

AVONDALE

# REFLECTIONS

The Alumni and Advancement magazine of Avondale College of Higher Education

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## DANIELA CAME BACK

Twenty-four years after leaving Romania, Daniela Brown discovers the family she never knew she had

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## HOMECOMING IN PHOTOS



**Avondale**  
COLLEGE OF HIGHER EDUCATION

# EXPLORE THE EXCITING NEW FRONTIER OF LIFESTYLE MEDICINE



Scientific evidence is showing that returning to a simple lifestyle is often the best way to manage and treat chronic disease. Avondale College of Higher Education is now offering two postgraduate courses in Lifestyle Medicine via distance education—the **Graduate Diploma in Lifestyle Medicine** (2 years part time) and **Graduate Certificate in Lifestyle Medicine** (1 year part time).

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#### WHO MIGHT BE INTERESTED?

The courses are available to those with a bachelor-level degree in any discipline but are of special interest to:

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- Lifestyle medicine—past, present, future
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#### Course features:

- Study online, which gives you the flexibility to fit your study around your work, family and lifestyle commitments.
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#### HOW TO APPLY:

To learn more and apply for 2016, visit  
[www.avondale.edu.au/lifestylemedicine](http://www.avondale.edu.au/lifestylemedicine)

**FEE-HELP available** for eligible students

As I write, I'm in the process of wrapping up my 22nd year at Avondale. It's almost surreal to say it: surely, I'm not that old!

I arrived at Avondale as a 23 year old in 1994, fresh from completing a master's degree, to lecture in the newly established health and physical education course. I also worked as the sport and recreation coordinator and—we couldn't do this now—rostered students for auditorium duty as part of one of their assessment tasks.

I still lecture to the health and physical education students—and still love it—but am now helping drive a new direction to which Avondale has committed. It's a direction I feel deeply impressed God is inspiring.

Health and wellbeing is a distinctive flavour of the Seventh-day Adventist Church, of which Avondale is an entity. At the inception of the church, God gave Adventists a unique message detailing how to live well. The implication: share the message. In recognition of the health crises the world now faces, I believe the Adventist health message is more relevant today than when it was penned more than 150 years ago.

At Avondale, we want to be proactive in sharing that message. So, we established the Lifestyle Research Centre. The centre brings together academics and researchers from Avondale and other institutions to collaborate on research projects. Currently, PhD students within the centre are completing a number of studies in Australia and internationally that seek to optimise health outcomes through lifestyle interventions such as the Complete Health Improvement Programs and infection control strategies.

In addition to research, the Lifestyle Research Centre has launched a Graduate Diploma in Lifestyle Medicine, of which I am the course coordinator. Lifestyle medicine is applying lifestyle principles to the management and treatment of chronic diseases, such as heart disease and diabetes. These diseases now kill the majority of people. Lifestyle medicine is the Adventist Church's health message in action and the course offered at Avondale is one of the first of its kind in the world.



As I reflect on the past 22 years, I feel a deep sense of gratitude, filled with many fond memories of people and pursuits. But I also look forward with anticipation and excitement to the next 22 years.

**Dr Darren Morton**  
Lead researcher  
Lifestyle Research Centre  
Avondale College of Higher Education

## JOINT CONFERRAL HELPS SEAL DEAL

### University's recognition of degrees significant as Avondale seeks new status



Degree students at Avondale will receive jointly-conferred testamurs from this year as the college of higher education gains further benefits from its memorandum of understanding with Charles Sturt University.

Joint conferral will see Charles Sturt's logo and seal appear on the testamur of every undergraduate and postgraduate student at Avondale. It means Charles Sturt recognises all of Avondale's degrees as if they were its own, "without any changes and in full respect of our ethos and mission," says president Professor Ray Roennfeldt. "That's significant because it indicates a high level of trust."

Joint conferral is a key principle of a Memorandum of Understanding Avondale and Charles Sturt signed in July 2013. "It shows the journey we undertook with Charles Sturt is continuing," says Roennfeldt. "We still have a lot to do to realise the full benefits of the MoU, but we're moving forward together."

## SABBATH 1 SUNDAY 0

### Rest day a win for Avondale AFL players

A local football team made the preliminary final this season after the league in which it plays changed game days for Sabbath-keeping Avondale students.

Lake Macquarie Dockers finished fourth and then won a semi final after the Black Diamond Australian Football League—the premier competition in the Newcastle, Hunter and Central Coast regions—changed the division two team's games to Sunday.



Sixteen of the team's players are Seventh-day Adventists who study at Avondale College of Higher Education. "I've worked with the Avondale boys over the past few seasons, and they've made it clear they won't play on Saturdays," says senior club president Brad Farrell.

Farrell believed the Avondale students had to play to help grow the sport on the western side of the lake. It seems the league agrees. Its football operations manager Garry Burkinshaw watched the semi final. "He couldn't have been happier with how the boys conducted themselves, on the field and off," says Farrell. "He gave them a massive rap, saying, 'Looks like we're heading in the right direction.'"

# NAMING HONOURS HONEST SCHOLAR

## Family and colleagues celebrate the academic legacy of Dr Arthur Patrick

The naming of a scholars' centre at Avondale honours an alumnus whose honest understanding of the issues confronting his faith often came at his own detriment.

Family and colleagues of the late Dr Arthur Patrick described the Avondale College of Higher Education academic as a consummate pastor, a humble but tireless scholar committed to well-considered change and a caring student mentor, during a ceremony in Avondale Libraries (Lake Macquarie campus) on October 27.

"Arthur reached out to people who were sometimes in great disagreement with him and befriended them, or at least he tried to be their friend," said president Professor Ray Roennfeldt in his welcome. Patrick's understanding of the ministry of Seventh-day Adventist pioneer Ellen White, in particular, "pushed past boundaries some people would like to have put in place. He had answers to questions people were asking, but his answers were not always acceptable. Now people are saying his answers were probably the best we could give."

Patrick came literally out of the bush to study at Avondale. While his Leaving Certificate results admitted him to The University of Sydney, he enrolled in the then Australian Missionary College's first intake for the Bachelor of Arts (Theology) degree. Called to work at Avondale, Patrick's contribution over more than 17 years included serving as the first curator of the Ellen G White Seventh-day Adventist Research Centre, as lecturer in what is now Avondale Seminary, as registrar, as the first president

"Arthur was totally unafraid of evidence. His was the ability to calmly and perceptively analyse the data and to masterfully synthesise a response."

of the Avondale Alumni Association and, in retirement, as an honorary senior research fellow. He published extensively, even on his adventiststudies.com blog "with characteristic determination" just days before his death in 2013. "He referred to it as his last post," said head of the discipline of science Dr Lynden Rogers.

Offering "penetrating insight" into the



Dr Arthur Patrick's wife Joan (centre) and daughters Zanita Johnson (left) and Adrielle Britten (right) at the scholars' centre named in his honour.

**Photo:** Brenton Stacey.

academic issues confronting the church, Patrick contextualised the theological positions of the church's past and explored the interface between Christianity and science, receiving an award from the prestigious Charles E Weniger Society for his contribution to Adventist scholarship. "Arthur was totally unafraid of evidence," said Rogers. "His was the ability to calmly and perceptively analyse the data and to masterfully synthesise a response."

The Arthur Patrick Scholars' Centre is on level one of the library. It features three spaces for higher degree research students—a study room with lockable desks, filing cabinets and wi-fi, a seminar room and a foyer with lounge chairs and a display of Avondale's peer-reviewed journals and journals from other higher education providers.

In his opening prayer, Dr John Skrzypaszek, director of the Ellen G White Seventh-day Adventist Research Centre, prayed that the students who use the centre "not only discover new things but also push through the boundaries of established traditions so we may all see a bigger picture of You, a loving God who is reaching out to all people."

Zanita Johnson said the naming of the centre would have meant so much to her father. "I suspect he would have seen it all as 'a bit of a fuss,' but he would have been passionate about the research opportunities it will foster. Nothing brought that glint of excitement to his eye quicker than someone expressing an

interest in further education." Johnson spoke of the joy and satisfaction Patrick received from mentoring students. One of the final tasks he completed from his hospital bed: "advising students of his regret that he would be unable to continue mentoring them."

Johnson's sister, Adrielle Britten, admired her father's "persistent commitment to well-considered change and consistent demonstration to embrace that change in his personal, academic and spiritual life." She remembers reading with him from one of the books in the small pile on the window sill of his hospital room. In *A View from the Ridge: The Testimony of a Twentieth-century Pilgrim*, Australian novelist and playwright Morris West "characterises his life as like carrying a heavy load of unexamined certainties. Dad saw his own life in this way, too. It is our hope this centre provides scholars with a productive space where they, like Dad, can continue the lifelong process of examining their own load of unexamined certainties."

The ceremony ended with the unveiling of a plaque by Joan Patrick. The plaque honours her husband's "life of careful and productive scholarship as theologian and historian."

**Brenton Stacey** is public relations officer at Avondale College of Higher Education.

# A JACARANDA TALE

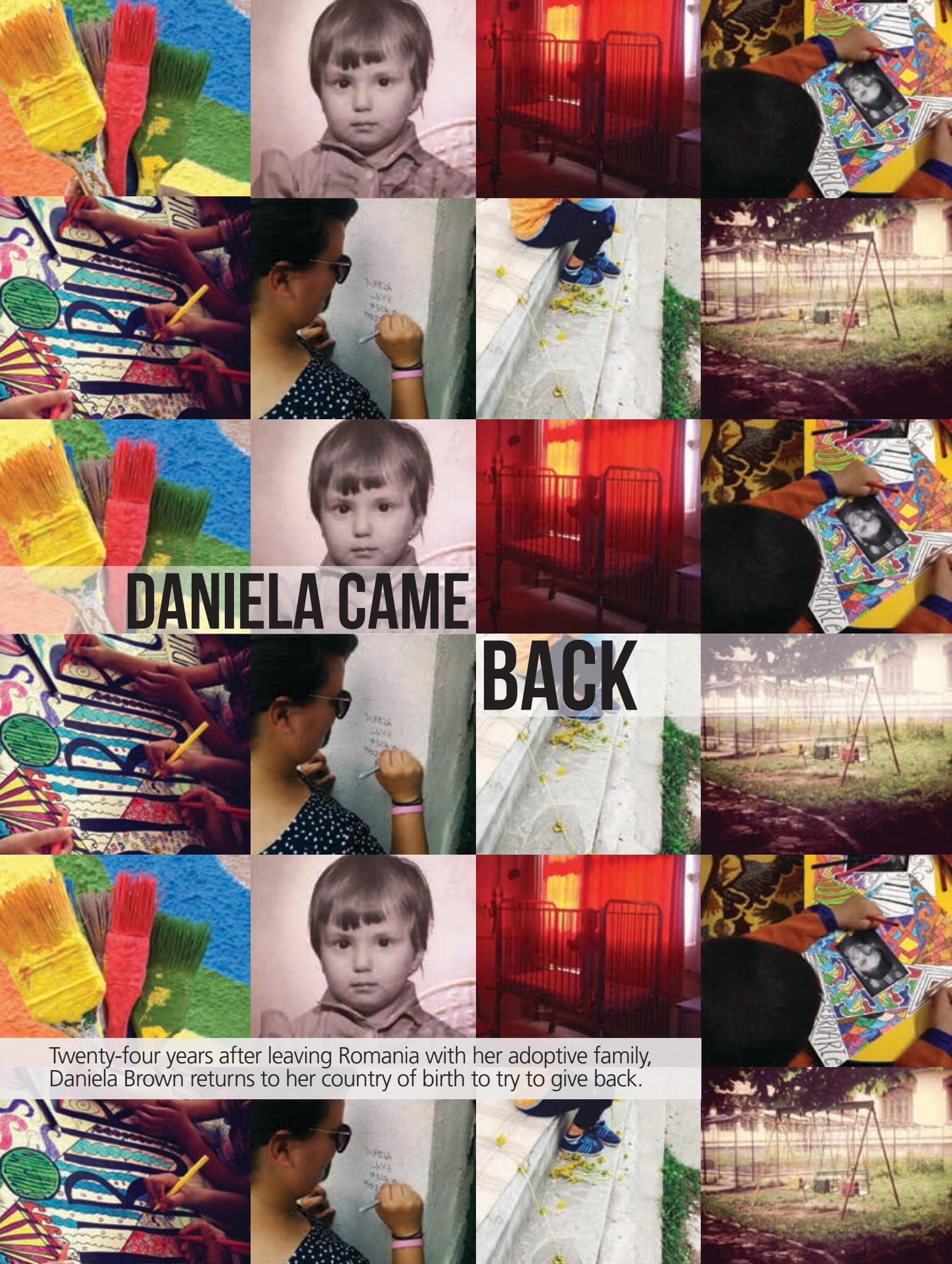
The graduates of the Australasian Missionary College in 1945 had an idea that has stuck for 70 years. They renamed their graduation class souvenir *The Jacaranda*.

“Fleeting images of two lovely Jacaranda trees run through everyone’s memories of Avondale,” they wrote in the foreword. “They stand in front of the chapel, and they have come to be almost a symbol of graduation; for when their purple blossoms begin to float down and carpet the lawns and the path, we know the college year is almost over.”

Their aim in publishing a yearbook was, of course, loftier than symbolism. “We hope it will serve to recall happy associations long after college days are past. And perhaps in years to come, memories of ambitions cherished in student days may rise out of its pages to bear some influences on our service for Christ and humanity.”

**Photo:** Colin Chuang.





# DANIELA CAME BACK

Twenty-four years after leaving Romania with her adoptive family, Daniela Brown returns to her country of birth to try to give back.

My time in Romania is exactly how I describe the landscape—achingly beautiful.

If it weren't for God and technology, this experience would be even more heart wrenching. These experiences are some of the most intense of my life. God is my comforter, translator and joy maker; technology is my get-out-of-jail-free card, my connection-to-family, selfie-facilitating lifeline.

When I meet the director of the volunteer agency and sit down for a cuppa, he asks, "Why Romania?" Something in my heart unlocks and I break down and sob. I hadn't intended to share my story but he gets the truth right there in his warm, smoky office.

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I was born in a political Romanian jail to a woman labelled a prostitute. At the age of three, I was adopted out of the orphanage in which I'd been placed and grew up on the Hibiscus Coast in Auckland, New Zealand. My childhood was wonderful, full of carefree adventures and stubbed toes. But Romania has always been in the back of my mind. So, when God threw open the doors of opportunity, I knew it was time to go back to the country that had given me life.

Leaving New Zealand for the year was not an easy decision to make, but I came with the emotional and financial support of so many people. I launched a Kickstarter campaign to raise funds for me to volunteer in an orphanage in Brasov for two months. After that campaign, I created pARTnership Romania, a platform that raises funds for Romanian community projects. pARTnership Romania raised an overwhelming amount of money through a benefit concert and a market photo booth—and now I find myself here.

\*\*\*\*

After just 24 hours in Romania, I have learnt this nation has a lot of hurt and anger towards God. The belief that God is vindictive and unjust seems to be common here and that knowledge breaks my heart.

I volunteer in a orphanage on the outskirts of Brasov, a community that survives in stark contrast to the opulence of the city. It's here that I get to spend the most enjoyable days, doing arty-flavoured projects. Art transcends race, gender, age, skill, and it makes for beautiful bonding moments. No matter what skill level or experience the children have, art will always be accessible. There is an instinct to colour that

comes so naturally. The most precious project we create together is the birthday calendar. I take portraits of their beautiful faces. For some, this is the first time their photograph has ever been taken. This project brings out the stunning unity in the orphanage—truly a brother- and sisterhood. They put so much effort and pride into creating the art for their birthday months.

Romania, still suffering in the aftermath of the communist regime, has now closed its doors to foreign adoption agencies and many babies are left to die in hospitals simply because their families are unable to support them. The survivors end up in orphanages like this one. These incredible children. It infuriates me to know they are abandoned, blacklisted through an insane system. But in the same way, I believe God took me and called me out from the circumstances in which I was born. I have to believe He has also called them by their beautiful names. I have to.

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I don't come to Romania with the hope that I will be reunited with my birth family, but I do come with questions.

During my first stay in Romania, I take a day trip to Bucharest with one of the other volunteers to find the orphanage in which I once lived. All I have is the photo Dad took back in 1990—no address, no phone number. We get off the train and walk.

I find myself drawn to a particular building for no apparent reason, pausing to stare through the fence posts each time we pass. We enlist the help of security guards and an antique shop owner and, using only the old photo as our compass, eventually find the spot in the photo. It's the location to which I was first drawn,

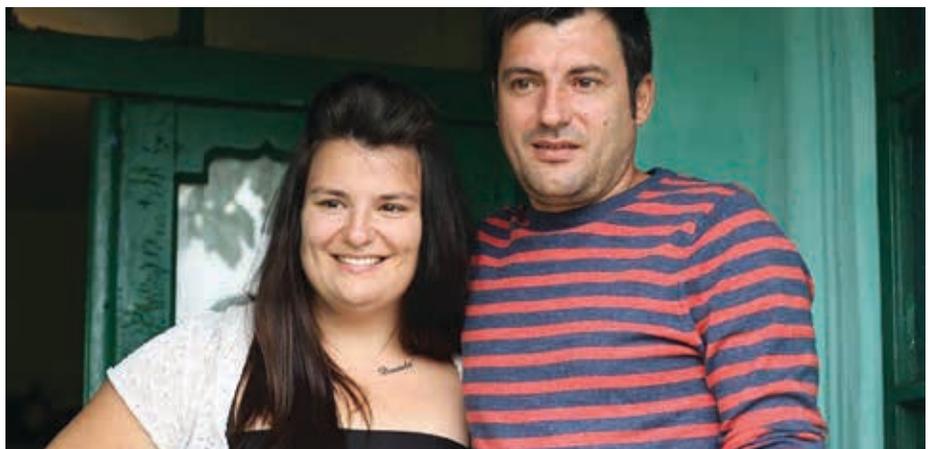
that exact place. The location is no longer an orphanage but is now the headquarters for child protection services. I leave a permanent marker—as a memento and homage to the orphans who once lived there—on the old orphanage fence.

It's on my third trip to Romania that the unbelievable happens. I stay with the team from Love Light Romania—the organisation that is pARTnership Romania's vision sister team—in a Roma village in Medias. Almost a year after the pARTnership funds were raised in New Zealand, they find their home here in the Albest Roma community, sponsoring food parcels to be distributed throughout the harsh winter months to children born into the cycle of poverty. For 144 children, these food parcels are the chance for a new beginning.

There's also a surprise for me, too, a new beginning that I get to experience, just around the corner. Within my first 24 hours in the village, I receive information on my birth father. Within the first week, I discover my siblings—a brother and a sister I never knew existed. The mystery surrounding my beginnings begins slowly to unravel. I take a road trip to meet them, an experience that cannot be expressed in mere words. All three of Angelica's children, together under one roof.

Each time I return to Romania, scales are lifted off my eyes. This time, the scales are lifted off my heart. Something on this trip tapped deeper into who I am as a Romanian, as a New Zealander, as an amalgamation. Loved, accepted, as both.

**Daniela Brown** graduated with a Bachelor of Arts (Visual Communication) from Avondale College of Higher Education in 2009. For more about pARTnership Romania, visit Daniela's blog [www.spoonfulofdaniela.wordpress.com](http://www.spoonfulofdaniela.wordpress.com).



Daniela Brown and her brother, Viorel Enarce, in Ploiesti, Romania.

AVONDALE COLLEGE OF HIGHER EDUCATION

# HOMECOMING

28-30 AUGUST 2015



**Top left:** Dr John Waters (centre) received a citation from the class of 1965 for his commitment to Christian education. **Top right:** Pr Brendan Pratt from the class of 1995 preached the worship service sermon. **Middle left:** The way we were. Photographs from the 1965 *Jacaranda*. **Middle centre:** Graeme Frauenfelder at the Sanitarium Health and Wellbeing breakfast. **Middle right:** Peter and Valerie Duncan accept a gift from The Promise's Laura Green, one of the recipients of the new Duncan-Kranz Choral Scholarship. **Bottom left:** The Homecoming concert, a performance of Igor Stravinsky's Symphony of Psalms, featured Avondale Singers and The University of Newcastle Wind Orchestra conducted by Dr Ian Cook.





## ALUMNI AWARDS 2015

**Bottom right (previous page):** Class of 1965. **Top (this page):** President **Professor Ray Roennfeldt** with Alumnus of the Year **Pr David Currie** (left), Alumna of the Year **Veronika Chester** (centre) and Young Alumnus of the Year **Krystle Praestiin** (right). **Middle left:** Class of 1995. **Middle right:** Class of 1985. **Bottom left:** Class of 1975. **Bottom right:** Class of 2005. **Photos:** Ann Stafford.



# SARAH-JANE AND THE SCHOLARSHIP YOU'VE NEVER HEARD OF

Sarah-Jane Riley is the 50th recipient of an unusual scholarship with an interesting history.

The Avondale Ministerial Training Scholarship began with the largest ever donation to Avondale College of Higher Education. The donation came from the late Seventh-day Adventist businessman Graham Allen, who owned and operated the Plum Group of construction-related companies, the largest privately-owned commercial building operation on the Central Coast of New South Wales.

A generous and practical man committed to the mission of the church, Graham decided in 2001 to begin encouraging and rewarding ministerial students such as Sarah-Jane who were completing the last half of their study. His focus: students who demonstrated their call to ministry and suitability for employment through service to a local church and outreach



to a local community.

The board managing the scholarship is made up of retired senior denominational leaders. They have awarded \$250,000 in scholarships and grants since the scholarship's inception in 2001. They have also funded student-led evangelistic series in Fiji, the Solomon Islands and Malaysia, which led to 504 baptisms. And they have plans to provide media evangelism training in rural areas where there is currently no Adventist presence.

The board received \$55,000 in donations in 2014. If it could increase the fund by \$500,000, the benefits to ministerial students would be enormous.

The best thing about the scholarship? The graduates who are actively ministering across the South Pacific. Every day they demonstrate with their lives the power of good people, a good cause and a good idea. They prove there is no better investment than in people, dedicated to following God's will.

Why not become an active part of this remarkable story?

**Dr Lester Devine** is a member of the Avondale Ministerial Training Scholarship Board of Directors.

Visit [www.avondale.edu.au/egiving](http://www.avondale.edu.au/egiving) to give to the Avondale Ministerial Training Scholarship. About half the scholarships Avondale College of Higher Education offers are funded by alumni and friends of Avondale. To fund a scholarship, contact public relations officer **Brenton Stacey** (+61 2 4980 2251, [brenton.stacey@avondale.edu.au](mailto:brenton.stacey@avondale.edu.au)). Donations above \$2 are tax deductible in Australia.



## EGIVING FOR AVONDALE

Friends of Avondale share Avondale College of Higher Education's mission of fostering a Christian learning community dedicated to serving world needs. Become a Friend of Avondale by making a donation or gift. With less than 30 per cent of funding coming from government sources, donations and gifts provide Avondale with an essential source of income.

Donate to mission clubs, projects and scholarships through the Seventh-day Adventist Church in the South Pacific's eGiving site.

Thank you for ensuring future generations can also enjoy the Avondale experience.

# FIVE PRINCIPLES FOR READING REVELATION

## KAYLE DE WAAL ON EXPLORING THE RICHES OF THE BIBLE'S LAST BOOK

Five principles for studying John's use of the Old Testament in Revelation give us a better understanding of this book. The principles are part of our belief in the inspiration of Scripture and, as spiritual scuba divers, give us the opportunity to explore the depths of the book's riches.

### **1. Jesus is at the core of Revelation and we must use His methods to interpret the book**

Jesus is the central person in the book; it is a Christian apocalypse. In Revelation 1:5, Jesus is identified as the faithful witness, firstborn of the dead, ruler of the kings of the earth. The voice of Jesus directs the book at critical moments (see Revelation 1:10; 10:4, 8; 16:15; 22:7, 12, 16) and Jesus is identified as the "One like the Son of Man" (Revelation 1:13), an obvious allusion to Daniel 7:13. This was one of the well-loved sayings to come from the lips of Jesus while on earth and now He takes on this distinctive title again in Revelation. Jesus is also the author of the seven letters (see Revelation 2:1, 8, 12, 18; 3:1, 7, 14) and meets the churches at their point of need, based on the circumstances they face. He directs the opening of each of the seven seals and is present in the symbols of Revelation 8:2-5 that point to the centrality of His death. He is the Lamb and the Child who rules with a rod of iron (see Revelation 12:4, 5). Finally, Jesus is also the rider on the white horse (see Revelation 19:15) coming to conquer those who have opposed His gospel and persecuted His people. All these symbols point to the centrality of Jesus in the visions John received on Patmos.

John had the privilege of being with Jesus in His ministry and seeing Him perform His mighty miracles. He even had the joy of resting on Jesus' shoulder. From being a loud, boisterous fisherman, John was transformed by the love of Jesus. His writings are filled with not just human love but the agape love God came to give us in Jesus. He writes, "Beloved, let us love because God is love" (1 John 4:8, 9, NIV). He writes that we will see Jesus when He comes and that we shall be like Him for we shall see Him as He is (see 1 John 3:2). John must have longed for that day. It must have been a meaningful experience for John to now see Jesus in vision. Now in a glorified state but the same Jesus he had talked to and ministered with, the same Jesus who had



calmed the angry seas and fed thousands, was now enthroned in heaven. These visions must have had a powerful effect on John and he had no doubt about their fulfilment.

Jesus confounded His critics not just by quoting Scripture but by identifying Himself as the One about which the Scriptures were speaking. In His first sermon, Jesus said, "Today this scripture is fulfilled in your hearing" (Luke 4:21, NIV). To His opponents, Jesus replied: "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me" (John 5:39, NIV).

Accordingly, both the Old and New Testaments are important for developing a comprehensive biblical theology of Revelation. This takes seriously the self-consistency of Scripture and the unified message Scripture conveys in the person and work of Jesus Christ. The writers of the New Testament understood Christ to be the fulfilment of the basic intent of the whole Old Testament.

### **2. The Old Testament context must be taken into account when interpreting Revelation**

Since John was part of the first-century world, he used the writing practices of his contemporaries. David Instone-Brewer has demonstrated that the rabbis around the time of Jesus studied their sacred texts with due consideration for the literary and thematic context of a passage they were studying. Brewer summarises the conclusions to his research: "The predecessors of the rabbis before 70 AD did not interpret Scripture out of context, did not look for any meaning in Scripture other than the plain sense, and did not change the text to fit their interpretation, though the later rabbis did all these things."

We must take the whole message of Daniel 2 into account when interpreting Revelation. Daniel 2 has all the elements in the development of biblical eschatology, meaning the study of the teachings and doctrines of the end-times, including the Second Coming. In Daniel 2, Nebuchadnezzar had a dream no-one, not even his wise men, could interpret. In answer to specific prayer, God gave Daniel the same dream, together with its interpretation. In his prayer of thanks for this "revelation," Daniel pointed out that Yahweh sets up and brings down kings, asserting that Yahweh is in control of all that happens. Further, Daniel 2 records the rise of political powers that will oppress and oppose God's people; the image itself representing the "abomination of desolation"; judgment symbolised by the stone striking the

image; the stone representing Christ; and the defeat of cosmic evil in the establishment of God's kingdom.

Daniel 2:28 and 45 refer to the mountain that will fill the whole earth. This image must influence our understanding of the use of Daniel 2 in the structural development of Revelation. The concept of an animate, expanding stone, or mountain, was commonplace in the Ancient Near East as ancients regarded the world as a living body and pointed to its centre as a navel, the place of nourishment. This dependence on the navel meant the ancients often viewed it as the place of worship, specifically the temple. This helps explain Daniel 2:28 and 45. The dream of Daniel 2 depicts the navel stone par excellence, growing into a living mountain and filling the whole earth. John then understands the domination of the kingdom of God over the kingdoms of the world has begun to grow since the inauguration of the kingdom of God in the death and resurrection of Jesus Christ.

### **3. Covenant promises made to Israel in the Old Testament are reinterpreted in the context of the new people of God—the church**

The manner in which John uses Old Testament symbolism points to a re-orientation of the focus and meaning of the symbols. Ben Witherington highlights the seven gold candlesticks in Revelation 1:12, which indicate a temple setting. A seven-armed menorah symbolised Judaism but, in Revelation's description, the symbol is transformed—the seven are separated. Witherington asserts this points to a full representation of God's people in each church, as well as the church being composed of Jew and Gentile united in Christ and that the church now is the fulfilment of Israel as the eschatological people of God.

This one example highlights the fact that the coming of Christ re-oriented the understanding and perspective not only of John, but also of all the New Testament writers. On the road to Emmaus, Christ spoke to the two disciples who were filled with doubt and uncertainty: "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself" (Luke 24:27, NIV, emphasis added). After this time of study, the disciples responded by saying their hearts burned within them as Christ "opened the Scriptures to us" (Luke 24:32, NIV). Jesus had the ability to open minds and the Scriptures.

As the Messiah, Christ recapitulated—

went over—Israel's history in His life and ministry, conquering where Israel had failed. For example, Israel failed in the wilderness, while Jesus succeeded. The New Testament writers' experiences with Jesus sent them back to Scripture to re-read and re-study. They understood Christ as the fulfilment of the Old Testament, and so the Old Testament writings took on fresh meaning and spoke in relevant ways to the church, the Israel of God (see Galatians 6:16). Moreover, when we examine the passages used by John from the Old Testament, we find he did not choose passages at random but selected them from the Old Testament in which Israel were to be a blessing to the nations. Thus, John carries God's plans for the human family to its logical conclusion: the provision of salvation for all who believe. For example, in the Old Testament covenant claims of God's marriage to Israel (consider Isaiah 54:5; Jeremiah 3:14), we discover a reinterpretation of Christ's cosmic marriage to His celestial bride (see Revelation 19:7–9).

### **4. What is portrayed locally in the Old Testament is reinterpreted universally in Revelation**

David's triumph over Jerusalem when he fought against the Jebusites and his standing as victor with his soldiers on Mount Zion (see 2 Samuel 5:6–8) is a case in point. This local victory is recast as a cosmic victory of the Lamb over the dragon and his evil associates. The Lamb now stands on Zion with the victorious 144,000 (see Revelation 14:1–5). The interplay between the local and universal is also seen in John extending the promises God made to Israel to the nations of the world.

A significant example of this is when John views not only the Aaronic priesthood but the entire throng of the redeemed as priests in Revelation 1:6. This is a careful development from Exodus 19:5 where God expressed His intention to make all Israel a kingdom of priests. Peter applied this text to the New Testament church (1 Peter 2:5) and John extended this to include all the redeemed. John's universalising technique is also evident in Revelation 14, where six times John stresses the final harvest will be a harvest of "the earth" (see Revelation 14:14–20). The Bible tells us the gospel will be proclaimed to the whole world (see Revelation 14:6, 7; 18:1; Matthew 24:14), and Revelation 14:14–20 tells us of the worldwide extension of God's judgment and the second coming of Jesus.

Another instructive example of John's gospel key is his statement in Revelation 1:7 when he announces, "Look, he is coming with the

# IN CHRIST WE SHOW

## Lecturer's PhD reveals keys to church unity

Church unity is not about uniformity but union with Christ and not about knowing but practicing truth as found in Jesus an Avondale lecturer's doctorate shows.

Avondale Seminarian Dr Wendy Jackson compared the views and practice of Restoration Movement leader Alexander Campbell and Seventh-day Adventist Church pioneer Ellen White to make the conclusion. While both believed unity begins in Christ, they used different models to explain how to maintain unity.

Campbell's back-to-Acts model emphasised a comprehensive restoration of New Testament Christianity that "effectively limited the possible authority structures of the church," writes Jackson in her thesis. Campbell saw disunity stemming from the mixing of human opinion with divine authority. He guarded against it by emphasising agreement in the core facts of the gospel, the use of a consistent method of Bible interpretation and the sole use of biblical terminology. The problem, though: "You risk becoming irrelevant," says Jackson.

White's union-with-Christ model emphasises "the importance of the transformation that occurs in the lives of those who are connected to Christ," writes Jackson. White saw disunity, even that which at first appeared to be associated with theological disagreement, as stemming primarily from disconnection with Christ. She saw connection with Christ, though, as resulting in an understanding of what it means to be a church, what it means to be a Christian and the nature of truth as it is in Jesus. "White expected that experiencing this transformation would

make individuals sympathetic to the truths of the remnant, willing to submit to one another and prepared to recognise the Bible as the rule of faith and practice," says Jackson. The implication: it is not about difference in doctrine but about how you deal with that difference.

Campbell and White did agree on one thing: bottom-up rather than top-down authority. "White is very clear about decentralising power," says Jackson. "Authority does not lie in the hierarchical structure and decisions should be made locally where possible." White's concern centred more on the importance of order and the character of the leaders within the authority structure rather than on the form of the authority structure itself.

The conferral of Jackson's Doctor of Philosophy comes 25 years after her graduation as a medical doctor specialising in paediatric endocrinology. She will receive her award from the Seventh-day Adventist Theological Seminary at Andrews University at yearend.



**Brenton Stacey** is public relations officer at Avondale College of Higher Education.

clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him." Some 500 years before Christ, Zechariah had predicted: "And I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, when they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. . . . The land shall mourn, each family by itself" (Zechariah 12:10, 12, NRSV). Zechariah announced a scandalous event in Jerusalem's future: she would reject and "pierce" her own Messiah, and afterward "mourn for him as one mourns for an only child" (Zechariah 12:10, NIV). John alludes to this Messianic prediction, and adds his universalising emphasis: "every eye will see him" and "all the peoples of the earth will mourn because of him" (Revelation 1:7, NIV). John explicitly expands the original meaning of Zechariah's prophecy to a worldwide scale.

### 5. The literal in the Old Testament becomes the spiritual in Revelation

The symbols in Revelation are abstract and spiritual but the stories from which they are drawn are concrete and literal. The literal city of Babylon is recast as an abstract and religious opponent of God and His people (see Jeremiah 51; compare Revelation 17–18). Similarly, the

earthly becomes the heavenly in Revelation. The earthly sanctuary is used as a model to portray the heavenly sanctuary. As Revelation is primarily a spiritual book, we must be careful not to confuse the symbols for what they represent.

**Kayle de Waal** is head of Avondale Seminary.

Adapted, with permission, from de Waal's book, *Ancient Words, Present Hope* (Signs Publishing, 2015).

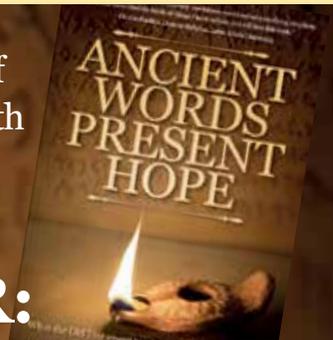
"This book is an amazing blend of scholarly carefulness combined with clarifying simplicity."

—Dr Jon Paulien, Dean of Religion, Loma Linda University

## SPECIAL OFFER:

Present this page for \$5 off *Ancient Words, Present Hope* at your friendly Adventist Book Centre

Offer available for in-store purchases in Australia and New Zealand only until February 29, 2016.



# TAKE FIVE

## WITH DAN COX



Dan Cox studied at a Christian school in Newcastle and wanted to complete his higher education within the same context. “I also wanted to be known by my name not a number.” Before enrolling, Dan visited Avondale College of Higher Education’s Lake Macquarie campus; he loved its size and its jacaranda trees. He would also become the “grateful recipient” of a President’s Scholarship. Dan graduated from Avondale with a Bachelor of Arts (Communication) and Bachelor of Business (Marketing) in 2006. After a stint in a marketing and communications role with Samaritans, the welfare arm of the Anglican Church in the Hunter, he began working as a journalist with ABC News in Newcastle in 2008.

### **Take us through an average day at the ABC. What are your favourite and least favourite parts of the job?**

A journalist has no average work day. It can start slow and dull but end busy and exciting. One of my favourite parts of the job is not knowing what’s coming—news breaks when you least expect it. My least favourite part of the job is when news breaks late on a Friday afternoon.

My day depends on what’s happening around the region—I cover stories from Wyee to Bulahdelah. It begins with a read of the newspapers and a discussion about what stories the newsroom will cover. Although I file for radio, television and online, I thrive on the adrenalin of filing for hourly radio deadlines. A big part of the job is producing and reading these live bulletins for 1233 ABC Newcastle. Live radio is immediate and means you must give the listener the most up-to-date information. I enjoy getting out of the studio and meeting local people, though. It’s an honour to tell their stories.

### **With the downsizing of the news media, there’s less of you to tell those stories.**

Yes, the industry is shrinking. The ABC has shed hundreds of jobs nationally, local newspapers are retracting and regional television newsrooms are always looking for ways to save money. Regional media is the voice of the people. It gives those outside the big cities the ability

to voice their opinions and stay connected. It’ll be a sad day if, or when, news is produced out of the capital cities alone.

### **Your most memorable story?**

I’m glad you used “memorable” not “favourite” because people’s lives are often adversely affected by the story you’re covering. The most memorable: reporting on the eight-week New South Wales Special Commission of Inquiry into how the Catholic Church and the police handled allegations of child sexual abuse against two paedophile priests in the Hunter. The inquiry served as the precursor to the Royal Commission into Institutional Responses to Child Sexual Abuse. It’s all about exposing the abuse of children by people in positions of authority. People are incredibly brave in sharing their stories.

### **From your position, is the world getting better or worse?**

It’s certainly not getting better, but we can find hope and peace in the living God. He tells us not to be anxious because, as it says in Romans, if God is for us, who can be against us? He also says in Revelation He will wipe away every tear from their eyes. I particularly like the second part of the verse. There’ll be no more death, or sorrow, or crying, or pain because what’s come before has passed away.

### **Your full-time house sitting role gives you freedom to travel for months at a time, which you do every couple of years. What’s left to see?**

The Northern Hemisphere’s aurora borealis, 1950s Cuba before it changes too much now it’s restored diplomatic relations with the US, the Holy Land and the Okavango Delta in Botswana. But I’m thinking of buying a campervan and using my long service leave to explore Australia. I want to see Uluru at sunset.



Adrian "Bro" Ellison died on September 15, 2015, aged 83.

In a Sabbath School class at Springwood Seventh-day Adventist Church in the 1980s, discussion focused on where our concept of God had developed and who had influenced our beliefs about Him. David Swannell said his had developed on excursions to the bush with a science teacher from Strathfield Seventh-day Adventist High School. The teacher's name: Adrian "Bro" Ellison.

I remembered David's comments because when I heard "Bro" was speaking at the Yarrhapinni Adventist Youth Centre, I dropped in to meet him on one of my trips south.

"Bro" and I talked about his outdoor leadership program, Wilderness Lifestyle, and when I started lecturing at Avondale College in 1987, we offered Wilderness Lifestyle to students as an extracurricular activity. That began Adrian's 27 years of association with students at Avondale. When we started the outdoor recreation program in 2000, Adrian taught the core Bible units and used his own textbooks,

*Outdoors with the God of the Open Air: The Expedition Guide to Peak Dynamic Adventure and Visionary Leadership Explores Learning It From Experience: Recognising the Spiritual Factor.*

Those of us who have had the privilege of sitting around campfires with "Bro" have logbooks reminding us of times when he would share his unique brand of wilderness wisdom.

At grid reference 141414 on the Yengo National Park topographical map lies a valley featuring abseiling rock faces. Near those faces, a group of us huddled around a fire on the first night of camp where, on "Bro"'s prompt, we wrote in our logbooks, "The best thing that could happen to me on this camp is . . ."

Our group on a navigational exercise with "Bro" had been walking the challenging ridges and valleys of Yengo in the rain for most of the day. With darkness beating us to our preferred destination, we decided to camp on one of the

## MY TRIBUTE TO ADRIAN "BRO" ELLISON

narrow ridges. Under a clearing sky with shelter for the night secured, a fire lit and a hot meal eaten, our happy thoughts were beginning to return. With the fire beginning to die, "Bro" captured the moment perfectly with this:

*Did you ever watch the camp fire when the wood has fallen low  
And the ashes start to whiten round the embers crimson glow;  
With the night sounds all around you making silence doubly sweet;  
And a full moon high above you that the scene may be complete?  
Tell me, were you ever nearer to the land of heart's desire  
Than when you sat there thinking with your feet before the fire?*

"Bro"'s prayers often ended with the phrase, "And now we remember the way Jesus . . ." and he would tie in with the topic of the day. So, I can imagine him saying, "And now we remember the way Jesus referred to a land of heart's desire while here on this earth, 'When everything is ready, I will come and get you, so that you will always be with me where I am.'"

Farewell, "Bro," I look forward to meeting you on the ridges again.

**Dr Wayne Miller** is senior lecturer in health and outdoor education and coordinator of Vocational Education and Training at Avondale College of Higher Education.

## CORRESPONDENCE

### HOMEcoming: ROBERT POSSINGHAM

A post on Avondale Alumni Association's Facebook about the class of 1955 honouring **Pr Robert Possingham** as its citation recipient at Homecoming this year reached more than 2200 people. Readers described Possingham as a "deserving servant of God" (**Dawn Peterson**) and as "a great example of what a pastor should be" (**Kay Meany**). Others remembered his tangible



contribution to ministry. "[He] first invested me with Busy Bees and Sunbeams in JMV's in New Zealand decades ago," wrote **David Hughes**. **Loanne Smith** goes perhaps further back. "I still remember the dog he made from blue balloons in a children's story back in late 1959. I would have been only seven or eight." **Melanie Deppeler Windus** has the final word. "[I'm] amazed he still remembers all our names. Pr Poss must know thousands and thousands of youth and used to be youth."

### THROWBACK THURSDAY: COLLEGE HALL

Memories! They stick around. A Throwback Thursday post on Avondale College of Higher Education's Facebook about College Hall encouraged alumna **Debbie Bell Pohle** to reminisce. "In my years [at Avondale—



McDowell was president] . . . none of us will ever forget the time some boys painted that bell tower on top a bright red! They managed to accomplish this task during the night." Top marks to the boys for . . . bravery.

# LEAVING A LEGACY

## ALUMNI HERITAGE WALK

Leave a legacy of your contribution to Avondale College of Higher Education by purchasing a paver in the Alumni Heritage Walk.

The walk honours all Avondale alumni while raising money to preserve and restore the heritage features of the Lake Macquarie campus.

A paver measures 220 millimetres in length, 110 millimetres in width and 30 millimetres in height. It is etched with the given, family and maiden name (if applicable) of an Avondale alumnus, and the alumnus' final year at Avondale.

To add your name or the name of another alumnus to the walk, purchase a paver through the Avondale Online Store.



PETER LEE  
1959

**THANK YOU!**

You have raised more than \$2500 over the past two years by purchasing pavers in the Alumni Heritage Walk. Avondale will use the money to preserve and restore the heritage features of its Lake Macquarie campus.



[www.avondale.edu.au/giving](http://www.avondale.edu.au/giving)

Phone +61 2 4980 2251 for more information.