



# R

## More Adventist teachers needed

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God Will Provide

Many who profess to be Christ's followers have an anxious, troubled heart because they are afraid to trust themselves with God. They do not make a complete surrender to Him, for they shrink from the consequences that such a surrender may involve. But unless they do make this surrender, they cannot find rest. They are burdened with a load of care because they have not accepted its perplexities, and their hearts are aching under a weariness of continual worry. They have chosen its service, and their life is made of this yoke of bondage. He desires them to lay aside their burden and cannot listen to the future. He says, "My yoke is easy and My burden is light." In every difficulty, He will provide for us if we only trust Him. Those who accept the one principle making the service of God supreme will find all perplexities vanish and a plain path before them. The fear of the Lord is the beginning of wisdom, and the fear of the Lord is the best preparation for tomorrow. Do not add to your burden today. Let us be hopeful and courageous. The service of God is sinful and unreasonable. Let us be hopeful and courageous. The service of God is sinful and unreasonable. Let us be hopeful and courageous.

**OUR HEAVENLY FATHER HAS**

**A THOUSAND**

**WAYS**

**TO PROVIDE FOR US,**  
**OF WHICH WE KNOW**

**NOTHING.**

**ELLEN G. WHITE**

**MINISTRY OF HEALING 281.5**



Seventh-day Adventist Church

South Pacific



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EDITOR'S NOTE:

## The generosity gap

Jarrod Stackelroth  
Editor

“  
Goodness isn't always natural. Generosity certainly isn't natural for me, but with the Holy Spirit sanctifying me, I'll hopefully be a more generous man tomorrow than I have been today.

Generosity. It's an admirable trait. And a Christian one (see 2 Corinthians 9:6–11). I remember as a young boy—I must have been about 10 maybe—playing with tennis balls at church. We'd been given the packs of balls as prizes at Sabbath school, and my friends and I were playing with them out the back of church. I believe one of my friend's balls went over the neighbour's fence, another on the roof of the toilet block.

The result was that my best friend had lost two of his three balls. I stood there and I knew the right thing to do was to give him one of mine. Then we'd both have two. I felt compelled, knew it was the sort of thing a hero in one of Uncle Arthur's bedtime stories would do. I didn't tell my parents because I'd picked up somewhere that if you were going to do a good thing, you didn't tell anyone about it. I felt kind of sad that I had one less ball. I was a responsible child. I felt proud of myself, and I was possibly motivated by all the wrong reasons. (I think I did eventually tell my parents.)

There was an effort and a choice involved not to be selfish but to be generous. I felt like I had passed a test of some sort and done the “Christian” thing.

Maybe I was more generous when I was a kid. I was certainly empathetic. But reading this story, you may not know that I'm actually an incredibly selfish person. Selfishness is an emotion/feeling that I wrestle with on an incredibly regular basis.

And the thing is, I often find it very easy to justify. I'm responsible so I shouldn't have to help those who are less responsible and have made bad choices. I tell myself I shouldn't enable bad behaviour. I need to help and support my own family. If I give all the time (gifts, money, support) I won't be able to save for a house; I won't be able to give my daughter all the things I feel like she needs to give her a good start in the world. I hold grudges and resent giving things to people who may not deserve them. And my own appetites stop me from wanting to share or give when I could easily put my own comfort first in the guise of self-care. It's very easy to stop at just giving the church 10 per cent. God can have the tithe, that's easy. It can be set up as automatic. But what about offerings? Whatever is in my wallet at church, but usually I don't carry cash much anymore.

And then along comes my wife. She is one of the most generous people I know. Part of it comes from her own personality, part of it comes from her community-first Samoan cultural heritage. She often puts me to shame. I push back about some generous gift she wants to give, only to feel guilty later on that I reacted too quickly or out of anger, realising that we can reach a compromise and that she was probably right. Often my selfishness responds before my better nature can tie its shoelaces up! Thank God He sent my wife into my life to teach me to be more generous.

Unfortunately goodness isn't always natural. Generosity certainly isn't natural for me. There is a gap between the generosity I am capable of and want people to see, and the generosity I know in my heart of hearts is begrudging and resentful. There is a generosity gap between how I want to be and who I really am (also between how I want to be treated and how I treat others).

We all struggle with some form of selfishness. Whether it be an obvious, grab-the-last-biscuit-in-the-box selfishness, or subtle selfishness coming out in competition with others or pride or being judgemental—we all wrestle with self. And, while a choice to be more generous is a righteous struggle, I cannot get to where I'm hoping to be by my own works. I need the Holy Spirit to change my behaviour. With the Holy Spirit sanctifying me, I'll hopefully be a more generous man tomorrow than I have been today. Paul says that our flesh will always be at war with the spirit, but if we are led by the Spirit and “in step” with the Spirit, we will exhibit the Spirit's fruit (see Galatians 5).

Right now—at this time when the world appears fractured and polarised—is the time to plead with the Spirit to change our selfishness to selfless giving in love, so we can be more like Jesus. Only then can we effectively share the everlasting gospel with others.



INSIGHT:

## Jesus, the cross and the temple

Glenn Townend  
South Pacific Division president

I have not been to a worship event in person for over 10 weeks—for some of you, it will be longer. My recent study on Jesus has helped me connect with Him in a new way.

The Bible tells us when Jesus was arrested on Thursday night, He was taken to the High Priest’s home. The leaders questioned Jesus, desiring evidence for a death penalty. The “evidence” was about the temple. They misquoted Jesus when He first cleared the temple from the animal sacrifice market in John 2:18-21, saying, “This fellow, said, ‘I am able to destroy the temple of God and rebuild it in three days’” (Matthew 26:61). Here, Jesus was actually talking about His body. He was the new temple; He was God “templing” amongst humans (John 1:14).

Then when Jesus was on the cross the same issue is raised, “Those who passed by hurled insults at him, shaking their heads and saying: ‘You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!’” (Matthew 27:39,40). What was supposed to be abuse could well have been an encouragement to Jesus. He knew that as the new temple, He would die but be resurrected again on the third day.

Finally, when Jesus breathed His last, all three synoptic Gospels record, “At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split . . .” (Matthew 27:51). What did that mean? As the new temple, Jesus was also the complete sacrifice and the new High Priest. His sacrifice opened the way to the presence of God the Father, which was behind the curtain (John 14:6). Jesus knew the temple would be destroyed within a generation; He told His disciples this earlier in the week (Matthew 24:1-3).

The writer of Hebrews was helping Jewish Christians come to terms with a religion without a temple: “Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body . . . let us draw near to God with a sincere heart and with the full assurance that faith brings . . .” (10:19-22).

During the pandemic, Christian connection cannot be building-focused, but it can be and always should be Jesus-focused.



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Pastor Townend is one of the presenters.

## New videos provide clarity around COVID-19 vaccination

📍Wahroonga, NSW | Tracey Bridcutt

The Adventist Health department of the South Pacific Division (SPD) has developed a series of videos in response to queries about COVID-19 vaccination.

The "Understanding COVID-19" series, which features medical and theological perspectives, is designed to support church members in making an informed choice about vaccination, and to counter vaccine misinformation.

Key topics include: "COVID-19 overview and the Adventist view-point"; "Vaccines, science and faith"; "COVID-19 vaccines and side effects"; and "Microchips, magnets and mobile phones". Additional topics will be added in coming weeks.

SPD president Pastor Glenn Townend is among the presenters along with Adventist medical professionals and experts Professor Alvin Ing, Associate Professor David Pennington, Dr John Irama, Dr Silent Tovosia, Dr George Manimu and Geraldine Przybylko. The videos are available in English, Tok Pisin, Solomon Islands Pidgin and Fijian.

"The Seventh-day Adventist Church has a long tradition of promoting healthy

living through good nutrition, physical activity, fresh air, temperance, water, sunshine, abstinence from alcohol and smoking, and trusting in God," said SPD Adventist Health strategy leader, Geraldine Przybylko.

"These principles are important more than ever during COVID-19 to strengthen our immune system. At this critical time, we wish to support government initiatives aimed at preserving life and restoring our communities to good health."

Pastor Townend encouraged members to view the videos. "These videos provided by the SPD Health team apply Adventist biblical and health heritage," he said. "I recommend that they be seriously considered and shared widely."

To view the videos go to <health.adventistchurch.com/covid-19/> where you'll also find other relevant resources including information on strengthening your immunity, the SPD Statement on Immunisation and the General Conference Adventist Health Ministries' article, "COVID-19 Vaccines: Addressing concerns, offering counsel".



The blaze broke out about 4am.

## Fire destroys classrooms at Adventist school in the Solomons

📍Honiara, Solomon Islands | Tracey Bridcutt

Officials from the Solomon Islands Ministry of Education have visited Tenakoga Adventist High School following the devastating fire which destroyed two classrooms and two science labs on September 2.

The education officials have promised to support the school with teaching and learning materials.

"The fire spread so quickly we couldn't save any resources, or desks and chairs that have been donated," said teacher Chareen Simbe. "Our teachers couldn't save their students' work. Most of the community came to help us put out the fire. Thankfully they were able to save the other classroom wing, only metres away."

Fortunately, no lives were lost and no-one was injured. The school board is now looking at plans to rebuild the classrooms.

Trans Pacific Union Mission education director Mele Vaihola said the school had just celebrated a special week prior to the fire. "They were on a high note as they had just finished their Adventist Education Week with 25 student baptisms and one teacher baptism."

Tenakoga Adventist High School is located approximately 90 minutes' drive from Honiara in North East Guadalcanal. About 240 students are enrolled at the boarding school.

Contact the Solomon Islands Mission to support: <sim@adventist.org.sb>.



Between 60 and 80 new teachers are needed each year to keep up with current student growth.

## Strategies address teacher shortages

📍 Ringwood, Vic | Tracey Bridcutt

Strategies are being developed to address a shortage of teachers in Adventist schools in Australia.

A working party of education and church leaders established by Adventist Schools Australia (ASA) has recommended a range of strategies aimed not only at attracting new teachers into the system but also at retaining existing teaching staff.

Teacher retention is a significant challenge for all school systems and the Seventh-day Adventist education system is no different. The working party has recommended strategies to better track and understand retention issues, and to improve communication and support for new employees.

Between 60 and 80 new teachers are needed each year to keep up with current student growth, so attracting young people into the profession remains a top priority. ASA surveys of Year 12 students from Adventist schools show

that teaching is continually in the top two career choices.

The working party has recommended strategies to provide career guidance and promote teaching to young people, while continuing to work closely with Avondale University to encourage enrolments, including drawing attention to the scholarships available to support school-leavers to study at Avondale.

“Adventist education in Australia is clear about its focus. Our purpose is to reveal Jesus, our vision is to be a thriving, Christ-centred learning community and our mission is to enable every student to flourish,” said ASA national director Dr Daryl Murdoch.

“We would be delighted to see more people joining the ministry of Adventist education. Generous conference scholarships are available to incentivise choosing teaching as a career of service for God for high school graduates and career changers.”



“Let’s Lift Lake Mac” is free for residents of Lake Macquarie (NSW).

## “Edu-venture” boosting health and wellbeing

📍 Cooranbong, NSW | Brenton Stacey

Avondale University is partnering with a local council to boost residents’ health and wellbeing during current lockdowns.

More than 2300 residents of Lake Macquarie Council have registered for free online access to the The Lift Project, which introduces scientifically-proven strategies from the fields of neuroscience, positive psychology and lifestyle medicine that “help lift your mood and your life”. Created by Associate Professor Darren Morton, who directs the Lifestyle Medicine and Health Research Centre at Avondale, it is the only program certified and endorsed by peak lifestyle medicine bodies in Australia and in the US.

The “educational adventure” guides participants through seven lessons—one a week—encouraging them to learn, experience, think and share. Dr Morton and colleague Dr Jason Hinze explore the science through a humorous but informative video in the learn step. Participants complete a daily and weekly challenge in the experience step. They

internalise information from the lesson in the think step and can use a private Facebook group to tell others about their experience in the share step.

Mayor Kay Fraser said “Let’s Lift Lake Mac” comes at a crucial time. “Many people are doing it tough at the moment. We’re a resilient community, but right now, we need to make sure we look after ourselves and each other.”

As a Lake Macquarie resident, Dr Morton is also subject to the stay-at-home orders. “It’s more important than ever we make positive choices and take positive steps to not only survive COVID but thrive beyond it. [This program] offers fun, simple strategies that can help us do this.”

The Lift Project is part of Dr Morton’s “audacious” plan to lift the lives of 10 million people. “I never tell people what they’re doing wrong. I simply say, ‘This is what the science says you can do to feel better. Why wouldn’t you want to know that?’” His challenge: “Test it, see if it works.”



Dr Sue Radd with copies of *A Taste of Food As Medicine*.

## Sharing booklet offers taste of better health and hope

📍 Warburton, Vic | Nathan Brown

Almost 80,000 copies of *A Taste of Food As Medicine* will be shared by church members in Australia and New Zealand in the next few months. "It can give people hope—especially in the current environment with a major infectious disease raging," said Dr Sue Radd, author and renowned nutritionist. "What people eat can make a big difference to their health and improve how they feel more immediately."

Adapted from the nutrition information and sampling 12 recipes from the original *Food As Medicine*, the sharing booklet includes invitations to purchase the larger cookbook and connect with other health and wellbeing resources offered by the Adventist Church. *Food As Medicine: Cooking for Your Best Health* was first published in 2016 and has since sold more than 15,000 copies, won "Best in the World" at the Gourmand World Cookbook Awards, and is now also in print or production in five other languages.

According to Dr Radd, church members can be confident in sharing this health resource in their communities. "The health information contained is grounded in evidence-based nutrition science," she said. "Tested by research and peer reviewed rather than being based on personal opinions."

Production of this new sharing booklet was supported by the Church's Literature Ministries Committee, and Literature Ministries coordinator at Adventist Media, Brenton Lowe, is pleased with the quantity of pre-orders received for this sharing resource. "The response from the local churches has been overwhelming, expressing their excitement for sharing a quality health resource by Dr Radd with their communities," he said.

Mr Lowe reported that the idea came from a brainstorming session with Pastor Greg Pratt, director of Church Support and Development for the South Queensland Conference. "The thinking was to produce a topical book people could share," said Mr Lowe. "Today more than ever, people are interested in nutrition and cooking at home. Research also shows that plant-based diets are trending, especially among younger people."

Bulk pre-orders of *A Taste of Food As Medicine* have been dispatched to all parts of Australia and New Zealand. "I can't wait to share it with my friends, family and neighbours, and it will make a credible gift that can really help them live life to the full," said Mr Lowe. "And literature evangelists plan to use it as a gift when they are working in their communities."

*A Taste of Food As Medicine* and *Food As Medicine: Cooking for Your Best Health* are available from Adventist bookshops in Australia and New Zealand, or online at <https://adventistbookcentre.com.au/>.

## making headlines

### Ground-breaking promotion

Wanda Acevedo became the first Seventh-day Adventist woman to be promoted to lieutenant colonel in the United States Army Reserve during a ceremony at Fort Buchanan, Puerto Rico, on April 28. With this rank, Ms Acevedo becomes the deputy command chaplain overseeing all religious support and chaplaincy teams that serve more than 5000 soldiers at the base.—ANN



### Breaking the silence

More than 300 Adventist congregations in Brasilia, Brazil, and surrounding areas organised various activities to raise public awareness and fight against domestic violence on August 28. Adventist schools across the region and beyond also took part in the day-long activities. The initiative is promoted annually in eight South American countries, including Brazil.—Adventist Review

### Battery of the future

Australian researchers say they've opened the path to a new generation of batteries that could allow an electric vehicle to drive from Melbourne to Sydney on a single charge. In addition, they say the batteries cost significantly less to make than lithium-ion equivalents. A usable prototype is expected in five to 10 years.—ABC News

### Protect the climate

After the recent high profile scientific warnings and prior to the United Nations Climate Summit in Glasgow, more than 600 people of faith are pleading with Prime Minister Scott Morrison to act now and act vigorously on a plan to reduce our climate pollution.—ARRCC



## Father's Day

Members of the Landsborough Adventist Church (Qld) recently distributed Father's Day gifts to homes around the church. The gifts included punnets of strawberries, chocolates, and a flyer and invitation to church. It was a good opportunity to meet fathers and let them know the role they play in the family and the community is very much appreciated. The gifts also helped to support local strawberry farmers.—**Charles Russell**



## Timely assistance

In the last week of August, Adventist young adults from the Rakiraki District in Ra province (Fiji) visited 21 homes at the Rakiraki HART (Housing Assistance Relief Trust), where they distributed food packs and rations to assist families struggling due to the COVID-19 pandemic. HART resident Viva Nakoci said she and other residents were grateful for the gesture and timely assistance.—**Fiji Mission Facebook Page**



## Health awareness

A team of 60 people, formed by nurses, health counsellors, a medical doctor and other volunteers from Pacific Adventist University (PAU), have recently spent a day at Irupara village, where 100 people had their blood sugar levels and blood pressure tested for possible signs of hypertension and diabetes. The team also offered individualised counselling based on each participant's personal health data.—**Ita Kemba**



## "Very special" training

Governance and management were the focus of training at Morobe Mission (PNG) on August 17. The training was led by Papua New Guinea Union Mission (PNGUM) under-treasurer Kenton Ghona at PNGUM head office. Morobe Mission (MM) president Pastor Blasius Managos said the MM officers, departmental directors and the executive committees were very inspired by Mr Ghona's "very special educational and motivational presentation". Pastor Managos said, "It was the first of its kind for Morobe Mission. Although we have had PNGUM run training in the past, it was to do with departmental programs but not with the governance and management, which I believe is very important."—**Jermaine Thomas**



## Challenged to grow

More than 460 women of all ages from eight organised churches in Markham 1 District (PNG) have recently gathered for a Women's Ministry retreat. The attendees spent a weekend at the event where they were able to focus on faith, relationships and finding their call as Jesus' disciples. The women were empowered and challenged to move forward and step into a new season of spiritual growth and renewal.—**Gibson Yudah**





## Praying for 24 hours

The Trans Pacific Union Mission (TPUM) held a 24-hour prayer vigil over the Sabbath hours of September 10-11.

The prayer vigil was conducted on Zoom and shared live on the TPUM Facebook page. Each hour church groups and members from the 11 TPUM countries featured with prayer, Bible promises and testimonies. Music and songs from the various countries also added variety to this “heavenly” worship experience.

The prayer vigil coincided with the South Pacific Division’s Prayer Sabbath, which was set aside to pray for the health of our countries impacted by the COVID-19 pandemic and came at the end of the SPD Week of Prayer.

“It was a joy to see and hear from church members from around the Union, and be able to unite with them in prayer and supplication to God,” said Pastor Maveni Kaufononga, TPUM president.

SPD president Pastor Glenn Townsend and SPD secretary Pastor Mike Sikuri also joined the prayer sessions, where they both shared and prayed with others on the platform.

From the smallest church in the TPUM on the island of Niue to the largest church, Kukum, Solomon Islands, members prayed for healing and strength.—**John Tausere**

## have news to share?

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



## Highly commended

With events cancelled due to ongoing lockdowns in NSW, the Wahroonga Adventist School senior strings performance at the Sydney Eisteddfod was made possible after the organisers decided to take the event online. According to the school’s head of Creative and Performing Arts, Kristina Vuceski, the school filmed the students performing last term and were thrilled to receive a highly commended in their category. “This is a first for the school and they were thrilled to receive the accolade. It is rewarding to see the dedication to excellence from the students and teachers being acknowledged,” she said.—**IntraSyd**



## Relaxed and empowered

Thirty pastors’ wives from the Samoa and Tokelau Mission (STM) enjoyed an empowering retreat at the Le Lagoto Resort & Spa in Savaii on August 13 and 14. Themed “Pause and Be Held”, the event invited the attendees to take a break from their busy routines and allow God to hold them in His loving arms. According to Valelia Ausage, head of STM Shepherdesses, the ministry for pastors’ wives, this was the first time STM hosted an event for them without the company of their families. “It is a much-needed break to revive, restore, refresh, relax and to renew their personal relationship with God. Although the program was short, it was a blessing for all of them,” said Mrs Ausage.—**Record Staff**

## LAC House faces upward battle amidst national lockdowns



For LAC House volunteer Brooke Davidson, setting kids up for the kingdom is a personal passion she pursues every day. “I love demonstrating that kingdom focus,” she explains. “It’s such an awesome place because you meet kids from so many different walks—Adventists, Christians, non-Christians. Being able to speak into their lives from a spiritual aspect, even if it’s just a minor influence, it may set them up for the kingdom.”

LAC House, the boarding school arm of Longburn Adventist College (LAC) in Longburn, New Zealand, is home to approximately 50 boarding students every year, many of whom travel from overseas to study at the school.

Originally a teacher herself, Brooke admits that being a volunteer dormitory dean isn’t the easiest job, but being able to give back to the school she once attended makes it all worthwhile. “When I was a student here, we had deans that I loved so much,” she says. “They provided so many fun opportunities for us, so I wanted to give back to these younger people. That’s why I quit my awesome job of teaching.”

Although LAC House is a nurturing and fun environment for the boarders, lockdowns and restrictions over the past 18 months have proven incredibly difficult.

“It’s especially hard for internationals,” she adds. “They haven’t been home in 18 months. Our youngest boarder just turned 14, so he hasn’t seen his mum and dad since he was 12 years old. It really takes a toll.”

While lockdowns and border closures trapped New Zealanders in their own homes, LAC staff gave up much of their Christmas holidays to look after the physical and emotional needs of 25 international students who couldn’t return home.

“Staff who had worked all term had few holidays, were working longer hours than normal, and could not go home to their own families,” explains LAC principal Brendan van Oostveen. “Maria Henry, our head of Girls’ Dorm and Jefferson Souza, our head of Boys’ Dorm, along with the volunteer assistant deans basically didn’t have a Christmas break. On a positive note, they did get to travel some of New Zealand and ended up having Christmas Day in the snow—in Auckland at Snow Planet.”

Although Christmas 2020 was nearly 10 months ago, 2021 has also proven very challenging for LAC. Normally able to recruit volunteers from around the world to serve as dormitory

deans, border closures made that impossible this year. “We had to search far and wide within New Zealand and Australia, and we were ultimately blessed with a smaller-than-usual team,” said Mr van Oostveen.

Another major concern for LAC was that they were not able to replace international students as they graduated. “We have 43 in the dorms at the moment; if the borders had been open, it would have easily been more than 50. Last year, we had 25 internationals arrive. This year 17, next year it will be nine. I literally have applications from people wanting to come, but they can’t get into the country,” said Mr van Oostveen. “We’ve been blessed with an increase in domestic border numbers, but it has still been a significant problem.”

LAC House now finds itself planning for 2022. With New South Wales, Australia, still battling increasing COVID case numbers, a Trans-Tasman bubble is unlikely to return anytime soon. “And New Zealanders can’t even return to New Zealand because there aren’t enough spaces in quarantine facilities,” said Mr van Oostveen. “On writing this I am not sure where we will find ourselves this time next year.”

LAC staff are calling anyone who is willing and able to come to, or who is already in New Zealand, to work at LAC House as a volunteer assistant dean in 2022. “Australians are considered domestics here. You don’t need to have a visa. You just need to have a missionary spirit!” says Mr van Oostveen.

If unable to physically help, Mr van Oostveen urges readers to provide financial support if they are able, “because we need to weather this storm as best we can and I’d like my staff to have a Christmas of their choice this year”.

“Many of you would have attended LAC, or at least know someone who has attended LAC over its 108 years and understand the impact that LAC House has had on the Seventh-day Adventist Church in the South Pacific. We continue to be committed to bringing people to the foot of the cross. It is now time to consider how we might support the mission field that is LAC House.”

To find out more information, please visit <[lac.school.nz/](http://lac.school.nz/)> or email Mr van Oostveen at <[principal@lac.school.nz](mailto:principal@lac.school.nz)>.

**Brendan van Oostveen and  
Maryellen Hacko**



# Plants and trees in the Bible

## Cedar of Lebanon

**(Ezekiel 31:3-7; 2 Samuel 5:11, 7:2; 1 Kings 5:6; 6:6-36, 7:2, 10:27; 2 Kings 19:23; Ezra 3:7)**

Cedars are mentioned throughout the Old Testament as a symbol of wealth and luxury. The Bible describes the cedar tree as strong and durable, graceful and beautiful, high and tall, fragrant and spreading wide. It was the noblest and largest tree known in Israel. David used it in building his palace, and Solomon used it in the construction of the first and second temples. His own palace was also built with cedars.

## Oak tree

**(Hosea 4:13; Amos 2:9; Isaiah 44:14; 2 Samuel 18:9, 10)**

While the prominent feature of the cedar is its height, the oak is known for its strength. Oak trees are referenced in Amos 2:9 to picture the strength of the Amorites. The oak tree is also mentioned in the story of Absalom's death.

## Olive tree

**(Genesis 8:11; Psalm 52:8, 128:3; Revelation 11:4)**

There are around 25 references to the olive tree in Scripture. The first mention is when a dove returned to Noah's ark carrying an olive branch in its beak.

## Anemone (Lily of the Field)

**(Matthew 6:28-30)**

*Anemone coronaria* grows wild all over the regions of Syria and Palestine. These are strongly believed to be the anemones referred to by Jesus as the lilies of the field in His Sermon on the Mount.

## Myrtle tree

**(Isaiah 41:19; 55:13; Nehemiah 8:15; Zechariah 1:8,10,11)**

The first time this tree is mentioned in the Bible is in Nehemiah 8:15 in regard to the preparation for the Feast of Tabernacles: "Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make booths as it is written." Myrtle trees also appear in one of Zechariah's prophetic visions—he pictures a man standing in a ravine among myrtle trees, enjoying their humble beauty and fragrance.

## Papyrus

**(Exodus 2:3)**

When hiding Moses between the reeds on the banks of the Nile, Miriam placed him in a basket made of papyrus. The reeds are also believed to be papyrus. Papyrus was used as a writing surface for the earliest surviving texts of the New Testament.

## Grape vine

**(Genesis 9:20; Psalm 80; Jeremiah 2:21; Ezekiel 15; Mark 12:1-12; John 15:1-6)**

Vines and vineyards are mentioned quite a few times in the Bible, often comparing them to people. In the Old Testament, there are many references to Israel as being a vine that God planted. In the New Testament, Jesus brings the concept of the True Vine in John 15. He uses this plant to illustrate how we—the branches—are nothing but dead without Him, the True Vine.

## Aloe

**(John 19:39; Numbers 24:6; Psalm 45:8)**

Commonly used today as a balm for burns or as a skin ointment, aloe was used by Nicodemus in combination with myrrh as an embalming fluid to prepare Jesus' body for burial. With no scent of its own, when mixed with myrrh, aloe would enhance and retain fragrance.

## Acacia trees

**(Exodus 37 and 38)**

Acacia trees were used as raw material to build all the structural features of the Tabernacle. The ark of the covenant, the table, the altar of incense and the altar of burnt offering were also made of acacia wood.

## Palm trees

**(Psalm 92:12; Song of Songs 7:7,8; John 12:13; Revelation 7:9; II Kings 2:21; Deuteronomy 34:3; Judges 1:16)**

Palm trees are mentioned several times in the Bible. In the Old Testament, they are referred to as a picture of the upright, "The righteous shall flourish like a palm tree. . ." (Psalm 92:12) and "Your stature is like that of the palm tree . . ." (Song of Songs 7:7). In the New Testament, palm branches were used to welcome Jesus into Jerusalem.



## Selling a Danish to a Dane

**H**ave you ever been tempted to buy a Danish pastry? You know the ones they have on the bakery shelves in your local supermarket. Did you know that a Danish is not called a Danish in Denmark? They actually call them *Wienerbrød*, "Vienna bread", in Denmark, believe it or not. Why?

Well, the story goes that the recipe originally came from bakers in Vienna who were hired during a strike among bakery workers in Denmark in the 1850s. They brought with them new baking traditions and recipes, giving birth to what is now locally called *Wienerbrød* and internationally called a Danish.

When it comes to Danish pastries, I'm a connoisseur. I grew up in Denmark where the perfect Danish in the morning is considered a human right—or close to it. My father is a baker by trade and comes from an era where you did most things by hand. In my youth I worked in a bakery for a short period of time. You get the picture.

So, when I travel, I like to try the local version of the Danish. I have to confess, it is hard to find a Danish done right. And for good reason, making a real Danish is hard, let me explain . . .

The perfect Danish requires three crucial steps. Firstly, the dough must be chilled to the perfect temperature—if it is not at the precise temperature, the Danish will simply not come out right. Secondly, the dough must be worked by hand—machines cannot really replicate the process. Finally, the thin layers of rolled out dough must be folded many times with hard butter placed between the sheets of pastry. Sounds like hard work? You bet it is!

Let me tell you, when these steps are followed precisely by artisan bakers, the result is an extraordinarily light, almost fluffy pastry, that melts in the mouth. My mouth is watering just writing about them.

But buying a Danish outside Denmark can be a culinary Russian roulette because a Danish can look great on the bakery shelf, but it is only when you bite into it you learn what

you have. Is it the light, fluffy perfection of the artisan baker, or the thick, dull, over-sugared lumps created by machines?

It turns out a Danish can be very much like Danes themselves. And not just Danes, but like any one of us. We work hard to look good from the outside. But it is only when we are put to the test it becomes obvious if we are the real deal, or a tasteless fraud. This is particularly true for those of us who are Christians.

The disciple Peter could talk a good game. Peter was sure he would never deny Christ. He was strong. Genuine. He believed he was the rock-solid real thing. Until he was put to the test, and he failed miserably.

We should not judge Peter too hard. Many a time we are just like him. We can also talk a good game, be sure of ourselves and we can even believe our own words. But we are all weak and fallible human beings. Like the pastry dough, only when we let the Master Baker work us by hand, over and over again, only when we are filled with the Holy Spirit, each fold in the process, only when we are shaped in each and every way by Him, only then can we become the beautiful Christians God wants us to be.

Walk into almost any supermarket and you will find "Danishes" for sale. But most of the time they are not really a Danish at all. They are most likely dense, dull, over-sugared Danish frauds. Walk into any church and you will find "Christians", but how many of us truly have the fruit of the Spirit in our lives?

Let us ask the Master Baker to mould us and fill us, let us invite Him to create in us something genuine, desirable and beautiful. Because, take it from a Dane, the difference between the light, butter-filled real deal and a dense fake makes all the difference in the world.

**Ole Pedersen**

Manager, Hope Channel New Zealand

# And They Will prophesy

Reflect for a moment on the great prophets God used to speak to His people. Invariably, we think of Moses, Daniel and Isaiah. Some might think of minor prophets such as Amos, Micah or Zechariah. But how many of us think of women who prophesied, like Anna, Miriam or Deborah?

And yet, across the ages of human history recorded in Scripture, there are various examples of God using both men and women to be His mouthpiece. In the Old Testament, one such example is tucked away in the book of 2 Kings during the reign of King Josiah (7th century BC). While the prophets of this era include Jeremiah, Zephaniah and Habakkuk, it was during this time that God used the prophet Huldah.

While her contemporaries had inspiring names—Jeremiah means “God will raise or lift up”, Zephaniah means “God covers or protects”, and Habakkuk comes from the word “embrace”—Huldah’s name means “weasel” or “mole”, a tiny, blind animal that lives beneath the ground and is considered a pest. One can only imagine how she must have been teased as she was growing up. And while we know that Jeremiah’s father was the high priest, and Zephaniah was the great-great grandson of the godly king Hezekiah, we know nothing of Huldah’s lineage, except that her husband was the keeper of the king’s wardrobe—hardly leadership or spiritual credentials.

Consequently, it is remarkable that, when King Josiah gave orders to inquire of the Lord about the book of the law found in the temple (2 Kings 22), his delegation sought out Huldah, who prophesied: “This is what the Lord, the God of Israel, says concerning the words you heard: Because your heart was responsive and you humbled yourself before the Lord . . . Your eyes will not see all the disaster I am going to bring on this place.” At a time when Jeremiah, Habakkuk and Zephaniah prophesied, God used humble Huldah to touch King Josiah’s heart and bring about the second reformation of his reign.

Similarly, the New Testament recounts many instances of men and women together sharing the good news of Jesus. One such example, in Luke 2, pairs the prophet Simeon with the prophetess Anna during the presentation of the infant Jesus in the Temple at Jerusalem. Simeon, “righteous and devout” and awaiting his death, had been told by God he would live to see the Messiah. Inspired by the Holy Spirit to go to the Temple, Simeon caught sight of Joseph, Mary and baby Jesus, and realised that Jesus was the promised One. He eagerly took Jesus in his arms, praised God for keeping His promise, and then prophesied that Jesus was “destined to cause the falling and rising of many in Israel . . .” (v 25–35).

Not too far away stood the prophet Anna, who was “very old”—84 years old—and who “never left the Temple but worshipped day and night, fasting and praying.” As Simeon was prophesying about Jesus, Anna came up, gave thanks to God and “spoke about the child to all who were looking forward to

the redemption of Jerusalem” (v38).

This theme of God using men and women to be His mouthpiece to prophesy the good news is repeated again after Jesus’ resurrection. Both men and women together made up the community of Jesus (Luke 24:22); and it was the women whom Jesus charged with announcing the good news of His resurrection to the rest of the disciples (v23).

Similarly, after Jesus’ ascension, both men and women “joined together constantly in prayer” (Acts 1:14) as they awaited the outpouring of the Holy Spirit. And on the day of Pentecost, when they were “all together in one place” and “all of them were filled with the Holy Spirit” (Acts 2:1–4).

When those looking on accused them of being drunk, Peter explained that they were not drunk, but fulfilling a prophecy: “I will pour out my Spirit on all people. Your sons and daughters will prophesy . . .” (v17). And throughout the remainder of the New Testament, we see men and women working together, sharing the good news of Jesus and planting new churches.

Today, across the varied nations of our Division, God still uses both men and women to reach out to those increasingly in need of Him. This was powerfully demonstrated at a special service in Suva, Fiji, earlier this year, when the calling of 14 pastors, both men and women, was recognised by the laying on of hands and a dedicatory prayer.

It is also quietly and unassumingly demonstrated by the many men and women who faithfully serve their communities and churches, sharing the good news of Jesus and reflecting the image of God to those in need of knowing Him. If we truly believe both men and women were created in the image of God, and both reflect the image of God, however imperfectly, how could it be otherwise?

In this, we see the fulfilment of Joel 2:28 and Acts 2:17:

“In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.”

**Dr Edyta Jankiewicz and  
Professor Ben Thomas**

# LIVING KING

## A thousand times, yes

Matthew 21:28-32

### Parable of the sons

*“There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’ ‘I will not,’ he answered, but later he changed his mind and went. Then the father went to the other son and said the same thing. He answered, ‘I will, sir,’ but he did not go. Which of the two did what his father wanted?’ ‘The first,’ they answered” (Matthew 21:28-31).*

How many times have you said you’d do something and then didn’t follow through with it? Maybe you planned to get up early, but slept in. Perhaps you had a reading goal for the year and fell terribly short. And I’m sure at some point you’ve scheduled in a workout that just didn’t happen.

Yeah hi, I’m guilty of this, too!

In Matthew 21:28-32, we find the parable of the two sons, who seem to have a similar problem with commitment. These two sons have a father who owns a vineyard. When asked to work in the vineyard, the first son originally says “no”. Some translations say he later “regretted it” and some say he “repented and went”.

But what caused this regret? Was it guilt? Was it that he had nothing better to do? Perhaps a sudden burst of motivation? Maybe a podcast or a self-help book really inspired him to get cracking.

And then there’s the second son. He originally said yes to working, but we don’t know why he changed his mind and didn’t go. Busyness? Anxiousness? Laziness? Was he too scared to say no? Maybe his no-show was the result

of people-pleasing and a lack of clear communication. Who knows? All those examples are pure speculation, but I dare say they’re reasons that you and I haven’t fulfilled our promises in the past.

My first reaction to re-reading this parable was, *Wow! A whole fable on indecisiveness? Could anything be more relevant to me as a human?* Like me, you may find yourself having great intentions, but falling short. Or you’ve ended up doing even more than you’ve planned or committed to. I’m sure in some ways we’ve all been both sons at different times. But unpacking the story more closely reveals that it’s not a lesson on indecisiveness; nor is it a ploy for productivity. So, what is it really about?

First, I want to refer to an interesting book I recently read. It’s called *Tiny Habits* by BJ Fogg and it explains how to realistically design desired behaviour into your life. Fogg’s theory is that the best way to reach our long-term goals is to break them down into the tiniest of habits. And he means tiniest. For example, your goal may be to run a half marathon. You know that will take a lot of effort, and some days you’ll feel motivated to run and some days you just won’t be bothered at all. So, instead of focusing on the looming 21 kilometres ahead of you, Fogg would suggest to break



your running goal into the smallest possible component—in this example, just putting on your running shoes. If you make this your daily goal, it's something you should be able to do on your busiest, most exhausting day.

Now, some days you'll far exceed this step and get quite a few kilometres in, but if simply putting your shoes on is the primary goal, you give yourself permission to feel accomplished every single day. But underlying this theory, Fogg says there is one key principle fundamental in assisting change and that is: "We change best by feeling good, not by feeling bad."

It is this feeling that makes it easier to build momentum, so rather than getting buried in overwhelm by a big challenge, you leverage the good feeling of many small successes to eventually achieve a large one. While I like the sentiment, I think understanding the parable of the sons could help us rework it through a Christian lens.

After describing the actions of both sons, Jesus asks which one ended up doing the will of his father (Matthew 21:31). It was the first; the son who originally said no, but then went and worked. It was the son who *changed*.

The reality is, if we claim to be a son (or daughter) of the Father, excuses don't really factor into not doing His will. No matter how good his intentions, the second son didn't do the will of the Father. He said yes but didn't follow through.

Perhaps then, we could rewrite Fogg's notion of "changing best by feeling good", to: "We change best because of our relationship with the Father". But, hang on. We shouldn't be defined by what we do, should we? After all, having inherent value from being designed in God's image is one of the most beautiful tenets of the Christian experience. We are infinitely loved, no matter how good or bad we are, right?

Right. But some might use this reasoning to factor change out of the equation, and the parable of the sons keeps us balanced in our thinking.

That's because in reading it, we realise that being "the son" has nothing to do with actually completing the Father's will. Growing up in the Father's house, knowing the Father's rules, being a part of the Father's community, doesn't actually mean anything unless we say yes and follow through with it. Even if we originally said we wouldn't.

Just like the first son who said no and then ended up working, it was his change in behaviour that qualified him in doing the Father's will.

This reveals that the story is not at all about indecisiveness versus productivity. And it actually isn't just about being a child of God. It's much more than that. It reinforces the importance of actively living out our relationship with the Father.

We know this because Jesus extends the parable to those outside the father-son example in this story. Matthew 21:31 continues with, "Assuredly I say to you that tax collectors and harlots enter the kingdom of God before you." Jesus makes a bold point here. After all, the reason He's telling this parable is because the chief priests—the religious leaders—are trying to undermine His authority. They were familiar with the scriptures and followed the religious rules, but they were extremely self-righteous. To be told that the people they most judged would enter the kingdom of God before them, would have been radical to hear and uncomfortable to internalise. Yet again, Jesus is calling them out on their shallow, bigoted approach to religion.

Personally, I find this confronting yet really beautiful, because what we choose today, not what we've chosen in the past, is what allows us to live a beautiful life as His child. The Father didn't hold it against the first son for saying no in the first place. He also didn't give a free pass to the second son for having said yes originally. We all have an equal opportunity to be a son or daughter of the Father, and we are all called to then do His will.

So, despite my familiarity with the Bible, no matter my involvement in church activities, regardless of how long I've been a Christian, this has challenged me to rethink how genuine I really am in my relationship with Jesus. Galatians 3:26 says it simply: "For you are all sons of God through faith in Christ Jesus." By grace, through faith, we are able to change best because of our relationship with the Father.

Even if we've said no to God a thousand times, it is the "yes" at the end that matters. And thank God He always says yes to us.



### Sharna Kosmeier

Sharna enjoys jogging in the morning, creating content for Avondale University during the day, and reading, scrolling Instagram and discussing theology, at night.



# Why Judah?





Jacob's was a fractious family. And no wonder, for his 12 sons were borne by four mothers and only one of these did Jacob truly love. Another was foisted upon him by the trickery of his father-in-law, and the other two mothers were maidservants and only wives for convenience.

But this article is about Judah. Was he Jacob's firstborn son? No, in fact he had three older brothers: Reuben, the firstborn, followed by Simeon and Levi. Here I will endeavour to show that there were reasons why Judah is mentioned in the two ancestries of Jesus in Matthew and Luke, to the exclusion of all his other brothers, even Joseph.

To commence to establish the supremacy of Judah over his brothers, we need to go back to the murderous intent of most of them toward their somewhat innocent and naïve younger brother, Joseph. Jacob had sent Joseph to see how his brothers were doing with the sheep. Initially they had headed to Shechem but perhaps because the pasture there was not as lush as they had hoped, they went on to Dothan. A kind man directed Joseph to that area of Canaan.

While some distance away from his brothers, they realised who it was and most of them thought this would be an ideal time and place to finish this young brother's dreaming once and for all. They wanted to kill him and throw his body into a pit and tell their father that a wild beast must have killed and devoured him. I said most of the brothers, for Reuben, the senior brother, remonstrated with them, telling them they must not kill him, but put him into a pit. He had plans to retrieve the young fellow and deliver him safely to his father. Shortly after, Reuben must have gone some distance away to check on their flocks for when he returned Joseph was not to be found, not in the pit or anywhere Reuben looked.

In the meantime it was Judah who had stepped into the breach in the absence of the eldest brother and suggested Joseph be sold to a passing caravan of Ishmaelites. He realised that while slavery was not a happy life at least it was an improvement on killing Joseph. Perhaps Joseph, Judah may have thought, may be able to escape and find his way back home.

So here we see the first instance of Judah acting as a saviour, on this occasion of his young brother.

Later, when the worst famine ever was wreaking havoc in that area of the world and Jacob had commanded his sons to go to Egypt to buy food (word had spread to surrounding nations), this was the second occasion when food supplies in their homes were running perilously low. Here again it was Judah who appeared to be the spokesman for his brothers, for he pointed out to his father that they could not buy food if they did not take Benjamin with them, as the premier of Egypt had demanded on their first visit (Genesis 42:15).

Jacob was petrified that if Benjamin was to go to Egypt he may not return and he would then be bereft of his only two sons by Rachel, the wife he deeply loved. Soon after, though, food supplies were almost exhausted, so Jacob told his sons to go back to Egypt and buy more food. Again, it was Judah who spoke to their father, emphasising that they would not be able to even see the great ruler of

Egypt unless their youngest brother was with them. Jacob eventually relented and the sorry band of brothers headed off to Egypt again, fearful of what may happen to Benjamin when they met Egypt's ruler. We see here again the role that Judah played as a human saviour, for Judah said that he would be surety for Benjamin, and that if he did not bring Benjamin back, the blame would be on Judah's head forever (Genesis 43:2-9).

Soon after commencing the return journey to their home, it was found that Joseph's personal cup was in Benjamin's sack, necessitating the group return to Egypt with the armed guard that had pursued them.

Here again we find Judah acting as saviour, not only for his young brother, but for their whole group. In his rather lengthy representation to the mighty Egyptian ruler (Genesis 44:16-34), he said, "please let your servant remain instead of the lad as a slave to my lord and let the lad go up with his brothers".

This is a strong precursor to the fact that Jesus Christ, our Lord and Saviour, was willing to take our place that we may go free. Perhaps it is now becoming clearer why Judah was chosen to be in the line of Jesus and why the Saviour became the Lion of the tribe of Judah (Revelation 5:5).

Shortly before Jacob died, he called his sons to come before him, for he wanted to tell them what would "befall you in the last days" (Genesis 49).

Jacob's blessings to both Judah and Joseph occupy five verses. Of particular note is Jacob's description of Judah as a lion, and central to his statement is verse 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people." Even Balaam was given an insight into the One who was to come, when he prophesied, "I see Him, but not now, I behold Him, but not near, a Star shall come out of Jacob; a Sceptre shall rise out of Israel" (Numbers 24:17).

Ellen White wrote this about Judah: "The crowning blessings of the birthright were transferred to Judah. The significance of the name—which denotes praise—is unfolded in the prophetic history of this tribe. The lion, king of the forest, is a fitting symbol of this tribe from which came David, and the Son of David, Shiloh, the true 'Lion of the tribe of Judah', to whom all powers shall finally bow and all nations render homage" (*Patriarchs and Prophets*, 236).

In the record in of Israel's history, Chronicles, we find verification of the precedence Judah took over his brothers the statement we find in the first book, (5:2): "yet Judah prevailed over his brothers, and from him came a ruler, although the birthright was Joseph's".

While the honour of the birthright given to the firstborn son in those ancient times was an important custom for them, God takes into account more than an accident of birth in His dealings with us.

**William Ackland**

retired in Cooranbong (NSW) and has written eight books.



## Cauliflower and edamame dhal

Bring the fragrant spices of India and the goodness of legumes to dinner with this hearty plant-based meal.

### Ingredients

- 1 tbsp oil
- 1 medium onion, chopped
- 2 cloves garlic, crushed
- 2 tbsp madras curry paste
- 2 tbsp no added salt tomato paste
- 1 ½ cups dried red lentils, rinsed and drained
- 2 carrots, chopped
- 750g cauliflower, cut into small florets
- 1 litre reduced salt vegetable stock
- 1 ½ cups frozen edamame (soybeans)

### Method

1. Heat oil in a saucepan and sauté onion and garlic until onion is soft.
2. Stir through curry paste and cook for 1 minute.
3. Add tomato paste, lentils, carrot, cauliflower and stock.
4. Bring mixture to boil then reduce heat and simmer for 15–20 minutes or until lentils are soft.
5. Add edamame and heat for 2 minutes or until cooked.
6. Can be served with cooked brown rice or naan bread.

### Tips:

- Frozen green peas can be substituted for the edamame beans. Frozen edamame beans (without the pod) can be purchased from leading supermarkets.

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## Iron-rich vegetarian foods

Many women struggle to get enough iron in their diets. But the good news is there are many plant-based foods that will have you easily hitting your recommended daily intake (RDI) of iron and, importantly, feeling fabulous.



### Pumping iron—but what is it?

Iron is an essential mineral needed to produce red blood cells. When a person is low in iron, or anaemic, the heart must work harder to ensure the muscles and organs get the oxygen they need. Your body cannot produce iron, so you need to make sure you're getting all you need in your daily diet.

### Common symptoms of iron deficiency

Common symptoms of iron deficiency and, at the extreme end, anaemia, range from excessive fatigue to brain fog, and even hair loss.

### So, how much iron do I need?

This depends on your gender and age, however generally, women aged 19–50 need 18mg of iron a day, dropping to 8mg a day in the post-menopausal years. Pregnant women need around 27mg a day. For children, it ranges from 9mg for younger kids of both genders to 15mg for girls aged 14–18.

It's easy to ensure you're getting all the iron you need from a balanced vegetarian diet. Great plant-based sources of iron include:

- Weet-Bix™ – 10mg of iron/100g
- Pumpkin seeds / pepitas – 10mg/100g
- Sundried tomatoes – 5.6mg/100g
- Sesame seeds / tahini – 5.2mg/100g
- Cashews – 5mg/100g
- Mixed-grain bread roll – 4.7mg/100g
- English spinach (raw) – 3.5mg/100g
- Dried apricots – 3.1mg/100g
- Tofu (firm) – 2.9mg/100g



# Conversations

## The two covenants

I shudder to think that because the Bible was written before the iPhone, its truth has diminished. The subject of the covenant (Sabbath school lesson pamphlet, July 17) is vitally important for our salvation.

We have all broken the first covenant God made with Adam (Genesis 2:16,17). Adam's newly-created life was assured on condition of obedience. Through disobedience, Adam broke this covenant, but God kindly made a new one for him with the same conditions. The cross (the Lamb's blood) paid the debt (eternal death) we owed on the old broken covenant and it (the blood) established a new one for us.

Paul tells us there are two covenants that are with us today—the old and the new (Hebrews 8:13). By continuing in sin or ignoring the conditions, we are still under the old broken covenant and haven't made a new one with God and will pass away with the old. All covenants must have conditions. The "supplier" makes the conditions, not us. Even the patriarchs recognised this.

We now "delight to do God's will". While obedience is not the basis for eternal life, it is the condition for it. Both are important. With this new covenant we make with God, we receive a new Father, birth, heart, character, name today, to receive a new body at Christ's coming to live in the New Jerusalem and on the Earth made new. This is the "good news" of our salvation from sin and Satan if we desire to make this new covenant with God today in righteousness for His Name's sake (Psalm 23:3).

**Eric Hort, WA**

## Record Live comments

### Women's ordination part 1: Is ordination a biblical concept? (September 1 livestream)

I think you also have to consider the cultural demographic of the GC, not all countries culturally are accepting of women; it would be wiser to let each division speak for itself as they are the best placed to choose what is right for their culture—for example what is okay for a woman to do in Syria is completely different to what is okay in Australia.

**Deidre Hiscox**

I believe it took quite a few votes in Congress in the US to eventually get civil rights and an end to segregation. Just because something takes a few goes to convince the majority doesn't mean it isn't right or a just and worthy cause.

**Peter Mushenko**

Wasting time debating on matters that should be spent on saving people who are lost without our Saviour. Debating now is not the right time. It's time to humble ourselves and seek God wholeheartedly at such dark times like this.

**Kura Ngere Iriiria**

Enjoying this conversation . . . very interesting! Great questions Maryellen and Jarrod. Great explanations from Darius.

**Eris Heinicke Gillis**

### Women's ordination part 2: Should women be ordained in ministry? (September 8 livestream)

[Women's ordination] is still an issue because there is still a significant divide over what the Bible actually is, and how it must be interpreted and applied. The conflict is between those who champion a plain reading of Scripture and those who champion a plain reading of Scripture in light of good exegesis.

**Michael Chapman**

The early church grew because of the valuing of women. Jesus deliberately valued women. The early church led the secular world. We now as a church are the tail, dragging the chain rather than leading. We are certainly not champions on truth in the women ordination issue.

**Peter Cousins**

What Darius is sharing makes so much sense. I would love to know whether he's shared his research and understanding with other leaders at the GC and what the reception was.

**Peter Mushenko**

# HI KIDS!

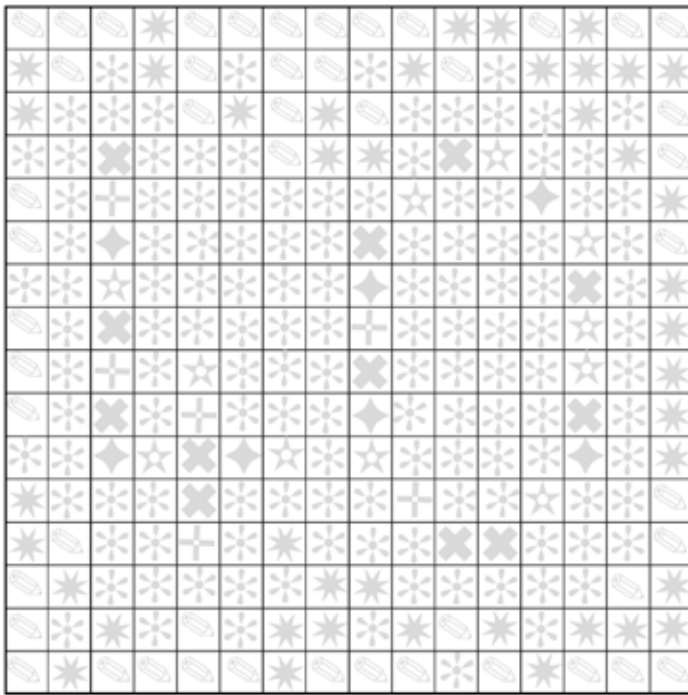


## GIANTS AND GRASSHOPPERS

The Israelites reach the border of Canaan at last. Twelve spies are sent ahead to study the Promised Land. Some of the spies can only see obstacles. Caleb and Joshua remember that God is greater than any obstacle.

The discouraging words of these spies cause the people to rebel, and they threaten to stone Caleb and Joshua. The Lord tells the rebels that none of them will enter Canaan. They will wander in the wilderness for many years, and their children will then enter Canaan only after the rebels die in the wilderness.

### GRID PUZZLES COLOURING & MATHS CHALLENGE



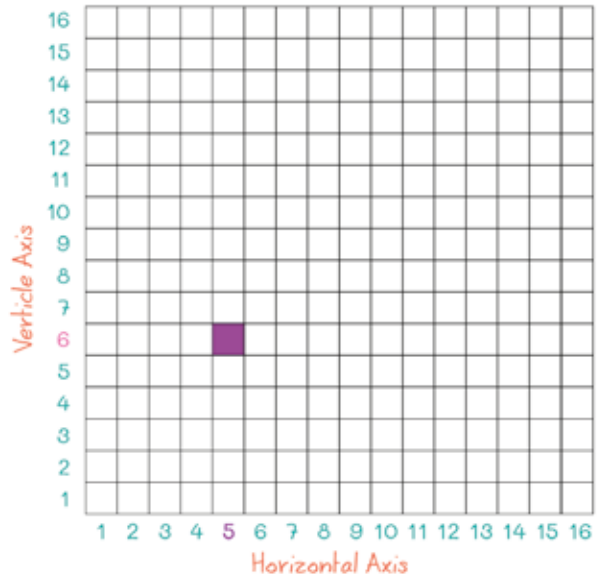
How many years until the Israelites were able to enter Canaan?

Find the shapes and colour in the boxes with the correct colour to find out the answer.

- ✖ = RED
- ◆ = ORANGE
- ☆ = YELLOW
- ✱ = GREEN
- ✦ = BLUE
- ✧ = PURPLE
- ✚ = PINK



How many spies only saw obstacles?



Solve the maths problems. See the example here: start by finding the first number in the sum first, ie. 6 on the vertical axis and then on the horizontal axis find the next number, ie. 5. Run your finger along to find where they meet. Colour in the square. Use this method with the other sums to find the answer.

- |                   |                |                |
|-------------------|----------------|----------------|
| <b>6 X 5 = 30</b> | 8 X ___ = 112  | 12 X ___ = 60  |
| 7 X ___ = 98      | 11 X ___ = 33  | 4 X ___ = 48   |
| 12 X ___ = 48     | 6 X ___ = 54   | 12 X ___ = 156 |
| 10 X ___ = 50     | 4 X ___ = 16   | 10 X ___ = 90  |
| 6 X ___ = 84      | 9 X ___ = 81   | 8 X ___ = 72   |
| 9 X ___ = 45      | 4 X ___ = 24   | 7 X ___ = 35   |
| 10 X ___ = 140    | 4 X ___ = 44   | 7 X ___ = 63   |
| 13 X ___ = 156    | 11 X ___ = 55  | 11 X ___ = 154 |
| 8 X ___ = 40      | 12 X ___ = 120 | 10 X ___ = 140 |
| 11 X ___ = 99     | 5 X ___ = 50   | 4 X ___ = 20   |
| 5 X ___ = 25      | 13 X ___ = 65  | 9 X ___ = 126  |
|                   | 13 X ___ = 143 | 5 X ___ = 65   |

## Obituaries

**BEGG**, Fulori Naisogo, born 25.4.1945 in Viti Levu, Fiji; died 23.3.21 in Kings Langley, NSW. She was predeceased by her husband, Charles. She is survived by her daughter, Teresa; and grandson, Charles and his family. At rest and awaiting the Lord's call on the resurrection morning.

David McKibben



**CALDWELL**, Don, born 5.4.1935 in Grafton, NSW; died 17.6.21. On 18.12.1961 he

married Fay Hunter, who predeceased him in 2002. On 30.4.06 he married Betty Crabtree. Don is survived by his wife; children, Robert and Lynne, Lindy, Jeanie and David Milligan (Grafton), and Nita and Philip Carthew (Brisbane, Qld); six grandchildren; and three great-grandchildren. After marrying Betty, Don continued to live on the Caldwell farm at Ramorne and attend the Grafton church.

Bob Manners

**HOWELL**, Robin Lynn (nee Rofe), born 20.9.1944 in Rockhampton, Qld; died 20.7.21 in the Sunshine Coast University Hospital. On 10.12.1971 she married Reg, who predeceased her just seven months before her own death. Robin is survived by daughters, Kylie and Ben Pokorny (Brisbane), and Megan and Jason Brabany (Nambour); and grandsons, Ethan, Cameron, Rohan and Keenan. Lynn was a powerhouse, attacking everything she did with gusto and enthusiasm. She was a teacher in primary and secondary schools and learning support. Her life touched hundreds of children. She was an elder, Sabbath school teacher, musician, artist and photographer but most of all she loved her Lord Jesus and served Him first.

John Rabbas



**WISEMAN**, Marion Joyce, born 9.3.1931; died 24.5.21 in Temora Hospital, NSW. She is survived by her husband, Don (Temora);

children, Leanne, Janene, John and Sharon; and grandson, James. Marion was always ready to share a smile, a thought or a way to bless your heart. Marion lived her faith volunteering with Dorcas, WCTU and as church treasurer in Maryborough, Vic. She was married for 63 years to the love of her life. Moving to Temora gave her time to spend with her precious grandson. Marion loved to sing and is looking forward to her brand-new voice, singing with Jesus one day soon.

Tharren Hutchinson

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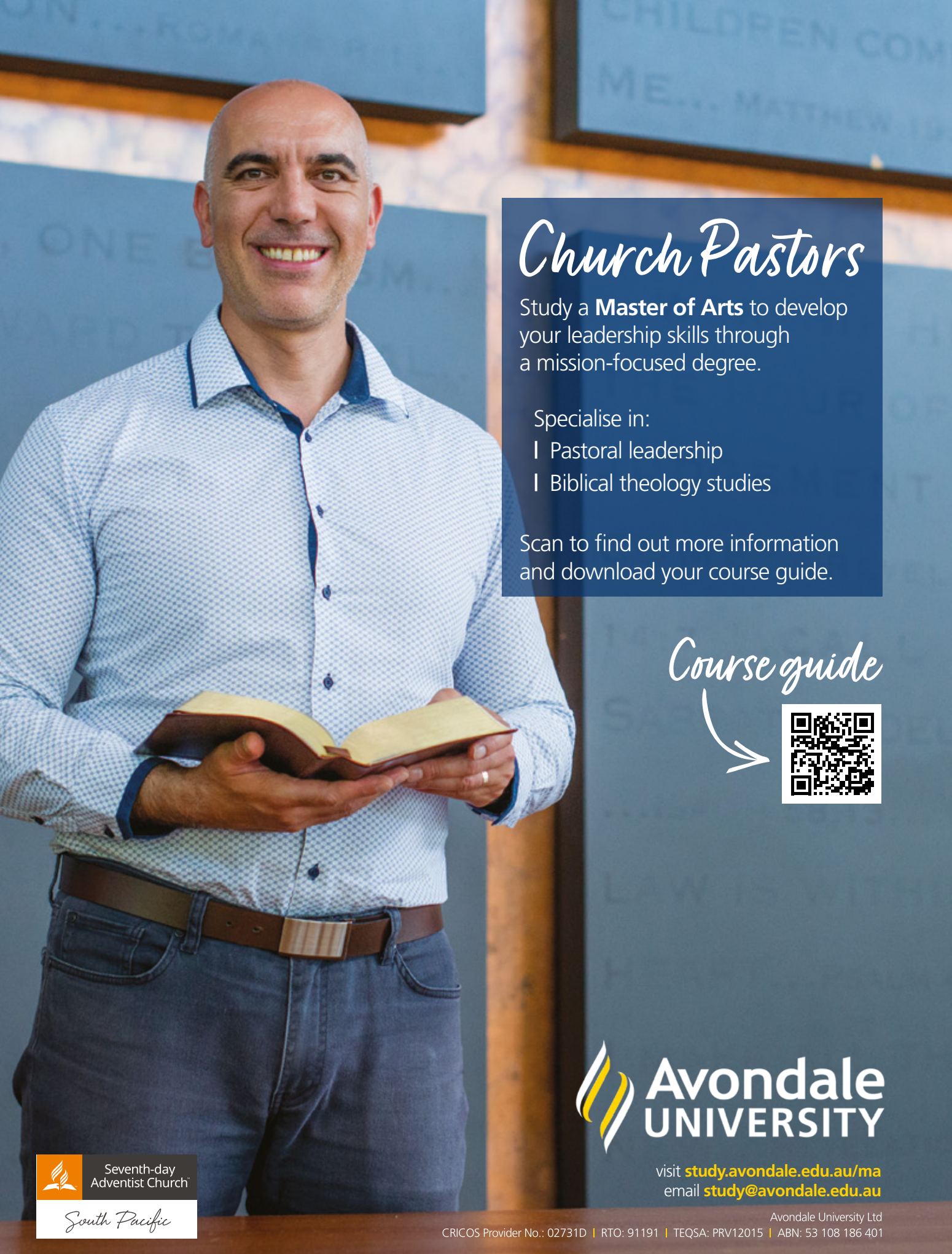
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