

A tropical beach scene with several palm trees in the foreground and a clear blue sky. The palm trees are green and have long, thin fronds. The beach is sandy and white, with some shadows cast by the trees. The ocean is visible in the background, with a clear blue horizon line.

The Sabbath Sentinel

Summer 2015

***I will multiply your seed like the stars of the heavens
... and as the sand which is upon the seashore.***

BSA—The Bible Sabbath Association

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

The Sabbath Sentinel Summer 2015

Volume 65, No. 3, Issue 572

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My Last Editorial

By

Kenneth Ryland



My time with the BSA has been very good to me. I just want to thank everyone who has had a part in making my time with the BSA successful. It is with great sadness that I leave this post as editor.

I have enjoyed my time as editor, and I will miss being the editor. I have had some health issues lately that preclude my continuing with the magazine. But rather than wallowing in sentimentality, I want to go on to another topic.

I recently heard a sermon by Charles Groce of the Church of God, International, that was very impressive to me—and by the way you can find the sermon on YouTube.

Charles starts by quoting someone who said that he was the Elijah to come. The people who heard this statement freaked out, and left, never to return to that congregation again.

That was a good thing, because Jesus said that John the Baptist was the Elijah to come. Some people just don't know their Bible.

Charles also went on to talk about church eras, and how that doctrine has negatively impacted people's lives. Those living in the first century had no concept of church eras. They only knew the times they were living in. Church eras is just another conjecture that we were taught in the World Wide Church of God as doctrine.

The pressing question is "are you a liberal or a conservative?"

A liberal is one who takes liberties with the Scriptures. A conservative is one who sticks to the Bible in all matters of faith. Are you a liberal or a conservative? Only you can answer that question.

What about secret Bible codes? You probably have heard about those. Is there a secret Bible code? I think that is not possible, but others may think otherwise. That is certainly one's right!

You may have also been told that "where two or more of you are gathered, I will be there also." The context was when people were gathered in the Church to work out some problem in the Church. Many believe it means where two invoke the presence of Jesus in prayer.

What about birthdays? Is that in the Bible? We know that three times in the Bible where birthdays are mentioned that

something bad happens; but is that a reason not to celebrate birthdays? You may think that is sufficient reason, but when I appeal to the purity of the scriptures, I don't think so. These are just "add ons" to the text of the Bible.

Is it alright to be a vegetarian? Well, there is no scriptural prohibition to being a vegetarian.

"Each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is." That is what we need to focus on, not on the extraneous issues. Our work will be tested in the fire.

So, are you a liberal or a conservative? Only you can determine that. God's laws are a code for us to live by, not something to be discarded when it is inconvenient for us. They aren't something to which we are required to add.

"But he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet."

Surely we are smarter than the donkey.

"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints."

Please keep all of these things in mind as you go forth in life and you will never go wrong.

Your servant in Christ,

Kenneth Ryland

Ken Ryland began service as editor of The Sabbath Sentinel in May, 2001, taking over from our returning editor, and concludes it with this issue. He has served with distinction.

On behalf of the membership and board of the Bible Sabbath Association, we express our sincere appreciation to Ken for his faithful work to advance the truth of Christ, of the Bible, and of the seventh-day Sabbath through this publication. A search is now underway for his permanent replacement. May God be gracious to Ken and Patti Ryland in their retirement from this position!



THE RESURRECTION OF JESUS CHRIST

By

Bryant Buck

People often ask this question: “Aren’t all religions essentially the same?” In other words, if they all believe that there’s a deity, and that there’s a basic moral code, aren’t all religions essentially the same?

For example, people often point to the fact that Judaism, Christianity, and Islam all believe in one God and that this one God gave us a basic moral code. Then are Judaism, Christianity, and Islam essentially the same?

The answer to the question posed at the beginning of the above paragraph is a most emphatic “No.” All of the world’s major religions are not the same; in fact, Judaism, Christianity, and Islam are barely similar. These last three have some similarities as noted above, but they also have marked differences. Christianity, in particular, has one truth that sets it apart from all other religions – THE RESURRECTION OF JESUS CHRIST.

Confucius, Buddha, and Mohammed are all dead; they founded their religions and then they died. None of these men has been resurrected; they remain dead to this day. Jesus Christ alone has been resurrected from the dead and He remains alive almost 2000 years after His resurrection.

But what proof is there of the resurrection of Yeshua Messiah (Jesus Christ)? Modern history textbooks no longer teach the resurrection of Jesus Christ as an historical fact. If they mention it at all, they speak of the alleged resurrection of Jesus or they say that His followers believed that he was raised from the dead. So what proof do we have that Jesus actually rose from the dead?

For an historical event to be considered a fact, historians want at least two different historical records of the event under consideration. Both could be written records or one could be a written record and the other an archaeological record. If there are three historical records of the same historical event, historians consider this a lock on the matter under consideration; they record it as something that definitely happened.

In addition, if they have two eyewitness accounts of the same historical event, they consider such evidence superior to three or more non-eyewitness accounts of the same event. With two or more eyewitness accounts, they record the historical event under consideration as something that definitely occurred.

So let’s apply the historians’ own rules to the resurrection of Jesus Christ. We have four gospel accounts of the life, death, and resurrection of Jesus Christ; these accounts were written by Yeshua’s disciples Matthew, Mark, Luke, and John.

Going by the historians’ own rules that they would like three or more historical records of the same event, the gospels provide four accounts of the resurrection of Jesus Christ. Moreover, three of these gospel accounts were written by eyewitnesses of the resurrection of Jesus Christ. Matthew, Mark, and John all saw Jesus crucified and buried, but most importantly they all saw Him after His resurrection from the dead.

Once more, going by the historians’ own rules that they would like at least two eyewitness accounts of the same historical event to definitely state that it occurred, Matthew, Mark, and John provide three “I was there” eyewitness accounts of the resurrection of Jesus Christ. By their own rules the historians should include the resurrection of Jesus Christ as an historical fact in every world history textbook and any other textbook that covers the ancient history of Palestine, but they don’t. This begs the question: “Why not?”

The answer is quite simple: Modern historians leave the resurrection of Jesus Christ out of modern textbooks and other modern literature because they don’t believe it really happened. In spite of three eyewitness accounts of Yeshua’s resurrection, modern historians still refuse to believe that the resurrection of Jesus Christ actually occurred.

So they contradict their own rules of historical evidence by refusing to include the resurrection of Jesus Christ as an historical fact in the textbooks that they write. With these unbelieving historians the testimony of three eyewitnesses is sufficient to establish the historical truth of every other event in recorded history, but not the resurrection of Jesus Christ.

With the exception of a small minority of modern Christian historians, modern historians in general do not follow their own rules of historical evidence when the event under consideration is the historically eye-witnessed resurrection of Jesus Christ. We will state this plainly: When it comes to the resurrection of Yeshua Messiah, modern historians in general, with the exception of a few Christian historians are

(Continued on page 10, “The Resurrection...”)

Understanding the 10 Words of Psalm 119: Beauty and Depth Revealed in the Torah

By
Dusti Howell, Ph.D.



For years I deeply searched to understand the deeper meanings and unique attributes of biblical words like statutes, judgments, testimonies, precepts and commandments. During a study of the Psalms, I read Appendix 73, 'The Ten Words of Psalm 119,' in E.W. Bullinger's Companion Bible. This short reading was pivotal in helping me understand more deeply the meanings of several biblical terms, but it led me on a journey that unlocked some of the multifaceted dimensions of the Torah.

The most noticeable feature of Psalm 119, besides being the longest chapter in the bible, is the fact that it is an acrostic. The psalmist composed eight-verse stanzas for each of the 22 letters in the Hebrew language. Each of the first eight verses begins with the first letter of the Hebrew alphabet (aleph). The next eight verses begin with beth, the second letter in the alphabet. This continues for each of the 22 letters in the Hebrew alphabet.

A hidden feature of this poetic marvel is that there are ten words that appear over and over again. The ten words are law, word, testimonies, judgments, statutes, commandments, precepts, word (again), righteousness and way. At least one of these words appears in every verse except in verses 90 and 122. By learning the meanings of these ten words, we'll also discover that each of these words reveal unique aspects of God's law.

Bible Study Strategies Used in This Study

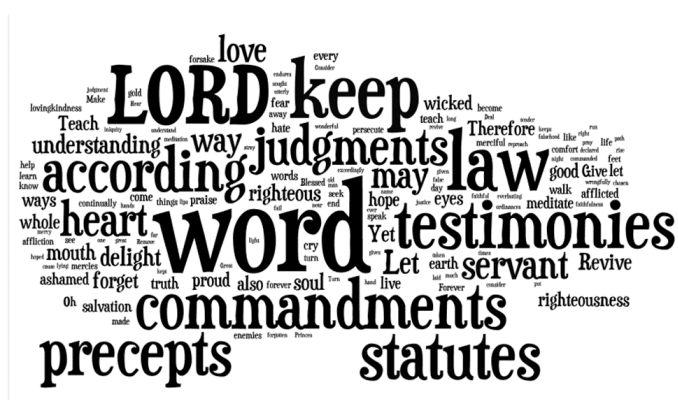
After a few years of studying Psalm 119, I tried dozens of methods in my search to unlock the deeper definitions for these words. Here are some of the more profitable strategies.

1. Asked God to fulfill Psalm 119:18 as translated in the Complete Jewish Bible and "Open my eyes, so that I will see wonders from your Torah."
2. Created a word cloud at wordle.net of different versions (i.e., NIV, NKJV, KJV, NLT) of Psalm 119 to get a visual overview of differences between versions. See Figure 1.
3. Studied both Psalm 119 and Psalm 19 together. Six of the ten words used in Psalm 119 are also used in the much shorter Psalm 19.
4. Diligently studied each of the ten words! For the word

'statute' I found that one expert disagreed with another expert about whether statutes specifically dealt with man's relationship with God. To ascertain which expert was right, I used a number of strategies as follows:

- a. Wrote the 22 phrases with 'statute' from Psalm 119 and put them together.
- b. Compared how 'statute' is indexed in both Young's and Strong's Concordances.

FIGURE 1: Word Cloud of Psalm 119 (NKJV)



- c. Researched how 'statutes,' as used in Psalm 119, is defined in The Brown-Driver-Briggs Hebrew and English Lexicon.
 - d. Looked at the first and second uses of 'statute' in the bible.
 - e. Searched for the most famous and well-known uses of 'statute' in the bible.
 - f. Looked for concrete examples of real 'statutes' in the bible and in my town.
 - g. Looked at each use of 'statute' in the Torah.
 - h. Analyzed each use of 'statute' in the Old (and New) Testaments identifying the context of each use.
5. Analyzed the order in which the 10 words appear in the Psalm. Then analyzed the words based on the number of times they are used in the Psalm. This last analysis was

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Longtime Bible Sabbath Association Board Member Dies

Thomas Martin Justus, 86, of Springdale, Arkansas, died May 10, 2015, at Walker Hospice Home. He was born on August 6, 1928, in Lynn, Arkansas.

Tom was a devoted and loving husband, father, grandfather and great grandfather who always put family and others first.

Tom, along with his wife, Thelma, to whom he was married over 50 years, spent most of his life in the printing industry, starting Just-Us Printers in 1979. Tom's company has printed *The Sabbath Sentinel* magazine along with many full color magazines.

Tom was associated with the Worldwide Church of God from 1955 to 1978. He was ordained an elder, pastored churches, and set up and managed the Church's printing press in California and in England which published *The Plain Truth* magazine and all church literature. In 1979 he moved back to Arkansas and started his own printing company.

In early 1978 Tom left the Worldwide Church of God and started the Church of God International (CGI) congregation in Pasadena. He was on the

CGI Ministerial Council for 17 years and responsible for printing and mailing *Watch Magazine* until his departure in 1995.

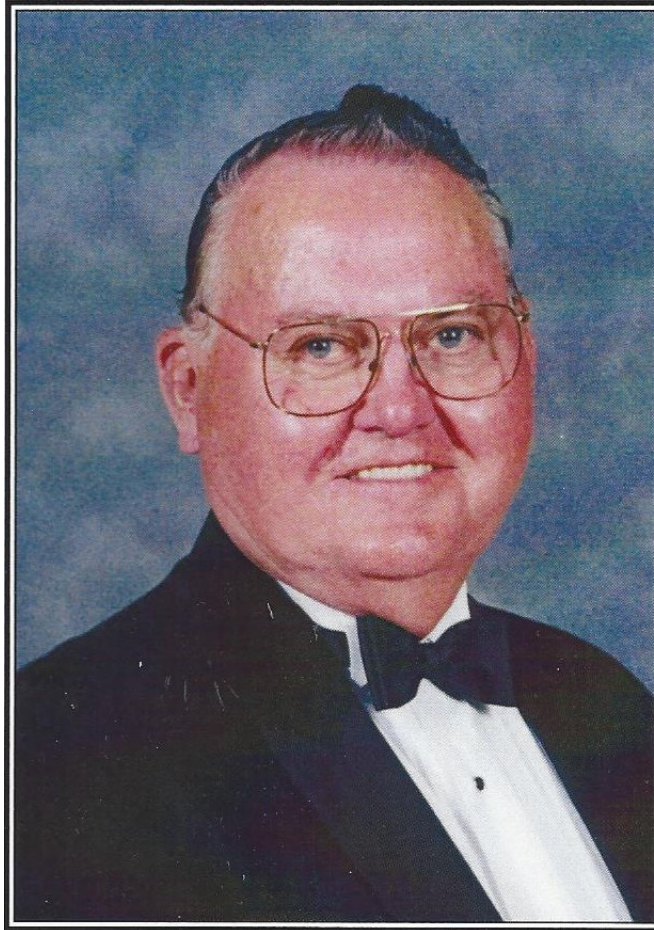
Tom was a long time minister and pastor of the Church of God Sabbath Day in Springdale, Arkansas, where two Sabbath keeping churches meet together.

Tom was an active Rotarian for over 30 years and was a Paul Harris Fellow. He was active in many local organizations: the Civil Service Commission board, the Airport Commission, advisory board of the Salvation Army, board of directors for the Springdale Chamber of Commerce and the Rotary board.

He was a WWII veteran having served in the Navy. He also served as a member of the Springdale Police Department Civil Service Commission.

One of his goals was to help as many people as possible learn to evangelize in their own community.

Tom served on the BSA Board of Directors until his death. He will be terribly missed.



DON'T WORRY; BE HAPPY!

By

Bill Lussenheide



We all have bad days; we all stumble. But there are seven things that people who are chronically unhappy have mastered.

A recent post by Steven Maimes in the *Huffington Post* inspired my thinking on this topic. Although he did a good job in addressing the topic from a non-Biblical world view, I thought I would expound and expand on the principles as they would apply to a Christian.

According to studies “40 percent of our capacity for happiness is within our power and decision to change.” For Christians, self actualization and calmness found by knowing God should move that metric much closer to 100 percent.

Most of us though will bounce back and forth between happiness and unhappiness depending on the day.

Throughout the years, I’ve learned there are certain traits and habits chronically unhappy people seem to have mastered. But before going further, let me preface this and say: we all have bad days, even weeks when we fall down in all seven areas, even as Christians, and yes, even those of Christians that understand unique truths about God and the Bible, like the Sabbath Day and others. Our understanding of truths, does not always automatically translate into happiness.

The difference between a happy and unhappy life is how often and how long we decide to stay unhappy.

7 qualities of chronically unhappy people

1. Your default belief is that life is hard.

Happy people know life can be hard and tend to bounce through hard times with an attitude of curiosity versus victimhood. They take responsibility for how they got themselves into a mess, and focus on getting themselves out of it as soon as possible.

Perseverance towards problems versus complaining over

circumstances is a symptom of a happy person. Unhappy people see themselves as victims of life and stay stuck in the “look what happened to me” attitude versus finding a way through and out the other side.

Romans 12:12

Rejoice in hope, be patient in tribulation, be constant in prayer.

Romans 5:2-5

Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

2. You believe most people can’t be trusted.

I won’t argue that healthy discernment isn’t important, but most happy people are trusting of their fellow man. They believe in the good in people, versus assuming everyone is out to get them.

Generally open and friendly towards people they meet, happy people foster a sense of community around themselves and meet new people with an open heart.

Unhappy people are distrustful of most people they meet and assume that strangers can’t be trusted. Unfortunately this behavior slowly starts to close the door on any connection outside of an inner-circle and thwarts all chances of meeting new friends.

1 Corinthians 13:7

Love bears all things, believes all things, hopes all things, endures all things.

(Continued on Page 16, “Don’t worry...”)



How We Are Judged

By

R. Herbert

“Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done” (*Revelation 22:12*).

Most new Christians soon come to the understanding that we are saved by faith—that our own best efforts can never “earn” God’s forgiveness and acceptance, and that it is through faith that we receive the gift of salvation. But is that all there is to the Christian life—once “saved,” are we eventually rewarded according to our faith?

Since the time of the Reformation, Protestants have stressed the concept of *sola fide*, or “faith only.” While this concept is firmly based on clear teachings in the writings of Paul regarding salvation, modern theologians admit that it does downplay other things written by the same apostle. The same Paul who so strongly denies that works have any role in justifying us (Romans 3:20, 28; Romans 4:1–8; Galatians 2:16; Galatians 3:2–5; Philippians 3:9) is equally clear in stressing the role of obedience in final judgment (Romans 2:13; Romans 14:10–12; 1 Corinthians 3:10–15; 1 Corinthians 4:5; 2 Corinthians 5:10; 2 Corinthians 11:15; Galatians 6:7–8 and see also Hebrews 12:14; Matthew 7:24–27; Luke 10:25–28). Making things seem even more complex for some is the fact that Paul sometimes puts forward both these approaches within the same letters—as we see, for example, in his letter to the Romans:

“Therefore no one will be declared righteous in God’s sight by the works of the law.... For we maintain that a person is justified by faith apart from the works of the law” (Romans 3:20–28).

“For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous” (Romans 2:13).

This apparent contradiction has led to many contrived attempts to solve the perceived problem. For example, some have said “Christians will be judged according to their works at the rewards judgment, but not at the final judgment,” which might seem to solve the problem. But the Bible clearly does not distinguish between any such different “judgments.”

The answer to the supposed contradiction in Paul’s writings—and to perceived contradictions on this topic else-

where in the New Testament—really hinges on the immediate context of the words “judged” and “judgment.” Nowhere does Paul or any other biblical writer say that we will be “judged” by faith any more than he or anyone else says that we will be “saved” by works. What the Bible clearly stresses is the opposite in both cases: that we are justified by faith and judged by works. While this statement may make some who are steeped in the concept of *sola fide* uncomfortable, it is really not saying

Nowhere does Paul or any other biblical writer say that we will be “judged” by faith any more than he or anyone else says that we will be “saved” by works.

anything that contradicts that principle. It is rather saying that we are saved through faith at the beginning of our Christian lives—saved as in rescued, forgiven, and accepted (to use non-theological terms). We are then judged—as in assessed and rewarded (again to use non-theological terms)—according to our works after the end of our lives.

The situation has been summarized by N. T. Wright in this way:

“... there has been a massive conspiracy of silence on something which was quite clear for Paul (as indeed for Jesus). Paul, in company with mainstream second-Temple Judaism, affirms that God’s final judgment will be in accordance with the entirety of a life led – in accordance, in other words,

(Continued on Page 18, “Judged.”)

Unity, the Jubilee, and Sunday laws

By

Aubrey L. Duncan



The year was 1965. It marked the completion of the Vatican Council II, the Roman Catholic Church's initiative to develop and implement a comprehensive strategy by which it would bring the entire world under its control. The underlining theme of that ongoing strategy is unity of all religions and governments. One of its main objectives is to bring the 'separated brethren' (heretics before Vatican II) back to the Catholic fold. Today, looking over the religious and political landscape, one can hardly deny the success of Rome's strategy for world domination as outlined in Vatican Council II.

It has been fifty years now and the current Jesuit Pope, Francis, has declared that this is the year of the Jubilee. In his recent encyclical, *LAUDATO SI'*, he invokes the Biblical passages of the Old Testament referring to Sabbath, the Sabbatical Year and the Jubilee. He writes, "We see this, for example, in the law of the Sabbath. On the seventh day, God rested from all his work. He commanded Israel to set aside each seventh day as a day of rest, a Sabbath, (cf. Gen 2:2-3; Ex 16:23; 20:10). Similarly, every seven years, a sabbatical year was set aside for Israel, a complete rest for the land (cf. Lev 25:1-4), when sowing was forbidden and one reaped only what was necessary to live on and to feed one's household (cf. Lev 25:4-6). Finally, after seven weeks of years, which is to say forty-nine years, the Jubilee was celebrated as a year of general forgiveness and "liberty throughout the land for all its inhabitants" (cf. Lev 25:10). This law came about as an attempt to ensure balance and fairness in their relationships with others and with the land on which they lived and worked." (*LAUDATO SI'*, Section 71).

His invocation and subsequent re-contextualization of these Biblical concepts are presented as the foundation upon which his prescription for solving the world's problems is built. Jehovah God intended that His Sabbath, the Sabbatical Year, and the Biblical Jubilee would remind His people that He is their Creator, that they are stewards and that they ought to conduct themselves and manage the earth in a manner that would glorify Him and benefit all humanity. These are prescribed as times of justice, mercy,

equity, rest for humanity and the earth, and reflection upon Him who gave it all to us. Francis, in his encyclical, offers his versions of these concepts as solutions to take care of the poor, stop ozone depletion, and remedy the world's economic woes. In doing so, he is in fact attempting to take the place of God; for it is the God of Creation who gave us the Sabbath, the Sabbatical Year, and the Jubilee.

The Sabbatical year (every seventh year) and the Jubilee (every fiftieth year) are extrapolations of the Seventh-day Sabbath given to humanity at creation (Genesis 2:1-3). It is not a Jewish Sabbath. It is the Creator's Sabbath, the day of rest, bequeathed to all humanity. In giving humanity this sanctuary in time, Jehovah God intended that all would remember Him as Creator.

The Sabbatical Year and the Jubilee were instituted to further impress our minds of God's creative and sustaining power. The Jewish nation was the instrument in God's hands used to teach this most vital lesson to all mankind. His servant Isaiah declared, "*And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth*" (Isaiah 49:6).

He instructed His servant Moses, "*Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it*" (Exodus 20:8-11).

For the Sabbatical year, based upon the seventh-day Sabbath, God further admonished Moses, "*Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the*

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blatantly dishonest in their treatment of the resurrection of Yeshua Messiah.

So let us look at the historical accounts of the eyewitnesses themselves. First, let us look at Matthew's record of Yeshua's resurrection. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.

"And the angel answered and said unto the women, 'Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.'

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, 'All hail.' And they came and held him by the feet, and worshipped him.

"Then said Jesus unto them, 'Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.' ... Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted.

"And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.' Amen."

(Matthew 28:1-10 & 16-20 KJV)

Next let us look at Mark's account of Yeshua's resurrection. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre?'

"And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

"And he saith unto them, 'Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.'

"And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

"After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed

not them which had seen him after he was risen."
(Mark 16:1-14 KJV)

Finally, let us look at John's record of the resurrection of Jesus Christ. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre....But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, 'Woman, why weepest thou?' she saith unto them, 'Because they have taken my Lord, and I know not where they have laid him.'

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, 'Woman, why weepest thou? Whom seekest thou?'

"She, supposing him to be the gardener, saith unto him, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.'

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Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

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“Jesus saith unto her, ‘Mary.’ She turned herself, and saith unto him, ‘Rabboni’; which is to say, Master. Jesus saith unto her, ‘Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, “I ascend unto my Father, and your Father; to my God, and your God.””

“Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, ‘Peace be unto you.’

“And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.”

(John 20:1 & 11-20 KJV)

Although these accounts differ in certain minor details, they all agree that Jesus Christ rose from the dead and that He was seen of many witnesses after His resurrection from the dead. When modern historians deny the resurrection of Jesus Christ, they are basically calling Matthew, Mark, and John liars for their eyewitness testimony to the resurrection of Yeshua Messiah.

Ask yourself this question, “Why would Matthew, Mark, and John lie about the resurrection of Jesus Christ if the resurrection did not actually occur?”

Before His disciples knew that Jesus was resurrected, they were hiding behind closed doors for fear of the Jews. (See John 20:19.) Yet when they later testified to the resurrection of Jesus, they were risking their lives against the Pharisees and the Sadducees who wanted to get rid of this “Nazarene nonsense.” Who would bother to risk his life for a lie? If Matthew, Mark, and John had not actually seen Jesus Christ raised from the dead, they would never have bothered to risk their lives to proclaim this truth to the world.

Finally, I Corinthians 15 gives us this information on the resurrection of Jesus Christ. *“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

“After that, he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”

(I Corinthians 15:3-8 KJV)



Over 500 people were eyewitnesses to the resurrection of Jesus Christ. Modern historians refuse to believe the resurrection of Jesus Christ, but history testifies that over 500 people saw Jesus after God raised Him from the dead.

If you know of people who are skeptical or unbelieving in regard to the resurrection of Jesus Christ, please feel free to give them this article.

And, in particular, if you know college professors or other academics who deny the resurrection of Jesus Christ, please feel free to give them this article to expose the inconsistency in their supposedly educated thinking.

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(Continued from Page 22, “Imperfect Christian”)

The fact is, we all make mistakes, and some of them are egregious mistakes. In spite of all of that, we are still children of God, forgiven upon repentance, and offered eternal salvation. It’s both comforting and inspiring to think of those people, flawed though they were, accomplishing amazing work in the name of God.

Odd as it may seem, when seen in the context of the book of Acts, the epistles are both a balance to Acts and an encouragement to those of us who are not yet perfected. We too can accomplish great things for God in spite of ourselves.

(Continued from Page 5, "Understanding")

clearly the most useful. Because of that, we'll look at each of the ten words, starting with the word used most often in Psalm 119. See Table 1.

TABLE 1: Basic Table of the 10 words

Word	# Used	Hebrew	(Strong's #)
Law	25 times	Torah	(8451)
Word	24 times	dabar	(1697)
Testimonies	23 times	eduth, edah	(5713, 5715)
Judgments	23 times	mishpat	(4941)
Statutes	22 times	hok, hukkah	(2706, 2708)
Commandments	22 times	mizvah	(4687)
Precepts	21 times	pikkudim	(6490)
Word	19 times	imrah	(565)
Righteousness	15 times	zedek	(6664, 6662)
Way	13 times	derek	(1870)

**Understanding the 10 Words of Psalm 119
(order based on frequency of use)**

1. The Hebrew word Torah (Strong's #8451) is used 25 times in Psalm 119 and is translated as 'law.' Torah more accurately conveys 'direction' and 'instruction' regarding God's will.

"The law (Torah) of your mouth is better to me than thousands of shekels of gold and silver." Psalm 119:72.

America is one of the most litigious cultures in the world, with more lawyers per capita than virtually anyone else. This likely gives us a distorted view of the word 'law.' The Brown-Driver-Briggs Hebrew and English Lexicon (BDB) broadly defines Torah as "direction, instruction, law." More specifically, BDB states that Torah, as used in Psalm 119, refers to the direction of the priestly codes of law. Instead of thinking of laws as a list of things one can and can't do, a more helpful view is that it gives direction and points out God's will. The Torah instructs, teaches and shows us God's will, giving us direction in life. One minister said that although the law expresses love, it doesn't create love. Love comes from the heart. The Torah gives us direction and instruction in how to love from the heart.

Ken Ryland's editorial in the September-October 2003 issue of *The Sabbath Sentinel* was enlightening in this regard. Ken learned that 'Torah' had a much broader meaning than 'law' which he observed didn't come close to conveying the depth and breadth of meaning carried by the word 'Torah.' Ken Ryland continued:

"My friend always admonished me to think of Torah as 'instruction' rather than law, and this definition has served me well over the years in helping me understand the mind of God and the meaning of His Word. ...Some may be puzzled as to how it is possible that 'sin reigned from Adam to Moses,' as the apostle Paul states in Romans 5:14, even when there was no written law. If Torah is the written legal code of the Hebrew Scriptures, as many believe, then that is a good question. If, however, Torah's meaning is 'God's instruction' for living and prospering in the world He created, then the answer to this puzzlement is easy to understand. The key to understanding Paul's statement is found in Genesis in the creation account and the period shortly after.

... One evidence of this fact is that God commends the father of the faithful, Abraham, *"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws (Torah)"* Genesis 26:5."

Ryland makes some excellent points here. Since Abraham kept the Torah hundreds of years before Moses began writing the first five books of the Bible, then Torah is better viewed as God's 'instruction.' A follow-up question can be asked: What happens when we don't use the instruction that has been given to us? One answer is found in Ezekiel 22:26. *"Her priests have done violence to My law (Torah) and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My Sabbaths, and I am profaned among them."*

How do we do violence to the Torah today? By saying that Christ has done away with the law and by not giving direction and instruction in how to keep the Sabbath Day holy. Just as Abraham kept the Torah by following the 'direction' and 'instruction' of God's will, Torah today should refer to much more than just the first five books of the Bible. By translating the Torah as 'direction' and 'instruction' of God's will, it should apply to the whole bible.

2. The Hebrew word *dabar* (Strong's #1697) is used twenty four times in Psalm 119, and is translated as 'word'. These words are meaningfully arranged and communicated from God.

"But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word (dabar)." Is. 66:2.

Dabar occurs over 2500 times in the Old Testament, with the KJV translating it in 110 different ways. The Companion Bible defines *dabar* as the very words of God, meaningfully arranged in a row, referring to the articulate form of what is said whether spoken or written.

For written communication, when God wrote on the tablets the Ten Commandments, He refers to them twice as the Ten

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dabar or the Ten words (Exodus 34:28; Deuteronomy 10:4). In communicating His word, in whatever form, even the order and arrangement of the words is intended and meaningful.

An interesting verse in the bible that contains both 'Torah' and 'dabar' is Isaiah 8:20 (NKJV) "To the law (Torah) and to the testimony! If they do not speak according to this word (dabar), it is because there is no light in them." It should be noted that the word for testimony in this verse is not the same Hebrew word as in our next word.

3. Testimony is used 23 times in Psalm 119 (Hebrew 'eduth, 'edah; Strong's #5713 & 5715) where God showcases His Torah and His word as legal witnesses of God's will for us.

"I have rejoiced in the way of Your testimonies, as much as in all riches." Psalm 119:14.

The biblical concept of testimony or witness is closely allied with the conventional Old Testament legal sense of testimony given in a court of law. In both Testaments, it appears as the primary standard for establishing and testing truth claims. The Companion Bible states that testimony means "to go over again, to reiterate, hence, to testify". The Brown-Driver-Briggs definition adds that this refers to a code of law as a divine testimony. Certainly the Torah can be seen as both God's testimony and as a witness of His will. It should be no surprise then that God refers to the Ten Commandments as the two tablets of the Testimony (Ex. 31:18; Ex. 25:16, 22). In like manner, there are many testimonies of God that we see today. For example, God's creation, His Word (Bible), Christ's life, and Christ's sacrifice can all be viewed as testimonies of His love.

A word of caution is noted here. Modern translations are not accurate in translating this word. The New Living Translation (NLT) translates testimonies as 'laws' in Ps.119 and as 'decrees' in Ps.19. The New International Version (NIV) translates testimonies as 'statutes' in both Ps.119 and Ps.19.

4) Judgment is also used 23 times in Psalm 119 (Hebrew mishpat; Strong's #4941) and refers to man's relationship with man. Judgments are decisions we make in regards to our fellow human beings (Jer. 7:5).

"At midnight I will rise to give thanks to You, because of Your righteous judgments." Psalm 119:62.

Brown-Driver-Briggs states that judgments are ordinances put into effect by divine laws. Thus we find that Moses sat in judgment over matters where an interpretation of God's law was necessary (Exodus 18:13-16). When someone had a problem with another person, they were told to come before the judges (Exodus 22:9). If the problem was too hard to judge, they were to go before the priests (Deut.

17:8-12).

In this process, the Israelites were continually admonished to be just in judgment (Lev. 19:15, 35).

In some cases, the judges of Israel had to make judgments on issues not specifically mentioned by God in the law. Deuteronomy 17:8-10 says, "If a matter arises which is too hard for you to judge ...you shall come to the priests, the Levites, and to the judge there in those days, and inquire of them; they shall pronounce upon you the sentence of judgment. You shall do according to the sentence which they pronounce upon you in that place which the LORD chooses. And you shall be careful to do according to all that they order you." The key idea is that scripture is the standard given for fair dealing between man and man.

5) Statute is used 22 times (Hebrew hukka, hok; Strong's #2706, 2708) and refers to man's relationship with God, showing how man is to love and worship God.

"And the LORD commanded us to observe all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is this day." Deut. 6:24.

Brown-Driver-Briggs defines statutes in Psalm 119 as referring to prescribed phrases of obedience. Statutes speak of a binding force and permanence of Scripture, as of laws 'engraved' or inscribed. There's an 'in stone' connotation of this word. Bullinger's Companion Bible notes that this word is derived from *hakak* which means to hew, cut in, engrave or inscribe. More than anything else, the psalmist asks seven times for God to teach him His statutes because these impact his relationship with God. Examples of statutes that are to last forever include worship on Holy Days such as Pentecost (Lev. 23:21), Atonement (Lev. 23:31) and the Feast of Tabernacles (Lev. 23:41). Statutes also dictated the conduct of priests (Lev. 10:8-11), the care of lamps and bread of the tabernacle (Lev. 24:3, 9) as well as the command not to eat fat or blood (Lev. 3:17; 7:22-7). In general, statutes refer in large part to man's duties to God including laws of worship, festivals and diet.

6) Commandment is found 22 times in Psalm 119 (Hebrew mitzvah; Strong's #4687). It denotes remarkable strength as it conveys both power and authority.

In the Torah, it states that when the King writes out the law and reads it daily he will stay humble and not turn aside from the commandments. Deut. 17:18-20.

Jamieson, Fausset and Brown's Bible Commentary states that commandments denote fundamental directions for conduct, both enjoining and forbidding. In addition, Kidner's Commentary adds that 'commandment' emphasizes the authority of what is said; not merely the power to convince or persuade, but the right to give orders.

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Finally, Brown-Driver-Briggs states that psalmist uses this to refer to the commands of Deuteronomy and later codes of law.

It should be noted that before the Israelites ever got to Mount Sinai in Exodus 19, God chastised them asking, "How long will you refuse to keep my commandments and my laws." (Ex. 16:28). Some had broken the Sabbath commandment (:27) and were not trusting and obeying God. Even before they were written down and codified at Sinai, the Israelites were breaking God's commandments and laws.

7) Precept, used 21 times in Psalm 119 (Hebrew pikkudim; Strong's #6490), showcases that God oversees and even cares about the details of these commandments.

"Make me understand the way of Your precepts; So shall I meditate on Your wondrous works." Psalm 119:27.

Kidner's Commentary states that "This is a word drawn from the sphere of an officer or overseer, a man who is responsible to look closely into a situation and take action (Jer. 23:2, where God will 'attend to' (poqed) the shepherds who have not 'attended to' the flock). So the word points to the particular instructions of the Lord, as of one who cares about detail." Jamieson, Fausset and Brown's Bible Commentary adds that precepts are those directions that relate to special conduct, from a word meaning "to inspect." Finally, the International Standard Bible Encyclopedia notes that this Hebrew word (piqqud) is only found in the Psalms. It defines precept as a commandment or an authoritative rule for action. Many Jewish writers use precept and commandment interchangeably.

8) The Hebrew word imrah (Strong's #565) is used 19 times and is also translated as 'word' like dabar. Imrah shows that when God speaks, His words and promises are revealed as they come forth into the light.

"The words (imrah) of the LORD are pure words (imrah), like silver tried in a furnace of earth, purified seven times." Psalm 12:6.

"Direct my steps by Your word (imrah), and let no iniquity have dominion over me." Psalm 119:133.

Brown-Driver-Briggs defines imrah as sayings and words of command and promise. Bullinger's Companion Bible states that imrah comes from amar, to bring forth to the light, hence to say. Generally imrah refers to spoken communication. It is as if the words come to light as they proceed out of the mouth of God. Modern translations like the NIV and NLT translate imrah as promise. The idea being, if God said it, it is as good as promised.

9) Righteousness is used 15 times in Psalm 119 (Hebrew zedek; Strong's #6664 & 6662) and allows for grace and

mercy to be shared, and scales to be balanced when making righteous judgments.

"He became sin for us, that we might become the righteousness of God in Him." I Cor. 5:21.

Bullinger's Companion Bible states that "By comparing the first occurrence (Lev. 19:15) with the second (Lev. 19:36) we get the idea that the word has special reference to equal balancing." This matches well with the Brown-Driver-Briggs definition for uses of this term in Psalm 119 as of righteousness in governments of law. A common visual in our justice system is of a blindfolded lady liberty holding up a set of balanced scales.

This word is most often paired with the word judgment. Seven times the pair 'righteous judgment' is found together. A great example of this is found when King David applies 'righteous judgment' to Nathan's parable. When David learns a rich man took the only lamb of a poor man for a meal he was hosting, his anger was aroused. He quickly judged that the rich man was to pay back four fold to the poor man (Ex.22:1). However, as in most 'judgment' decisions, each case allowed for a correction so that the penalty of the law could be adjusted to fit the crime. In this case, David actually announces the adjustment first, that the rich man should die, before applying the judgment (2 Sam. 12:5-6).

In the New Testament, there are a couple examples of 'righteous judgment.' When he found out that Mary was pregnant, it says "Joseph her husband, being a just man, not wanting to make her a public example, minded to put her away secretly" (Matt. 1:18-19). According to Jewish law this was punishable by stoning. However, as a 'just' man, he was merciful in balancing the scales. Another example is when an adulterous woman was brought before Jesus. When someone was to be stoned to death, the Torah stipulated that the two (or more) witnesses to the capital crime were to cast the first stones (Deut. 17:7). In this example, Christ said "He who is without sin among you, let him throw a stone at her first" (John 8:7). In the end, all of her accusers left and Christ told her to "go and sin no more" (v. 11).

What is amazing about 'righteous judgment' is that this is a part of the Torah that is rarely discussed. The elements of mercy and grace could almost always be applied to a judgment. Indeed, in Micah 6:8 God showed that two things He required of Israel was for them to do justly and to love mercy. These requirements, as seen in the examples of Joseph and Jesus in the New Testament, add a beautiful facet of grace to the Torah and God's will.

10) Way, used 13 times in Psalm 119 (Hebrew derek; Strong's #1870), reveals the direction, path, and choices we should make on our journey.

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“Turn away my eyes from looking at worthless things, And revive me in Your way.” Psalm 119:37.

Bullinger’s Companion Bible says that this word is derived “from darak, to tread with the feet, and denotes the act of walking. Hence it is used of a going, or way, or journeying. The first occurrence is Gen. 3:24” when God closed off the way to the tree of life. What is really remarkable is that through the Torah, this word shows us the way back to life.

A fascinating facet of Psalm 119 is to identify the incredible resolve of the psalmist to “be undefiled in the way” (v. 1). When reading through this Psalm, reflect on the amazing things he is doing like praising God and seeking God and clinging to God and rejoicing in God (vv. 5, 7, 10-12, 18, 24, 31-6, 60, 72, 111-4, 166-8). It is truly humbling to visualize everything the psalmist is doing. What is comforting to know is that even with all his determination and diligence, the final verse of the chapter shows that he still ends up going astray in the final verse (v. 176). In like manner, even though we resolve to go the right way, we still mess up. Often times, on this journey it is affliction that brings us back (vv. 67, 71, 75).

In the New Testament, Paul says he followed a sect called “the Way” (Acts 24:14, 22). Also, Christ said, “I am the way, the truth and the life” (Jn. 14:6). Living God’s way, through His Torah and His word, is truly a rewarding way of life.

The Biggest Word of All

Kidner’s commentary notes that in Psalm 119, “every verse from verse 4 to the end is a prayer or affirmation addressed to Him.” This can be seen in the fact that there is one big word that has been dominating this Psalm. This single word is used 174 times in the Psalm. That biggest word of all is ‘YOUR.’

Each of the 10 words is often preceded by ‘Your’ as the psalmist longs for Your Torah, Your word, Your testimonies, Your judgments, Your statutes, Your commandments, Your precepts and Your way. However, the most personal verse in this regards says that, “I am YOURS” Psalm 119:94 as he gives himself completely to God.

Conclusion

Psalm 119 showcases God’s will, God’s way and God’s word in a truly divine way. The 10 words are synonyms referring to God’s divine Law. They work together to form a multifaceted dimension of the Torah. An overview of these 10 words can give us a quick glimpse of the beauty of this Psalm.

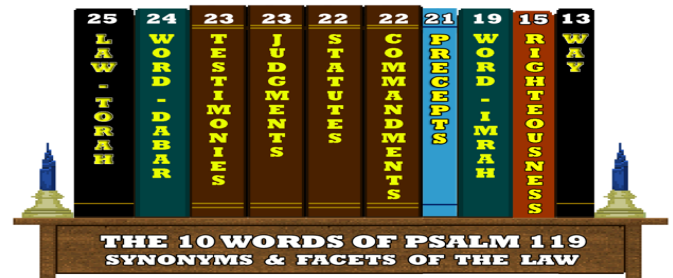
- 1) The Torah gives us direction and instruction in regards to God’s will.
- 2) The words (dabar) of God are meaningfully arranged

communications from God.

- 3) The testimonies of God showcase His Torah as a legal witnesses of His will for us.
- 4) Judgments refer to the decisions we make in regards to loving our neighbors.
- 5) Statutes refer to our relationship with God and show how man is to love God.
- 6) Commandments show the strength of God’s will to convey power and authority.
- 7) Precepts show that God oversees and cares about the details of His commandments.
- 8) The words (imrah) and promises of God are revealed as they come forth into the light.
- 9) Righteousness allows us to extend grace and mercy when making righteous judgments.
- 10) The way reveals the direction, path, and choices that lead back to the tree of life.

When looking at the list of ten words, (see Figure 2) it is interesting to note that the first and last words act as bookends, both pointing us in the direction we should go. The second and eighth words reveal that God is communicating through His words. Words three through seven look at the core tenants of the laws in the Torah. Finally, the ninth word showcases a way to live the Torah with a heart of grace. Modern Christianity tends to view the Torah as a legalistic set of codes that were handed down to a hardhearted group of people, by an angry God. This view doesn’t match with the fact that “Jesus is the same, yesterday, today and forever” (Hebrews 13:8). It also doesn’t testify correctly to the fact that there is real beauty in the Torah. Psalm 119 goes a long way to revealing the beauty and depth of the Torah.

FIGURE 2: Bookshelf of the 10 Words



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(Continued from Page 7, "Don't Worry ...")

1 John 4:20

If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.

John 13:34

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

3. You concentrate on what's wrong in this world versus what's right.

There's plenty wrong with this world (no arguments here), yet unhappy people turn a blind eye to what's actually right in this world and instead focus on what's wrong.

You can spot them a mile away, they'll be the ones complaining and responding to any positive attributes of our world with "yeah but."

Happy people are aware of global issues, but balance their concern with also seeing what's right.

I like to call this keeping both eyes open. Unhappy people tend to close one eye towards anything good in this world in fear they might be distracted from what's wrong. Happy people keep it in perspective.

They know our world has problems, and that there are great injustices, but they also keep an eye on what's right and positive.

Philippians 4:4

Rejoice in the Lord always; again I will say, Rejoice.

1 Thessalonians 5:18

Give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

4. You compare yourself to others and harbor jealousy.

Unhappy people believe someone else's good fortune steals from their own. They believe there's not enough goodness to go around and constantly compare yours against theirs. This leads to jealousy and resentment.

Happy people know that your good luck and circumstance are merely signs of what they, too, can aspire to achieve.

Happy people find the opportunities and possibilities of life and in being a Christian but don't get bogged down by thinking one person's good fortune limits their possible outcome in life.

1 Corinthians 3:3

For you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?

1 Corinthians 13:4-5

Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful;

5. You strive to control your life.

There's a difference between control and striving to achieve our goals. Happy people take steps daily to achieve their goals, but realize in the end, there's very little control over what life throws their way. We must trust in God in prayer, even though the journey will not always be smooth.

Unhappy people tend to micromanage in an effort to control all outcomes and fall apart in dramatic display when life throws a wrench in their plan. Happy people can be just as focused, yet still have the ability to go with the flow and not

melt down when life delivers the proverbial curveball as happens in baseball.

The key here is to be goal-oriented and focused, but allow room for letting bad things happen without falling apart when the best laid plans go awry- because they will. Going with the flow is what happy people have as their plan B.

Proverbs 3:5-6

Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.

Psalms 46:10

Be still, and know that I am God.

6. You consider your future with worry and fear.

There's only so much hard drive storage space between your ears.

Unhappy people fill their hard drive with what could go wrong versus what might go right.

Happy people take on a healthy dose of "possibility thinking" and allow themselves to daydream about what they'd like to have in life. They will share those dreams and ideas in trust and with their Maker, who hears their prayers, in all areas of life—physically, financially, spiritually.

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The key here is to be goal-oriented and focused, but allow room for letting bad things happen without falling apart when the best laid plans go awry- because they will. Going with the flow is what happy people have as their plan B.

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Unhappy people fill that HARD DRIVE storage space with constant worry and fear.

LOOK--Happy people experience fear and worry, but make an important distinction between feeling it and living it. When fear or worry crosses a happy person's mind, they'll ask themselves if there's an action they can be taken to prevent their fear or worry from happening (there's responsibility again) and they take it. If not, they realize they're spinning in fear and then lay it down.

2 Timothy 1:7

For God gave us a spirit not of fear but of power and love and self-control.

Isaiah 41:10

Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.

1 John 4:18

There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.

7. You fill your conversations with gossip and complaints.

Unhappy people like to live in the past. What's happened to them, and life's hardships, are their conversation of choice.

When they run out of things to say, they'll turn to other people's lives and gossip.

Happy people live in the now and dream about the future. We are going to think about God's kingdom. We are going to think about things we can plan and achieve in this life that are healthy and true. You can feel their positive vibe from such a person clear across the room! They're excited about something they're working on, grateful for what they have and dreaming about the possibilities of life.

Obviously none of us are perfect. I have fallen into every one of these 7 traps on occasion. We're all going to swim in negative waters once in a while, but what matters is how long we stay there and how quickly we work to get ourselves out and recognize it.

Practice positive habits daily, pray, read God's word, be thankful to God, and see if that does not set you apart from unhappy people.

Walk with God, fall down, get back up again, repeat. It's in the getting back up again where all the difference resides.

Ephesians 4:29-32

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Proverbs 16:28 *A dishonest man spreads strife, and a whisperer separates close friends.*

Proverbs 6:16-19

There are six things that the Lord hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers.

Proverbs 11:13

Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered.

Titus 3:2

To speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.

In conclusion, remember the hit song from BOBBY MCFERRIN?

It was titled..."DON'T WORRY BE HAPPY!"

And why shouldn't we be? We are guaranteed a glorious future from our Lord Jesus Christ if we maintain our sights on him

Revelation 21:4

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Keep the faith, its going to be ok.

DON'T WORRY – BE HAPPY!



Bill Lussenheide serves as a Vice President for the Bible Sabbath Association. He and his family attend the Sabbath Observing United Church of God in San Diego California.

(Continued from Page 8, "Judged.")

with works. He says this clearly and unambiguously" (N.T. Wright, "New Perspectives on Paul," 10th Edinburgh Dogmatics Conference, 25–28 August 2003).

Wright's statement is in clear harmony with what Paul says in Romans: "... because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. God 'will give to each person according to what he has done.' To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger" (Romans. 2:5-8).

In 1 Corinthians, Paul extends our understanding of this process through a remarkable analogy that ties together the original foundation of our faith in Christ and the further building of ongoing works in our lives:

"For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work. If what has been built survives, the builder will receive a reward. If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames" (1 Corinthians 3:11-15).

These verses plainly state that as long as one has built on the true foundation he or she will be saved—even though for some their lack of good works will result in no reward. In this way, Paul himself combines the two aspects of Christian life—the foundation of Christ accepted in faith and the judgment or reward by works.

That the two concepts of justification by faith, and judgment by works, fit hand in hand is perhaps easier to understand when we remember that the "works" God expects to see in our lives are not our own works of legalistic or pharisaical striving, but works produced through us as a natural result of His Spirit being in us. Wright puts it this way: "The 'works' in accordance with which the Christian will be vindicated on the last day are not the unaided works of the self-help moralist ... They are the things which show, rather, that one is in Christ; the things which are produced in one's life as a result of the Spirit's indwelling and operation."

And the works God desires to see are not merely spiritual pleasantries. Paul shows that building on the foundation he describes involves not only good and positive works (building in "gold" and "silver"), but also works of turning from wrong. As Paul wrote to Timothy: "... God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and, 'Everyone who confesses the name of the Lord must turn away from wickedness'" (2 Timothy 2:19).

So works are the basis for the judgment which will be levied on all—as Christ himself said: *"For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works"* (Matthew 16:27). This is not to say that salvation comes through works, but that works come through salvation. It is also a far cry from seeing rewards and punishments as the primary motivator for living righteously.

The awareness of our future judgment according to the works of God's Spirit in us need never result in the pitfalls of legalistic striving—the self-deprecating fear of spiritual failure or the self-elevating pursuit of spiritual success.

Our judgment by works is rather a judgment of how surrendered we have been to God's will and the working of His purposes in our lives. The works by which we will be judged are, as Paul tells us, built on the foundation of Jesus Christ (1 Corinthians 3:11) just as much as our faith is built on the same foundation. This biblical principle does not in any way contradict salvation by faith, and the two are completely fused as one—just as a house is directly connected to the foundation on which it is built.

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R. Herbert (a pen name), Ph.D., was trained in biblical studies and Ancient Near Eastern archaeology. He writes for a number of Christian venues as well as for his websites at LivingWithFaith.org and TacticalChristianity.org.

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Lord: thou shalt neither sow thy field, nor prune thy vineyard" (Leviticus 25:3-4). Regarding the Jubilee, the fiftieth year, Creator God again directed Moses, "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Leviticus 25:8-10).

Francis' subtle, yet blatant usurpation of the God of Creation is evident in his encyclical. He states, "On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the "first day" of the new creation, whose first fruits are the Lord's risen humanity, the pledge of the final transfiguration of all created reality. It also proclaims "man's eternal rest in God" (LAUDATO SI', Section 237). How can a mere human being transfer the meaning, sacredness, and sanctity of God's Sabbath, the 7th day of the week, to Sunday, the first, and by extension relegate the blessings of the Creator's Jubilee to one he and his church have invented? But this is indeed what Francis is doing in LAUDATO SI'.

Kevin P. Emmert, in his June 19, 2015, article, *Why the Pope Is Going Green*, in [Christianity Today Online](#), puts Francis' encyclical in perspective when he observes, "The encyclical, however, is far more than a doomsday letter or a how-to of environmental care. Underlying the warnings and prescriptions, he offers a theology of creation that emphasizes how, by God's design, human beings and the created world are deeply connected. If we understand this, Francis says, it can change the way we relate to God, to one another, and creation." But we must relate to God, each other, and to creation based on God's prescription, His Ten Commandments (Exodus 20:2-17), and not Francis' LAUDATO SI' which prescribes Sunday sacredness and the Eucharist in its place.

Francis is not God. Sunday is not God's Sabbath and the 50th anniversary of Vatican Council II is not His Jubilee.

The Eucharist and Sunday sacredness are inventions of his church that are patently opposed to the word of God. The Bible plainly teaches, "*So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation*" (Hebrews 9:28, 10:14). Contrariwise, the Eucharist is thus defined, "By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (Catechism of the Catholic Church, 1413).

Observing the 7th day Sabbath, the Sabbatical year and the Jubilee are acts of worship due only to Creator God. We honor Him by obeying His commandments. Sunday sacredness, the Eucharist, and imbibing a false jubilee are acts of obedience to and worship of another power. Both the prophets Daniel in the Old Testament (Daniel 2, 7, 8 & 11) and John (Revelation 13, 17&18) in the New, clearly identify this power. The Apostle Paul speaks of it thus, "*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God*" (2 Thessalonians 2:3-4). The Protestant Reformers were all in agreement. It is none other than the Roman Papacy. Both history and Scripture testify of it as one taking the prerogatives of God, seeking to change God's law, persecuting God's true followers, and claiming to take the place of God on earth.

The promises of Francis, its current head, will not bring peace, justice, equity and rest; but rather usher in unmitigated chaos, bloody repression, and ultimately total destruction. The prophet Daniel reveals, "*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book*" (Daniel 12:1). Then begins God's Jubilee (1 Thessalonians 4:16-18; Revelation 20:4).

Quite unlike Francis' prescription for harmony, equity and security, Creator God warns of a world that is swiftly travelling towards its appointment with a dismal destiny.

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The ancient seer, Jeremiah, describes it thus, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, the whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it" (Jeremiah 4:23-28). And why would this be? His fellow seer, Isaiah, who is in total agreement (Isaiah 24:1-4) answers, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah 24:5).

Contrary to God's loving call to worship Him as Creator by honoring His blessed Sabbath day (Ex 20:8-11; Revelation 14:6-7), Francis' promises are built upon another foundation: "Christians will naturally strive to ensure that **"civil legislation"** respects their duty to keep Sunday holy" (Section 67, Dies Domini, July 7, 1998).

Will you rest your hopes on the word of Creator God or upon the sinking sand of Francis' empty promises? The choice is yours to make.

Aubrey Duncan is not only a dynamic speaker, but he is a speaker whose messages are Christ-centered, Bible-based and relevant to the times in which we live. Elder Duncan's strong love for the truth and God's last day message (The Three Angels' Messages found in Revelation 14:6-12) are evident in his sermons and lectures. In these last days, it is important for God's messengers to present His word with power, boldness, and conviction; but they must also present it in love and compassion for believers and unbelievers. The Holy Spirit has used Elder Duncan to do just that time and time again through his writing, sermons, and presentations.

His personal experience of divine deliverance from a twelve year+ addiction to crack cocaine gives him a unique perspective in sharing the grace of God and His power to transform the life. He is passionate about sharing the Gospel of Jesus Christ and helping others come into a saving relationship with Him.

In his book, God's Sabbath Truth, he shares that experience and shows how the grace of God that transforms, also empowers the believer to keep all of God's commandments, including His 7th day Sabbath commandment.

He is Founder/Director of Advent Truth Ministries, a self-supporting ministry focused on helping individuals come to a better understanding of the Bible and bringing them into a closer relationship with our Lord and Savior Jesus Christ. Advent Truth Ministries lifts up Jesus Christ as the ONLY Savior of the world. It is particularly focused on educating, motivating, and inspiring people to embrace and share God's Sabbath Truth in opposition to the Roman Catholic Church's call for Sunday sacredness, a tradition contrary to the Bible, which she claims as her mark of authority in religious matters.

*We invite you to get involved and join the movement to share God's Sabbath Truth. He is available for: Daniel and Revelation Seminars, Sabbath Seminars, Addiction Recovery Seminars, Week of Prayer, and Special Events. He may be contacted at: aduncan@thesabbathtruth.org
<http://www.adventtruth.org/>*

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Thank you for supporting our efforts to spread the message of God's Sabbath rest to the rest of the world.

The Power of Brokenness

By

Kelly McDonald, Jr.



“The LORD is nigh [near] unto them that are of a broken heart; and saveth such as be of a contrite spirit” (Psalm 34:18, KJV).

The Lord is near us when we are broken, but what does it mean to be broken? The Hebrew word for broken in the verse above is *shabar*, and it means to burst forth, break down, destroy, or crush.

There are times in life when we think we can do it on our own. We think we can figure out our situation. Brokenness is the place where we realize that we cannot do it alone. It is the revelation that only God can bring victory and deliverance.

The Bible gives us many examples to show us the power of brokenness. One of these is found in 1 Samuel, Chapter 1. There was a man named Elkanah who had two wives: Peninnah and Hannah. Peninnah was able to have children, but Hannah had been unable to do so. This caused Hannah to become distressed. In bitterness of soul, she cried out to the Lord. She was willing to dedicate her child to the Lord. The Lord heard her request and gave her a child. In the place of brokenness, she desperately needed God’s intervention. She received it!

Another story of brokenness is found in 2 Samuel 21. In this chapter, we learn that there had been a famine for three straight years. David inquired of the Lord as to the cause. The Lord showed him that the mistake of a previous king caused this famine. David followed the Lord’s instructions, and the famine subsided. Why didn’t David seek the Lord after the first or second year of famine? David was not broken until the third year.

Interestingly enough, the Hebrew word for broken can also mean “to birth”. Hannah became broken and birthed Samuel. His name means “heard of God.” She was broken, and the Lord was near her. He heard her cry for help. In your brokenness, you birth your breakthrough.

Hannah was tired of trying to figure it out. She was tired of people’s opinions. She broke down the walls built by man and asked for divine intervention! David was tired of human

explanation for the drought. He desperately sought the Lord’s face! In his brokenness, the rain began to fall. At the place of brokenness, we receive the revelation of what God is doing and perhaps the revelation of why He is doing it.

Why is brokenness so powerful? Hannah was so broken that she was willing to dedicate perhaps her only child to the Lord. Sometimes the Lord allows us to go through a wilderness experience so that we will dedicate the fruit of our lives to Him.

Why is brokenness so powerful? ... Sometimes the Lord allows us to go through a wilderness experience so that we will dedicate the fruit of our lives to Him.

In the place of brokenness, you will dedicate the victory to God instead of giving people credit. Brokenness is powerful because it is the place where we cross from the natural into the supernatural! It allows an invisible God to make Himself visible to the world.

Kelly McDonald, Jr. is an ordained Evangelist at Hungry Hearts Ministries in Jackson, TN. Kelly has authored nine books and twenty booklets. He is the editor for the ministry’s magazine, Pursuit. He received his bachelor’s degree summa cum laude from Lambuth University. Kelly has been preaching since 2007, and is available to speak at other churches upon request. www.hungryheartsministry.com.



The Imperfect Christian

BY

Lenny Cacchio

The Book of Acts is one of the rosier books of the Bible. Yes, there are some false imprisonments and unwarranted persecutions, but in general Luke paints a picture of a small but growing band of believers who faithfully took the Gospel from Jerusalem to Rome, the very seat of pagan power.

In a way, it's almost beyond credulity that things could get on so well: A few believers with minimal conflicts among themselves and few resources preach the Gospel to both commoner and high officials, with the churches supporting them selflessly.

Luke writes a spirit-filled narrative, one that might make us feel inadequate to the cause.

But then we get to the epistles, both Paul's and the General Epistles that follow. It is here where we get much needed balance. We find in these epistles that we read of churches rent with disagreements and arguments.

In Galatia we see Paul confronting Peter to his face for hypocrisy.

In Philippi we see Paul imploring two women to stop bickering with each other.

In Thessalonica we see people who refused to work leeching off other brethren, using as an excuse what they thought was the soon-coming end of the world.

In Corinth we see a party spirit, an instance with incest that went uncorrected, brother suing brother in courts of law, and people getting drunk and gluttonous on the Passover bread and the wine.

Those epistles illustrate the other side of the First Century church, and actually it should be an encouraging one. The people in those churches that Paul addressed were every bit as Christian as we are and every bit as flawed.

(Continued on Page 11)

What are you doing for God?

By

Lori Godfrey



As Christians and people alike, we all know God exists. He has always been and He always will be. We also know that He is our provider and our sustainer in this life, if we will allow Him to do so.

In this hectic world in which we live, many times we find ourselves looking heavenward and saying, "There is never enough time in the day," as we run around from place to place forgetting the most important person in our lives—the God who gave us life.

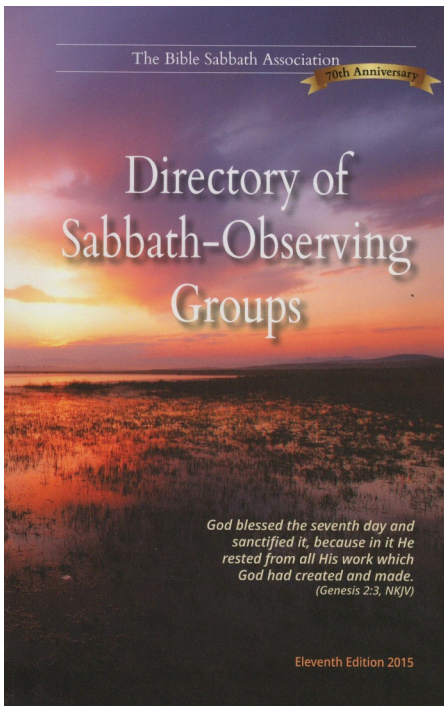
My title asks, "What are you doing for God?" Have you ever asked yourself the same question? When Jesus was here on earth He had much to say about our relationship with His Father and what it meant to "count the cost" to follow Him.

Whether we are a believer or not, there is coming a day when we'll be judged for the things we did here on earth. Christ paid the price for our redemption and if we have accepted his sacrifice then we will be saved, but we are still responsible for taking our relationship with Him to the next level.

The world is in dire need of a loving "Savior" and we who call upon His name are the ones who are commissioned to preach the gospel in every nation. He called the disciples to preach and He is calling us as well. But life has a way of keeping us so busy with its affairs, we find ourselves focusing only on our agendas and not on what we know should be the focal point in our lives.

Family, friends and jobs are important but they will not ensure us eternal life. Only Christ can make that a reality. Therefore, He must have the preeminence in our lives. If He doesn't, then we need to take inventory of how we are living from day to day. What priorities are more important? What changes we can make to ensure that we are living the way He would have us to live?

For after all, did not the Creator of the universe give us eternal life through His Son? If we will choose to accept His free gift and do as He commands, than we will find ourselves living a life well pleasing to Him. And there will be no further need to wonder if everything you did here on earth was enough because you will have done what the Master has required.



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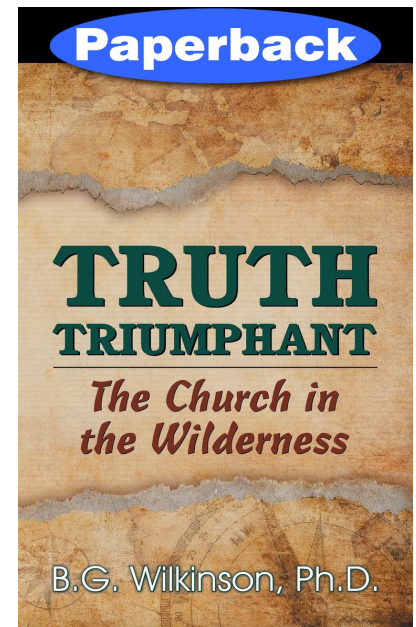
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Official Notice to BSA Members and Friends:

Founded in 1945, the Bible Sabbath Association is seventy years old this year. We thank God for the good fruit He has given to all who've served in this non-denominational gospel ministry for so long.

Now, in the fall of 2015, BSA members will select a new Board and officers, who will then appoint a new Editor for this magazine (see note on page three). If you are willing to assist us in the cause of promoting Christ, the Bible, and the Sabbath, please consider these steps:

- ◆ Non-members of the BSA, please join our efforts by sending your annual membership fee, see p. 2.
- ◆ BSA members, consider the option of service on the BSA Board of Directors, a four-year term. If you enjoy planning, leading ministry with a small group (twelve) of Jesus-followers who are different from you, please e-mail biblesabbath@comcast.net or calvin.burrell@cog7.org and declare your interest in serving on the Board.
- ◆ *All readers, you may nominate anyone whom you believe to be a well-qualified candidate to serve as Editor of The Sabbath Sentinel by sending that person's name and contact information to biblesabbath@comcast.net or calvin.burrell@cog7.org.

And If you've not yet ordered your copy of our "Directory of Sabbath Observing Groups 70th Anniversary Edition," please do that now. This Directory is our Eleventh Edition, but it's unlike any other "a collector's item!" See p. 23 for order details.

Thank you, and God bless you for whatever response(s) you will make to these invitations to serve.

Calvin A. Burrell, President

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