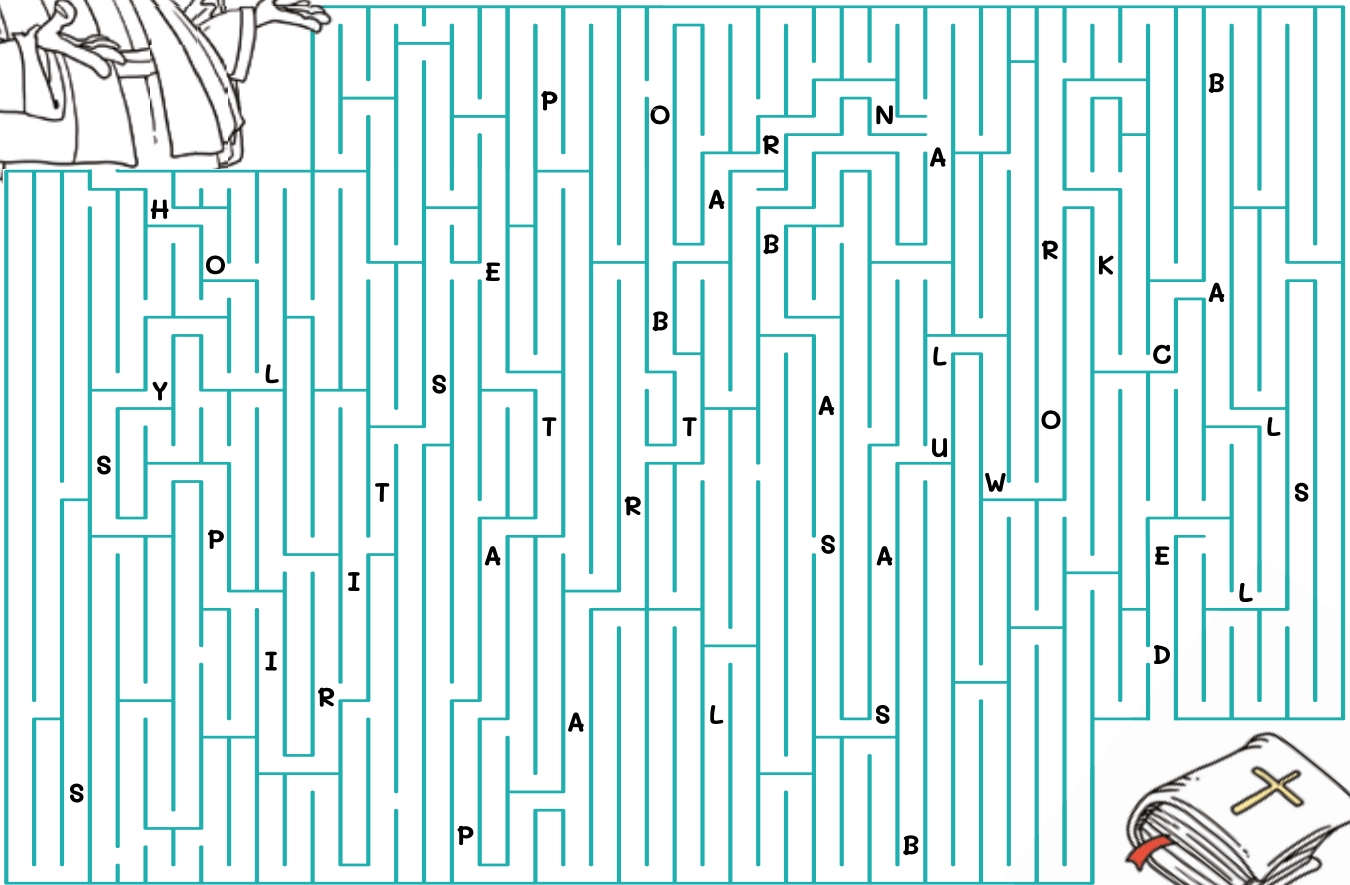
SPREADING THE WORD

After a year in Antioch the Holy Spirit speaks to the Christians, telling them to set apart Paul and Barnabas for the work God has called them to do. The Christians fast and pray before laying hands on the two men and sending them off. God sends Paul and Barnabas as messengers of His grace. They go first to Cyprus and witness to the proconsul. When Elymas the sorcerer tries to turn the proconsul against the faith, Paul tells him he will lose his sight for a while.



MAZE PUZZLE

PAUL AND BARNABAS ARE SHARING GOD'S MESSAGE. FIND THE PATH AND COLLECT THE LETTERS AND FIND THE MEMORY VERSE.



"The _____ said, '_____ for me _____ and _____ for the _____ to which I have _____ them'" Acts 13:2

NEVER ACCEPTABLE

Yes, “Domestic violence happens in the church more than you think” (“The Shadow Pandemic”, August 1). I want to see the day when pastors speak about this openly in the churches and make it clear that domestic violence is totally inappropriate for people who call themselves Christians.

Those same church leaders need to make it clear that if a person hits or hurts another—that person is NOT a Christian. This is not the behaviour of Jesus—the One we say we follow.

Joy-Marie Butler, *via website*



NOT BIBLICAL?

The article “Where we are as a church” (*Adventist World*, June) left me wondering just where we really are?

(1) The writer implies that Christian denominations without EGW are not the true people of God. He refers to Isaiah 8:20—which is about spirit mediums.

(2) The article claims that “if the truth of the heavenly sanctuary is not understood, the plan of salvation is not fully understood.” Does that cast a doubt on the saved status of the person who accepts “If you believe on the Lord Jesus Christ you will be saved”?

(3) “When preaching . . . is based only on grace.” Well, if that is not THE base, THE foundation of every sermon, if I am not reminded of and refreshed by the good news of God’s grace, then the preaching I hear is worthless to me. “By grace are ye saved.”

(4) “One last generation” who “will obey Him”. Back to perfectionism!

(5) The author then contradicts a plethora of New Testament texts which plainly teach that

when I give my heart to Jesus, I am (not might be) saved and that nothing can separate me from His love. The author denies this by writing, “They will be sealed.”

That is simply not biblical. Worse, it is contrary to all New Testament teaching, which gives me the assurance that right now I am a child of God because I have been sealed with the Holy Spirit of promise (Ephesians 1:13).

Barrie Westley, *Vic*

WHOLE HOG

There are unclean animals in the Bible that humans associate with and I have never heard anyone complain about it. For example Balaam’s ass. Balaam gets a fair bit of ragging and well deserved. But no-one complains about his ass.

Then there is Jesus riding an ass at His triumphal entry.

Though not mentioned, the wise men are usually depicted riding camels.

These animals would not be considered clean.

And what about your puss that has been possibly

running around your yard and eating mice? Or your dog? Animals that are certainly not clean.

So I am not saying we should go the whole hog but I don’t think a porker on the cover (*Adventist Record*, June 20) should really be too much to worry about. Just as long as we are not eating them! Though I would draw the line at having a pig for a pet.

Also a cover depicting Mark 5:13 with a LOT of pigs should not be objectionable!

Stephen Buckley, *NSW*

POLITICAL UNDERTONES

I have hesitated to write this note to you, not wanting to question your purposes in sometimes putting to print letters etc that are not fully in harmony with the Church’s purposes.

We are not a political entity and, so far as I understand, we are to avoid such connections, yet there are decided political undertones in some of the material that is presented to us these days.

The *Adventist Record*, as was *Adventist Review*, was set up to build the church

up, not to elevate any cause that may bring the church and its mission into contest with the world at large, excepting in those fields where it opposes God’s express will for His peoples.

Please encourage us to wake up from our stupor, give us food to wean and grow on. Nurture those who are looking for leadership. It’s not that I think some ideologies are not important but nothing is more important than a “road map” to glory, through Jesus Christ.

I believe that articles that call into question any of our pillars of faith, make salvation a simple and trite quest are out of place in these publications.

Mervyn Jackson, *Qld*

NOTE: Views in “Have your say” do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all comments received are published.

Obituaries



BALL, David William, born 25.9.1971 in Parramatta, NSW; died 29.7.20 in Guyra.

David is survived by his parents, Robyn and David William Sr; daughter, Chelsea; and siblings, Phillip, Chanelle Toohill and Andrew. After his schooling at the then Doonside Adventist School, David served as a colporteur, then later as an enrolled nurse. He loved to talk about Jesus and in recent years as he battled with brain cancer, saw "beauty" in the hand of God in so many ways.

Bob Manners, Luke Reeves

BOYLAND, William Thomas (Bill), born 8.7.1937 in Kalgoorlie, WA; died 14.7.20 in Caloundra, Qld. On 29.8.1976 he married Ann McClumpha. Bill is survived by his wife (Caloundra); sons, Brian and Corrie-lyn (Trundle, NSW) and Trevor and Donna (Collie, WA); and grandchildren, Faith, Christian, Isaac, Drew and Blake. Bill was a master welder boiler-maker (first class), who could turn his hand to anything. He was a good Christian man, a wonderful husband, father, grandfather and friend to many. He loved his Lord and Saviour Jesus and served Him faithfully. Bill loved fishing with his many friends as often as possible. Bill's quiet Christian life was a blessing to all. He encouraged many in their walk with Jesus. Missed mightily by all who knew and loved him, we look forward to the grand reunion day.

Scott Wareham, John Rabbas



CHESTER, Neville Frederick, born 26.7.1940 in Sydney, NSW; died 5.7.20 in Cooranbong.

Neville is survived by his wife, Beverley; children, Leanne and Ian Walton, and Kevin Chester; granddaughters, Sara, Hannah, Rebecca and Heidi; and siblings, Lynelle, Graham and Alan. Neville spent his working life designing and installing machinery for Sanitarium Health Foods in Australia, NZ and England. As a volunteer, designed mission buildings throughout the South Pacific. For 42 years he served Hillview church in various roles—his favourite being church organist. Family time was important and their shared love of music made for a very happy home. During the past three years his former active life slipped slowly away leaving him with so many happy memories. He is now at rest awaiting his Saviour's call.

Kerry Hortop, Calvyn Townend

EAKINS, Eileen May (nee Uhlhoen), born 8.10.1922 in Windsor, Vic; died 14.11.19 in Nunawading. On 1.8.1942 she married Henry. She was predeceased by her husband in 2006 and her son, Lloyd in 2001. Eileen is survived by her sons, George (Brisbane, Qld) and Fred (Lilydale, Vic); their spouses; 13 grandchildren; and 17 great-grandchildren. Eileen looked forward to living with Jesus in the new earth.

Geoff Youlden

JERRARD, Pastor Raymond Edmund, born 29.6.1937 in Oaklands, Johannesburg, South Africa; died 28.6.20 in Wyong Hospital, NSW. On 20.12.1970 he married Dawn Coetzee. Ray is survived by his wife (Cooranbong); sons, Rejean and Conan (both of Queensland); daughter, Rezelle (NSW) and their families; and his four siblings in South Africa. Ray studied theology at Helderberg College, South Africa. While at college the friendship with Dawn, who was studying education, blossomed into love. In 1984 Ray graduated from his MA through Andrews University extension school after which he started his work in NSW, Australia, working at various churches until his retirement at 70. His greatest delight was to see people's lives change as they made decisions to follow Christ. He was a faithful and conscientious worker for God and, as he was able, a keen supporter of Adventist Aviation and various church projects.

Abel Iroglulescu



JUHAS, Erzebet (Elisabeth), born 21.10.1935 in Sivac, Kula, Serbia; died 22.7.20 in Adventist Care, Rossmoynce, WA.

In 1953 she married Andrew. Elisabeth was predeceased by her son, Joe in 1986 and her husband in 2012. She is survived by her children, Ilona (Perth, WA), Frank (Bruce Rock) and Rose (Perth); and grandchildren, Susie, Belinda, Becky, Danny, Tommy and Jack (all of Perth). In 1970 Andrew and Erzebet made the decision to immigrate to Perth in order to give their children a better life. Her hard work, frugality and wise management quickly saw the family well-established and provided for. The death of their son Joe, from cancer at 26, made them think about life and the future. Their search resulted in finding peace and hope in Jesus and His promises, and

joining the Belmont church. Erzebet continued to use her cooking and gardening skills to bless all those she came in contact with.

Roger Millist

LAMBERT, David John, born 20.7.1941 in Brisbane, Qld; died 18.7.20 in John Hunter Hospital, Newcastle, NSW. On 18.3.1963 he married Ruth Steel. John is survived by Ruth; his children, Bevan and Delys, Brenda and Barry Hancock, Bronwyn and Tony Carter; and Terry and Michelle; and grandchildren, Jeremy, Jayden, Ethan, Loni, Spencer and Jasmine. David commenced his working career as a missionary carpenter in PNG then continued using his building skills in the Pacific Islands, Victoria and NSW. His tireless love and devotion to his family was always evident. David will be missed but not forgotten.

Terry Lambert

MARSH, Clive William, born 8.6.1945 in Cape Town, South Africa; died 24.7.20 in Sydney Adventist Hospital, Wahroonga, NSW. On 5.9.1971 he married Verna. Clive is survived by his wife (Clare Point, NSW); daughters, Elvina and Lyndon Hughes (Clare Point), and Jaclyn and Daniel Gane (Kariang); grandchildren, Braidon, Dylan, Logan and Ashleigh; and eight siblings. In 1986, Clive, Verna and their two young daughters emigrated to Australia. Clive worked in finance at Sydney Adventist Hospital, and Sunshine Home. Clive was a leader in his local church and touched the lives of hundreds of people through his gentle, caring nature, his deep spirituality and his cheeky humour. He lent his wonderful rich bass voice to many musical groups and choirs.

Barry Gane, Miroslav Stilinovic, David Price, David McKibben

THORESEN, Maureen (nee Harding), born 8.4.1941 in Hawera, New Zealand; died 10.3.20 in Australia. On 21.12.1961 she married Earl Thoresen in Palmerston North. Maureen was predeceased by her husband on 22.3.05. She is

survived by her children, Niall, Adrian, Lizette Pickering and Kevin; and grandchildren, Reuben, Andrew, Sheri and Elijah. She was a very practical lady. She spun wool and dyed it, knitted, felted, sewed, sang, cooked good food, painted and made guinea-pig hutches.

Marcus Mundall

ADVERTISING

NORTHERN AUSTRALIAN CONFERENCE 27TH CONSTITUENCY MEETING

Notice is hereby given of the 27th Constituency Meeting of the Northern Australian Conference of the Seventh-day Adventist Church to be held at the Riverside Convention Centre, 55 Leopold Street, Aitkenvale, Townsville. Qld, 24-25 October 2020. These dates may be subject to postponement should circumstances require due to COVID-19. Registration will be required prior to the commencement time. The business of the Constituency Meeting will be as provided in the constitution, including proposed changes to the constitution, reports and financial statements for the quadrennial period 2016-2019 inclusive. Executive officers, executive committee and other committees will be elected for the next quadrennium.

Natalie Scott, chief financial officer and general secretary

ALLROUND TRAVEL

International and group travel specialists. Gary Kent tour-Israel, Jordan and Egypt, October/Nov 2020. Bible lands tour-April/May 2021. For further details please contact Anita or Peter on 0405 260 155. Email <alltrav@bigpond.net.au>.

NEXT ISSUE:
WEEK OF PRAYER
SEPTEMBER 5, 2020

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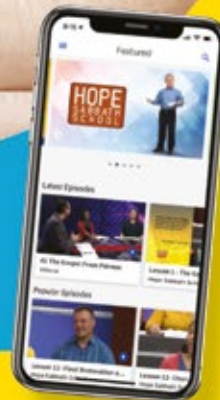
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