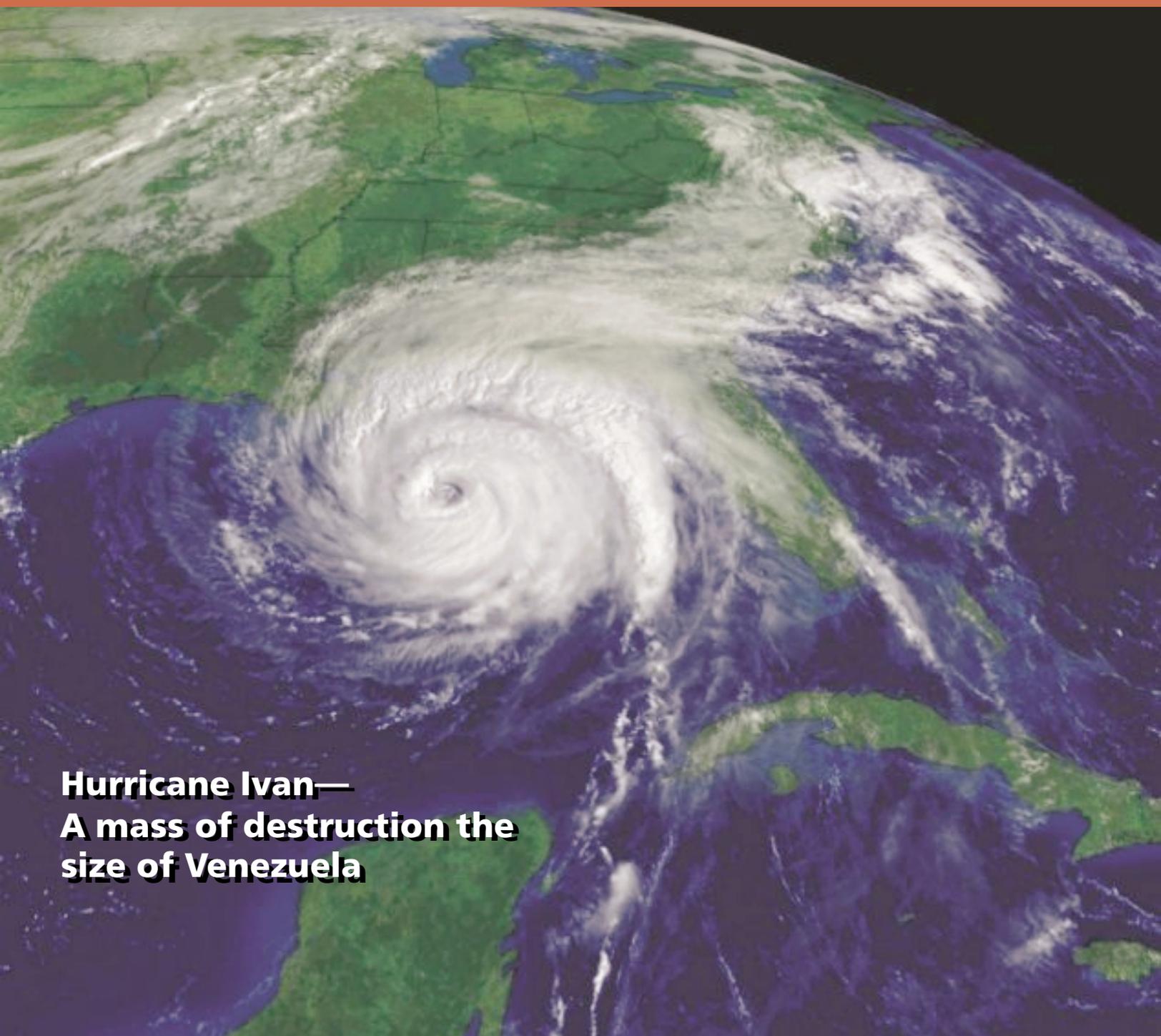


THE **Sabbath Sentinel**

November–December 2004



**Hurricane Ivan—
A mass of destruction the
size of Venezuela**

BSA — The Bible Sabbath Association

"...the Gentiles besought that these words might be preached to them the next Sabbath."

The Sabbath Sentinel

November–December 2004 Volume 56, No. 6 Issue 510

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Cover Quote: "O you afflicted one, tossed with tempest, and not comforted, behold, I will lay your stones with colorful gems, and lay your foundations with sapphires." (Isaiah 54:11).

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Recovering from Disaster



It's hard to imagine any place with more natural beauty. The beaches are beautiful, snow-white, and feather-soft. The water is emerald green, and the temperature balmy most of the year. Yet the people who live in this magnificent area of the Florida Panhandle suffered one of the worst natural disasters imaginable— Hurricane Ivan.

We arrived for our annual church festival about two weeks after Ivan. Many of the homes and hotels in the area were damaged beyond repair. Sand was everywhere, and up to five feet in some livingrooms. Although electrical power and water were available, all around us was evidence of a period of one night of continual horror when nothing worked and all was turned into shambles. Expensive boats and small yachts were beaten beyond usability. We even saw one yacht atop a sand dune near the highway, some 500 yards from the nearest shore.

Some people will never recover from this disaster. Others will find a way and the means to give it another go. Everywhere people were in shock. We encountered quite a few who were in such a state of mind that even the smallest decisions were difficult for them. Overwhelmed by the loss of businesses, property, and income, many were experiencing an inability to comprehend how they could possibly put their lives back together and go on. When your business and everything you own is gone, how do you go on?

Needless to say, our church meetings and activities took on a much different tone this year. We were glad to be in Destin, Florida, and the locals were glad to see us, but simply showing up as tourists and dropping a bunch of money into the local economy was not enough. Although none of us really knew anyone in the local area, the festival organizers had been there in past years and had some local contacts. To their credit the organizers cancelled our meetings for one day during the festival and began calling people they had met in past years to see what we might do to help the locals put their lives back together. Projects were organized to clean up debris, frame houses, and help out at a local ministry that distributes food and clothing to people in need. There was even one project set up for teenagers.

In terms of our total effect on the area, it was only a drop in the bucket. I think that our service that day probably did us more good than it did for that community. But, I do know this: We left the area as better Christians, and those who benefitted by our service were encouraged by our being there. The greatest gift we left in Destin, Florida, was not the money we left behind in the local economy or the trees we cleared or the bread we handed out. It was the hope and the encouragement we brought to those we encountered. Their gift to us was that we were able to see the light of Christ shine in their lives and know that the love of Christ is above all very practical.

—Kenneth Ryland



Houses and yards inundated with sand and two cars sitting atop a six-foot heap of sand.



Streets lined with washers, mattresses, carpets, sheetrock, and other debris awaiting trash trucks to haul it away.



Abortion and the Sabbath

by Kenneth Westby

Looking for a fight? Just bring up the subject of abortion in mixed company. Strongly state your opinion and soon there will be “blood.” Abortion is one of those incendiary topics that sit at the intersection of religion and politics like a lit match between two open cans of gasoline. But why has the subject of abortion become so charged with emotion, vitriol, and even, at times, violence?

For most of history the right and wrong of abortion was not a polarizing issue. Most cultures regarded it as an evil. In modern, more civilized times, it was a shameful practice and against the law. People who did speak out in favor of abortion, such as the Marquis de Sade, were universally condemned as deviant reprobrates.

In 1973 with the famous Roe v Wade case all that began to change in America. The U.S. Supreme Court declared “open season” on the unborn. The court had somehow conjured a “privacy” principle from the U.S. Constitution, and from that phantom constructed a “woman’s right to choose”—to choose to kill her yet-to-be-born baby. From ’73 to now the death toll stands at 40 million (and counting) helpless innocents slaughtered in the name of “a right to choose.”

A third of American women have had their sons and daughters snuffed out. A quarter of unborn children will die this way. Those promoting abortion (pro-choice) and those abortionists making money on its thriving business are treated as noble pioneers in the emancipation of women from the drudgery of motherhood or the consequences of sexual promiscuity. Those who stand against abortion (pro-life), especially for religious reasons, are often portrayed as intolerant, bigots, and out to abridge freedom and women’s rights. How did we as a nation get to this contorted moral state?

A Coarse Culture

This moral coarsening of Western civilization had already begun early in 20th Century with the advent of barbarous communism, and later, the savagery of German Nazism. These brutal, anti-God, socialist tyrannies waged war against their own people and against their people’s unborn children. The twisted ideals of

the almighty state took precedence over an individual’s needs and even their right to live.

If the state deemed some people less than fully human it forced abortions of the unwanted before they could breathe their first breath. In the “worker’s paradise” women were needed to work the lathes of industry for yet another attempt at a giant leap forward and requiring burdensome pregnancies to be terminated by state-provided abortions. In Hitler’s Reich the weak, mentally or physically handicapped, “racially impure,” and other inconvenient humans, such as the entire race of the Jews, were terminated whether by abortion, firing squad, starvation, or the gas chamber. It was “the state’s right to choose” that was of higher value than the helpless innocents.

It is not too much of a stretch to liken today’s killing of the helpless unborn in America and Europe to the barbarities of the 20th Century? In raw numbers the abortion death toll in post World War II America and Europe surpasses all the killing done by Soviet communism and Hitler combined. The major difference is that instead the killing being done in the name of the state; it is now done in the name of the individual for his/her personal comfort and convenience—with the blessing of the state. The state facilitates the procedure by making it legal, and in many cases, paying for it. This gruesome practice is tolerated by a majority of the public in all western democracies; the elected officials who support it are routinely returned to office.

If government won’t stand up to protect the vulnerable, the weak, and the innocent, who will?

God has never been silent on protecting those who most need it. He proclaims himself the defender of the fatherless, the widow, the weak, the oppressed, and the enslaved. He warns that he will bring to judgment upon those who abuse the helpless.

The Protection Commandment

In the Ten Commandments, there is one commandment that specifically takes up for the powerless and for people (slaves) owned as “property?” Of course, the unborn in today’s culture is considered the owned

Continued on Page 16

Solar System Witnesses to the Creator

by *Wayne L. Atchison*

In my book, *The Seventh Circle in Bible Prophecy*, I propose that our Creator's plan for mankind is tied to the astronomical ages. I believe that the counting of time and the Bible's prophecies are directly tied values derived in astronomy, and specifically to the precession of the equinoxes which has a cycle of approximately 25,920 years. The book demonstrates that the cycles of the planets and the moon are not random but are synchronized with the Creator's timetable. The timelines for the Bible's end-time prophecies, including the return of Jesus the Messiah, are all linked to the Creator's three-dimensional timepiece called "the solar system." In this the planetary cycles provide undeniable evidence of the existence of the Creator.

The Planetary Cycles Sum To One Astronomical Age

The five major planets (Mercury, Venus, Mars, Jupiter, and Saturn) each have their own unique orbit around the sun. Their orbits do not even follow the same plane, and each travels at a different speed. Even so, the time it takes each planet to circle once around the sun is a value that modern science has measured with incredible accuracy. Now, if we add their orbits together, what do we get?

A planet's sidereal cycle is the time it takes the planet to circle once around the sun, where the start and finish point is the same. If you simply add the time it takes each planet to make (7 times 7) 49 laps around the sun, you arrive at 2,160 years, which is one astronomical age.

Let's say this a different way. Take 49 laps of Mercury, add to that 49 laps of Venus, add to that 49 laps of Mars, keep adding 49 laps of Jupiter and Saturn. You will find that the total is almost exactly 2160 years, the same value it takes the sun to regress one constellation. Now the point is that the orbits of the planets and the precession of the equinoxes have nothing to do with each other, making this a fact that is far beyond the possibility of it being just a coincidence. Somebody had to plan things this way.

There is absolutely no chance that this sum could match one astronomical age by unintelligent and ran-

dom physics. The fact is that the sidereal cycle times of each planet, and the sun's precession across the ecliptic, are completely unrelated phenomenon. There simply is no physical relationship between the 23.5 degree tilt of the earth's axis (which is what causes the sun's precession across a constellation of the Zodiac about every 2,160 years) and the sidereal orbits of the planets. Consider, if each planet's orbit were achieved randomly by normal cosmic physics, each planet would then have an infinite probability of having a different lap time around the sun, and thereby shift the total away from 2,160. If the earth traveled around the sun at a different speed or did not have a 23.5 degree tilt, that would shift the value away from 2,160. Further, why add up 49 laps and not 50 or 123? Such a match of unrelated astronomical cycles is possible only because the same Creator designed and fixed the orbits and cycles of this solar system.

An analogy will help to dramatize this. Imagine yourself as the creator of a new solar system. Consider what is the probability that you could do this without figuring it out first?

1. Tie six tether balls (representing the five planets and the earth) to the same pole at different lengths,
2. Start the third ball (representing the earth) spinning on its axis, but at an angle, say about 23.5 degrees,
3. Measure time relative to this ball's spin, and declare that one spin equals one "day" of time (one day in our tether ball solar system),
4. Throw it around the pole so that it orbits, and declare that one lap equals one "year" of time, but make sure that you throw it at a speed so that one year is about 365.2467463 days, this is very important for the next step,
5. Measure the difference between the lap time of this third ball, and its equatorial orbit (which is a different amount of time because of the 23.5 degree angle of the ball's spin). This difference in time represents the difference between the sidereal year and the solar year. This difference will result in a fact: the fact is that the third ball will reach its equatorial orbit (let's call this the spring equinox) slightly

before it gets fully around the pole to arrive at its original starting point,

6. Ensure this difference in time accumulates and makes the total distance the third ball loses (compared to its very first lap's start point) 1/12 of its 360 degree lap-circle every 2,160 years,
7. Now throw each of the other five balls around the pole, not all in the same plane or at the same speed,
8. Measure the lap times of these five balls using the third ball's spin as a day,
9. Add their lap times together, multiply by 49, and ensure that it is the same time-value, 2,160 years.

ror under (5 planets, times 0.001 days, times 49 cycles) 0.245 days over a 2,160 year span. Thus, the accuracy of the total sum is plus or minus 2.94 hours around the time span of 2,160.255 years, which is far more accuracy than is needed to make the point.

Computing the above table using a modern sidereal year (instead of the fixed 365-day year) yields 2,158.739 sidereal years, and for a modern solar year it is 2158.823 solar years. Both these values are well within round-off of 2,160. One would not expect the totals to be exactly 2,160, understanding that the solar system is "slowing down." Thus, the point is valid using both ancient and modern year values.

The Table of Orbital Times

Planets	Sidereal Cycle in Days	In 365-Day Years	Multiply by 49 Orbits
Saturn	10,759.494	29.47807	4,44.4252
Jupiter	4332.554	11.87001	581.6305
Mars	686.979	1.88213	92.2246
Venus	224.701	0.615619	30.1653
Mercury	87.96924111	0.241012	11.8096
Total	16,091.697days	44.08684 years	2,160.2552 years

The answer is ZERO. You cannot accomplish this without planning. Consider that when you threw the five tether balls around the pole, that their speeds had nothing to do with how fast you made the spin of the third ball. Throwing the balls around so that all of them have this 2,160 year relationship cannot happen without careful planning, calculations, and precise launching. Likewise, randomly spinning and throwing planets around the sun could never achieve such a profound relationship. Just as you would have to carefully plan this out, so did the Creator plan and implement our solar system.

The following table lists the sidereal orbits for each planet, converts the time into 365-day years, and multiplies by 49 so that each planet orbits the sun 49 times. Historically, the ancient "Sliding" Egyptian Calendar used a fixed 365-day year. The resulting sum of times is 2,160.255 Egyptian Calendar years. Calculating for modern years will be shown below.

How These Orbit Times Were Computed

Each planet's sidereal orbit is computed over a time span of approximately 4,350 years, and then averaged to three decimal places, the round-off thus being 0.0005 days. This is the same as saying that the average sidereal cycle time is specified to within plus or minus 43.2 seconds. This means that adding the sums of each planet's sidereal cycle has a mathematical er-

Also consider that the moon's diameter just so happens to be 2,160 miles, and has an orbit that just so happens to visually make it appear to be the same size as the sun. Relationships like these also provide evidence of a planned design by the Creator.

Conclusion

The planetary cycles provide significant evidence that their sidereal orbits have been designed. From the point of view of the Creator, when looking at the sun and earth from afar, the solar system looks like a wall clock, where each planet has its part in ticking off time. Like hands on a clock, each planet circles around the sun to precisely measure one astronomical age. The fact that there are ordered relationships in the solar system demonstrates a planned design, giving us certainty of the reality of an awesome Supreme Creator.

*Wayne L. Atchison is a senior software architect living in Bend, Oregon. He is married to Margaret, and is the father of three sons. He was baptized at the age of 20. Wayne has authored numerous doctrinal and research articles under the name "Christian Technical Notes." Several articles have been reprinted by others, including **The Sabbath Sentinel**. Wayne is Assistant Pastor of the Church of God, 7th Day congregation in Redmond Oregon. Over the last 33 years Wayne has taught seminars and is sought after for his expertise in biblical studies.*

Wrestling with the Man

by Daniel Botkin



“And Jacob was left alone: and there wrestled a man with him until the breaking of the day”—Genesis 32:24.

People who know the Scriptures are familiar with the story of Jacob’s night-long struggle with a man at Peniel. This was Jacob’s second major spiritual experience. The first had occurred twenty years earlier at Beth El, when “he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it” (Gen. 28:12). The Lord spoke to Jacob then, and Jacob “awakened out of his sleep.”

He experienced the fear of God, and made a vow to serve the Lord. But this first encounter with the Lord at Beth El was not the face-to-face, life-changing, name-changing encounter that Jacob needed. Without question, Beth El was a genuine spiritual experience, but it was, after all, only in the form of a dream. And in the words of singer-songwriter Michael Card, “God remains a dream to those who sleep on holy ground.” A second major encounter was needed to awaken Jacob from his spiritual sleep, and it came in the form of a divine wrestling match twenty years later at Peniel.

During the twenty years between Beth El and Peniel, Jacob served Laban. Jacob was still God’s chosen man during those years of exile, and, as a result, he enjoyed a measure of God’s protection and blessing. However, all these years, Jacob was essentially in hiding, avoiding confrontation—confrontation with his brother Esau, with God, and with himself. Jacob’s refusal to face up to the truth resulted in a self-imposed bondage to Laban, a master who deceived him, changed his wages ten times, and took advantage of him.

The rabbis teach that the experiences of the fathers foreshadow those of the children. In other words, the events in the lives of the Patriarchs are repeated in future generations, in the history of the nation that

descended from the Patriarchs. The accounts we read in Genesis serve as a prophetic outline of significant events in the future of the nation. The long history of Israel’s sufferings and glory can be seen, in a nutshell, in the lives of the Patriarchs. The experiences of the Patriarchs are the seed from which the tree of Israel’s history grows.

When we look at Israel’s twenty centuries of exile among the nations, we can see some striking similarities to Jacob’s twenty years of exile in the house of Laban. Laban means “white” in Hebrew, which is appropriate when we consider the fact that Jacob’s

When we look at Israel’s twenty centuries of exile among the nations, we can see some striking similarities to Jacob’s twenty years of exile in the house of Laban.

twenty years with Laban were twenty years of whitewashing over the deception he had perpetrated on his father and his brother. Like Jacob, Israel in exile ends up serving “Laban,” a religious system that merely whitewashes over sin instead

of removing it. “Laban” may wear any number of labels (Orthodox, Conservative, Reform) or no label at all; it may be designed by others or by oneself, but it has this characteristic: It allows a person to whitewash over his sins and avoid confrontation, rather than face up to the truth.

The rabbis who first conceived the idea of building a fence around the Torah no doubt had good intentions, and today’s rabbis who continue to maintain that fence no doubt have good intentions too. Unfortunately, this fence that was intended to be a wall of protection for Israel has instead become a whitewashed wall, and given birth to a form of religion that allows its followers to whitewash over their sins instead of getting to the root of the sin problem and dealing with it. The Lord tells us through Ezekiel why His hand is against those religious leaders who maintain this whitewashed wall:

It is definitely because they have misled My people by saying, ‘Peace’ when there is no peace. And when anyone builds a wall, behold, they plaster over it with whitewash; so tell those who plaster

over it with whitewash, that it will fall. A flooding rain will come, and you, O hailstones, will fall; and a violent wind will break out. Behold, when the wall has fallen, will you not be asked, 'Where is the plaster with which you plastered it?' Therefore, thus says the Lord God, 'I will make a violent wind break out in My wrath. There will also be in My anger a flooding rain and hailstones to consume it in wrath. So I shall tear down the wall which you plastered over with whitewash and bring it down to the ground, so that its foundation is laid bare; and when it falls, you will be consumed in its midst. And you will know that I am the Lord" (Ezk. 13:10-14).

Jacob built a wall around his conscience to shield himself from confrontation, and he spent twenty years maintaining that wall, plastering over it with whitewash as he served Laban. But the Lord brought Jacob's wall down and laid its foundations bare at Peniel, where Jacob's defenses were stripped away and his true nature exposed. The Lord will do the same thing to those descendants of Jacob who use the whitewashed wall to hide themselves from the truth that God wishes to reveal to them "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:17). The foundations of the heart are laid bare at Peniel.

Jacob's journey to Peniel began when the Lord spoke to him and told him to leave Laban. The descendants of Jacob who now serve a religious system that whitewashes over sin need to hear the Lord's call to abandon "Laban," and begin their journey toward their Peniel experience. They must come to the realization that "Laban" is not their true Master. Their true Master is a Man that they will be forced to come to grips with at Peniel. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

One rabbinic teaching claims that the "man" that confronted Jacob was the spirit of Esau, the elder brother whom Jacob had been avoiding for twenty years. The Man with whom Jacob's descendants must wrestle is not Esau, though; the Man that today's Jews must confront is Yeshua of Nazareth, the elder Brother whom they have been avoiding for twenty centuries.

Jacob was on his way back to the Land, but he had to come to grips with a certain man at Peniel. He had to come out of his spiritual exile as well as his geographical exile, and so it is with Israel today. As Jacob wrestled with a man, so must Jacob's descendants wrestle with the identity of the Man Yeshua. Jewish people must stop avoiding the issue, and ask themselves some honest questions about Yeshua of Nazareth. Who was He, really? What is the significance of His appearance in history? Is it possible that Israel's leaders were wrong, and that He really was and is the



**JACOB WRESTLING WITH
THE ANGEL · GENESIS 32:25**

Messiah and Son of God? Am I willing to just let the rabbis make such an important decision for me, and never prayerfully investigate the claims of Yeshua for myself?

"Jacob was left alone" to wrestle with the man, and so must today's Jew be willing to separate himself from the majority of his peers in order to come to grips with the identity of the Man Yeshua. Like Jacob, today's Jew must refuse to let go "until the breaking of the day," when God's glorious light dawns, and the blessed revelation of Yeshua's identity as Messiah and Son of God is imparted by the Holy Spirit.

The revelation of Yeshua as Messiah and Son of God is the face-to-face, life-changing experience that every individual needs. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32:30). The face of God can only be seen in the face of His Son. "He that hath seen Me hath seen the Father," Yeshua said. "I am in the Father, and the Father in Me" (John 14:9f).

As Israel continues to come out of her geographical exile, today's Jew must hear God's call to abandon the whitewashed wall that has kept Israel in a spiritual ghetto for twenty centuries. Only by journeying to Peniel and wrestling with the identity of the Man Yeshua will anyone be able to say, "I have seen God face to face, and my life is preserved."

*Reprinted from "Gates of Eden" newsletter (originally published in **Messianic Outreach**, Spring 1995). "Gates of Eden" is published bimonthly. If you would like to receive a sample copy, please write to Gates of Eden, P.O. Box 2257, East Peoria, IL, 61611-0257, or you may contact the ministry through its Web site at <http://www.gatesoseden.org>. (Artwork by Daniel Botkin.)*

Disaster Relief Organizations Operated By Sabbatarians

by Marsha Basner

We well know the passage in James 2:14–16:

2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

2:15 If a brother or sister be naked, and destitute of daily food,

2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Throughout the history of mankind, due to the effects of sin, man has had to endure man-made or natural disasters which often result in bodily injury, suffering, and death. There are disruptions in basic human needs such as food, water, clothing, shelter, and the ability to earn a living.

As Sabbatarians, when we become aware of these disasters and ongoing humanitarian needs, we can show the love of our Savior by, not just praying for, but by physically reaching out and offering assistance.

Among the Sabbatarian denominations, the Seventh Day Adventists have the oldest and largest disaster relief organization, the "Adventist Development and Relief Agency (ADRA)." It provides humanitarian relief and welfare in more than 150 countries around the globe, without regard to age, ethnicity, or political or religious association, changing the world, one life at a time.

ADRA was established in November 1956 to provide humanitarian relief and welfare. Originally called Seventh-day Adventist Welfare Service or SAWS, the name was changed to Seventh-day Adventist World Service in 1973.

By 1958, SAWS reported relief shipments to 22 countries with a total value of about \$485,000. Four years later, the number of countries had increased to 29, with a total value of \$2.3 million in shipments. During this period, countries benefited included those in South America and the Middle East, sites of major disasters.

By the mid-1970s, the organization began to broaden its mission from disaster relief into programs leading to long-term development. In 1983 SAWS underwent yet another name change to better reflect its overall mission and activities, becoming the "Adventist Development and Relief Agency" (ADRA).

ADRA's work grew rapidly with major programs in several countries emphasizing community development, food distribution, institutional development, and ongoing disaster relief. From an initial worldwide staff of approximately 600, ADRA's activities soon included: building health clinics in Africa, assisting hurricane victims in Central America, teaching hygiene and health to children in Asia, and promoting awareness of worldwide humanitarian needs through ADRA's Global Village in the United States.

ADRA is currently one of the leading non-governmental relief organizations in the world. In 1997 the Agency was granted General Consultative Status by the United Nations, a unique opportunity giving ADRA added voice in the international community. In 1998 alone it assisted over 18 million people with more than US \$133 million in aid. Over 4,000 ADRA staff members currently work in 120 plus countries worldwide. As new challenges and needs arise, ADRA continues to strive to realize its mission of reflecting God's love through compassionate acts of humanitarian service.

ADRA's development and relief work covers five core activities: Food Security, Economic Development, Primary Health, Disaster Preparedness and Response, and Basic Education. They work at bringing solutions and training rather than just handouts. Recognizing the dignity that is inherent in each person, ADRA is committed to improving quality of human life without regard to their ethnic, political, or religious association. Helping people in need is the primary goal, especially those most vulnerable such as women, children, and senior citizens.

Hurricanes Season 2004

The hurricane season typically runs from June 1st to November 30th, with the most devastating storms historically occurring in September and October. This year the Caribbean and the Southeastern United States have been devastated by four major hurricanes.

"No one was much alarmed on Aug. 9, when Florida's ordeal began. The state was nervously eyeing a dud of a storm named Bonnie when a tropical depression was born past the outer reaches of the Caribbean.

It quickly became Tropical Storm Charley and then, just south of Jamaica, a full-blown hurricane.

After leaving a trail of heavy rains and winds in the Cayman Islands and Jamaica, Charley struck a sharp blow to Cuba during a two-hour crossing that left five people dead and \$1 billion in damage.

By then, the dreaded conclusion was evident: Charley was coming to Florida. Officials urged thousands on the Gulf Coast to evacuate. Forecasters pleaded for everyone in the region to prepare, but media reports fixated on a likely target of the Category 2 storm: Tampa Bay.

At the last minute, Charley exploded into a Category 4 hurricane and dipped a bit south, blasting 145-mph winds into Charlotte Harbor instead of Tampa Bay.

The storm tore a path diagonally across Florida like a buzzsaw, chewing through the region's abundance of mobile homes, snapping trees and angrily peeling away roofs as if they were attached with Velcro.

By the time Charley exited the state's central east coast, it was considered the worst natural disaster to hit Florida since Hurricane Andrew in 1992.

And a new danger - Hurricane Frances - had taken form 1,800 miles away in the Atlantic. In near disbelief, Floridians' attention quickly turned.

Frances turned out to be a turtle of a storm, plodding through the Caribbean before stalling off Florida. Its powerful crawl paralyzed the state's east coast. Shutters went up and stayed up. People fled to shelters, where they sat impatiently for days.

Frances struck a glancing blow Sept. 1 at the Turks and Caicos Islands, then steamrolled the Bahamas for hours as a Category 4 storm, with winds up to 140 mph.

Just before making landfall Sept. 5 at Sewall's Point on the Treasure Coast, Frances - so mammoth that it nearly engulfed the state - abruptly de-intensified to Category 2. It dumped rain and spread more destruction throughout Florida.

It crossed into the Gulf of Mexico only to come ashore in weakened condition in the Panhandle.

Even as Frances moved into Northwest Florida, Ivan was blossoming into a ferocious system deep in the Atlantic. Combining the punch of Charley with the breadth of Frances, it barreled through the Caribbean, striking fear into everyone in its path.

It plowed into Grenada first, leaving 36 people dead and 90 percent of the buildings on the tiny island damaged. "When dogs interfere with garbage bags and strew the contents all over the place - that's what Grenada looks like," Trinidadian leader Patrick Manning said after visiting the island.

Already the deadliest storm to hit the Caribbean in a decade, Ivan then aimed for Jamaica and the Cayman Islands. Signaling the storm's penchant for unpredictability, its core missed land although Ivan still caused considerable damage on both islands.

Ivan now bore down on Cuba, where some had been homeless since Charley ripped through a month before. The government ordered, and enforced, massive evacuations. True to form, Ivan veered hard left, sideswiping sparsely populated areas of western Cuba.

Next in line: the Florida Keys, which were almost completely evacuated. Even die-hard Key West, where many proudly ride out storms at home, virtually emptied out. "Everything about it scared everyone," said Andrew Trunk, who works in a bar there.

Again Ivan wobbled west, sparing the Keys and heading into the Gulf of Mexico. It took aim at more than 6.1 million people along the Florida, Alabama, Mississippi, and Louisiana coasts.

ADRA reports their Hurricane relief efforts as follows:

Distributing Hurricane Aid in Cayman Islands, Grenada, Jamaica

Silver Spring, Maryland—The Adventist Development and Relief Agency (ADRA) is continuing with its comprehensive assistance to those affected by the recent hurricanes in the Caribbean.

Nearly 8,000 pounds of items have been airlifted to the Cayman Islands to be distributed by ADRA. Included were 300 blankets, 200 food boxes that are a two-week food supply for a family, 560 hygiene kits, can openers, hammers, Hibachi grills, nails, rope, tarps/plastic sheeting, and five pallets of water. The Church of Jesus Christ of Latter-day Saints provided the supplies, valued at more than \$64,000. A 40-foot ocean freight container of relief supplies also sent yesterday to those affected by the hurricane that passed through Grenada will also be distributed by ADRA. The items, valued at approximately \$38,000, were donated by the Capital Area Food Bank in Washington, D.C. Included in the nearly 24,000 pounds of supplies were toothpaste, soap, canned vegetables, beverages, crackers, cookies, and other food items.

ADRA will also distribute supplies donated by Heart to Heart International that are to be airlifted to Jamaica today. The complimentary airlift, provided by FedEx, is to include diapers, trash bags, soap, toothpaste/brushes, batteries, tarps, work gloves, and 13 pallets of water.

To avoid duplication of aid items provided, ADRA International is working in coordination with in-country agencies and government authorities as well as with the affected countries' U.S. embassies to discern and provide specifically needed items.

"The best way for individuals to help ADRA respond immediately and effectively to hurricane survivors with the appropriate items is to make a monetary donation to help ADRA deliver these specific items," stated Frank Teeuwen, bureau chief for disaster preparedness and response for ADRA International.

ADRA Reconstructs Homes, Buildings in Cuba After Hurricane Charley

Silver Spring, Maryland — The Adventist Development and Relief Agency (ADRA) office in Cuba will assist with the reconstruction of homes and bovine livestock facilities in the municipality of Guanajay, Havana Province. Hurricane Charley damaged the structures on August 13, 2004.

ADRA is providing roof tiles to repair 87 homes, benefiting 475 people. Households to receive assistance were selected based on those most affected, with priority given to homes with children or elderly persons. ADRA will also provide tiles and gutters to repair the roofs of five bovine livestock facilities in Guanajay that produce milk for children and the elderly. The Cuban Association of Animal Production (ACPA) and the local government are funding salaries, nails, wood, and transportation.

According to official assessment, the most affected municipalities were in Havana Province and Habana City. Nearly 255,000 people were affected, including three deaths. Sustained maximum winds of more than 100 miles per hour occurred during the two hours Hurricane Charley crossed Cuba. Damaged occurred to nearly 500 schools and 10,000 homes, including 772 homes which completely collapsed. More than 13,000 acres of banana plantations as well as the entire citrus crop were destroyed. Additionally, 1,400 telephone and electrical posts were demolished and 28 power stations and approximately 500 poultry production facilities were seriously damaged.

Additionally, other ongoing international humanitarian welfare and relief efforts include:

ADRA in Angola Improves Food Security of IDP Returnees

ADRA Provides Afghan Schools With Water, Sanitation

ADRA Aids Internally Displaced in Darfur Sudan

ADRA Aids Russian Children Affected by Earthquake

ADRA provides (Nutritious) Cookies to address malnutrition for North Korean Children

ADRA provides Medical Supply Arrives in Iraq

ADRA in Azerbaijan Receives 22,000-Ton USDA Allocation

ADRA Partners Aid Families Affected by Bolivian Unrest

ADRA provides Aid to Dominican Republic Flood Survivors

<http://www.adra.org/news.html>

DONATIONS

Secure online donations can be made to ADRA International by credit card (Visa, Mastercard, American Express, or Discover).

If preferred one can donate by phone, at 1-800-424-ADRA (2372).

To send a check by mail write to:
ADRA International,
12501 Old Columbia Pike,
Silver Spring, MD 20904.

(Your contributions to ADRA International, a tax-exempt organization under Section 501 (c) (3) of the Internal Revenue Code, are deductible for computing income and estate taxes. <http://www.adra.org>)

Disaster Relief Organizations of Other Sabbatarian Denominations:

The Church of God 7th Day Disaster Relief Fund

The CoG7th Day Relief fund was established in 1998. Their relief efforts have included various providing food to refugees or victims of disaster, road and bridge construction, rebuilding earthquake and storm damaged homes, water system installation, and relocation of those affected by earthquakes or landslides.

Their ability to respond to these needs is due to the expansion of their global church infrastructure to virtually every inhabitable continent. This allows them to respond through the various national conferences in affected areas. As a result of these and other subsequent disasters, they have served thousands of disaster victims suffering from the ravages of both natural and manmade disasters.

For more information about donation to the CoG7 Disaster Relief Fund, contact:

Mr. Bill Hicks

Phone: 303 452 7973

FAX: 303 452 0657

Write: The General Conference of the Church of God (Seventh Day)

P.O. Box 33677

Denver, CO 80233-0677

Email: missions@cog7.org

View our Web Site: www.cog7.org

Loving Our Neighbor

The Sabbatarian disaster relief organizations show the love for our neighbor and love for the stranger that we are admonished to do in the scriptures. Through these efforts, many come to the knowledge of the Christ and the Sabbath.

Since many of us are affiliated with churches or congregations which are too small to have their own relief organizations, these organizations which are on the "front line" of helping those in need, with their excellent track records of love and service, deserve our support. Please give, give generously, and give regularly. We never know when we personally, our families or our friends, may need to receive these services.

(We welcome and will publish information from any other Sabbatarian denomination regarding their disaster relief efforts. Submit information to Marsha Basner, talmidim@aol.com.)

Secular Bullies Push God Into Hiding

by Steve Farrell

The Ten Commandments are finally having their day before the Supreme Court, but, as former Alabama Chief Justice Roy Moore notes, it's for all the wrong reasons.

The plaintiffs have taken a unique approach. Their Ten Commandments monuments are historic in nature, they assert, and part of larger displays of documents with historical significance. As such, they are constitutionally protected from ACLU hunt-and-destroy missions.

That is, they're safe for secular, not religious, reasons.

The Southern Poverty Law Center agrees. They contend that in "neither of these ... cases is there concrete evidence out of the mouth of the defendant that he has religious motives," and so they can sympathize with their cause.

That's reassuring. And if there WERE concrete evidence, or even a hint of evidence, such as 'so and so is an active Christian,' what would their position be then? They and their liberal pals would be all over it, you can bet on it. And, well, the liberals are anyway.

But even if the Ten Commandments advocates win this time, there's something wrong with this whole picture, isn't there?

As I see it, these secular socialists are telling us that if you believe in God, if you believe in a clear connection between American law and the Ten Commandments, if you believe it vital that our children and our children's children understand that connection in the interest of perpetuating the very foundation of the best government, the best set of laws mankind has ever known – you can hold firm to those beliefs, and perhaps be 'free' to share them with others (in a very limited, monitored-by-the-state fashion) if you HIDE them, if you RE-CATEGORIZE them, if you LIE about them, and then ONLY IF the "Gods in Robes" at the Supreme Court say you can.

This isn't about neutrality, but hostility toward religion, for neutral is not neutral if you insist that non-neutrals be neutral. And it's not just about posting the Ten Commandments, but about religious motives in general, in any public venue, on any public issue. Hide

your faith. Lie about your motives. And maybe, just maybe, we'll see something that resembles a public manifestation of freedom of religion, in a direct or indirect way, but not really.

And if you get caught lying, and if you dare come out and tell the truth and assert your faith and the wrong person hears you, they really have a sweet deal for you.

Plain and simple: "Hang your head in shame; turn in your commission; throw away your robe; resign from the school district; get out of Dodge! You are a villain of the worst stripe, a Neanderthal, a throwback, an outcast, maybe even a mere serial number in a prison cell. Just ask Justice Moore. We took care of him."

I've said it before, and I'll say it again.

You can't declare to Christians and Jews that they possess freedom of religion and freedom of speech so long as you demand that they shut up, so long as you demand that they hide their light and their faith under a bushel, so long as you demand that they never legislate according to their core values, as their conscience directs. Or so long as they lie.

But maybe that's what these secularists, these socialists want, a nation full of moral cowards and liars, a nation full of people whose values are as empty, as meaningless, as chickenhearted as their own.

And thus a nation which can hardly stay free, because free governments void of moral citizens, void of citizens who comprehend the religious and moral roots of their own laws, or of that stabilizing class of Higher Laws that gave them their inalienable rights, self-destruct. And isn't that the point? Isn't that what these secular socialists want?

Think about it. They want to push God into hiding. You know it, and I know it.

© NewsMax.com. Reprinted with permission. NewsMax pundit Steve Farrell is associate professor of political economy at George Wythe College, press agent for *Defend Marriage*, and the author of the highly praised inspirational novel *Dark Rose* (available at Amazon.com). Contact Steve at farrell@newsmax.com.

THE MEANINGS OF MOSES' MEEKNESS

by Doug Ward



Numbers 12:3 (KJV) tells us that "... Moses was very meek, above all the men which were upon the face of the earth." The source of this statement has been the subject of much speculation, since it would seem oxymoronic for Moses, the traditional author of the book of Numbers, to have written it about himself. Perhaps this parenthetical statement was added to the text by Moses' disciple Joshua, who worked closely with Moses for forty years before succeeding his mentor as the human leader of Israel.

Whoever wrote Num. 12:3, it is of even greater interest to ask what the author meant by his statement. What aspect or aspects of Moses' character led the unknown writer to say that he was unusually "meek?" What can we learn from these qualities of Moses? In this article I will explore the meanings and implications of Moses' meekness.

The Humility of Moses

The Hebrew word for "meek" in Num. 12:3 is *anav*. Scholar Cleon Rogers [ref. 3] reports that *anav* probably comes from a root meaning "to be bowed down." One way to be "bowed down" is to be bowed down in submission—i.e., to be humble. A number of modern English translations (NKJV, NASB, NRSV, NIV, NEB, e.g.) render *anav* as "humble" in Num. 12:3. Other passages in which *anav* is often translated "humble" include Ps. 25:9, 147:6, 149:4 and Zeph. 2:3.

This translation of *anav* is consistent with the Pentateuch's portrayal of Israel's leader. Moses, who was eighty years old at the time of the Exodus from Egypt, acquired humility through a unique set of life experiences. Though raised in Pharaoh's court, Moses was forced to flee Egypt at age forty after killing an Egyptian who had been beating a Hebrew slave (Exod. 2:11-15). He then spent the next forty years in obscurity, watching the flocks of his Midianite father-in-law Jethro (Exod. 2:15-3:1). When God interrupted his quiet life by sending him back to Egypt to petition a new Pharaoh for Israel's release, Moses asked, "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?" (Exod. 3:11, NIV) As a lowly shepherd, he did not feel prepared to negotiate with the ruler of a powerful country. He had been humbled by his years in Midian.

Despite his feelings of inadequacy, Moses accepted the mission for which God had selected him. As he faced the great challenges involved in leading the Israelites to freedom, a special relationship developed between Moses and God. This relationship was another source of Moses' humility.

Prof. R. Dennis Cole of New Orleans Baptist Theological Seminary, author of a commentary on the book of Numbers, has observed that *anav* is a word which "conveys an individual's devout dependence upon the Lord" [ref. 2, p. 202]. He cites Ps. 22:26 and Zeph. 2:3 as passages that connect *anav* with an earnest seeking after God. Moses was a person who continually sought to know God (see, for example, Exod. 33:12-18). His deepening knowledge of God gave him a more realistic view of himself, contributing to his humility. As a result, he did not let his leadership role go to his head.

Several examples illustrate the humility displayed by Moses during the months following the Exodus:

- When Jethro visited the Israelites near Mt. Sinai, he suggested to Moses that his administrative burden could be reduced through the appointment of "officials over thousands, hundreds, fifties, and tens" (Exod. 18:21). Moses followed Jethro's suggestion (vv. 24-26), showing that he was humble enough to accept wise advice.
- Later God provided further help for Moses by granting the Holy Spirit to seventy of Israel's elders (Num. 11:24-25). When two of the elders "prophesied in the camp," Joshua urged Moses to stop them (vv. 26-28). Moses, however, was unconcerned. Having no desire to be God's sole prophet, he expressed the wish that God would indwell all of the Israelites (v. 29). He did not view the prophesying of Eldad and Medad as any threat to his authority.
- When Miriam and Aaron spoke against Moses (Num. 12:1-2), desiring greater leadership roles for themselves, there is no record of Moses having reprimanded his siblings. Moses might have ignored the situation had not God intervened to stop it. Moses also prayed that Miriam's punishment be ended (v. 13).
- On at least two occasions, God offered to destroy the rebellious Israelites and start a new

nation through Moses (Exod. 32:9-10; Num. 14:11-12). But Moses, more concerned for God's reputation and the welfare of the people than for his own status or convenience, always responded by interceding on Israel's behalf (Exod. 32:11-13; Num. 14:13-19). He did so even for the sake of people who had falsely accused him (e.g. Num. 16:41-45).

These examples indicate that Moses was unusually humble, so that Numbers 12:3 could well have been a reference to his humility. But there is also a second possibility for the meaning of *anav* in that verse.

The Burden of Moses

Another way in which a person can be "bowed down" is to be "bowed down with care or trouble." The word *anav* is often used in this sense in the Hebrew Scriptures. In the writings of the prophets, *anav* refers to people who are "socially oppressed and miserable" [ref. 3, p. 260]. The NIV translates it as "oppressed" in Amos 2:7, as "needy" in Isa. 11:4, and as "poor" in Isa. 61:1. The word *anav* appears a number of times in the Psalms, where it is sometimes used for afflicted people who cry out to God in their suffering and find help (Ps. 9:12; 10:12, 17; 34:2; 76:9). Here we can see the relationship between the different senses of *anav*: Those who are afflicted often humble themselves before God.

This second kind of *anav* applies equally well to Moses. On Israel's journey from Egypt to Mt. Sinai, Moses faced the burden of the people's continual complaints (Exod. 15:22-24; 16:2-3; 17:1-4) and legal disputes (Exod. 18:13-16). After Israel had received a year of training at Mt. Sinai, he undoubtedly had high hopes that the remainder of the trip to the Promised Land would go smoothly. (One can sense his enthusiasm in Num. 10:29-36.)

Unfortunately, the complaints soon resumed (Num. 11:1-3). When demands for a more varied menu spread through the Israelite camp (Num. 11:4-6), Moses felt overwhelmed by the weight of his responsibilities. He asked God, "Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me?" (Num. 11:11)

Adding to this already heavy load, Moses' own sister and brother then began to criticize him (Num. 12:1-2). By this point, Moses may have felt that he faced the greatest trials of anyone in the world. One can easily imagine Moses having written Num. 12:3 about himself with *anav* meaning "bowed down by care or trouble."

A Type of the Messiah

Which meaning of *anav* is intended in Num. 12:3? The answer may depend upon who penned this verse.

If Moses wrote Num. 12:3, then he would have been referring to the great burdens he bore. If someone else wrote Num. 12:3, then either or both of the meanings of *anav* could have been in view. As we have seen, both meanings apply to Moses and make sense in the context of Num. 12.

Messianic teacher Ariel Berkowitz [ref. 1, pp. 522-524] has observed that both senses of *anav* also characterize Jesus of Nazareth, the "prophet like unto Moses" who was to come later (Deut. 18:15). In fact, Jesus' humility and burden far surpassed even those of Moses. As we read in Phil. 2:6-8, Jesus

being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

In addition to showing the utmost humility on the cross, our Savior bore the heaviest burden of all the sins of mankind. The prophet Isaiah was inspired to write that God's Servant, the Messiah, "took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted" (Isa. 53:4).

In summary, Moses' "meekness" involved a profound humility with which he bore a daunting responsibility. Even more importantly, the meekness of this servant of God (Num. 12:7) points forward to the meekness of Jesus, God's greatest Servant of all. We are grateful for their examples as we strive to follow in their footsteps.

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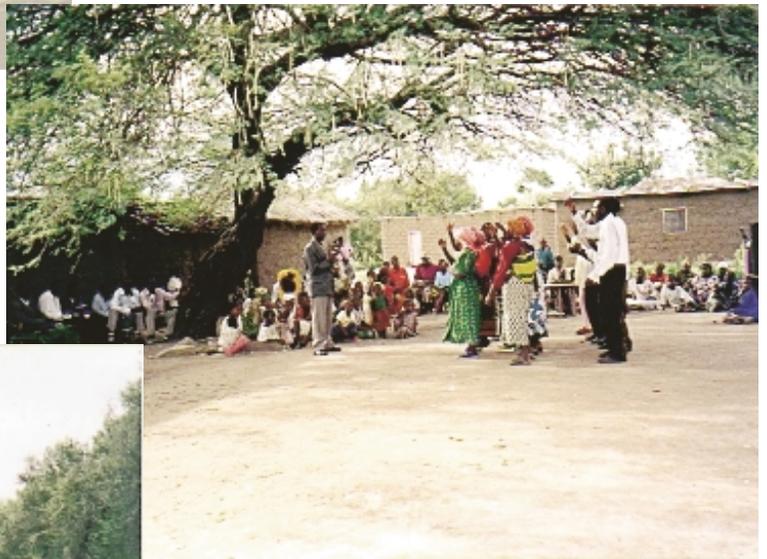
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**Photos by Pastor Joseph Kimani of Nakuru, Kenya.
Pastor Kimani serves brethren in Kenya, Tanzania, and Uganda.**



Everyone wants to see the baptism and greet their new brother in Christ.

The choir sings praise to the Lord.



All the brothers and sisters gather for a photo at their church convention.

(For more information of Pastor Kimani's East African ministry, go to the ACD Web site at www.godward.org.)

property of the woman: “women have a right over their own bodies” —meaning a woman’s ownership includes the separate human being growing within her body. Apparently the rights of the unborn count for nothing in the face of the master’s ownership.

For most of world history including recent American history, slaves—like the unborn today—were considered property, not free people like you and me. They had to depend on others to protect them from abuse.

What Divine commandment tells us that even the powerless are humans; even the owned have rights and should be afforded respect, protection, and kindness?

That special commandment is “the forgotten commandment:” The Fourth Commandment, the Sabbath commandment. A commandment regarded by many as obsolete, a doctrinal artifact, extinct like the dodo bird, and irrelevant. But the dimensions of the Sabbath commandment include more than a specific day

the disenfranchised are likewise given an equal opportunity for rest.

Exodus Version:

Remember the Sabbath day by keeping it holy.... On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.¹

Deuteronomy Version:

...But the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. Remember that you were slaves in Egypt....²

Protecting the Weak and Helpless

Notice that Yahweh (*the LORD*) is concerned that the disenfranchised “slave” class of people should rest on the Sabbath. Though they may be “property” to their masters, they are humans before God and should be treated as such. The Sabbath commandment protects the “personhood” of all classes of people. As the U.S. President reminds us, “liberty isn’t something that nations have authority to grant; it is a gift from God. God has made all men to be free.” And I add, every human should be free to be born, as life is the greatest gift from God.

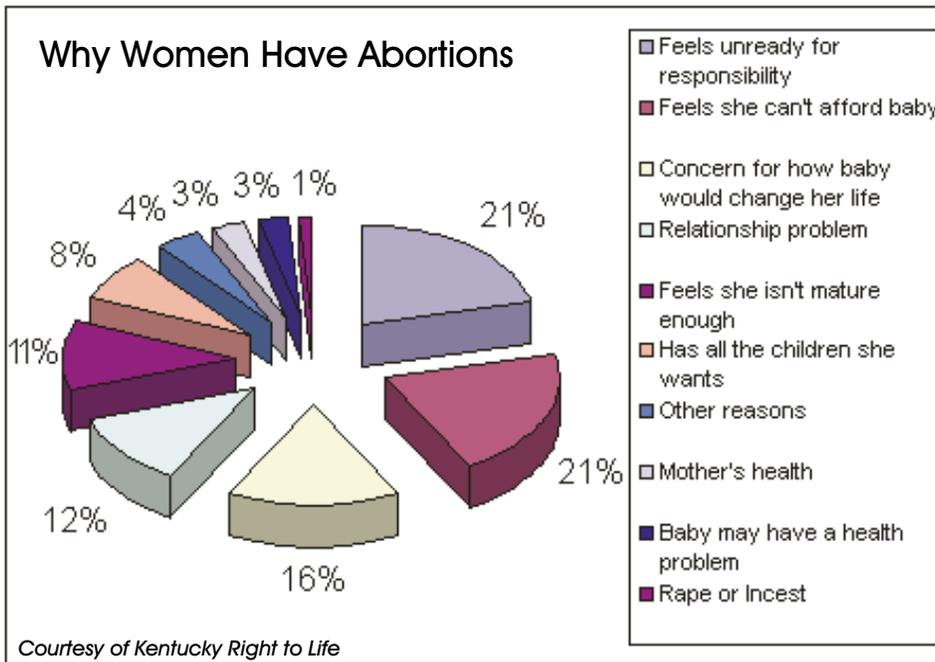
The prestigious *Anchor Bible Dictionary*, in its lengthy article on slavery in the ancient

Near East, has this to say about the Sabbath commandment:

Thus, the 4th Commandment contains an interdiction against forcing the slaves to work on the Sabbath (Exod 20:10; 23:12; Deut 5:14). ...We have in the Bible the first appeals in world literature to treat slaves as human beings for their own sake and not just in the interests of their master. Thus, slaves both born to the household and those bought with money, just like the free Israelites, were to be circumcised in order to share cultic [religious] life and eat the Passover (Gen 17:13, 23, 27; Exod 12:44; Deut 10:16, 18; Lev 22:11). The Hebrew law also restricted the master’s power over his slaves.³

of religious attention. It speaks of affording kindness and respect to all who have been made in the image of God and are in some way dependent upon others for protection. Specifically in view are those most vulnerable to be abused and neglected. The reason for this Godly demand for fairness and concern is because all human flesh has the same creator, the same savior, and the same deliverer. Those who bear the Image of God are “sacrosanct” and must be given respect and justice.

In this commandment, found right in the middle of The Ten, God tells his nation that in their rest and rejuvenation on the seventh day they are to insure that



What an extraordinary fact: The Sabbath Commandment is the *first appeal in world literature* to respect slaves as people and not just as property to serve solely the interests of their owners. How might this Sabbath principle be applied to those who claim ownership over a life growing toward birth? Is not this most enlightened commandment every bit as applicable to vulnerable unborn babies as to slaves in another era?

At the time this commandment was given to Moses the disenfranchised were male and female servants/slaves who for one reason or another were in servitude. They were owned. They were property. Sometimes it was not slavery per se, but a voluntary servitude usually for financial reasons—although slavery in that world was not uncommon. Native Israelites could also “sell” themselves into a specific number of years of servitude in order to pay off debts. Desperate conditions led others into indentured servanthood—employees without many “rights” (and certainly no union representation!).

Also mentioned in the Fourth Command is the alien who was a foreigner, a non-Israelite, a person without stake or citizenship within the nation. These aliens could be considered “strangers” temporarily traveling through Israelite territory; or they could be permanent residents. Often the alien took jobs as low-level servants and attached themselves to a specific family for care and provision in return for their labor. Later in Israelite history, prisoners captured in war were made servants or “slaves.” This entire class of people was in large part at the mercy of their masters. The Torah was clear in its instructions that Israelite and non-Israelite servants be afforded kind treatment and abusing them was forbidden.

The unborn are not in view in the Fourth Commandment as Israelites did not practice abortion, but the “owned,” the vulnerable, the young sons and daughters, and the weak clearly are in God’s view.

The Powerless Today

Who are the powerless today? Who among the human race have always been the most dependent, helpless and most in need of protection? Children, of course. And of children, the unborn are the most vulnerable of all.

Why does God mention animals in the Fourth Commandment? Is God so concerned for animals that he wants them to rest. Plainly that is not his prime concern. To work animals means to work people—slaves, farm hands, and servants must work with the animals. While discussing support for the ministry, the Apostle Paul mentions the scripture about not muzzling the ox treading the corn and asks, “Is it about oxen that God is concerned? Surely he says this for us, doesn’t he?”⁴

The Sabbath command extends to domesticated animals only—not wild animals since man does not care for or work them.

In Eden, God didn’t commune with the animals on the Sabbath, but he did with man. God made people free and even if circumstances in life cause people to lose freedom, they are still people before Him and they bear His image. As a memorial to man’s created purpose, the Sabbath command tells all who listen, that children, servants and slaves are people too and are invited to rest and commune with their Creator on the Sabbath day. They are delivered from work on this day because God declares: “I am Lord of the Sabbath and I made man free—today they shall be free to rest, for even I rested on this day.” Jesus said “the Sabbath was made for man, not man for the Sabbath.”⁵

God is demonstrating both the dignity and personhood of the weak and disenfranchised. He takes up their cause in his role of deliverer. Deliverer from what to what we may ask? Deliverance from slavery, abuse, bondage, loss of status, loss of rights, loss of dignity, loss of hope, loss of land, and loss of a future. Delivered to enter freedom, if but for only a day of rest. The Sabbath is the symbol of freedom, a sign of a better day when the oppressed can cry, “Free, free, thank God, free at last.” And for the unborn, freedom is to be born and live!

Abortion is not much in view in the OT. It is assumed people would give birth to their children, not abort them. In Scripture an unborn child (a fetus) is always dealt with as a person, not “tissue” (see: Ps 139:15-16; Isa 40:1, 5; Jer 1:5; Gal 1:15)⁶. Accidental abortion and abortion collateral to violence to a pregnant woman are dealt with as serious events. An abortion occasioned by violence against the mother is treated as manslaughter (a crime) since the death of the unborn was not the object of the violence. Even prior to the exodus from Egypt Israelites resisted, at great personal risk, the Egyptian government’s attempts at “partial birth abortions” upon expecting women. Abortion was the rule of the land, but it was disobeyed by the God-fearing Israelite women. Moses was one of those babies targeted to be thrown into the Nile River upon birth. His parents wouldn’t commit infanticide and Moses lived. In time God used him to deliver an entire nation from slavery.

The Sabbath Commandment is not the only commandment that either directly or in principle forbids abortion, but it is the one that reveals God’s concern for the most vulnerable among us. The other nine commandments stand against the practice in various ways: 1) The first commandment requires us to have no other Gods before him and that would include the “god of self” upon whose altar the unborn are sacrificed; 2) Idolatry is erecting symbols of authority (constitutional “privacy,” “choice,” “my body”) in place of the one

true God. It is rebellion against the invisible Creator; 3) Misusing God's name by destroying the man he has made in his image and to bear his name, "son of God"; 4) See above; 5) Abortion dishonors parents by killing their grandchildren. How can you honor your parents and destroy their grandchildren?; 6) You shall not murder means what it says. Murder is the deliberate killing of another without the cause of self-defense; 7) the command to preserve the integrity of marriage includes the injunction from creation to be fruitful and multiply. This is violated when one willingly chooses to kill the fruit of the God-created union of man and wife; 8) Stealing what is not yours would include taking a life that is not yours to take. The woman does not own her child—born or unborn—God does; 9) False testimony would apply to all the so-called reasons for an abortion being necessary—"I can't have this child," "I can't afford this baby," "I'm too busy, too poor, too young, too old, etc." "It will change and interfere with my life." The truth usually is: "I'm too selfish," or "I'm too ignorant" or both; 10) to covet is to put personal desires ahead of your neighbor's rights. To want to take things you have no right to take. To put personal lusts and enjoyment above all else. To take away the life of your child so you can have a better life. Covetousness is labeled "idolatry" in the New Testament.⁷

A Conflicted Culture

Consider the following comparisons made by Jesus and ask yourself if the unborn could be included among them. Speaking on God's care and feeding of lowly sparrows, the most common of birds, Jesus asks, "Are you not more valuable than they?"⁸ We ask, is not the fruit of our bodies more important to God than sparrows? Elsewhere Jesus says, "Even the very hairs of your head are numbered."⁹ If that continually changing, and to us unknowable, number is indicative of God's detailed concern for us, how much more so an unborn human made in his image and growing within a woman.

Ours is a conflicted culture. On the one hand we consider it double-murder for a man to kill a woman and her unborn child, as the California case against Scott Peterson for the murder of his wife Laci and unborn son, Conner, illustrates. On the other hand politicians proudly campaign for votes by advocating a woman's right to kill her own unborn child.

Lamentably, most people are not sufficiently repulsed at abortion having never seen one performed nor ever cared enough to read about its gruesome details. We shall let Jane Roe (of Roe v Wade), whose real name is Norma McCorvey, tell us what pro-choice advocates don't want known.

Norma was a 21-year-old street person who was ignorant about abortion and made up the story she was raped. Her pro-choice lawyers and handlers deceived her and used her to construct and advance an argument to make abortions legal throughout America. She was told that the baby inside her was mere "tissue." Because of her fame following the Supreme Court case she was regularly given jobs at abortions mills. Along the way her heart was changed. She had held the hands of countless women being aborted as they dug their nails into her palm. In an affidavit she recently filed in the cause of reversing Roe v Wade, she describes what it was like in the "clinics:"

But the most distressing room in the facility was the "parts room." Aborted babies were stored there. There were dead babies and baby parts stacked like cordwood. Some of the babies made it into buckets and others did not, and because of its disgusting features, no one ever cleaned the room. The stench was horrible. Plastic bags full of baby parts that were swimming in blood were tied up, stored in the room and picked up once a week.

At another clinic, the dead babies were kept in a big white freezer full of dozens of jars, all full of baby parts, little tiny hands and feet visible through the jars, frozen in blood. The abortion clinic's personnel always referred to these dismembered babies as "tissue."¹⁰

"This is a scene straight out of hell," writes Pat Buchanan of Norma's description. In 1995 Norma became a Christian and has devoted herself to stopping the butchering of these tiny bodies.

In One Generation!

How could our culture slide so quickly into this cruel abyss? It has taken but one generation for this civilized nation to so cheapen the value of its helpless unborn children that it could throw 40 million of them into piles like dismembered chickens. Peggy Noonan, a columnist, commentator, and the former speech writer for President Ronald Reagan, illustrates the startling quickness in changing attitudes toward abortion.

She tells of recently attending the Broadway revival of a popular play, *Raisin in the Sun* by Lorraine Hansberry, which was first performed in 1960. Ms. Noonan had seen the play a few times previously, but not for decades. It is the story of 1950s intact nuclear black family coping with the cultural changes of the time.

The tragic moment in the play comes when the young woman, married to a ne'er-do-well, tells her mother-in-law she's pregnant and planning an abor-

tion, and has already put down \$5 with the local abortionist. "When this play came out in 1960," Peggy writes, "it was perceived by the audience as a painful moment—a cry of pain from a woman who's tired of hoping that life will turn out well." Audiences reacted in hushed silence at the moment's tragic unfolding.

The Broadway debut she recently attended featured the rapper P. Diddy, the former Puff Daddy, whose real name is Sean Combs. The house was packed and Peggy and her friend were enjoying the well-acted revival of the play until it came to that tragic scene when the young woman announces her intent to abort her baby. But this time the audience did not know that it was tragic.

They heard the young woman say she was about to end the life of her child, and they applauded. Some of them cheered. It was stunning. The reaction seemed to startle the actors on the stage, and shake their concentration. I was startled and turned to my friend. "We have just witnessed a terrible cultural movement," I said. "Don't I know it," he responded. And I can't tell you how much that moment hurt. To know that the members of the audience didn't know that the taking of a baby's life is tragic—that the taking of your own baby's life is beyond tragic, is almost operatic in its wailing woe.

...They reacted as if abortion were a political question. They thought that the fact that the young woman was considering abortion was a sign of liberation. They thought the cry of pain was in fact a moment of self-actualizing growth.¹¹

America has changed in but a generation. While our modern culture prides itself on its newly found sensitivity to all sorts of politically correct concerns, on its Herculean efforts to save the whales, endangered rodents, and pigs from being used in medical research, it has nevertheless become hard, calloused, indifferent, and even cruel to humans beings in their most helpless and vulnerable state.

Sabbath as Symbol

I wonder if our culture could have become so coarse had its citizens every week paused to listen to and internalize the message of the Fourth Commandment.

The Sabbath stands astride our culture as a beacon, like the Statue of Liberty, to welcome those who need rest, who need protection, who need liberation from bondage. Jesus illustrated what the Sabbath represents by choosing that day to heal a woman who had been crippled for eighteen years. He was promptly criticized by an indignant synagogue ruler who said Jesus had six days during the week to do his healing business and the Sabbath wasn't the place for it. Jesus replied,

You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead

it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?

When he said this, all his opponents were humiliated....¹²

We in this great land should likewise be humiliated that we have such love for animals, yet care not for those in greatest need, our young innocents, who bear the image of God, struggling toward birth and life.

Proforma Sabbath keeping is no guarantee that people will automatically share God's concern for the vulnerable, as the example above illustrates. Neither does washing your face give you a clean mind. But the kind of Sabbath celebration our Creator has in mind for us requires our heart to be in fellowship with him.

Perhaps those of us who understand our Creator's great passion for the weak and vulnerable, as expressed in the Fourth Commandment, should sometimes use our Sabbath days to bring rest, or aid, or deliverance to someone in need. And with every Sabbath we celebrate let us pray and cry out for an end to the slaughter of the innocents.

I have indeed seen the misery of my people....I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them....¹³

End Notes

- 1 Exodus 20:8-11, NIV
- 2 Deuteronomy 5:14-15
- 3 *Anchor Bible Dictionary*, Volume 6, article: Slavery in the Old Testament, p.65.
- 4 I Corinthians 9:9-10
- 5 Mark 2:27
- 6 *Anchor Bible Dictionary*, Vol 1, p 33: "The early Christians opposed both abortion and infanticide. While there is no direct reference to either practice in the NT, the *pharmakoi* ["sorcerers," KJV] mentioned in Rev 21:8 and 22:15 may refer to those who obtained abortifacients (cf. 9:21; 18:23; Gal 5:20). However, other writings of the early period of Christianity, such as the Didache and the so-called Epistle of Barnabas, expressly condemn both abortion and infanticide."
- 7 Colossians 3:5
- 8 Matthew 6:26
- 9 Matthew 10:30
- 10 *The Human Life Review*, Summer 2003, p. 88
- 11 *The Wall Street Journal*, Opinionjournal.com, April 29, 2004.
- 12 Luke 13:10-17
- 13 Exodus 2:7-8

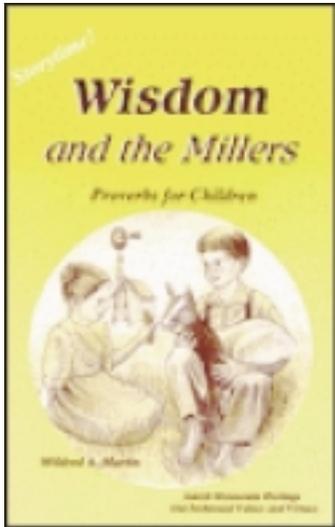
Kenneth Westby is the founder and director of the Association for Christian Development (www.godward.org) and executive director of the Great Kings Discovery Project. Mr. Westby is also a director emeritus of the BSA.

Blessed is He that Readeth!

Reading is a fundamental educational tool. Unfortunately, people today read fewer books and magazines than in previous years. And, tragically, some Christians do not read the Bible straight through for themselves. The Internet can lead some people to be less critical readers. Let us dare to be different!

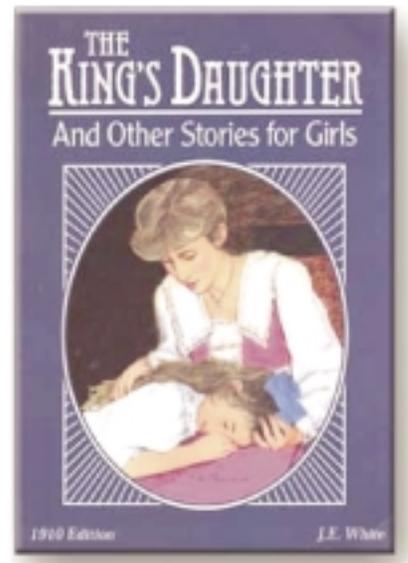
Instilling a love of books and reading in our youth can establish a lifetime habit of learning. Parents and Grandparents reading to boys and girls is a delightful and educational exercise. The Bible Sabbath Association recommends several books for children, which contain character-building stories.

Wisdom and the Millers (159 pages, \$6 plus postage, from The Bible Sabbath Association, 3316 Alberta Drive, Gillette, WY 82718) makes the Book of Proverbs come alive for children in your home, church, or school. Each chapter explains and illustrates a passage from the Book of Proverbs, along with a story based on true-life experiences. Follow the four “Miller” children as they learn great truths of life and wisdom; sometimes through their parents’ stores, and sometimes the hard way! Will a father’s prayer keep his family safe from the burglar? Why did Timmy get a bloody nose at the family reunion? And what is the sad story behind their mother’s wooden stool?

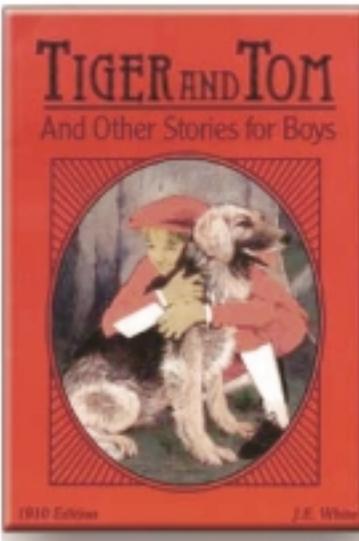


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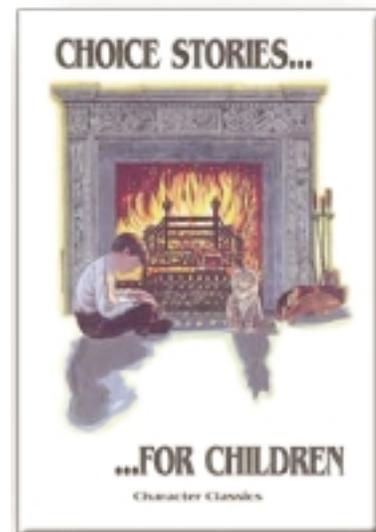
The King’s Daughter and Other Stories for Girls (244 pages, \$7 plus postage) has over forty character-building stories and a hundred illustrations. One home school mother of four years says, “I have literally spent thousands of dollars on educational and character building materials ... and none have been as encouraging, nor as influential as your old time-stories.”



Tiger and Tom (224 pages, \$7 plus postage) was compiled as a companion to *The King’s Daughter*.” These stories for boys were originally compiled in 1877 and were updated, and for the first time illustrated, in 1910. We bring to you an original reprint of the 1910 stories with over 100 illustrations. Due to the contents of the stories and the noble effort of the original California publisher, these books were found in nearly every orphanage in our land. You will find these stories character building at its best.



Choice Stories for Children (144 pages, \$7 plus postage) is a collection from four out-of-print books from the late 1800s. The stories in this book reach down to the listening level of younger children. The same old-fashion character values are taught in every story. You will find this book a favorite for family reading. You’ll want to read it again and again!



Do not forget the original good book, *The Bible*. Read it to your children. Read it for yourself. Truly, as the Bible says, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand,” **Revelation 1:3**.

[Book reviews by Richard Nickels]

News Release

American Bible Society
1865 Broadway
New York, NY 10023

Contact: Roy Lloyd (212) 408-8731
rlloyd@americanbible.org

FOR IMMEDIATE RELEASE

New York, NY, October 15, 2004

MAJORITY OF TEENS—67%—THINK FAITH IN GOD BELONGS IN THE WHITE HOUSE ACCORDING TO AN AMERICAN BIBLE SOCIETY STUDY

Majority also Believes that the President Should Pray before Making Important Decisions.

New York, NY – The American Bible Society (ABS) has released a study finding that the majority (67%) of American teenagers think that God and/or faith in God belongs in the White House. Only 8% said it does not while 25% said “sometimes or depends on the situation.”

Midwest and Southern respondents were higher in agreement on this question than were those from the Northeast and West.

Asked in the latest study if the President should pray before making important decisions, the majority (72%) was again in agreement. Some 10% said he should not, while 18% said “sometimes.” Younger respondents (12 to 14), those from the Midwest and Southern regions were higher in agreement than their counterparts that the President should pray.

The results were part of a survey conducted by the ABS to provide a snapshot of youth perceptions of prayer as it relates to the 2004 presidential candidates and to its appropriateness in the White House. Five-hundred males and females from across the country, ages 12-17, participated, evenly split by gender and age. The interviewing took place between September 23 and 30, 2004. [This is the third ABS study: the initial benchmark study was released in November 2003, the second in April 2004.]

Finally, when asked, “If you were President, what would you pray for most?” The majority of respondents (52%) said they would pray for World Peace, more than double the percentage of those who said End to Poverty/Hunger (22%), and Cures for Diseases (17%).

“This study reveals that American young people have strong opinions on whether or not there’s a place for faith in the White House,” said Dr. Eugene Habecker, president of the American Bible Society. “Although they are not yet old enough to vote, many of them will be of voting age in 2008 so their opinions do matter.”

The American Bible survey was completed online, in partnership with Synovate/TeenNation. In keeping with Synovate’s privacy policy, children under 18 completing the survey were encouraged to have parental supervision in completing the questionnaire.

The opinions reported are those of the teens surveyed and do not necessarily represent the opinion of ABS or its management.

Founded in 1816 and headquartered in New York City, the American Bible Society is a non-profit, interdenominational organization that works to transform lives, particularly among the young, by promoting personal engagement with the Holy Scriptures. The American Bible Society web site is www.americanbible.org

(CNSNews.com—August 11, 2004) - A federal judge ruled Tuesday that a Bible must be taken out of a monument outside a courthouse in Houston, Texas, within 10 days because the display violates the constitutional separation of church and state.

U.S. District Judge Sim Lake ordered that Harris County officials must remove a King James Version Bible from a lighted glass display case in a four-foot-high stone monument outside the civil courts building, as well as pay \$41,000 in court costs and attorney fees.

In his ruling, Lake stated that the county should exercise religious neutrality and "not be seen as endorsing Christianity.

"The court concludes that the purpose of the Bible display is to encourage people to read the Bible," Lake added. "What other purpose could there be for prominently displaying an open Bible in an illuminated case tilted toward passers-by in a heavily frequented plaza in front of the main entrance to the courthouse?"

Harris County representatives had responded that the monument was built with private funds in 1956 as an expression of free speech and a memorial to philanthropist William Mosher.

Tuesday's decision came as the result of a lawsuit filed a year ago by real estate broker and attorney Kay Staley, who is a member of Americans United for the Separation of Church and State.

"It is just a wonderful day for religious freedom and religious diversity," said Staley, who stated that a similar battle over the Ten Commandments monument in Alabama inspired her to file the suit contending the display violates the

First Amendment ban on establishment of religion.

However, Harris County Judge Robert Eckels said he was disappointed with the ruling and will work with the county attorney to develop strategies for an appeal.

"I continue to believe that the monument as it stands today, with the Bible, is an appropriate memorial to William Mosher for his work ... and for the people of Houston and Harris County," Eckels said.

The lawsuit has generated a "spirited" debate in the community. At one point, Staley told the *Houston Chronicle* that she had even received death threats over the matter.

On the other side of the discussion, Steve Riggle, pastor of Houston's Grace Community Church, told Agape News that he feels the display is appropriate.

"We just believe that we are one nation under God. Our history is clear. Christianity and the Bible and our nation are inseparably linked, whether people like it or not. Those are the facts — and we want it to stay that way," Riggle said.

Riggle added that he believes most Americans "support the Ten Commandments being displayed; they support the Bible in the public square, and they support the acknowledging of God."

The Texas pastor also hopes more believers will speak up for their rights.

"It's incumbent upon all of us who are the majority to lift our voice in a cry of outrage at what's taking place today in the public square," he stated.

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The Smile

by Julia Benson

As I was driving down the street on my way to church one Sabbath morning, I was unaware of my surroundings, just thinking, "Get to church, get to church, get to church..."

Then I saw her. I don't know who she was. I don't know where she was going. I don't know where she had just been. A woman was walking on the sidewalk with a Styrofoam cup of coffee in her hand and I noticed on her face was a serene, inviting smile that lit up her entire countenance. She ambled down the sidewalk in a state of bliss, her mood as warm as her coffee. I didn't make eye contact with her because she wasn't smiling at me or anyone else driving by. She was smiling because she was happy.

Immediately I started smiling. How could I not? As soon as I started smiling, I felt relaxed. I wondered what had someone said or done to make this woman smile. I wondered if she was smiling just because she was happy. Maybe she was recalling a fond memory. Or maybe she was smiling because the love of our Father in heaven was filling her heart.

My mood was lifted the rest of the day. I was so thankful to our Father in heaven for his blessings, his gifts, and his love. It was a glorious experience to be reminded of the love of the Lord by just one smile.

Julia Benson is a freelance writer who lives in a small town in northeast Iowa. A former school teacher, Julia now spends her time at home writing and taking care of her two-year-old daughter and husband. Julia attends an Adventist church in Wisconsin.

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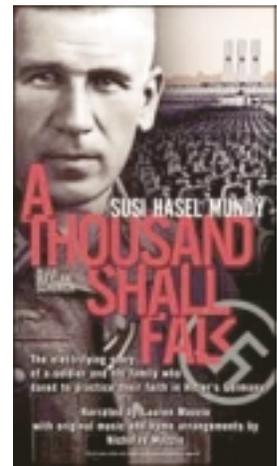
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A Thousand Shall Fall

by Susi Hasel Mundy



I'm not much for reading books on history, so when my husband, Richard, kept bugging me to read *A Thousand Shall Fall*, I kept ignoring him. Finally out of frustration I picked it up. I started reading it Friday night and put it down about midnight, and then finished reading it the first moment I had free. It's the most fascinating book I've ever read. Reading about the pure faith and trust that this entire family had made me wonder if ever tested, I would be able to hold to my beliefs in the face of persecution so severe that I could lose my life. **Franz Hasel** on the German front never wavered, and his wife, **Helene Hasel**, at home, never had one moment of indecision when it came to obeying God. Yes, both along with their children, suffered many hardships and hunger, and Franz could have lost his life at the snap of a finger, but they knew what they believed and chose, against tremendous odds, to obey their God.

This book is written so well that you won't lose interest. It's wonderful for teenagers and adults alike and could easily be read to young children. At this time we here in the United States can freely practice our faith. That is not true in many parts of the world and at times we get lethargic and careless about our faith because it is so easy. In many parts of the world, brethren meet in dark rooms and sneak out hoping to avoid being seen because they will be punished and incarcerated just because they own a Bible. There are many of our brethren languishing in prisons, slowly dying because they dare practice their faith.

Every time we turn around, we see our religious rights being taken away. How do we know how much longer we will be able to worship in peace? Read this true story and see what kind of faith it takes to continue to worship God in the face of possible death.

—Shirley Nickels

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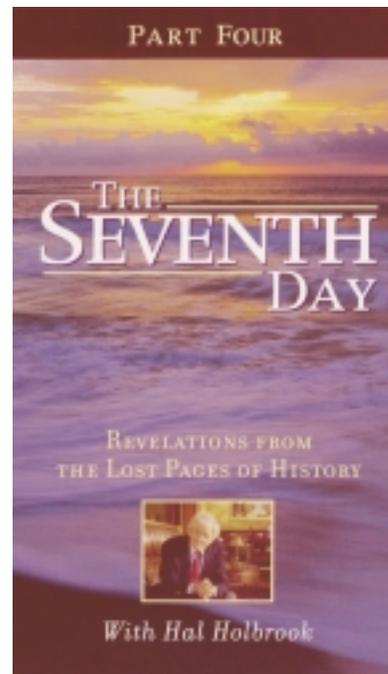
The Seventh Day: Revelations from the Lost Pages of History. Narrated by Hal Holbrook, parts 1 through 4 are now available from The Bible Sabbath Association. **Part Four** (60 min.) spotlights the resurgence of Sabbath observance in an era of religious upheaval—from late 15th century Russia through 16th century rebellion of Protestants, to the radical Sabbath revival of England in 17th century (cc). **Part One** (52 min.) lays the foundation for Sabbath in the creation. **Part Two** (47 min.) covers Sabbath history from Jesus to the fourth century. **Part Three** (50 min.) covers the Sabbath-keeping St. Patrick of Ireland through Wycliffe.

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