

The Sabbath Sentinel

March–April 2011



The King James Version,
400 years and counting

BSA — The Bible Sabbath Association

Jesus said, "the Son of Man is Lord also of the Sabbath"

The Sabbath Sentinel

March–April 2011 Volume 63, No. 2 Issue 548

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Our Cover: *The King James Version of the Bible*

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After 400 Years, What Has the King James Bible Taught Us?



On the 400th anniversary of the King James translation of the Bible we celebrate the most remarkable piece of inspired literature ever produced in the history of mankind. The KJV (King James Version), as it is often referred to, has had a profound impact on language, literature, and faith in every region of the earth where it was carried by sailors, merchants, and missionaries.

As Kristopher Barnett stated recently in an article published on Christianity.com, "Respect reminds us the impact of the KJV on literature is widespread. The KJV sparked literacy. The accessibility of the language and the increased availability of the printed form encouraged reading. The KJV was even more approachable than the works of Shakespeare. Not only did the KJV encourage reading, but it also provided inspiration for writers. It has been well said that without the prose of the KJV, 'there would be no *Paradise Lost*, no *Pilgrim's Progress*, no Negro spirituals, no Gettysburg Address'" (<http://www.christianity.com/11643922/>).

In 1604 recently crowned King James VI of Scotland (King James I of England) ordered the creation of a new Bible translation that would satisfy both the Anglican and Puritan factions in England, and one which could be read by the common man everywhere. That task was realized by 54 translators who created the King James Version of the Bible ("Authorized to be read in churches") in 1611. This Bible translation became the mainstay in churches throughout the English-speaking world until about 1950 when a spate of more modern translations began to appear in bookstores. The King James translation remained uncontested as the primary messenger of the Word of God for nearly 340 years.

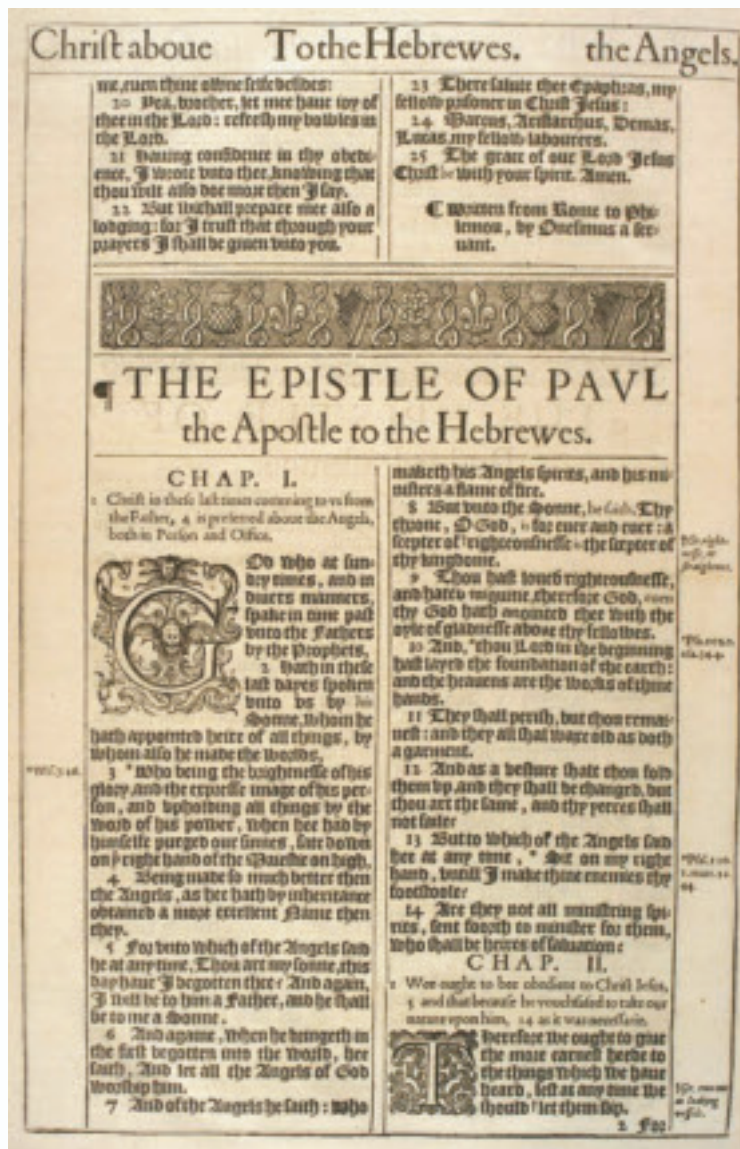
One of the unique things about the King James translation is that the translators "naturalized" Greek, Hebrew, and Aramaic phrases into English. This approach is very different from many modern translations such as the NIV that use a method called "equivalent translation" rather than putting the actual Greek or Hebrew expressions into English.

For example, here are a few KJV expressions from the Hebrew, Aramaic, and Greek that have become standard English phrases.

KJV Expressions now common in English

Go the extra mile

Matthew 5:41: And whosoever shall compel thee to go a mile, go with him twain.



The book of Hebrews as it reads in an original printing of the King James Bible.

Gird your loins

1 Kings 18:46: And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Fire and brimstone

Genesis 19: 24-26: Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

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No Night There

by Kenneth Westby



The seventh-day Sabbath is a commandment, a symbol, a sign, a principle, a blessing, a prophetic hope, and perhaps other things. Like a giant piece of Velcro much important biblical data is firmly attached to it. While there remains some mystery to the Sabbath—it isn't a "thing" as such but a dynamic of time—there is so very much we can know about it. Sadly, our world is poorer because it is largely ignorant of the power and blessings attached to the seventh-day Sabbath.

Genesis¹ means "beginnings" or "origins," and the book of Genesis functions as the template of key themes for the rest of the Bible. Creation and redemption are themes begun in Genesis and worked out throughout human history. The promise of a savior or messiah in Genesis 3:15 becomes a hopeful theme in all the Old Testament which comes to its full flower in the New Testament. The Sabbath is another Genesis template that thematically continues through the Pentateuch, the Prophets, and the Writings² and on to the last book in the New Testament.

The apex of the creation story is the Seventh Day. It concludes the grand complex of creative acts and the sequence of days is the dominant structure of the cosmogony. The climax is the seventh, the goal reached, and now God does something that he did on no other day. He *rested*, and declared the day *blessed* and *sacred*—the only day in the sequence so honored.

This day was unique among the days for only it was blessed and made holy and only it memorializes something personal to the Creator himself. He didn't create plants, fish, or animals or even the man and woman for whom he was preparing the earth. The day isn't defined by what he made. It is defined by what he didn't make so that he could cease his work and rest. There is a note of celebration to this seventh day. A note of victory and triumph.

On the seventh day he rested from all his work. And God blessed the seventh day and made it holy because on it he rested from all the work of creating that he had done. (2:2-3)

Why did God bless it and make it holy? The explanation is twice given: he *rested* (Heb. *sabat*, "ceased") from his work. What God *does* is of supreme importance. His *actions* tell the story of what he is like and what he is doing among those made in his image. His image-bearers must apply their minds to study what he does, for therein reside lessons to learn and actions to imitate.

What does God's resting mean? Previously I mentioned a celebration of victory. Victory over what? The Creator had triumphed over chaos which is the picture presented in 1:2 where the earth is presented in a condition of "formless and empty" (Heb. *tohu wabohu*) indicating a negative, "not good," state of the earth. This primordial chaos is dark, barren of life, and hostile.

This is a different state from what is pictured in 1:1 where God creates "the heavens and the earth," a biblical compound phrase³ that indicates the totality of an organized universe—the cosmos. How the earth became a chaotic state is largely a mystery, as are the origins of evil and the Serpent. There are many biblical hints that might clarify aspects of the mystery, but no detailed narrative.

What we start with in 1:2 is a state of chaos needing redemption, order, and, first of all, light. This is clearly a negative state in contrast to that in 1:1. The Old Testament scholar Brevard S. Childs says, "It is rather generally acknowledged that the suggestion of God's creating a chaos is a logical contradiction and must be rejected." God's very acts in the six-day creation sequence are actions of redemption from chaos that move the story forward to new rulers destined to have dominion over earth.

Creation is a salvation event—the earth is saved from darkness and chaos. Creation in its biblical setting has transcendent meaning. A loving, hands-on God is able to bring light to triumph over darkness and chaos, which are hostile to life, and to make it habitable for those he made in his image, to those he gave dominion to rule.

God overcomes the primordial chaos in six creative days, and we have now a beautiful world, a verdant garden of delights for man and woman to enjoy, and God walks among them. The seventh day was God's moment to rest and celebrate his triumph over

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What Was Nailed to the Cross in Colossians 2:14?



Dr. Daniel Botkin

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:14 KJV).

What was nailed to the Cross? *Cheirographon*, that's what. It might be Greek to you, but it's a Greek word you should know if you want to understand what was nailed to the Cross in Colossians 2:14.

Many Christians erroneously believe that "the handwriting of ordinances" (*cheirographon tois dogmasin*) in Colossians 2:14 refers to the Old Testament Law of Moses. According to this misinterpretation, God's Law was "against us" and "contrary to us" because it was a heavy yoke of bondage. It was an impediment, a hindrance to man's attempt to be reconciled to God. Therefore, God had to "take it out of the way" and get rid of it. He did this by nailing it to the Cross.

In other words, we are reconciled to God by Christ's abolition of His Father's Law. So says this popular misinterpretation of Colossians 2:14.

This view is flawed for a few different reasons. First, it contradicts the biblical truth that God's Law, properly understood, is neither "against us" nor "contrary to us." According to the Bible, God's unadulterated Law is a blessing, not a burden. (See, e.g., Deut. 4:5-9, Ps. 19, Ps. 119, Rom. 7:22, 1 Tim. 1:8, and many other passages.)

A second reason this view is flawed is because it portrays Jesus as a slick lawyer who finds a legal loophole to thwart God's justice. Jesus gets us off the hook by simply abolishing the commandments that we broke. "You've been accused of breaking the Sabbath? No problem. I'll just abolish that commandment." But Jesus said we are to not even think that He came to abolish the Law. (See Matt. 5:17-19.)

A third reason this view is flawed is because of the meaning of that long word *cheirographon*. A study of this word will reveal exactly what it was that got nailed to the Cross in Colossians 2:14. When you see what really got nailed to the Cross, you will find it far more liberating than believing that Jesus blotted out His Father's commandments.

The Greek word *cheirographon* is a compound word that is formed by combining the two words *cheir* (Χειρ, "hand") and *grapho* (γράφω, "to write or engrave"). In its simplest sense, the word means a handwritten document.

Other than in Colossians 2:14, the word *cheirographon* appears nowhere else in the Greek New Testament, nor does it appear anywhere in the Septuagint, the Greek translation of the Old Testament. However, the word does appear in extra-biblical Greek documents. It is in these documents that we learn that *cheirographon* is a legal term. It is a word that was used to refer to the written evidence of a person's guilt in a courtroom. It is the written record of a person's crimes — the laws he has broken and the penalty he owes for his law-breaking. In ancient times the accuser would present the *cheirographon* from the middle of the courtroom, called *tou mesou*, "the middle" — the exact same term Paul uses when he says the *cheirographon* is taken "out of the way [*tou mesou*]."

Because *cheirographon* and *tou mesou* are legal terms, you must think of *cheirographon* in a legal context to understand its meaning and to appreciate the significance of Paul's statement in Colossians 2:14. You must picture yourself in the context of the Heavenly Courtroom. God is the presiding Judge. You have been arrested and brought into the Courtroom of God. You stand accused of breaking God's laws.

In God's Courtroom, there is a prosecuting attorney: Satan, the Adversary, the Accuser of the brethren. In his hands the Adversary holds a *cheirographon*, a legal written document. It is a written record of every sin you have ever committed. It is a detailed account of every time you broke God's law. The *cheirographon* lists the dates, the times, the locations, the testimony of witnesses, and all the other details of your law-breaking. The information on this written document is not based on hearsay or unfounded suspicions. It is recognized by the Court as a legal and legitimate document. The Adversary holds in his hands the indisputable proof of your guilt, along with the penalties that the Court prescribes for such crimes, and he presents the *cheirographon* to the Judge.

Fortunately, you have an Advocate with you in the Courtroom of God. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Your Advocate does not deny the truth of the charges brought against you. Your Advocate admits that the information on the *cheirographon* is true. You have indeed committed all these crimes, and you do

indeed deserve the penalty which is prescribed on the *cheirographon*. However, your Advocate says, the penalty for all your crimes has already been fully paid. Your Advocate paid the penalty Himself when He went to the Cross and took upon Himself the sins of the world and bore the punishment for your sins.

Because the penalty has already been fully paid, the Judge tells Satan that his *cheirographon* is inadmissible evidence in the Heavenly Courtroom. Therefore the *cheirographon* that was against us, which was contrary to us, is taken out of the way. It is removed from *tou mesou*, the middle of the Courtroom occupied by the Accuser. Then it is nailed to the Cross like a banner, proclaiming Messiah's triumph over sin on our behalf. By paying the penalty for our sins, Yeshua spoiled the Adversary's plans to condemn us with the *cheirographon*. That is why the very next verse says, "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. 2:15).

This removal of the *cheirographon* is something entirely different from the erroneous assumption that God's Law got nailed to the Cross. The word "law" (Greek, *nomos*) does not even appear anywhere in the entire Book of Colossians, neither in the Greek text nor in the KJV translation. Of course God's commandments are alluded to in conjunction with the *cheirographon* (*tois dogmasin*, "of ordinances"), because in order to accuse us, the Adversary obviously has to list which commandments ("ordinances") we broke. But it is not the commandments of the Law which are removed. Rather, it is the written record of our law-breaking that is removed from the Courtroom.

This understanding of the *cheirographon* as the legal record of a person's sins can be seen not only in Gentile Greek literature, but in Jewish Greek literature as well. The Greek text of the apocryphal book *The Apocalypse of Elijah* describes an angel holding a book. The book is called a *cheirographon*, and it contains the record of sins. The traditional Jewish *Avinu Malkenu* prayer likewise paints a similar picture. This prayer is in Hebrew, so it obviously cannot use the Greek word *cheirographon*. However, it describes a scenario similar to Colossians 2:14 when it asks God to "erase all the documents that accuse us."

God does more than erase all the documents that accuse us. If God merely erased the record of our sins, the Adversary could point to the smudged *cheirographon* and say that someone tampered with the evidence. So God does something even better than just erasing the record of our sins. God takes the *cheirographon* and removes it from the Courtroom, leaving the Accuser empty-handed, with absolutely no evidence to condemn us, and with no power to punish us. The *cheirographon* is nailed to the Cross like a banner to declare our victory. Thus the instrument that Satan intended for evil God uses for good.

God nailed the *cheirographon* to the Cross (verse 14) and thereby spoiled principalities and powers, making a show of them openly and triumphing over them (verse 15). But what about verse 16, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days"? Does the removal of the *cheirographon* mean that we can now be gluttons and drunkards and Sabbath-breakers? Does the fact that Jesus paid the penalty for our law-breaking mean that it is okay for us to return to a life of law-breaking?

The Apostle Paul is not saying that God's dietary laws and holy days are unimportant. The context of these verses is in regards to the imposing of man-made rules and regulations. Six times the words man or men appear in Colossians chapter 2: "And this I say, lest any man should beguile you" (vs. 4); "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men" (vs. 8); "Let no man therefore judge you" (vs. 16); "Let no man beguile you" (vs. 18); "why ... are ye subject to ordinances (Touch not; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men?" (vv. 20-22).

The Sabbath and dietary laws of the Bible are not commandments of men; they are commandments of God. Paul is not telling us we can disregard the commandments of God; he is telling us we can disregard the commandments of men — men who would impose heavy burdens upon God's people, burdens that God did not command, burdens that turn Sabbath-keeping into a burden instead of a blessing. Some teachers in Colossae were doing this, just like some Pharisees did. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders" (Matt. 23:4).

The Orthodox Judaism of today evolved from the Judaism of the Pharisees, and it still retains some of the leaven of the Pharisees. Like the Pharisees of old, modern-day rabbis expect Jews to abide by hundreds of rabbinical rulings that prescribe exactly how to keep the Sabbath and all the rest of the Torah. The rabbis prescribe how to keep the Sabbath in such great detail that a person never has to be led by the Spirit; theoretically he will never find himself in a situation where he has to hear from God and make his own decision about how to obey the Torah. The rabbis have already prescribed every detail. They even have man-made laws that govern bug-killing on the Sabbath. They tell Jews which kinds of bugs can be killed and under which circumstances these bugs can be killed. If you happen to kill the wrong kind of bug, or you kill the right kind of bug under circumstances that the rabbis have not authorized, then you have violated the Sabbath according to their view. This is just one of many examples of doctrines and commandments of men that put God's people in bondage.

God's unadulterated Law does not put people in bondage; it liberates. "So shall I keep Thy law continually forever and ever. And I will walk at liberty" (Ps. 119:44f). God wants us to keep His commandments, but we can disregard man-made commandments that men have added to God's commandments. Adding to the commandments of God, as the rabbis do and as the Pharisees did and as some teachers at Colosse did, perverts the Law and turns it into "a yoke ... which neither our fathers nor we were able to bear" (Acts 15:10). In contrast to this man-imposed yoke, Yeshua says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:29f).

Yeshua does not say that the yoke of Torah is nailed to the Cross and abolished. He only says that His teaching of Torah is light compared to that of the Pharisees, who taught a Torah weighed down with additional, excessive, man-made demands. Then immediately after Yeshua's statement about His light yoke, the very next verse begins a story that demonstrates the contrast between the Pharisees' yoke and Yeshua's yoke. The Pharisees' interpretation of Torah would condemn the hungry disciples for plucking and eating a bit of grain as they walked through a field on the Sabbath. Yeshua's yoke would permit the hungry disciples to do what they did in those circumstances, just as David and his hungry men were permitted to eat the priests' shew-bread in their unusual circumstances.

As a Jewish grandmother once remarked about the disciples plucking grain on the Sabbath, "You mean these were *hungry Jewish boys* with no place to eat on Shabbat? Why didn't those Pharisees invite them to dinner instead of scolding them?"

The *cheirographon*, the record of our law-breaking, has been taken out of the Courtroom and nailed to the Cross because Yeshua paid the penalty for our law-breaking. But this does not give us a right to return to a life of law-breaking. As Yeshua said to the woman taken in adultery, so He says to us: "Neither do I condemn thee: go, and sin no more" (John 8:11).

*My thanks to the late Dr. Samuele Bacchiocchi for his research on the use of the word cheirographon in extra-biblical Greek literature. Dr. Bacchiocchi's discussion of Colossians chapter 2 and other Sabbath-related passages are recorded in the "Appendix - Paul and the Sabbath" in his monumental work **From Sabbath to Sunday**.*

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Returning Good for Evil

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matthew 5:44, 45).

It often happens in this world of sin that the innocent suffer along with the guilty. Because Israel had fallen into apostasy, God permitted their Syrian neighbors to harass them. Raiding parties would cross the border and loot and pillage. One of these raiding parties "brought away captive out of the land of Israel a little maid" (2 Kings 5:2) who became a slave of Naaman, the commander-in-chief of the Syrian army, and "waited on ... [his] wife."

Most people in her situation would have been homesick, and maybe she was too; we are not told. But however this may have been, it seems quite apparent that she somehow managed to gain the confidence of her mistress and was genuinely interested in her happiness. We conclude this from the fact that her mistress felt free to discuss with her, a slave girl, her husband's hopelessly leprous condition.

As a captive in a strange land, the girl could have moped around feeling sorry for herself. She might have decided to do only that which was demanded of her and no more. She could have secretly rejoiced at her master's fatal illness and her mistress's sadness. But apparently she did none of these things. As a true worshipper of God, she rose above her own discouraging situation and sympathized with the misfortunes of those who were the cause of her misfortune. At the opportune moment "she said unto her mistress, Would to God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy" (verse 3).

We need not be taken captive by enemies in order to put into practice the Christian principles lived out by the captive maid. Oftentimes God's children are despised and persecuted, through no fault of their own, by those who do not share their beliefs. A person's natural inclination is to resent such treatment. But what if, instead of being resentful, we live out our Christianity under such adverse circumstances and watch for opportunities to do good to those who despitefully use us, not simply to gain their favor, but because it is the right thing to do?

The proof of whether or not we have the right motivation in doing good to those who do not like us is shown in how we react when our attempts to do good are rejected. If our motives spring from unselfish interest in the good of others, then our feelings will remain unruined, regardless of whether we are praised or censured.

Donald Mansell, New Every Morning, page 153. Review & Herald Publishing Association. 1981.

Who Was Mary Magdalene?



Down through the centuries writers have given us a mixture of fact, fiction and speculation! But what does the Bible say about this woman?

By Terril D. Littrell, Ph.D.

In modern media there has developed an image of Mary Magdalene. The image of Mary Magdalene in the minds of most Americans has come from films such as *Jesus Christ Superstar*, *The Last Temptation of Christ*, *The Passion*, and *The Da Vinci Code*, more than from fact or scripture.

Jesus Christ Superstar, *The Last Temptation of Christ*, and *The Passion* all portray, in varying degrees, an intimate relationship between Mary and Jesus. *The Da Vinci Code* "reveals" that Jesus and Mary Magdalene were married and had a child.

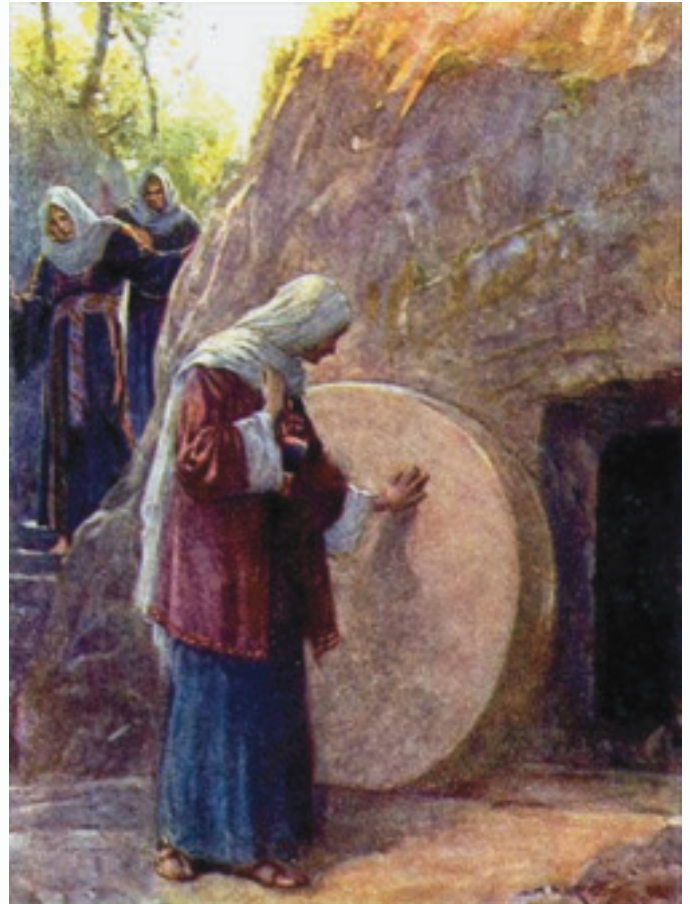
It has become common belief, even among Christians and those familiar with Scripture, that Mary Magdalene was a prostitute, she was the woman nearly stoned for adultery and that she and Mary of Bethany are the same person. So where did these beliefs originate and what do we really know about her?

Part of the problem is that there are at least six "Marys" in scripture and numerous unnamed women. We know very little about Mary Magdalene, and that just naturally leads to speculation. Perhaps some of these "unnamed women" were Mary Magdalene and maybe some of the Marys were the same person. From speculation comes discussion, and pretty soon the speculation is accepted as fact.

Of the sixteen women named in the Gospels, six are Mary. According to scholars, in the first century nearly one out of four Jewish women from Palestine whose names are known was called Mary. This is why ancient sources some times differentiate among these people by identifying them in other ways: thus one woman is called Mary Magdalene (literally, Mary of Magdala), another one is called Mary of (the town of) Bethany, another is called Mary the mother of Jesus, and so on.

Only Luke mentions Mary Magdalene before Christ's crucifixion:

"And it came to pass afterward, that he went through out every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance" (Luke 8:1-3).



The Lord was seen first by Mary Magdalene after His resurrection.

Although Luke doesn't say that it was Jesus that cast the seven devils from Mary Magdalene, when considered with Mark 16:9, that was probably the case.

Before the crucifixion, this is all that we specifically know about Mary Magdalene:

She was a woman that Jesus had cast seven devils from and that she followed Jesus with other women that had had similar experiences. She was financially in a position to be able to support Jesus from her "substance."

The reference to seven devils makes it easy to speculate that Mary Magdalene had many problems before she was healed by Jesus. She must have therefore done many evils and as the number seven often denotes completeness, she must therefore have done every sin that one could imagine.

Both *The Last Temptation of Christ* and *The Passion* portray Mary Magdalene as the woman caught in adultery (John 8:1–11). In John this woman is not named. It is therefore easy to guess that this woman was Mary Magdalene, but it is not likely, as all four gospel authors (Matthew, Mark, Luke and John) at some place in their writings refer to Mary Magdalene, and so she was known to all four by name and therefore not likely to be referred to simply as a “woman.” This is also particularly true considering how important she appears to be during the crucifixion and resurrection of our Lord.

The thought of Mary Magdalene as a woman of sexual immorality is not new. In *The Golden Legend*, by Italian author Jacobus de Voragine, published in 1260, she is a reformed sex offender (prostitute). It takes the assumption that the woman caught in adultery, the sinful woman of Luke 7 and Mary of Bethany are all the same.

The first recorded teaching of this comes from the Homily of Pope Gregory in 591 A.D.

“She whom Luke calls the sinful woman, whom John calls Mary, we believe to be the Mary from whom seven devils were ejected according to Mark. And what did these seven devils signify, if not all vices? ... It is clear, brothers, that the woman previously used the unguent to perfume her flesh in forbidden acts. What she therefore displayed more scandalously, she was now offering to God in a more praise worthy manner. She had coveted with earthly eyes, but now through penitence these are consumed with tears. She displayed her hair to set off her face, but now her hair dries her tears. She had spoken proud things with her mouth, but in kissing the Lord’s feet, she now planted her mouth on the Redeemer’s feet. For every delight, therefore, she had had in her self, she now immolated herself. She turned the mass of her crimes to virtues, in order to serve God entirely in penance, for as much as she had wrongly held God in contempt.”

Is this “sinful woman” of Luke 7 Mary Magdalene? The event is recorded in all four gospels. In Mark 14:3–9 an unnamed woman anoints Jesus. This occurred in Bethany in the house of Simon. In John 12:1–8, Mary is named as the one that anoints Jesus. Again we are in Bethany. The same event is recorded in Matthew 26:6–13. Here the woman is unnamed, but again the event is in Bethany and in the home of Simon. These must surely be all the same event. Now we come to the event as it is described in Luke 7:36–40. Here the woman is unnamed, but labeled a “sinner.” According to verse 40, it occurs in Simon’s house, and so it must be the same event as in the other three gospels.

A “sinner” in reference to a woman does not exclusively mean “prostitute.” Under the Mosaic Law, a person (male or female) could be classified as a sinner for breaking the most minute portion of the law.

Only John names the woman as Mary, but is this the same Mary as Mary Magdalene?

In John 20:1 and 18, he refers to Mary Magdalene by that name, and so it would seem that he would designate her here if that were the case. John gives the location as Bethany and perhaps feels that is sufficient to differentiate between the two: Magdala was a town on the shore of the Sea of Galilee, Bethany is a town near Jerusalem in Judea. Luke refers to the woman in this event only as a “sinner.” In the very next chapter (Luke 8:1–3) he “introduces” Mary Magdalene. If Luke believed that they were the same person, it would seem probable that he would have introduced her as such in chapter 7.

Only Luke 8:1–3 makes any mention of Mary Magdalene before Christ’s crucifixion, during His ministry. We know that she was a Galilean Jewess of means from Magdala that followed Jesus and financially supported Him.

Most of what we know of Mary Magdalene is at the crucifixion and resurrection of our Lord. Three of the gospels (Mark 15:40–41, Matthew 27:55–56, and John 19:25) all agree that Mary Magdalene (with other women) were present at the crucifixion. Luke 23:49 speaks of the “women” present at the crucifixion, and we can safely assume from the other three accounts that this includes Mary Magdalene.

Mark 15:47 and Matthew 27:61 both place Mary Magdalene at Jesus’ burial, while Luke 23:55 speaks of the “women.”

After Christ’s crucifixion and burial, Mary Magdalene returns to the tomb (either alone or in company) to witness the resurrected Lord. In John 20:1, Mary Magdalene goes to the tomb by herself. In Matthew 28:1, she goes with another Mary. In Mark 16: 1–2, Mary goes with Mary mother of James and Salome. In Luke 24:10 Mary Magdalene is included in a list of women that had seen the resurrected Lord.

The events at the tomb with the resurrected Lord vary greatly, but they agree (perhaps the only thing they are in agreement about) that Mary Magdalene was a significant part of the discovery and relaying the news. In Matthew 28: 1–10, Mary Magdalene with “the other Mary” go to the tomb. They find the tomb empty, an angel speaks with them, they are instructed by the angel to tell the other disciples and meet the risen Lord while doing so. In Mark 16:1–13, Mary Magdalene goes to the tomb with Mary the mother of James and Salome (perhaps the “other Mary” of Matthew), they find the Lord’s body gone and a man in the tomb (perhaps the “angel” in Matthew) who instructs them to tell the other disciples. Mark 16:9 says that the risen Lord was first seen by Mary Magdalene. Luke 23:55 – 24:35 only says that “women” that went to the burial returned to the tomb, found the

body of Jesus gone and found two men there. Luke 24:10 includes Mary Magdalene with those that deliver the report to the apostles.

In John 20:1–18, Mary Magdalene first goes to the tomb alone, finding it empty she summons Peter and John. When they return they find two angels in the tomb. Mary Magdalene waits outside and is the only one to see the risen Lord.

Mary Magdalene was without question a faithful disciple of Jesus. She was known and identified by all four gospel authors and they were very specific when writing about her, and it is therefore unlikely that they would refer to her in other verses anonymously. Although it makes for intriguing speculation, there is no fact to support the thought that any of the unnamed women was Mary Magdalene. Additionally, Mary of Bethany is distinguished from Mary Magdalene and we have no fact to support they were one and the same. On the contrary, they are differentiated and therefore were undoubtedly different individuals. There is no indication of an intimate relationship between Mary Magdalene and Jesus outside of gospel bonds. Quite the contrary, on the cross Jesus asks John to care for His mother, Mary (the assumption is that Joseph is deceased) in John 19:26–27. If Mary Magdalene were His wife, would He not have done at least the same for her?

The Facts of the scriptural record simply do not support the fiction and speculation of modern media.

The example of Mary Magdalene teaches us to be active in our beliefs, not just to think or whisper our testimonies of Jesus.

Events in our lives will call us beyond the fragrance of the garden to the pain of Calvary.

Faith brightens each event of our lives into a morning, so that in our experience we too see the Resurrection, realize that it means unending life for us, and rush

in our excitement to say to others, in echo of Mary Magdalene: "I have seen the Lord!" (John 20:18).

He Called Her Name

Outside the sepulcher she stood
And wept in deep despair,
The One she loved had died — and yet
His body was not there!
Her heart was torn that early morn,
Her grief was hard to bear!

She saw Him die that awful death
Upon dark Calvary;
She saw Him laid in Joseph's tomb,
But now where could He be?
The angels said He was not dead
And bade her come and see!

But lo! she turned and saw Him stand
But knew not it was He
Until He called her "MARY"
He spoke so tenderly
Her heart was stilled, and then was filled
With glorious ecstasy!

Yes, Christ was risen; He called her name
And her response, must be
But one word, "MASTER." For her Lord
She would serve faithfully!
Her heart was won to God's dear Son
And would forever be!

And still He calls us each by name;
Yes, still He longs today
To hear the answer from each heart!
Oh, may He hear us say:

"Our blessed lord, be ever adored
As MASTER of my life."

—Marie Olson (Adapted)

Would You Like to Have your own Ministry?

The BSA is looking for a person or couple to assume the duties of **Office Manager** on a voluntary basis.

Some of the duties involved in being Office Manager for the BSA are as follows:

Must be a dedicated Sabbath keeper and have good people skills.

Volunteer will need to spend 15 to 20 hours a week processing orders and taking them to post office, making bank deposits, imputing data, talking to people, answering emails, and taking and processing credit card orders.

Volunteer must be able to work with our website as well as PayPal.

Skills needed are Microsoft Excel and Word.

Volunteer will also need to order books and literature to maintain a good inventory, keep an updated order form, keep a precise list of members, maintain files, as well as prepare a monthly financial statement.

Volunteer will need to work closely with the editor and printing company for **The Sabbath Sentinel** magazine.

We would like someone who is willing to commit to at least 3 or 4 years, and volunteer will need a room to keep inventory.

If this is something that interests you, and you would like to learn more, please contact BSA President, John Paul Howell by e-mail at howelljp@gmail.com.

King James Bible Turns 400

by Troy Anderson



Its impact down through history has been colossal.

To read it, Poet Laureate Andrew Motion says, is to “feel simultaneously at home, a citizen of the world, and a traveler through eternity.”

Not to know it, says author and scientist Richard Dawkins, is to be, “in some small way, barbarian.”

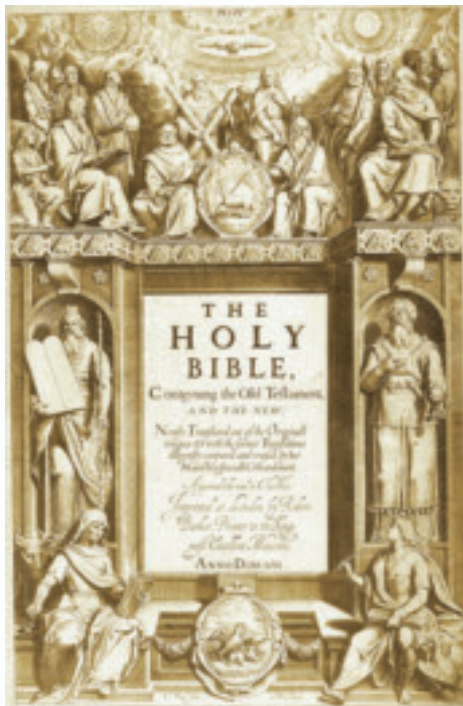
As the 400th anniversary of its publication approaches in 2011, poets, atheists and scholars agree there have been few more important publications in the history of the world.

A book that has had arguably more influence on the English language than Shakespeare or any other author, the King James Version of the Bible is widely considered the cornerstone of Western Civilization. The noblest monument to English prose, much of the western world's greatest art, literature and music has been based on the rhetorical and poetic power of its language.

“The influence of the King James Version on English civilization has been profound,” wrote Larry Stone in his just-released book, *The Story of the Bible: The Fascinating History of its Writings, Translation & Effect on Civilization*. “It has helped form our language; it has given context to our literature; it has inspired our music; and for centuries it was the one book a family would own and read before all others. The experience of British art critic John Ruskin was not unusual: ‘Whatever greatness there has been in any thought of mine ... has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.’”

As part of the anniversary, the 2011 Trust, Thomas Nelson Publishers and Biblefresh are planning a variety of activities next year in the United States and the United Kingdom. Dismayed by surveys finding low levels of biblical literacy and understanding, Biblefresh — a group of more than 65 churches, colleges, organizations and festivals — has declared 2011 the “Year of the Bible.”

The 2011 Trust plans to celebrate the anniversary with a series of conferences, lectures, readings, seminars and



concerts. The celebration, which includes study days in some cities following King James' route from Scotland to London and lectures at Oxford and Cambridge universities, will be launched at Hampton Court where the KJV was commissioned in 1604. On Nov. 16, the year will close at Westminster Abbey where the final editing was finished inside the Jerusalem Chamber.

The trust is also releasing a flip book of an entire 1611 printing of the KJV and a YouTube video featuring actors, musicians, politicians and others reading a verse or chapter. The BBC plans to broadcast a one-hour documentary on the KJV and how it shaped English language, history and culture. Thomas Nelson Publishers just kicked off a 400-day campaign with the release this month of Stone's "The Story of the Bible." The

book, a visually-enhanced history covering the writing and transmission of the Bible through the ages, tells the history behind the collection of books and letters written in three languages by more than 40 authors over a period of 1,500 years.

“Larry Stone’s ‘The Story of the Bible’ offers a captivating and colorful account of the history of the Bible from parchment to print, and from its English translation to over 2,400 languages,” bestselling author, Christian apologist and evangelist Ravi Zacharias wrote in the forward. “With its selection of pictures and fascinating stories, Larry has done a wonderful job of making scholarly material engaging and accessible to many more readers. Along the way, he shows how the biblical documents have withstood the most scrutinizing analysis ever imposed on any manuscript and have emerged with compelling authenticity and authority. No other ancient literature demonstrates such a high degree of accuracy, for its truths and truthfulness have been demonstrated across history.”

The book includes more than 90 illustrations and 23 life-sized, removable reproductions of pages from the world's most important Bibles, including samples from The Book of Kells, Codex Sinaiticus, the Gutenberg Bible and a portion of the Dead Sea Scrolls.

Far from being dry and dusty, the book is also filled with adventure and intrigue.

"Codex Sinaiticus, the oldest complete New Testament manuscript, for instance, was discovered in 1844 in a treasure-filled library in an isolated monastery in the middle of the Sinai Desert where visitors were pulled up in a chair to the entrance thirty feet above ground and where the burial vault was guarded by the 1,100-year-old skeleton of the monastery janitor," Stone says. "This really does sound like an Indiana Jones story!"

"The Story of the Bible" details the ways by which the many books of the Old and New Testaments were composed and copied and how the writings were collected and canonized. It also includes the amazing stories of the men and women who gave their lives to make the Bible available in the common language.

"Many people have given their lives so that others can read the Bible in their own language – from William Tyndale who in 1536 was killed and then burned at the stake for the 'crime' of publishing the Bible in English, to Jim Elliott, Nate Saint and three other American missionaries who were killed on the banks of the Curaray River in Ecuador while attempting to bring the Bible to the Waodani people," says Stone, the retired vice president of Thomas Nelson Publishers and president of Rutledge Hill Press who has published more than a dozen New York Times bestsellers.

The story behind the KJV actually began in 1525 when Tyndale, after meeting Martin Luther in Germany, translated the New Testament into English. In the ensuing years, a number of translations were completed. The Great Bible of 1539, with a preface picturing Henry VIII, was intended for reading aloud in churches. It featured much of Tyndale's work. In 1560, the Geneva Bible was published. It was the Bible Shakespeare read, the Bible the Puritans took to New England and was widely used for decades.

At the beginning of the 17th century, King James was confronted with religious tensions between the Anglicans, who believed in a close association of church and state, and the Puritans, who wanted a church independent of the state.

"One of the reasons King James wanted a new translation of the Bible was because the Geneva Bible interpreted the Scriptures as not supporting the divine right of kings," Stone says. "There are places in the Old Testament where it's very clear that even if somebody is a king they can still disobey God. So in the notes about that in the Geneva Bible it would point out that these kings were not obeying God and in that way it did not work that whatever the king says is always right."

In 1604, King James called for a conference at the Hampton Court Palace where Puritan leader John Reynolds proposed a new Bible translation. Knowing the Bible would be translated at his direction and that it

would reinforce his image as the political and spiritual leader of his people, King James directed that the "best learned" in Cambridge and Oxford universities be appointed to do the translation, which would be reviewed by the bishops, presented to the Privy Council, and finally ratified by "royal authority."

During the project, the committees were instructed to follow the Bishop's Bible as much as possible and to use the Tyndale translation and The Great Bible and Geneva Bible "when they agree better with the Text than the Bishop's Bible." The translators also consulted the Greek and Hebrew texts too. Later, they said they never set out to make a new translation, but to make "out of many good ones, one principal good one."

"Many of the phrases that we use today come straight out of the King James — 'Give up the ghost,' 'the powers that be,' 'my brother's keeper,' 'the salt of the earth' — are all phrases that are actually from Tyndale, but those phrases come to us through the King James," Stone says.

When the six committees, 12 reviewers, two bishops and one archbishop had finished their work, the manuscript was delivered to Robert Barker, who had a monopoly on printing Bibles in England. The KJV was first published in 1611.

In the centuries since, the KJV has been taken throughout the world and treasured by millions. On the 300th anniversary of the KJV, Theodore Roosevelt said the KJV Bible is "the Magna Carta of the poor and the oppressed ... the most democratic book in the world." Since Roosevelt spoke those words, Christianity has exploded and become the world's largest religion with 2.3 billion adherents.

Over the centuries, people around the world have been comforted by the words of the KJV like "The Lord is my shepherd, I shall not want" and "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

They have been challenged by the words, "Judge not, that ye be not judged" and, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

"In the story of the earth we live on, its influence cannot be calculated," Stone wrote. "Its words have been found to have a unique quality of being able both to lift up a dedicated soul higher than had been thought, and to reach even below the lowest depths of human experience.... But the great love it has received is justified by its master of the craft of the declaration of an incarnate God."

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Life's Purpose

By David Guerrero



As a Life Coach and Christian counselor I often meet people, who are stuck not knowing the next direction or step to take in life. Often the counselee or client doesn't realize that the reason why they are stuck is that they have lost a sense of life's purpose.

The Apostle Paul made a most profound statement when he penned these words found in Philippians 3:10 and 1 Corinthians 2:2: "that I may know him and the power of his resurrection, for I decided to know nothing among you except Jesus Christ and him crucified."

It is abundantly evident that Paul's life's purpose was to know Christ. He sought to know Christ personally and how He was at work in life's circumstances. This pursuit of discovery was the objective of Paul's life.

Paul just didn't seek to simply know Christ for the first time, but to continually seek to know what Christ wanted from his life each and every day, as well as to experience Christ's power in the course of daily living. Paul determined to discover God's will and purpose for his challenges and trials. Paul understood that it was through difficulties that God journeys with us in order that He might help us to see our need and help us in our need to become more like Christ.

This is life's purpose, to become more like Jesus. So often we view life as what we possess or what status we have in life. However, in heaven's economy it is who we are or who we are becoming that God is most concerned with. When we think about it, isn't this what matters most? Isn't this what should determine what we do and how we do it?

The other day someone who is a life coach client of mine called me and was stuck. He was perplexed as he did not know what he should do. He was uncertain about what to do regarding his future. Should he take a job offer in another state or should he remain where he is now? When our conversation was done, the bottom line came to the surface when I asked him, "In God's call in your life, who has He called you to be?" There was a long silence, then a "hmm, that's a good question." Then, in answering that question, my dear friend began to make his choice of what he was to do. You see, in responding to who God wants us to be, we can effectively respond to what we will do. When we discover who God desires us to become, we can face life's challenges with the great expectation that what we are becoming in Him will certainly lead us to what we ought to do in every life circumstance. We simply make the choice based on whether it aligns with what God is doing or what would have done at it relates to our character.

Not too long ago a fellow Christian felt the extreme need to sue the company she worked for. This was a Christian organization that she worked for, and she felt that she had been treated unfairly. Instead of trying to work things, out

she consulted an attorney of sorts. What saddened me was that when she and her Christian attorney were asked to sit down and reason together to discover the best course to pursue, the response was, "NO, we have nothing to discuss, if you [the company] do not reply to our request as we have demanded, you will be sued!" I wondered, "Is this God's way to solve this problem?" I thought, "Doesn't God's word encourage us as Christians to come and reason together?" What is sad is that the Christian lawyer didn't even see the wisdom in seeking to glorify God by (1) learning all the facts and clarifying the issues to effect an optimal God-glorifying outcome, and (2) seeing whether indeed something could have been worked out that would not only lift up Jesus, but would demonstrate a powerful witness to everyone involved, showing what God can do to bring reconciliation in the body of Christ.

You see, as Christians the first thing we should ask ourselves in any situation is, "What is God's purpose in this?" Our problem is that we all too often seek our personal purpose and reasoning for what we do without consulting God. Many of us can recall that when Joshua forgot to consult God at Ai he experienced a great loss; however, when he consulted God and followed His direction he gained a great victory (see Joshua 7 & 8). We must remember to always make sure that our purposes and decisions are in tune with God's. This is imperative in our Christian growth, as we must always remember that "My thoughts are not your thoughts, neither are your ways My ways, declares the LORD" (Isa. 55:8). As this is true, as we grow, we must constantly and consistently consult God in all our matters of life. We must be seeking His purpose and not our own. For it is in seeking and fulfilling God's purpose that we glorify Him and accomplish with great joy the direction and purpose of life that He has designed for us. This must be our life's direction and goal.

In life we, like Paul, in all things must seek to decide to know nothing else in the midst of our decision making and life circumstance but to know Christ, Him Crucified and the power of His resurrection. To do this and to have this experience is life's ultimate purpose.

David Guerrero is a public speaker and also the director of Rekindle the Flame Ministries (RTFM). RTFM is a nonprofit 501(c)3 Christian organization based in Central Wisconsin that seeks to aid the body of Christ in experiencing transformation of life through faith-based counseling, life, leadership, and wellness coaching, seminars, training, and newsletters. Please contact us at (715) 310-2196 or on the web at www.rekindletheflameministries.org for more information on how we can help you personally or your organization.

The Enoortet Church of God in Kenya

By Dr. Royce Mitchell

In these times when we see American corporate churches of God spiritual “leaders” hurting the little ones over who’s going to be “in charge,” it is instructive, and humbling, to see that there are multitudes of brethren starving to hear the Word of God and struggling to find materials, including Bibles, just so that they can learn of God’s Way. One such church struggling to keep the faith is the Enoortet Church of God, located in Kenya and pastored by Moses Suki.

The Enoortet Church of God, pictured at the right, consists of men, women and children dedicated to the idea of living and preaching the good news of a better day to come. Moses Suki, the church pastor (dressed in a white shirt) who supports himself by peasant farming, guides the congregation in its quest to learn more about the Father, His Son, Jesus, and the Way of Life to which all of us are called. They meet in the corrugated building pictured to the right where Moses teaches.

Moses and his wife are blessed with 6 children—four boys and two girls. Mrs. Suki and the women of this loving group of brethren are involved in a local women’s ministry, founded in 2005, wherein they grow food to help feed the needy women and children in their church and the surrounding areas. This ministry was formed when the poverty of some of the local people was noticed by the ladies of this loving congregation. The women’s ministry is also responsible for getting children clothed, fed and into schools locally. The ministry is dependent upon the weather and because of that sometimes the food is not as bountiful as at other times. Because the ladies exemplify the love of God through their visible ministry, many local people have begun attending with the congregation. Moses adds that the Huston family has been especially helpful to the congregation.

The congregation contains hopeful, young faces seeking to understand the Way of God who are also taught by Moses and fed, clothed and nurtured by the loving mothers of the Enoortet Church.

The congregations’s corrugated meeting hall is pictured behind the brethren of the church.



Besides the women’s ministry, the Church puts on a Sabbath morning school for the children, helping to provide answers to the questions about the Way of Life to which all of us are called. Sometimes, when the weather permits, the congregation meets outdoors, reminiscent of how many of the early church might have met. The ground is often dry and hard, but the words of God have softened hearts on which to be engraved, and through which the love of God is being shed abroad.

The brethren in the Enoortet Church celebrate the Passover on the evening of the Fourteenth day of Nisan, followed by meeting on the first and last days of Unleavened Bread as they read in Leviticus 23, besides the weekly Sabbaths. They also celebrate the Feast Days of Pentecost, Trumpets and Tabernacles, along with the Day of Atonement where a fast is kept. Because their building is small and ill-equipped, they normally keep the Feast of Tabernacles by travelling to another local group with better facilities, typically on foot. As is seen in many congregations, some cannot afford the travel to the Feasts and consequently are unable to attend them. We are asked to pray that God provides them with a better facility in order to keep the Feasts locally.

Moses and his wife and children live in one of the Rift Valley Provinces, Narok County, Kenya. Moses was born

Continued on Page 16, 2nd Col.

Editorial: "KJV" cont. from page 3.

Am I my brother's keeper?

Genesis 4:9: And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

An eye for an eye

Matthew 5:38: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

Others:

"a thorn in the flesh"

"can a leopard change its spots,"

"Cast thy bread upon the waters"

"by the skin of his teeth"

"the writing on the wall."

And there are probably a couple of hundred more commonly used phrases that come directly from the KJV's translation of those phrases from Hebrew, Greek, or Aramaic.

The King James Bible, Education, and Literature

The King James (or Authorized Version) Bible has had a profound effect on the English language. When England ruled the seas and controlled a vast empire around the globe, the King James Bible accompanied its sailors, merchants, and missionaries to all parts of the globe. Schools were started in every corner of the Empire and in America for the express purpose of teaching students how to read the King James Bible. It was not just literacy that was pursued in America and the British Empire; it was Bible literacy. Some of the great universities of the world were founded and operated for many years with the goal of making young students biblically literate. In the U.S. Harvard, Yale, and other universities were started in order to train men for the ministry and to spread the gospel. In England three universities, Oxford, Cambridge, and Westminster, were directly involved in the creation of the King James Bible and its later revisions.

Nineteenth-century preacher Charles Spurgeon once declared of author John Bunyan, "Read anything of his, and you will see that it is almost like reading the Bible itself." Bunyan's allegorical novel, *The Pilgrim's Progress*, was a cornerstone of early Protestant literature; frequently, it would be the second piece of literature translated into the vernacular by missionaries, the first being the King James Version itself — though it is noteworthy that *The Pilgrim's Progress* mostly quoted from the Geneva Bible. According to Thomas Macaulay, "he knew no language but the English as it was spoken by the common people; he had studied no great model of composition, with the exception of our noble translation of the Bible. But of that his knowledge was such that he might have been called a living concordance."

John Milton, author of the blank verse epic poem *Paradise Lost*, was heavily influenced by the King James

Version. Milton, who cast two Psalms into meter at the age of 15 while an undergraduate in Cambridge University, filled his works with images obviously taken from the Bible.

Many famous writers and poets drew their inspiration from the King James Bible. William Wordsworth's poems such as *Intimations of Immortality* and *Ode to Duty* contained obvious references to the Bible. Poet George Byron even composed poems which required prior understanding of the Bible before one could fully comprehend them, such as *Jephtha's Daughter* and *The Song of Saul Before his Last Battle*. John Keats described "the sad heart of Ruth, / when, sick for home, She stood in tears amid the alien corn."

Henry Wadsworth Longfellow, an American poet, once wrote, "There are times when the grasshopper is a burden, and thirsty with the heat of labor the spirit longs for the waters of Shiloah, that go softly," a clear reference to the King James Version, both in its content and in its style. Herman Melville, too, could not avoid being influenced by the King James Version; his book *Moby Dick* is clearly related to the Bible, with characters going by names such as Ishmael and Ahab. Walt Whitman, who wrote *Leaves of Grass*, was deeply influenced by the King James Version, and especially by the biblical poetry of the prophets and psalms.

The language of Emily Dickinson was informed by the Bible. Mark Twain used the book of Genesis as the basis for *From Adam's Diary* and *From Eve's Diary*. *The Rise of Silas Lapham* by William Dean Howells uses the image of Jacob wrestling with the angel as an important metaphor. Many poems by T.S. Eliot employ images drawn from the Bible. Ernest Hemingway titled his first novel *The Sun Also Rises*, after a quote from Ecclesiastes, and Flannery O'Connor drew on the gospels for the title and theme of *The Violent Bear It Away* (see <http://www.bible-researcher.com/mcafee4.html>).

The KJV Changed the English Language

Before the release of the King James Bible, spelling and grammar were somewhat fluid. However, after 1611 the rules of both spelling and grammar tended to follow the examples created in the KJV. There were various attempts to continue to update the language used in the KJV, and in 1769 a major revision was made to modernize the spelling and bring the Authorized Version in line with current usages of the language.

One thing that did not change was the usage of "thee," "thou," "thy," "thine," and other antiquated words. It is seldom pointed out that the use of such words had already fallen into disuse at the time the KJV was being translated. However, since the King James Bible owes a large portion of its content to the Tyndale translation, completed nearly a century earlier, these ancient words were retained in the KJV. How ironic it is

to hear Christians using words in prayer and discussion that were already out of common usage at the time of the release of the Authorized Version.

This is the year to celebrate a version of the Bible that changed the world. Some may think that newer translations are better or more accurate. I'm not convinced that they are—especially those that rely on equivalent translation instead of exact, word-for-word translation as the King James Bible does. Whether you go for the modern or the tried-and-true KJV, no one can dispute the impact of the 400-year-old Authorized Version had on language, culture, Western government, and the moral climate of society. Most of all the King James Bible in the hands of the common man displayed to the world the power of God's Word to transform lives and whole societies.

—Kenneth Ryland

Mitchell: "Kenya" cont. from page 14.



as a part of the Maasi clan known as the Loibon. The Loibon are traditional diviners who worship a god they call "Ngai." While there have been tribal clashes in the Rift Valley Provinces, Moses does not report that the brethren are endangered by them.

In 1996, missionaries visited with Moses and shared the gospel with him. God convicted him of the truth of His Way after which Moses and his wife organized a home fellowship which has led to the congregation pictured above. His parents are still not Christian but Moses continues to share with them in the hopes that they, too, will come to see the only true hope that lies in following God's Way of life.

When asked what, if anything, the brethren can do to assist his efforts, he thanked the brethren of the Houston Church of God for the articles on their website because they provided a source from which to branch into their own studies. Besides that, Moses asks that if we have any bible study guides or extra bibles that he would love to receive them to assist with teaching in the local congregation and their outreach projects. Moses Suki and the congregation can be reached by mail at P.O. Box 471-40700, Kilgoris, Kenya, if anyone is able to assist with the books or bibles they need. Moses can also be reached by email to olusuki_church@yahoo.com.

For more pictures or information related to the Enootet Congregation, the author may be contacted via email at admin@houston-church-of-God.org, where he is a member.

Dr. Royce Mitchell, a lifetime member of the Bible Sabbath Association and former editor of The Sabbath Sentinel, serves in the Houston Church of God of Houston, Texas.

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Westby: "No Night There" cont. from page 4.

darkness and chaos. It was Paradise on earth, at least for a while.

No Night

To say the seventh day is unique is almost an understatement. Not only is it the "first holy thing" (see my *Sabbath Sentinel* article in the Nov-Dec 1999 edition) and the only "blessed" day, but is the only day that has no evening to end it. That's right. Go back and read the story of the seven days of creation and you will see that day one through six all have the rhythmic refrain "and there was evening, and there was morning." Not so with day seven. No evening mentioned. No night there.

This omission of a mention of night suggests its theological importance. As Bruce K. Waltke notes in his fine work, *An Old Testament Theology*⁴:

Instructively, this day is represented—surely intentionally—as having no evening/night. God's rest is conceptualized as having no darkness, a negative theological symbol for oppression and death. On that day the horrific primordial chaos is banished forever. In other words, by resting on the Sabbath, Israel experienced the world to come, a world of untarnished blessing that they are destined to inherit in the Eschaton [Gk. "last thing"/Day of the Lord].

God interrupts oppressing chaos and brings order and beauty, light and life. His rest on the seventh day celebrates what goodness he has done. Moreover, his sanctification of this time reminds mankind that there is something eternal beyond just territory and things. There is something glorious waiting in the future upon which the darkness of night and death will never descend.

If you think the world is a chaotic mess and that people are in the dark about the most important information, you are right. The knowledge of God is the zenith of knowledge, and such knowledge isn't even on the mental radar for most of earth's seven billion people. Spiritual darkness yet abounds, but there is also light. And there is great hope of a yet brighter time of the earth being full of the knowledge of God as the sea beds are with water, and where chaos and evil are forever banished from the earth. The mighty works of God in the six days (whether taken as literal or symbolic) are proof of God's ability to triumph over darkness and evidence that he will complete what he has begun.

Why is the seventh day not closed with the same "evening/morning" formula of the previous six? Can we say, "let the wise understand?" *Details* like this count, especially in these template texts of Genesis where there was but one critical witness to pass on the story...God! Moses undoubtedly put the Genesis material together, but he couldn't compose it, for he was not born for another two to three thousand years. The

detailed facts came from God and were passed down in written or oral form to Moses, or perhaps given directly to him by Yahweh. The Hebrew Bible is thoroughly, carefully, and artfully crafted by God's inspiration and his servants faithfully were led by His Spirit as they wrote and edited Holy Scripture. Genesis 1-3 of all Scripture requires our utmost attention to detail where every word counts.

Light Is Eternal, Darkness Is Not

It should be noted that God does not call the earth *good* until it is restrained by light and by land that will foster human life (1:10). Light was the first thing created. God's first words recorded in Genesis are, "Let there be light." The Old Testament constantly associates light with God. It is his garment,⁵ it lives with him,⁶ and New Testament writers declare that "God is light and in him is no darkness at all"⁷; God dwells in light and he is "the Father of lights and his Son is called "the light of the world."⁸

No evening, no darkness is associated with creation's seventh day—only light manifested by God's presence and by his blessing. Since light is linked so closely with Yahweh and with goodness, it serves as a symbol of God's blessing. "To see the light" means much the same as "to be alive."⁹ As darkness cannot triumph over light, it is fitting that God ends the creation week on a high note—no darkness, only light, God's presence and blessing. The Sabbath, symbolically, pictures God's ultimate victory over darkness and the evil it represents. God wins. And all those walking in his light will celebrate victory.

The *Age-to-Come* hope for God's people may be expressed in terms of Yahweh being their "everlasting light"—a light that replaces the light of sun and moon and never ceases.¹⁰ The prophetic richness of the seventh day is a deep well from which we can draw refreshing truth. The Sabbath is the fitting symbol of the Kingdom of God, the Kingdom of Light and of life everlasting. The eschatological or cosmic Sabbath has no darkness, no night, and no end to the eternal rest in God's Kingdom.

A Sunday Shift?

If all this rich meaning attaches to the seventh-day Sabbath, why was the Sabbath discarded by Christianity and replaced by the first day of the week, Sunday? This anomaly perplexes many of us who don't see God reversing what he sanctified and made holy and further either eliminating the fourth commandment from the ten or crossing out "Sabbath" with a red pencil and inserting "Sunday." The story of this deviation from the seventh day to Sunday is preserved in post-biblical church history and many good books document it thoroughly.¹¹

There is no evidence from the New or Old Testament to indicate a shift from a seventh-day Sabbath/Saturday to a first-day-of-the-week Sunday celebration. The shift can be documented in the centuries of church history following the days of James, Peter, and Paul. Nothing Jesus or his apostles said could remotely be understood as revoking the Fourth Commandment or moving the command from one day to another.

The authority to change such a core religious practice would reside solely with Yahweh or perhaps with Jesus, his son. Neither did. But history is clear and well documented that the change was authorized by bishops of the nascent Roman Catholic Church and later institutionalized by Roman emperors. In the centuries following the Christ Event leaders of the then largely Gentile church found reasons to make Christianity more palatable to the pagan Hellenistic world. All things Jewish were being stripped from church doctrine and practice and replaced by more familiar and prevailing religious concepts.

Christianity was being adapted to the prevailing religious culture. No doubt the motives for such syncretism of pagan Greek notions with biblical teachings were noble and justified as making conversion to Christianity easier for former pagans by removing Jewish “obstacles”—the Sabbath being chief among them. But was it right? Was it destructive to truth? Did it confuse and weaken the biblical witness?

Clear scriptural justification for such a monumental shift in a sacred God-given doctrine is not to be found in the New Testament. Surely, if God were behind such an important change in his day of rest and worship, and the day of such rich symbolism, an unambiguous, crystal clear and lengthy statement of explanation would be required. Would God leave it up to Catholic bishops, centuries after New Testament times, to make this change from Saturday to Sunday?

Resurrection Celebration Replaced the Sabbath?

Well, how then did church theologians¹² justify the change and how is it justified nowadays? Their main argument is simply that the resurrection of Jesus, which is uncritically assumed to have been on a Sunday, was so important to early Christians that it replaced the Sabbath. There are many problems regarding this Sunday resurrection tradition. Here are a few.

It must be acknowledged that the actual resurrection event was missed by everyone and there were *no* human eye witnesses to Jesus leaving the tomb. The resurrection story is one of women coming to the tomb early on the first day of the week (*Sunday*, though that name is never used in Scripture) and being told by angels that Jesus had *already* risen. There was no sunrise resurrection. He was long gone by the time the first humans arrived at the tomb.

We don't know when God actually raised his Son from the dead. Some suggest, with good logic, we take Jesus words literally about his being in the grave three days and three nights. This calculation would indicate that he was raised near sundown Saturday, since he died on Passover just before sundown three days prior. The actual date of the Passover depends on which year the crucifixion occurred, but there was a Wednesday Passover in one of the years that fit the general chronology of Jesus' life. None of this can be known with absolute precision. Apparently neither God nor the apostles thought the resurrection moment necessary to document.

Regardless, there were no witnesses and since the women arrived just as the night darkness was ebbing, Jesus could have left the tomb in the darkness of night or the previous Sabbath late afternoon. We cannot say with any scriptural authority that Jesus arose on a Sunday. But even if he did, there is no scriptural instruction that Sunday is now to be regarded as the “Sabbath” for believers. Such a momentous command, instruction, or example does not exist in the New Testament. (For thorough discussions of the few passages used by Sunday proponents to suggest a switch to Sunday, the BSA offers many publications.)

There simply is no resurrection observance or celebration service recorded in the New Testament. This speaks volumes. The resurrection was a spectacular event and filled believers with joy, but no new worship day resulted as there was no need. The mighty truth of the resurrection fit perfectly within the themes of the Sabbath that God had blessed and Jesus observed.

The Book of Acts distinctly reveals there was no change in the celebration patterns among the primitive church of the apostles. Christians continued to meet on the Sabbath as several passages in Acts matter-of-factly note. No resurrection/Sunday celebrations can be found. No Easter, no Christmas, but there are several mentions of Sabbath services, and mentions of the annual Sabbaths of Yahweh such as Pentecost and the Day of Atonement. Acts is the one history book of the early church, and it fails to record a change from Saturday to Sunday, or for that matter, a change from Passover to Easter. Those changes you will have to document in the arguments of second, third and fourth century theologians.

Did the Ascension of Jesus Create a New Sabbath?

Did not the ascension of Jesus to heaven (Acts 1:1–11) represent an even larger event if we are looking for events that could inspire a change in worship days? Catholic theologians chose the resurrection of Jesus as reason to change the day of worship, never mind the fact of no witness or proof that it is the actual day of his resurrection. But, if later theologians were looking

for an event to justify a change in the Sabbath, why not choose Jesus' glorious ascension to heaven?

This was the event prophesied and pictured in Daniel (7:13–14) where Jesus is glorified, ascends through the clouds to heaven and is enthroned by the Ancient of Days, the Father, Yahweh. This is the event that vindicates Jesus as God's chosen one, as the martyr Stephen noted.¹³ The resurrection was the necessary and preparatory miracle for this climactic, dramatic event: Jesus leaving the earth to join the Heavenly Father. It is from heaven he now heads the Spiritual Church of God and prepares to bring God's Kingdom to earth.

That great event was witnessed by *all* the apostles as they stood on the Mount of Olives watching him lift into the clouds. The amazed apostles, mouths open wide, staring into the clouds in anxious wonder were further shocked to hear the words of two witnessing angels: "Men of Galilee...why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:11).

If the apostles were looking for a day to celebrate to replace the Sabbath, this would be the *most* powerful candidate. It was witnessed by all the apostles, unlike the resurrection, and attested to by angels and was clearly pointing to the Second Coming and hope of all Christians to join Jesus in God's presence. The apostles also knew the exact time of the Ascension (some 40 days after the resurrection), but there is no New Testament evidence that the Ascension became a new "Christian Sabbath." There was no need as Sabbath was designed to encompass the mighty works of God.

A Sabbath Celebration for the *Magnalia Dei*

Neither the resurrection nor the ascension, both marvelous works of God, changed the celebration patterns of the church that Jesus built. Why not? Well, there was no need to change what God had so brilliantly created, sanctified, and made holy.

Take note that the fourth commandment is the only one of the ten that enshrines the mighty, marvelous acts of God, the *magnalia dei*. It employs them as reasons to worship our great Creator-Savior God. The earlier Exodus version declares God's creative acts in Genesis, capped by his resting, as reason to remember and hallow the seventh day. The later version in Deuteronomy adds another of God's *magnalia dei* to the Sabbath commandment—deliverance of a whole nation out of slavery and placing them on a path to the Promised Land. This added event is further reason to celebrate the Sabbath as a day of freedom and liberation. The Sabbath expands to include the most spectacular and ongoing deeds of God.

In the title drop-head above I suggested the Sabbath was like *Spiritual Velcro*. Consider how the mighty acts

of God continue and do not cease and can *attach* to God's day which features such works. New *magnalia dei* exploded in the Christ Event—a Son born, a Son killed, a Son resurrected to eternal life, a Son glorified, exalted, and seated at the heavenly Father's side and given rule over all creation. These *magnalia dei* rank, and perhaps eclipse, in magnitude a nation being delivered from slavery.

Consider how the Sabbath embraces the marvel of both the resurrection and ascension, how its tapestry displays the unsurpassable greatness of God and his love.

Sabbath themes, as given in the commandment itself (Exodus 20 and Deuteronomy 5), are those of freedom and life; of being set free from slavery and death and given peace, created anew by God for life in the land of promise. Ultimate bondage is death. It is the enemy of life and will be swallowed up by life through God bringing resurrection from the dead, just as he did with Jesus. Peter preached, "The God of Abraham, Isaac and Jacob, the God of our father, has glorified his servant Jesus. You handed him over to be killed...but God raised him from the dead" (Acts 3:13, 15).

Sin is personal bondage and leads to death. The Sabbath pictures deliverance from slavery and bondage (Egypt is symbolic of sin) into freedom and safety with God. The Tree of Life is the Creator's great present to his children, and it grows at the center of his garden: "The wages of sin is death, but the gift of God is eternal life" (Romans 6:23). The seventh day of creation reminds us that our maker wants us to be sanctified by him, made holy, and to partake of the Tree of Life and enjoy rest in his never-ending Kingdom.

The Sabbath not only points toward receiving "deliverance from this body of sin and death" as God delivered his people from slavery in Egypt (Deuteronomy 5:15), but as in the First Resurrection the bodies of believers "sown in dishonor, are raised in glory."¹⁴ Speaking of Jesus, Paul writes, "The last Adam [became] a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual."¹⁵

The Sabbath was made when the first man was made and is a memorial of the Creator—The Life-Maker—and of his marvelous works (Exodus 20:11). The creation Sabbath is left open, no night there, pointing toward a Second Adam, who would lead God's children to the Tree of Life. The natural, physical came first in creation, yet the fullness of the Sabbath concept was the spiritual, epitomized in the life of Jesus, his resurrection, and his ascension to God's presence.

Jesus preached repentance from sin and its enslaving bondage. He lived a life of holiness dedicated to pleasing God and serving God's children. He also celebrated the Sabbath his entire life and declared

that God had made it for mankind's benefit, not as a burden, but as the special day to celebrate freedom and life in God.¹⁶

Sabbath Points Forward

The writer of Hebrews clearly understood the forward-looking themes of the Sabbath as the perfect symbolic picture of the everlasting Kingdom of God. He likened entering the seventh-day rest akin to entering God's rest, the Promised Land. Speaking of a future Great Day in God's plan, he writes: "There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from his own work, just as God did from his" (see the entire context in Hebrews 4:1–11).

The Sabbath pictures the ultimate rest from all mankind's futile labors and the entering into his never-ending Kingdom of peace, the Millennium and beyond, Paradise, Heaven on earth. "Today, when you hear his voice, do not harden your hearts" (4:7). This "today" has arrived according to the author of Hebrews, "so then, there remains a Sabbath rest for the people of God..." God invites you and me to join in celebrating his rest.

The Sabbath is an idealistic theme picturing in its ultimate iteration a future time when "There will be no more death, or mourning or crying or pain, for the old order of things has passed away. He [God] who was seated on the throne said, 'I am making everything new!'" (Revelation 21:4–5). Again, we see God actively creating as the Sabbath Age comes to earth.

The resurrection (deliverance from sin and death), and the ascension (entering the Creator's presence and rest in the eternal Eden) both harmonize and expand the meaning of the powerful symbolic Sabbath themes. Jesus is now at the center of God's *magnalia dei*, the center of the Sabbath celebration of the mightiest of God's mighty works.

1. **Resurrection.** The Exodus version presents the creation of life: Jesus is the first of the new creation, the first to overcome the darkness of the grave in victory, the first to receive eternal life, to take of the Tree of Life. Jesus completes the creation theme of Exodus 20.
2. **Ascension.** The Deuteronomy version presents salvation for God's people allowing them to proceed into their promised inheritance: Jesus is the *Joshua* (Heb. *Yahweh Saves*) that leads the people of God through the gulf of death and into the glorious presence of God to enjoy his rest, the inheritance of the Saints—the Kingdom of God.

The Sabbath did not need to be replaced to include these great events in the life of Jesus; the Sabbath is God's matrix for their magnificent necessity.

The "no night" Sabbath leads our eyes to see the picture of the Kingdom of Peace with God and the Lamb ruling, and all sons and daughters of God alive and in cheerful rest. This is the future for which the prophets exulted, the Day of the Lord, the Messianic Banquet, the Sabbath rest, when men will beat their swords into plowshares, wars will cease, and when joy, prosperity, and the knowledge of God will fill the earth.

The First and Last Page

The last page of our Bible completes the picture begun on its first page. On the first page God is the central character, the life-making Creator who closes every day except the seventh with the "night and day" refrain.

Triumphantly, the seventh day has no night attached to it. The inspired description of the days of creation is telling us something, surely intentionally. God's rest is conceptualized as having no darkness, a negative theological symbol for oppression and death. Resting on the Sabbath is a mimicry, an acted out mime as it were, of the ultimate reality—resting with God in his eternal Kingdom. If understood, it has tremendous educational power. Resting on the Sabbath is experiencing for a moment a world of untarnished blessing, the *Eschaton*, or jubilant age to come.

The Sabbath commemorates the eruption of God's rule over oppression and mankind's liberation from darkness into light, and from death to life (Psalm 33). The Sabbath pictures the offering of Yahweh's grace (Heb. *hesed*) to the needy. Religious people who see the Sabbath as simply a religious obligation miss its meaning. The fourth commandment is the longest of the ten, and yet it is probably the least understood and the most ignored. It deserves our deepest meditation.

Yahweh built the seventh day into the order of creation and into the very structure of his universe and He stands behind its observance. The fourth commandment is a transition; it is holy to God, but it is prepared for us to enter into eternal rest with him.

The Last Page of the Bible

If you haven't actually opened your Bible to any of the various verses discussed so far, I urge you to do so with this one on the last page of The Book: **Revelation 22:5**. Once again, God is the central character. This is what the seventh day on the Bible's first page was pointing toward—the ultimate rest for the people of God; continuing happiness and excitement ruling the

universe with our heavenly Father and his Son. It is a glorious day that will never end.

There will be **no more night**. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

No night there. Shalom and *Happy Sabbath!*

End Notes

¹ The first phrase in the Hebrew text of 1:1 is *bereshith* ("in [the] beginning"). Depending on the context it can mean "birth," "genealogy," or "history of origin." It is the book of beginnings.

² Called the Tanak or Tanakh which is the canonical Old Testament. Tanak is an acronym formed from the initial letters of the titles of each of the three major divisions of the Hebrew Bible in their proper order: Torah ("Law"), Nebiim ("Prophets"), Ketubim ("Writings"). Apparently this was the order of Scripture during the times of Jesus (Luke 24:44).

³ A phrase of opposites, a merism, that indicates the totality of the things. Similarly, the merism "day and night" means "all the time," and "summer and winter" means "year round." The English word cosmos comes from the Greek *kosmeo*, to put in order, to arrange.

⁴ Waltke, Bruce, *An Old Testament Theology*, Zondervan, 2007, p. 187.

⁵ Psalm 104:2

⁶ Daniel 2:22

⁷ 1 John 1:5

⁸ 1 Timothy 6:16; 1 John 1:7; James 1:17; John 8:12; 9:5

⁹ See Job 3:16; 33:28, 30; Psalm 49:19; Micah 7:8f

¹⁰ Isaiah 60:19f; 30:26; Zechariah 14:7 (see *The Int. Std. Bible Encyclopedia* article on "Light")

¹¹ See Samuele Bacchiocchi's fine work, *From Sabbath to Sunday*, Biblical Perspectives.

¹² Of course, not all churches accepted this Hellenistic drift away from the Hebrew roots of Christianity. Many Christians and Christian churches continued to celebrate the Sabbath. Since they were a minority they were largely been ignored by contemporary historians and is some cases even persecuted.

¹³ Acts 7:54-56

¹⁴ 1 Corinthians 15:43

¹⁵ 1 Corinthians 15:45-46

¹⁶ Mark 2:27-28; Luke 4:16-19 where he proclaimed on the Sabbath the meaning of the time of God's favor when the Kingdom of God is preached and freedom, healing, and release from oppression abound—Sabbath themes.

Ken Westby is a board emeritus of the BSA and founder and director of the Association for Christian Development and the Virtual Church (www.godward.org).

Just the Facts

In the writings known as *Historia Augusta*, a collection of the biographies of second and third century Roman emperors, we find that Hadrian's law against circumcision was the specific cause of the Bar Kokhba rebellion of 132 A.D. Jewish writings state that the rebellion began as a result of the fact that Jews were forbidden to study and practice Torah, the first five books of the Old Testament. Some specifically mention Roman decrees which forbade circumcision and the observance of the Sabbath.

It should have been expected that Jewish people would rebel, and that they did. The devastating revolt, known as the Bar Kokhba rebellion, would see hundreds of thousands of Jewish people slaughtered, exiled or sold into slavery. The name of Judea would be changed to Palestine and most importantly it would cause a final split between Christians and unbelieving Jewish people. Up until that time historical records document the fact that those who believed that Jesus was Messiah studied side by side with unbelieving Jews.

Why the split? A man by the name of Akiba, known today as the father of Rabbinical Judaism would proclaim a man by the name of Simeon ben Kosiba to be the Messiah of Israel. After changing ben Kosibas name to Kokhba in an attempt to fulfill messianic prophesies — by rabbinical decree Bar Kokhba was proclaimed to be Messiah. Quite a public relations spin all the way back in the second century. Well, Christians could not support a rebellion led by a false Messiah. Yeshua, Jesus Christ the Messiah of Israel, had already come and they were not about to deny it.

During this time period the anti-scriptural oral traditions which Jesus had condemned would become the basis of Talmudic Judaism—a form of Judaism based on the traditions of men that has led many Christians to reject Old Testament precepts which are actually the basis of true Christianity.

For an example: Based on oral tradition — the rules and regulations of the scribes and Pharisees — Jesus was falsely accused of breaking the fourth commandment regarding Sabbath observance. He did not break the commandment — for if He had done so He would not have been a sinless sacrifice. What Jesus broke was the ridiculous man made rules and regulations — the oral tradition. He told them that they were teaching for doctrine the commandments of men and had nothing good to say about them. Just read Matthew Chapter 23 and you will see what I mean.

Today, because of Yeshua's stand against non scriptural tradition, there are those who would tell us that Jesus taught by His example that the Sabbath can be disregarded. As the book of Titus warns: Do not give "heed to Jewish fables, and commandments of men, that turn from the truth."

Richard Rives is the author a weekly e-mail newsletter called "Just the Facts." Richard is also author of the DVD series "Time is the Ally of Deceit," which is available through the BSA. Richard's Web site is toolong.com.

The Church in the World

Afghani Convert Musa Released; Another Christian Still in Prison

ISTANBUL February 24 (Compass Direct News) – After intense diplomatic pressure last week, authorities released Afghani Christian Said Musa, who had been in prison for nearly nine months on charges of apostasy (leaving Islam), punishable by death under Islamic law. Another convert, however, remains in prison. A source in Afghanistan told Compass that the 46-year-old Musa (alternately spelled Sayyed Mussa) was released last week and had left the country on Monday (Feb. 21), but the date of his release was not clear. Musa had written a series of letters from his prison cell, the last one dated Feb. 13, according to Compass sources. In that letter Musa, an amputee and a father of six, said that representatives of embassies in Kabul visited him and offered him asylum. After the representatives left, according to the letter, Musa was taken to another room where three Afghani officials tried to convince him to recant his faith. They promised to release him from prison within 24 hours if he would do so. He refused and was sent back to his cell. “I told them I cannot [follow] Islam,” he wrote in his letter. “I am Jesus Christ’s servant. They pushed me much and much. I refused their demands.” Still in prison is Shoib Assadullah, an Afghani Christian who has been in a holding jail in a district of Mazar-e-Sharif, in northern Afghanistan since October. A recent letter from him suggests that his life is in danger.

Date 25-1-2011
From Kabul Detainee Center
To the international community
My name is sayyed mussa /o sayyed nasir. I am 46 years old I have worked with the international committee of the red cross since 1994 till ~~month~~ ^{year} 2010 as a physio-therapist in charge in orthopedic center in Kabul Afghanistan. But ~~nine~~ ^{nine} month before I have arrested by the security force due to I have been converted to Christianity nine year before. But now ~~nine~~ ^{nine} month spend on jail with out any held my court. Because of if any defended advocate I asked, they refused to defence of me on court. When they asking question, are you ready to become muslim, I refused it. they said I can not defend of you on the court. Because my fault is this: I have believe in God Almighty and to his to only son. my Lord is the light of the world, He's alive, not dead person, he's judge of alive and dead, he's eternal. Life, eternal bread, eternal water, he's at the right hand of my heavenly father sit now. All authority of heaven and heathen under his control are. But I am human I have liberty, my Government also signed the international treaties international conventions article 18: international treaties have said clearly.

Mussa's handwritten letter when made available to the outside world created a backlash of pressure on the Afghani government that ultimately led to Mussa's release.

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