


How can God's multi-ethnic family bear witness to the nations?₃

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“The idea of helping a young person realise their potential is what motivates me.”

Liam Alderson

Final-year teaching student
Bachelor of Arts/Bachelor of Teaching
(Primary)



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EDITOR'S NOTE:

Reversing Babel's curse

Jarrod Stackelroth
Senior editor
✉/JStackelroth

“

God's church partners in that work of reconciliation by showing the world what it looks like when culturally and ethnically diverse people get along.

There are certain themes that run through the Bible—like golden threads through a tapestry, you can follow them—to develop a more complete picture of God and His kingdom. One of these themes is God calling the nations back to close communion with Himself as Creator.

According to Genesis, two significant events push people away from God and others. The Fall, where the first humans are banished from the Garden of Eden to restrict their access to the Tree of Life. The second great split occurs with the curse of Babel—mankind is dispersed to ensure that they cannot create a greater evil together.

Some Christians believe that, since Babel happened under God's oversight, it is God's will that the nations are distinct and separate, rather than reading into Babel a descent back into the chaos that God reversed through the order of His creation (Genesis 1).

Yet God's plan soon becomes clear, as He chooses one of those scattered families to begin His ministry of reconciliation. Abram is promised “all the peoples on earth will be blessed through you” (Genesis 12:3).

In the Torah, laws are laid down that encourage good treatment of foreigners and even stipulate how foreigners can join Israel and the “assembly of the people”. One beautiful example of foreigners being incorporated into God's family is the story of Rahab, who helps the Israelites during the battle of Jericho. Not only is she spared but she takes her place among the people and “lives among the Israelites to this day” (Joshua 6:25). Matthew's genealogy of Jesus intentionally incorporates Canaanites Rahab and Tamar, Ruth the Moabite, and the Hittite's wife.

The prophets, especially Isaiah, continue the theme. While calling down judgement on the nations, the same nations appear to have an invitation or a prophetic destiny that sees them present in God's eternal kingdom.

In Revelation we find the nations, “ethnos”, who have been separate and distinct from Israel through the Hebrew Bible, represented in the new earth; “the nations will walk by [the holy city's] light and the kings of the earth will bring their splendour into it” (Revelation 21). It is clear the messages of the three angels must go to all the nations (Revelation 14:6).

The whole biblical storyline seeks to reunite people with God and people with each other. The falls in Genesis (Eden and Babel) describe the necessary split of people away from God first and then from each other. Pentecost is a reversal of that curse and the true expression of church on earth is a reversal of the chaos and chasm created.

God's church partners in that work of reconciliation by showing the world what it looks like when culturally and ethnically diverse people get along.

A Pew study found the Seventh-day Adventist Church to be one of the most ethnically diverse in the United States. Our emphasis has always been to reach the nations with the everlasting gospel. The danger for us is to rest there. Our diversity cannot stop with just having a worldwide community that includes people from every nation. We must find a way to learn from and celebrate other cultural expressions of the Adventist message.

We falsely equate being the remnant with a narrow and specific way of doing things, a way that we are comfortable with and that suits what we know and have been taught from birth. The dominant cultural group becomes the “true” religion and other cultural expressions of worship are dismissed. We may look at expressions of Adventism in cultures and contexts that are foreign to us and often reject them as unsaved.

The true representation of God's people on earth will be a community that is diverse and yet still able to demonstrate love for one another. Setting aside our differences to serve Him who made us, joining the same family through the waters of baptism and working towards the same goal to share Jesus in all places—that is unity in the body of Christ. Then we will truly demonstrate the mystery of the gospel and begin to reverse the curse of Babel.



INSIGHT:

Come on, let's go!

Edward Tupa'i
New Zealand Pacific Union Conference
president

I love the excited tone in the voice of friends and family when they call and say, "Come on! Let's go!" It's the joy of being together and anticipating the experience. Where will we go? What will we do? Or my favourite, "What will we eat?!"

In an inspired poem, Old Testament prophet Micah of Moresheth paints a vision of a grand invitation. Micah predicts a time when people the world over will acknowledge God as the matchless source of hope. Echoing his contemporary, Isaiah (Isaiah 2:2-4), Micah envisages people in search of truth streaming to the "house of Jacob's God" saying, "Come, let us go up to the mountain of the Lord" (Micah 4:2). It is a picture of people from surrounding nations recognising Israel's blessings and, surprisingly, forsaking their gods to pursue the God of Jacob. They extend a clarion call, "Come on! Let's go! Let's go up to the mountain of the Lord."

This is not a "let's go out and grab something to eat" invite. In fact, the neighbouring nations are not drawn to good times and riches, but to a rubric. The specifics of the invite involve hard work and sacrifice. At the mountain of the Lord, they are to become disciples of Israel's God and commit to learning His ways and walking His paths (Micah 4:2). They will leave their mountains to hike an alternate elevation—a shift from individual gain to godly endeavours.

Author David Brooks refers to the scaling of "the mountain of the Lord" as the "Second Mountain". The first mountain in life is of personal ambition. We make our trek upward, intent on accumulating achievements and planting the conqueror's flag at the mountain peak. However, the inevitable ravines of life topple us from the dizzying heights. Whether temporary like missing a career opportunity, or as enduring as a crippling illness, or—God forbid—the tragic passing of a loved one, such devastating events bring us to our knees. The dark valleys bring perspective to our quest for greatness.

Micah is appealing to his nation, in effect saying, "Come on! Let's go! Stop chasing other mountains. Come, let's go up to the mountain of the Lord." I challenge myself and invite you to consider which mountain you are climbing. Which mountain are you climbing solo? And which mountain are we, the church, climbing together?

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Opposition leader Anthony Albanese, who was introduced by Pastor Michael Worker. (Source: Facebook)

Churches step up to aid COVID-19 recovery

📍 **Canberra, ACT** | Lorraine Atchia/Tracey Bridcutt

The Seventh-day Adventist Church was among 21 faith-based organisations represented at a recent meeting with Prime Minister Scott Morrison and other political leaders, looking at the challenges of the COVID-19 recovery.

The meeting, held in Canberra (ACT) on February 22, was aimed at gaining a better understanding of government priorities in a post-COVID Australia, as well as determining strategies for greater community support. The faith-based groups, including World Vision, Anglicare and Wesley Mission, released a joint letter outlining the Church Community Restoration Project in which they have committed to partnering with the government in the COVID-19 recovery.

Adventist Church representative, Pastor Michael Worker, had the privilege of hosting Opposition leader Anthony Albanese and introducing his segment.

Pastor Worker, general secretary of the Australian Union Conference, said it was encouraging "that both sides of politics recognise and acknowledge the contribution of churches and the faith-based organisations that work in health, education and service to the poor and vulnerable. They are willing to seek opportunities for more partnerships to deliver services."

The Church Community Restoration Project was initiated by faith-based leaders who were concerned that after an unprecedented year, many Australian

ans would be facing economic, financial, mental and emotional struggles. The leaders want to emphasise that they are dedicated to community restoration and providing assistance to people in need.

Prime Minister Scott Morrison acknowledged that the church and charity sector makes a significant contribution to the fabric of society in Australia and throughout the Pacific.

Stuart Robert, Minister for National Disability Insurance Scheme and Government Services, admitted that the government alone is not able to adequately provide services to those on the ground but by working with faith-based organisations, they would be able to better help the vulnerable.

Mr Morrison ended the meeting by acknowledging how COVID-19 has disrupted many lives and reflected on how the world has seen nothing on a global scale of this nature since the Great Depression and World War II.

Pastor Worker said the Church Community Restoration Project was an essential first step in the collaboration between government and faith-based organisations to assist those in need.

"As we are urged in 1 Timothy 2:2," said Pastor Worker, "we should continue to pray for those in authority and as Christians we have a responsibility to do what we can to advance the kingdom by serving 'the least of these' (Matthew 25:40)."



Matt Brown (centre) with Union staff.

New secretary appointed for TPUM

📍 **Suva, Fiji** | Tracey Bridcutt

Matthew Brown has been appointed the new secretary of the Trans Pacific Union Mission (TPUM).

The role was vacated by Pastor Bob Larsen who left the TPUM last year after taking on the position of North New Zealand Conference president.

Mr Brown previously held the associate CFO role and this is his third year working at the Union office.

TPUM president Pastor Mavani Kaufononga said Mr Brown has been overseeing the secretariat function since

Pastor Larsen's departure.

"He has performed really well looking after this area and is working well with our team here at the Union and with the mission secretaries," Pastor Kaufononga said. "He is very quick to learn."

"Please keep Matthew in your prayers as he settles into his new role."

Mr Brown, an Australian, is married to Bernice and they have two children.



Celebrating Hope Radio's second birthday in December 2020.

Hope FM impacts Kiribati

📍 Tarawa, Kiribati | Tracey Bridcutt

The Kiribati President and First Lady are participating in the Seventh-day Adventist Church's Complete Health Improvement Program (CHIP) after tuning in to the local Hope Radio station.

President Taneti Maamau and his wife Teiraeng—regular Hope Radio listeners—are taking part in CHIP after listening to the station's health messages. And they are already experiencing the benefits of the lifestyle intervention program.

"It seems that they want to continue on [the program] as they have seen very positive results," said Hope Radio announcer Tarataake Angiraoi. "We praise the Lord for this great news."

"What makes the difference is prayer with the President and First Lady before they take part in the program each day."

Indeed, Hope Radio is making an impact in the lives of many people in Kiribati. Launched in December 2018, the station is now the main radio

broadcaster for the small island nation.

According to Mr Angiraoi, the national radio service has not operated for several months and the government's own FM station has been broadcasting only intermittently, leaving Hope "as the only reliable and strong radio [station] that serves the people". Government ministries are using Hope to broadcast their messages and raise awareness, including the Ministry of Health, which recently asked Hope to help it warn people about dengue fever.

"We are the main radio now and almost all of Tarawa is tuning in to us," Mr Angiraoi said.

"Everywhere you go on both private and public transport, Hope Radio is being [played]."

Importantly, Hope Radio is reaching many souls for Christ through its spiritual programs and hope-filled biblical messages.

PEACE project promotes child safety

📍 Wahroonga, NSW | Tracey Bridcutt

Adsafe and Adventist Schools Australia (ASA) have partnered to launch an important child safety project.

The PEACE (Protecting Every Adult and Child in Education) Project is a national child safety framework for Adventist schools, providing consistency in how they manage child protection issues across their jurisdictions within Australia. The framework is aligned with the 10 National Principles for Child Safe Organisations recommended by the Royal Commission into Institutional Responses to Child Sexual Abuse.

Adsafe general manager Ann Wooldridge said The PEACE Project arose out of intentional stakeholder consultation and thorough assessment of school needs in this space.

"Having worked in child protection for the past 30 years, the most instrumental thing I've learned in achieving child protection compliance is partnerships to achieve common goals," she said.

"No one agency can manage child protection issues, hence interagency responses are integral for achieving

optimum outcomes. Partnerships within our Church organisation and its affiliated entities are vital for creating safe environments."

Each conference and school company across Australia is working with compliance and policy specialists CompliSpace to implement a child safety program that aligns with the national framework and state and territory legislation. The program will require all school staff and volunteers to undertake module-based online learning.

Adventist Schools (South Queensland) launched the project on February 10, with all Adventist schools expected to roll it out by the end of 2021.

"Ultimately The PEACE Project will help all Adventist schools to manage their child safety obligations so that education leaders, teachers and support staff can appropriately and confidently address these issues while also focusing on their core activities of teaching, learning and caring for our students and school communities," Ms Wooldridge said.



Partnerships are integral for achieving optimum outcomes.



Jacques Calais, Dr Daryl Murdoch and Dr Jean Carter.

Adventist Schools Australia appoints dual associate national directors

📍 Ringwood, Vic | Lorraine Atchia

Adventist Schools Australia (ASA) has created dual associate national director positions with Dr Jean Carter being appointed to the position of associate national director—quality assurance and Jacques Calais' role being recrafted to the associate national director—identity and culture.

The introduction of dual associate national directors will allow the leadership team to become more specialised in their areas and give them a chance to develop and implement new ideas.

Dr Carter and Mr Calais both have been employed in Adventist education for more than 30 years and will bring a wide range of knowledge and experience to these positions.

Dr Carter will focus on a range of initiatives designed to support school leaders and staff as they strive for excellence in Adventist education.

Part of her role will be overseeing Quality Adventist Schools, a framework which allows for continuous improvement in our schools. She will also manage Adventist Leadership Institute and focus on curriculum development and coordination.

When asked how she felt about commencing her new position, Dr Carter said that Philippians 2:13 (AMP) summed it up. "For it is [not your strength, but it is] God who is effectively at work in you, both to will and to work [that is, strengthening, energising, and creating in you the longing and the ability to fulfil your purpose] for His good pleasure.

"The purpose for Adventist education is to reveal Jesus and I feel excited, nervous and blessed to be part of a team who is dedicated to this purpose."

Mr Calais will place his energy into a range of initiatives designed to support school leaders and staff enhance Adventist identity and culture, which will draw young people to Christ.

He will work closely with the associate ministerial association secretary—chaplaincy, as he enhances the pastoral care services to support staff and student wellbeing.

"As I step into a new role focused on identity and culture, I am excited at building greater clarity and intentionality about the purpose of adventist education," explained Mr Calais

making headlines

Adventist President

In November 2020, Adventist Church member Surangel Whipps Jr won the presidential election in Palau, becoming the 10th president of the Pacific island nation. Mr Whipps was sworn in as president during the inauguration ceremony in January. The President was supported throughout the ceremony by church friends and family members. —**Adventist Review**



Double booked

The Executive Committee of the global Adventist Church has voted to move the GC Session from Indianapolis, Indiana, to St Louis, Missouri, United States. The decision was made after the Committee was informed by the city of Indianapolis that the space was no longer available for the June 6–11, 2022 dates. The dates voted by the General Conference Executive Committee will remain the same. —**ANN**

Viruses within us?

An analysis of more than 28,000 human gut microbiome samples from all over the world, shows that, in addition to bacteria, more than 140,000 viral species live in the human gut, half of which have never been seen before. The paper's findings, published in *Cell* on February 18, opens the door to countless research opportunities.

—**Science Daily**

Saving babies

Australian Federal MP George Christensen is seeking to introduce a bill into Parliament which would require medical practitioners to provide a child born alive during a late-term abortion with the medical care they need to survive. —**Lynn Bonanno**



The envisaged apartments and office space..

Plans to redevelop GSC change

📍 **Wahroonga, NSW** | Jarrod Stackelroth

The Greater Sydney Conference (GSC) will sell their Epping, NSW, office building with an option to buy back commercial and car parking space when the site is developed.

During a special constituency meeting in November 2015, GSC members voted to redevelop the site alongside Southern Han construction company.

"When we first decided to redevelop the Epping conference office back in November 2015, we had envisaged by now that the old conference office would be demolished, the new office and residential tower would be built, and we would have moved back in and enjoying the new amenities," said Eva Ing, outgoing CFO for GSC.

However challenges in the industry and COVID-19 have delayed and slowed the process. Low community confidence in the building quality of high-rise residential towers, after news of the Opal and Mascot apartment tower scandals, has impacted high-rise unit sales.

"To this end, the Executive Committee, with advice from the Real Estate Committee and other property advisors, have decided that we will sell the conference office to our developers Southern Han," explained Ms Ing.

GSC will sell the conference office to Southern Han, with an option to buy back the commercial space and asso-

ciated car parking for \$A6 million, once the building is complete.

GSC will receive \$A16 million up front, improving the financial situation of the Conference, which has not received any funds from the project yet. The funds will be invested to help with mission. Long-term risk associated with developing the apartment units will be eliminated.

"We only have to expend the \$A6 million when we need to, when we take possession of the commercial space. Independent valuation of the 1650 square metres of commercial space and 50 car spaces is more than \$A11 million," said Ms Ing.

"While this new arrangement is not quite what we had envisaged at the special constituency meeting in November 2015 . . . it has the same intended outcome in that the current building would be demolished, the new building will be built by Southern Han, and that the conference office would solely occupy the commercial space in the building."

GSC staff continue to work out of the Shannon building on the Sydney Adventist Hospital campus, while the new office is built.



Credit: Marta Rutkowska.

Prayer camp inspires attendees to be like Daniel

📍 **Stuarts Point, NSW** | Juliana Muniz

For the sixth consecutive year, Prayer Camp gathered more than 190 people, on the weekend of February 19 to 21, at Stuarts Point Convention Centre. Run by North New South Wales Conference (NNSW), the annual revival event, known as Prayer Conference, had a slight change of name to adapt to possible new COVID-19 restrictions.

"There was an anticipation things might happen on a smaller scale this year," said NNSW prayer director Charissa Torossian.

But with eased restrictions, the event was able to run almost as usual, mainly facing restrictions to flying in overseas guest speakers, which had been done in previous years. "God truly blessed us with powerful messages from His servants right here in our backyard, and we had a wonderful Spirit-filled time," said Mrs Torossian.

Themed I Will Pray, the event led participants through how prayer features in the book of Daniel. "For Daniel and his friends, prayer was a matter of life and death on



Credit: Charmaine Patel.

Converge inspires and equips young leaders

📍 **Stuarts Point, NSW** | Juliana Muniz

More than 400 youth and young adults gathered in Stuarts Point (NSW) over the weekend of February 12 to 15 for Converge, an Australia-wide youth camp organised by the Australian Union Conference (AUC).

Back for its sixth consecutive year, this year's event was the biggest yet, but also special as it happened after a long season of isolation and gathering restrictions due to COVID-19.

"Reconnecting with old friends and interstate friends was a highlight for many," explained assistant youth director for Victoria, Rosemary Andrykanus.

"The café space put together by Erin Raethel and Trent Keegan was also a really good space for young people to connect and get to know each other," said Greater Sydney Conference youth director, Pastor Simon Gigliotti.

Pastors Eddie Hypolite and Roland Talamaivao were the guest speakers for the weekend, preaching on relevant topics and challenging listeners to focus on being missional. The event also featured evening worships, beach visits, water sports, food and social activities.

On Sabbath afternoon, attendees were inspired and empowered to lead ministries in their local churches. "More than 70 attended and shared their passion of being a leader within their church," said AUC youth director, Pastor Jeffrey Parker.

"One highlight was a challenge by Roland to form life-groups. The next Sabbath, we received a photo of a new group that was formed. They had never met before, and now this Life Group is formed and ready to grow as a powerful missional community", he said.



Tuvalu Prime Minister Kausea Natano.

Prime Minister visits primary school

📍 **Tuvalu** | Record staff

Tuvalu Prime Minister Kausea Natano made his first visit to Funafuti Adventist Primary School on February 12.

Mr Natano acknowledged the hard work of teachers in educating the country's future leaders and he encouraged the students to study hard. He also committed to assisting the school in any way possible to deliver

quality education.

Funafuti has seen an increase in enrolment this year to 316 students, with 88 per cent coming from a non-Adventist background.

"What a great opportunity for revealing Jesus in our school," principal Kima Pedro said.

more than one occasion. Prayer permeated their everyday experience, and this made all the difference to them," she explained.

Dr Erika Puni, Theology lecturer at Avondale University College, presented a special message on Daniel chapter two and how its main focus is not the image in the King's dream but a revelation of God Himself.

Other guest speakers at the camp included Pastor Matt Parra, NSW evangelism director, and Julian Archer, NSW stewardship director. The worship was led by Gary and Sandra Entermann, from

Queensland, and Sanja Kitevski, from Sydney.

"The Holy Spirit touched my heart personally through the messages and the music. Each message was rich with spiritual lessons," said Mrs Torossian.

For the past six years, Prayer Conference/Camp has been facilitating NSW's strategy of growing spiritually by bringing people together in a place away from the busyness of life, where they learn from the Scriptures and commune with God.

"Ultimately, when Prayer Camp is done, our desire is for each one to have person-

ally been blessed and filled with the Holy Spirit so that when they go back to their local communities, they will continue to live and shine brightly, connected to Him," she said.

If you wish to grow spiritually through prayer, you can join the United Prayer South Pacific Zoom Call every morning at 7:30am (AEDT). This online mini prayer camp experience is repeated in every time zone around the world with other calls. To obtain access details, please email <charissafong@adventist.org.au>.



New school

Thanks to the commitment of church members, Tebara Adventist Primary School in Fiji was opened and dedicated on February 7. The primary school was officially opened by the president of the Fiji Mission, Pastor Nasoni Lutunaliwa. Trans Pacific Union Mission president Pastor Mavani Kaufononga and his wife were among guests at the opening ceremony.

—Fiji Mission/Facebook



Commissioning

After pastoring among the Karen and Chin communities in Werribee, Victoria, for so many years, Nan Myat Kaw was commissioned into ministry in January. Alongside her husband Mervin, Nan has been working tirelessly with students from Myanmar since the couple arrived in Australia in 2004. Previously, when they were serving as global mission pioneers in Thailand, Nan developed a prison ministry that led 98 people into baptism.—Victorian Conference Facebook



Nursing graduates

Atoifi Adventist Nursing College—a branch of Pacific Adventist University—in East Kwaio, Solomon Islands, successfully held its graduation ceremony over the weekend of February 12 to 14. Attendance was lower this year due to COVID-19 travel restrictions, with many viewers tuning in via Zoom. Still, many parents and guardians travelled to the campus to support the graduates. According to the *Solomon Star*, Atoifi continues to produce some of the top nurses in the country.—Record Staff



Community garden brings hope

ADRA Community Centre in Springvale South, Victoria, is home to a thriving community garden, tended faithfully by women who are a part of Afri-Aus Care's African Empowering Women's Group. Since its establishment in July 2019, the garden has brought a sense of peace, joy and purpose to African-Australian women and youth who are traumatised or experiencing psychosocial challenges following settlement in Australia. "We share stories in a garden planted and designed by dedicated community members," explains group member Selba Gondoza Luka. "The garden which now symbolises hope, growth and rebirth."—Dandenong Star



Mum of 5 graduates

After committing to and sacrificing time to complete her studies, Nelda Samuel Kupamu, a mother of five children from Papua New Guinea, successfully achieved a degree in accounting. Her husband, Dr Samuel Kupamu, dean of science and technology at Pacific Adventist University, is happy that the family will continue to serve the community. They encourage more women with children to pursue higher education.—John Hamura



Veggie group

As a small, rural, farming community in the Central North Island region of New Zealand, people in Taumarunui are mainly meat-eaters. Instead of seeing this as an obstacle to preach the health message, the small community of Adventists in the area decided to take this as an opportunity to offer plant-based cooking classes.

Living and working in the Taumarunui district for many years, Bob and Dy Smith, along with Maihi and Jeni Mariu, have created bonds with many in their community. It was out of these friendship connections that 16 people decided to try the program.

During the cooking classes, they heard testimonies, health information and feasted on freshly prepared plant-based dishes when the demonstrations were complete.

Other church members, including the church pastor, were also on board to help demonstrate, plan, set up and clean up in the senior citizens hall, a central location.

The church group has a plan to meet for church in this alternate venue on the third Sabbath of each month, after which they will prepare lunch for the community, and a cooking class the following Sunday.

"It is important that we show the individuals that we care about them," said Mrs Smith. "Whether they come just to eat or whether they take on board the plant-based recipes and begin to make a positive change in their dietary lifestyle."—**Lynelle Laws**

have news to share?

Email info and photos to <news@record.net.au>



Dedicating education leaders

To start the new school year, the Greater Sydney Conference (GSC) held an Education Leadership Dedication night. Senior chaplain Pastor Richard Reid led the opening Sabbath program at Kellyville church. The special occasion also featured delicious food, fellowship and a moving message by Litiana Turner from SPD Discipleship Ministries. After a special prayer over all their school principals, chaplains and heads of primary and high schools, GSC president Pastor Terry Johnson closed with a charge, dedicating everyone in God's service. "[It's a] great way to bring in the Sabbath and new school year," Pastor Johnson said.—**GSC Facebook**



New kindy class

Following the addition of secondary school facilities in September last year, Darling Downs Christian School (Qld) have opened their "Tiny Seeds" kindy class this year, to the delight of both students and their new fluffy class pets, Pumpkin and Risotto (pictured). Kindergarten teacher Robyn Crisp says that, so far, nine students are settling into their new classroom and enjoying learning about the world around them, through hands-on activities like recycling, gardening and taking care of the chickens. Now a kindergarten to Year 12 educational facility, Darling Downs has a strong focus on "nurturing the whole child" throughout their whole education from an Adventist perspective, and building a strong sense of community.—**Courier Mail**



Kaleb Eisele (director) and Justin Khoe (cinematographer).

HoA documentary reveals new approach to ministry

With an intention to foster genuine connection and understanding, and to answer life's big questions, Humans of Adventism (HoA) creator Kaleb Eisele and YouTuber Justin Khoe set out across the United States to create a documentary about Adventists from a unique perspective.

"Our main focus is the human experience, told through the lens of Seventh-day Adventists," explains Kaleb, documentary editor and director. "We're not out to teach people how to think. There's one outcome I want: to get people to start asking questions and to get people curious about each other."

"As weird as it might sound, doing the whole 'human interaction thing' isn't something that I've seen modelled a lot in the Church. [It's] often times a sterilised environment where all we talk about is ideas and scripture," adds Justin, cinematographer for the project.

Premiered to YouTube on January 28, *Humans of Adventism: The Series* is a new 10-episode documentary series that explores the lives and perspectives of more than 30 Seventh-day Adventists from diverse backgrounds, with an aim to normalise Adventism as a denomination and to inspire intentional connection between church members.

"The entire project really accomplishes a couple of things," said Justin in a Record Live interview with *Adventist Record* editor Jarrod Stackelroth (February 10). "Minimally, it creates a more rounded sense of who we are as a people. Yes, we believe in the Sabbath and eat haystacks and that's all great, but we're a complex and diverse group of people with a lot of different life experiences and different ways of relating to each other beyond the church walls. It's meant to be a tool that connects people closer together."

Made possible thanks to a partnership with the North American Division of Seventh-day Adventists and the Adventist Learning Community (ALC), the project is a first

of its kind, with a unique creative approach.

"It's entirely supported by them and so we're very grateful to both entities for giving us a shot at something that's maybe a little new for Adventism," said Justin.

"We are convinced that everyday experiences and stories are crucial to building healthier interpersonal relationships in the [Adventist] Church," explains Kaleb on the NAD Ministerial website. "Think about a person's first exposure to Seventh-day Adventism, imagine the first information they find. It could be a flyer or a video. Maybe it's the website of their local Seventh-day Adventist church. For the person seeking to learn about us—what will they find? As much as we would love to say the first thing they find is something like 'the truth' or a welcoming community, this often isn't the case. In fact, establishing the very human, relational connections to people in our church can be difficult. This is where storytelling plays a vital role."

According to Justin, the documentary "doesn't try to give you gimmicks". It's "a deep conversation, what you might have with a friend after a meal", and reflects a different, more person-centred approach to ministry.

"When we think of ministry, all too often we think of a person on a stage wearing a suit and tie, holding a book in their hands. And not saying that isn't ministry, but in the book of Matthew there are no more than five sermons recorded. The rest of the book is Jesus showing up in the lives of people. It's been very powerful to me to see what happens when you are slow to speak and quick to listen."


To hear the powerful testimonies of Adventists recorded in Humans of Adventism: The Series, you can visit Justin Khoe's YouTube channel.

Maryellen Hacko

Assistant editor, *Adventist Record*

AARON BEJAN

Clothing Designer

 @fomapparel2020 | fomapparel.com

the
creative
corner

with Maryellen Hacko

As a full-time student and the owner of a new Christian clothing brand, Aaron Zack Bejan has been wearing multiple hats, and lots of great clothes too.

Born from a realisation he had at university one day, Aaron created Fishers of Men Apparel (FOMA) with the intention of sharing his faith and exploring topics that other Christian clothing brands don't often address.

"I was waiting for class to start at university, and I was wearing a T-shirt from my youth group back in high school. Every time I wore this T-shirt, I felt more confident in my faith to spark conversation with friends about biblical ideas. I realised how powerful what we wear can be, how it is an extension of our inner self."

Combining modern design with biblical meaning, Aaron says his creative process involves lots of late-night inspiration, brainstorming ideas and drawing designs with his ever-improving Adobe Illustrator skills. "I've even printed some of my products in my very own garage," he explains.

For Aaron, sharing the gospel goes beyond simply creating designs. Having recently moved from Melbourne (Vic) to Port Macquarie (NSW), Aaron says he visits Melbourne throughout the year to spread the work of FOMA. He also includes a free Bible card with each purchased item to explain the meaning behind the design, and a message for the buyer to share with someone who perhaps doesn't know Jesus.

"That way, those who wear our clothing can inspire others both by wearing a display of their faith but also directly sharing a message that is accessible to those unfamiliar with the faith," he says.

While sharing the gospel is the goal, Aaron says the process of designing and running a business has been a leap of faith that has profoundly impacted his walk with God.

"I love the creative freedom I get with designing. The Bible is full of creative ideas, full of stories that are meant to be seen, as well as read. Designing the items and writing the messages behind them really pushes me to consider my own relationship with God. The process of choosing a story or idea then trying to condense the whole story and meaning into an artwork makes me understand the Bible in a different way."

Currently, Aaron and his team—including co-founder Eunice Lui, and sister Daria and brother Joshua who help with design, marketing and photography—are preparing to launch FOMA's second collection, all while designing their third collection.

"We also plan to release a Christmas-themed collection at the end of the year," Aaron adds, "so we'll be back to the drawing board for inspiration and direction from God! I would not be able to last a day of running FOMA without God."

Aaron attends Wauchope church (NSW) and the Romanian Adventist Church when in Melbourne.



LIVING KINGDOM

Shameless audacity

Luke 11:5-8; 18:2-8



A friend in need; a persistent widow

"Then Jesus told his disciples a parable to show them that they should always pray and not give up" (Luke 18:1).

I have often struggled with prayer. I am quite honest with people about that. I do love to pray. It is so beneficial for the soul, so uplifting and vital for the Christian faith. Yet, at the same time, it can often feel as though prayer is a one-way street, where hope goes unanswered and where I'm left wondering, *Is God even listening?* A quick glance at Jesus' life reveals that He modelled the importance of prayer and a connection with the Father that is essential. The gospel writers record that Jesus would retreat into solitude for prayer (Matthew 14:23; Mark 1:35; Luke 6:12; John 6:15). Yet, if prayer is so essential, why can it also be so difficult at times?

I'm not the only one who has struggled in their personal prayer journey. Those closest to Jesus weren't good at prayer either. While Jesus prayed, His followers slept (Mark 14:32-42). The disciples struggled to pray, which is probably why they asked Jesus to teach them how. His response has become the most well-known Christian prayer in history, The Lord's Prayer (Luke 11:1-4).

Immediately following The Lord's Prayer, Jesus shares a fascinating parable. "Jesus says to the disciples, 'Suppose you went to a friend's house at midnight, wanting to borrow three loaves of bread. You say to him, 'A friend of mine has just arrived for a visit, and I have nothing for him to eat'" (Luke 11:5-6)."¹

The house was likely a single room, where all family members would sleep on a mat together. If the father were to get up and unlock the large bolted door, he would undoubtedly

wake the process.²

whole family in the This is an understandable reason not to assist his friend. However, the friend had a cultural and moral obligation to provide food and lodging for his visitor who had journeyed through the night, because "to share friendship was to share honour".³ This obligation extended not just to the home that was hosting the visitor, but also to the entire community—including the father in the story. Yet, Jesus explains that it is not because of friendship, or because of his moral obligation to help a friend or stranger, that the father decides to get up. Rather, it is because of the friend's "shameless audacity" (11:8)⁴ that he will give the friend what he needs.

So, how is the reader supposed to understand this parable, especially in the context of prayer? The parable is followed immediately by this threefold poetic statement by Jesus, "And so I tell you, keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you" (11:9,10). Is prayer the twisting of God's arm until He says yes and grants me everything that I have prayed for? If I say the right words in prayer and give the right reasons, will my prayers be answered? Will God only answer my prayers if I have the same shameless persistence as this friend at midnight?

To truly unpack the meaning of this parable, and more specifically of this famous statement, we must keep reading.

Jesus immediately follows up the parable with a rhetorical question: "You fathers—if your children ask for a fish, do you give them a snake instead? . . . Of course not! So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!" (11:11-13). The key to understanding the

parable is found within the words *how much more* (11:13).⁵ Jesus wants the audience to understand the reality that God is willing and eager to give good gifts to those who ask.

The intention of this passage is not to compare, but instead to contrast our Heavenly Father with earthly parents and bad friends. While the reluctant friend may only answer the door out of annoyance, God is eager to answer the door to those who knock. While a father may recognise the danger of giving bad gifts, our Heavenly Father is waiting patiently to lavish good gifts upon His children. Jesus wants the listener to know that God hears and answers prayers. Finally, the gospel writer ends this passage by identifying the greatest answer to prayer one could ever receive: the gift of the Holy Spirit (11:13).

A similar parable is later told by Jesus. In this story, a widow seeks out a crooked judge with the plea, "Give me justice in this dispute with my enemy" (18:3b). While reluctant to help the woman, as it was seemingly of no benefit to the crooked judge, he eventually does help, saying "this woman is driving me crazy. I'm going to see that she gets justice, because she is wearing me out with her constant requests!" (18:5).

These parables are often considered connected for a few reasons. The most obvious link is persistence. While the first parable is nestled within a passage of how to pray, the second parable begins with "Jesus told his disciples a story to show that they should always pray and never give up" (18:1). In both parables the father and the judge eventually decide to help because they're annoyed at the persistence of each character. It appears that both parables are intended to be understood as a contrast. Jesus wants the listener, or reader, not to compare God to the main characters, but rather to understand just how much better God truly is.

There is further context that should be considered when reading the parable of The Persistent Widow. In this parable, Jesus poses the question, "So don't you think God will surely give justice to his chosen people who cry out to him day and night? Will he keep putting them off? I tell you, he will grant justice to them quickly!" (18:7-8a). Interestingly, the story immediately prior is a discussion about when the kingdom of God would come (Luke 17:20-37)—when God will bring justice to His people. These two stories are closely connected through both theme and audience, with an emphasis on justice and a desire for the coming of God's kingdom.⁶

This parable is a call for the believer to be patient, with faith through prayer, that God will someday soon execute His promised judgement (Romans 12:19). Justice is to be desired, and in fact longed for and cried out for, as if it's the one thing we so desperately want, just as the widow in the parable. Even if not for ourselves, we should cry out for justice for the billions of people who have lived through and suffered because of great injustices caused by sin and evil. Although we may not know the exact day, hour or year, Jesus promises that justice will come. God is not like the unjust judge, unwilling to act and in need of persuasion. God will act, and He will act soon.⁷ The return of the Son of Man is promised, and with Him a new kingdom will come, where there will be

"no more death or sorrow or crying or pain" (Revelation 21:4).

One of the great struggles in faith is a prayer that has gone unanswered. We have all heard stories of miraculous answers to prayer: lost keys that have been found, university fees paid for, even healing from sickness. But how do we respond to stories of unanswered prayer? How do we explain the times when it feels like God is not listening? Or when pain does not go away and sickness becomes terminal?

These two parables give some insight into the heart of God toward the one who cries out to Him in need. Jesus wants the listener to be assured that a prayer in faith will be answered (James 5:15). There is a Heavenly Father, far greater than any earthly father, who is listening and cares about His children. There is a Heavenly Judge who will soon bring justice to the oppressed and help to those in need. It seems these parables are largely silent on many of the questions I have asked, instead focusing on the faith required to persevere in prayer with the knowledge that God cares. Only an all-powerful, all-knowing God who understands the beginning from the end can truly understand the impact—good or bad—that a single answered prayer may have.

I'm certainly not a prayer warrior. At times prayer remains difficult for me. However, rather than give in to the feeling that God isn't listening, I choose to remind myself of these parables and the promises that lie within. I choose to have the persistence of the friend and the widow; not because I feel as though I need to twist God's arm, but because it is so comforting to know He hears me when I call out to Him.

At times it may feel as though He is not listening and will not answer, but the truth could not be farther from that feeling. "We can be bold because he cares. We can seek his face because he is there."⁸ In Jesus we have the opportunity to boldly approach the throne of God in prayer, crying out to Him with shameless audacity, with full confidence that He hears us.

1. All scripture quoted is in the NLT unless otherwise stated.

2. Walter Liefeld, *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank Gaebelin, Vol. 8 (Grand Rapids, MI: Zondervan, 1984), 948.

3. Joel Green, *The New International Commentary on the New Testament: The Gospel of Luke*, (Grand Rapids, MI: Wm. B. Eerdmans, 1997), 448.

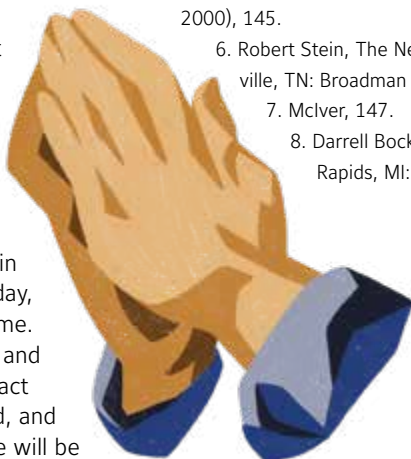
4. New International Version.

5. Robert McIver, *The Four Faces of Jesus*, (Nampa, ID: Pacific Press, 2000), 145.

6. Robert Stein, *The New American Commentary: Luke*, Vol. 24, (Nashville, TN: Broadman & Holman, 1992), 443.

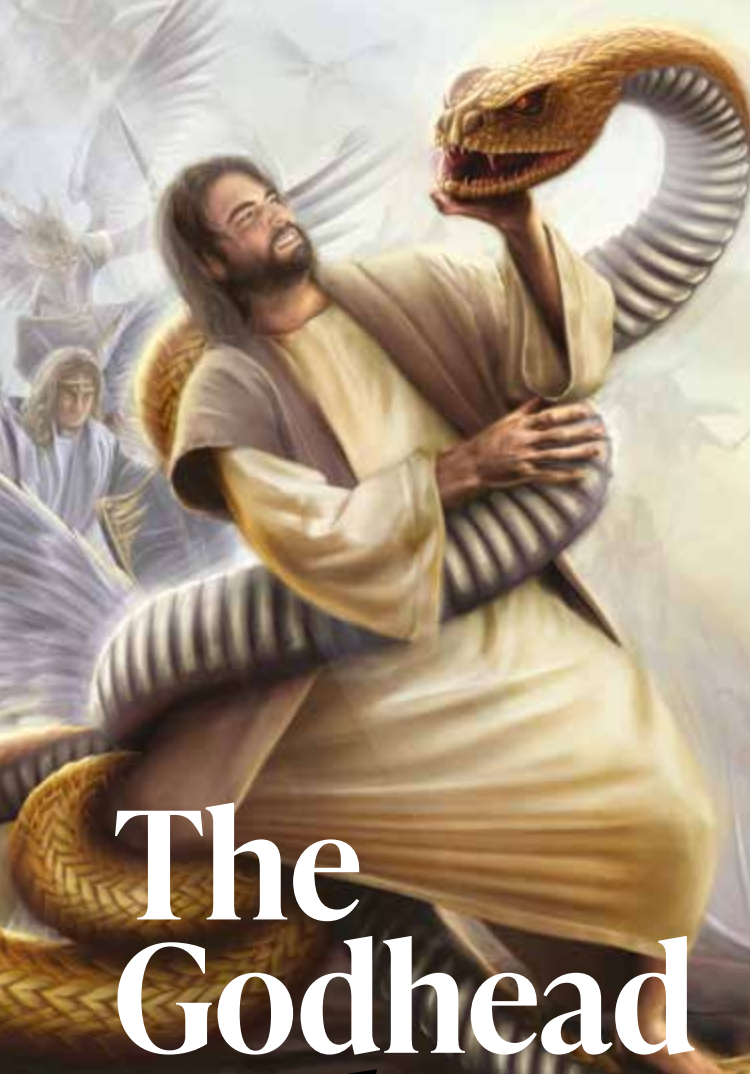
7. McIver, 147.

8. Darrell Bock, *The NIV Application Commentary: Luke* (Grand Rapids, MI: Zondervan, 1996), 315.



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The Godhead *under attack*

A historical look at
Adventist beliefs on the
Trinity.

Destructive heresies are tearing through Adventism, and unsuspecting victims fall prey to the “twinity” doctrine, believing that the Holy Spirit is subordinate to God the Father and Son. This false teaching is an inherent part of the universal conflict started in heaven more than 6000 years ago (Isaiah 14:12-17; Ezekiel 28:11-19). Lucifer, created loftiest among angels, despised the Godhead and sought to distort and supplant the throne.¹ The uprising resulted in the banishment of a third of the angels (Revelation 12:3,4,7-9).

Dispelled from heaven and disguised as a serpent, Satan

deceived Adam and Eve into believing his lies about God and His nature (Genesis 3:1-7). Essentially, the same deception is insidiously spreading throughout the Adventist world, including Australia, New Zealand and the Pacific Islands. Proponents of the heresy claim to be sincere Adventists and messengers from God.

The Study of the Triune God

The term “theology” comes from two Greek terms, *theos* (God) and *logos* (“the word about” or “study of”). It is the “study” or “doctrine of God” (which is the product of study), often attributed to by theologians as “theology proper”. It means that the subject of God is the pinnacle, crown or pearl of all theological reflection.

No other investigation compares to the Godhead’s profound insight (Colossians 2:1-3; Jeremiah 9:23,24). Without God, there is no theological exploration. Hence, at the heart of the great controversy is the mystery of the Godhead. The Father, Son and Holy Spirit are Satan’s primary target. Satan knows time is not in his favour (Revelation 12:12, 17). What better alternative than for Satan to create confusion around the true nature of the triune-God? The anti-trinitarian heresy is the perfect game plan. Misunderstanding the Trinity teaching culminates in a distorted view of God’s plan of salvation.

The Mystery of the Godhead

Bibliology is the study of the Bible. It is the first biblical doctrine in Adventist theology. There is no better-written revelation of God than what He has revealed in the Bible. Our knowledge of God depends on what He discloses to us in Scripture (Deuteronomy 29:29). The Bible stresses two facets of God: He is knowable (Psalm 14:1; John 17:1-5; 14:8-11) and yet mysteriously incomprehensible (Psalm 90:1-12; Romans 11:33-36). The seemingly contradictory features of God are a mystery, yet they are integral to a scriptural perspective of the Godhead. If we know God perfectly, He is not God. However, if we fail to experience and know God, He then remains for us the obscure “unknown god” (Acts 17:23) of the heathens.

God’s supernatural revelation of Himself appears to us in diverse forms (Psalm 19:1-3; Hebrews 1:1). However, His ultimate revelation comes to us through His Son, Jesus Christ (John 5:39; 14:7; 15-21; 1 John 5:20). Throughout eternity, we will continue to delve into the mystery of God (Job 11:7; Isaiah 40:18). In our pursuit to know God, it is imperative to recognise our limitations—to treat the study of God with reverence and awe for who He is.² God forbid we become presumptuous to assume we know everything there is about God.

William Miller and the Godhead

Adventism is entrenched in the milieu of the mid-1840s and an extraordinary spiritual awakening inspired by William Miller. He was convinced Jesus would return to earth sometime between March 21, 1843, and March 21, 1844.³ When Jesus had not returned, they concluded the time reckoning was not according to the Jewish religious calendar (Mar-Mar) but the Jewish civil calendar (Oct-Oct). They felt they had found the answer. Jesus was not to return in March, but in October: October 22, 1844.

However, October 22, 1844, arrived and passed, and the Advent pilgrims were immensely disillusioned. A third of the devotees gave up hope altogether. Another third returned to their old beliefs. However, the remnant restudied the prophetic 2300 evenings and mornings (Daniel 8:14; cf. Daniel 9:24-27; Ezra 7:7-8) and realised it marked the antitypical day of atonement and beginning of the investigative judgement.

With the seventh-day Sabbath and other distinctive Adventist doctrines, this new understanding contributed to the formal establishment of the "Seventh-day Adventist" Church in 1863.

Miller misunderstood Daniel 8:14. However, he was well ahead of many Adventist pioneers in his knowledge of the Godhead. In 1822, he announced, "I believe in one living and true God, and that there are three persons in the Godhead—as there is in man, the body, soul and spirit. And if anyone will tell me how these exist, I will tell him how the three persons of the Triune God are connected."⁴ Miller defended trinitarian concepts alluded to in both the Old and New Testaments.

Early Adventist Pioneers and the Godhead

Unlike Miller, many early Adventist pioneers rejected the Trinity teaching. James White, a former minister of the Christian Connexion,⁵ and Joseph Bates and Joshua V Himes who likewise came from that tradition, rejected the "trinity" because it was not a term used in the Bible. James White called it an "unscriptural Trinitarian creed" and "the old trinitarian absurdity".⁶ Uriah Smith considered Jesus Christ as just a "created being" who appeared "first" in time but was not equal to God the Father.⁷ By 1881 he concluded that Jesus was "begotten" and not created.⁸

JN Andrews also postulated a similar view that Christ "at some point in the eternity of the past" had a "beginning of days".⁹ Other Adventist pioneers, like JB Frisbie, JN Loughborough, RF Cottrell, DM Canright and JH Waggoner either dismissed the Trinity doctrine or opposed the scriptural teaching of the eternal deity of Christ.¹⁰ However, discussions on the person of the Holy Spirit as a member of the Godhead were missing. Adventist pioneers accepted the Holy Spirit merely as the omnipresent and pervasive "influence" or "spirit" of the Father or the Son.

Ellen White and the Godhead

A noticeable exception to anti-trinitarianism came from the pen of Ellen G White. Jesus Christ, she declares, was the "brightness of His Father's glory and the express image of His person. He possessed divine majesty, perfection and excellence. He was equal with God"¹¹ and was the "eternal Son of God."¹² She was unequivocal; those who denied the pre-existence of Jesus Christ had succumbed to a "dangerous error."

"None," she insisted, "who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption."¹³

To cast aside all ambiguities, Ellen White stressed that in Christ existed "life, original, unborrowed", and "underived".¹⁴ He was equal to the Father in every sense. But, further, in like fashion, the "Third Person of the Godhead".¹⁵ The "Comforter" too, she added, "is the Spirit in all the fullness of the Godhead

. . . There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son and the Holy Spirit—those who receive Christ by living faith are baptised, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."¹⁶ The understanding of the triune God is explicit.

A Brief Reflection

Adventist pioneers grappled to understand the Trinity. Through the publications of Ellen White, the eternal persons of the Trinity were better realised: Father, Son and Holy Spirit, three co-equal divine Persons of the Godhead, all work in harmony for humanity's salvation. For us to understand the conundrum of God's Self-disclosure is a remarkable blessing.

Nevertheless, we cannot be complacent. Satan's underlying plan is to deceive people from knowing God. What an incredible privilege to appreciate the mystery of God. We may not grasp the complex personality of the triune-God completely. However, we know that we will grow and discern God better as the Bible declares Him to us. May we increase each day to know the Godhead—Father, Son and Holy Spirit. Our eternal destiny hinges on this biblical truth.

1. The terms "Godhead" and "Trinity" are here used interchangeably.
2. Adapted from Limoni Manu O'Uiha, "The Mystery of the Godhead: Part I", *Elder's Digest* (April | June 2012), from: <eldersdigest.org>.
3. *The Signs of the Times, and Expositors of Prophecy*, Vol IV. No 19. January 25, 1843, from <m.egwwritings.org/en/book/1656.3780#3787>.
4. James White, *Sketches of the Christian Life and Public Labors of William Miller* (1875), p59. This statement falls under article 2 of Miller's beliefs written on September 5, 1822 at Low Hampton.
5. An excellent background to Christian Connexion during this period may be found in Thomas H Olbricht (1966) "Christian Connexion and Unitarian Relations 1800-1844," *Restoration Quarterly*: Vol 9: No 3, Article 1. Available at: <digitalcommons.acu.edu/restorationquarterly/vol9/iss3/1>.
6. See *The Day-Star*, January 24, 1846, 25, and *Review and Herald*, August 05, 1852, 52.
7. Uriah Smith, *Thoughts, Critical and Practical, on the Book of Revelation* (1865), 59.
8. *Ibid.*, (1881), 74.
9. *Review and Herald*, September 7, 1869, 84.
10. See Merlin D Burt, "History of Seventh-day Adventist Views on the Trinity", *Journal of the Adventist Theological Society*, 17/1 (Spring 2006): 125-139 for a more thorough discussion of the historical views of the "Trinity" in the history of Adventism.
11. *Testimonies for the Church*, Vol. 2 (1868), 200.
12. *Review and Herald*, August 8, 1878, 49-50.
13. *The Great Controversy* (1888), 524.
14. *The Desire of Ages* (1898), 530.
15. *Ibid.*, 671.
16. *Evangelism* (1946), 615.

Dr Limoni Manu O'Uiha

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Baked Gluten-free Falafel

On their own, in a wrap or on top of a salad—baked falafel is a great addition to any lunchbox or party platter!

Ingredients

- 3 Weet-Bix™ gluten free, finely crushed
- 1 can chickpeas, drained
- 1 cup frozen peas, thawed and drained
- 1 spring onion, roughly chopped
- ½ tsp salt
- ½ tsp ground cumin
- ½ tsp ground coriander
- 2 tbs sesame seeds

Method

1. Preheat oven to 200°C (400°F). Line an oven tray with baking paper.
2. In a food processor, pulse chickpeas, peas, spring onion, salt and spices to a rough paste. Add crushed gluten-free Weet-Bix™ and pulse again to combine.
3. Roll walnut-sized pieces of the mixture into balls and toss in sesame seeds to coat. Place falafels on prepared trays and press tops to flatten slightly.
4. Bake for 20–22 minutes until golden. Serve warm or at room temperature, with a dipping sauce or simply on their own.

Tip: Remember to always check the label of each ingredient to ensure it is gluten-free.

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Eat your way to younger *looking skin*

As it turns out, beauty really can come from within. What you eat can affect your skin in many ways, from helping the body to replenish cells and even skin tone, to preventing premature ageing and protecting the skin from the effects of the sun's harsh UV rays. So what foods are best for healthy skin? Here are some of the nutrients that matter and common foods you can find them in.



Vitamin A

There are two key types of vitamin A—retinol (from animal products) and carotenoids (from yellow or orange fruit and veggies such as mango, papaya and carrots). Eating foods that contain retinol or carotenoids (which are converted to retinol by the body) has been shown to prevent premature skin ageing and cell damage.

Vitamin C

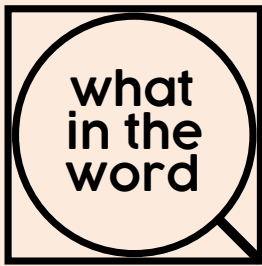
This powerful antioxidant protects our cells, including skin cells, from oxidative damage, as well as internal elements like stress. Find vitamin C in citrus fruits like oranges, lemons and limes.

Vitamin E

A fat-soluble, essential nutrient with anti-inflammatory properties, vitamin E works with vitamin C and aids with the normal formation of collagen and protects against cell damage and UV damage. It's found in nuts, sunflower seeds and green, leafy vegetables.

Omega-3 and omega-6

These fatty acids help to ward off signs of ageing by keeping our skin hydrated. They have been shown to help with skin conditions caused by inflammation and help create a protective barrier to the skin's surface. Find them in chia seeds, flaxseeds, hemp seeds, walnuts, soy products and green veges.



presented by
Avondale Seminary



fight/struggle:

verb: ἀγωνίζομαι
[agōnízomai] | [ag-o-nid-zom-ahee]

Our world is a sea of competing forces and constant conflict. Identity politics, culture wars, civilisational clashes, ethnic tensions, racial strife, ideological contention, cancel culture, Twitter mobs, bloodied borders, protests, riots, insurrection. Everywhere is a contest and a fight. There is so little of the original *shalom* that blessed the world when God first created it.

Few of us like conflict but it is unavoidable. We find it everywhere, even within us. And yet while the world is engulfed in a river of rage, Jesus makes clear that the followers of His kingdom are not to fight as worldly kingdoms do (John 18:36). We are to be peacemakers. Our weapons and fighting are to be different. To be like Christ. The strange enigma of peaceful fighters.

Rather than fighting others, there is a conflict closer to home that we need to understand. Jesus tells us we must "strive" to enter the narrow gate of following Him (Luke 13:24). This striving might involve fighting our own lethargy. It could be our fear of other's opinions and their criticism. Or it might be the alluring ease and popularity of the broad way. It is hard to go against the crowd.

Paul felt this struggle in his very being. Each day he realised he needed to fight. He approached life for God with

the same realism that an athlete takes into their sport. Paul knew he would need discipline, training, energy and commitment (1 Corinthians 9:24-27).

Every day was a fight. Offsetting this daunting fact was Paul's knowledge that he was fighting "the good *fight* of faith" (1 Timothy 6:12). This was not one of earth's pointless conflicts full of deep wounds, casualties and shattered lives. Fighting with faith means you are fighting with trust that Jesus is with you. It means you are aware that you have already "laid hold of", you already have your fingers wrapped around "eternal life" (v12). And while experiencing eternal life with God now, you are eagerly awaiting a crown of righteousness, which Christ will personally place on your head (2 Timothy 4:7,8)! This inspired Paul to work hard and willingly suffer (1 Timothy 4:10).

I will admit all this effort and struggle sounds exhausting. I wish it were otherwise. But we all know life is like this. We cannot afford to excessively dwell on the difficulty of the struggle and allow it to demoralise us. We need to keep in mind the goodness of the fight, the feel of eternity in our hands and the certainty of the crown.

In addition to this we can comfort ourselves that we are not struggling

alone; just seeing each other striving and struggling encourages us (Philippians 1:30). Even better, we can put forth our greatest efforts for others because Jesus works in us mightily (Colossians 1:29). It's possible to paraphrase this verse as "I *agonisingly struggle* with all Christ's energy, which He energises powerfully within me."

Jesus energises us in our fight for Him. This is His fight as much as ours, because He sees us as His own. Jesus does all this for us because He Himself has undergone the greatest struggle (Hebrews 12:1-4). In His divinity, God is untouchable and knows no struggle. But when Jesus took on our flesh He got inside the human world of conflict and agonising toil. He fought hard and felt the pain and exhaustion. It was a battle from His first to final breath.

This all makes Him the perfect Companion in this most gruelling fight and exhausting race we are in. And remember—He won!

Dr Anthony MacPherson

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HI KIDS!

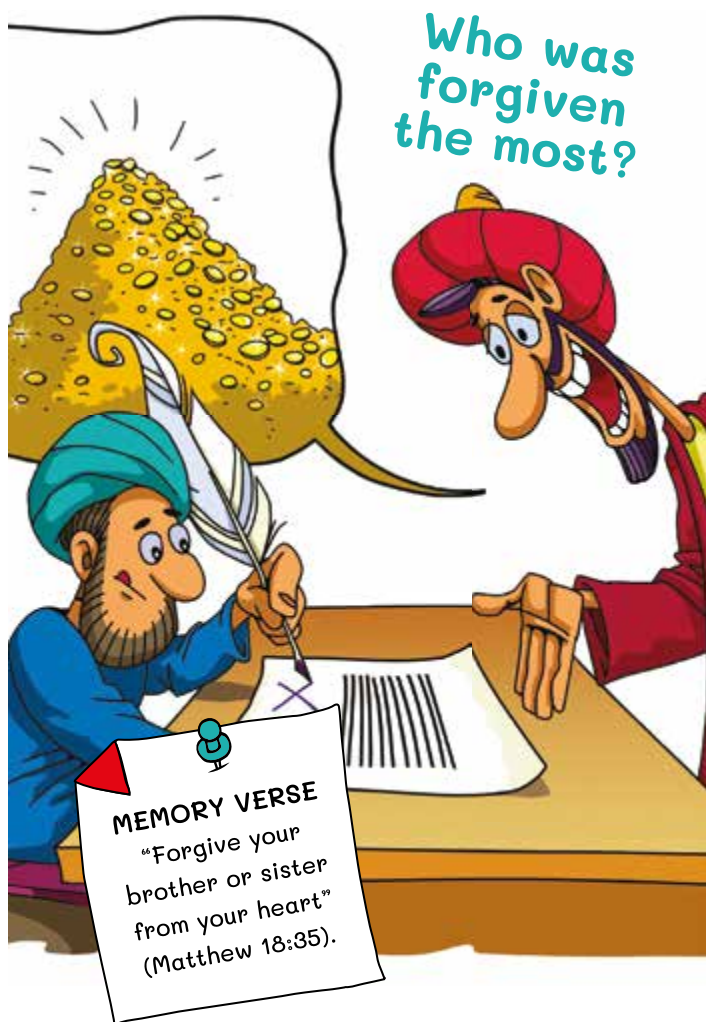


God wants me to forgive others from my heart.



SEVENTY TIMES SEVEN

Even though God's people are part of His family, they are still human. They will make mistakes, and others will hurt them. God wants His children to forgive others just like He forgives us. Jewish law required a person to forgive another three times. Peter asked Jesus "Lord, how many times should I forgive my brother...up to 7 times?" Peter probably thought he was being generous. But Jesus doesn't want us to ever stop forgiving each other. Read the story in the Bible about the servant and his debt in Matthew 18:24.



MEMORY VERSE
"Forgive your brother or sister from your heart" (Matthew 18:35).

MATH MAZE

HELP JONATHAN GET THROUGH THE MAZE. MAKE A PATH BY DRAWING A LINE THROUGH THE BOXES THAT HAVE SUM OF 75.

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$\begin{array}{r} 19 \\ +56 \\ \hline \end{array}$	$\begin{array}{r} 21 \\ +54 \\ \hline \end{array}$	$\begin{array}{r} 5 \\ +70 \\ \hline \end{array}$	$\begin{array}{r} 36 \\ +31 \\ \hline \end{array}$	$\begin{array}{r} 4 \\ +79 \\ \hline \end{array}$	$\begin{array}{r} 24 \\ +51 \\ \hline \end{array}$	$\begin{array}{r} 57 \\ +18 \\ \hline \end{array}$	$\begin{array}{r} 33 \\ +42 \\ \hline \end{array}$

Go to <http://thetuis.tv/> to find the Tui family's latest adventures.



Conversations

School of brutality

[In response to "Speaking the same language" (February 6)]:

There is no doubt that many aspects of Australian culture are not antagonistic to Christian life, but we have clear counsel by Ellen White that the commercialised sports of our culture are "a species of idolatry" (CT 350) or in some cases, "schools of brutality" (Ed 210); and worldly entertainments have "no place in the life of the Christian" (FE 514). Why should we become familiar with such spiritually negative aspects of our culture in order to communicate the three angels' messages to people in our communities?

I find it easy to make positive contact with secular people, usually by asking about themselves or the work they do. We must remember the reason we exist as a Church is to preach the three angels' messages and prepare a people to welcome the Lord when He comes.

It appears that now a major thrust of the Church is in the area of feeding the hungry and meeting the needs of those who are hurting. This is indeed part of the work Christ has called us to do, but we must keep a balance between these activities and the preaching of the three angels' messages, with their warning of the coming crisis.

Allen Sonter, Qld

Matter of conscience

In the article "Angel outside" (February 6), the question is posed "Should Adventists visit the cinema?" People need to listen to the voice of their conscience. The Bible

does not give us a long list of life's "dos and don'ts". The Bible deals in principles, and we need to apply those Bible principles to our lives. Furthermore, we need to do so honestly because sometimes we do it rationally (and wrongly). Several principles spring immediately to mind:

- Philippians 4:8—"whatever is true, noble, pure, lovely, honourable, commendable, excellent, praiseworthy . . . think on these things".
- 1 Corinthians 10:31—"whatever you do, do all to the glory of God".
- 1 Peter 4:11—"that in all things God may be glorified".

Instead of looking at specific questions, perhaps we should be concentrating on developing a close relationship with God so that when we are confronted with situations and choices, whether we turn to the right or to the left, our ears will hear a voice behind us saying, "This is the way; walk in it" (Isaiah 30:21).

AE Hobbs, via website

Navigating mayhem

In the February 6 issue of *Adventist Record*, the editorial and the article, "Angel outside", featured the concerns of Adventists in the world of mass media. There was a time (1930–50), just before the transition from the dominance of radio to TV, when traditional Christian values were still recognised in society and even reflected in literary and film media.

But that was soon to change.

Christians who maintained high standards about narrative content

became confused as to how to decide what was acceptable and what was not. There seemed to be no direct guidance from church leadership.

As a youth (new to the Church) in the '40s and '50s and committed to the high ideals of Adventism, it was not easy navigating your way through the exciting entertainment world. The general rule seemed to be based on "educational" value.

At our church in the early '60s there was a committee responsible for the selection of "suitable" films for our projector and fold-down screen. The "judgemental" projectionist had the unenviable task of "sanitising" the movies. Any questionable display could be blocked out by placing the hand over the lens. Some muffled scowls from the back-seat boys accompanied this move but all in good humour. This was a time when the secular values of modern society began to clash with the traditional Christian values.

At the present time I don't see any committed Christian feeling comfortable watching the type of entertainment we are constantly assaulted with. The psychotic obsession with bedroom scenes, exploding bombs and cars and buildings smashed to smithereens is a monotonous procession of the excess emotion associated with destruction—mayhem!

If Adventists are regularly watching this chaos they should not wonder why their appetite for Bible study and church programs appears to be passe.

Malcolm Ford, NZ

Wedding



HACKO—FAIRFAX, Joshua Hacko, son of Nikola and Tatjana Hacko (Seaforth, NSW), and Maryellen Fairfax, daughter of Roger and Ann Fairfax (Thornleigh, NSW), were married 29.12.20 at Culwulla Chambers, Sydney. With the Northern Beaches COVID-19 cluster cancelling their original wedding plans, the couple gathered with immediate family and close friends for an intimate reception. Maryellen works as *Adventist Record* assistant editor and designer and Josh is a watchmaker and machinist for the family business, Nicholas Hacko Watchmaker. The couple enjoys writing and performing original songs, which they did at their wedding ceremony. They will commence their married life on Sydney's sunny Northern Beaches.

Wayne Boehm

Obituaries

MILLER, Roma Claire (nee Holman), born 22.6.1921 in Melbourne, Vic; died 22.1.21 in Victoria Point, Qld. On 10.12.1942 she married Henry, who predeceased her in 2009. Roma is survived by her children, Leon (Cooranbong, NSW), Darryl (Clontarf, Qld), Adrian (South Brighton, SA) and Nerida Koolik (Murwillumbah, NSW); eight grandchildren; 19 great-grandchildren; and one great-great-grandson. Roma supported Henry in his ministry and their home was always open to visitors. She loved singing and was well known for her cooking. In the nursing home, she often told her doctor and carers that Jesus is coming soon.

Tim Merritt, Matt Atcheson, Bob Possingham



PENROSE, Jannette Margaret (nee Wetherall), born 4.5.1940 in Roma, Qld; died 31.12.20 in Chinchilla. On 26.12.1960 she married Kevin. Jan is survived by her husband (Chinchilla); children, Fred and Kristine, Mervyn and Rizza and Annette and Peter

Cousins; grandchildren, Mathew and Peyton, Juliana and Paul Nicholas, Jessica and Michael, James and Aleisha, Carl and Jaya, and Lady; and great-grandchildren, Amanda, Isabella, Eli and Alexis.

Bob Possingham

TROWER, Cedric James, born 19.1.1937 in Brisbane, Qld; died 25.11.20 in Launceston General Hospital, Tas. He was predeceased by his son, Lesley. Cedric is survived by his wife, Nola; children, Joyce, Neville and Cheryl; and brothers, Paul and Kevin.

David Leo



WHITE, Glenn Allen ("Whitey"), born 8.11.1963 in Ayr, Qld; died 28.12.20 in Townsville, after a courageous battle with cancer. Glenn is survived by his wife Sharon; sons, Justin and Brodie; grandson, Hunter; parents, Barry and Janice (Ayr); brothers, Gavin and Brett; their partners, nieces and nephews. Glenn was baptised in the Ayr Church in 1977 and thoroughly enjoyed Pathfinders as a youngster. Glenn was a builder by trade and also worked as a foreman and

building inspector. Glenn loved the outdoors and was highly respected and loved by family, friends and workmates. He and his family greatly appreciated the support of his uncle, Pastor Eric White, during the closing days of his illness.

Barry White

Advertising

GIANT BOOK SALE

Bargains. 800 books, some priced \$A3 each. Cash only. EG White commentaries, religious, children's, Bible stories, CDs, gardening, craft, virus lockdown activities. Books for lay preachers, SS teachers and church libraries. Proceeds to church building fund. Nunawading church, 169 Central Rd, Nunawading. 11am-1pm, Easter Monday, April 5. Make a calendar note.

SIGNS OF THE TIMES AND RECORD ON CD

The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent *Record*, *Adventist World* and *Signs of the Times* issues, along with Sabbath school lessons, for the

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vision impaired. If you or someone you know could benefit from this service, mail or email CSFBHI including postal address. Email <CSFBHI@adventistmedia.org.au> or write to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076. For the legally blind in Australia and New Zealand, CSFBHI also has a large audio library of Christian and denominational books available.

ABSOLUTE CARE FUNERALS

The Adventist family owned and operated business, caring for you from Sydney to Newcastle and Wollongong. Contact Arne Neirinckx, who understands our Adventist philosophy. Contact us on 1300 982 803 or 0408 458 452 or <arne@absolutecarefunerals.com.au>, even if you have already paid for your funeral.

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offers a comprehensive funeral service, personalised with utmost care, compassion and respect to communities from Sydney to Newcastle. As committed Adventists, our family is here to guide you every step of the way. Contact Mark Windus on 0411 797 854 or <director@avondalefamilyfunerals.com.au>.

Positions vacant

MEMBERSHIP SALES OFFICER

ACA Health Benefits Fund, Wahroonga, NSW

This role is an integral part of the Customer Service Team working in conjunction with the Membership, Sales and Marketing functions. This position presents and represents ACA Health at employer meetings and work sites, building key customer relationships, ensures worksite payroll officers have ACA Health's current material, actively participate in marketing and sales meetings, promote our Shop and Share savings program, help to identify business opportunities and maintain extensive knowledge of ACA Health products, practices and policies. The role is also the primary interface between ACA Health and its members. Responsible for processing membership applications, all membership changes, answering member phone calls and emails and discussing product options with members. This role would suit someone with sales, marketing and/or customer service experience. For more information and a full job description, please contact Nadene Caputo, Marketing and Communication manager at <nadene-caputo@acahealth.com.au> or phone 1300 368 390. **Applications close April 9, 2021.**

SENIOR BUSINESS ANALYST-EDUCATION

Adventist Schools Australia, location negotiable

The Seventh-day Adventist Church (AUC) Limited is looking for a business analyst to join our technology services team with Adventist Schools Australia. This full-time position is a great opportunity to join a collaborative and welcoming culture that operates across nine companies consisting of around 50 schools. This role will assist with improving business workflows associated with learning management systems, student information systems, accounting and finance systems. It will have an emphasis on gathering, validating and documenting the schools and schools' companies business requirements as well as working with the broader team to facilitate the introduction of processes to achieve the desired business outcomes, all while identifying issues and any risks involving business impacts along the way. For more information please contact <MelissaHill@adventist.org.au> or visit the Adventist employment website. Please note that the appointing body reserves the right to fill this position at its discretion

and to close applications early. Only those who have a legal right to work in Australia may apply. **Applications close April 7, 2021.**

CAMP MANAGER

Camp Mornington, Wokalup, WA

This is a new, exciting and diverse role that oversees all operations of the new Camp Mornington campground. The successful applicant will be involved in marketing and promotion, managing the campground and ensuring appropriate standards are adhered to with regards to cleaning, maintenance, office administration, guest services and overall presentation. We are looking for a person with a passion for ministry, engaging customer service skills and a "can-do attitude". To apply, please email a cover letter, your CV/resume, three-work related referees and the contact information of your Seventh-day Adventist church pastor to Pastor Brad Thomas at <bradthomas@adventist.org.au>. Only those who have current Australian work rights will be considered for this position. The appointing body reserves the right to fill this position at its discretion. **Applications close April 5, 2021.**

HUMAN RESOURCES COORDINATOR

Western Australian Conference, Perth, WA

The Western Australian Conference of the Seventh-day Adventist Church is seeking a skilled HR coordinator who will plan and assist in creating a positive organisational culture for employees. You will work with the Conference's secretariat and be responsible for administrative tasks, recruiting and updating policies relating to all aspects of human resources. The successful applicant will have knowledge of general HR functions, an approachable and personable character, and a strong desire to help others achieve. To apply, please email a cover letter, your CV/resume, three work related referees and the contact information of your Seventh-day Adventist church pastor to Pastor Brad Thomas at <bradthomas@adventist.org.au>. Only those who have current Australian work rights will be considered for this position. The appointing body reserves the right to fill this position at its discretion. **Applications close March 21, 2021.**



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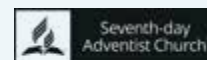
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Next issue

Adventist Record, April 3

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