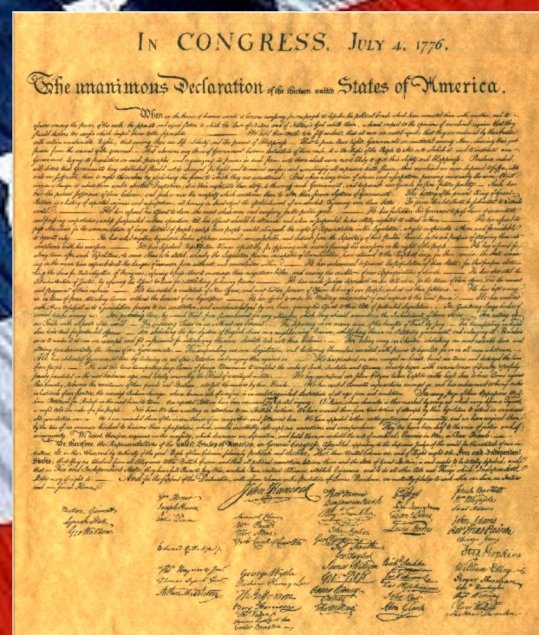
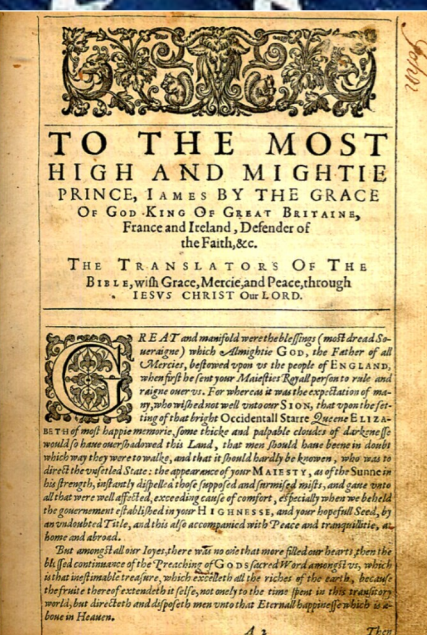
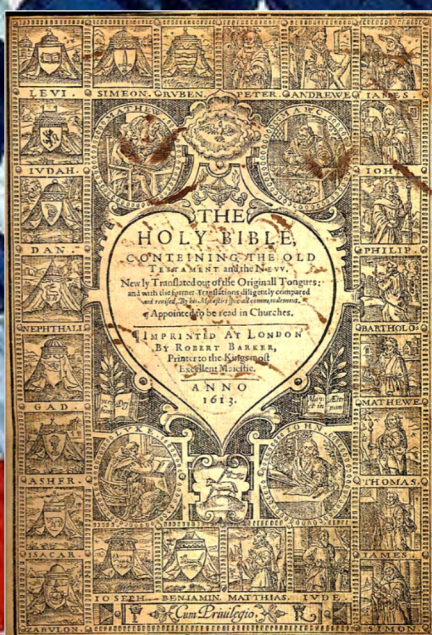




The Sabbath Sentinel

July-August
2016

Our Constitution was made only for a moral and religious people...



It is wholly inadequate to the government of any other.

BSA — The Bible Sabbath Association

Jesus said, "They worship me in vain teaching as doctrine the commandments of men."

The Sabbath Sentinel July-August 2016

Volume 69, No. 4, Issue 579

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If you’d like more information on the Sabbath Day, please visit www.biblesabbath.org.



Whose rights? Yours, Mine or Ours?

As this magazine is going to the press we are approaching the annual celebration of the birthday of the United States of America on July 4, 1776. When I look at the state of our nation today I find myself wondering how this great nation got to the point where there is even confusion over the use of restrooms. Indeed, there is so much confusion that local jurisdictions have begun passing legislation that allows men dressed as women the non-sensical "right" to enter and use the Ladies' Restrooms.

Some states have enacted legislation to prevent local jurisdictions from creating those local ordinances. One such was North Carolina where the state came under immediate attack by outsiders. The law overrode the local Charlotte ordinance that would have allowed people to use the restroom of the gender with which they "identified" whether or not the gender was that of which they were born. Before the ink was dry there was an attempt to repeal the law.

In the attempt to get the legislation restricting improper use of restrooms overridden by the courts, proponents of the attempt claim that members of the transsexual and transgender "groups" are discriminated against by those laws. However, that claim is based upon the erroneous notion that changing one's gender or wearing clothes of the opposite sex is somehow a right. It is clear that the Founding Fathers' understanding of "rights" has been perverted to incorporation of "rights" that were never envisioned by them or condoned by the God of the Scriptures.

The Founding Fathers recognized, and published within the Unanimous Declaration of Independence, that all men are granted rights by the Creator to "life, liberty and the pursuit of happiness." Some would argue that wearing the clothes of the opposite sex or undergoing physical modification of their bodies makes them happy and as such they have a right to do this. Nobody denies that such have a right to do anything to their body that does not harm another. However, therein is the crux of the disagreement over whether or not said "rights" must be

recognized by others.

Supreme Court Justice Oliver Wendell Holmes, Jr., once said "The right to swing my fist ends where the other man's nose begins." In other words, the exercise of our rights must never lead to the infringement of the rights of others. We have notoriously seen bakers and other service providers sued and threatened with criminal sanctions for refusal to provide their services based upon a religious conviction that providing said services requires them to set aside sincerely held religious beliefs and to be involved in what to them is sinful behavior. What has happened is that proponents of the LGBT (lesbian, gay, bi-sexual, transsexual) communities have found a way to pit the right to the practice of one's religion secured under the Bill of Rights against their "right" to be and do as they wish to do. This tactic is deliberate. There are undoubtedly providers of the services available who will not have a religious problem with such. The fact that the LGBT community targets religious business owners shows the political nature of their actions.

However, since the rights we all recognize were recognized by the Founding Fathers to come from Nature's God, one must then question whether LGBT "rights" are in fact rights at all. As written earlier, the Founder's agreed that "all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." If we can accept what the Founder's wrote, then any right that exists must have originated with "their Creator," who they also referred to as "Nature's God."

If the LGBT community has the right to act and dress as they do, then there should be support for that "right" within the words of Nature's God, who was recognized by most of the signers of that great document as being the God of Abraham, Isaac and Jacob. Most people fall back on the "love" commandment stating that we have to love all men. It is truth that one of the two Great Commandments is that we are to love our neighbor as ourselves. But, does that mean that we have to love wrong, sinful behavior?

In Deu 22:5 we find written the following, "The woman shall not wear that which pertains unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." There is no doubt that this is a clear description of the sinfulness of the transvestite proclivity for wearing the clothing of the opposite sex. God, through Moses, made it clear that cross-dressing is an abomination. If God calls something an abomination, should we then approve it in the name of "loving our neighbor?" I think the answer to anyone who studies the scriptures is a resounding, "No!"

What about the idea of "changing" one's sex? In Genesis 1:27 we read that God created "them," Adam and Eve, male and female. The changing of one's sex via a surgical procedure is the same as saying that God did not know what He was doing when He created us. Yet, we read that "before I formed you in the womb I knew you," as was stated to Jeremiah. We read that God knew His Children and predestined them to the calling before the founding of the world. Science tells us that no amount of sexual change can ever change the chromosomes which determine our sex—male and female. The idea of changing one's gender is an impossibility and disapproved by God.

Moreover, we have an instance recorded for us in Genesis 3 where our first mother thought she knew what was right for her even though God had decreed something different. We find there that God had given Adam and Eve ALL things in the Garden—EXCEPT the fruit of one tree. Eve decided for herself that she knew better than God, that the fruit of that tree was good. She then took the fruit as a result of which we all die as God warned her in the beginning.

In Leviticus 19:28 we find a command that we should not mutilate our flesh. What can the cutting of our flesh to "change" our gender be other than mutilating our flesh?

Moreover, the changing of one's gender appears to be for the purpose of engaging in sexual activity with a person of the same, now "opposite," sex. The Bible is clear on this matter despite the protestations of the LGBT community. Notice 1Co 6:9-10: "Or do you not know that unjust ones will not inherit the kingdom of God? Do not be led astray, neither fornicators, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, nor thieves, nor covetous ones, nor drunkards, nor revilers, nor plunderers shall inherit the kingdom of God."

Notice that Paul includes both homosexuals and male

prostitutes in his warning. Male prostitutes are listed as separate individuals from homosexuals in the warning. What would be the difference between homosexuals and male prostitutes; one engaged in the act freely and one charged for the same act in the temple? Were they men who sold themselves to women for sexual congress? The fact that Paul separated those two seems to indicate that they were different activities. In either event, the act was sexual and both were stated by Paul to not be inheritors of the Kingdom of God thus indicating that those activities are considered sinful.

There was nothing new in the biblical prohibition against male homosexuality. We read in Lev 18:22, "And you shall not lie with a male as one lies with a woman; it is a perversion." Perversion is a strong word. Those practicing homosexuality don't like to be designated as perverted. Yet, that is exactly what God inspired to be written.

Lest we think that only the homosexual act of men with men is discussed in scripture, let's examine Rom 1:26-27: "For this cause, God gave them up to dishonorable affections. For even their women changed the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust toward one another; males with males working out shamefulness, and receiving in themselves the recompense which was fitting for their error." There's no doubt from the context that homosexual acts by men or women are "against nature" and "shameful." Putting these verses together with other writings it is clear that those who practice homosexual behavior will not be in the Kingdom of God and hence can't be a part of God's salvation—at least as long as they continue their sinful acts.

All things considered, if our rights come from God, and if God says that homosexuality, cross-dressing and self mutilation are abominations, then those acts cannot possibly be "rights" as granted by God and envisioned as protected under the Constitution by our Founding Fathers. While God grants us the freedom to walk in sin in that He doesn't strike us down for our sins the fact remains that those who practice such things are not doing so with the blessing of the God of Abraham. God's allowing sin to continue does not give rise to a right to conduct one's self in this manner. Certainly if God envisions these acts as sinful they cannot possibly be among the rights envisioned by our Founding Fathers.

Several years ago the City Council in Houston, Texas,

passed an ordinance which allowed for men who felt like they were women to use the Ladies' Restrooms. To the credit of the people of the City of Houston, in a city-wide vote the ordinance went down in a crushing defeat. The matter is not dead because the LGBT community feels that they have a right to do the things that they do, and a right to inflict their behavior on the rest of the world. They will certainly attempt to get another ordinance enacted. What they don't realize is that they don't have the right to impose that lifestyle upon those of us who consider those activities sinful and abominable, just as God does.

The claim from the LGBT community is that they want equality. They've tried marriage and have now attacked the religious convictions of American citizens by deliberately finding ways to play their "right" against the religious liberty of Americans. What the LGBT people fail to accept is that they already had the right to form partnerships. Marriage is a partnership. Partnerships generally have the right of survival for a partner. Marriages generally do also. There is nothing to be gained by imposing their sin on the rest of Americans except to trample our right to freedom of religion.

That brings me to my final point. The Bill of Rights secures to Americans the right to freedom OF religion, not freedom FROM religion. The Founding Fathers were clear that our type of nation was only fit for the governance of a moral and religious people. By "a moral and religious people" they meant people who were not engaging in acts that harmed others or went against God. The clear intent was that religion would remain a part of how our country functioned while at the same time religion was above the ability of law makers to enforce or prohibit. Because it is clear that freedom to practice our religion was and is a right recognized by the Founding Fathers, and because LGBT "rights" were not recognized by God and hence not envisioned by the Founding Fathers, those demanding those "rights" may only do so where the rights granted by God are not impacted.

What do we do with those who demand their "rights" as practicing members of the LGBT community? We leave them alone. It is not our job to convict them of sin if God has not yet convicted them. If God is not willing to punish them now for their actions then we must resort to how Jesus told us to deal with all men, that is, to love our neighbors as ourselves. We can certainly do that without condoning the actions that are so destruc-

tive to our neighbors, friends and families who ignore the plain warnings of the Bible in order to indulge in the lusts of the flesh.

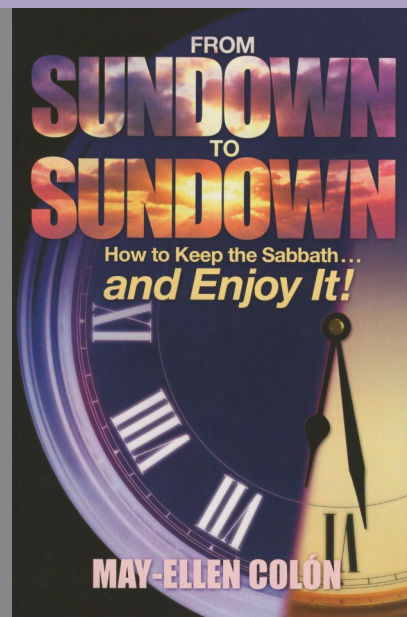
It is not our job to judge the LGBT community personally. It IS within our purview to judge that their actions are condemned as an abomination to God and are not suitable for us. It is our job to love them as our neighbors and to pray for their repentance, for it is only by their repentance, i.e., turning around and going a different direction, for those acts that they can become a part of the Kingdom of God. As fathers, mothers, sisters, brothers, children and friends of those in that community, our task as outlined by Jesus the Christ is to love them and hate the sin—not to accept it or clothe it with the same status as the rights granted to us by God and secured to us by the Bill of Rights.

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

By May-Ellen Colon

If you need help in revitalizing your Sabbaths and understanding the principles of Sabbath-keeping, this book is for you. Dr. Colon 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





Expanding the BSA Outreach

Greetings in the name of the Lord Jesus!

There are many exciting things happening with the BSA. When I discuss the BSA with people, I always explain that it is more than an organization; it is a living organism composed of Sabbath keepers from many different backgrounds and experiences. Just as different parts of the human body contribute to the functionality of the entire body, so does the Body of Christ contribute to benefit the whole.

The BSA has been seeking new volunteers to help with in various areas, and people like you are answering the call! The BSA has a new Facebook page called **The Sabbath Sentinel**. It will be the public Facebook page for the BSA and be used to project the BSA into the public arena. We have a new twitter account by the name **@Sabbathsentinel**. Be sure to “Like” our page and share our posts.

Right now, our Facebook page is focusing on sharing updates with the BSA and encouraging Bible verses throughout the week. We have received great feedback from these posts so far. These new forms of outreach are just beginning!

We now have a new promotional video that can be viewed on our social media page **The Sabbath Sentinel**. We will soon be promoting this on our main website www.biblesabbath.org. As of the time of this article, almost 300 people have viewed this video in less than 2 days. We want to give special thanks to Marisa Shoop for making this video for us. We also want to thank Steve and Jill Pettis and the Vonner family for participating in the film. Marisa has a gift from God to make these kinds of videos. When you have a moment, be sure to view it. It will inspire and touch your heart.

A new project to be launched this summer is a Sabbath Sen-

tinel blog. You might ask yourself – “What is a blog and why should I care?” A blog is a simple website designed to share information on the internet. You can post articles similar to a newspaper article, but it appears online. Every article on this website is called a blog entry. Basically, it is a way to post articles on the internet. These articles will be shorter than the articles found in the Sabbath Sentinel, but still convey substance.

We will promote the Sabbath Sentinel blog through the social media outlets. Our website is www.sabbathsentinel.org. On this blog, we are going to share the following items: products available

The BSA has been seeking new volunteers to help with in various areas, and people like you are answering the call!

through the BSA, fresh articles from volunteer writers, articles from prior Sabbath Sentinel editions, and even family/children activities for the Sabbath. There is a sample blog on the website right now.

In the past, we have not had public outreach through social media. These new online programs will be a tremendous tool to reach out to people we are not reaching now! The launch date for the blog program is August 1st. Our new slogan for the Sabbath Sentinel online outreach is “Encouraging, Educating, and Empower-

ing.” This slogan encapsulates why the BSA and Sabbath Sentinel magazine exist. We encourage people to have faith in Jesus and obey the Ten Commandments. We educate people about these two items, and we empower them to make a difference in the lives of others.

Be sure to tune in through social media and the website directly. You can actually subscribe to our blog so that you receive an email each and every time we make a post! Just go to the website www.sabbathsentinel.org and then click the “Follow” button in the right-hand corner. It will ask for your email address. Once you enter it in, you are signed up to receive updates from us!

In the future, you will also see some new names submitting articles to the Sabbath Sentinel. We want to thank Kristen Chippeaux for submitting an article on her recent missionary trip to Costa Rica. She attends a Messianic congregation in her area and has been a Sabbath keeper her entire life.

We have an array of volunteers from many different states contributing to the efforts of the BSA. We want to thank each and every one of you!

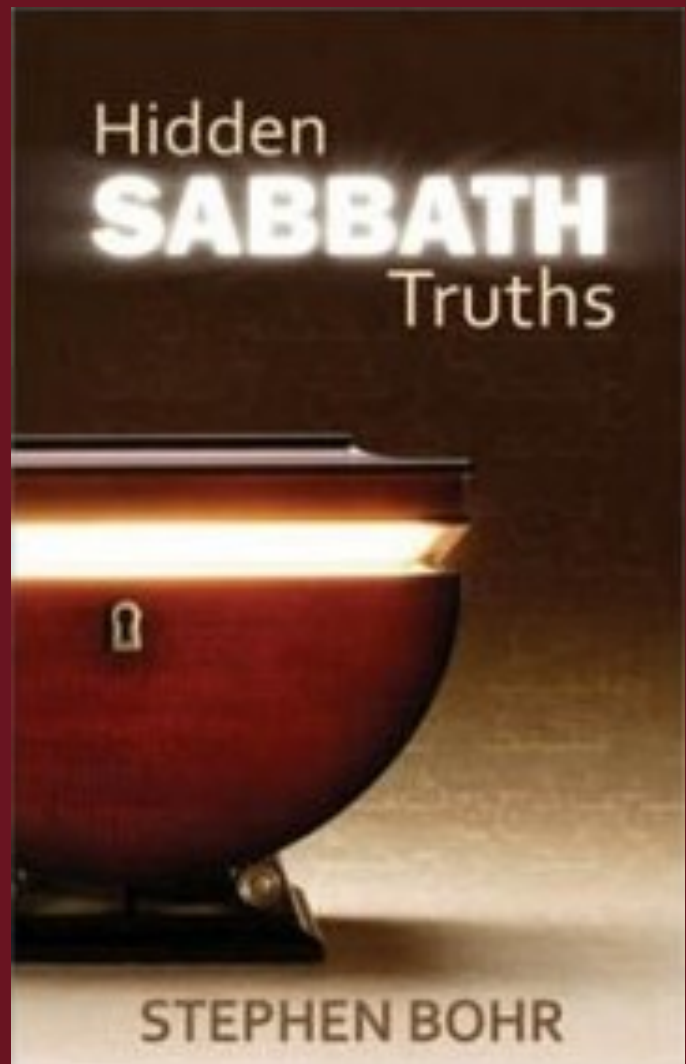
If you want to volunteer, there are still ways you can help. **How can you help?**

- ◇ You can go online and share our Facebook page and posts with your friends
- ◇ You can re-tweet our tweets from the Twitter account @Sabbathsentinel
- ◇ You can submit articles to the Sabbath Sentinel magazine and even the blog slated to launch August 1. Please email us at biblesabbath@comcast.net
- ◇ Do you have a testimonial about how the BSA or the Sabbath has made a difference in your life? We would love to hear about it! Send your testimonials to biblesabbath@comcast.net
- ◇ Written testimonials need to be less than one page
- ◇ You can also video or audio record your testimonial
- ◇ You can even share how you learned about the Sabbath!

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.

B245 \$5.00



The Bread of Life



By Jacqueline Jordan

It was near Passover time in Israel – the Days of Unleavened Bread. Jesus had just performed a miracle, feeding thousands of people with no more than the contents of a family picnic basket. The people he fed recognized Jesus as “the Prophet who is to come into the world.” This was the Prophet about whom Moses had instructed them in Deuteronomy 18:15 and they were ready to take Jesus by force to make Him their king.

Feeding the multitude is the only miracle of Jesus’ ministry to be recorded in all four gospels. The three synoptic gospels – Matthew, Mark and Luke – describe the event, but only John’s gospel goes on to recount what happened afterwards.

To escape their intention to make Him king, Jesus went up by Himself to the mountain from which they had just descended. When Jesus did not appear by late evening, his disciples went on without Him, by boat, over the sea toward Capernaum. Jesus caught up with his disciples later – by walking on water to their boat.

The next day, men who had been present at the miracle of loaves and fishes arrived in Capernaum by boat, seeking Jesus. They questioned Him about when and how He had arrived. But instead of answering their questions, Jesus said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

Well, that sounded interesting. What kind of labor earns food which gives eternal life? So they asked, “What shall we do, that we may work the works of God?”

Jesus answered, “This is the work of God: that you believe in Him whom He sent.”

Okay, but just who is this Man and why should they be-

lieve in Him?

Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do? Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’”

Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world.”

Then they said to Him, “Lord, give us this bread always.”
John 6:26-34

Then Jesus dropped a bombshell.

“Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”
John 6:49-51

The tree of life in the Garden of Eden, the symbol for imparting eternal life, grew fruit of some sort, not bread. So what did Jesus mean by calling Himself the Bread that gives eternal life?

I have read those words many times, and even though I have been baking bread for more than 40 years, I confess I didn’t truly understand why Jesus chose to use the symbolism of bread. But I’m beginning to.

For those of us who live in the more affluent parts of the world, eating a typical Western diet, bread is merely a minor addition to our daily menu. We get our bread from the supermarket, all fluffy, pre-sliced and wrapped

in plastic. Bread is just one of the thousands of items available from the megastore where we shop. We think of bread as our slice of morning toast or the foundation of a sandwich. Perhaps we wouldn't even miss bread if it disappeared from our diet for a while.

But to the people of Jesus' day – and for most people throughout man's history on earth – bread truly was the staff of life. In many parts of the world, it still is.

Recently I watched a four-part documentary called "Cooked." It was based on Michael Pollan's book of the same name. In one episode, titled "Air," Pollan narrates a history of bread and bread-making which helped me understand more about the importance of bread to human life.

Pollan quotes Bruce German, PhD, Professor, University of California, Davis, who said if someone were given a bag of flour, and some water, and nothing else, he could live on them for a little while -- but not for long. Yet, by mixing that same bag of flour with water, and baking it into bread, a man could live indefinitely.

In scenes from a home in Marrakesh, Morocco, a young boy watches his mother kneading bread. As he watches, he says they make bread every day, and that it is impossible to live without bread. People in the Middle East and Northern Africa depend on bread for as much as 60 per cent of their daily caloric intake. Bread is filling. It makes a small meal seem like more. Where meat is scarce or too expensive and where there's no room to grow fresh vegetables, people can usually still afford bread. In Morocco, bread is so revered, cutting it with knives is considered too violent. The word for bread is the same as the word for life.

The bread of Abraham's day, and Moses' day, and Jesus' day was very different from the bread most of us eat today. It was fermented bread. Sourdough, or rather naturally-occurring yeast, which raises bread through fermentation, is the traditional way to make bread. The gases produced by yeast fermenting moist flour cause the bread to rise – to puff up. But it does much more. Fermentation is important to health. The fermentation process takes grain and makes it into something more by freeing the nutrition from the grain and making it digestible. A grain of wheat has everything needed to sustain life, but it's locked up until fermented by a culture of bacteria. They're in the air, all around us, just waiting for us to use them to free those nutrients. When the Israelites

were commanded to eat unleavened bread – that is, bread baked before the yeast had a chance to act on it – they were truly being given "the bread of affliction." (Ex. 12:15, Deut. 16:3) Not only was it flat and probably unappetizing to them, it was also less digestible.

Because of fermentation, making bread is like creating more food from a small amount of grain. In Pollard's video, Nathan Muhrvold, former Chief Technology Officer for Microsoft, and founder of Modernist Cuisine, a food science laboratory in Washington, showed how. "Squash a loaf of bread," he said, as he demonstrated. "When you push out all the air, there isn't much left." However, air is an important ingredient of that bread.

Muhrvold even characterizes the air in bread as being the spiritual component. You can't see it, but it contains aroma, flavor, and nutrients. Bread is alive before baking. Left in the open, flour and water take on a life of their own. The bubbles in bread, made up of a network of gluten fibers, are like balloons filled with carbon. As they ferment, the cultures adapt and change.

Mass-produced, commercial bread is very different from the bread Christ spoke of. Bread needs only three ingredients: flour, water and yeast. Commercial bread has many more – most of them chemicals and artificial nutrients. Industrializing the production of bread made it cheaper. One reason is that white flour is non-perishable. It has a longer shelf life. Given that our bodies have to break down food to get the nutrients out of it, we can see that white commercial bread has no power to sustain robust physical life.

When Satan tempted Him with bread in the wilderness, Jesus responded by quoting " ... man shall not live by bread alone ; but man lives by every word that proceeds from the mouth of the LORD." Deut 8:3. We realize that Jesus is the Word of God, (John 1:1 – 4) and likewise the Bible is the word of God. God's bread of life –instructions and wisdom for how to live – are in the pages of our Bibles, and God's Spirit makes the words of life available to us for our spiritual nourishment. Just as turning wheat into life-giving bread is available to everyone from yeast floating in the air, God's word is made available and by His Spirit becomes spiritually digestible to engender eternal life.

But as commercialized bread becomes worthless for nutrition, God's word becomes worthless to those who adulterate, dilute and distort its spiritual intent.

Wheat is the most widely grown cereal crop in the world. As important as it is, there is only about one month's supply of wheat for food in the world at any given time. War, drought, insect infestation or plant disease can throw the whole world out of balance. To protect the world's food supply, scientists collect the best seeds – those which grow most successfully in different soils and climates – and conserve them in seed banks so that they can be replicated in case of a worldwide disaster.

The Bible – God's seed bank, which preserves His words – is widely distributed, but not widely understood. Those who have God's Spirit and who have received a love of the truth must conserve the purity of God's word, that we might serve it up to others, for this is the word which teaches us to partake of the Bread which if a man eats, he may live forever.

All Bible references from New King James Version

Michael Pollan is an American author, journalist, activist, and professor of journalism at the University of California, Berkeley, where he is also the director of the Knight Program in Science and Environmental Journalism.

Sidebar

The word "bread" occurs 360 times in the King James Bible. In the Old Testament, as in the New Testament, "bread" is translated from only two words.

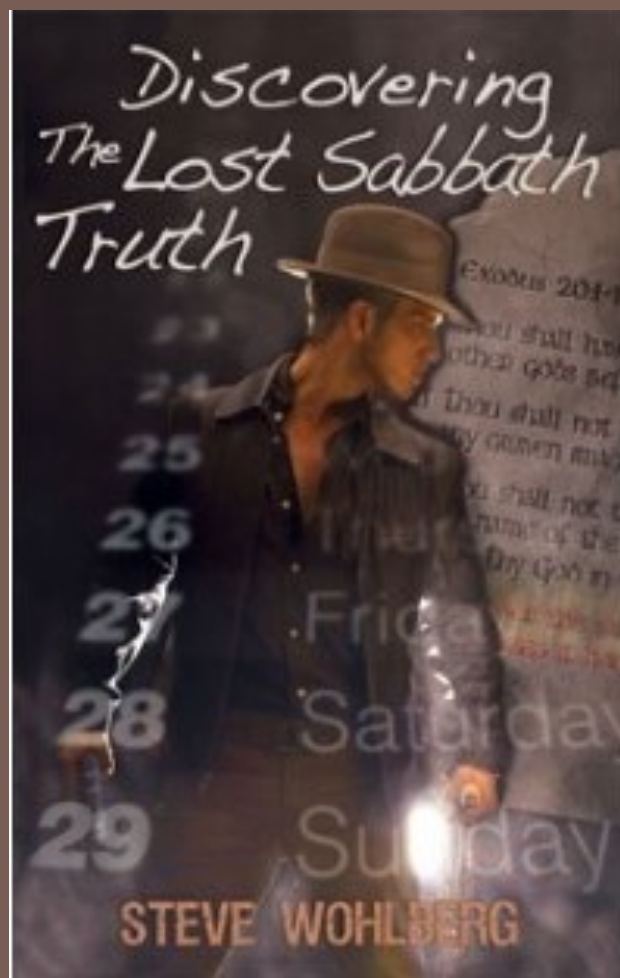
It first appears in Genesis 3:19 as Lechem, the word used most often throughout the Old Testament. It means a raised (leavened) loaf. Lechem is also translated throughout the Old Testament as food.

The second word, matzah, used for the first time in Genesis 19:3, means specifically bread without leaven. The next time matzah shows up is in Exodus 12:8, where the Israelites were commanded to eat the Passover lamb with unleavened bread.

In the New Testament, the word for bread is artos, which means "food composed of flour mixed with water and baked"

Azumos, meaning "unfermented, or free from leaven," is used only when specifically referring to the Feast of Unleavened Bread.

Jacqueline Jordan is a free-lance writer, newsletter editor, and wife of Elder Charles Jordan, who pastors the Embassy of God congregation in San Antonio, Texas. Jacqueline is in the process of learning to bake bread from naturally occurring yeast.



Discovering the Lost Sabbath Truth

by Steve Wohlberg.

Beginning in Genesis, through the Ten Commandments and Jesus' example, the brief pages of this pocketbook declares the veracity of the Sabbath. In *Discovering the Lost Sabbath Truth*, the murkiness gives way to the facts of human tradition and the church history of how leaders attempted to change God's law to fit their own way of thinking. The author parallels Christ's Sabbath rest once He finished the creation of this world to His Sabbath rest when He concluded His earthly work of salvation. Even in death, He rested on the Sabbath day. Since the Garden of Eden, man has wanted things his way. From the cross, Jesus pleaded with us to choose Him and His day.

B243 \$1.00

Jesus Messiah: Seed of the Woman

WHAT SCRIPTURE SAYS ABOUT MARY, THE MOTHER OF JESUS

BY THE REV. TERRIL D. LITRELL, PH.D.

The fall of Adam and Eve from the grace of God in the Garden of Eden is exceeded as the most significant event in human history only by the coming of the Messiah into the human race to provide universal redemption from sin!

Disobedience was the critical issue in our first parents' relationship with their Divine Creator in the Edenic Covenant. Doubt and defiance led to disobedience as they yielded to the tempter. The judgment solemnly pronounced on all parties—Adam, Eve, and the serpent (representing evil) is demonstrated in John 8:44; Romans 16:12; I Corinthians 11:3 and Revelation 12:9; 20:2.

In the time after their sin and expulsion from Eden, Adam and Eve must have felt incredible despair. They had the experience of life before and after God's judgment—the only ones to have done so and they had first-hand knowledge of the difference. The consequences of sin were, no doubt, devastating to our first parents (Romans 6:23).

THE SEED OF EVE

God said to the evil one (the serpent) "And I will put enmity (active hostility) between you and the woman and between your seed and her seed; it shall bruise your head, and you shall bruise his heel" (Genesis 3:15). Here is the first prophecy of Scripture. From the Christian perspective, it is the expression of the good news. The woman is Eve, the mother of us all, and her "seed" is the Messiah (Hebrews 1:14; Revelation 12:1-5), who will undo the works of the evil one (1 John 3:8).

The Hebrew word for "seed" is a collective noun in the singular sense. It can refer not only to one person (Messiah) but to the chosen people through whom the Messiah would come. What a marvelous prophecy from God that a descendent of Eve will destroy the serpent. But God also says that when the Messiah crushes serpent's head, the venomous viper's bite of the Messiah's heel will result in his death.

Eve knew that her child would have to be unique for

what she and Adam had done to the world. Although God was the first Father, having begotten his Son from eternity (Colossians 1:13-16; Hebrews 1:2; John 3:16; John 20:21; Galatians 4:4; I John 4:10-14), Eve was the first mother. In her joy, she remembered God's promise and cried out in hope when Cain her first child, was born, "a man (Messiah) from the Lord" (Genesis 4:1).

But Eve's hope was utterly destroyed when this firstborn grew to manhood and murdered his brother Abel. Eve's joyful expectation was premature. God's timing was different from hers, but the sure word of prophecy was true: Messiah would be born of woman" (Galatians 4:4). Evil would not have the last word to humankind. Adam and Eve's transgression would be used by God in the fullness of time (Galatians 4:5).

Cain was driven by God to the land of Nod, east of Eden (Genesis 4:16). As a homeless wanderer and vagabond, he was banished from permanency and consigned to seeking a living in whatever way he could. Cain begot a son, Enoch, meaning "consecration," symbolizing a new beginning for Cain. However, by and large, Cain's descendants lived degenerate lives which resulted in the flood of Noah that ended the seed of Cain.

The martyrdom of Eve's righteous son Abel necessitated that the promised seed would descend through another son. The Torah, therefore, describes the birth of Seth, meaning "appointed," as Eve's third son. The Torah states that the descendants of Seth "began to call upon the name of the Lord" (Genesis 4:26). This indicated that they had faith in God, a compassionate covenant keeper who would eventually deliver humanity from the curse of sin and death by means of victory through the promised "seed."

After the great flood, the Torah traced the genealogy of Seth through ten generations from Adam until his descendant Noah, who was described as the only righteous man remaining in the earth (Genesis 6:6-9). Noah's son Shem was chosen to be the one through whom the seed line of the Messiah would come. From this line of Seth would descend Abraham, the twentieth generation from Adam.

THE SEED OF ABRAHAM

Father Abraham was the original patriarch of the holy seed line who was tested to offer up his only son Isaac, the promised seed, as a sacrifice upon Mount Moriah, the very site of the future temple of the Jewish people in Jerusalem. This prefigured the heavenly Father's sacrificing his only begotten son, Jesus. After Abraham's intention to offer Isaac, God explicitly promised Abraham that "in your seed shall all the nations of the earth be blessed, because you have obeyed my voice" (Genesis 26:3-4, 23-24; Galatians 3:16), which was his descendants Isaac and Jacob after him (Genesis 28:10-14; 35:9-12). The patriarchal promise of coming seed was reaffirmed no less than ten times in the Torah. Through the Abrahamic Covenant, the Messiah would descend from Abraham, Isaac, and Jacob (Israel).

Jesus said to a group of Jewish teachers of the law, "Abraham rejoiced to see my day" (John 8:56). On his death bed Jacob foretold that the Messiah would come through the seed line of Judah, one of his twelve sons: "The scepter will not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and under him shall be the obedience of the people" (Genesis 49:10). Jesus himself would later affirm, "Salvation is from the Jews" (John 4:22). As strange it may seem, God used a heathen prophet, Balaam, to prophesy of the Messiah: "There shall come a Star out of Jacob, and a scepter shall arise out of Israel" (Numbers 24:17). Jesus referred to this prophecy when he said, "I am the bright and morning star" (Revelation 22:16).

The prophecy of Jacob did not fail. Years later (1400 BC) at the marriage of Ruth and Boaz, the people of God blessed him, saying, "Let your house be the house of Pharez whom Tamar bore unto Judah of the seed which the Lord shall give you of this young woman" (Ruth 4:12). The son of Boaz and Ruth was Obed, who was the father of Jesse, who was the father of David.

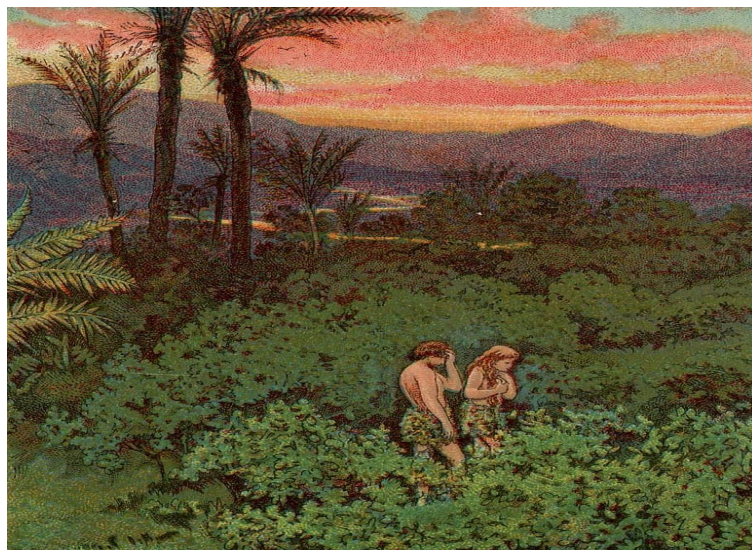
THE SEED OF DAVID

Jacob's prophecy concerning the regal authority of the tribe of Judah until the Messiah would appear was the basis for the "son of David" hope of biblical Judaism. In selecting David as king over all Israel, Yahweh said "I have found David a man after my heart who shall do my will" (Acts 13:22). Through the Davidic covenant God made promises to David which had far reaching consequences.

The prophet Nathan said to David: "Your house and

your kingdom shall be made sure forever before you; your throne shall be established forever" (2 Samuel 7:16). The Psalmist spoke thus "I have sworn unto my servant David, your seed will I establish forever, and build upon your throne to all generations" (Psalm 89:35-36).

The prophet Isaiah spoke of the coming Messiah: "Unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace shall there be no end, upon the throne of David, and upon His kingdom, to order it, to establish it with judgment and with justice for henceforth even forever" (Isaiah 9:6-7). Jesus claimed this prophecy when he said that he was "the root and offspring (seed) of David" (Revelation 22:16).



God promised to build a house, and the Davidic dynasty was founded. Henceforth there would always be a direct descendant of David on the throne of Israel. King Solomon would be its first fulfillment (1000 BC). Through God's progressive revelation for the next four hundred years, David's throne was cursed by the prophet Jeremiah (22:30); however, the prophet Ezekiel foretold that line of David would be restored when the Messiah came, the one to whom it rightfully belonged (Ezekiel 21:27).

THE SEED OF MARY

All the messianic prophecies were fulfilled in Jesus Christ, the Son of God and the son of Mary. Mary was acclaimed by God's own messenger, the archangel Gabriel (Luke 20:27). As far as we can determine, there were only three people whom this archangel ever visited. The

first was Daniel, and the purpose was to open Daniel's understanding and to instruct him (Daniel 8:16; 9:21). The second was the priest Zacharias, and the purpose was to inform him that his wife would have child who would be the forerunner of the Messiah (Luke 1:19). The third was Mary (Miriam in Hebrew), a simple virgin Jewish girl, and the purpose was to inform her that she would be the mother of the Messiah and her son would inherit King David's throne.

Tradition says that Mary may have been as young as thirteen at the time. Scripture tells us she was from Nazareth and that she was engaged to a man named Joseph from Bethlehem (Luke 1:27). When the archangel Gabriel came from heaven with greatest news that had ever told, that the long-awaited Messiah was to be born of her, he began his salutation, "Hail, Mary" (Luke 1:28). These words were the beginning of the ministry of incarnation (God manifest in the flesh--John 1:14), the course of events that followed in the birth, life, death, and resurrection of Jesus the Messiah that included the role of Mary as his mother.

The word "hail" is an enthusiastic and joyful greeting of praise to someone who deserves honor. Over the centuries, it has been used to honor kings and queens. In ancient Rome, those who were loyal to the emperor would salute him and say, "Hail, Caesar!" The first time that this pronouncement made by an angel was when Gabriel exclaimed, "Hail, Mary!" Then the messenger explained to the daughter of Zion that God had chosen her to birth the one who would be salvation to the nations (Jews and Gentiles). Gabriel heralded Mary as no other person had been acclaimed before or since: "Praise to one chosen as the mother of the Messiah!"

This was no casual greeting Gabriel told this daughter of Zion that she was highly favored by God. Of all the maidens of Israel, God had chosen her. One translation says that Mary was "full of grace." This surely means that at that very moment Mary was full of God's love, goodness, mercy, forgiveness, and redemption. She was full of God's unmerited favor! Then Gabriel said, "The Lord is with you," which implied intimacy with God. Mary was also blessed among women. No other woman on earth who has been as blessed as Mary.

When Mary heard Gabriel's pronouncements, she was troubled. She responded to Gabriel, wondering what this was all about. The angel assured her, "Fear not, Mary, you have found favor with God." Gabriel repeated this truth twice to her. Then he relayed to her some shocking

good news for which he had been preparing her: "Mary, you shall conceive in your womb!" "What?" Mary wondered out loud. Then she heard these reassuring words: "You shall have a son, and this is what his name will be: Yeshua," which in Hebrew means "God's saves." Then the angel continued "He shall be great and shall be called the son of the highest, and the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of kingdom there shall be no end."

Mary asked Gabriel, "How can this be, I know not a man?" (Luke 1:38). The angel explained to her that the Holy Spirit would be the agent who would bring about the conception of the "holy seed." This was to be a miracle, a virgin conceiving the Messiah by the power of the Holy Spirit! Before Mary could even think the word impossible, much less say it, the angel assured her that with God all things are possible. With fear and trepidation, Mary accepted the announcement by faith that she would become pregnant with the promised Holy Seed.

Mary's role in salvation history was not passive but active. She willingly offered herself to God by saying, "I am the Lord's servant, be it done to me as you have said" (Luke 1:38). Mary was the new Eve. Just as the first Eve was the mother of the first humanity, the children of the first Adam, so Mary was the second Eve, the mother of the new spiritual seed, humankind's new creation, the children of the second Adam (Christ). Mary was the culmination of a prophetic lineage of special mothers: Sarah, Rachel, Hannah, Tamar, Rahab and Ruth (both Jews and Gentiles). Through her, the Word became flesh (John 1:14).

Mary said "Yes" to God knowing that according to the law young women who were legally engaged but who were found to be pregnant by someone other than their betrothed were to be stoned to death (Deuteronomy 22:23-24). Neither Mary's faith nor her role in God's plan of salvation can be minimized. Besides Jesus himself, no other human being played so critical a role in the salvation of the human race as did Mary. We simply cannot have Jesus without Mary!

When Mary fully surrendered herself to the Will of God, to become the mother of the Messiah, God gave her a song of thanksgiving which paralleled the song which Hannah sang at the conception of her son Samuel (1 Samuel 2:1). Mary began to magnify and praise Yahweh as her spirit rejoiced in the fulfillment of messianic hope in her womb: "My soul praises the Lord and my spirit rejoic-

es in God my Savior" (Luke 1:46-47). "All generations shall call me blessed," she said (vs. 48). The angel Gabriel told her that she was blessed above all women (vs. 28), and later her cousin Elizabeth told her that she was blessed and that the fruit of her womb was blessed (vs. 42). This why we honorably refer to her as the Virgin Mary, just as we refer to the patriarch Abraham as Father Abraham.

Nine months after the holy conception, the Virgin Mary gave birth to the Messiah in the city of Bethlehem (Luke 2:4-7). Mary was a descendant of David through Solomon's brother Nathan. Joseph was a legal descendant of David through David's son Solomon (1 Chronicles 7:18; 22:8-10). Joseph and Mary were, therefore, distant cousins, both of the House of David. The seed line of the woman flows from Seth to Abraham to David in fulfillment of the promised Redeemer by a new covenant (Hebrews 8:6). Yahweh's Redeemer was to come by the seed of a woman alone.

THE VIRGIN BIRTH

The virgin birth of Messiah was foretold approximately 735 years before it happened. "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Emmanuel" (Isaiah 7:14). The virgin birth is important because it constitutes the very foundation of Messiahship.

The Hebrew word for "virgin" is "alma," which can also mean "a young woman." At this time in Jewish culture, almost without exception all young Jewish maidens were virgins. In the Greek, the word virgin is "parthenos," which means exclusively "virgin." When the Hebrew Torah was translated into Greek approximately 250 years BC, the Hebrew word "alma" was translated within the Greek word "parthenos." The miraculous conception without a man was a supernatural means of bringing Messiah into the world. The seed of the woman is a virgin birth.

The blessed Virgin Mary was chosen through God's grace. The human sin nature was not passed on to Jesus because he had no human father. The virgin birth became the means of protecting the sinless Son of God as he came human. The virgin birth affirms the unique nature of Jesus as a Son of man. He had a dual nature: he was both God and man, fully and simultaneously in the incarnation. With an earthly mother and a heavenly father the unique birth of Jesus fulfilled every messianic prophecy. This is why Messiah was given two names at his birth, Yeshua and Emmanuel (Matthew 1:21-25). The

one refers to his human connection to deliverer Joshua. The other who it was that had come to deliver humanity—God Himself!

THE MESSIAH REDEEMER

The virgin birth affirms that God makes the impossible possible by connecting promise and fulfillment. God fulfilled his promise of the seed of the woman that culminated in the birth of Jesus Christ. Jesus, the seed of Mary, is flesh and blood and is, therefore, one of us (Romans 1:3). He received his humanity from his mother who also gave him the right to Messiahship through the lineage of the House of David (Luke 1:23).

It is important that Jesus came in the flesh or else he would not be the Messiah (1 John 4:2-3; 2 John 7). He took part in human flesh and blood that through his death he might destroy him who had the power of death—the evil one, Satan (1 John 3:8; Acts 14:18). He took on him the seed of Abraham so that he would be like us. He was born without sin but in no way was he free from the possibility of sinning. He was tempted as all human beings are tempted, but he would not and did not sin (Hebrews 2:14-18).

God sent his only begotten Son in the likeness of sinful flesh, and for sin condemned sin in the flesh (Romans 8:3). Because he was without sin, his death on the cross was the punishment for our sins, showing the way through death into new life. Satan bruised Christ's heel so that the salvation of humankind could be brought about by the death of Christ on the Cross. The apostle Paul states this in Romans 16:20: "The God of peace will soon crush Satan." Satan is our defeated foe now, but in the end he will be destroyed by the seed of Mary. The victory that Christ accomplished on the cross is his alone. We do not say that Mary is a co-redeemer or even co-victor in our salvation, but we do say that without Mary we would not have had the Messiah redeemer.

The sacrifice of Jesus Christ, the Lamb of God on the altar of God (the cross), opened the way for fulfilling God's plan of salvation for all humanity. Through his death Jesus ratified the new covenant which enables every sinner who repents to receive forgiveness of sin and the gift of eternal life. The new covenant was sealed by the blood of Jesus (Hebrews 9:22-26). We who accept Jesus as our Messiah by faith are adopted into the family of God and belong to him. We are Abraham's seed and heirs according to the promises (Galatian 3:16, 27-29).

Under the new covenant, the wall of separation between

Jew and Gentile was torn down through Christ. There is neither Jew nor Gentile: We are all one! We are the spiritual seed of Abraham. Jesus says, "Abraham's children do the works of Abraham" (John 8-39). The spiritual seed of Messiah, members of the body of Christ, the church, have their heel bruised often as we suffer persecution with him even to death by martyrdom. The promise of final victory over Satan will ultimately be shared by all believers who are the spiritual seed of Abraham (Romans 16:20). This is understood in the light of the New Testament's total revelation of the ramifications of the seed prophecy in the Torah and in the new covenant (Psalm 72:9; Ephesians 2:14-18; Colossians 2:14-18; Hebrews 2:14; Revelation 12:7-12; 19:11; 20:10).

WOMAN OF PROPHECY

Miriam (Mary) was the epitome of Jewish womanhood, the true valiant and virtuous woman of Proverbs 31:10-31. When she was informed by the angel Gabriel that she would be mother of the Messiah, she also demonstrated the perfect faith of Abraham by saying, "Be it unto me according to your word" (Luke 1:38). No wonder her cousin Elizabeth exclaimed to her: "Blessed are you among women!" (Luke 1:42).

The Jewish mother of Jesus is very important in Christian history. Despite the fact that so little is said about her, still she speaks volumes. Mary is placed on the first page of church history (Acts 1:14) as one who receives honor above women as the mother of the Messiah. She was the first disciple. She knew who her son was and that he was destined to be rejected by his own people and suffer death of a cruel Roman torture stake. Mary experienced many sorrows as her son grew into manhood. From Simeon's prophecy when Jesus was a baby (Luke 2:3-5) to the flight into Egypt when he was a young child (Matthew 2:13) to the search for him as a teenage boy lost in Jerusalem (Luke 2:48) to meeting on the way to his crucifixion (John 19:25) to standing at the foot of the cross (John 19:25), Mary was the only person who could have truly said of Jesus, "This is my body, this is my blood," because Jesus was indeed the seed of the woman of prophecy!

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Holy Time With God By Bill Shults



Holy Time With God

Bill Shults

This book addresses the importance of the seventh-day Sabbath. Did you know that the Sabbath is among the most mentioned subjects in the New Testament? Holy Time With God explains how vital it is for every Christian to keep the seventh-day Sabbath. Learn how Jesus, Paul, and the other early disciples honored this important day. The question is not "What Would Jesus Do?" - it's "What Did Jesus Do?" Learn why the Sabbath was set apart in the beginning and the deep spiritual truths we can learn from honoring it. Order this book to understand how the Spirit of God is poured out every Sabbath and how you can enter into God's rest.

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Spiritual Focus

By R. Herbert

The human eye is a remarkable thing. It can see in near darkness far better than any camera, can perceive depth remarkably well, and can distinguish about 10 million colors. But it can only focus on one thing at a time – and that is a good thing. The ability to selectively focus is something we don't think about, but it is necessary to enable us to make sense of our world, to cut out the extraneous, and to see what is important. But this skill has to be learned – every infant has to learn to focus its eyes.

Learning to Focus

Focusing is also an important part of spiritual life. We need to learn to focus our "spiritual eyesight" rightly (Ephesians 1:18) and we can learn important lessons in this area by considering some of the ways God's word tells us that He focuses!

For example, it is clear that God does not focus on the outward and gives special favor or attention to physical appearances when dealing with His human family. As God told Samuel, "Do not consider his [Saul's] appearance or his height, for I have rejected him. The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7).

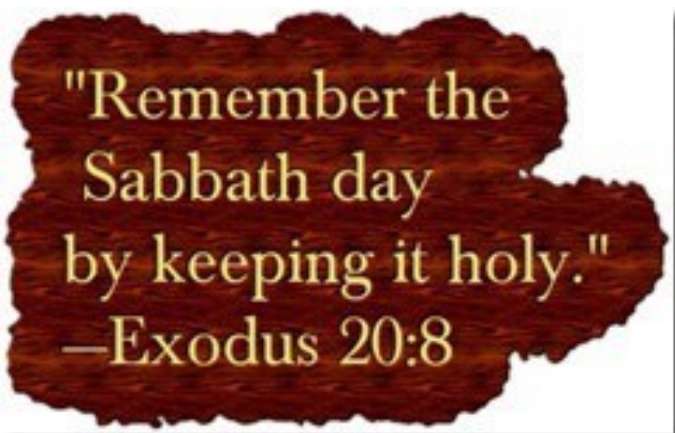
There is another equally important way in which God's focus is often different from ours, as can be seen in the story of Gideon. Gideon was a man of God, valiant war-

rior, beloved leader of Israel, and ... an idolater? That last word sounds harsh, but God's word makes it clear that after leading Israel to freedom Gideon erred by constructing an ephod, a religious item which he allowed to become an object of veneration (Judges 6-8 and notice 8:22-28). God's biography of Gideon does not gloss this sin, but it doesn't focus on it either. Despite his error regarding the ephod, God continued to help Gideon, and Israel had peace during the remainder of his lifetime. This is not to say that God overlooked the sin, but it is also clear that God did not focus only on Gideon's area of failure. The same can be said for the way in which God worked with many of his servants (Moses, David, Isaiah are all examples).

Surely God deals with all of us in this way. It is not that the One who sees all is unaware of our shortcomings and the errors we still need to root out of our lives, but God mercifully does not focus on these things – He focuses on our attitude of repentance and gives us time to grow. There is a lesson here for our dealings with others. Not judging others is often a matter of focus – of not concentrating on the small problems and weaknesses of those around us. God's word gives instructions on dealing with truly serious problems that others may cause (Matthew 18:15-17), but in everyday life, rather than judging others over areas in which they still need to grow, can we learn to pray for them (1 John 5:16) and focus, as God does, on the good things about them?

Focus and Growth

If we want to focus on problems, the proper place to direct our spiritual gaze is, of course, inwardly – just as Jesus stressed using an analogy of vision: "Why do you look at [focus on] the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?" (Matthew 7:3). This involves learning to refocus, training ourselves to see properly, in order to grow. "I made a covenant with my eyes not to look lustfully at a young woman," Job states (Job 31:1); and Jesus reiterated this same need for proper focus using the same example



(Matthew 5:28). Christian growth is only possible by regular, honest, and sincere introspection – inward focus - when we take time to look at ourselves closely and to work on overcoming sin in our lives.



God specifically commands this inward focus in preparation for the Lord's Supper (1 Corinthians 11:28), but the exercise is one which can be repeated at other times (James 1:23). On the other hand, God clearly does not want us to live our lives with constant inward focus. Can you imagine what would happen if you drove down the highway focusing only on yourself or the steering wheel of your vehicle rather than on the highway and those around you? True Christianity should involve regular introspective focus (in "park" mode!), but then we need to look past ourselves and refocus outwardly on the responsibilities of our lives and the needs of others. We also need to be focusing on a much greater picture than everyday life presents to us – the vision which God has given us of His way of life and the plan for His human family.

A Day to Focus

Keeping these things in focus is not always easy with everything that clamors for our attention on a daily basis. Fortunately, God has given us a regularly scheduled opportunity for a "vision check" - a time when we can consider what our focus is, and refocus on the things that are most important in life.

Isn't this what the Prophet Isaiah is saying in his power-

ful words regarding keeping the Sabbath: "... if you call the Sabbath a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words ..." (Isaiah 58.13). This is talking about focusing - not just drifting through the day in an out-of-focus blur of normal everyday concerns, but actively keeping the day by concentrating on its meaning so that the day becomes a delight.

To use another analogy, it is by refocusing on the seventh day that the "Ark of the Covenant" – symbolizing God's presence – comes back into our lives, just as the physical Ark returned to ancient Israel (1 Samuel 6:13) and was a source of joy to the Israelites who stopped work and focused on it: "Now the people of Beth Shemesh were harvesting their wheat ... and when they looked up and saw the ark, they rejoiced at the sight." These Israelites stopped work, refocused, and rejoiced. It is as we stop work and refocus that we see things which transcend our everyday lives, and which are a cause for joy.

Can you imagine what would happen if you drove down the highway focusing only on yourself or the steering wheel of your vehicle rather than on the highway and those around you?

Every seventh day gives us an opportunity to see something better than the physical things that fill our everyday lives. "Open my eyes that I may see wonderful things in your law," David wrote (Psalm 119:18), and we too need to regularly look away from our normal everyday pursuits to focus spiritually - on ways we can grow, on ways we can help others, and on the goals God has set before us. The seventh day gives us an incomparable opportunity to refocus – and when we do, like David, we too can see wonderful things.

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 TacticalChristianity.org where you can find other articles and free eBooks.

Our Witness

Terrell Perkins

Most Christians will tell you they believe in putting sin out of their lives...but most couldn't tell you the biblical definition of sin. The Bible, the revealed Word of God, says that sin is the transgression of God's law. The cornerstone of God's law is the Ten Commandments. The Ten Commandments are the only part of scripture actually written by the very hand of God. He spoke them directly to the people of Israel assembled at the foot of mount Sinai. They heard His voice and were terrified. They asked Moses to intercede for them and the law of God became known to many as the law of Moses. They remain the law of God however, and yes, they were written in stone.

The ninth of the Ten Commandments says: "Thou shalt not bear false witness against thy neighbor." (KJV) Other scriptures tell us plainly that God hates lies and that no liar will enter His Kingdom. The spirit of the ninth commandment goes beyond lying however. Christ expounded on the commandments and taught that the spirit of the commandments also binds us.

Any attempt at deceiving others in thought, word or deed is a part of bearing false witness. While there are many honest Christians that would not overtly lie, there are those that would turn back the odometer on their car or not disclose a fault in a home they want to sell. There are those who would attempt to deceive

by not speaking up when they should. There are those who rationalize cheating on their taxes or taking advantage of others in other ways. These are also attempts to deceive others and they are contrary to the spirit of the ninth commandment. That makes all of them sin.

Perhaps the most common practice of bearing false witness against one's neighbor is gossip. It can seem innocent enough simply to pass on a story one heard about a third party. In a court of law that would be referred to as 'hearsay' and would be inadmissible as evidence against a defendant. To speak 'against' any other person without first hand knowledge of their actions is gossip. Gossip is, however harmlessly intended, a violation of God's ninth commandment. By gossip we can harm the reputation of another person in ways that they can't even defend against.

As Christians, we should control what comes out of our mouths. What comes out of us should always be truthful. It should never intend to deceive. It should never be hurtful and it should never be used to tear down another person. (That doesn't mean we should never correct someone for doing wrong. In correction, however, the goal should be to uplift someone...not tear them down.)

Search your heart and ask yourself if what you are saying or doing is an attempt to deceive someone else. Does what comes out of your mouth harm or uplift others? What comes out of you is a reflection of what is inside of you. Is it the province of light...or darkness?

Scripture teaches us that Satan is the father of deception. As Christians we should put all forms of deception out of our lives as an act of worship to The Most High. Our individual walk with God should be one wherein we seek to become more like Him on a daily basis. His Holy Spirit will lead us into becoming more like our Father IF we listen to it... We have the freedom of choice.

Terrell Perkins graduated from Ambassador College in 1981, and has been a Sabbath keeper since. Terrell lives works as an artist-blacksmith hand forging metal sculpture; architectural hardware; furniture and blades. He has been a freelance writer for over 30 years. Contact him at: Terrell_Perkins@yahoo.com.



My Recent Missionary Trip to Costa Rica

By Kristin Chippeaux

I recently returned from an amazing ten day mission trip working in Costa Rica. My goal was to help the lives of others in whatever capacity that was needed physically, mentally, spiritually, and emotionally. My personal goal was to acquire a greater intensity of compassion, gratitude, and service. Lastly, I hoped to show the light and love of our Messiah, reaching the lost with the gift of salvation.

This annual trip is through an organization named HRTWAM (Hebrew Roots Teens With A Mission) founded by Mark Roth. This trip is specifically focused on leadership training. The purpose is to teach others how to actually *live out* Torah and how to serve as Yeshua (Jesus) served. Throughout the course of this trip my eyes have definitely been opened to what living Torah truly looks like through serving others. We did this through three outreaches within the ten days: traveling to an Indian village, an elderly home, and an orphanage. At each of these places, we played worship music, danced, handed out food bags and gifts, and we interacted personally with the locals despite the language barrier. We showed them much needed love, which is understandable regardless of the language barrier. And most importantly, we brought to them the gift of Yeshua Messiah through Torah obedience.

Apart from the outreaches, extra activities of the camp included a chocolate factory tour, zip lining, and trips to the beach. The chocolate factory tour had many interesting components about it. This factory is completely outdoors. And as I spoke to the founder and owner (Paul), he told me many engrossing details on how it all began. Paul is a Christian, and his goal is to run his business Biblically to the best of his knowledge. We saw many examples of this as he treated his employees amazingly and fairly unlike surrounding businesses. As we went on the tour we started noticing how he practically runs everything on Torah principles, but he didn't exactly



realize it. He told us how when they first bought the land, it wasn't inhabited by much wildlife. But when they opened and began running on Biblical ways, they began to see monkeys swinging around in the trees and many different varieties of birds around. I found that specifically interesting and as he spoke a poison dart frog hopped close to my foot. When we synchronize our lives with Yeshua and Torah everything comes into alignment. We later found the opportunity to minister to him about Torah observance in specific. We planted the spiritual seeds, as Paul showed us how he physically plants the seeds of cocoa.

Mixed between these events were teachings from the adult staff leaders, which included public speaking classes. Touching on this, we learned how to speak properly to a group and how this is such a vital component in witnessing to others. Although this asset may be small and obvious, many of us struggled in this area of the training, as it was the most dreaded component of the trip. By the end of the courses, I saw dramatic improvement in each camper's skills. To see so much leadership in one group was so powerful that it overwhelmed me. Throughout the time I was able to connect with each and every individual in our group personally and I saw their potential. I began seeing what many of our elders have been telling

missions trip, I am learning to give my entire attention to what God is doing where I am in life *now*. This taught me that when I am faithful with my *now*, it is directly connected and determining what God is going to give me *next*. It has taught me to come into a present level of

us. Our generation is certainly rising up and walking out Torah as we move toward fulfillment in Christ.

After all of these experiences, the most important thing I have taken from this trip is to grow where I am planted now. This doesn't mean that I won't go on another mission trip again. My eyes were just opened to the actual reality that there is a whole mission field, a field of souls in our very towns our very own groups. The real mission is to go out and *live* Torah in every action taken.

In Costa Rica we were all sitting around in the common area waiting for Shabbat dinner to be served one Friday evening. There were about thirty of us, which was more than usual since someone had invited a couple local Torah observant families in the area. One of the families invited included a mother with two small children, her sister, and another lady who was their cousin. After backing off of a group after a conversation I saw her sitting aside in the room alone, and she smiled at me. I hadn't gotten the chance to talk with her yet so I sat down beside her and introduced myself. As I kept trying to ask her questions, I found out that she wasn't actually Torah observant or even a believer. She said she believed in more "nature things" and as the conversation went on to where she admitted she didn't know what she believed, and that she has been searching. At that moment, the shofar blew for dinner and all thirty of us were seated at the longest Shabbat table I have ever been a part of. I subtly looked out and around in shock of this huge table of "missionaries", who did not see the project God had set before us. This unbelieving lady was lost. And everyone, including myself, had made the assumption that since she had been living with us she was like the rest of us. When that family left, I later spoke of this discovery to the group during a reflection time at the end of the day. Instantly the mood changed, and we realized what we had overlooked realizing, we probably wouldn't see them again. This just proved to me that we must always start with ourselves inside the group before we begin to try to help others. This trip has taught me to start in my family, and in the groups I have close to home. And even though I am looking forward to another

consciousness with what I am doing in what I have responsibility over *now*. If we walk about wondering anxiously what is going to happen next, we can neglect what God wants us to do with what we have now.

I am now at a point where I realize by doing my job and planting myself in the present, God's purpose for me becomes clearer. Through this trip in both years I have attended, He has begun to reveal to me more of my calling. He is showing me that I am a leader for His Kingdom. But it was just this passing trip in which I have received a greater depth of understanding into the real mission. And it took traveling to Costa Rica for me to begin to fathom the massive work we have in front of us.

This unbelieving lady was lost. And everyone, including myself, had made the assumption that since she had been living with us she was like the rest of us.

I returned home with a relentless purpose, deeper understanding, and an eager passion to be a true working disciple of Messiah. He has given me an absolute burning desire to undergo this amazing work for His Kingdom, and I am truly thankful that He has opened my eyes by taking me through this amazing experience.

Kristin Chippeaux has been keeping the Sabbath and the Torah all of her life. At eighteen, she has graduated from being home-schooled and is now seeking God's plan for her life as she works full time at a daycare. Her passion is worship music, and she plays keyboard for several worship teams, as she is part of several leadership groups. She is thankful for the many different opportunities she has been blessed with recently to travel the country, speaking truth, and sharing her life experiences at a such a young age.

MARC RASELL



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Corrections

The Directory of Sabbath- Observing Groups

The Sabbath Sentinel Editorial Staff have created this Department to list changes from the information contained in Bible Sabbath Association's Directory.

If you find a correction is needed, or your information has changed, please let the editor know at royce.mitchell@rocketmail.com and it will get posted here.

Corrections will be highlighted in *bold italic* print.

NEW!

Corrections:

Page 79—True Jesus Church East Bay House of Prayer, 1190 Davis St, San Leandro, CA 94578; www.tjc.org; *Phone number listed is not accurate but matches the TJC.ORG website phone number. Attempts to secure the new phone number are not successful at this point. PLEASE do not call the old number.*

Page 80—Yahshua Lives! Church of God 7th Day, Elder John Johnson, POB 1495, Des Moines, IA, 50305; *Phone: 515-244-8432*; Email: J_E_J1948@yahoo.com.



Letters to the Editor

This is the most beautiful S.S. (*Sabbath Sentinel*) I have seen and read in over 40 years of my association with this group.

Terril D. Littrell

That is high praise indeed from a long time reader, Mr. Littrell. Thank you for your contributions which have helped to make the magazine as good as it is!

Ed.

The BSA brings together those who keep Shabbat, true and that is why I subscribe. However, the Shabbat is but one of His commandments so I cannot say all who keep Shabbat are brethren since Yahshua Himself said in Luke 8:21, "...My brothers are these who hear the word of Yahweh and **do it.**" There are many who keep Shabbat and ignore a LOT of other commands and, although you may not see it, His Name is right up there. You have probably heard most of that and I won't go into it other than to say Yahweh Himself tells us how important His Name is and the fact is--salvation is through "only **one** Name" (Acts 4:12). The Messiah's Name is easy as most all know He was born of the tribe of Judah; the part that goes over their heads is that He would not have been given a Greek name, period—AND we can verify His Name quite easily (Hebrews 4:8; Acts 7:45 in KJV compared with any other version; coupled with there was no "J"). Anyway, to not use Yahweh's Name and more so to replace it with titles, etc. is in direct violation of the third commandment to not bring His Name to nothing and, of course, of the first commandment, "I am Yahweh...." You state very correctly that all of humanity has the opportunity to come into our "brotherhood" and that is something many overlook .

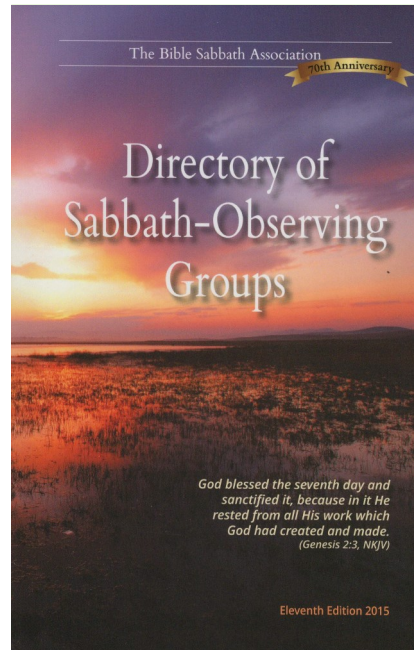
DJ

I am sorry to read that you don't believe that other Sabbath/Commandment keepers are brethren to you. While I understand whence you come related to the "name," reasonable people can disagree as to the biblical "command" to use those names. That difference of opinion is not something over which we should separate ourselves.

Ed.

I'm probably biased, but I think the new magazine style layout is a great improvement in the May-June *Sentinel* – and it looks like another great issue!

Richard W.



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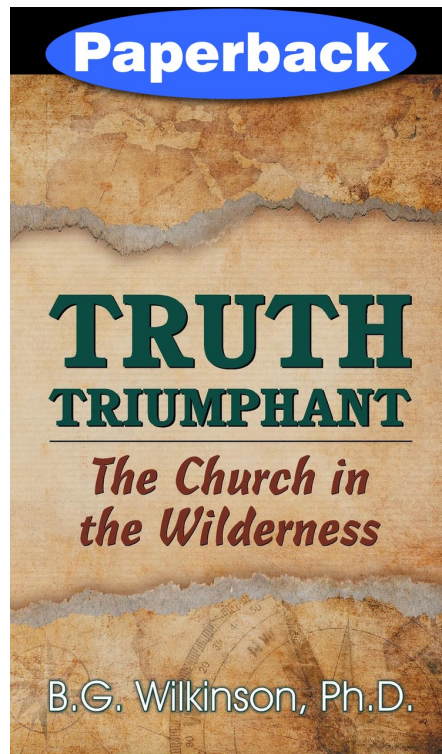
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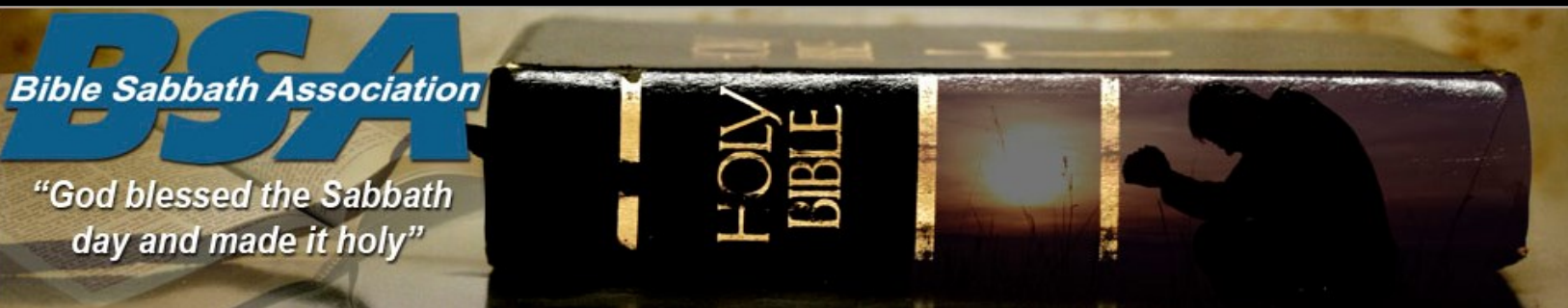
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