

# THE **Sabbath Sentinel**

September-October 2003



*The Grand Canyon—  
The Acts of God Written in Stone*

**BSA — The Bible Sabbath Association**  
*“The Sabbath was made for man...” — Jesus, the Christ*

# The Sabbath Sentinel

September-October 2003 Volume 55, No. 5 Issue 503

## FEATURES

- 4 **President's Message—Chuck Missler's Sabbath**  
by Dr. Sidney L. Davis, Jr.
- 6 **Scholarship Essay Contest Winners for 2003**
- 13 **How Do We Fulfill Matthew 5:20?**  
by Brian Knowles
- 14 **The Bow of Mercy**  
by Donald Mansell
- 15 **"Woe, Lo, Go!"**  
by Daniel Botkin
- 16 **Defending the 10 Commandments Monument**  
by Dr. Sam Blumenfeld
- 17 **Beholding the Lord in Our Presence**  
by Jerry Laws

## DEPARTMENTS

- 3 **Editorial—Torah, the Law, and Legalism**
- 5 **Notice—BSA Conference for 2003**
- 21 **The Church in the World**
- 22 **Letters to the Editor**
- 23 **Classified Ads**

**Cover Photo:** *The Grand Canyon, Arizona, USA*  
(Source: Webshots)

*The Sabbath Sentinel* is published bimonthly by The Bible Sabbath Association, 3316 Alberta Drive, Gillette, WY 82718. Copyright © 2003, by The Bible Sabbath Association. Printed in the U.S.A. All rights reserved. Reproduction in any form without written permission is prohibited. Nonprofit bulk rate postage paid at Springdale, Arkansas.

**Editor:** Kenneth Ryland, [tss\\_editor@biblesabbath.org](mailto:tss_editor@biblesabbath.org)

**Associate Editors:** June Narber & Shirley Nickels

**BSA's Board of Directors for 1999-2003:**

**President:** Dr. Sidney L. Davis, [president@biblesabbath.org](mailto:president@biblesabbath.org)  
*Personal mailing address of the president:*  
P. O. Box 1213  
North Chicago, IL 60064 U.S.A.

**Vice Presidents:** Ken Westby, Tom Justus, Calvin Burrell

**Treasurer:** Bryan Burrell, [bryan\\_burrell@biblesabbath.org](mailto:bryan_burrell@biblesabbath.org)

**Secretary:** Rich Nickels, [rich\\_nickels@biblesabbath.org](mailto:rich_nickels@biblesabbath.org)

**Webmaster:** John Paul Howell, [john\\_howell@biblesabbath.org](mailto:john_howell@biblesabbath.org)

**Recording Secretary:** June Narber, [june\\_narber@biblesabbath.org](mailto:june_narber@biblesabbath.org)

**Directors At Large:** Daniel Botkin, Mike Galimore, John Conrod, Darrell Estep

**Office Manager—Gillette Office:** Shirley Nickels

**Subscriptions:** Call (888) 687-5191 or (307) 686-5191, or write to: The Bible Sabbath Association, 3316 Alberta Drive, Gillette, WY 82718 or contact us at the office nearest you (see international addresses below). *The Sabbath Sentinel* is sent free of charge to all who request it. Your subscription is provided by the voluntary contributions of the membership of the The Bible Sabbath Association.

**Donations** are gratefully accepted and are tax deductible in the United States. Those who choose to voluntarily support this international work to promote the Sabbath and proclaim gospel of the kingdom of God are welcomed as contributors.

**Annual membership contributions:** regular membership \$25; Family Membership \$30; Life Membership \$500. All memberships include an annual subscription to *The Sabbath Sentinel*. Make all checks, drafts and money orders payable to *The Bible Sabbath Association*. (VISA and MasterCard accepted).

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

**Opinions expressed** in *The Sabbath Sentinel* are those of the writers and do not necessarily reflect the opinions of the Editorial Staff or of *The Bible Sabbath Association*.

**BSA Worldwide Web Site:** <http://www.biblesabbath.org>

**Correspondence and manuscript submissions:** Address all inquiries to: Kenneth Ryland, c/o *The Sabbath Sentinel*, 3316 Alberta Drive, Gillette, WY 82718. Phone: (307) 686-5191, E-mail: [tss\\_editor@biblesabbath.org](mailto:tss_editor@biblesabbath.org)

**International addresses:**

Australia: Bible Sabbath Associates, Jim & Lyn Carnochan, 7 Sunny Ridge Rd., Arcadia NSW 2159, E-mail: [lyn\\_carnochan@hotmail.com](mailto:lyn_carnochan@hotmail.com)

**Address Service Requested**

### For a FREE subscription in the U.S. and Canada:

Call (888) 687-5191, email us at [membership@biblesabbath.org](mailto:membership@biblesabbath.org) or visit our website at <http://www.biblesabbath.org>. Because of additional postage costs, we request that international subscribers donate \$20 per year (only \$10 per year if they live in either Canada or Mexico) to defray the postage costs for international mailing, if they are able to do so.

# Torah, the Law, and Legalism



To many Protestants the idea that Christians should “keep the Law” is equal to suggesting that they should become Pharisees. The theology of most Protestant denominations is based on the rejection of any obligation derived from the Hebrew Scriptures—the Old Testament. That view, of course, paints us who have a high regard for all the laws of God as legalistic in the eyes of those who believe that grace has supplanted the law.

Many Sabbatarians, on the other hand, fall into the ditch on the opposite side of the same road with the belief that after accepting Christ as Savior, Christianity consists of living by God’s code of conduct, His law, and nothing else matters. To such people, all matters of life and love are ultimately judged by the question, “Does it conform to God’s law?”

Both of these points of view are based on a misunderstanding of the meaning of “Torah,” the Hebrew word most often translated as “law” in English and “nomos” in Greek. Years ago a Hebrew scholar friend of mine impressed upon me the fact that “Torah” has a much broader meaning than the word “law.” Neither “law” nor “nomos” comes close to conveying the depth and breadth of meaning carried by the word “Torah.” 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.

“Instruction” has many connotations and nuances, similar to the word “Torah.” Besides conveying the idea of teaching, it also implies an obligation to obey the instruction, but the meaning is much deeper than that. *Torah* instruction also brings into play the “relationship” between the instructor and the one instructed (shall we say, between teacher and disciple). From the time Adam and Eve took their first steps in the Garden of Eden, God taught them His way; He gave them *Torah*. To the first parents, *Torah* was obligation, but it was also the revealing of the path to success in life and ultimately to eternal life. It was the divinely revealed “Way” that, if followed, would ultimately lead to the Creator’s eter-

nal kingdom. As such, it was the beginning of the gospel of the kingdom, the same gospel that Jesus preached.

Too often we look at those divine instructions as the thing that Christ came to abolish because their existence brought sin and death into the world. In doing so, we completely miss the point of *Torah*. It’s like trying one’s hardest to avoid failure rather than planning for one’s success. We must see *Torah* as it was really intended, a pathway designed by our Heavenly Father to bring blessing and life. As the apostle Paul states in Roman 7:10, 12, “...the very commandment that was intended to bring life actually brought death...the law is holy, and the commandment is holy, just, and good.”

Note that the purpose of God’s commandment, His *Torah*, was to bring life. So, rather than concentrate on the “shalt nots,” we should see in *Torah* the blueprint to life. If, for example, we see only the negative “Thou shalt do no murder,” and “Thou shalt not commit adultery,” we will fail to

see that these negatives point us to God’s desire that we should give life, not take it, and that we should build faithful, committed, and loving relationships with our spouses.

*Torah*, rather than being a simple list of do’s and don’t’s, is woven into the very fabric of creation itself. Like a river it is a complex of channels, created by God and compatible with His creation, that is designed to carry us in His flow of life—the Way of righteousness. It is only when we escape from those channels, usually by our own will, that we encounter sin, destruction, and death. When I say that *Torah* is built into the very foundation of creation itself, I mean to say that *Torah* is the blueprint of the creation’s design of how things ought to work to bring health, life, and happiness. It is because we have deviated from God’s original design that we encounter a creation that “groans in travail, waiting for the revealing of the sons of God,” the redemption of creation.

Continued on Page 20

# **Chuck Missler's Sabbath**

**by Dr. Sidney L. Davis**



Chuck Missler is an internationally recognized biblical authority who has a ministry called "Koinonia House."<sup>1</sup> He has newly accepted and become an observer of the Bible Sabbath. In an article he wrote "The Seventh Day," he offers a rationale and a theology for Sabbath observance that might surprise most Sabbath keepers. He does not base his observance of the Sabbath on the conventional or traditional Sabbatarian theology. While much of Missler's conviction regarding the Sabbath may be well within traditional Sabbatarian teachings, he also brings up what might be seen by some as deficiencies within traditional Sabbatarian theology regarding the Sabbath.

## ***Affirmation of the Sabbath***

Missler affirms that the Sabbath was not just a Jewish Covenant incumbent on Jews only, but as a creation ordinance it was known and observed prior to the Mosaic legislation. He states, "That the Sabbath had been ordained prior to Sinai is even accounted for in the very wording of Exodus 20:8: 'Remember.'"<sup>2</sup> Based upon the words of Jesus that "the Sabbath was made for man" he says, "The Sabbath came into being when man came into being." It was set apart and blessed—as a divine example—for the use and benefit of man, at the Creation." As such, Missler finds that the Sabbath is incumbent on all human beings; "This ordination of the Seventh Day acknowledges the moral duty of man to worship his Creator. It also recognizes the basic need of man for a weekly day of rest."

## ***Sunday, the Christian Sabbath***

Missler totally debunks the idea of Sunday as the so-called "Christian Sabbath." He asks, "The first day of the week is now widely observed as the Sabbath. But where has God expressly authorized this change?" While he points out that early Christians gave liturgical significance to Sunday, he also points out that early Christians were Sabbath observers. The Sabbath ceased to be observed in the early church due to increasing anti-Semitism and anti-Judaism and also as a means of excluding the Jewish believers. He points to Hebrews 4:11 as evidence that the Sabbath has meaning for Christians today, "The writer of Hebrews emphasizes that the Sabbath is also a type of 'God's rest' which is an inheritance of all the people of God (Hebrews 4:1-11). We are urged, in a larger sense, to 'strive to enter that rest.'"

## ***Dangers of Legalism***

Missler sees the rationale and theology of Seventh-day Adventists in particular and Sabbath keepers generally as legalistic. He presents this very cogently when he discusses the dangers of legalism. Note carefully the scriptural references he uses to support this view:

"Paul emphasized that the law was a yoke of bondage from which the Christian had been set free (Galatians 3:2, 3; 5:1; et al). Paul made no distinction between moral and ceremonial law. It was all part of that old covenant which was done away in Christ (2 Corinthians 3:14). It was 'nailed to the cross' (Colossians 2:14). This is the central teaching of the New Testament.

"There are no grounds for imposing the Sabbath on the Christian, who is free from the burden of the law's demands. The Spirit of Christ enables him to fulfill God's will apart from the external observances of the law."

Missler sees Sabbath keeping on the basis of the law or in response to the fourth commandment as legalism. Thus Sabbath keeping on the basis of the law or what he calls "the external observances of the law" ceases to have any meaning for the Christian. He emphasizes this when he states:

"The Sabbath is mentioned along with the festivals and new moons, all of which are declared to be 'only a shadow of what is to come' (Colossians 2:16, 17). To 'observe days, and months, and seasons, and years' is deemed to be slaves to 'the weak and beggarly elemental spirits' (Galatians 4:9, 10; Cf. Colossians 2:20). The ritual observance of days is a characteristic of 'the man who is weak in faith' (Romans 14:1-6)."

## ***The Real Issue***

Missler gets to the crux of the matter regarding Sabbath observance when he states: "Many of us may have encountered the legalistic zeal of the Seventh-Day Adventists over this 'Seventh Day' issue; however, it is not the Seventh Day which emerges as the critical theological issue—it is the role of the law, and our liberty in Christ, that is really the fundamental issue."

*Continued on Page 19*

***YOU ARE INVITED TO ATTEND***

# THE BIBLE SABBATH ASSOCIATION CONFERENCE FOR 2003

**Place:** Tulsa Church Of God  
14509 E Marshall  
Tulsa, OK 74146

**Date:** October 31 – November 2, 2003

Preliminary Schedule

Friday night, Oct 31 – Opening Board Meeting (7:30 PM)

Sabbath Morning, Nov. 1 – Board Meeting (9 – 11:30 AM)

Sabbath Services – BSA speaker(s) (1 PM – 3 PM)

Sabbath Afternoon – Board Meeting (4 – 6 PM)

Sunday Morning – Board Meeting (if needed) (9 – 11 AM)

**Preliminary Agenda Topics:**

BSA reports, accomplishments, and future projects

Installation of Board of Directors

Election of new BSA Officers

***Points of Contact for information***

**About the Tulsa area:**

Pastor Lawrence Gregory

Tulsa Church of God

lrgregory@cox.net

918-622-3448 (Home)

918-438-7777 (Church)

**About the Schedule and Events:**

Dr. Sidney L. Davis, Jr.

SLDavis53@aol.com

781-944-7941

or

Pastor Ken Westby

westby@godward.org

253-852-3269

**Nearby lodging, within a few miles of the Church Building (near Garnett Road & I-244, Tulsa)**

We recommend you make reservations as soon as possible to ensure you have no problems with getting a room.

**Best Western Airport** – 222 N Garnett Rd – 888-438-0780

**Country Inn & Suites** – 1034 N Garnett Rd – 918-234-3535

**Days Inn** – 1016 N. Garnett Rd – 918-438-5050

**Econo Lodge** – 11620 E Skelly Dr – 918-437-9200

**Executive Inn** – 11328 E 11<sup>th</sup> St – 918-438-3611

**Garnett Inn** – 1036 S Garnett Rd – 918-438-4500

**Holiday Inn (Airport)** – 1010 N. Garnett Rd – 918-437-7660

**La Quinta Inn East** – 10829 E 41<sup>st</sup> St – 918-665-0220

**Microtel Inn** – 16518 E. Admiral Pl. – 918-234-9100

**Motel 6** – 1011 S. Garnett Road – 918-234-6200

**Sheraton Tulsa East** – 10918 E 41<sup>st</sup> St – 918-627-5000

**Super 8 Motel** – 11525 E Skelly Dr – 918-438-7700



# Scholarship Essay Contest Winners for 2003

This year our college-bound contestants were asked to write essay answers to the following three questions:

- 1) How can the Sabbath be observed in families so that children will grow up loving to keep it? Do you believe that how the Sabbath is observed in childhood can inspire children to continue to keep it into adulthood?
- 2) How is the Sabbath a shadow of things past and a shadow of things to come?
- 3) Refute one of the following statements: "Sunday is the Christian day of Worship," "The Sabbath was nailed to the cross," or "Keeping Sabbath is legalism."

## **Our First Place Winner**

### **Nicole Gaffney**

My name is Nicole Gaffney and I am eighteen years old. I was born in Manchester, New Hampshire, and am the second oldest of five children. We have a Saint Bernard, a cat, and seven cows. I live in Berthoud, Colorado, and have just graduated from Berthoud High School this past year as Valedictorian. I will be attending South Dakota School of Mines and Technology, where I will major in an engineering field. I am also an artist and enjoy drawing and painting pictures of landscapes and wildlife. I like to play volleyball and basketball, and I also like to water-ski, hike, and camp. I have played in an orchestra for the past seven years, where I was first violin. I am still playing the violin, along with the piano. On a weekly basis, I play my violin for the song service at church. I attend an independent Sabbath-keeping church. I was also a Sabbath school teacher for pre-teen children at the Feast of Tabernacles this past year, and I am teaching again this year. I am currently working at Group Publishing, which is a Christian book distributor. I enjoy being active; however, I still leave room to grow in the love and knowledge of God and His ways.



**1. How can the Sabbath be kept/observed in families so that children will grow up loving to keep it? Do you believe how the Sabbath is observed in childhood can inspire children to continue to keep it into adulthood?**

Throughout the years, it seems that many people who have kept the Sabbath in their youth, have turned away from it as adults. How can the Sabbath be kept or observed in families so that children will grow up loving to keep it? Also, will how the Sabbath is observed in childhood inspire children to continue keeping it as adults?

I believe that how the Sabbath is observed in childhood will either inspire children to keep the Sabbath

as adults or will turn them away from it. The Sabbath does not just have to be a day where everyone goes to church for hours and the children are forced to sit still in hard chairs, not making any noise during the service. As a child this is not fun and will not inspire the child to keep the Sabbath later in life. Children should be involved and included on the Sabbath, whether it is during church or not. The Sabbath is a day of rest and worship to God and should be a special day, set aside from all the others. There are many things one can do to make the Sabbath enjoyable for children, but still keep their focus on God. These things should be different from normal everyday activities, but they should

be fun and interesting, not boring. They should be things that the children would look forward to doing. Children need to feel like the Sabbath was meant for them, not just their parents.

Things that I have done as a child and still do are things like playing Bible games. These games are fun and keep your focus on the Lord and his ways, rather than the ways of the world. By playing these games, children learn about the Bible and have fun at the same time. There are also numerous movies about the Bible and the things in it that children can watch. Children love watching movies and can watch Bible movies on the Sabbath. A trip to the mountains can also be a fun and enjoyable thing to do on the Sabbath. While in the mountains, one can be among nature, have a picnic, and even take a leisurely hike. This is a relaxing activity which allows the family to get away from society and enjoy God's creation. As a family, parents can sit with their children and have them read Bible stories out loud. This can also allow children to become involved and more interested in God's ways.

The Sabbath should be a day set aside from the others and devoted to God, but it should also be made enjoyable. The Sabbath should be a day that everyone looks forward to and doesn't dread. There are many things that can be done on the Sabbath that make it enjoyable but still keep the focus on God. If the Sabbath is made special for children, they will grow up appreciating the Sabbath and will continue to keep it into adulthood.

## **2. How is the Sabbath a shadow of things past and a shadow of things to come?**

The Sabbath is a day that we observe on a weekly basis, but why do we observe the Sabbath? What does it actually represent? The Sabbath is not only a shadow of things past, but also a shadow of things to come. It is the day that God rested from creating the Earth, and it is also a day representing God's rest, which has yet to come.

The Sabbath is a shadow of things past. In the beginning God created the world in six days and rested from all that work on the seventh day. He blessed the seventh day and made it holy. One of the things the Sabbath represents is that seventh day that God rested from creating the Earth. He made it His day, a day in which we worship Him. The Sabbath was a day set aside from all the others to be a special day.

The Sabbath was a day that was made for man, as stated in Mark 2:27. It was made for us. We were not made for it. The Sabbath is a preview, or shadow, of what is to come. It is a shadow of God's rest, His eternal rest. In our lives today, we must strive to be the best people we can, so that we might be able to one day enter into God's rest. It will be a time when we will be able to be with God and Christ forever. Our troubles that we go through today are small and yet are helping us in achieving an eternal glory that will make everything worth it. There will be no more suf-

fering or weeping in God's rest, and animals that are unable to live together today, will be at peace in the future. Animals such as the wolf and the lamb, or the lion and the ox, will no longer want to eat each other, but will eat side by side. There will be peace and all will be following God's ways. Jesus Christ died for our sins so that we would one day be able to enter into His rest and be with Him forever.

Not only is the Sabbath a shadow of things past, but it is also a shadow of things to come. It was a day that was made for us, a day to help us focus on God and his ways, so that one day we might enter into his rest.

**3. Refute one of the following statements: "Sunday is the Christian day of worship," "The Sabbath was nailed to the cross," or "Keeping Sabbath is legalism."**

Sunday morning has arrived. It is the beginning of a new week and a new day. Many people are waking up and preparing to go to church to worship God. Today, many Christians keep Sunday as their day of worship. While the majority of people seem to agree with this, it is not the correct day of worship.

Just as bookends hold up each end of the stack of books, the weekend is on each side of the week, with Sunday being the first day and Saturday, the seventh. In the ten commandments, we are told to "Remember the Sabbath day by keeping it holy." Almost everyone today follows these ten commandments, believing that it is wrong to steal, murder, or commit adultery. Most people believe and try to follow all of them, except the fourth one about keeping the Sabbath. Christ kept the Sabbath and spoke about it many times. As seen in Mark 6:2, Christ taught in the synagogue on the Sabbath. In fact, Christ is called the Lord of the Sabbath. Even after Christ's death, the Sabbath was still kept. Paul, among numerous others, kept the Sabbath. In Mark 2:27, it says that "the Sabbath was made for man, not man for the Sabbath." So the Sabbath was meant for us to keep.

It is obvious that we must keep the Sabbath, but when exactly is the Sabbath? Is it Sunday, the first day of the week, or is it some other day? In Leviticus 23:3 it states, "There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the Lord." The Sabbath, as stated in Leviticus, is on the seventh day, not the first. God also created the world in six days and rested on the seventh day, which he called the Sabbath. Here again, the Sabbath is seen on the seventh day. Nowhere in the Bible does it state that the Sabbath occurred on the first day of the week, but always on the seventh day.

All throughout the Bible the Sabbath was kept, starting from the very beginning of time. It is obvious that the Sabbath should be kept and should be kept on the seventh day, also known as Saturday. All of the evidence points to Saturday, not Sunday as the Sabbath. □

## ***Our Second Place Winner***

### ***Jim Springer***

Jim Springer is a senior with a GPA of 4.0 at Ponderosa High School in Shingle Springs, California. He enjoys playing basketball, fishing, hiking, rock climbing, and photography. Jim serves the Sacramento congregation of the United Church of God by maintaining the local church web site, helping with the sound system, and being an active part of the local youth group. At school he has worked on the yearbook staff, is treasurer of French Club, is a member of California Scholastic Federation, and is a member of Key Club, a community service organization. He is also a part-time employee of the school science lab. Jim has one sister who attends the University of California at Davis, California. His goals include receiving a degree in Civil Engineering, being baptized, having a family someday, and owning a large piece of property in the country.



#### **1. How can the Sabbath be kept/observed in families so that children will grow up loving to keep it? Do you believe how the Sabbath is observed in childhood can inspire children to continue to keep it into adulthood?**

As a young child, I used to find myself without anything to do on the Sabbath. I would constantly be asking my parents what there was to do and hoping that the Sabbath would end soon. As children, we tend to enjoy doing what we like. We don't like being restrained for a whole day to keep the Sabbath. Many people grow up with this mindset and turn their back on God and the Sabbath. They eventually find themselves caught up in their everyday lives, not spending any time at all resting and learning about God's way.

Of course, my parents did find things for me to do on the Sabbath. They would read us stories from the Bible and teach us about the Bible. Although I was not always interested in the Bible as a child, I still remember much of what I learned to this day. Our family also found that going for a walk and spending time enjoying God's creation was a wonderful way to observe the Sabbath. Meals on the Sabbath were also very enjoyable as a child. Dinner on Friday nights was always special because we would set the table very nicely and have a candlelight dinner with a much enjoyed dessert at the end. Many times, our family would play Bible board games after dinner.

In Isaiah 58:13, God promises us bountiful blessings if we call the Sabbath a delight and don't do our own pleasure. Many times, I remember this scripture and think about how the Sabbath should be observed. If we spend the Sabbath doing whatever we want, we will find ourselves doing what we do everyday without any time of rest and any time to learn about God's way.

As I grew older and my interest in the Bible grew, I began to spend more time reading it and reading other

material from our church. I now find it very enjoyable to have a day of rest after a hard week of school and have begun to really appreciate the Sabbath. The time our family spends together on the Sabbath is priceless and I never find myself trying to find things to occupy my time anymore. I believe that there is a direct correlation between how you observe the Sabbath as a child and how you'll observe it as an adult. Through my parents' example and the time they spend with me on the Sabbath, I have grown to enjoy it. I can truly call the Sabbath a delight.

#### **2. How is the Sabbath a shadow of things past and a shadow of things to come?**

When God created the Sabbath on the seventh day of the week, he set it apart as a day of rest. The Sabbath not only represents when God rested after creation but also represents the greater part of His plan to come, His Kingdom. The Sabbath, much like the other Holy Days in the Bible represents what has already happened as well as what is to come. The Sabbath is a shadow of God's soon coming Kingdom beginning with a period of 1000 years when his people will rule with Him.

The direction of a shadow depends on what direction the sun is shining from. If it's shining from behind, a shadow will be cast in front of a person. If it's shining from the front, a shadow will fall behind a person. The Sabbath is very similar to this. It represents the day of rest God set apart during creation as well as God's soon to come Kingdom.

In 2 Peter 3:8, we see that one day is like 1000 years to God. During the week of creation there were six days of creation and then one day of rest, the Sabbath. Much like the period of creation, man will have 6000 years to do what he pleases under the rule of Satan and then there will be a period of 1000 years (known as the Millennium) as a rest from Satan's corrupt and powerful rule. The Millennium will be a chance



for all people to repent and believe in God's word. As it says in Revelation 20:4-6, we will rule with Christ for a period of 1000 years.

Hebrews 4:3 says: "For we who have believed do enter that rest..." The term rest, or *katapausis*, can mean either "rest" or "a place of rest." This chapter shows that those who follow God will enter into a certain rest – this rest being the Millennium.

Colossians 2:17 shows that the Sabbath is a shadow of things to come. Some people try to twist this scripture to say that because the Sabbath is a shadow, we don't need to observe it. This is completely wrong. Hebrews 4:9 says: "There remains therefore a rest for the people of God." The word "rest" in this scripture, *sabbatismos*, means "a keeping of the Sabbath." Clearly, we should be observing the Sabbath and thinking about God's future plan for us. As Satan's rule over the earth draws to a close, we can look to God's future Kingdom by observing his weekly "shadow of things to come."

**3. Refute one of the following statements: "Sunday is the Christian day of Worship;" "The Sabbath was nailed to the cross;" or "Keeping Sabbath is legalism."**

Many people have interpreted Colossians 2:14 to mean the Sabbath was nailed to the cross but it was actually our sins that were nailed to the cross. Verse 14 says: "having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross." If you read just verse 14, taking it out of the context, it can sound as if the law was nailed to the cross and the Sabbath with it. It isn't until you read the previous verse and do some research that you find out the true meaning of this verse.

When read along with verse 13, it says: "... having forgiven you all trespasses, having wiped out the hand-

writing of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross." A trespass is something we've done wrong or a sin and so verse 14 is referring to the record of our sins. The Greek word *cheirographon*, translated "writing" in this verse, is actually referring to a "certificate of indebtedness" (Bacchiocchi. *From Sabbath to Sunday*. 348). Although this is the only time this phrase appears in the Bible, literature at that time shows that it refers to the debt we have towards God. An analogy to this would be taking out a loan to pay for a car. A person would owe a debt for the car and would have to pay for it. The loan would be a record of the debt.

Just looking at verse 14, we also see that it says the "handwriting of requirements" was against us and contrary to us. If this verse was actually referring to the law, how could it possibly be against us. God's laws are obviously for our own good. When you see that this is referring to our debt of sins and that "the wages of sin is death" (Romans 6:23), you see that our sins and the penalty of death are what is against us.

If Jesus Christ had just come to remove the law, there would be no need for him to be sacrificed because "...where there is no law there is no transgression" (Romans 4:15). If there was no law for us to break it wouldn't be possible for us to sin. 1 John 1:7 shows us that the purpose of Jesus Christ's death was to forgive the debt of our sins. Some translations actually do render this verse correctly. The New Living Translation says: "He canceled the record that contained the charges against us. He took it and destroyed it by nailing it to Christ's cross." It is obvious that this verse is referring to the debt of our sins being nailed to the cross – not the Sabbath.

## Notice

### **For the 2004 Scholarship Essay Contest**

Essay Contest Questions sought:

If anyone has any suggestions for essay questions for the scholarship contest, please send them to June Narber at [jnarber@hercurian.com](mailto:jnarber@hercurian.com) or 6325-9 Falls of Neuse Road, #193, Raleigh, NC 27615.

Questions should be directly related to the Sabbath: observance, "how to," symbolism, meaning, history, or similar topics.

Judges Sought:

Volunteer Judges are sought for the 2004 BSA Essay Contest. Applicants need 1) to have at least a Bachelor's degree and some experience with education, writing, grammar, or English; 2) to be dedicated Sabbath observers from any group believing in Jesus Christ/Yahshua; and 3) to have email access and be available during May 2004 to do the judging via email. Contact June Narber at [jnarber@hercurian.com](mailto:jnarber@hercurian.com).

## ***Our Third Place Winner***

### ***Christopher Reed***

I am eighteen years of age. I have been homeschooled since the fifth grade and am an incoming freshman at Ohio University. I am a member of the Living Church of God. Some of my hobbies are mountain biking, ballroom dance, and music (guitar and vocal). I also enjoy working with and designing sports training programs and volunteering at church youth camps.

---



#### **1. How can the Sabbath be kept/observed in families so that children will grow up loving to keep it? Do you believe how the Sabbath is observed in childhood can inspire children to continue to keep it into adulthood?**

One important thing a Christian must do is observe the Sabbath in such a way that his children learn to love it. In Isaiah 58:13, God instructs His people to call the Sabbath a delight, but how can one help his children to do so? Two ways that a Christian parent can help children learn to “call the Sabbath a delight,” are to make the Sabbath delightful, and to make the Sabbath part of his life and his children’s lives.

One way to help children learn to love the Sabbath is to make the Sabbath delightful. One way we can do this is actually commanded by God in Hebrews 10:20-25. Here, God tells us, through His inspired word, not to forsake the assembling of ourselves together in godly fellowship. From Leviticus 23:2-3, we learn that the Sabbath is one of the times we are to have such a sacred assembly (holy convocation). These assemblies on the Sabbath may be the only time that children can regularly spend time with other children that are being raised as they are. When I was a young child, the time I spent with other children at church was one of the chief “delights” on the Sabbath. Another way that parents can make the Sabbath delightful is to emphasize the freedom from work and worldly cares the Sabbath gives. Children should know that they are free from chores and homework on the Sabbath, which is indeed delightful for most children. A final way for parents to make the Sabbath delightful for children is to make the Sabbath special. My family never eats dessert during the week, but our special Sabbath dinner includes dessert. Also, if a family does not normally have company during the week, doing so on the Sabbath can help make the day more special. The Sabbath is a “different” day, and one which children should be able to enjoy.

A second way in which parents can help children learn to love the Sabbath is to emphasize the Sabbath as part of a way of life. Parents should allow children to help in any special preparations for the Sabbath.

They should mention the Sabbath throughout the week, and explain how their beliefs affect their actions. The Sabbath should be explained as more than a break from the weekly routine. It should be presented as a part of the way of life that includes Bible stories, church friends, and lessons of godly living.

The responsibility of parenting includes bringing children up in God’s way (Ephesians 6:4), of which the Sabbath is an essential part. However, children will only want to continue in God’s way if they see it as a joyful way of life. As parents progress in their Christian lives, they must not forget to help their children learn to “call the Sabbath a delight.”

#### **2. How is the Sabbath a shadow of things past and a shadow of things to come?**

As we keep the Sabbath every week, we should not forget the things, both past and future, that the Sabbath pictures.

As we look to the past, we see that the Sabbath is meant to remind us of creation. In Genesis 2:2-3, the creation of the Sabbath is the last recorded act of creation. As He created the earth by working, God created the Sabbath by resting. In Exodus 20:8-11, we read God’s commandment to keep the Sabbath holy because, “...In six days God made the heavens and the earth...and rested the seventh day.” One of the reasons we are to keep the Sabbath is that it reminds us of creation and points us to God as Creator.

As we look to the future, we see that the Sabbath pictures a great future rest. In Revelation 20:4, we read of a one thousand year “Sabbath” in which the resurrected saints rule the world directly under Christ. Isaiah 65:20-25 is a beautiful description of this time, when God will eliminate infant mortality, restore long life, bless the labor of mankind, answer prayers in powerful ways, change the natures of dangerous animals, and eliminate war and destruction. As the Sabbath is a rest from work and the cares of life, this future time will be a rest from the war and strife that cover the earth now.

It is important not to lose sight of these meanings of the Sabbath. As God's people observe His weekly day of rest, they should bear in mind that the Sabbath is a reminder of Who the Creator is, and of what He has in store for them.

**3. Refute one of the following statements: "Sunday is the Christian day of Worship;" "The Sabbath was nailed to the cross;" or "Keeping Sabbath is legalism."**

Many claim that Sunday is the Christian day of worship, but what does the Bible say? Can the seventh day Sabbath be proven? Let us examine what God's word plainly says.

When God instituted the Sabbath at Creation (Genesis 2:1-3), He sanctified "The seventh day." Later, when He gave the Ten Commandments in Exodus 20, God again says that He has "hallowed," or made holy, the seventh day. Is this the same seventh day—Saturday—that Sabbath keepers observe today? Must God's people still keep this seventh day as recorded in Exodus? Again, let us get our answers from the Bible.

In Mathew 28:1, we read of Mary Magdalene and the other Mary visiting Jesus' tomb. When did this visit occur? The passage says that they visited the tomb "...After the Sabbath, as the first day of the week began to dawn..." Notice, the first day of the week is after the Sabbath! The Sabbath, then, is most defi-

nately the seventh day! Because the weekly cycle has never been broken, and because Julian, modern, and Hebrew calendars all agree on which day is the seventh day, it is obvious that Saturday, not Sunday, is the Sabbath of the Bible. Now, we will examine whether God's people must still keep this seventh-day Sabbath.

First, read Mark 10:17-19. Here, a man asked Jesus what he should do in order to receive eternal life. In response, Christ told him to keep the commandments, and, by way of explanation, listed a few of the Ten Commandments. Obviously, Christ still regarded the Commandments as valid and binding. Now, examine Mathew 24, a prophecy of the time of the end. In verse 20, we read that God's people are to pray that their flight will not be in the winter or on the Sabbath. If, at this time, they are praying in this manner, they are obviously still keeping the Sabbath! Lastly, read Isaiah 66:20-23. This passage tells of a time when God's government will be established over the whole earth. Notice that in this future time, all nations will keep the Sabbath.

With these scriptures in mind, it should be clear that Sunday is not the Christian day of worship. As we have seen from the Bible, God instituted the Sabbath at Creation, His people will still be keeping the Sabbath at the time of the end, and all nations will keep the Sabbath in the future. □

## ***Our Fourth Place Winner*** ***Trent Doss***

Trent is 18 years old and attends the Word for Life Ministry Church of God in St. Louis, Missouri, which is pastored by Pastor Ihrle J. Anderson and Apostle Claude Anderson.

Trent graduated Cardinal Ritter College Prep. High School, St. Louis, Missouri, in May of 2003 having taken honors classes in Types of Literature, Biology, U.S. History, English Literature, and Advanced Art.

During high school Trent received many honors, including the following: Outstanding Achievement in Physical Science, Young Achiever, Honor Roll, Powell Symphony Hall "Feel The Music" Art Award, Archdiocesan Development Appeal's Essay Scholarship, St. Alphonsus "Rock" Church Scholarship Recipient, the Bible Sabbath Association Scholarship.

But it was not all academics for Trent, who also participated in varsity football, track and field, compact team, Jr. Achievement, Kumbaa Peer Ministry, and science fair.

Trent has also spent a lot of time in community service. Some of the volunteer service projects he has been involved in are the 30 Hour Famine, St. Patrick's Center, St. Peter & Paul Soup Kitchen, St. Elizabeth's Church, and Project Youth.

Trent's goal is to Attend Southeast Missouri State Univeresity, Cape Girardeau, Missouri, and minor in Applied Computer Science and receive a B.S. degree in Business Administration. After college graduation he plans "to own and operate my own personal business and continue to serve God in his current position as deacon and obtain all that God has for me."



**1. How can the Sabbath be kept/observed in families so that children will grow up loving to keep it? Do you believe how the Sabbath is observed in childhood can inspire children to continue to keep it into adulthood?**

The Bible tells us to train up a child in the way he should go and when he is old, he will not depart from it (Proverbs 22:6). When a child is accustomed to certain things from an early age, it becomes a part of them and a natural occurrence in their life. The children will see the joy in living by the word of God. If families would keep the Sabbath holy, children will grow up loving it simply because they will experience the blessings that they receive by being obedient to God's word. As many Sabbath keepers already know, Genesis 2:2 speaks of the Sabbath and explains that God ended all of his work on the Sabbath day, God rested on the Sabbath, God blessed the Sabbath, and God sanctified the Sabbath.

Revelation 1:10 says that the Sabbath is a day designed for the blessing of spiritual revelation. Some examples of spiritual revelation are physical, mental, and spiritual benefits. If you act in obedience and keep the Sabbath holy, you will be blessed. I feel that if parents teach their children about the spiritual revelation and blessings that come to those who keep the Sabbath, children will better understand why it's good to keep the Sabbath and will grow up loving it. If parents take their children to church every Sabbath, it would eventually become a weekly pattern. Children will become accustomed to attending church and eventually, children will grow to love it. An example of a person growing accustomed to attending church every Sabbath is myself. When I started attending church, I only went because my mother wanted me to attend. Eventually, I started to enjoy the church services and I learned about the blessings that come to those who keep the Sabbath holy. Soon afterwards, I grew to love the Sabbath. If you act in obedience and keep the Sabbath in childhood, it will inspire children to continue to keep the Sabbath in adulthood.

**2. How is the Sabbath a shadow of things past and a shadow of things to come?**

When I see the Sabbath as a shadow of things past it brings me to Adam and Eve in the Garden of Eden when God gave man specific directions of what to and what not to eat. It also explained the consequences of going against his commandments (Genesis 2:16-17). God placed man in a perfect environment where he had daily communion with him until they yielded to the voice of Satan and sinned against God. Consequently, man forfeited eternal life on earth because of his disobedience and received the penalty of death. The Sabbath was given to man for rest in him and to receive divine revelation of God.

The Sabbath is a shadow of things to come because Mark 7:7 states, "In vain do they worship me, teaching for doctrines the commandments of men." Man has attempted to change the Sabbath to Sunday, the first day of the week. Man has always tried to change the things which God has ordained. Salvation is promised only to those who will do his will. Revelation 22:14 tells us that we are blessed in keeping his commandments and may have the right to the Tree of Life (same as in the Garden of Eden) in doing so, we will be reinstated back to our original place in God.

**3. Refute one of the following statements: "Sunday is the Christian day of Worship;" "The Sabbath was nailed to the cross;" or "Keeping Sabbath is legalism."**

When I hear people say "Sunday is the Christian day of Worship," I try to explain to them what the Bible says about the Sabbath. I correct them by telling them that the beginning of the week starts on Sunday and ends on Saturday (the seventh day of the week). Exodus 20:1-8 tells us to remember the Sabbath day and to keep it holy. The seventh day is the Sabbath of the Lord thy God. Mark 2:27 says that the Sabbath was made for man. So when a person tells me that the Christian day of worship is on Sunday, I'll explain the seventh day and refer them to Mark 2:27 to show them that the seventh day is the day that God commands to worship and rest for everyone. □

***Feast of Tabernacles 2003  
Grand Junction, Colorado***

***Adam's Mark Hotel  
October 10-18***

*Hosted by the Christian Church of God, Grand Junction*

*This is an unaffiliated festival site.  
All are welcome.*

*For more information visit our web site at*

*www.geocities.com/gjfestival*

*or write us at:*

*Christian Church of God*

*P.O. Box 2111*

*Grand Junction, CO 81502*

# How Do We Fulfill Matthew 5:20?

by Brian Knowles



For centuries, Matthew 5:20 has confused Christian exegetes. Has Jesus given his people an impossible standard? Let's read the verse in the King James Version: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In my KJV, there is a note that attempts to explain this verse. It reads as follows: "your righteousness. We may understand this as 'your practice of religion.' The Pharisees righteousness was external; it should be internal." This explanation misses the point.

To grasp what Jesus is talking about here, we must enter into the world of the scribes and the Pharisees, and view Jesus' statement from that perspective. We must also understand how the words "righteousness" and "kingdom of heaven" were used in those times.

Most modern Christians believe that the term "enter into the kingdom of heaven," means going to heaven at death. This is incorrect. The term "kingdom of heaven," as used by Jesus, means the manifested rule of God in the lives of his people. The terms "kingdom of heaven" and "kingdom of God" mean the same thing. Many Jews did not wish to take the risk of using the name of God lightly, so they substituted the word "heaven" for "God." In the Synoptic Gospels (Matthew, Mark & Luke), when we see the term "kingdom of heaven," we can assume the writer is Jewish, or that he is writing for a Jewish audience.

Jesus' movement represented the in-breaking kingdom of God on earth in those days. For Jesus, the Kingdom had two meanings: God's rule in his people in this time, and in the world to come. In most instances, Jesus used it in the present sense, not futuristically. As Dr. Robert Lindsey writes:

"To Jesus, God has given ruling authority with dominion and glory. Jesus now heads this kingdom: he functions as its king... Luke recorded that Jesus said, 'But if I drive out demons by the finger of God, then the kingdom of God has come upon you.' In other words, when these redemptive works occur, Jesus' dominion has become a reality... to enter this kingdom or domain is to participate in God's redemptive activity (cf. Matthew 5:20 and 6:33). Over this kingdom God has appointed a king, and he is the Lord Jesus" (*The Expansion of His Kingdom*, by Robert L. Lindsey, pp. 9-10).

So Jesus is not talking about the future kingdom here, or about going to heaven; he is addressing the issue of who

may, or may not, participate in his redemptive kingdom movement in the present.

## The Meaning of "Righteousness"

When Jesus spoke the original words translated "righteousness," he was undoubtedly using the Hebrew word *tzedakah*. This word, like most, experienced an evolution of meaning down through the ages. The basic meaning is "rightness" or "righteousness." It is used to indicate "what is right, just, normal; rightness, justness." It can refer to righteousness in government, or to justice. It can refer to what is ethically right. It can also mean "deliverance, victory, prosperity." (It is used this way in the following passages: Isaiah 41:10; 45:8; 51:5; 42:21; Psalms 40:10; 119:123.)

At one point it was used of people enjoying their salvation: Isaiah 62:1; 58:8; 62:2.

Dr. Roy Blizzard and David Bivin point out that, "By the time of Jesus, the rich Old Testament word *tzedakah* ('righteousness' in the sense of 'deliverance' or 'salvation') had come to have a second, more restricted, meaning – 'almsgiving' (monetary help to the poor). In the eyes of the Pharisees, almsgiving, prayer, and fasting were the three most important components of righteous living. Almsgiving was the most important of the three, and so synonymous with righteousness at the time that it came itself to be called 'righteousness.' In Matthew 5:20 Jesus is playing on these two meanings of the word *tzedakah* – the older, broader meaning ('salvation'), and the newer, narrower meaning ('almsgiving')."

In Jesus' time, almsgiving was viewed as a meritorious act. This explains why some blew a trumpet to announce their "righteousness" in giving alms (Matthew 6:2). Some Jews, like works-oriented Christians of today, believed that they could work out their own salvation on the basis of such works, rather than accepting the fact that there is no salvation for any of us apart from the applied grace of God. Note Romans 10:3 in this regard.

Bivin and Blizzard put Jesus' words into language we can understand: "If your *tzedakah* is not bigger than the *tzedakah* of the scribes and Pharisees – in other words, if it is the undersized *tzedakah* of the scribes and Pharisees, and not that mighty *tzedakah* of which the prophets spoke – then you will not get into the kingdom of heaven."

Put another way, Jesus is saying, “If your righteousness is reduced to mere almsgiving, then you’re not qualified to become one of my followers. You don’t fit in my kingdom movement. If you’re focused on your righteousness in the form of almsgiving, and not on God’s righteousness (his salvation), then you’re missing the mark.”

Jesus’ kingdom movement was bigger than almsgiving, though that, of course, was important. Jesus and his followers operated in the supernatural power of God to bring about deliverance and healing. They met people at all levels, and at their true points of need. It wasn’t a matter of giving some down-and-outer a buck for a cup of coffee; they actually solved his whole problem (if he was willing). The story of the Good Samaritan is an example of truly ministering to a person’s real needs.

God is delivering people from all of their bondages, including the ultimate bondage of eternal death, and he’s doing it through Jesus Christ. This is the work of the Kingdom. To participate in that work, one must be willing to go beyond mere almsgiving and religious posturing. If someone needs a fish, you don’t give him a stone. If someone needs clothes, you find them clothes. If someone needs deliverance, or healing, kingdom people get him or her delivered and healed.

Some of the scribes and the Pharisees were content to continue with their fasting (“twice in the week”), their almsgiving (with great public fanfare), and their prayers. Jesus demanded more of his followers. He took them out into the real world to preach the Gospel, heal the sick, deliver the demonized, and make many disciples of Jesus’ teaching. Theirs was a life of self-sacrifice — of giving their all for the sake of the Kingdom and its message. They faced hostile Jews, hateful gentiles, wild animals, storms, beatings, imprisonments, and myriad other hardships for the sake of the Gospel (cf. 2 Corinthians 11). Theirs was not a life of mere religious forms without substance. They went into the synagogues, the market places, and even the halls of government, to get a hearing for the Gospel. They told people what God’s salvation (*tzedakah*) included. They went out to “set the captives free.” This was the work of the kingdom. Only those who were willing to role up their sleeves and get their hands dirty were worthy of performing that work. □

#### Sources:

*Understanding the Difficult Words of Jesus* by David Bivin & Roy Blizzard, Jr., pp. 109-111.

*The Expansion of His Kingdom* by Robert L. Lindsey, pp. 10-11

Strong’s Concordance – “righteousness.”

*A Hebrew and English Lexicon of the Old Testament* by Francis Brown, S.R. Driver and Charles A. Briggs (BAG), pp. 841-842.

---

Reprinted from the Association for Christian Development Website: <http://www.godward.org/>.

## ***The Bow of Mercy***

*“As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face” (Eze. 1:28).*

---

Reprinted from **New Every Morning**, p. 253. Author: Donald Ernest Mansell. Publisher: Review and Herald Publishing, 1981.

The bright arc seen in the sky during a rain shower is called the primary rainbow. Its most notable feature is, of course, its bright combination of colors, which always follow the same sequence: violet innermost, imperceptibly blending into shades of blue, then green and orange, with red the outermost.

Often, when conditions are right, a secondary bow may be seen higher in the sky surrounding the primary bow. In the secondary bow the colors are always in reverse order. But have you ever observed that the region between the two rainbows is significantly darker than the surrounding sky? This dark area is called Alexander’s dark band, after Alexander of Aphrodisias, who first described it around A.D. 200.

Aristotle, the noted Greek philosopher who lived in the fourth century B.C., appears to have been the first person who tried to give a rational explanation for rainbows. He observed that rainbows are an unusual reflection of sunlight from rain clouds. He also noted that the light from a rainbow is reflected at a fixed angle in relation to the rays of the sun. Thirteen centuries were to pass before further significant progress was made in the knowledge of rainbows. Studies since the fourteenth century A.D. have made significant contributions toward our understanding of rainbows, but even today some mysteries remain.

There were no rainbows before Noah’s flood, at least no rainbows as we know them today. The reason for this appears to be that it did not rain in antediluvian times. Instead, the Bible says, “there went up a mist from the earth, and watered the whole face of the ground” (Gen. 2:6). Thus, the bow that Noah and his family saw immediately after the Flood was manifestly a new phenomenon, for “God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations.... The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature” (chap. 9:12-16).

When it says God will remember, it is addressing us in human terms. God does not need to be reminded to be merciful. In Ezekiel’s vision of the Almighty, recorded in our text, the prophet saw the God of justice surrounded by a bow of mercy. The bow is God’s promise that though in our lives some rain must fall, yet the rain is tempered by the sun of His mercy.

# "Woe, Lo, Go!"

by Daniel Botkin



About thirty years ago I heard a taped sermon by Leonard Ravenhill. I remember very few details of the sermon's content, but I still remember the main point of Ravenhill's message. It was based on Isaiah's vision of the Lord and the seraphim in Isaiah chapter 6, with an emphasis on the three words Woe, Lo, and Go.

Isaiah saw the Lord high and lifted up and he heard the seraphim crying, "Holy, holy, holy, is Yahweh of hosts: the whole earth is full of His glory!" The doorposts shook, the house was filled with smoke, and Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Yahweh of hosts." Here is the Woe.

One of the seraphim took a live coal from off the altar with tongs and laid it on Isaiah's mouth, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Here is the Lo.

Then Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?"

"Here am I," Isaiah answered. "Send me."

"Go," the Lord said. Here is the Go.

The call to go into the world and make disciples is a universal call that applies to all disciples. We should all be involved in some way in disciplinemaking. We may be a teacher in a position of leadership in a local body, or we may be someone who helps new believers one-on-one as they start their walk on the path of discipleship. We may go across the ocean to make disciples, or we may just go across the street. The position we occupy in the local body and the distance we go is not the important thing. The important thing is that we go and get involved in making disciples.

Getting back to Ravenhill's sermon: Ravenhill's main point was that before we Go, we should first experience the Woe and the Lo. These will prepare us and equip us to go. We need to have a revelation of Yahweh's holiness that will cause us to see ourselves as undone and make us cry out, "Woe is me!" When we understand that Yahweh is truly "holy, holy, holy," we see that "the whole earth is full of His glory." We see His glory in all of creation, in a common, tiny pebble as well as in the towering, majestic mountains. We can look at the details in a blade of grass and weep for joy at the wonders of God's creation.

When we behold the beauty of His holiness, we become aware of how ugly and unholy our fallen human nature is. We realize that there is no "divine spark" inside an unrepentant, unregenerate heart until He ignites the heart. He kindles our spiritual passion with fire so holy that even the seraphim, the "burning ones" who burn with holiness, are not allowed to take that fire from off the altar with their hands. They must use tongs, lest they touch the holy altar.

After we have experienced our Woe and our Lo, we know that our iniquity is taken away and our sin is purged. This puts us in a position to hear the voice of the Lord, because purging produces spiritual sensitivity. It sharpens and refines our spiritual perception so that we can hear the voice of the Spirit more clearly. Then the commandment to "Go" will no longer be some vague, general instruction that leaves us confused and wondering where we're supposed to go, how we're supposed to get there, and what we're supposed to do to make disciples when we get there. We will know the where, the how, and the what. We won't know everything, but we will know enough of the details to at least get started, and the Holy Spirit will continue to lead us as we go forward and fulfill our destiny.

Ravenhill shared a story about a group of ministers who were talking with each other about how much time pastors spend on sermon preparation.

"Leonard," one of them said to Ravenhill, "how much time do you think a preacher needs to prepare his message?"

"About twenty-five years," Ravenhill answered.

Understanding your call and your destiny usually does not come overnight. It usually comes after years of testing and trials to purge you and shape your character and personality to fit the calling you have.

I started seeking the Lord when I opened my Bible in the summer of 1970. I was saved in January 1972, and it has only been in the past seven or eight years (since I started "Gates of Eden" bimonthly and Gates of Eden Messianic Congregation) that I feel like I'm really plugged into what the Lord was preparing me for. The years prior to 1995 were not unproductive or unfruitful, but I believe that much of what I experienced between 1970 and 1995 was preparation for what I'm doing now and for what I will do in the future, God willing.

If you are young in the Lord, be encouraged to seek your Woe and your Lo. Don't just sit around doing nothing except waiting for it to happen, though. Get involved in helping to make disciples in whatever small ways you can. "For who hath despised the day of small things?" (Zech. 4:10) Greater responsibility is given only to those who are faithful in the small things. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Lk. 16:10).

---

Reprinted from "Gates of Eden" newsletter, Jan-Feb 2003. *Gates of Eden* is a Messianic Jewish ministry. Write to Gates of Eden, P.O. Box 2257, East Peoria, IL 61611-0257, or see the *Gates of Eden* Web site at <http://www.gatesofeden.org/>.



## **Defending the 10 Commandments Monument**

While the stalwart defenders of the Ten Commandments monument in the Supreme Court Building in Montgomery, Ala., have been defending it on First Amendment grounds, there is another very important reason why the Ten Commandments should stay exactly where they are: educational freedom.

The monument itself is not an establishment of religion, nor is it a place of worship. There isn't even a fundamentalist minister hiding behind it preaching a sermon. It is there to educate the public about the origin of our laws. No one who views the monument is required to be a Christian or Jew, nor are the viewers required to obey any of the Commandments. The monument is simply there to educate, and it is educational freedom which is at stake as well as religious freedom.

It is just as easy for the defenders of the monument to defend it as an educational exhibit as much as an expression of religious freedom. It is its educational function which is being trampled on by the federal court. The federal judge does not have the right to remove an educational exhibit from a state judicial building put there by the Chief Justice of the Alabama Supreme Court.

Educational freedom is as important as religious freedom. The many private schools and homeschools testify to that. The monument can-

not convert anyone to any religion. It cannot force anyone to pray, read the Bible, go to church or believe in God. But it can educate, which is what the monument's primary function is.

It also shows respect for the origin of our laws and moral values. We erect monuments to honor great heroes. The Lincoln Memorial is not a temple of worship. Neither is the Jefferson Memorial. They are monuments that honor great men. They were built to remind us of our past and the great men who contributed to the founding and sustaining of this nation.

To remove a monument that displays the Ten Commandments, on which our laws are based, is tantamount to destroying recognition of our past. Indeed, the courthouse is the proper place for such a monument, since that is where the law and justice meet. That is where law is considered and practiced in all of its ramifications. Who would deny that American citizens need to be educated about the law?

A courthouse must respect the law, its past, its origins. It certainly can and should be used as a place to educate the citizenry about the law. To deny the appropriateness of the Ten Commandments in the history of the law is to deny the public knowledge which it should have in considering where our basic laws come from.

Why a federal judge would want to remove an appropriate educational exhibit, which reminds the citizenry of the origin of our laws, is difficult to fathom, unless one is to believe that the judge has no interest in education.

Of course, we know why liberals and atheists want to remove the monument. They hate religion, and will only tolerate politically correct education.

And so, they are willing to destroy not only religious freedom but educational freedom as well. They've succeeded in removing God from the public schools, and now they want to remove Him from the courthouses. But their shrill, illogical arguments are finally being understood by most Americans for what they are: hatred of religion and its practice, and the use of a perverted, contorted view of the Constitution to get their way.

---

© 2003 *WorldNetDaily.com*. Reprinted with permission. Dr. Samuel L. Blumenfeld is the author of eight books on education, including: "Is Public Education Necessary?" and "Homeschooling: A Parents Guide to Teaching Children." His books are available on Amazon.com.



# ***Beholding the Lord in Our Presence***

***by Jerry Laws***

Many times during my personal Bible study, I will ask our Father for His guidance in the direction that He wants me to go during this time. Not too long ago I was directed to the book of Acts, chapter 2. It was not Pentecost season, when we traditionally cover this chapter, so as I was reading it once again I kept looking for something new for me.

It was in the middle of Peter's message that I did "see" something new. He was explaining to the "Men of Judea, and all who live in Jerusalem" the meaning of what they had just witnessed regarding the power of the Holy Spirit. In verses 22 through 24, Peter was beginning to bring their focus of attention to Jesus.

As he continued in verse 25, Peter spoke of the patriarch David, saying:

"For David says of Him, 'I was always beholding the Lord in my presence; for He is at my right hand, that I may not be shaken. Therefore my heart was glad and my tongue exulted; moreover my flesh also will abide in hope; because Thou wilt not abandon my soul to Hades, nor allow Thy Holy One to undergo decay. Thou hast made known to me the ways of life; Thou wilt make me full of gladness with Thy presence'" (Acts 2:25–28, NASB).

My eye kept coming back to the sentence, "I was always beholding the Lord in My presence..." This is a prophecy of Jesus Christ speaking of the special relationship with His Father. This was Jesus' mind-set—"always beholding the presence of His Father with Him." We must know from the Scriptures that there was a very intimate fellowship between Them, and this fellowship was the Source of all that Jesus did and said when He was the "Son of Man" on earth. For instance, Jesus tells us that He could do nothing on His own initiative but everything He did and said came from the Father, and "...I always do the things that are pleasing to Him" (John 5:19, 30; 8:28–29; 12:49; 14:10).

Beauty and majesty — one quick look at God's creation can produce inspiration and awe—with no need to understand exactly how it works. A wealthy educated person, a poor person or a little child—anyone with the spirit that God put in man—can experience the beauty and majesty of His work.

Now this understanding about the fellowship that must have existed between Jesus and His Father was not any specifically new revelation to me, although it

did amplify what I already knew. However, over the next few weeks I was drawn back to these few scriptures, meditating and thinking on them. Then early one morning I was reading in Ephesians 5, where Paul admonishes the believers in Christ to be imitators of God, and the thought "be like Jesus" entered my mind, and my thinking took off like a race horse.

My thinking went something like this: Jesus is the Son of God; I too am a son of God. Jesus had the Holy Spirit dwelling within Him; I too have this same Holy Spirit dwelling within me. Then, God the Father is my Father also, just as much as He is Jesus' Father, the Father of all.

I thought, "How wonderful it would be if I could make this part of my life—always beholding the Lord in my presence—just like Jesus did when He was on earth. If I could do this, would it not draw me closer to Him? Wouldn't this mind-set free up the Holy Spirit to accomplish God's work in me more effectively (Phil 2:13)? Would this not make my daily walk with God easier and flow more smoothly?"

My answer to these questions was a resounding "Yes!" So then I thought I would do this and I determined to concentrate on "always beholding the Lord in my presence." I began by posting a sticky-note above my desk quoting Acts 2:25, "I am always beholding the Lord in my presence; for He is at my right hand that I shall not be shaken." I could then see this every time I sat at my desk, whether studying my Bible or some other type of work. Later on, the example of Daniel came to mind where he would take the time out of his busy schedule to pray with God three times every day. So I began to apply this. I already had the habit of praying early in the morning, but began to specifically ask God to grant me His grace to apply "...always beholding Him in my presence" three times each day.

I have understood from Genesis 1:26 that the original purpose of God was to "make man in Our image, according to Our likeness." This same purpose was reiterated in Romans 8:29, but magnified "to the image of His Son." He started out to complete His purpose with the first Adam, and is continuing with the second Adam. I have seen the overview of the process of salvation in 2 Cor 3:18 where we are now "being transformed into the same image from glory to glory." The apostle Paul's determined purpose for his converts was

shared with us in Galatians 4:19, "My children, with whom I am again in labor until Christ is formed in you."

That's the key. It is not that we are to strive to be better people and thereby become like Jesus. Our responsibility as believers is to yield ourselves to God, just as Jesus did when He was the Son of man, and allow the Holy Spirit to transform us into the exact



**Beauty and majesty — one quick look at God's creation can produce inspiration and awe—with no need to understand exactly how it works. A wealthy educated person, a poor person or a little child—anyone with the spirit that God put in man—can experience the beauty and majesty of His work.** (Source: U.S. National Park Service)

image of the beloved Son of God. As Christ is formed in us, we will then be "better people" because we will be like Him! The parable of the vine and the branches, given to us in John 15:1–11, seems to apply here. Verse 5 says, "I am the vine, you are the branches; he who abides in Me and I in Him, he bears much fruit; for apart from Me you can do nothing [worthwhile before the Father]".

In the "Sermon on the Mount" Christ made a very startling statement in Matthew 5:48, "You, therefore, must be perfect, as your heavenly Father is perfect" (RSV). Now this is not a suggestion, nor is it just a request, but it is a command from our Savior to all of us who profess belief in His name. This is indeed a difficult statement to grasp, and some have said that it is impossible to fulfill in this life; but it is impossible only if you leave God out of the picture (Matt 19:26; Luke 18:27).

With this in mind, permit me to paraphrase and personalize Acts 2:25–28; "As we believers in Jesus Christ always behold the Lord in our presence, and consider Him always at our right hand, then we will not be continually shaken or remain in turmoil of this world or of our Adamic nature. What peace and joy we shall have, and we can praise our God with a pure heart. Because we are sons of God, holy to the Lord, we can know that we are fully accepted in Christ, and that we have been sealed with the Holy Spirit of promise until our resurrection. The Lord will continually reveal Himself to us and teach us His way of life so that we may glorify Him by yielding to His will and walking in His life. It is with His gladness that we can sing 'Praise be to God' for making His presence personally available to us."

Reprinted from "Servants' News," January/February 2003. <http://www.servantsnews.com/>

### **New Testament "Teaching the Law" CD's Now Available from the BSA**

Now available for \$10 each, you may purchase Real Audio or MP3 format CD's. Or if you prefer the set, the three CD set in Real Audio is \$25; the eight CD set in MP3 format is \$65. The CD's contain lessons 1 through 287 with a special CD on the Nature of God.

Still available are Old Testament CD's. You may purchase CD's for \$10 each or the set of three Real Audio CD's for \$25 or the four MP3 CD's for \$33. The Old Testament has lessons 1 through 434 with special lessons on Divine Service and Heaven & Hell.

If you prefer Audio Tapes, they are available for \$2.00 each or \$1.75 each for 30 or more. Each tape has two 45 minute lessons each spanning the whole law of the Old Testament from Genesis 1 through with Deuteronomy 34. You may ask for a free tape.

Postage: Please add a minimum of \$2 or 10% for your order, \$10 maximum.

Missler turns the traditional interpretations of certain proof texts that the majority of Sabbatarians use regarding the law on its head first by rightfully observing, "Paul made no distinction between moral and ceremonial law." This Sabbatarian bifurcation of the law into two monolithic divisions as "moral and ceremonial" is an essential and indispensable part of Sabbatarian theology regarding the Sabbath. This should be especially noted in that the same proof texts that Missler makes against the law (see pars. 5 & 8 above) are the very same texts that Sabbatarians use against the so-called "ceremonial law." Missler uses the anti-law theology to illustrate that Sabbath observance based upon the law is legalism, while Sabbatarians use the same proof texts to illustrate that any observance of the ceremonial law (i.e., keeping of the ceremonial Sabbaths) is legalism. Though for different reasons, both Missler and Sabbatarian theology would agree when he states:

"The Epistles to the Galatians, Colossians, and Romans far overshadow any particular cultural customs and ritual observances, and clearly emphasize our freedom from all external rules as the key to the entire New Testament Gospel. That, indeed, is the 'Good News.'"

So while Missler agrees with Sabbatarians that the Sabbath still has a continuity and relevance for the Christian today, he does on vastly different grounds that have nothing to do with law observance (i.e. the Sinai legislation). How then does he support Sabbath observance apart from the law or law observance? Missler is convicted of Sabbath observance from the standpoint of Bible prophecy.

### ***Prophetic Implications of the Sabbath***

Missler brings out a unique and profound rationale for Sabbath observance that for him is not based on law observance when he notes:

"From the standpoint of Bible prophecy, however, there are some provocative enigmas which also emerge from the Seventh Day issue. The Sabbath is an intrinsic part of the creation, specifically for man (Genesis 2:2, 3). It isn't intrinsically limited to the Mosaic Covenant. Sabbaths will continue as a basis for worship in the Millennium:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD' (Isaiah 66:22, 23).

"The Sabbath will also be honored in Ezekiel's Temple: 'the gate to inner court will be closed six days and only opened on the Sabbath and on the day of the new moon.' (Ezekiel 46:1ff).

"Since the Sabbath apparently survives the church period, (Matthew 24:20; Isaiah 66:22, 23; Ezekiel 46:1ff) this seems to cloud the view that Sunday replaced the Sabbath."

So while Missler sees Sabbath observance in response to the Mosaic covenant (Exodus 20:8 & Leviticus 23:1-3) as legalism, he sees observance of the Sabbath based on its creation model and prophetic significance as a valid basis for the Christian observance of the Sabbath today.

### ***Conclusion***

Missler's Sabbath theology presents an interesting view that supports Sabbath observance apart from the law. He challenges traditional Sabbatarian theology of Sabbath observance that is in response to the moral imperatives of God's law as legalism. For Missler the law is the very core of the issue that theologically predominates the Sabbath debate within Christianity. He demonstrates that Sabbatarians can no longer simply appeal to the law of God as the basis for keeping the Sabbath without addressing the Sabbatarian view of the law itself. Perhaps it is time for Sabbatarians to take a good long introspective theological self examination of our law theology and the proof texts used to support such a theology. It's not enough to be right. We must be right for the right reason. I would like to hear your responses to "The Seventh Day" article. Can we, and more importantly are we willing, to meet this challenge?<sup>3</sup>

### ***End Notes***

1. <http://www.khouse.org>
2. All quotations in this article unless otherwise noted are from, ***The Seventh Day*** by Chuck Missler, originally published in his May 2000 "Personal Update News Journal." The article also appears on his web site. All emphasis and italics are mine unless otherwise noted.
3. I give particular attention to the traditional Sabbatarian view of the law in Proclaiming The Sabbath More Fully, Vol. 2, No. 2 "***How Did We Get into All This Mess?***"

#### ***Notice***

*If you received a bad copy of Part 3 of The Seventh Day video please call toll free 888-687-5191. The company has informed us that some of the copies had a poor duplication quality and they would like everyone to have a quality copy. Shirley Nickels, office manager.*

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.

In Genesis' synopsis of the early history of mankind we see the violation of every one of the Commandments listed in Exodus 20, yet there was no written Ten Commandment code for people to refer to, and their sins were counted against them—so much so that God wiped out mankind and started over with Noah's family. Sin reigned from Adam to Moses because people had their Creator's instruction (*Torah*) from the very beginning, and they even had instruction concerning the Sabbath if they were willing to look at the history of the creation of the world. That is the very reason the apostle Paul is able to say, "For when the Gentiles, which have not the law [just as those before Moses did not have the law], do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another..." (Romans 2:14-15). Since the time of the creation, men have had the revelation of God—the *Torah* of God—written in their consciences and in the history of the creation itself. We are all indeed without excuse because God and His way can be discerned by looking at the Creation itself (Romans 1:20). 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" (Genesis 26:5). There has never been anything essential to man's salvation that could not have been known through a willingness to seek and follow *Torah*, God's instruction. From Adam to Moses all of this is demonstrated without the legal code of the Ten Commandments and all the other requirements of law under Moses. God is not confined by the law; He defines it.

*Torah* is the story of God's dealings with man and His expectations of how man should live. In this respect we find the perfect fulfillment of the "*Torah* story" (as my Hebrew scholar friend used to call it) in Christ Himself and the good news of the kingdom He would bring. Jesus clearly stated (Matt. 5:17, 18) that His purpose was not to abolish the law and the prophets

(*Torah*), but to fulfill them. He was the perfect embodiment of all the instructions (*Torah*) that God had given man from the time of creation. It was His intention to elevate God's instructions and plant them deeply into the heart and spirit of those willing to listen to what He had to say, and then draw men after Him in following that "Way" into His eternal kingdom. The New Covenant that Jesus brought was a logical progression from the Old and was predicted by the prophet Jeremiah (31:33, 34). Because of their lack of faith the people of God had misunderstood and misapplied the obligations of the Old Covenant, so Jesus would make a way to forgive all men's sins and plant His *Torah* into their hearts and minds through the Holy Spirit. He would change their nature so that they would be inclined to follow God's instructions and live.

"*Torah* story" is the story of God's grace that overarches the entire history of mankind from Genesis to Revelation. *Torah* did not come to an end with the arrival of Jesus—only the administration of the written codes that were given to God's people under Moses. Those codes were formed out of the Truth and instructions of God that were already part of the warp and woof of Creation since the days of Adam and Eve. Just because the administration of the written law under Moses has ceased, that does not mean that our obligation to obey God and walk in His Way of Righteousness has ceased. Jesus stated that such was the case. With a willing and changed heart, and the Spirit of the Creator in us, we will continue to walk in way of His *Torah* (the whole counsel of God) right into the New Heaven and New Earth. —Kenneth Ryland

## Notice

I am writing an historical research paper on the history of the Church of God (Seventh Day). I am searching for pictures of the early pioneers of the Church namely: Elder Gilbert Cranmer and any of the original twelve associates of Elder Gilbert Cranmer: Erastus G. Branch, B. F. Snook, Jacob Brinkerhoff & William H. Brinkerhoff, H. E. Carver, J. C. Branch, W. C. Long, A. C. Long, Andrew F. Dugger, N. A. Wells, Andrew N. Dugger.

Any scanned picture in digital format (\*.JPEG; \*.JPG; \*.BMP, etc.) of the early pioneers of the Church of God (Seventh Day) are welcomed and greatly appreciated. If you have some of these pictures available, I hope you will be so gracious to send them to me via e-mail. At this time I have only two picture: Elder Gilbert Cranmer and the "old" A. N. Dugger with his wife Effie. I hope you will help me if you can.

Sincerely,

Massimo Marino, [massimomarino75@libero.it](mailto:massimomarino75@libero.it)

## The Church in the World

### Turkmen Pastor Tells about the Situation in His Land

*"We know we belong to a family."*

In 1991 I was adopted into a very large family—a family that takes care of me, prays for me and supports me and I am very grateful to the Lord for finding me and bringing me home.

We have a totalitarian regime in our country and a spirit of fear pervades our land. People are afraid to express their thoughts in public; they are afraid of going out in the dark. They do not fear thieves or criminals,



*Turkmen Christians meet in secret.*

but they are scared of the police. For no reason whatsoever you can be arrested and deported to one of the faraway corners of our country to work there. The power and influence of the government are continually on the increase. Everything and everyone are being controlled.

Let me give you an example. As believers we can't get together in official churches anymore, so we try to meet in someone's house. Of course we don't meet every time at the same place; nevertheless, the Security police seem to get wind of where we are. One evening we arrived in a town at about 10 p.m. to meet with our brothers and sisters there. Not one of them knew that we had arrived. The next morning we all went out of town and had a ser-

vice on a riverbank. Within 20 minutes three Security police officers arrived on the scene and started to register everyone's name. As we had come from a different town, they took us to their office where we had to stay until the evening. Afterwards we got a police escort who took us back home. At every checkpoint on the road details of the car were registered, and orders were given that we were never allowed to return.

Sometimes, however, the confrontation with the Security police gives us unexpected opportunities to witness. Once a father and his son were called into the police station, and one of the Security people started to hit the father in his face with an iron bar. It started to bleed and that startled him. Suddenly the father thought, blood? Now, wait a moment. God has said that all mankind has issued from one person, from one blood-stream. So, you friend, may be hitting me right now, but in a sense you are my brother. For about 20 minutes he then had the opportunity to witness to the Security officer, who stopped hitting him, got a handkerchief, some water and started to help him.

Turkmen people are in general quite law abiding. They want to show their faith in God and their obedience. The president once told us in a television broadcast to adhere to our faith—Islam. As a result, people are very hesitant to listen to us as soon as we witness about Christ.

The government has implemented a plan to close down all our church buildings. Their first step was to register all the details of church attendees: surname, telephone number, address, place of work.

Their second step was to confiscate and demolish the church buildings. First they came for the Baptists. In the middle of the night a group of about 15 people forced entry into the courtyard. They beat up the guard, handed him an axe and made him demolish the door. They confiscated the building, expelled the Ukrainian pastor and took the guard to the police station where he was abused even more.

The next step was the destruction of the church buildings of the Seventh Day Adventists. That happened in full daylight. Next victim was the Full Gospel house of prayer. After five lawsuits the building was confiscated.

Then another group of Baptists became the target. Without any explanation the house of prayer was sealed and confiscated. Even though the pastor still had the key, the seal itself had enough authority to proclaim the place off limits.

Then they continued executing their plan in other parts of the country. They used to take away the documents, study them and find a pretext for closing and confiscating the church. The Russian Orthodox Church is the only officially registered one.

The apostle Peter tells us that we are foreigners here and sojourners. Often we feel that we are not welcome in our own country. I know that in other countries matters are even worse. However, we have no experience or history of persecution. When I came to faith in Jesus in the early 90's, you, the worldwide Body of Christ, came into my life as well. I know that I belong to a large family now who pray and care for me. I'm very grateful for what you do, for your prayers and your support.

(Source: *Open Doors*, <http://www.opendoorsusa.org>)

## LETTERS TO THE EDITOR



Send your comments about **The Sabbath Sentinel** to [tss\\_editor@biblesabbath.org](mailto:tss_editor@biblesabbath.org), or write to Kenneth Ryland, editor  
1204 N. First  
Mulvane, KS 67110, USA



Sir:

I am disturbed by the direction TSS is taking. The inclusion of many articles from groups that do not observe the Commandments (Sabbath in particular) and some of the groups mentioned in the articles (Anglican Church for example) are actually "anti-Sabbath." Examples would be the articles from [opendoorsusa.org](http://opendoorsusa.org) and the Voice of the Martyrs....

Also the new department "The Church in the News" is devoid of news from obedient, commandment-observing Christians (is there any other kind?). Is there no news that involves Sabbath-observing Christians? Just what "church" does the "Church in the news" refer to? At the very least, "church" in your magazine should refer to a group of Bible-believing, Sabbath keepers.

As stated in TSS, the Bible Sabbath Association is "dedicated to promote the seventh day Sabbath." How do articles from these non-Sabbath-observing groups help TSS is achieving its stated goals? If we want secular news we can look at other magazines. We look to TSS for Sabbath-related items. It seems that TSS is being unduly influenced/infiltrated by non-Sabbath organizations, especially the ones mentioned above....

Sincerely,  
Tim Sanders, Indiana  
Dear Tim,

*Thanks for your letter. I will try to answer some of your concerns.*

*First and foremost, the purpose of The Sabbath Sentinel is to build up the Sabbath-keeping community of believers. In the magazine we try to present articles that will inspire, encourage, strengthen the faith, and increase the knowledge of our readers so that their walk with Christ will be ever more fulfilling. In doing so, we hope to equip all who read TSS with the tools of faith that will allow them to express and defend their faith openly without fear.*

*Sometimes there are areas of interest and concern that affect all Christians but are not being addressed by Sabbath keepers. For example, probably 99% of the published material in support of the biblical account of creation is produced by Sunday-keeping Christians. The same can be said of social issues such as abortion, euthanasia, cloning, child rearing, technology, Ten Commandment displays, medical ethics, politics, etc. All of these areas touch our lives, and we Christians must have a clear biblical response to these issues so that we can speak to our family, friends, and neighbors. We constantly publish articles in defense of the Sabbath and the Ten Commandments, but we also have an obligation to try to edify our readers in "the whole counsel of God" because every part of our lives must be covered by the Word of God—not just our day of worship.*

*One of the most neglected areas of ministry among believers is the persecuted Church. Unfortunately (and this is probably to our shame), the majority of the work in taking the Word of God to oppressed peoples is being done by Sunday-keeping believers in Jesus Christ. Seventh-day Adventists, to their credit, are very active in some of the worst areas of the world, but few other Sabbath keepers are (Lifenets is another that comes to mind). Most of those risking their lives to take God's Word to communist and Muslim nations are Sunday keepers like those associated with Open Doors and Voice of the Martyrs. That said, I can assure you that these organizations do not discriminate against any Sabbath-keeping ministry. In fact, they will help them and cooperate with them to supply their people with Bibles, relief supplies, and money whenever possible. Their main concern is to put the Word of God into people's hands regardless of church*

*affiliation. If this matter is a great concern to you, perhaps you could organize a Sabbath-keeping ministry to take the gospel to these dangerous areas of the world such as Southeast Asia, Saudi Arabia, Sudan, etc. The harvest is plentiful, but the laborers few. If you are willing to start such a ministry, I will not hesitate to publish your stories in TSS. In short, the reason the "Church in the World" section is in TSS is to draw the attention of you and all our readers to the needs of those who suffer because of their belief in Jesus Christ.*

—Editor

Dear Sirs,

I really am astonished at your editorial mentioning the Iraq war with comments like, "people liberated" and "the freedom that now exists." To cap it off, our God apparently endorses U.S. behavior. I have enclosed some articles for your edification—the dissulation, the lies, the brutality leave me speechless. Please look past the big controlled media.

Mac McFeat  
Palverston, Otago, New Zealand

Dear Mac,

*Thanks for sending the material. It made for interesting reading. However, I think you misunderstood the purpose of my editorial. Its purpose was not to extol the virtues of American and British intervention in Iraq. I was hoping that our readers would look at the possibilities for the preaching of the gospel in Iraq. There was such a climate of terror under the regime of Sadaam Hussein that the preaching of the gospel was being stopped. Now that this brutal dictator is no longer in power, perhaps this will give God's people an opportunity to reach many Iraqis with the saving knowledge of Jesus Christ. God wants every person on this earth to be saved, including the Iraqis.*

—Editor

## Classified Ads...

**How to Evict Demons, 6-6-6 tapes, free**

Write to

Morningstar  
P.O. Box 411  
Petersburg, VA 23804  
(Dec 03)

**Question: What in the World is God Doing?**

**Answer at <http://LivingTheWay.org>**

**Or write to**

Living The Way  
P.O. Box 1976

Placerville, CA 95667, USA

For information:

Just ask the question: "What in the World is God  
Doing?"  
(Feb 04)

### FREE, 2004 CALENDAR OF THE LORD

God's Sabbath Day, and others, of the Old Testament. Again in the New Testament with the other Commandments, but better, as Jesus taught and of Him (the God who spoke to Moses). You believe in Him, then learn of Him before He returns by His Calendar as given in Isaiah 61:2 that He fulfilled. As many as you want/need, but limited to 10 outside the USA, send order to:

Church of God (New Testament), At Large  
74-4963A Mamalahoa Highway  
Holualoa, Hawaii 96725 USA.  
(Feb 04)

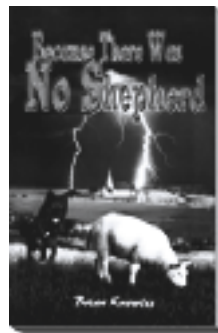


## The Sabbath Under Crossfire

by  
**Dr. Samuele Bacchiocchi**

A biblical analysis of Recent Sabbath/Sunday developments; \$15.00. The common anti-Sabbath arguments of Joseph Tkach, Dale Ratzlaff, and others are thoroughly answered.

Dr. Bacchiocchi explains why many Sunday-keepers are now switching to the Sabbath. **B224**



## Because There Was No Shepherd by Brian Knowles

Author Brian Knowles, former pastor and editor of Christian publications, reaches out to the walking wounded of God's Church. If you are one of those

who just wants out or have already left your church group, then you need to read this book. It will help you restore the joy of a one-on-one relationship with God and rebuild true, loving fellowship with other Christian brethren.  
\$9.00 (128 pp.). **B245**

**Shipping and Handling  
on all orders**

**Nonmembers add \$2 per order.**

## Advertise in The Sabbath Sentinel

**Classified ads** (20% discount for second time, 30% thereafter) are available at the rate of \$1.00 per word (including each word and each group of numbers in the address; telephone numbers count as one word) for each issue in which the ad is published.

**Display ads** are available at \$150 per quarter page for each issue the ad is published. Where possible your camera-ready copy will be utilized, or we will design your display ad for you. Send copy for all ads and payment to *The Bible Sabbath Association*, 3316 Alberta Drive, Gillette, WY 82718.

**Discounts:** Advertise in the TSS Classified Ads section for more than one issue and receive discounts: \$1.00 per word

first issue, 20% off for second issue, and 30% off for subsequent times.

Ad copy without payment will not be accepted for publication. Deadline is two months prior to publication (i.e. if you want your ad to appear in the September-October issue we must receive it before July). BSA reserves the right to reject the promotion of any material contrary to biblical teaching or the teachings of the BSA. Please send a copy of any material you wish to advertise. Ad copy may be edited by us before publication. Publication does not necessarily imply endorsement by *The Bible Sabbath Association* or *The Sabbath Sentinel*.

## **Price Lowered Now only \$10**

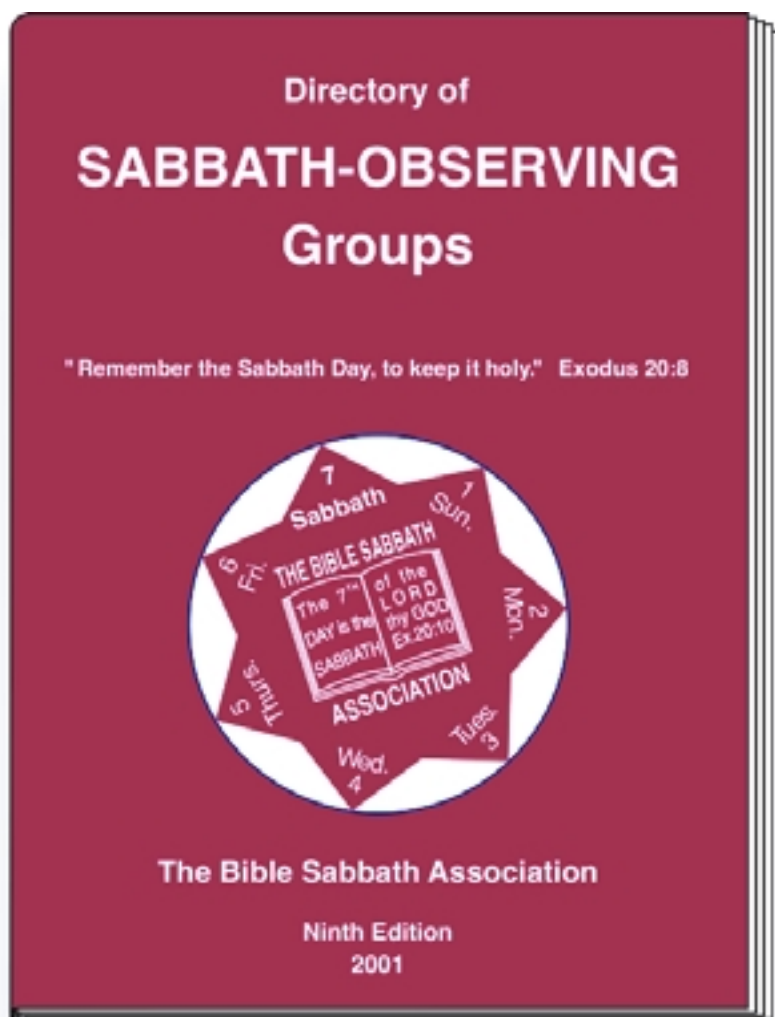
The 246-page ninth edition of The Bible Sabbath Association's comprehensive catalog of Seventh-day Sabbath-Observing Groups is now available at a reduced price!

The *Directory* lists over 400 Sabbatarian groups, and over 1600 congregations. This is the ninth update of the *Directory*, originally published in 1957, and the largest compilation of Sabbatarian Groups in the BSA's history. There are many international congregations listed.

The *Directory of Sabbath-Observing Groups* is now available for only \$10, postpaid, or 10 copies for \$85 postpaid (international orders, add \$3.00 for shipping & handling). Write to

The Bible Sabbath Association  
3316 Alberta Drive  
Gillette, WY 82718.

You may also order by credit card by calling 307-686-5191, or e-mail at [info@biblesabbath.org](mailto:info@biblesabbath.org).



---

## ***The Sabbath Sentinel***

*A Bi-monthly Publication of  
The Bible Sabbath Association  
HC 60 Box 8, Fairview, OK 73737 USA  
Address Service Requested*

NON-PROFIT  
ORGANIZATION  
US POSTAGE  
PAID  
PERMIT NO. 500  
SPRINGDALE, AR