



The Sabbath Sentinel

January-
February
2017

The Second Commandment & Images...

Sin — or Allowable if not Worshipped?



Nach wenig Predication
Die Catholische Religion

Das bildens formen fiengen an
Das nicht ein bildt dauon bleib stan

Anno Dñj. M. D. LXXVI/3, 7 XX Augusti

Kay Alon Brantz, kitch, auch die altar
Und weß sonst dort vor handen war.

Zerbrochen all in kurzer 5 fundt
Gleich gar vil leuten das ist kundt.

You Make the Call!

BSA — The Bible Sabbath Association

Jesus said, "You shall worship the Lord your God, and Him only you shall serve."

The Sabbath Sentinel January-February 2017

Volume 70, No. 1, Issue 582

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The Bible Sabbath Association is dedicated to promote the seventh day Sabbath. As a nonsectarian association for Sabbath-observing Christians, BSA accepts members who acknowledge Jesus Christ (Yeshua the Messiah) as their Savior, believe the Bible to be the Word of the Eternal God, and uphold the seventh day Sabbath. BSA takes no official position on other theological issues, and publishes *The Sabbath Sentinel* as a forum to promote understanding and to share items of interest with Sabbath observing groups and individuals.

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The Respectful Contrary!

In this edition we demonstrate the idea that brethren can have different understandings of a set of scriptures without taking adversarial positions against one another personally. Indeed, as the scripture says, there is an Adversary and our brethren are not it. As the result of recent discussions related to images in this magazine, we present a point-counter point discussion for you, our readers!

In the page 7 article, “A Second Look at the Second Commandment” by R. Herbert, we find a treatise that states that the second commandment forbids the making of images of any kind—whether for the purpose of worship or not. But, this editor disagrees with his conclusions, and for the same reasons that the controversy has continued for over 1000 years.

Where Mr. Herbert takes the position that other scriptures don’t allow the making of images of any kind for any purpose, it is clear that other scriptures provided for doing exactly that. It is also clear that the scriptures quoted are broken apart for the convenience of the position taken but in context are not separate at all. To me, all of the scriptures taken together indicate that it was merely the creation of images of anything in heaven or on the earth for the purpose of veneration that was prohibited.

One of the problems with using the iconoclast versus iconophile controversy is that the controversy was in fact over the making of images for the purpose of worship or which could potentially be used for worship. In the online edition of the encyclopedia Britannica we are told that the fear of having images was that they would be used for worship—not that having images themselves would be wrong. The ban during the time of Leo III of the Byzantine Empire sought to prevent icon worship by virtue of the ban on the making of any image, using the second commandment as the basis for the edict.

An appeal is made to Jewish writings, out of context, in the attempt to prove that Jews understood that the making of any image violated the second commandment. This is not true for several reasons. First, as Brother Herbert admits, the scriptures did indeed provide for images to be created, i.e., the oxen and the bronze sea created to be in Holy of Holies, not to mention the Cherubim whose wings covered the mercy seat. God certainly does not command us to not sin and then command us to sin. That would be confusion and God is not the author of that.

Next, it is well established that the Jews got a great many of the ideas of the scripture wrong. In fact, a great deal of the friction between Jesus Christ and the Pharisees was over those wrong ideas generated by the religious establishment of His day and before. The use of those writings is called into question by Christ Himself.

Also, Mr. Herbert admits that an image of Yeshua/Jesus as a human male might be OK since He was not God at that time. Some would dispute the claim that He was not God at that time. But, using the strict interpretation suggested by him of the Second Commandment, Yeshua/Jesus was a man on the face of the earth which would make even that image a violation of the Commandment. We can’t have it both ways!

The point is made that if the Second Commandment was only about not creating images for worship, then why was it needed at all since the First Commandment already prohibits having false gods, or a god in place of the true God. This is a valid point but it doesn’t deal with the difference between the prohibitions. The First Commandment deals with having an actual god which is not the God who created all things. The Second Commandment deals with creating articles that could be used to repre-

sent God for worship, thus making two different commandments dealing with two different problems. One problem was a false god and the other was an image representing the True God but capable of being venerated. One example we can look at is the golden calf of Exodus 32 in which it was said that “these are the gods which brought you up out of the land of Egypt.” One might think that this proves up Mr. Herbert’s point. But notice in verse 5 where we find, “Tomorrow is a feast to Jehovah.”

This was truly an image made to worship God, and not creation of a false god.

Like the Bereans we ought to prove all things for ourselves. Likewise, we ought to observe what we understand to be right while allowing God to fix the misunderstandings we and our brethren have in the scriptures.

This controversy has existed over 1000 years! Mr. Herbert and I are not going to solve it now! But, we ought to do what we see to do—and give room for other brethren to believe and practice what they read.

Mr. Herbert is my brother whether or not we agree on the meaning of the Second Commandment. I value his wisdom and input on a number of issues. But, I’m sure that there are other things on which

we don’t agree, too. One thing is clear to me is that there is sufficient ambiguity to allow for those differences in understanding! And, that is what the Bible Sabbath Association is all about!

We offer this magazine to allow us all to find out how our brethren in other groups see the scriptures. We believe that in the dialog we remove the fear of the unknown and innate resentment to different understandings of scripture. This opens the door to cooperation and genuine out-going love for one another while at the same time empowering us to continue in the faith once delivered—as we understand it to be.

It is this context that allows my friend, Mr. Herbert, and I, to have this friendly discourse over our different understandings of the Second Commandment! He will continue to believe what he believes about it and that I will do the same—and that’s fine! But, and I feel I can speak for Mr. Herbert in this respect, our differences of understanding will in no way diminish our love for one another that the Christ indicated we ought to have! This author believes that when we reach the point where we can believe what we understand, and allow our brethren to believe what they understand, then we will have come close to the command to “love one another” Christ indicated would evidence His disciples.

Oh No, It’s Sabbath Again *

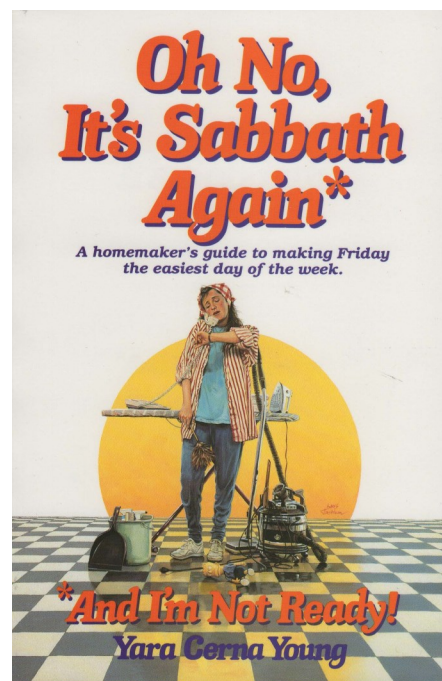
*And I’m Not Ready!

By Yara Young

ITEM B253

\$8 + \$2 shipping

If you’re sick of the Friday “beat-the-sun” housework blues, this can help you take control of your home and schedule so that your family and the Sabbath are once more a delight. Young, an Adventist homemaker, offers practical guidelines for home maintenance and organization that actually make Friday the lightest day of the week.



New Movement Sweeps Pentecostal Churches



Every once in a while a new movement comes along that refreshes the Sabbath keeping community. One of these movements has been gaining momentum in the last few years. A Sabbath movement called the Covenant Apostolic Congregations International (CACI) is sweeping the Pentecostal world.

This group practices the gifts of the Spirit, but also obeys the Sabbath, Holy Days of Leviticus 23, and the dietary laws of Leviticus 11. The structure of the group is based out of the book of Acts with ordained Bishops, Elders, and Ministerial Assistants. CACI also allows each local congregation to be self-governing and conduct its own local business. Their message to the church and world is to wake up and return to our Hebrew, Apostolic Roots.

I recently had the opportunity to discuss the growth of CACI with Bishop Jesse White. In my conversation with Jesse, he expressed that there has been a profound awakening in Pentecostal churches to the practice of God's commandments. **In the last year alone, they have ordained 50 Pentecostal ministers to trumpet the sound of revival.**

They presently operate between 30-50 congregations, operating in twelve states and five different nations. Some of the states with congregations include Alabama, Mississippi, Tennessee, Arkansas, and Indiana. There is a range of congregations due to the number of home groups developing, but the trend has been fast-paced growth.

History

In 2001, a meeting of four ministers formed the foundation of CACI.

Bishop Jesse White, Bishop Mark Jackson, Bishop William Gilmore, and Elect Lady Erma Jones (now deceased). Jackson

had extensive family roots in the Holy Church of God, a predominately African American, Apostolic organization founded as far back as 1910. White was a fifth generation Apostolic minister whose family had been connected to the Apostolic movement since the 1920's predating the merger which became the United Pentecostal Church. Gilmore was raised independent Baptist, but had become a proficient apologist for the 7th Day Apostolic faith under the tutelage of the Jones family. Jones had been raised in the 7th Day Apostolic faith and her father had earlier presided over the Pentecostal Church of Zion.

The end result of the meeting was a merger between the practice of the Sabbath with the Apostolic Structure and Sacramental Faith. A fire was kindled that would eventually spread into the world. Fellowship meetings then began to be held.

In 2006, the first official CACI convention was held in Mobile, AL. This meeting was presided over by Bishop White with the help of Bishop Jackson. After the conclusion of this meeting, the network began to grow within the US and reach overseas into Australia, Caribbean, and the Philippines.

In 2011, a major practice and doctrine change oc-



curred. After careful and thorough study, leadership members came to the conclusion that the early Apostles also celebrated the festivals of Leviticus 23. After adding these celebrations to their current practice, some congregations accepted this doctrinal change while others did not. Some who disagreed still decided to stay in fellowship with CACI, while others completely withdrew. CACI experienced a slower time of growth as they looked to grow in their practice and understanding of God's festivals.

By 2014, the issue was settled and the CACI was well established in Apostolic Doctrine, Sacraments, the 7th Day Sabbath, and Celebration of the Feasts. From that point forward, the CACI has been experiencing exponential growth!

In 2015 Bishop Jesse White invited Bishop Shane Vaughn, founder of Biblical Foundations Institute, to join our college of Bishops as overseer of a CACI bible college. In 2016 they appointed Regional (Diocesan) Bishops in Arkansas (William Gilmore), Indiana (Chris Reed), Mississippi (Chuck Overby), and Tennessee (Chad Sullivan), as well as expanding into numerous additional States. The Philippines, India, and Africa now have CACI Elders and congregations.

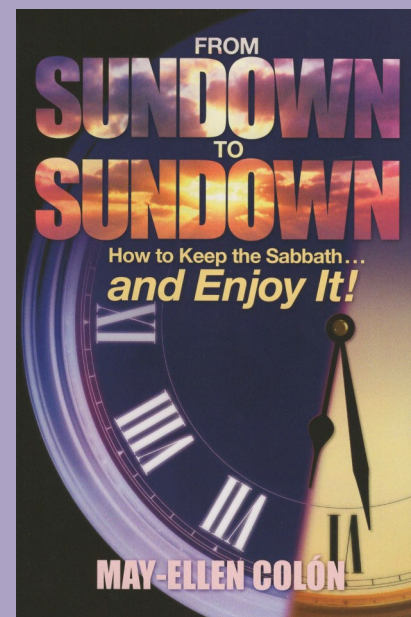
We look forward to seeing the future success of CACI and how we at the Bible Sabbath Association can better serve their needs.

We encourage everyone to pray for our brothers and sisters in the CACI as God continues to use them as a light and spread the message of God's commandments to the entire world.

The history of the CACI was taken from their website (address below).

If you would like to learn more about the CACI, visit their website: <http://caci.webs.com/>

They also have a very strong facebook/social media outreach. Their facebook group name is: Covenant Apostolic Congregations, Intl.



From Sundown to Sundown, How to Keep the Sabbath and Enjoy It!

By May-ellen Colón

If you need help in revitalizing your Sabbaths and understanding the principles of Sabbath-keeping, this book is for you. Dr. Colón has identified fifteen biblical principles, based on character traits of God, to guide you. God loves you and wants to spend time with you. In fact, each Sabbath is an opportunity to take a vacation with Him and His family! Start planning now!

B247 \$15.00 suggested donation

A SECOND LOOK AT ...

THE SECOND COMMANDMENT

R. Herbert

During the 8th and 9th Centuries a great controversy raged in western Christendom: Should images of God and Jesus be used or not? On one side, the “iconoclasts” argued that such images were unscriptural, while on the other side, the “iconophiles” argued that such images aided devotion and there is no harm in using them. The end result of this great debate is obvious in modern Christianity, but what was the position of the iconoclasts, and what can we learn from a controversy that ripped apart much of the medieval Church?

The Second Commandment, as found in Exodus chapter 20, is the second longest of the ten – only slightly shorter than the command to keep the Sabbath – indicating that like that commandment, it was a law that needed detailed expression:

“You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments” (Exodus 20:4-6).

During the iconoclast controversy and since that time, this commandment has most frequently been



interpreted in one of two ways: either that images of God (and according to some, of all living things) are forbidden, or that such images are not forbidden, but only the worship of them. The prohibition cannot be against the depiction of all living things as God commanded ancient Israel to make images of the Cherubim for the tabernacle’s Holy of Holies

(Exodus 25:18-20), and the Temple of Solomon also utilized figures of oxen to support the bronze “sea” used in ritual washings (1 Kings 7:23-25). The commandment seems, therefore, to be clearly speaking of representations of God or of living things that might be worshipped, whatever its specific thrust may be.

The iconoclasts rejected the view that it is only worship of images that is proscribed as they felt if all the Second Commandment means is that we must not bow down to images, why specifically mention making them? Additionally, they argued, if the idea behind the commandment is only one of worship of what is not God, why would this commandment be needed at all – as the First Commandment already dismissed the possibility of worship of other gods.

The iconoclasts felt, therefore, that it would seem more likely that the Second Commandment involves two parts – not making images and not worshipping them – just as the Fourth Commandment contains two parts – working for six days and resting on the seventh. But it can be conceded that this is an uncertain interpretation, and we would need more information to prove the situation one way or the other. Fortunately, the Scriptures do give us more information.

The Evidence of the Scriptures

In the second giving of the Law found in the Book of Deuteronomy, we find important additional facts that give us a second look at the Second Commandment:

“So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire, so that you do not act corruptly and make a graven image for yourselves in the form of any figure, the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth. And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away

and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven” (Deuteronomy 4:15-19).

The vital thing to see here is that in this reiteration of the Second Commandment there is no stipulation not to worship images. Certainly the deuteronomic expansion makes it clear that we should not worship the sun, moon, or stars (vs. 19), but nothing is actually said about worshipping images in the form of humans or other creatures – the stress is simply on *not making* the images. This seems to show that the purpose of the commandment was not just to forbid worshipping images per se. In fact, verse 15 makes it clear what the thrust of the commandment was:

“So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire, so that you do not act corruptly and make a graven image for yourselves in the form of any figure” (verses 15-16).

In these words, God points out to the Israelites that He was careful not to let them see any form of Himself at Sinai – specifically so they would not “act corruptly and make a graven image” (vs. 16). So the essential meaning of the Second Commandment as given in Deuteronomy 4 is that it is a proscription against making images that would attempt to represent God. This would seem to confirm that this was an intent of the first iteration of the commandment in Exodus 20:4, and that the concern was as much one of not limiting our perception of God by making a representation of God as it is of forbidding worship of such an image (which again is covered by the First Commandment). This, in fact, is the way the early iconoclasts understood the Second Commandment.

The Evidence of Judaism

How did the Jews understand the Second Commandment in their Scriptures? As early as the 3rd Century before the birth of Christ a number of scholars in the large Jewish population of Alexandria translated the Hebrew Scriptures into Greek – the Septaugint (LXX). Verses from this translation of the Hebrew Bible are frequently found in the

New Testament when its writers recorded scriptures used by Jesus or when they used Old Testament citations in their own writings. The Septuagint translation of Exodus 20:4 shows how the Jews of the 3rd Century BC understood this verse:

οὐ ποιήσεις σεαυτῷ εἰδῶλον, οὐδέ παντός
ομοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ
γῆ κάτω ...

“You shall not make to yourself an idol, nor any representation, as much as is in the heaven upward, nor as much as is in the earth below ...”

You shall not make a graven image for yourself, or any likeness in the heavens above, or in the earth beneath, or in the waters under the earth; you shall not bow to them, and you shall not serve them ...”

The LXX makes it clear the Jews understood the Second Commandment to have two parts – that a representation (*homoiōma*) of something to depict God was forbidden as well as the worship of such a representation used an idol (*eidōlon*). This understanding is frequently confirmed in later Jewish writings. The Talmud comments directly on the Second Commandment, taking a strict stance against making images of faces, especially, and forbidding this, though it allowed images of faces that were created by non-Jews – as these would invariably not be of God (Avodah Zara 43a).

The Evidence of the Early Church

There are no known images of Jesus for the first centuries of the Christian era. It is sometimes claimed that this is because early Christians were afraid to keep incriminating images, but history and logic show this is nonsense as the same Christians who willingly went to their deaths in the Roman persecutions would hardly have feared to have images of Jesus if they had wanted them. Importantly, there is no archaeological evidence of secretly hidden images from this period. The earliest known depiction of Jesus is the Callisto catacomb “Good Shepherd” fresco in Rome dating to the 3rd

Century AD.

Not long after that, in the time of Constantine – in whose reign many outside influences entered Christianity – we have an important piece of evidence as to the Christian interpretation of the Second Commandment. When the Emperor’s sister, Constantina, asked the most learned Christian scholar of her day, Eusebius (AD 260/265 – 339/340), to send her a likeness of Christ, c. AD 313, he replied:

“What do you mean, Empress, by a likeness of Christ? Not, of course, an image of Him as unchangeable, not of His glorified nature! Such images are forbidden by the Law of Moses, that we may not be like idolaters carrying about our God in an image. Since we confess that the Savior is God and Lord, we prefer to see Him as God and if you place value on images of the Savior, what better artist can there be than the Logos [Word of God] Himself?”

Here, Eusebius distinguishes between images of Jesus in his earthly life and images of Christ in his glorified, divine state – which he clearly considers unthinkable – encouraging the Empress to use only the inspired verbal descriptions of the Scriptures. Eusebius continues:

“Therefore, who can counterfeit through unliving and insensible pigments, through a feebly shadowing painter’s skill, the bright and shining radiance of His glory? Whereas His holy disciples were not able to look upon that [glory] in the mountain [of transfiguration] and who, as a result, falling on their faces, acknowledged they were not able to behold such a sight.”

Eusebius’ position seems to well summarize the early Christian understanding of the Second Commandment. But the use of images – both of the earthly and glorified (post-resurrection) Christ continued to grow until the great dispute known as the iconoclast controversy came to a head between AD 726 and AD 842 when the Christian church in the East widely destroyed all images of Jesus and God as well as those of saints. The end result of the dispute, however, was that the images that had begun to permeate Christianity were accepted by the powerful Western church centered in Rome, and this

acceptance has continued to the present day.

Addressing the Evidence

Today, mainstream Christianity usually interprets the Second Commandment as having only one stress – forbidding worshipping images of God – but not against making such images for artistic or other religious purposes. But the evidence of the deuteronomic expansion of the Second Commandment, the evidence of intertestamental and later Jewish interpretation, and the evidence of early Christian understanding of the commandment all indicate that it contained a dual thrust – a prohibition of making images of God and also of worshipping them. This agrees logically with the existence of two otherwise substantively identical commandments: *while the First Commandment forbids us to worship false gods, the Second Commandment forbids us to worship the true God under false forms.*

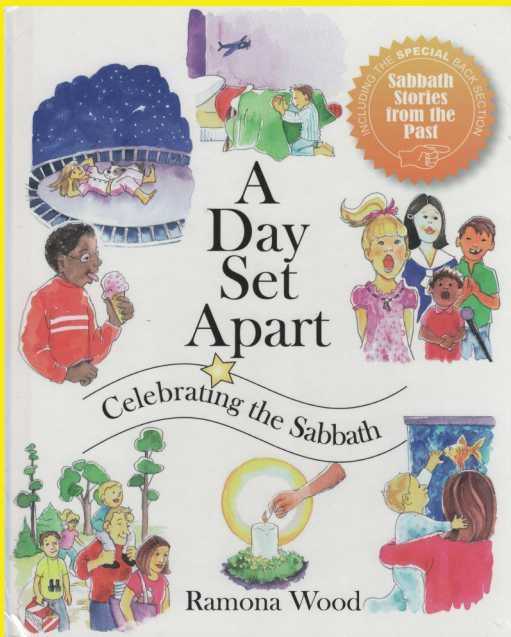
For the Christian today, this understanding means that images depicting Jesus during his physical life might be acceptable, as he was not fully “God” at that time – a distinction reflected by Eusebius. Actually, we have no idea what Jesus looked like, of course. None of the four Gospels describes Jesus physically, and the earliest Christian images are of diametrically opposite appearance – from the short-

haired and beardless “Alexandrine Christ” to the long-haired and bearded “Syrian Christ” found in Byzantine representations. The main difficulty in using depictions attempting to show Jesus in his physical life would be one of making images that give due respect to one who while not fully God was still the Son of God incarnate.

Whatever our viewpoint on the evidence of why images of the post-resurrection Christ are unbiblical and prohibited by the Second Commandment, we would do well to remember the admonition of the apostle Paul in a slightly different – but applicable – context:

“Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother... So then let us pursue what makes for peace and for mutual upbuilding” (Romans 14:13, 19).

R. Herbert (a pen name) holds a Ph.D. in biblical and ancient Near Eastern languages, archaeology, and culture. He writes for a number of Christian venues as well as for his websites at LivingWithFaith.org and Tactical-Christianity.org where you can find many of his other articles and free eBooks.



A Day Set Apart

by Ramona Wood

"When the sun goes down at the end of the week, God's Sabbath begins." A family takes a break from their full schedules to refresh body, mind, and spirit on God's Sabbath. Included is a special back section "Sabbath Stories from the Past" showing that keepers of the seventh day are in step with both Old and New Testaments of the Bible: Jesus kept the Sabbath. The Apostle Paul did too-- even as he blazed the trail for the spread of the Gospel in a brand-new era of God's Church.

Hardcover 32 pages.

B319 \$12 + \$3 shipping.

Why So Many Mature Voices From the Hebrew Roots Movement are Heading Back to the Church

Lessons from The Cross and the Switchblade

Tyler Dawn Rosenquist

It's no secret that I believe the Hebrew Roots Movement is dying, and a lot of folks are starting to see it. Too much anger, too much division – and yet, what did we expect to happen?

People came in to this movement and were told that Christianity had “lied about everything.” Christians had “everything wrong,” and their holidays were “full of pagan child sacrifice rituals.” That was the party line. Oh, and the Jews couldn't be trusted to know anything because they were too rebellious to accept Yeshua as Messiah. That left only us, there in the middle, as the “faithful witnesses.”

Is it any wonder why some people can't hold a conversation about the flaws in this movement without saying something like, “Well, the Jews and the Christians are worse!”? That's like scolding one kid and having them point out the faults of another. As parents, we don't fall for that obvious diversion.

We, the Hebrew Roots Movement, were a bunch of people who felt wronged and lied to and were angry about it. In our passion, or passionate rage, we tried to preach to friends and relatives—who of course didn't believe us. We saw lies everywhere and in everything—to the point where some of us were tempted to throw baby Jesus out with the bath water. We were willing to turn so vehemently on our heritage because we were either sincerely angry about the lies we had been told, or we desired to have special insider knowledge. Our new pastors and teachers wrote online articles and uploaded videos, and just like our former pastors, they quoted from books we ourselves hadn't read. But we felt that the people

who wrote these articles and produced these videos had to be telling the truth, and furthermore, they had to have done their due diligence.

We no longer believed that Christians could be credited with any sound scholarship, but if someone was on the outside – where we were – we gave them a pass on proving their claims. We wanted and needed them to be right. Maybe we were so desirous to have allies that we were predisposed to believe absolutely anything. That was a dangerous and convenient assumption, and it resulted in a lot of angry and desperate Hebrews who mourned their relatives remaining in “Babylonian idolatry.”

So what happened? Angry people were made teachers before they were over their anger phase. Now, instead of being enriched and exhorted by mature teachers who have passed through that initial stage and tempered it with wisdom, we have teachers who encourage anger and division.

With the advent of social media, anyone can teach and produce videos without the usual local controls that keep immature and even unknowledgeable believers out of traditional teaching positions. Some of

Arabic		Hebrew	Syriac	Greek			
'alif	ا	'ālep	א	'ālap	ܐ	alp ^h a	A
bā	ب	bēt	ב	bēt	ܒ	bēta	B
tā	ت	gimel	ג	gāmal	ܓ	gamma	Γ
tā	ث	dālet	ד	dālat	ܕ	delta	Δ
gīm	ج	hē	ה	hē	ܚ	ep ^s ilon	E
hā	ح	wāw	ו	waw	ܘ	waw ^l	F
hā	خ	zayin	ז	zayn	ܙ	z ^u ēta	Z
dāl	ד	hēt	ח	hēt	ܚ	ēta	H

these started out bashing Christians and then turned on Jews. When they ran out of material, lo and behold, they started devouring people within the movement. This should not surprise us.

We have others who make the mistake that Jews warn clearly against: they get into Kabbalistic works like the Zohar before they have spent forty hardcore years studying the Tanakh. Personally, I don't even peek at stuff like that.

Some people came in to the Hebrew Roots Movement simply following the knowledge train: they needed something new to tickle their ears. As Christians, they were bored; then someone taught them something interesting and new. They came in high on the exhilaration of being a remnant "in the know," but that feeling never lasts. And when the anti-missionaries came and offered them even more knowledge, all too often they could not resist; off they went to deny Yeshua as Messiah.

Here's the problem: unlike Christianity and Judaism, we are a movement largely without a safety net in place for new people. Most folks have no chance at a local congregation; they have nowhere to be nurtured and loved through those difficult first few years. As a result, we cannot help but become a movement of radically individualized people who operate as islands on social media. No support, no accountability, no guidance, and oftentimes no real growth of anything except anger and resentment.

A lot of your kinder and more mature voices are heading back into the churches. Why? Well, it isn't to celebrate Christmas and Easter! It's because they are coming to understand that we were never supposed to be individuals but instead a community—even when we disagree. We are supposed to love one another and cherish one another and be a family; we forgot that in our zeal to convert everyone around us like we were rogue Spanish Inquisitors. We forgot that our eyes were opened supernaturally and that we have to allow the same thing to happen to others: not despising God's timing and patience.

I have found that I love teaching children for a specific reason: I am relieved of the burden of teaching doctrine to them. I just give them the tools that will

Some people came in to the Hebrew Roots Movement simply following the knowledge train: they needed something new to tickle their ears.

allow them to make sense of the historical context of their Bibles. Wherever they are in their understanding, context will serve them well. Not having to convert people to the way I see things is an incredible burden removed from my shoulders; it keeps me from having to lord authority over people the way the Gentiles do. And let's face it; we still do that because we were Gentiles for way too long. As I like to say it, "We've got too much Egypt in us."

I don't think this movement was ever meant to survive because we lack the infrastructure that all believers need in order to mature. We need real people that we can see, touch, and feel standing beside us. Only the rarest of individuals can thrive without that; we weren't designed to operate in this faith alone. I think this movement was some sort of awkward intermediary sifting phase leading to...?

In David Wilkerson's book, *The Cross and the Switchblade* (which I highly recommend for adults and teens), the author recounts the real-life story of the miracles he saw when God called him out of his cushy pastoral position in a Pennsylvania country town and into the unspeakable horrors of the gang-filled streets of New York. Wilkerson learned that while the Holy Spirit can change any heart, the lack of real, constant personal contact after conversion was often a recipe for disaster – sometimes even leading to death.

Many Hebrew Roots folks have come to see that a nurturing local congregation is not optional but is instead an absolute necessity. They are coming to find that even where there are disagreements over doctrine, the need for unity outweighs the desire for uniformity. Unity, and a willingness to accept and respect others, is something we have lost along the way in this movement. Though it did not begin this way, we have come to a crisis point.

Maybe the Church is the next great mission field:

not for the purpose of converting people who are already believers but of being there for people whose eyes are being opened—by God and not by guile, trickery, indoctrination, hounding, or manipulation. Maybe the mature people who are going back with a balanced message will catch these believers before they end up ruined by the social media mess that has destroyed so many thus far. I have to say that I hope that is the case. What I know is this: This social media congregation is not working except in isolated cases by people who have either been very diligent and cautious – or who have been extremely lucky – to avoid the insanity. In truth, we have even more denominations than Christianity because each individual has their own private list of what constitutes a real believer and a real heretic. We have crazier arguments, often crazier beliefs, and we've made it some kind of twisted virtue to have a religion that is more anti-Christian and anti-Judaism than it is pro-Messiah and pro-Torah. This is a recipe for disaster!

I see people going back to Sunday churches, and I don't try and stop them. I honestly think they might be hearing very loudly from the Holy Spirit. I am going to take the advice of Gamaliel the Elder in Acts 5:

"So in the present case I tell you, keep away from these men and let them alone, for if this plan or this undertaking is of man, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!"

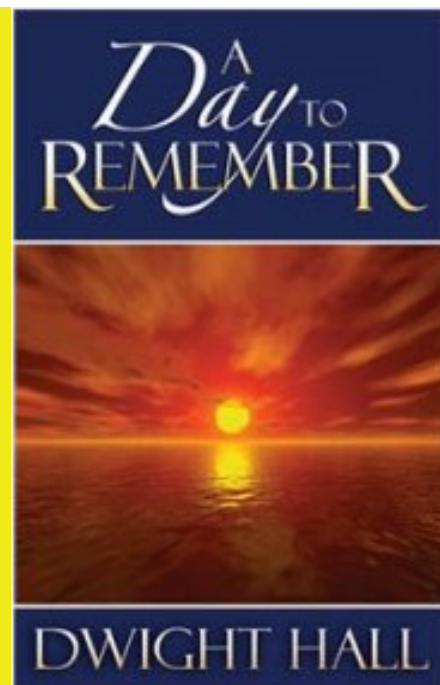
Tyler Dawn Rosenquist is a singer, an avid student of the the Word in it's historical context, and a prolific writer. She has published three books – the first two were The Bridge: Crossing Over Into the Fullness of Covenant Life, and King, Kingdom, Citizen: His Reign and Our Identity. Her third book is the beginning of a series designed to teach entire families the ancient Near Eastern and First Century context of the Scriptures – Context for Kids Vol 1: Honor and Shame in the Bible. She may be contacted via email: thebestoftime-sisnow@yahoo.com.

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HAS TRUE WOMANHOOD...BEEN LOST? PART 2

5 FEMININE CHARACTERISTICS

Darl Arbogast

In seeking to implement and magnify a feminine approach to life, let us consider five specific feminine characteristics from which every woman would benefit if she learns to apply them.

#1 Responsiveness and Service

Perhaps the most outstanding characteristic of a truly feminine woman is that of being warm and responsive to her husband. God created a woman to share a man's life, to love him, to respond to him and encourage him. God honors and blesses the institute of marriage. To honor God treat your husband the same way you want to be treated.

Together the wife and the husband should constantly attempt to make the home cleaner, more attractive and a happier place for the entire family as well as attempting to inspire the same thing in the lives of the children and other people.

An important question that should be considered is should a woman have a job outside of the home? The answer is neither a yes nor a no because all situations are different. Before the children come along this question may not be as critical but a person can only do a good job if they are not spread out too thin.

Reading Proverbs 31:10 thru 31 again may answer some questions.

Pray to God for wisdom and ask Him to help you make good and wise choices. Before trying it figure out together how this will affect your relationship with your husband and your children.

Some time ago, the U.S. News and World Report magazine ran an article captioned: "Does It Really

Pay for the Wife to Work?" They pointed out that their added income provided by the wife's job was taken up with travel expenses, outside lunches, clothes, baby sitters fees etc. The article showed a family will gain very little.

2 Tenderness and Beauty

A wise and happy wife wants her husband to be the head of her home. This happy woman can lean on him, she has a deep softness and tenderness for him. This tender, yielding, serving state of mind automatically gives such a woman added beauty, a sparkle in her eyes and the capacity for patience, love, and compassion. She will be attractive and feminine with her manner of dress, her hair, and the way she conducts herself. She looks after her husband and children with much care.

Ephesians 5:22-24 NKJ - 22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. (In this verse the wives are commanded to "submit" to their own husbands "as unto the Lord".)

A wise woman respects and admires her husband, she is his right arm so to speak. In the area of tenderness and beauty, a wise woman will give priority to true womanhood in every way possible. She will keep herself, her home, her husband and children neat and clean every day to make it comfortable for all that dwell inside the home.

#3 Intelligence and Understanding

"My education has prepared me to do more than have babies, change diapers, and clean the house!"

It is true that the times of the day have taught women to forsake the God-given role in her life for which she was created.

The woman is designed by God—physically, mentally, and emotionally! Life on the fast track can be a whirlwind that at some point the woman decides to experiment with. Will she someday regret this decision? A woman that has the role of being a wife, mother, and career minded, is totally overlooked. She has too much on her plate, something has to give, and probably it will be her home and family that begins to be neglected. As the saying goes, “you can’t have it all!” Should a wife lose her husband later on and have to raise her children alone, she will have her education to fall back on.

A married woman needs sparkling intelligence and deep understanding. She needs to perceive in a very special way how to complement and inspire her husband to accomplish the greatest possible success commensurate with his health, abilities, education and situation in life.

The main ingredient for a wife and mother is a kind, loving, dedicated attitude, and to possess a willing heart.

#4 Christian Virtue

Women need a continuing interest and self-esteem for themselves. They need to be good examples of decency, purity and virtue.

Proverbs 12:4 NKJ states: 4 An excellent wife is the crown of her husband, but she who causes shame is like rottenness in his bones.

The entire family reaps the benefits of a happy home. A wife that loves her husband and has implicit trust from him and demonstrates her faithfulness and her loyalty to him is an example their children will remember for a life time. In turn, the husband and wife set a trend, a Christian principle, for generations to come. The diligent teaching and training will leave an everlasting impression upon the children.

A woman’s example of virtue and decency will head off immeasurable heartache for her descendants for generations come as her children and

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grandchildren remember her legacy.

5 Faith, hope and courage

A woman who shows faith in God, faith in her husband, and faith in herself is priceless. She is good for her husband and inspiring for her children. She manages a home of high accomplishments for her husband and children with faith, hope and trust in God.

There may come a time when her husband may be sick, absent or perhaps has died and she will have to carry on with courage and implicit faith. God will help her do her part to act in a feminine way for the future and wellbeing of the children.

In this area of life, especially to be truly and everlastingly feminine, a woman needs to believe in the true God. She needs to know, and understand that the great God of heaven stands behind the living laws He has set in motion and will bless, guide, and protect her, in her place as a woman as she yields to Him!

In Summary

What a much better place this world would be if all women were as God intended!

Then all husbands would have wives, partners, sweethearts and loving helpers that are for real, to assist them, buoy them up and share in the highest degree their hopes, dreams, and successes. Marriage is designed by God to be taken seriously!

Women play a big role in developing a better world today and a greater world tomorrow. What really matters and is important to remember is the truth of an old saying "The hand that rocks the cradle rules the world".

Darl Arbogast had been a member of WCG (Worldwide Church of God) for 25 years and was baptized in Akron, Ohio in 1968. Darl was recruited in 1996 to be a speaker at an independent COG (Church of God) Church in Ringgold, Georgia which lasted 10 years. For two years he conducted a Bible Study for an independent COG group in NE Atlanta. Darl pastored an independent COG Church in Sevierville, TN for 1 ½ years. Darl's motivation is to serve God's people, to step forward to fill a vacancy where there is a need. Darl and his wife, Marilyn have been publishing an 8 page free monthly newsletter financed by donations for 5 ½ years. They call the newsletter "The Newport Plain Truth". Darl can be contacted at: dmaawcgm@gmail.com.

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Principles for Prophets

Lenny Cacchio



skeptics -- who say, "Your prediction didn't happen," you can answer, "You mean it hasn't happened *yet*." If you predict that the Dow Jones Industrial Average will hit 30,000, some day you will be right, whether in your lifetime or somebody else's.

2. If you are going to predict *when*, don't predict *what*. Example: Bible prophecy says that something significant will happen in the year XXXX (fill in the blank). Even if nothing apocalyptic happens in year XXXX, a review of that year's news will reveal significant events that can become the "what" of your prophecy. A variant of this is to say that a big event will happen in three to five years. This is especially effective in a fundraising newsletter. If you send out the same letter every year with no revisions, you can always have that big event happening three to five years out. If your followers are True Believers, they probably won't even notice.
3. If forced to predict both *what* and *when*, make lots of predictions. The more predictions you make, the greater the likelihood that one of them will be right. Skilled prognosticators know how to make two contradictory predictions in one sentence, often sprinkled with qualifiers such as "maybe", "could be", "more likely than not", and (my personal favorite) "50% chance of rain".

Would you like to be hailed as a guru or prophet who is never wrong? Follow three simple rules and you too can be known as an expert prognosticator. Whether in the lucrative fields of economics, stock market prediction, or the *very* lucrative field of end time prophecy, you can learn to amaze your friends and family, and maybe secure a gig on CNBC, the Weather Channel, or even Trinity Broadcasting Network!

Here they are! Three Principles for Prophets!

1. If you are going to predict *what*, don't predict *when*. When making predictions, it is important to have enough specificity so that when something happens it can be recognized as something you said. When you face a skeptic -- and there will be

There you are, all you aspiring Elijahs. Go forth and prophesy!

THE SECOND COMING OF JESUS CHRIST

Bryant Buck

In our previous study we looked at the Biblical evidence that the rapture of the church is not going to occur until after the tribulations predicted in Revelation chapters 6-9. Moreover, we noted that the pretribulation rapture doctrine appeals to the desire of our flesh to avoid facing any real difficulties while here on earth.

In Matthew 24:3 (NIV) we find recorded this question asked by Yeshua's disciples: "'Tell us,' they said, 'when will this happen, and what will be the sign of your coming and of the end of the age?'" Then from Matthew 24:4 through Matthew 24:31 Yeshua proceeds to answer their question. He declares that there will be wars, famines, and earthquakes in various places. (Matthew 24:6-7).

Do you consider wars, famines, and earthquakes trying circumstances? Would you like to be in a war, a famine, or an earthquake? Yet of these events Yeshua tells us "All these are the beginning of birth pains." (Matthew 24:8 NIV). In other words, the wars, famines, and earthquakes are just the beginning of tribulations. In addition, although Yeshua is here answering the question "what will be the sign of your coming?", to this point He has made no mention of

either the rapture of the church or His second coming.

"Then they will deliver you over to tribulation, and will kill you, and you will be hated by all nations because of My name." (Matthew 24:9 NAS). Instead of being raptured out of tribulation, we will be delivered over to tribulation. "At that time many will fall away and will betray one another and hate one another. Many false prophets will arise and will mislead many. Because lawlessness is increased, most people's love will grow cold." (Matthew 24:10-12 NAS).

In other words, there will be falling away from the faith, betrayal, hate, false prophets, and unbridled

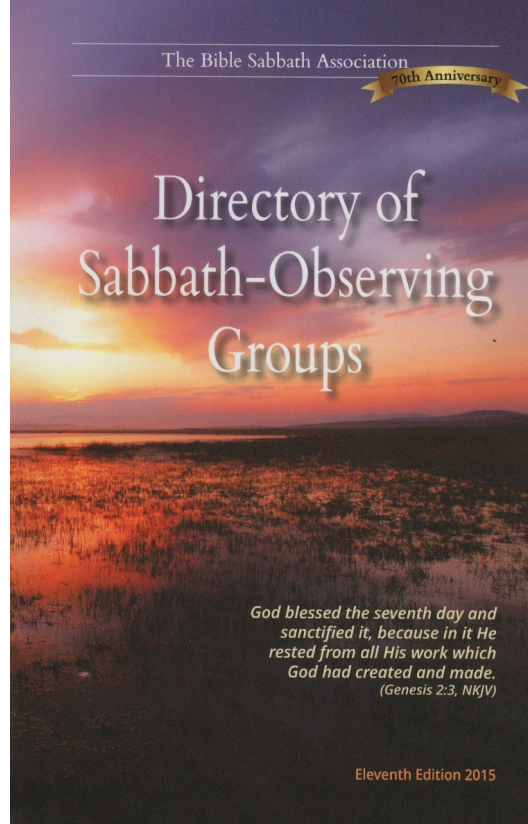
Because as in a thunderstorm the bright light coming from the east is seen even in the west

so will be the coming of the Son of man.

lawlessness. "But the one who endures to the end, he will be saved." (Matthew 24:13 NAS). If we are getting raptured off to heaven before all the trouble starts, there would be no need for Yeshua to tell us that we need to endure all the trouble to the end.

Next in Matthew 24:15 (NAS) Jesus speaks about the "ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet." This is a specific reference to Daniel 9:27. I will quote this verse from both the New American Standard Version and the New International Version. "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." (NAS). "He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple, he will set up an abomination that causes desolation, until the end that is decreed is poured out on him." (NIV). Please notice that the Hebrew word shabua translated "week" in the New American Standard Version is translated "seven" in the New International Version. From Young's Concordance (p. 1041) I find this entry for shabua: "A seven, a week." So although this word is typically translated "week" in the Bible, it can also be translated "seven." The fact is that most Biblical scholars believe that the "week" or "seven" in Daniel 9:27 refers to a week or seven of seven years – not to a week or seven of seven days. This is where these scholars come up with the idea that the tribulation period will be seven years long. On this point I believe they may well be correct.

Now please notice this statement in Daniel 9:27: "In the middle of the 'seven' he will put an end to sacrifice and offering." If you don't know this, the Jews in Israel plan to rebuild their temple in Jerusalem. When I last read about their preparations roughly five years ago, I learned that they already have all the materials assembled and ready for rebuilding the temple. With modern construction methods and heavy equipment they can probably erect the tem-



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ple in less than 90 days. Once the Jews rebuild the temple, they will again began “sacrifice and offering” in the temple. Not until the Jews are again sacrificing in their temple will the “man of sin” (the antichrist) who has made a covenant with them come and break his covenant by stopping their “sacrifice and offering.” By referring to Daniel 9:27 in Matthew 24:15, Yeshua is telling us that He is not likely to return until the temple in Jerusalem is rebuilt and the “man of sin” breaks his covenant with the Jews in the middle of the ‘seven.’ Plus the NIV brings out that “on a wing of the temple, he will set up an abomination that causes desolation.” Although Bible scholars disagree on exactly what this abomination is, a large number of them believe that this abomination will be either an image of the “man of sin” or an image of the beast of Revelation. In either case setting up an image in the temple in Jerusalem would make a desolation of the worship of Yahweh.

Now am I asserting that Jesus will definitely return after the temple in Jerusalem is rebuilt and the man of sin stops the sacrifice and offering in the temple? No, Jesus wouldn’t have told us that He might come at a time when we don’t think He is coming if we could know for certain the time of His return. A minority of Bible scholars believe that the prophecy in Daniel 9:27 was fulfilled when Antiochus desolated the temple in Jerusalem in the 2nd Century BC. If they are correct, then Daniel 9:27 has already been fulfilled and Jesus could come anytime. However, Jesus made His prediction in Matthew 24:15 more than one hundred years after Antiochus desolated the temple. But regardless of whether or not Daniel 9:27 has already been fulfilled, Jesus admonished us that we should always be watching for His coming.

After speaking of the difficulty of the days that immediately follow the setting up of the abomination of desolation in the temple, Jesus declares: “For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.” (Matthew 24:21 NAS). Here I believe Jesus is telling us that at this point the Great Tribulation will occur. Jesus Himself calls this time

the “great tribulation” and states that there never has been nor ever will be anything like it in world history. Most likely, the events predicted in Revelation chapters 6-9 will happen in this period of time.

Finally, after Yeshua predicts false Christs and false prophets (Matthew 24:23-24), we come to these verses: “But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. And he will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from the one end of the sky to the other.” (Matthew 24:29-31 NAS – Note: The capitalized words in these verses are NAS capitalization – not my capitalization.) As we noted in our previous study, Jesus is coming back “after the tribulation of those days.” (Look again at Matthew 24:29.) Moreover, He is coming back with “A GREAT TRUMPET” – the last of the seven trumpets of Revelation.

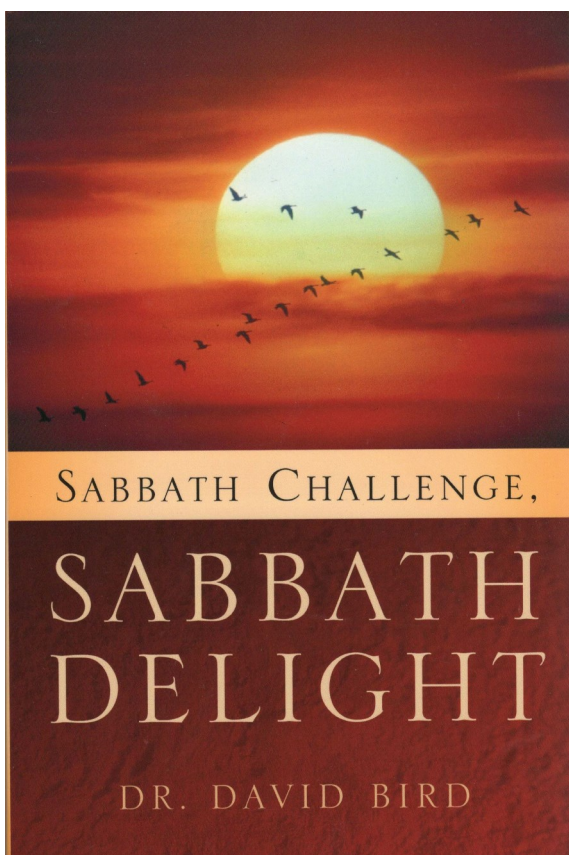
Before looking at where Yeshua is going at His second coming, please notice these words in Matthew 24:30: “then all the tribes of the earth will mourn.” If at this point Yeshua is rapturing all the saints off to heaven, all the tribes of the earth wouldn’t be mourning; rather, they would be rejoicing because the meddlesome Christians would no longer be around to attempt to restrain their evil ways. If the believers go off to heaven with Yeshua at this time, the remaining unbelievers could indulge in every sort of wicked behavior without restraint until the time that Yeshua actually does return to set up His kingdom. But the unbelievers aren’t rejoicing that the Christians are out of the picture; they’re mourning. They would only be mourning if Yeshua is indeed returning to earth at this point and putting an end to their reign of evil.

So where is Jesus going when he returns to planet earth? Please look at Zechariah 14:2-5 (NIV): “I will

gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the people will go into exile, but the rest of the people will not be taken from the city. Then the LORD will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him." First of all, this passage further explains why all the nations will mourn. In Zechariah 14:2 we see the nations getting victory over the Jews so that they can finally solve "the Jewish problem."

But right at the moment of the nations' triumph Jesus comes and fights against them. Moreover, He turns the nations' victory into a defeat for them and a triumph for His people. Specifically, while He is defeating the nations, He is making a way of escape for the remaining Jews through His mountain valley.

Second and most important, Yeshua returns "and all the holy ones with him." (Look again at Zechariah 14:5.) Remember the passage in I Thessalonians 4:13-18; recall that we are going to meet Yeshua in the air. But Yeshua isn't going to heaven. He is going to Jerusalem and He is taking "all the holy ones with him." At Christ's second coming, when we meet Him in the air, we will be among "the holy ones with him" who are going to Jerusalem with Him. "The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name." (Zechariah 14:9 NIV) "Amen. Come, Lord Jesus." (Revelation 22:20 NIV).



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by Dr. David Bird

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Letters to the Editor

I just wanted to send a short note and say that I couldn't agree more completely with, both Calvin Burrells editorial and, your "Persecution..." piece on the subject found in the latest Sentinel. I hope more Sabbatharians get the message! After all...there was a time when many/most of us were Sunday keepers and God was working with us to see the truth of the Sabbath...and not all of us at the same time. God is clearly working with all His children in their own time and we are not privy to that information.

Terrell Perkins

Thanks for your feedback! We want to keep The Sabbath Sentinel relevant to the issues of the day while at the same time continuing to promote unity in the faith through God's Sabbath Commandments.

—Ed.

Thanks, as always, for the Sentinel. It's always inspiring and informative.

I was struck by the two letters critiquing your use of pictures of Jesus in the magazine. I do appreciate their concerns, but would respectfully suggest the following. The commandment reads as follows:

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Quite apart from the worship aspect, do these good brethren see that the commandment forbids the making of an image or likeness, not just of things, or beings, in heaven, but on earth, under the sea, etc. This would expressly forbid the tak-

ing of photographs of people ("on earth") and, for that matter, a picture of a fish on a can of tuna ("under the sea").

Somehow I doubt they would take it to that extreme, but the commandment is clear. Your emphasis is exactly right -- don't worship them! Don't bow down to a statue of Jesus, or to a picture of your mother, or before a can of tuna in the supermarket!

It is indeed the worship, not just the making, of the picture that is intended by the writer.

Finally, I would remind the writers that, when the children of Israel were assailed by serpents, God instructed Moses to erect a brazen serpent. However, years later, when it became an object of worship, it was destroyed. Also, what about the cherubim that God ordered the Israelites to form and place on top of the Ark of the Covenant?

Indeed, God seems to have no trouble with the making of these images, but a great deal of trouble when they're used as objects of worship.

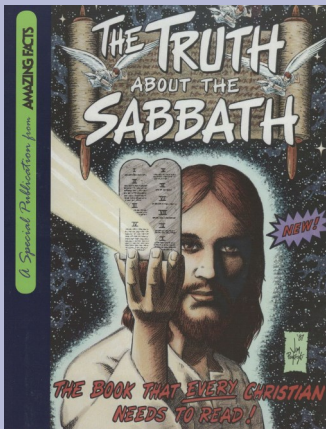
Jeffrey Needle

Thank you for your insight, Mr. Needle! We are pleased that you are finding the articles of interest to you. This issue features a set of articles in a Point-Counterpoint discussion about those same issues you have raised.

What's important to note is that we can have disagreement even about what God's commandment actually means while not being disagreeable toward our brethren. Some day we will all come into perfect knowledge. Until then we should all obey from our heart what God has thus far led us to understand—while giving room for God to do the same for everyone else.

—Ed.

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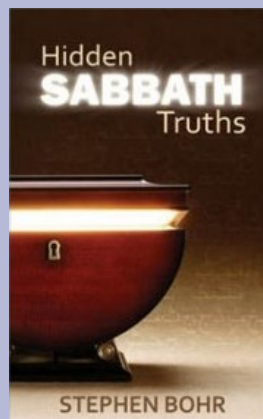
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We are presently fielding cities as candidates to host this event.

If you are interested in seeing this event hosted in your area, please respond with your city location via a private message to: royce.mitchell@rocketmail.com.



Hidden Sabbath Truths

by Stephen Bohr

Popular Bible teacher Pastor Stephen Bohr re-examines the Sabbath day in a brand-new light, bringing a fresh, exhilarating, and biblical perspective that will reignite your passion for God's holy day. It's also a powerful sharing tool that connects the Sabbath with Christ's work of redemption and to the creation of the new heavens and new earth, drawing other believers in a way that will fascinate and convict them of this vital Bible truth.

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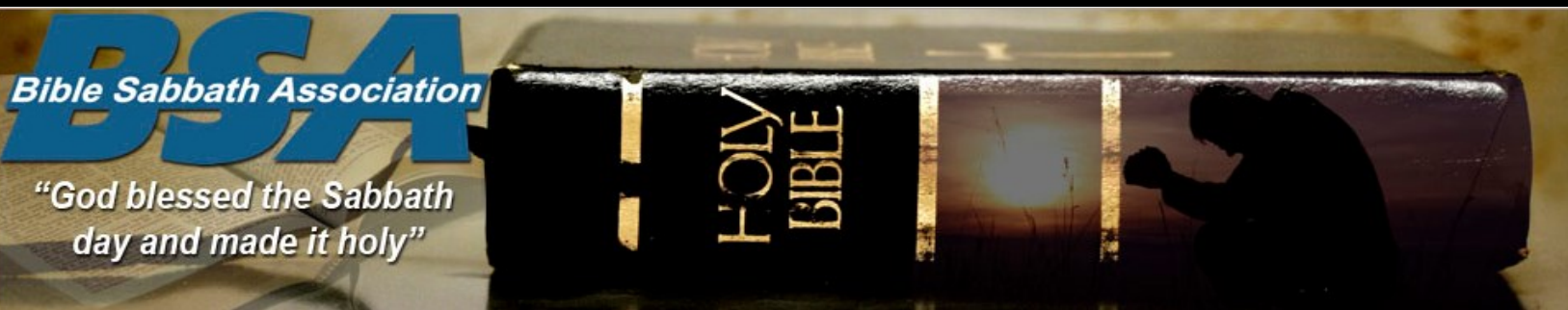
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