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# ONE *Life*

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## Conference office to relocate to make way for new retirement living

*Auckland, New Zealand*

After more than four years of planning, the building that housed the North New Zealand Conference (NNZC) will be demolished at the end of this month.

The land will be used for the construction of 36 new retirement apartments for Adventist-owned Bethesda Retirement Village. Building is anticipated to begin in February 2017 and be completed in the first quarter of 2018.

"This is a significant development for Bethesda in providing quality retirement living for church and community members," said NNZC general secretary Pastor Ben Timothy.

"After more than four years of research and planning it's now a significant milestone to have the project formally approved and I am delighted that we will be able to provide retirement living options to our community that are in growing demand but that we do not currently provide," said Jon Marshall, CEO of Bethesda Retirement Village. "It will be sad to see the NNZC conference office demolished in the coming months however we are all looking forward to watching on as the apartments take shape and new residents move in during the first half of 2018."

Pastor Timothy said there were several reasons behind the decision, including the necessity for Bethesda to expand so that it could meet the growing demand of the baby boomer retirement population. He also noted that the

office building was being under-utilised.

The New Zealand Pacific Union Conference, which originally shared the building with NNZC, has since found new premises.

Reconfiguration of Conference ministry leadership to regional leadership has also led to fewer staff members in the building, leaving a number of unused office spaces.

With only a short amount of time before the scheduled demolition, Conference office administration plans to relocate to temporary accommodation until a new building can be purchased or built.

"We give thanks to our God for His leading and guidance in the administration of His Church in North New Zealand and recognise the opportunity to make the best use of what He has provided," Pastor Timothy said. —*Record staff*



North NZ Conference building.



Artist's impression of the new units.

## New Conference president for South Australia

*Seaton, South Australia*



Pastor David Butcher (L) with retiring president Pastor Andrew Kingston.

Pastor David Butcher will take up his first presidential post in the South Australian Conference in 2017.

Although the announcement had already been made to the Church in South Australia, a regional Sabbath meeting held at Adelaide's beach-

side suburb of Seaton on October 15 was the first opportunity for many members to see Pastor Butcher in action.

Following the day's theme of "Identity", Pastor Butcher preached on the links between the messages of Elijah, John the Baptist and the remnant church of the last days. Pastor Butcher currently heads up the personal ministries and Sabbath School departments for the Victorian Conference, as well as pastoring the Nunawading church.

"Megan and I are humbled to accept the call to serve alongside the church members in South Australia," he said. "Together we have an enormous challenge ahead, as well as incredible possibilities. I believe that as Seventh-day Adventist Christians our greatest need is personal revival and the infilling of the Holy Spirit. Only then can we fully partner with God and fulfil our mission. The gospel is only 'good news' if people receive it on time."

The regional worship service also provided the opportunity for the Church to honour their outgoing president, Pastor Andrew Kingston, who is retiring after 42 years of denominational employment. Pastor Kingston served as a local church pastor (Victoria, South New Zealand and New South Wales), a theology lecturer (Sonoma, Papua New Guinea), a school chaplain (Lilydale), a youth director at conference, union and division levels, and a president (Solomon Islands Mission) prior to his current role in the South Australian Conference. A citation plaque was presented to Pastor Kingston and his wife Janette during the Sabbath service, signed by Australian Union Conference general secretary, Pastor Ken Vogel. —*Kent Kingston*



## Community

Jarrod Stackelroth

One of the downsides of living in Australia's biggest and busiest city is the traffic. As often happens in the evenings, for seemingly no reason, I was stuck, crawling through suburbs, bumper to bumper. So I was in the car later than I usually would have been, listening to Sydney's Christian community radio station. It was the last day of the financial year and they were finishing their big appeal for funding. A man called in from Ohio, pledging a sizable donation. There was, he claimed, no other radio station like it. Now I've never been to Ohio but, according to the internet, it is 15,229 km from Sydney. His comment? *I've been around the world and never found a radio station quite like yours.*

The world is getting smaller. With internet and satellite links we can see pictures, hear sounds and read words moments after an event happens. We feel connected on a larger scale, a global village.

And yet people are craving community and struggling with loneliness. News from the other side of the world is available instantly but we have no idea what is happening in the lives of those around us.

According to a review of research by Brigham Young University, loneliness increases the chance of early death by 26 per cent.<sup>1</sup>

Britain has been voted the loneliness capital of Europe.<sup>2</sup> This is where we are blessed. As members of a church, we have access to people who share our interests, who hold common beliefs and values, and genuinely care about our wellbeing. It is a beautiful thing to belong to a family and when these ties extend beyond blood, it is special.

Nothing brings this home quite like travel. Attending church overseas is an awesome experience. Even when the service is in another language, it's wonderful just to observe and see the things that remain the same, and those that are different. This is especially true of the singing. Hymns and choruses are the same tune but different words, and you try to follow the words on the screen.

I enjoyed this experience on a recent trip to Samoa. My wife and I were invited for dinner and we shared opening Sabbath with friends.

As we sat there, it felt like home. It felt like family. We

sang the old familiar choruses, we discussed how world events pointed to Jesus' soon coming. It felt comfortable, like an old work boot that fits nicely to the contours of your foot.

That's why we need you! You are an important part of our community. With our small team here at *Adventist Record*, we cannot be everywhere. But part of our role is to foster a sense of community among our culturally and geographically diverse region. So we need you to send us stories that are happening in your communities, stories that uplift and affirm, stories that may inspire others to try new ministries or services in their church communities. Telling stories from around our unique South Pacific home is something that can bless us all. Share your community and we will all be richer. But what about those who aren't part of our community yet?

One of the greatest things our Church can offer the world today is an invitation to join a community. The beautiful scenes in Acts, where believers are brought together by their faith and hope in Jesus, to share, to support one another, and to live and worship side by side, show what community can be. It was, I'm sure a taste of heaven on earth and a taste of what we can experience as we travel around different churches, even in this world. The challenge for us as Adventist Christians is to make our homes and churches places that others want to be, regardless of the darkness and despair in the world (or perhaps because of it).

Could this be the salve that we, the Church, can offer to a society looking for connection and community?

"By this shall all men know that ye are my disciples, if you have love one to another (John 13:35).

I've been around the world and never found a community quite like ours.

1. <http://www.nhs.uk/news/2015/03/March/Pages/Loneliness-increases-risk-of-premature-death.aspx>
2. <http://www.independent.co.uk/life-style/health-and-families/features/the-loneliness-epidemic-more-connected-than-ever-but-feeling-more-alone-10143206.html>

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"Children in PNG often have no shelter for Sabbath School."

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Our vision is to be a church that...  
**knows**  
 experiences  
 and shares  
 our hope in Jesus Christ





## Misunderstood

Maritza Brunt

The question was innocent enough, but somehow, “Which way are the markets?” turned into a heated discussion about the price of cheese. The Thai man we’d asked was adamant we’d agreed to buy his goods. We were adamant he was dreaming, and we had no idea what he was talking about. It didn’t end well.

Another scene comes to mind: the end of my first week in Brazil. I sat on a hospital bed, choking back tears and silently crying out to God. I hadn’t been able to keep anything down for several days and all the doctors could do was give me fluids through an IV line. A flurry of activity surrounded me, nurses explaining what was wrong with me in fluent Portuguese, and never had I felt so alone. “English?” I whispered, my heart breaking. They only shook their heads, a mix of pity and frustration in their eyes.

The third scene is one I’m sure many are familiar with. A friend of mine came to church for the very first time, and we proudly marched him down the aisle to sit in the front row. But as the pastor passionately expatiated on the Levitical doctrines and their relevance to the Old Testament Sanctuary, my friend’s eyes kept glazing over until I was certain he’d fallen asleep. Though he stayed awake for the whole sermon, he didn’t want to talk about what had just transpired. We didn’t press. And he never came back.

Finally, a woman is kneeling and a short man is climbing. Both are eager to get close to a famous Preacher. Both wear the label of “sinner”, given to them by their community. The woman’s tears spill over as she wipes feet with her hair, and the man’s heart beats faster in his chest as he’s called down from a tree. All around them, people are muttering, and the old familiar feelings of shame begin to surface.

Misunderstandings hurt. Communication barriers are tough to break down. A simple “I don’t understand” can often bring about overwhelming feelings of shame and guilt. People will think we’re stupid. Maybe if we tried a bit harder, we’d get it. Maybe if we learned the language faster, we’d fit in.

But Jesus doesn’t say or do anything like that. After all, He knows better than anyone how much it hurts when people don’t understand. He knows how difficult it is for us to put pride aside and simply ask for clarification. He smiles kindly and says to the sinful woman, “I’m here—and I hear.” He extends His hand to Zacchaeus and says, “I want to stay with you.” It’s enough to make an unnamed woman and a tax collector feel, for perhaps the first time in their lives, as though someone finally understands. And no matter what we go through, it’s enough for us too.

*Maritza Brunt is assistant editor for Adventist Media.*

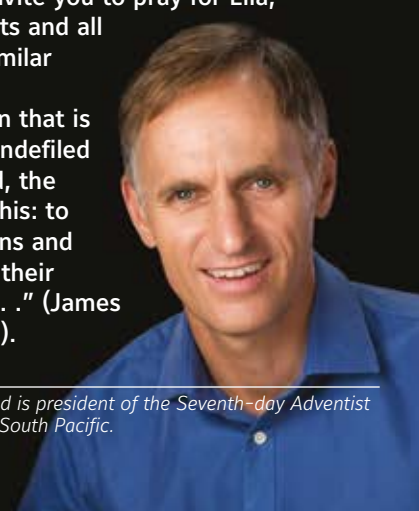
I received a note as I shook hands with hundreds of people after a worship service in Papua New Guinea recently (details have been changed but the intent is the same).

It read: “Happy Sabbath President, My name is Ella Geera and I’m in year 10 and 17 years old. My dad died when I was 13. I am living with my big sister and four younger brothers. Life has been hard since Dad died. But overall God, my real Father, has brought me thus far. I am afraid to give you this note. Please take a few minutes to pray for me. Please pray for my country, and for men here so they can treat girls and mothers in a better way. Please pray for my mother—she has HIV—and that we can get a home. Please pray for me; I would like to be a medical scientist and ship captain and serve my government.”

As I read this later, I tried to put a face to the young lady but couldn’t. My heart ached. I felt sorrow and anger at the same time. Horrified, my mind raced, “Why does your mother have HIV? What is the local church doing for you and those in similar situations? How are the men in this church treating women?” I recalled that the church had been pleased to talk about all the new people baptised recently and a new group that had started. I rejoiced; but why the apparent neglect of those who need real help right in front of us?

What am I doing about this situation? I pray for Ella and her dreams. I thanked God for my mother, wife and daughters and asked that I be a model son, husband and father, and that I and my Church can be a real church. I invite you to pray for Ella, her requests and all those in similar situations.

“Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction . . .” (James 1:27 NRSV).



*Glenn Townend is president of the Seventh-day Adventist Church in the South Pacific.*



#### Giving thanks

After more than two years of desecration and occupation by Islamic State, a church service has been held in Qaraqosh's cathedral of the Immaculate Conception for the first time. Christian militia fighters, who helped Iraqi forces re-take the town, celebrated mass with Mosul's exiled archbishop in the burnt and vandalised building. —*Your Middle East*



#### Thinking cap

The historic discovery of an imprint of dinosaur brain tissue is prompting a re-think of evolutionary theory. The cast of a dinosaur's brain cavity appears to show a thin veneer of mineralised grey matter, evidence that the animal's brain was much larger than expected and unlike bird or reptile brains. —*The Guardian*



#### Discovery

Excavations in Israel have uncovered the likely location where Titus's Roman legions breached Jerusalem's walls, leading to the city's fall and the destruction of the Second Temple in 70AD. Archaeologists have found the remnants of a watchtower along with stone projectiles fired by Roman ballistas—evidence consistent with historical accounts. —*The Guardian*



#### Pestilence

An unseasonable surge in mosquito numbers has triggered health warnings from governments in Queensland, New South Wales, Victoria and South Australia. Scientists say increased rainfall and warmer-than-usual weather may have produced the extra mozzie activity, which increases the risk of Ross River virus and other diseases. —*New Daily*



#### Faithful justice

For the first time, Kenya has sworn in a Seventh-day Adventist as chief justice of its supreme court. David Maraga prefaced his swearing-in ceremony with prayer in his chambers. Chief Justice Maraga made headlines earlier this year when he told officials he would continue to avoid hearing cases on Sabbath. —*Adventist Review*



#### Willing ears

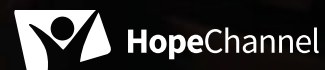
Adventist students attending a public university in Zambia have led 71 of their classmates to baptism. Under the auspices of Public Campus Ministries, the students organised a two-week series of Bible lectures and small group studies. Similarly, outreach efforts at a Ugandan university in August were followed by 21 baptisms. —*Adventist Review*

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## Port Moresby commits to community service

Port Moresby, Papua New Guinea

More than 2500 people gathered at the Sir John Guise Stadium in Port Moresby, Papua New Guinea, for the inaugural Adventist Community Service Congress.

The week-long event, run by the Central Papuan Conference (CPC), was created to inspire people to do outreach and service in their community.

Government officials attended with Richard Maru, Minister for Trade, Commerce and Industry, officiating while Delilah Gore, Minister for Community Development, opened the event.

On behalf of the Prime Minister, Mr Maru committed K100,000 to support the work of Adventist Community Services. Ms Gore pledged a further K10,000.

International speakers at the congress included Dr May-ellen Colon, director of Adventist Community Services International, and Dr Willie E Hucks, a lecturer from Andrews University, USA. Hope Channel Australia's Discovery Bible correspondence school instructor Charissa Fong presented

the morning devotions.

Pastor Keke Omoa, CPC's Adventist Community Service director, said the Adventist Church had a responsibility to reach out to others and share God's blessings.

Dr Colon said it was good to be part of a group where everyone had the same mission and passion in life. "We could watch it on TV or read about it but being here physically is the best part of it," she said.

Congress attendees had the opportunity to put community service into practice as they helped renovate a local secondary school during the event.

Ms Fong said she was inspired by the attendees' passion and dedication to share the love of Jesus. —*Vania Chew*



Attendees were inspired for outreach.

## Students happy with Avondale experience

Cooranbong, New South Wales

Students are overwhelmingly happy with the quality of their higher education experience, according to results from a national survey administered for the first time at Avondale College of Higher Education (NSW).

Of the 489 undergraduate students who responded to questions in the Student Experience Survey, almost 90 per cent expressed satisfaction with the experience. While slightly fewer responded to questions about teacher quality and skills development, the levels of satisfaction were higher. Satisfaction with learner engagement, learning

resources and student support (all between about 75 and 80 per cent) were marginally lower. For the first time, the survey included feedback from students enrolled

at non-university higher education institutions such as Avondale College. "The survey demonstrates Avondale can hold its own when benchmarked against other higher education institutions," said vice-president (Quality and Strategy) Professor Jane Fernandez. —*Jefferson Shaw*



## Sanitarium NZ chief resigns

Auckland, New Zealand

Sanitarium Health & Wellbeing New Zealand executive general manager Pierre van Heerden has resigned and will step down in December after a handover period.

"It has been a privilege to lead Sanitarium in New Zealand over the past 10 years and I will miss the camaraderie and great sense of humour of my team," he said.

During his leadership he has overseen some major developments; a big focus has been on team development and culture. "We started the KickStart breakfast program, which has served more than 14 million breakfasts to Kiwi kids in need, our Weet-Bix TRYathlon has achieved new records and is the biggest kids' triathlon series in the world, and our brands are very strong," he said. "There were some challenges during this period, both as

a nation and company, with the Christchurch earthquakes, subsequent closure of our Christchurch factory and of course 'Marmageddon', which gripped the nation."

Kevin Jackson, Global CEO of Sanitarium, said Mr van Heerden has made a significant contribution to both the growth of the company in New Zealand and to the New Zealand food industry.

After completing senior executive courses at both London Business School and INSEAD this year, as part of a Prime Minister's Business Scholarship he was awarded, Mr van Heerden is looking forward to new challenges and opportunities. He said he has no immediate plans but will be taking some annual and long service leave.

Mr van Heerden started with Sanitarium in Australia in 1996, before relocating to New Zealand. He has also been actively involved in industry and government bodies.

—*Record staff*



Pierre van Heerden.

## Deaf camp provides spiritual lift

Jindabyne, New South Wales



Esther Doss.

Attendees at the annual Deaf Camp at Adventist Alpine Village, Jindabyne, enjoyed a lift from their world of quiet isolation that only comes with fellowshiping with their peers, according to Lee Dunstan, who cares for the Church's special needs service to the Deaf.

"Along with the joy that comes from getting up close to nature—kangaroos on the doorstep, emus on parade and snuffling wombats blocking your path—was the spiritual rise the group got from guest speaker Esther Doss, from the United States," he said.

"Esther is a CODA [Child of Deaf Adults] so she was very well received by the group who consisted of the hard of hearing, deaf, blind-deaf and their companions. Her empathy, which comes from a life lived amidst the Deaf, gives her a connection that no-one else could have achieved. Her rapport with this special needs group was clearly evident.

"Many of our Church's Deaf live isolated lives—physical, emotionally and spiritually—and coming from four states, separated as they are, they had the opportunity to refill all those empty tanks."

Ms Doss is a full-time mum from Nebraska, where she works with 3 Angels Deaf Ministry. She is also the Deaf Ministries coordinator for the Northern American Division, working closely with the new General Conference special needs ministry under Pastor Larry Evans, last year's Deaf Camp speaker. According to Pastor Evans, the Adventist Deaf community globally is rapidly expanding—including 28 recent baptisms in Kenya—which, given that the Deaf do not attend church for the reason that they cannot hear anything, was not evident a few years ago.

It is to reach this same invisible demographic that the

camps are run. And while organised by Logan Reserve (Queensland) church member Mark Davey and his SDA Deaf Church Down Under team, they are enthusiastically supported by the corporate Church's Christian Services for the Blind and Hearing Impaired (CSFBHI) ministry. Deaf Church Down Under provides a range of services to the Deaf, including an informative website, regular Auslan-signed services, and captioned DVDs and YouTube presentations (including Esther Doss's camp presentations).

CSFBHI operates an audio library service for the blind and this year funded the closed captioning of the *Tell the World* film. Each camp attendee, some of whom are not Adventists, received a free copy.

The Church's ministry to the blind and deaf is about to undergo change, according to Mr Dunstan, who is currently working to reform CSFBHI into an organisation with a wider scope, including all forms of special need.

"We plan to have this in place by our Church's Special Needs Day and offering next year," he said. "We're not waiting until then to do things, however. For example, we're helping Sydney's New Hope church to put their "Aussie Pastor" TV programs on air with on-screen Auslan-signed translation.\* This is expensive in time and money, but as a Church we are intentional about reaching the Deaf community via the media—TV, internet and DVD—and also providing at least one venue in each state where there is a signed Sabbath worship service that the Deaf can attend."—*Record staff*

\* [www.facebook.com/aussiepastor](http://www.facebook.com/aussiepastor)

*Note: April 22, 2017 is Special Needs Day. It is about building both awareness and the facilities for a more accessible and inclusive Church. For the Deaf, CSFBHI is seeking to build a roster of Auslan signers in each conference for deployment at significant church events, such as camp meetings. CSFBHI can also help with a funding subsidy for professional signers for such events. If you would like more information or to get involved, please contact Lee Dunstan, manager of CSFBHI: ph. 02 9847 2296; email <[csfbhi@adventistmedia.org.au](mailto:csfbhi@adventistmedia.org.au)>.*



Deaf Camp attendees came from three states and the ACT.

Kimberly Davey (R) translates for a blind-deaf attendee.





# \$1M offering more than expected by Jarrod Stackelroth

Thirty children's discipleship centres will be built throughout the South Pacific Division (SPD) after it received more than \$A1 million from the worldwide Seventh-day Adventist Church for special projects.

The money, totalling \$US815,882, was donated by Seventh-day Adventists from around the world during the 13th Sabbath offering in the second quarter of 2016. Two other projects will also receive funding: a Family Wellness Education Centre (Centre of Influence) in Fiji; and Hope Channel in New Zealand.

SPD CFO Rodney Brady said the amount exceeded his expectations. "Second quarter is not the often best [offering] to be down for as it is collected at the time of the USA/Northern hemisphere summer holiday season," he said.

The selected projects fit the comprehensive discipleship, media and health emphasis that the SPD is focusing on for the next five years—making up three of the four pillars, the other being mission to the big cities.

"It's good to belong to a global church family where we can take turns assisting the Church in select parts of the world with important large-scale mission projects that may not happen without global support," Mr Brady said.

Eighteen of the 30 children's discipleship centres (lamb shelters) planned for the Division will be built throughout Papua New Guinea Union Mission (PNGUM), eight in the Trans-Pacific Union Mission, and two in New Caledonia, part of the New Zealand Pacific Union Conference.

Many churches in the Pacific have no shelter for children for programs such as Sabbath School and Adventurers. The lamb shelters cost roughly \$A10,000 each.

"[Numbers of] children in most churches are almost the same or two times more than our adults," reported PNGUM general secretary, Pastor Henry Monape. "The fact is we badly need lamb shelters all throughout PNG so the children can have their own places of worship to conduct their Sab-

bath programs."

Pastor Monape expects the Church to grow due to the General Conference's total member involvement initiative, and so the need for shelter for the children will grow as well. "Your assistance will be a great help to the children of PNG particularly at this time," he said.

The My Family Wellness Centre in Suva will be built at the site of a local church and run in partnership with Suva Central church, the Fiji Mission and ADRA Fiji. It will be a Health Centre of Influence for the capital city and all of Fiji. With rooms and facilities that can be rented to health profes-

sionals such as doctors, counsellors and physiotherapists, the centre will also have a lunch bar and exercise club, run by Adventists. Preventative health programs, such as the Complete Health Improvement Project and Newstart, will also be run through the centre.

"The wellness centre in Suva will offer a clinically recognised way of addressing the epidemic of non-communicable diseases," said Mis-

sion health director, Dr Alipate Vakamocea. "It will provide an avenue to empower people to make changes to their lifestyles and enable them to take control of their health physically, mentally and spiritually."

Finally, the Hope Channel NZ grant will be used to set up a television studio so that more local content can be produced. This is one point of difference that Hope Channel NZ has in comparison with other Christian TV networks in New Zealand.

Hope Channel NZ was recently announced as the highest rating religious broadcaster in NZ and, according to the project proposal, is available in 87 per cent of homes.

"The timing for Hope Channel in NZ could not have been better given the impact that Hope Channel is now having in NZ," Mr Brady said.

**"It will provide an avenue to empower people to make changes to their lifestyles and enable them to take control of their health physically, mentally and spiritually."**

*Jarrod Stackelroth is editor of Adventist Record.*





# THEY ARE NOT ALONE

by Maritza Brunt

**Tackling the health emergency of sexual and domestic violence in one of the world's most dangerous countries to be a woman: Papua New Guinea**

**P**APUA NEW GUINEA (PNG) IS BEAUTIFUL, OFTEN described as endless greenery, coastal strolls and flashes of colour. Known as the “Land of the Unexpected”, its rich cultures and natural beauty leave visitors in awe. Culture and family life can be strong and inspiring.

And yet, it is one of the most dangerous places on earth for women, with more than two-thirds of PNG women having experienced physical or sexual violence. According to Médecins Sans Frontières (Doctors Without Borders), domestic and sexual violence is a medical humanitarian emergency with levels of gender violence normally only experienced in war zones.<sup>1</sup>

The lack of refuges and counselling services is a huge issue—one that eight young people from Avondale College of Higher Education (NSW) have decided to address.

“We just wanted to get the message out that this is happening and it’s not right,” explains International Poverty Development studies student Linda Ciric. “As Christians, we can help.”

Ms Ciric and her classmates, all first year students, are hoping to partner with key ministries of the Seventh-day Adventist Church to raise funds for and awareness about the issue of family violence in PNG.

“We’ve reached out to ADRA Australia, Australian Union Conference Women’s Ministries and Adventist Media, as well as individual churches, to see how they can help with fundraising and awareness,” says classmate Jessica Krause.

The students are guided by their lecturer, Dr Brad Watson, who earlier this year spent two weeks in PNG compiling a consultancy report for the South Pacific Division (SPD) on family violence.



His results were extremely confronting.

"What we're seeing are some of the highest rates of gender violence in the world, but the Church [in Papua New Guinea] generally doesn't have any counselling skills," Dr Watson says. "There is also no formal refuge program for women; only a few of the mainland churches have their own women's refuge."

As a result, the students have set a fundraising target of \$100,000, hoping to support a safe place refuge centre where women can access counselling services. And they're actively on the way to reaching their goal: ADRA Australia has already agreed to work with the students on this project.

"ADRA is committed to addressing gender-based violence in PNG, so we're excited by the passion of Avondale students who are fundraising for this cause," says ADRA Australia CEO Mark Webster.

"We will extend our work in this area by establishing basic counselling facilities and safe houses in local mission headquarters to better support women and children, and hope to work with the Family and Women's Ministries departments to empower and inspire churches across Australia to fundraise and advocate for women in PNG so they know they are not alone."

What began as a compulsory class assessment soon turned into a passionate project, as the students began to truly comprehend the tragic realities in PNG.

"I've been to PNG a couple of times, and I've fallen in love with the country and the people there," says student Kim Parmenter. "Just knowing that these are the sorts of issues they face, and knowing that we're not really doing quite enough about it, makes me want to do something more."

Fellow student Yannick Coutet agrees, saying his turning point came from viewing Russian photojournalist Vlad Sokhin's work "Crying Meri".<sup>2</sup>

"Seeing pictures on Google used to be just pictures," he explains. "But it wasn't until I read about the issues and saw photos of how some women were being treated that it really touched me and motivated me to provide help. It's really sad, but it's really impacting—and that's why we're taking action."

It's scenarios like these that are all too familiar for PNG project officer for ADRA Australia, Ellen Hau Pati, who grew up in the Gulf Province but has lived in Port Moresby for the past 20 years.

"In the community, I would see almost every day a woman with a black eye, or hear a woman screaming for help," recalls Ms Hau Pati. "It's definitely common. I am one of the lucky ones—I personally haven't experienced it. I came from a home where my parents never physically abused each other, and I married a man who isn't violent, but I would say with certainty that I am a rare case."

With the facts and statistics in hand, the question that must be asked is this: How has gender-based violence in

PNG reached this level?

Ms Hau Pati explains that there could be several reasons, including poverty and a weak justice system—there is no real law enforcement, especially in the villages.

But with more than 800 languages in PNG, and just as many cultural circles, she says the biggest cause is a fragmented, gradual breakdown in social culture.

"In the past, we had a social network with rules and taboos that controlled us," she says. "But now, in modern times, people have moved to the cities and married between different villages. When people intermarry, rules and sanctions from their original communities don't apply anymore, and men feel as though they can get away with more."

"The family culture is definitely still strong in PNG but a lot of that has broken down because of the movement and mixes within communities. If you get married within your village, there is a good chance your family can step in and help. But in the towns and cities, it's really difficult; everyone is living away from their tribal network."

When Ms Hau Pati finishes sharing her stories, she delivers a piece of good news.

"Slowly, people are starting to accept that it's not just a domestic issue," she says.

The Adventist Church in PNG is also formally recognising that gender-based violence is an issue it needs to address. Dr Watson's SPD report found that most participants acknowledged family violence as a very important issue for church members, and were willing to work towards progress on a long-term strategy.

"I'm so grateful to the Avondale students for addressing this issue," says Ms Hau Pati. "There's a lot of opportunity for us as a Church to do more, and I believe this is our gospel calling."

Dr Watson also says he's excited about the project and is proud of the way his students are responding to such a prevalent issue.

"I think this project is something we can link with ADRA and the Church to make quite a big impact," he says. "The Church in PNG is responding, and we can help."

As for the name of the project, the students haven't yet coined one, but they've got a phrase.

"Our slogan is, 'They are not alone'," says Ms Ciric. "We just want them to know that." R

1. <https://www.msf.org.au/papua-new-guinea>

2. "Meri" is Tok Pisin (PNG Pidgin) for "woman." To view Vlad Sokhin's work, visit <http://www.vladsokhin.com/work/crying-meri/> WARNING: graphic content.

NOTE: This feature is the first in a series on gender-based violence in PNG. The rest will be written by Avondale College students participating in this project, and will be released progressively on [record.net.au](http://record.net.au)

Maritza Brunt is assistant editor for Adventist Record.



### San goes pink

Sydney Adventist Hospital (NSW) commemorated Pink Ribbon Day on October 24 with a morning tea in the Healing Garden, part of the Integrated Cancer Centre. Mum-of-two Victoria Brown spoke about the "long and difficult journey" she faced after being diagnosed with breast cancer last year. Pink balloons were released into the air at the end of the event, which raised funds for the Cancer Council. —Tracey Bridcutt

### Men on a mission

Adventists in Western Australia recently hosted the first ever Mission and Purpose Camp for male Christian leaders. The 18 participants were mostly Adventist men, including two who journeyed from the United States, providing them with an opportunity to find, refine and explore their personal mission statements. —Shannon Rose

### Vibrant youth for Christ

More than 100 youth leaders from across Fiji recently gathered at the Fiji Mission Conference Centre to kick-start the Vibrant Youth for Christ One Leadership Forum. Run over a four-day period, the program included devotionals, team-building activities, community projects and workshops on different ministries, including health, children's ministries and church planting. —My Mission Fiji



### New cookbook talks up best health

Adventist dietitian Sue Radd has been featured in media around Australia in support of her new cookbook *Food As Medicine*, published by Signs Publishing. Ms Radd has been featured in print in the *Sydney Morning Herald* and *The Age*, and has been interviewed on Radio National, 2GB, 6PR and other local radio stations across the country. And the response has been enthusiastic. "It's by far the most impressive cookbook I've been sent (and I get sent a lot) and I can't wait to feature it on the show," commented a host on Byron Bay's BayFM. —Nathan Brown

### Bega church open garden

The 2016 ADRA Appeal started early in Bega (NSW), with Nola and Barry Hergenhan opening their 100-year old heritage cottage gardens to the public for the first time. The working Angus beef and Merino sheep farm boasts a large orchard, raised vegetable garden, and an array of bulbs and natives, with visitors treated to live music and home-made delicacies, all provided and manned by Bega church members and their friends. The event was highly successful, raising more than \$4400 and promoting public awareness about the work of ADRA. —Janet Kieltyka



### Second Grey Nomads camp

Participants from all around Australia met recently for the second Grey Nomads Western Australia camp. Sixty-four campers were on the grounds, with attendance at the evening meetings reaching the mid-90s. Features included devotionals, outings, a fundraiser morning tea and workshops, with Pastors Vadim Butov and Geoff Youlden the main speakers. —Robert Kingdon

### Record staff at Q Commons

Three *Adventist Record* staff members were recently part of the audience for Q Commons Sydney. Held at the Parliament of NSW, the event was created as an opportunity for Christians to come together and explore ideas about how the gospel can be used to engage culture. Speakers included apologist Ravi Zacharias, former *Age* journalist Barney Zwartz and Grammy-winning hip-hop artist Lecrae. —Vania Chew

### Sharing Jesus

During a recent market outreach program in Baimuru Station, Papua New Guinea, five-year-old Rosemarie Haralu witnessed to many through her picture and telling of the story of Hannah's special child (1 Samuel 1). The children in this church are actively sharing and developing witnessing skills as a result of their parents' and class teachers' learning strategies. —Lenon Greson





## Not so sweet

Well-established research shows us the negative effects a diet high in refined sugar can have. It's this kind of research that prompted the World Health Organisation in 2015 to recommend consuming less than 10 per cent of energy in the diet in the form of free sugars. So with this kind of information in mind, many people reach for an artificially sweetened drink when they're looking for a sweet treat without the sugar.

But recent research highlights that this seemingly simple solution might not be in our best interests. A Swedish study looked at sweetened beverage intake and the risk of a type of diabetes called latent autoimmune diabetes in adults (LADA) with surprising results.

The researchers found that drinking more than two serves a day of sugar-sweetened soft drinks doubled the chances of developing LADA. A serve was defined as 200mL, so a standard-sized can of soft drink is just less than two servings. But what was really surprising is that the same results were found for those who were consuming artificially sweetened soft drinks as well.

Why would this occur? The researchers noted that the association between artificially sweetened drinks and LADA needs to be further explored. But while there might be gaps in our knowledge on why our bodies react the way they do to artificial sweeteners, a simple action we can take right now is to minimise them in our diet and remember that they are not a pass to drinking as much soft drink as we'd like.



### Oven-baked Mediterranean risotto

Preparation time: 25 minutes  
Cooking time: 55 minutes Serves: 6

- 2 cups Arborio rice**
- 4 cups boiling water**
- 425g can crushed tomatoes**
- 10g vegetable stock cube, crumbled**
- 2 tablespoons margarine**
- 2 cups sliced mushrooms**
- 3 cups (100g) English spinach**
- ½ cup finely grated parmesan cheese**
- 1 yellow or red capsicum, roasted**
- 60g reduced fat feta cheese, cubed**

1. Combine rice, water, tomatoes, stock cube, margarine and mushrooms into a large ovenproof dish. Cover dish tightly with lid.
2. Bake in a hot oven, 200C, for 35-40 minutes or until rice is tender.
3. Stir through spinach leaves, parmesan, roasted capsicum and feta.

**NUTRITION INFORMATION PER SERVE:**  
1520kJ (365cal). Protein 12g. Fat 9g.  
Carbohydrate 58g. Sodium 590mg. Potassium 350mg. Calcium 150mg. Iron 1.3mg. Fibre 3g.

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Sanitarium

LIFESTYLE  
MEDICINE  
SERVICES

# Why listen to the reformers?

by Nicholas Miller

**O**CTOBER 31 MARKED 499 YEARS TO THE DAY since Martin Luther nailed his 95 Theses to the cathedral door. Why should we still study or care about what the Protestant reformers wrote or thought? Shouldn't we just study the Bible directly? The reformers themselves insisted on this and expressed this belief in the great principle of *Sola Scriptura* (by Scripture alone). Shouldn't we simply follow their lead? Yes. But the reformers' lead might take us in unexpected directions.

Reading the Bible in isolation was not the reformers' method, and for good reason. If we simply study the Bible alone, how can we be confident we understand its message? After all, we read the Bible through our own lenses created by our time, place, social and cultural background, and station in life. There are so many conflicting opinions in the Christian world about the teachings of the Bible. How do we know that our interpretations are the true and accurate ones?

One good answer is that the Holy Spirit will instruct us. We are indeed promised His guidance in our study of Scripture. Jesus Himself said, "When He, the Spirit of truth,

has come, He will guide you into all truth" (John 16:13). But interestingly, the Holy Spirit often works through other people. It seems that most people in the church have been led to a true understanding of the Bible through other church members, or through leaders sharing their views of the Bible in meetings or Bible studies. Indeed, God promises that He is present in a special way in groups of believers, so that ". . . where two or three are gathered together in My name, I am there in the midst of them" (Matthew 18:20). Biblical stories reveal that this promise is not just true for prayer and worship but also for Bible study.

Think of Christ with the two disciples on the road to Emmaus, where "He expounded to them in all the Scriptures" regarding His life, death and resurrection (Luke 24:27). Then there was Philip with the Ethiopian eunuch, explaining the prophecies of Isaiah, after the eunuch admitted that he could not understand the prophecies "unless someone guides me" (Acts 8:31). Also, Priscilla and Aquilla "took [Apollos] aside and explained to him the way of God more accurately" (Acts 18:26). Think of all the disciples, apostles and church leaders gathering at the Jerusalem



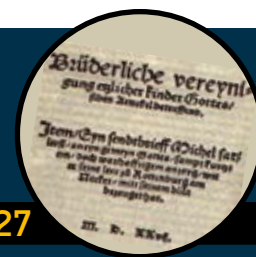
1517

Martin Luther, a Catholic monk, publicly releases his 95 Theses, criticising the Church's cash-for-forgiveness scam and other doctrines and practices.



1525

William Tyndale publishes the first English New Testament translated directly from the Greek texts. His Bible was declared illegal in England and he was executed before he could complete his translation of the Old Testament.



1527

Early Swiss Anabaptist leaders approve the Schleitheim Confession, a statement outlining their belief in adult baptism, pacifism and not swearing oaths, among other things.



council to answer questions of biblical truth, engaging in “much discussion” about the Bible and their own experiences (Acts 15:7, NIV). Yes, we can learn truth with the Bible and the Holy Spirit alone. But far more often we learn biblical truth in community with other believers who share their insights with us. Such sharing shows us new possibilities, aids us to see past our own biases and limitations, and helps expand our horizons of understanding. We do not base our belief on what other believers tell us; but their ideas and testimony can help us see options and possibilities within the Bible that we have overlooked or misunderstood. Other people can provide perspective and insight but the Bible is the final authority. That is the method of Bible study used by the great reformers and by the early Adventist pioneers. They didn’t study the Bible in isolation but in community and with vigorous, deep discussion.

Now, if we recognise the value of exchanging views and ideas about Bible truth with living believers, why should we not include as part of the conversation the larger church through time? Why not include those great students of the Bible from the past who have left a written record of their beliefs? Not to do so is a form of what C S Lewis called “chronological snobbery”, which is “the uncritical acceptance of the intellectual climate common to our own age and the assumption that whatever has gone out of date is on that account discredited” or otherwise irrelevant.<sup>1</sup>

Ignoring these great Bible students from history prioritises the Christians of the present over those of the past. As our culture and society of today is less influenced by biblical thought and teaching than in previous centuries, we could be keeping out of our study exactly those people who can reveal most about our own prejudices and biases.

This is in part, I believe, what Paul meant when he exhorted: “Therefore we also, since we are surrounded by

so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith” (Hebrews 12:1,2).

Who are these witnesses? They are the ones who have gone on before. They are dead, yet their examples inspire us. And they are witnesses of faith, of endurance and of what it means to fix our eyes on Christ. They are witnesses to what all of this means, and they are witnesses to what

faith in Christ means, and to what the Bible means and requires.

So we look at these believers in history, including the Protestant reformers, not as authorities or sources of traditions that bind us. Rather, we can see them as witnesses to biblical truth with whom we can compare our own biblical understandings, to see if we are missing something or if we are bound by some prejudice or bias

of our own time and place.

Our pioneers understood this philosophy. Both Ellen White in *The Great Controversy* and Uriah Smith in his *Daniel and the Revelation* drew on the teachings and views of reformers of the past to verify and support their own claims for the understanding of the Bible and prophecy. Today, when we read the Bible, we should do so humbly, pleading for the Holy Spirit’s direction, comparing our conclusions with those who have gone before us and discussing them with our fellow Christians. Together, under God’s leading, we can best understand His Word. R

1. C S Lewis, *Surprised by Joy* (C S Lewis PTE Limited: 1955), 207–208.

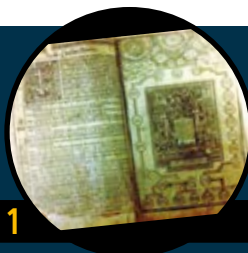
*Professor Nicholas Miller lectures in church history at Andrews University, Michigan, United States. This year Professor Miller published The Reformation and the Remnant, a book exploring the Reformation’s relevance to Adventists as we prepare to commemorate 500 years since Luther nailed his 95 Theses to the Wittenburg Castle church door in 1517. The Reformation and the Remnant, from Pacific Press, is available at Adventist Book Centres.*

## More often, we learn biblical truth in community with other believers, who share their insights with us. Such sharing shows us new possibilities . . .



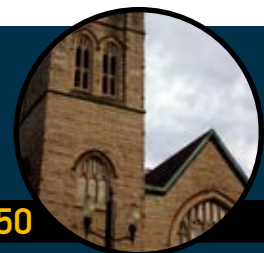
1559

French theologian John Calvin leads the Swiss city of Geneva to become the unofficial capital of Protestantism, offering refuge to persecuted believers from around Europe.



1611

An English Bible commissioned by King James is completed by a team of 47 Church of England translators. After multiple printings and revisions, Bibles in the King James tradition continue to be influential today.



1650

In response to strict new Sunday laws, a group of Baptists in London separate from their church and establish the first Seventh-day Baptist congregation.

## MISUNDERSTANDING

# Job's wife



by Steve Thompson

**J**OB'S WIFE IS PERHAPS THE MOST MISREPRESENTED woman in Scripture. Her name has not survived and the first hint of her existence is in the strange expression "there were born to him seven sons and three daughters" (Job 1:2). She was apparently the one who bore those 10 children! Job refers to her twice as "my woman" in 19:17; 31:10 meaning "my wife", because biblical Hebrew lacks a word that is the direct equivalent to the English "wife"<sup>1</sup>. Her only appearance is in a brief wife-husband dialogue (2:9,10). Like most other biblical women she is allowed very little voice—only six Hebrew words, to which Job replied with 12. But her words deserve more attention than they are usually given because they are among the most mistranslated words in the Bible.

Job's wife's six Hebrew words were entirely focused on her husband: first summarising his situation, then suggesting how he respond. Her first three words, literally translated, were "still persisting in your integrity" (2:9a). Though unaware of it, she repeated word-for-word what God had already declared about Job in what might be termed a "great controversy" dialogue between God and "the accuser" (Hebrew *the satan*<sup>2</sup>): "still persisting in his integrity!" (2:3).

She did not blame her husband for bringing on their loss and suffering due to any lack of integrity. To the contrary, she acknowledged his sustained integrity through it all.

Her final three words "bless God and die" suggested what must have seemed from a human point of view the best response to their enormous shared loss and suffering.

Readers at this point will reach for their Bible, thinking "but didn't Job's wife tell him to *curse* God, not to *bless* Him?" And their Bible, regardless of translation, will support their recall. Why render it "bless"? A defence of this translation will require a brief journey into ancient Hebrew to demonstrate that the traditional translation of her words

"curse God and die!" is misleading and places an unjustified limit on the possibilities for understanding Job's wife and the nature of her appeal to her husband.

The Hebrew verb *barak* occurs just over 325 times in the Old Testament, most frequently translated "to bless" in the sense of giving benefits. This makes sense when used to describe God blessing His creation and people, as in Genesis 1:22 where God blessed recently-created sea creatures, empowering them to carry out His will, thereby benefitting them. This is also clearly the meaning of *barak* in the words of the satan to God about Job: "you have blessed (*barak*) the work of his hands" (1:10).

However, this same word has another meaning in passages where humans "bless" (*barak*) God, and must be translated differently. Note Psalm 103:2: "Bless (*barak*) the Lord O my soul, and do not forget all his benefits . . ." How could God's creatures, dependent on Him for life itself, possibly empower or benefit their Creator? Translating *barak* as "give thanks!" is called for here and in about 35 other places in the Old Testament<sup>3</sup>. When Job's wife said to "*barak* God and die" her words could be translated "give thanks to God, then die!" In other words, thank God for His earlier blessings and the hope of resurrection.<sup>4</sup>

The verb *barak* in a few Old Testament passages has the meaning "to kneel down". The related Hebrew noun for "knee" is *berek*. According to 2 Chronicles 6:13, King Solomon "knelt down (*barak*) on his knees (*berek*)". Psalm 95:6 urges, "Let us kneel down (*barak*) before the Lord our maker . . ." If this meaning of *barak* is applied, Job's wife would have urged him to "kneel down before God, then die!" Freed from the exasperation she felt at that moment, her speech could be paraphrased, "thank Him for the good in our life, then accept death".

A third, somewhat rare translation of *barak* is "be strong!" It has this meaning in Psalm 147:13 where Zion



is assured that God “strengthens (*barak*) your sons within you”.<sup>5</sup> A related form of *barak* also meaning “to strengthen” occurs in Deuteronomy 29:19 (29:18 in Hebrew): “then he strengthens himself in his heart, saying, There will be peace for me . . .”<sup>6</sup>

The traditional translation of Job’s wife’s final three words “curse God, then die!” is based on the fact that words are sometimes used to express the opposite of their usual meaning. Protestant reformer Martin Luther reportedly announced that young couples wanting him to bless their marriage should not arrive before a certain hour of the day; if they disturbed him by arriving earlier he would “bless” them alright, but they would not thank him for it!

This opposite meaning of the verb *barak*, its antonym, occurs on the lips of the satan in the “great controversy” dialogue with God about Job: “if you touch his possessions, he will curse (*barak*) you to your face” (1:11, repeated in 2:5). This rare meaning of *barak* is also found in 1 Kings 21:10–13 when Queen Jezebel engaged two scoundrels (literally “sons of wickedness”) to bear false witness against Naboth, accusing him of “cursing” (*barak*) God and king”. Job’s wife, with her insight into her husband’s integrity, was unlikely to tell him to “curse” God. That would have been contrary to his sustained integrity, which her first three words so clearly affirmed.

Further evidence that she did not tell Job to curse God comes from God’s own words in the final chapter of Job, where He declared that neither Job nor his male comforters had spoken correctly. In response Job confessed, “I have spoken out about things I did not understand . . . therefore I repent . . .” (42:3,6). God then ordered Job’s male comforters to offer sacrifices because, despite their flood of words, they failed to speak correctly about Him (42:7,8). While they came under God’s censure for speaking incorrectly, Job’s wife did not.

Why would Job’s wife urge him to “get it over with” by dying? The terse narration of their sudden reversals, with devastating loss of children, property, health and reputation, compounded by their constant pain and despair, provide poignant context for her words. Job suggested an additional reason: “my spirit (Hebrew *ruach*) alienates my wife” (19:17), suggesting that the stress of their loss, plus the opinion of family and community that Job had committed grievous sin, was driving them apart.

Another reason for her urging was that a married woman without a functioning husband to defend and provide for her left her open and vulnerable to exploitation, especially if her deceased husband was considered to be a sinner. Job acknowledged that potential exploiters were already circling him (30:12–14), and he felt his own death approaching (30:23). He could not count on being rescued (30:24), so his death would free his wife for a possible remarriage, thus regaining the needed protection provided by

another functioning husband. The possibility of a childless widow being denied any inheritance from her deceased husband is implicit in Numbers 27:8–11.

A fragment of an ancient Hebrew letter known as “The Widow’s Plea” containing a widow’s appeal to an official to prevent her loss of inheritance has been recovered. It reads, “And now, may my lord the official listen to your maidservant. My husband has died (leaving) no sons. (I request politely that the following) happen: (let) your hand (be) with me and entrust to your maidservant the inheritance about which you spoke to Amasyahu. As for the wheat field that is in Naamah, you have (already) given (it) to his brother.”<sup>7</sup>

So why have translators so consistently chosen the “curse” option to translate Job’s wife’s urging her husband to *barak* God? Here are some suggested answers. The “following precedent” answer is that, since earlier translators placed “curse” on the lips of Job’s wife, later translators unquestioningly follow their lead. The “context of Scripture” answer is that the occurrence of *barak* meaning “curse” in the satan’s accusation—“he will curse you (*barak*) to your face!”(2:5)—sets the context and calls for

### **Job's wife . . . was unlikely to tell him to "curse" God.**

Job’s wife’s use of *barak* to mean “curse”. The “gender bias” answer is that nearly all Bible translators are male and the great majority of them have seen no reason not to place the harshest translation option on the lips of Job’s wife. The “ignorance of the translation options of *barak*” answer

implies that translators for centuries have failed to take their task seriously enough to uncover valid options when translating the words of Job’s wife.

The full answer is probably a combination of these four, plus additional factors. More work needs to be done, not only by translators but by commentators and especially expositors of Scripture. They should be motivated by dissatisfaction with past and present handling of this passage, applying themselves to removing the defective traditional picture of Job’s wife and restoring the more nuanced picture of her that the text supports. ➤

1. The two basic meanings of Hebrew *‘ishah* are “woman” and “wife” according to NP Bratsiotis in *Theological Dictionary of the Old Testament*, vol 1, revised edition, p. 224.
2. Hebrew *ha-satan*, “the accuser” is best understood as a title in each of its 14 occurrences in Job because of the presence of the definite article “the” (Hebrew *ha-*).
3. See Genesis 24:48, Deuteronomy 8:10, Judges 5:2, 9, Nehemiah 8:6, 9:5, in addition to about 25 occurrences in the Psalms where *barak* must be translated “give thanks”.
4. Old Testament references to resurrection of the dead are rare but the hope is mentioned in Job 14 and 19.
5. This translation is supported by The Dictionary of Classical Hebrew, Volume II (David Clines, editor. Sheffield Academic Press, 1995), entry *brk*, p. 271. Most translations continue the traditional “He blesses your sons/children . . .”
6. The Dictionary of Classical Hebrew volume II, p. 272.
7. “The Widow’s Plea”, Dennis Pardee, translator, in W W Hallo and K Lawson Younger, Jr., editors, *The Context of Scripture*, volume 3: Archival Documents from the Biblical World (Leiden: Brill, 2003), p. 86.

*Steve Thompson is a supervisor of higher degrees by research for Avondale College of Higher Education.*



## DIGGING INTO THE WORD

Gary Webster

### Images from Sodom

Recently I led a tour group to Tall el-Hamman, a site in Jordan near Amman, that is currently being excavated and is considered by some archaeologists to be biblical Sodom. The very name conjures up a variety of images in our minds. Firstly, there is the licentious, gross immorality of the Sodomites, noted by God Himself. Their sin was so offensive to Him that He informed Abraham of His intention to destroy Sodom and its inhabitants. Its fiery destruction was a God-given warning to future generations of the seriousness of living in sin.

**Read** Genesis 19:5; 18:20; 2 Peter 2:6-8.

Secondly, there was the long-suffering love of God for Lot and his family, who not sensing the urgency of the moment, had to literally be dragged from the city by angels. What an image! Oh the mercy of God for a family who after living with those in sin, had become blinded to its seriousness.

**Read** Genesis 19:12-17.

Finally there's the haunting image of Lot's wife, who in the face of such amazing grace, disobeyed the heavenly warning, looked back wistfully toward her material possessions in Sodom and turned into a pillar of salt. Jesus, looking down the corridors of time to our day, appeals to us to ensure that God's priorities are also ours. In light of the seriousness of the times, the fast-fulfilling signs and God's amazing grace, won't you decide right now to seek first God's kingdom and His righteousness?

**Read** Genesis 19:26; Luke 17:32.



Excavations at Tall el-Hamman, Jordan. Its geographical location, size—as one of the largest cities in Caanan—and its destruction by an intense fiery conflagration as seen by several feet of ash and pottery shards that were turned to glass, have led some archaeologists to believe this is the site of biblical Sodom.

## MY STORY



R-L: Pastor Chris Sululoto and his wife Fa'alua; Peka, daughter and husband Tiatia.

About four years ago, Peka and Tiatia left Samoa for New Zealand with their two girls. They settled in Auckland but both came from different denominations and struggled to find a church to attend together.

At this time Peka was keen to do a refresher course on her Samoan Teaching Diploma. After seeing an advertisement for a course at a Christian compound in the area, she made enquiries and discovered it was exactly what she had been looking for but with an additional requirement—she had to study the book of Hebrews and the Christian Reformation. Through this study she discovered the biblical Sabbath and that the church of previous centuries had changed it to Sunday. At one of her lectures she asked the class why they worshipped on Sunday if Saturday was the true biblical Sabbath. She was told that all they did was teach it as is, but it was an individual choice.

At this time Tiatia was working at a construction site and one of his workmates offered him a Samoan translation of *The Great Controversy*. He took it home and offered it to Peka, the book-lover of the family. She read it and was amazed; this book answered all her questions and more. She wanted more books, and her husband's workmate, Si'u, was able to get five more. At her church's weekly Bible studies, she shared her experience with her pastor and he decided they would study the book as a group. For four months they studied *The Great Controversy*. Peka proposed to the class that they make a decision based on this new light from the Bible and *The Great Controversy*. However, they wanted more time for further study.

Ready to follow the truth as much as possible, Peka and Tiatia farewelled the study group. Many of the group shed tears, begging them to stay, but they had made up their minds.

They started to keep the Sabbath on their own while looking around for a church to join. There were only two choices: the Seventh-day Adventist Church or the Israelites. They prayed and fasted. The next morning Peka received an anonymous email from Israel, of all places. It said: "The Seventh-day Adventist Church is the true church." It was settled. That very week they received another invitation from Si'u, asking them to attend visitors' day the following Sabbath. They attended and knew they had found their community.

Pastor Chris Sululoto, of the Samoan South Auckland church, said, "They were so keen in the church and baptism that they often asked me when they could be baptised." In March, they publicly accepted Jesus and the Adventist Church through baptism. On August 13, Sone Mariner preached at South Auckland church, supported by some of the JumpStart literature evangelists. Now Peka wants to join the JumpStart team, witnessing for Jesus through the literature ministry. —*Sone Mariner, South Queensland team leader of Home Health Education Service.*



## Educator extraordinaire



Born in New Zealand in 1907, the eldest of five children, Gordon McDowell was raised Presbyterian but he attended church less regularly after the death of his mother when he was aged 14.

Gordon did well in school and became head prefect and dux, showing early his academic potential. Gaining a scholarship to the University of Otago, he graduated in 1930 with a BA degree and secondary teaching credential. A committed sportsman, he was also

a proficient boxer.

Jobs were hard to find in 1931 so Gordon spent most of the year tutoring before becoming a sole charge primary teacher near Wanganui.

While there he met Laurie Naden, a young Adventist pastor. In time Gordon became an Adventist, even though that seriously limited the tennis, golf, cricket and skiing which had filled his weekends. After his baptism in a freezing mountain stream Gordon became interested in the history of the local area, with his findings later incorporated into his MA degree studies. In June 1934 Gordon took up a high school teaching position near Timaru. When he began attending Timaru church he found a rather attractive young lady there—pastor's daughter Rita Whitaker—and they married in 1935, a union that lasted 64 years.

In 1936 Gordon took up leadership of the Adventist school at Papanui—beginning a career in Adventist education that was to last four decades. This was a landmark decision—not only for Gordon but the Church itself. He was only the second teacher in the Adventist schools of Australia and New Zealand to hold a bachelor's degree. In 1937, when he completed his MA degree, he became the first Adventist educator in the South Pacific to ever hold that award. His work load at Papanui was huge, teaching most of the secondary subjects with little time for preparation during the school day.

Greatly influenced by the book *Education* by Ellen White, Gordon developed into a mature Christian, learning to have a balanced life with stimulating academic and spiritual growth, and physical activity. He loved mountain climbing and classical music. During these years Rita taught dress-making to the girls at Papanui.

From January 1942 Gordon was principal of the schools at Wairoonga and Burwood in Sydney until 1946, when he was sent by the Church to undertake doctoral studies at Columbia University in New York.

For a brief time, Dwight Eisenhower was president of the university, after retiring from the army and before becoming the president of the United States. It soon be-

came a delight for Gordon to show students his Columbia University Ed.D testamur, framed and hanging in his office, and signed by a US president!

After finishing at Columbia, though he received lucrative job offers, Gordon remained in denominational service, first teaching at La Sierra College, California, before becoming registrar at Avondale College until 1951 when he became the principal of Longburn College, back home in New Zealand. The main administration and classroom block was built while he was there.

Next "Doc" served four years as education director for the then Australasian Division. From 1959 Gordon began a remarkable 12 years as Avondale College principal. With the Division president, L C Naden, being not only chairman of the College Board but also the pastor who brought Gordon into the Church, a formidable partnership was formed that led to some major upgrades at Avondale, with the White Memorial Building and Watson Hall being two of the larger projects of the time.

Dr McDowell got along well with the students, who found him personable and congenial but, as is often the case with visionary leaders, not so well with those on his team who typically found this man, who was always in a great hurry, quite demanding to work for.

After four more years as the Division director of education, "Mac" retired in 1977, still maintaining his interest in educational issues by regular catch-ups with his successors at the Division office. Rita died in 2000 and Gordon continued on for another year, vision impaired but as mentally alert and sharp as ever before going to his rest at 93 years of age. There will never be another Gordon McDowell!

\* The main source for this brief synopsis was a life sketch by Dr Trevor Lloyd.

*Lester Devine is director emeritus of the Ellen G White/Adventist Research Centre at Avondale College of Higher Education.*

## MYSTERY HISTORY



### Do you know?

- The people in the photo.
- The date the photo was taken.

Send to [heritage@avondale.edu.au](mailto:heritage@avondale.edu.au)

LETTERS

*Note: Views in letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See Page 4 for contact details.*

**LAW AND ORDER**

Samuel Whitehead, Vic

While it would be wonderful for guns to be completely unnecessary, I must disagree with the editorial "Superheroes Don't Use Guns" (Editorial, October 29), as they're obviously necessary in a sinful world to maintain law and order in a modern society.

In fact an expert in the field of criminology, Professor Gary Kleck of Florida State University, found in 1997 that approximately 2.5 million crimes were prevented every year in the US by guns, most without the firearm even needing to be discharged (which is clearly the ideal outcome). There are also other legitimate needs for firearms in country areas.

But this aside, there is a much more important issue I have with said article. I must disagree most vehemently with the assertion that the use of words can be violent also. Yes, people can say things that hurt, and Christians should aim to avoid such words where possible, but mere words do not interfere with basic human rights and freedoms.

Unfortunately, the social and political far-left are perpetuating this notion of verbal "violence" being as bad as physical violence; but this ultimately results in a paradigm where physical violence becomes an acceptable response to "violent rhetoric" (read: subjectively offensive or disagreeable statements).

In fact we know that when the time of trouble comes this world will seek to harm and kill all those who speak from conscience in opposition to the mark of the beast, even though they will be doing no harm to others.

**WHO OR HOW?**

John Ralston, via email

The two letters in the Letters section of October 29 need a response.

Truthfully, the first letter "Focus on Purpose" states: "we need to focus on the purpose of the music and words we sing, [it should] create praise and connection with God." Sadly, then, the focus shifts from the Who we worship to the How. In support of this shift, Ephesians 5:19 is a bit misquoted and the context is ignored. For those whom verses 17 and 18 describe, the selection and expression of music in worship will not be a problem. And the focus in Psalm 150 should always be on the Who and not on the how. (We must also keep in mind that psalms are Hebrew poetry—like all poetry aiming at our emotions, not our intellect, as prose. So we should be careful how literally we understand it.)

The other letter "God in a Box" is of greater concern. Our God is, and always will be, in HIS BOX. (Any attempt to put God in another He strongly condemns as idolatry—the worship of a god we create.) But we must never forget God's

own description of "His Box" in Revelation 4, where both angels and the 24 elders bow in worship before the Holy, Eternal and Almighty Creator of all that exists. How easy is it to imagine a group, with drums and amplified guitars, singing the fashionable songs of our day in that place?

Could it be that our present tastes in music for church worship have been very much shaped (especially for our young people) by the music we may regularly listen to during the week? And would it not be good if Adventist Christians, in every part of their lives, revealed the unchanging standards of God and not imitate the changing "fads" of our time?

**CHECK THE TERMS**

Michael Westacott, Vic

I greatly enjoyed the article "Religious Liberty: Worth Fighting For" (October 15).

However, I am respectfully puzzled that the author uses the term "marriage equality" —a clearly loaded term. He obviously uses this term with good intentions but nevertheless it still plays right into same-sex marriage advocates' hands.

I believe we need to gently point out to people the problematic nature of the term "marriage equality"—that regardless of our views on same-sex marriage we all support equality in marriage —we just differ as to what marriage is.



HI KIDS!

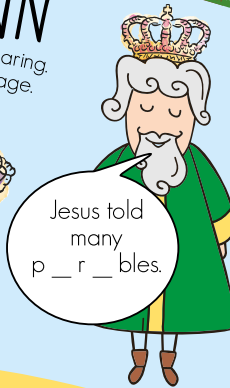
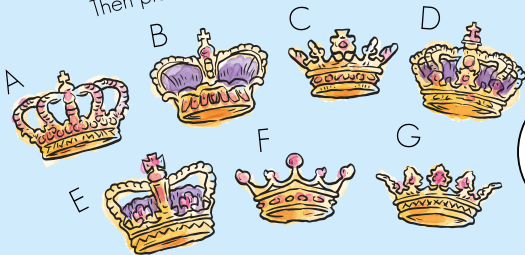


Jesus tells a story about a rich man who prepares a banquet. The man sends his servant to bring in the invited guests, but many make excuses and say they can't come. So the man invites poor and crippled people to come. These people accept his invitation and enjoy the banquet.

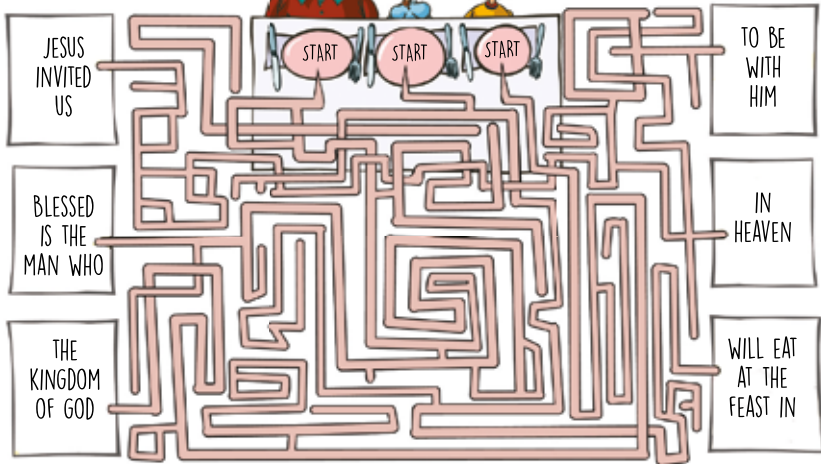


## FIND THE CROWN

Find the crown that matches the one the king is wearing. Then place the winning letter in the king's message.



## THE KING'S TABLE MAZE



### MEMORY VERSE

Solve the maze and write down the words of the three guests.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

" Acts 10:34-35, NIV

### GRACE MESSAGE

Write all the words that are left in the boxes here to discover the message.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



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## WIN A COPY!

We have one copy of Sue Radd's new cookbook *Food As Medicine* to give away! To enter, send us a photo of your *Food As Medicine* creation, using either of the recipes on this page, along with 25 words or less on how you use food as your medicine. The most creative entry will win the cookbook, with the top five finalists featured in the final 2016 issue of *Adventist Record*.

### TERMS & CONDITIONS:

1. All entries must be emailed to news@record.net.au with "Food As Medicine Giveaway" in the subject line. Only one entry per person may be submitted.
2. Competition ends 28/11/2016.
3. Entry is open to residents of all ages of the territory of the South Pacific Division, but is not open to employees and family members of employees of Adventist Media or Signs Publishing Company.
4. This is a competition of skill and creativity, in which chance plays no part.



**TIP**  
Swap the strawberries with other berries to vary colour and flavour of the mousse.

### Strawberry and banana mousse

**PREPARATION: 10 MINUTES + 5 HOURS CHILLING COOKING: 0 MINUTES SERVES 4**

- 1 punnet strawberries, hulled and washed**
- 1 large banana**
- 1½ cups lite soy milk**
- 1 tablespoon honey**
- 3 tablespoons psyllium husks**
- 4 extra strawberries for garnish, halved**

1. Place all ingredients, except for garnish, in a blender and whiz until smooth. Note: Leave a few fruit lumps for extra texture, if preferred.
2. Pour into tall glasses and chill for 5 hours or overnight until set. Top each glass with extra strawberries and serve. Enjoy within 2 days as the mousse does not contain preservatives and the top will discolour. Unsuitable for freezing.



### Chickpea curry with pumpkin and baby spinach

**PREPARATION: 10 MINUTES COOKING: 30 MINUTES SERVES 4**

- 2 tablespoons extra virgin olive oil**
- 1 medium onion, finely chopped**
- 2 cloves garlic, crushed**
- 1 teaspoon chilli powder**
- 1 teaspoon ground coriander**
- 2 teaspoons ground cumin**
- 500g plain tomato pasta sauce**
- 1½ cups cooked chickpeas (garbanzos)**
- 320g peeled pumpkin (butternut squash), chopped into small pieces**
- pinch salt, optional**
- 120g baby spinach leaves**
- 2 teaspoons freshly chopped coriander (cilantro)**

1. Heat oil in a large saucepan and sauté onion for about 5 minutes until soft. Stir in garlic and cook for 30 seconds.
2. Mix in chilli powder, coriander, cumin, tomato pasta sauce and ½ cup of water. Stir well.
3. Add chickpeas and pumpkin pieces, and bring to boil. Adjust flavour with extra salt if desired.
4. Reduce heat and simmer for around 15 minutes or until pumpkin is tender.
5. Stir through baby spinach leaves until they start to wilt, followed by coriander, and serve immediately. Curry goes well with steamed wholegrain and red rice. Garnish with extra coriander leaves, if desired. Store curry in the fridge for several days or freeze individual portions on top of leftover rice.

### TIPS

- One 400g can of chickpeas supplies around 1½ cups when drained. If using this, rinse chickpeas well.
- If you find this curry a little hot, try some plain dairy or soy yoghurt on the side.



## OBITUARIES

**Fraser, Ann**, born 27.2.1945; died 19.3.16 in Royal Perth Hospital, WA. She is survived by her husband Les; children Donna, Graham and Tim, also Robert, David, Karen and Colin. Ann loved to help in church work and was a sincere Christian lady. She will be missed by those who knew her.

*Ray Fraser*

**Landon-Lane, Leslie** Whittington, born 10.5.1936 in Blenheim, New Zealand; died 6.7.16 in Kaiapoi. He is survived by his wife Heather (Neal); children Alicia and Cory, Linley and Aaron, Russell and Beth, Keely and Rob; and grandchildren Connor, Cameron, Christian, Thomas, Addison, Shanae, Noah, Joely, Sara, Nkita and Alice.

*Paul Kleinmeulman*

**Fraser, Leslie Alexander**, born 6.11.1935; died 21.5.16 in Royal Perth Hospital, WA. He was predeceased by his wife Ann. He is survived by his children Robert, David, Karen and Colin, also Donna, Graham and Tim; his sisters Rhonda Good, Loma Pepper and Ray Fraser. Les loved to use his hands doing things particularly in the electrical area and assisted with the sound system and videoing at church services.

*Ray Fraser*

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**Next RECORD Dec 3**



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commencing January 2017

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Applications and CVs should be addressed to The Principal Email [employment@macquariecollege.nsw.edu.au](mailto:employment@macquariecollege.nsw.edu.au)

For more information contact the Business Manager, Mrs Denise Riley, on phone 02 4954 6222

**Applications close** Friday 2nd December 2016.

## SUPPORTING MINISTRY POSITION

**Doctor or dietitian—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW)** is seeking the services of either a doctor (AHPRA registered) or dietitian (APD), with an interest in lifestyle medicine, to consult with guests and develop treatment plans in a team-based environment. For further details regarding the position visit <[www.cedarvale.org](http://www.cedarvale.org)>.

*Cedarvale Health & Lifestyle Retreat is an independent ministry supportive of the Seventh-day Adventist Church.*

## POSITIONS VACANT

**Various positions, Currawah Aboriginal Education Centre (Gongolgon, NSW).** Currawah Aboriginal Education Centre, a co-educational, junior secondary, Christian boarding school that serves the Aboriginal people of Western NSW, is reopening in 2017 and is seeking expressions of interest for the following positions:

- Experienced boarding supervisor
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- Kitchen staff 1.5 FTE
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- Teachers x 2

Applicants must be Australian residents or have documented permission to work in Australia. All applicants must have a valid NSW WWCC number. Indigenous Australians are encouraged to apply. For a copy of the position description and selection criteria for the position please contact Peter Eddy at <[principal@currawah.nsw.edu.au](mailto:principal@currawah.nsw.edu.au)>. Applications close **November 18, 2016.**

**Lecturer or senior lecturer in Education (early childhood)—Avondale College of Higher Education (Lake Macquarie campus, NSW).** Avondale College is seeking to appoint a suitably qualified academic in early childhood curriculum and child development in the discipline of Education. The level of appointment is negotiable depending on the qualifications and experience of the applicant. The appointee will be required to undertake teaching, research and consultancy in early childhood curriculum and child development. Enquiries regarding the position may be directed to Dr Kevin Petrie via <[kevin.petrie@avondale.edu.au](mailto:kevin.petrie@avondale.edu.au)>. Applications should include a statement addressing the selection criteria, with contact details of at least three referees. Applications should be emailed to <[employment@avondale.edu.au](mailto:employment@avondale.edu.au)>. Applications close **December 2, 2016.**

**Lecturer or senior lecturer or associate professor in Education (primary)—Avondale College of Higher Education (Lake Macquarie campus, NSW).** Avondale College is seeking to appoint a suitably qualified academic in primary curriculum in the discipline of Education. The level of appointment is negotiable depending on the qualifications and experience of the applicant. The appointee will be required to undertake teaching, research and consultancy in primary key learning areas. Enquiries regarding the position may be directed to Dr Kevin Petrie via <[kevin.petrie@avondale.edu.au](mailto:kevin.petrie@avondale.edu.au)>. Full details on our website <[www.avondale.edu.au/information/employment](http://www.avondale.edu.au/information/employment)>. Applications should include a statement addressing the selection criteria, with contact details of at least three referees. Applications should be emailed to <[employment@avondale.edu.au](mailto:employment@avondale.edu.au)>. Applications close **December 2, 2016.**

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