

THE **Sabbath Sentinel**

January-February 2004



BSA — The Bible Sabbath Association

“...the Gentiles besought that these words might be preached to them the next Sabbath.”

The Sabbath Sentinel

January–February 2004 Volume 56, No. 1 Issue 505

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Cover Bible Quote: Song of Solomon 2:12, “The flowers appear on the earth; the time of the singing of birds is come...”

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Editor: Kenneth Ryland, tss_editor@biblesabbath.org

Associate Editors: June Narber & Shirley Nickels

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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

International addresses:

Australia: Bible Sabbath Associates, Jim & Lyn Carnochan, 7 Sunny Ridge Rd., Arcadia NSW 2159. E-mail: lyn_carnochan@hotmail.com

Nigeria: Basse Akpan, Nigeria BSA, P. O. Box 1277, Calabar, Cross River State, Nigeria. E-mail: ycog1@yahoo.com

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Editorial

Casting off Restraint... Forgetting the Lesson of Balaam



Freedom depends on morality. This truth is repeated countless times in every way imaginable in the writings of the Founding Fathers of the United States. And morality, of course, must be based on universal spiritual principles that transcend nations and time before it can truly be called "morality." Any concept of morality that cannot pass the test of transcendence and timelessness is really nothing more than a set of social mores—convenient customs that ebb and flow with the tide of society's mood. Right now, that mood is antimoral, often displaying an open hostility to any idea of universal, timeless values.

What most do not realize is that with the disappearance of morality, there is always, of necessity, a disappearance of freedom. If the rules of courtesy and good conduct do not flow from internalized universal, timeless core values, they will be imposed from without. In a word, anarchy always leads inevitably to dictatorship. Of course, dictatorship does not always come in the form of one-man rule. It can also come in the guise of oppressively powerful government bureaucracies whose justification for existence consists of taking from some and offering these confiscated gains to others, which, in turn, breeds dependency on oppressive government in the recipients. Lawlessness always creates a climate that demands more laws, more control, and harsher and more unreasonable enforcement.

We live in increasingly lawless times. One sure evidence of this is the increase of government control over almost every aspect of our lives.

To anyone who complains that we are losing our freedoms, I would say, "We lost our moral foundation long before we lost our freedom." The two are inexorably bound together. If your morality makes you a threat to your neighbor, your neighbor will demand that some government agency put an end to your threatening behavior. The law was not made for the righteous, but for the unrighteous, and the more unrighteousness there is, the more laws there will be, along with ever harsher enforcement of those laws. Eventually, freedom yields to government force to guarantee order in society.

There are some who wish to make us forget the lesson of Balaam, or anything else that the Bible might tell us. They imagine themselves as part of some new

ruling government elite, just as some did in Mao's China or Stalin's Russia, and so long as people govern themselves through an understanding of the universal laws of God, those godly laws and the morality that comes from them stand as a direct threat to the delusions of grandeur of such secular elitists.

Numbers 22 through 24 tells us the story of Balaam. In this story Balak, the ruler of Moab, is in a panic because Israel has crossed the Jordan and demolished Jericho through the power of the Lord. Balak knows that Moab's demise will come soon if something drastic is not done. So, Balak hires Balaam the prophet to curse Israel. The only problem is that God refuses to curse Israel. Rather, through Balaam's mouth, God blesses Israel three times, so Balak's plan is thwarted—or is it? So long as the Israelites lived morally and righteously before God, no curse could be pronounced upon the nation. But, something changed all that. Where Balaam failed to bring a divine curse on Israel, he succeeded in bringing God's wrath on the nation by seducing her men into immorality and idolatry with the young women of Moab. "Balaam, who taught Balak to put a stumbling block before the sons of Israel, that they might eat food sacrificed to idols and practice immorality" (Revelation 2:14 RSV).

We read of the results of Israel's immorality in Numbers 25:1-5, "Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab. They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel was joined to Baal of Peor, and the anger of the LORD was aroused against Israel. Then the LORD said to Moses, 'Take all the leaders of the people and hang the offenders before the LORD, out in the sun, that the fierce anger of the LORD may turn away from Israel.' So Moses said to the judges of Israel, "Every one of you kill his men who were joined to Baal of Peor."

There are some very obvious morals to this story. I'll let you the reader ruminate on some of the things this story of Balaam might teach us. One lesson, however, that I hope will not escape anyone is that we as Chris-

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Why the BSA?

by Richard C. Nickels, BSA President

The objectives of the BSA are two-fold: to promote the Sabbath, and to promote co-operation among Sabbath keepers. Let's focus on the second of these two objectives.

It is not merely "nice" for Sabbath keepers to get to know of each other, occasionally work together, and (perish the thought!) dialog and share information with each other. Seriously, co-operation is critical, it is necessary, to the survival of Sabbatharians. This is true whether you are in a large organization or are an independent Sabbath keeper.

Never before has the Sabbath been under such a sustained attack from so many different sources. Current attacks on the family structure by homosexual activists are also attacks on the Sabbath. God's seventh-day Sabbath is, after all, a family fellowship day, Exodus 20:10. The media, which includes most newspapers, television, music, movies, and the Internet, are laden with attacks on God and His Holy Sabbath. Our materialistic, hedonistic, post-modern society is the antithesis of "divine rest." Professing Christians who no longer profess to base their teachings on the Bible have led to a pluralistic culture in which there are no absolutes.

I could cover many examples showing significant inroads of these and other anti-Sabbath elements into the very heart of Sabbatarian groups. Many Sabbatharians do not recognize that the wolf is not at their door; he is in their bed.

Let's take a moment to illustrate the importance of co-operation among Sabbath keepers. Many of you are familiar with an excellent resource distributed by the BSA, the book, *The Celtic Church in Britain*, by Leslie Hardinge. After hundreds of years in relative obscurity, the Celtic Sabbath-keeping Christians were noticed by the Papacy, who sent Augustine to stamp them out. Rather than unite against the siege of Catholicism, the Celtic Christians remained divided, and were picked off one by one to succumb to the doctrines of Rome. By the early twentieth century, only a few Celtic Christian remnants remained in northern Scotland and scattered little islands. What a lesson for us today!

Nowadays there is a great barrier which prevents co-operation among different Sabbath keepers. Most members of the Seventh-day Adventist Church, Philadelphia Church of God, Living Church of God, and most

Sacred Name groups generally eschew cooperation with other Sabbath keepers. They hold a belief which I shall call "the doctrine of separation." They officially believe that their group is the only true remnant church, and they are not interested in having contact with other Sabbatharians, even though they share most of their doctrinal beliefs. We should direct our efforts at the grass-roots level and seek to change perceptions from the bottom up. The BSA website is our primary tool to go directly to lay people around the world. The BSA can and should be an instrument of change in the Sabbatarian community to overcome these barriers to unity.

A sign of Christian maturity is the ability not to become upset when others disagree with us. We should follow the principle of "acceptance without compromise." But remember, this does not mean the post-modern philosophy which says that all views are equally valid. There is absolute Truth, but I am absolutely sure that I don't have it all yet, and neither do you!

This brings me to a final point: There are some "bad" people in Sabbatarian groups in leadership positions. They are one of the main causes for lack of co-operation among Sabbath groups, because they usually are the ones causing division. In the Church, as in society, wicked men succeed when righteous men do nothing. It is our duty to speak the truth, to be watchmen, and not to support these bad people. Yet God, in His mercy, and probably His righteous sense of humor, sometimes produces good fruit from a questionable tree. This a lesson for us to glean the truth from any source God provides.

Can God use a sinful person to nevertheless spread His Truth? Absolutely! God used Abraham (who lied twice about his wife), David (committed adultery, then arranged a murder to cover it up), and Paul (part to murder and a blasphemer). He can use any faulty person He chooses.

Recently, I was saddened to hear of the news of the death of Garner Ted Armstrong. Thousands came into the Sabbath Truth by hearing his silver-tongued voice on "World Tomorrow" radio and television. Yet, his forty to fifty-year history of sexual sins has led to the shipwreck of many individuals, capped by national coverage of his escapades with a masseuse. We should deplore these actions, as they are a stain on the entire

Sabbatarian community. On the other hand, Garner Ted's article, "What is a Real Christian?" is a masterpiece. I have worked to reprint this excellent resource.

For many years we had a great little cocker spaniel named Sami. He brought to our front door the daily newspaper thrown by the newsboy on our lawn. Sometimes, in his over-zealousness, he even brought us the neighbor's paper as well! One day we had a porch full of newspapers from the whole neighborhood! A Sabbatarian church leader visited us once, and Sami continued to growl and detest this man. Later, we realized that our dog was a pretty good judge of character. This man's activities have proven that our dog was right. Brethren, do we have as much sense as our little dog to recognize character? We must not support bad people.

Let me close by rephrasing the words of a famous German theologian who resisted the Nazis. It teaches us much about the need for co-operation. "When the Nazis came for the Seventh-day Adventists, I said nothing, because I am not a Seventh-day Adventist. When they came for the Seventh Day Baptists, I said nothing. When they came for the Sacred Namers, I again said and did nothing, because I am not a Sacred Namer. Same thing for the Church of God Seventh Day. Finally, when the Nazis came for me, there was nobody left to speak out for me."

Think about it. Sabbath keepers, let's co-operate.

— Richard C. Nickels, based on a sermon given in Tulsa, OK, on November 1, 2003.

The 2004 BSA Essay Scholarship Contest

**By June Narber
Scholarship Chairperson**

The Bible Sabbath Association is pleased to announce November 30th as having been the official start date of the 2004 Essay Scholarship Contest. The deadline for all USA entries must be postmarked by May 1st, 2004, and all international applications must be postmarked by April 15, 2004.

This year, there will two contests running simultaneously, but they will share the same application form and application criteria. The first contest (applicants must check "Form A" on the application) is for those who speak English as their native language (Americans, Australians, etc) and the second contest (applicants check "Form B" on the application) is for those who speak any other language as their native language (Spanish, Swahili, French, etc.), with English being their "second language." The main difference between the two contests is that the non-native English contest (Form B) will not be judged on grammar of their writing as long as what they write is readable and understandable by the judges. Native speakers will be expected to write with English with traditional grammar points in check that any high school attendee or high school graduate that is college bound should know. The grammar requirement is important because college writing is highly dependent on good English skills including the use of proper grammar (verb tenses, spelling, commas, subject/verb agreement, etc.). Both contests will be judged specifically on how well the appli-

cant answered the given essay question; dedication to the Seventh Day Sabbath; clarity of thought and logic of answers.

Awards this year are as follows:

Native English Speakers, FORM A:

First Place: \$500 Second Place \$250; Third Place \$100.

Non-Native English Speakers, FORM B:

First Place: \$500; Second Place \$250; Third Place \$100.

Note: all money is paid directly to the school and never to an applicant.

Winners will be notified first by phone and email by early June 2004 depending on when the judges complete the decision making process. Non-winners will be notified by email and/or postal letter at approximately the same time.

The contest applications are now available. Please contact June Narber at jnarber@hercurian.com to have one emailed to you. For a copy sent through the mail, please contact the BSA Office. Applications will also be available for download from the BSA website: <http://www.biblesabbath.org>

The rules for this year's contests for BOTH Forms A and B are as follows:

1) Age restrictions: Age 16-25 Applicants may not be older than 25 years of age at the opening date of

the contest November 30, 2003. Applicants that are older than this will be disqualified.

2) International applicants are welcome. Entries MUST be written in English and must be postmarked by the deadline.

3) Applications must be handwritten. Essays need to be handwritten with a typed copy attached so the judges can easily read the essays.

4) Two of three questions must be answered in essay format.

5) Recommendation letters must be received by the deadline. Two recommendation letters are necessary: a) one from a high school teacher or counselor; b) one from an adult Sabbath keeper affiliated with the youth, (applicants' parents MAY NOT write a recommendation letter).

Note: Application letters are required because this is an important thing to have in higher education as well as for job applications. Some people do not realize this, but it is crucial to have excellent recommendations for all of life's endeavors.

6) Applications must be filled out completely and signed. Incomplete applications will be disqualified.

7) Write all applications in blue or black ink. NO PENCIL, please.

8) Applicants need to include an email address. If they don't have one, they can get one free by going online to www.yahoo.com, or to any of a number of other free email services. If they don't have access to a computer, they can use one at a public library or local college. Email is crucial for continual updates about the contest. It makes my job as Chairperson and main correspondent of the scholarship program easier and helps me to quickly and efficiently send applicants updates and to ask any questions that might arise. At times something on the application is not clear or something is missing and because time is of the essence, it is so helpful to have a working email address for each applicant!

9) Winners agree to have their essays published in *The Sabbath Sentinel* along with a short biography and photograph of themselves. These must be supplied by the winning applicant, preferably electronically (email) as soon as possible after hearing they are a winner so we can properly announce the winning contestants to our members and TSS readers.

10) Each applicant agrees to be sent a year's free subscription to *The Sabbath Sentinel* upon their entry into the contest.

How the Contest is Judged

The judging will be done by three to four Sabbath keeping judges from different Sabbath group affiliations. New judges are selected every year. Scoring is based on a point system that focuses on how

well the essay matches the essay questions, and on original thought, composition, grammar (for Form A applicants), dedication to the Sabbath, and related factors.

The judges do not contact each other until each has sent his/her scores back to me. I average out the scores for each applicant (each essay is scored separately) and email them back to the judges. The judges confirm their scores for each applicant and the four winners are declared based on the highest points. In the case of a tie, the judges then talk to each other and discuss each essay's strengths and weaknesses and a new score is entered for the tied individuals. Then the higher score becomes the winner.

The spreadsheets with the point scores for each applicant is sent to each member of the BSA board of directors and confirmed. Finally, the winners are announced to everyone else.

The Essay Questions for this year

1) A) Pretend you are at work. Your boss has told you that you must start working Saturdays or face being fired. The job market is bad. You probably wouldn't be able to find another job right away and you have a family at home to feed. What would you do? What would you say to your boss? How would you handle this situation?

OR

B) You are at college on an athletic scholarship. Your scholarship is dependent upon your playing at all home games. Home games end up being on Friday night. Would you play the games? Why or Why Not? What would you say to your coach and to your school in light of your religious beliefs? How would you handle this situation?

2) There is a movement to change the weekly calendar to make Monday the first day of the week and Sunday the last day of the week. While this would enforce the idea that Sunday is the Sabbath day, what would you say to argue against this change? What kind of facts would you present to convince the people who would change this to leave it as it is? If this were to occur, how could Sabbath keepers continue to teach the truth of the Sabbath with the calendars being changed? How would you handle this situation?

Please help us to tell everyone about this contest. We would like to see more applicants this year than ever before.

For more information about this year's contest, please contact me at jnarber@hercurian.com. In the rare case that you experience a problem with the above email address, please write me at junenarber@yahoo.com.

The Two Messiahs in Judaism

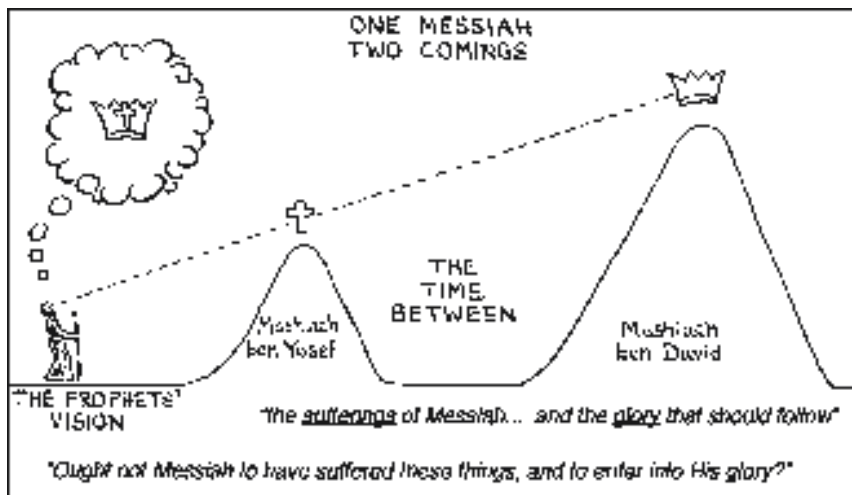
by Dr. Daniel Botkin

Judaism teaches that there will be two different Messiahs, Mashiach ben David and Mashiach ben Yosef (Messiah son of David and Messiah son of Joseph). When most people hear the title Messiah, they usually think of Messiah son of

David, the one who will inaugurate and rule over the Messianic Kingdom. The rabbis were (and are) very aware of this aspect of the promised Messiah. The Scriptures speak about the coming Redeemer who will be victorious and rule forever over the Messianic Kingdom in a renewed earth. But the Prophets also wrote about the Messiah suffering and dying. To explain this seeming contradiction, the rabbis concluded that there must be two different Messiahs, one who will suffer and die and one who will reign as King. To the suffering Messiah, the rabbis gave the title Mashiach ben Yosef, to distinguish him from the reigning Messiah, Mashiach ben David.

Mashiach ben Yosef is not talked about as much as Mashiach ben David, but “a good number of [Jewish] commentators do refer to him briefly or at length,” according to Rabbi Jacob Immanuel Schochet. Schochet devotes nine pages to Mashiach ben Yosef in Appendix II of his 110-page book *Mashiach*. Much of the information for this article is gleaned from Schochet’s book. Page numbers in parentheses reference Schochet’s book.

Schochet’s summary of what the rabbis taught about Mashiach ben Yosef is fascinating when one considers the similarities between Yeshua of Nazareth and some of the things the rabbis said about Mashiach ben Yosef. It is even more fascinating when one considers the fact that Jacob Immanuel Schochet, the rabbi who has compiled and summarized this information about Mashiach ben Yosef is not trying to make a case for Yeshua of Nazareth. As a matter of fact, Schochet is actually an antimissionary, and is therefore strongly opposed to the suggestion that Yeshua was the Messiah. (Schochet’s anti-missionary activity was briefly mentioned by another writer in *Gates of Eden* 8-3, page 8.) When information comes from a witness who is hostile to your case, it makes the evidence even more compelling. With that thought in mind, let’s consider some of the things that Jewish commentators have said about Messiah ben Yosef, and compare their description of this Messiah to Yeshua of Nazareth.



The rabbis dubbed this Messiah “son of Joseph” because they believed (erroneously) that he would be a descendant of Joseph, of the tribe of Ephraim, and a descendant of Joshua. With this belief, they could just as easily have dubbed him “ben Ephraim” or “ben Joshua,” but they chose to call him ben Yosef. This is interesting in view of the fact that 1) Yeshua’s earthly foster father was named Yosef; and, 2) Joseph’s rejection and betrayal by his brothers, and his later exaltation among the Gentiles in Egypt, is an exact pattern of what Yeshua experienced in His role as Messiah ben Yosef. Though Yeshua was not a physical descendant of Joseph, He can be viewed as a descendant in a figurative, symbolic, prophetic sense. As a matter of fact, one rabbi drew “an analogy between the role of Joseph in Egypt and the role of the Mashiach” (page 96, fn. 7).

The “suffering and dying” aspect of Mashiach ben Yosef presents the most striking similarity to Yeshua. Amazingly, the rabbis point to Zechariah 12:10 as a prophecy of the suffering Messiah, Mashiach ben Yosef: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (KJV). The New Testament references this verse to the piercing of Yeshua (in John 19:37 & Revelation 1:7). That such an idea accords with what rabbinical commentators said about Zechariah 12:10 is obvious (the following quotes are not printed in Schochet’s book, but he does refer to “Sukkah 52a, and parallel passages” in footnote 12, without quoting these parallel passages):

- Sukkah (52a): “It is well according to him who explains that the cause (of the mourning [in Zech. 12:10]) is the slaying of the Messiah the son of Joseph, since that well agrees with the Scripture verse: ‘And they shall look upon me, whom they have pierced: and shall mourn for him, as one mourneth for his only son.’”
- Rashi (and also Radak): “Our rabbis interpreted it as referring to Messiah ben Joseph.”

- Rabbi Moses Alshech: "'They shall look unto me,' for they shall lift up their eyes unto me in perfect repentance, when they see him whom they have pierced, that is Messiah, the son of Joseph; for our rabbis, of blessed memory, have said that he will take upon himself all the guilt of Israel, and shall then be slain in the war to make atonement in such manner that it shall be accounted as if Israel had pierced him, for on account of their sin he has died; and, therefore, in order that it may be reckoned to them as a perfect atonement, they will repent and look to the blessed One, saying that there is none beside him to forgive those that mourn on account of him who died for their sin: this is the meaning of 'They shall look upon me.'"

The rabbis not only said that Messiah ben Yosef would suffer and die; they also said he would be resurrected shortly after his death (page 98). The rabbis believed that Messiah ben David would come and resurrect him. The rabbis' understanding of the details and sequence of events was somewhat off, but they did see a Messiah who would suffer and die and be resurrected soon after his death. Rabbi Saadiah Gaon, the greatest Jewish sage of the 10th century, actually taught that the sequence of events was not definite, but contingent upon "the spiritual condition of the Jewish people at the time the redemption is to take place" (page 98). In other words, if Israel repents at the appointed time of the Redemption, the suffering and death of Messiah ben Yosef might not have to take place; if Israel does *not* repent at the appointed time, Messiah ben Yosef will have to suffer and die. (The rabbis even admit that some of the events relating to Messiah ben Yosef "*may have occurred already*" [page 100; emphasis Schochet's.]).

This idea of contingency can also be seen in a similar answer that Rabbi Joshua gave to those who asked whether the Messiah would come "with the clouds of heaven" as Daniel said (Dan. 7:13), or "lowly and riding upon an ass" as Zechariah said (Zech. 9:9). Rabbi Joshua said, "If they are meritorious, he will come with the clouds of heaven; if not, lowly and riding upon an ass" (Talmud Sanh. 98a). We know that Yeshua's death was necessary to atone for the sins of the world - He was "the Lamb slain from the foundation of the world" (Rev. 13:8). Nevertheless, the possibility that the fulfillment of some prophecies might be contingent is suggested by Yeshua's words in Matthew 11:14 when He spoke about John the Baptist. "If ye will receive it [or 'him'], this is Elijah, which was for to come." This idea of contingency ("If ye will receive") explains how John the Baptist could answer "No" when asked if he was Elijah (John 1:21), yet Yeshua could say that John the Baptist was Elijah—at least potentially ("If ye receive")—but "they knew him not" (Matt. 17:10-13). (Perhaps even John himself did not realize he was [potentially] Elijah.)

Some rabbis taught that Messiah ben Yosef would regather the exiles and re-unite the tribes of Israel. "The harmony and cooperation between Mashiach ben David

and Mashiach ben Yossef signifies the total unity of Israel, removing the historical rivalries between the tribes of Judah and Joseph" (page 94). Anyone with an understanding of the Two Houses and Ezekiel's two sticks and Hosea chapter 1 should be able to see Yeshua fulfilling this role as He brings Ephraim and Judah together. (See "The Two House Teaching," Gates of Eden 8-3.) Descendants of the ten northern tribes (called "Ephraim" or "Joseph") are included somewhere in those great multitudes of Gentiles who are being gathered together in the Messiah Jesus. And as more and more Christians are being drawn to the Torah, while more and more Jews are being drawn to Yeshua, Ephraim and Judah are drawing closer together. Even Jews who do not believe in Yeshua (and Christians who do not believe in following the Torah) are coming to realize that Bible-believing Christians and Jews have a lot more in common than they formerly thought.

Those of us who have had the glorious revelation that Yeshua is the promised Messiah know that there are not two different Messiahs. Rather, there is one Messiah who comes at two different times in history. He came the first time "lowly and riding on an ass"; He will come the second time "with the clouds of heaven." The possibility of Messiah ben Yosef and Messiah ben David being one and the same person is even suggested in Schochet's book: "R. Isaac Luria (Arizal) notes that the descendant of Joseph, by being the precursor of the ultimate Mashiach, is in effect King David, the 'seat' or 'throne' of David, i.e., of Mashiach. Thus, when praying in the daily Amidah, 'speedily establish the throne of Your servant David,' one should consider that this refers to Mashiach ben Yossef..." (page 99). If, as Isaac Luria taught, "Your servant David" truly "refers to Mashiach ben Yossef," then it would follow that Mashiach ben David and Mashiach ben Yosef are one and the same person.

Peter says that the Prophets "testified beforehand the sufferings of Messiah, and the glory that should follow" (1 Pet. 1:11). When Yeshua scolded two of His disciples after His Resurrection, He said, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Messiah to have suffered these things, and to enter into his glory?" (Luke 24:25ff). The eyes of these two disciples were opened to recognize their risen Lord and Messiah when He sat down at the table with them, blessed the matzah, then broke it and shared it with them. Let's pray that our Jewish friends will recognize Messiah ben Yosef (and Messiah ben David!) as we sit down and share with them the good news of Yeshua ben Yosef, the suffering Servant whose body was broken for all of us.

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LOVE CARVED ON A TREE

by John Conrod

“He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets.” –Deuteronomy 4:13

Back when I was a young teen-ager I had some friends that would carve their love on a tree. “Billy loves Judy” or “TR + LJ.” (That was before the days of ecological awareness.)

The Ten Commandments are the heart of God’s love and they are just as applicable today as they were thousands of years ago when a loving God carved them into stone because they proclaim a lifestyle endorsed by God. They are the perfect expression of who God is and how he wants the people who love Him in return to show their love by the way they live. These words of God’s love free us, protect us, make us wise, and bring His love, joy and light to our lives. God’s laws of love are guidelines and lights on our path, rather than chains on our hands and feet. They point at harm and warn us, then point at success and guide us, all because of God’s love for us.

The Ten Commandments restrict us from doing those things that will cripple us and keep us from being our best. God’s laws are guidelines to help us follow and not wander onto paths that would lead to destruction. Although He allows us the freedom to move beyond his boundaries, outside them you are on your own, this freedom comes with a very high price. To obey the law is our blue print for living.

The Bible is reliable because God does not lie, forget, change his words, or leave his promises unfulfilled. We can trust the Bible because it contains the words of a loving, holy, trustworthy, and unchangeable God. What we need is loving guidance by a loving guide, a map for living that gives us landmarks and directions and a constant companion who has an intimate knowledge of the way and will make sure we interpret the map correctly. The Bible is such a map, and God is the constant companion and guide who points out the safe routes and the obstacles to avoid as well as and our final destination. If we ignore the map, we will wander aimlessly through life and risk missing that final destination.

In this life, we walk through a dark forest of hatred and evil in a world that has turned its back on God. His word is our light to show us the way ahead so we won’t

stumble as we walk, revealing the entangling roots of false value and philosophies. When we study His word we will see our way clearly enough to stay on the right path. When we accept Christ as our Lord and Savior, we also accept his confirmation of the Bible as God’s Word. His Word is not just for our information, it is for our transformation! Becoming a Christian means beginning a whole new relationship with God, not just the turning over of a new leaf or the determining of what to do right. Believers have a changed purpose, direction, attitude, and behavior. People search many places seeking truth on which to base their lives and discover that God’s Word is the only trustworthy foundation upon which to build their lives.

God’s love is both timeless and timely; it applies today and always. Because it is connected with God’s changeless character, it is also changeless. His word has withstood the test of time. Because God is its source of truth, we can trust its guidance. The power to follow Jesus comes from an assurance of who He is. Some try to make the claim that God’s people in the Old Testament were under law, but the people of God in the New Testament were under grace. God wrote His love in the Old Testament and in the New because He wanted His people to love Him in return. Way back in Deuteronomy He said He would show mercy to the thousands of them that love Him and keep His commandments. God lamented, “O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!” (see Deuteronomy 5:10;29)

King Saul never seemed to learn what God desired. The prophet Samuel said to him, “Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Samuel 15:22). David learned that lesson and wrote, “The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” (Psalm 34:18).

Even the prophet Jeremiah predicted that “The time is coming, says the Lord: when I will make a new covenant....This is the covenant that I will make says the Lord: I will put My laws into their minds and write them on their hearts. I will be their God and they shall be My people” (Jeremiah 31:31, 33). Read the fulfill-

ment of this prophecy in Hebrews 8:10. When Jesus shared the passover before He died He declared "This cup which is poured out for you is the new covenant in My blood" (Luke 22:20).

Not only did God carve His love for us in stone, He also nailed His love to a tree. "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life" (John 3:16).

Many Christians don't realize the whole Bible is all one story of God's love for us and His desire that we should love Him in return. The Ten Commandments which started out carved in stone are now etched in the heart of believers. In the New Covenant Jesus is God's Love, written on a tree and although Romans 10:4 says, "For Christ is the end of the law for righteousness to every one that believeth" it does not say it is the end of the law. It says "For Christ is the end of the law FOR RIGHTEOUSNESS." Can you see the difference? We don't keep any laws FOR RIGHTEOUSNESS. We keep God's laws BECAUSE WE LOVE HIM!

Paul wrote that one of the purposes of the law of God was as a teacher or schoolmaster. When we graduate from school the schoolmaster is no longer needed and we have the Word, Christ Himself. But we don't throw out what we learned from school when we graduate from school. My teacher told me to quit chewing gum. I obeyed and quit chewing my gum. I graduated from school a long time ago. I am out of school now. I don't chew gum now just to obey a rule. I don't chew gum because I don't like gum anymore.

My "spiritual law-teacher" told me to keep the Sabbath. I obeyed and kept the Sabbath which I was told by my Baptist minister was Sunday. I am out of school now. I don't keep the Sabbath in order to obey the law now. I am now a Seventh Day Baptist and keep the Sabbath not just because I don't like "Sunday-keeping" anymore. I now want to follow Jesus' custom. The New Testament records that Jesus "came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). Keeping the Sabbath in the New Covenant as well as keeping any of God's laws, has nothing to do with making ourselves righteous. We should keep the laws and the Sabbath now because we love the Lord and because He carved His love on a tree.

John Conrod is active in the ministry of the Seventh-day Baptist Church and is the webmaster of Fisherman's Friend Website at <http://www.geocities.com/sdbnet/fishnet/>. John has been active with the Bible Sabbath Association for many years and is a former board member of the BSA.

Songs in the Night

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Ps. 77:6.

Some of the most precious lessons we learn in life are learned under dark and forbidding circumstances.

Before World War II the finest singing canaries in the world came from the Harz Mountains in Germany. After the outbreak of hostilities, it became impossible for the United States to import these birds, even though the demand for them was high. Not long after the war began, a bird dealer in New York discovered that by placing a canary alone in a cage covered so as to shut out all light, it developed into an exceptionally beautiful songster. It was as though the darkness that surrounded the canary enabled it better to concentrate on the music.

It is a generally recognized fact that after a person becomes adjusted to darkness, his senses, especially his sense of hearing, become much more acute. Some years ago our family visited Carlsbad Caverns in New Mexico. At the end of the tour we sat down near the majestic formation called "Rock of Ages." All the lights were turned off and it became so quiet you could hear a pin drop. Soon we heard a quartet in the distance begin to sing the beautiful hymn "Rocks of Ages." Somehow the darkness made the music and the words more meaningful.

Loss of physical eyesight makes life dark. But blindness can be turned to advantage. Fanny Crosby, the well-known hymn writer, tells us in her autobiography that the doctor who had unintentionally caused her misfortune had never been able to forgive himself for his blunder. But she did not look upon her blindness as a tragedy. Quite the contrary, she accepted it graciously and declared that if it were possible for her to meet her doctor, she would thank him for making her blind. She believed that God had permitted her blindness in order that she might be better able to sing His praises and be the means of encouraging others to do likewise through the songs she wrote.

In one of her best-loved hymns, "Redeemed! How I Love to Proclaim It!" Fanny Crosby alludes to her blindness in these words: "Who lovingly guardeth my footsteps, And giveth me songs in the night." The figure of "songs in the night" was probably taken from our verse for this morning, or possibly from Psalm 42:8: "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me."

Dark experiences are part of life. They come to all of us. But if we relate to these experiences in the right way, they can teach us invaluable lessons, and others will be encouraged by our example.

*Reprinted from **New Every Morning**, p. 30. Author: Donald Ernest Mansell. Publisher: Review and Herald Publishing, 1981.*

Are Humans Just Animals?

By C. Frazier Spencer

Previous "Creation Corner" articles have followed the instructions in Rom. 1:20 by studying things in nature that can be seen as evidence of a Creator.

This article, however, while it has some of those elements, is somewhat different. It is more of an overview with four purposes:

To show some of the major flaws in the overall evolution scenario.

To show that creation and evolution are directly opposed to each other.

To show that evolution thinking could be a root cause of many of today's social problems.

To show the importance of creation believers standing up for creation.

Creation by an Almighty Creator is something that makes Christianity different from almost all other religions. Adding to the uniqueness of Christianity is its belief that the Bible is the only book claiming to be communication from the Creator to His creation.

Evolution, which says all living things happened by chance, is the direct opposite of an intelligent, purposeful Creator.

Rom. 1:22 and 25 tell about men who profess themselves to be wise, but have become fools by changing the truth of God into a *lie*. In context, that lie seems to be the creation opposite.

There has always been opposition to a Creator. But the opposition gained major support in 1859 with the publication of Charles Darwin's book, *The Origin of the Species*. Interestingly enough, his book reveals that Darwin himself had doubts and made disclaimers.

Nevertheless the disclaimers were overlooked and Darwin's book was eagerly accepted and widely acclaimed by many because it was just what they had been looking for. After all, if you can get rid of a Creator, if "humans are just animals," then humans can do whatever *feels good* to them. There are no more rules, no absolutes, no more right and wrong. And are not we hearing those very things widely proclaimed today?

Scientific Knowledge that Helps to Disprove Darwin's Theory

The theory of evolution should have died a natural death after 1859 as new scientific discoveries came on the scene. Why say that? Consider these scientific facts

that became confirmed after the writing of *The Origin of the Species* in 1859.

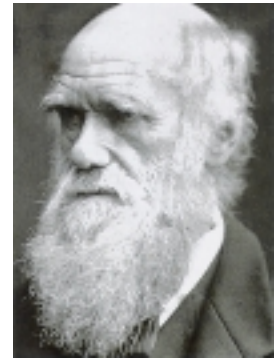
1) **Energy never increases or diminishes.** The experiments of Sir Isaac Newton proved that energy is neither being created nor can it be destroyed. In other words, it can change its form, but the *total amount* remains and has always remained constant. His experiments were so conclusive and formed what is now called as, "*The first law of thermodynamics.*" Then where did energy come from? Energy had to have had a *beginning*, and the total amount of energy has remained the same (in its different forms) ever since.

2) **Life comes only from life.** Scientists of 1859 believed that living fruit flies came from dead matter. Pasteur proved them wrong by keeping fruit in a vacuum. Guess what? There were no new fruit flies. Pasteur proved the new fruit flies came only from other live flies. A massive lightning bolt, as some evolutionists claim, does not produce life. Only living things can produce living things.

3) **Laws of Heredity and Genetics.** Scientists of 1859 thought many traits were passed on to offspring in a random manner. Mendel's studies, however, changed that thinking as his experiments proved the characteristics of the parents are passed to their offspring according to precise mathematical ratios — not randomly or by chance.

4) **Cells are not simple after all.** In 1859 scientists believed a cell was the simplest of the simple. They believed complexity increased only as size increased. However, with modern instruments and technology, scientists were able to examine cells, atoms, and even beyond. Scientists now know that not only cells, but the atoms making up cells, are themselves extremely complex. Each one is itself a miniature universe and is intricately *organized*. The first cell that evolution says emerged dripping wet from the ocean slime, far from being simple as was thought in 1859, was already incredibly *complex*, marvelously *designed*, and enormously *efficient*.

How efficient? The book⁽⁶⁾ *Quantum Healing* gives one answer. "Of the liver cell's many functions, over



Charles Darwin

five hundred at latest count." Imagine that, five hundred functions being done by a liver cell.

What's more, widely acclaimed evolution author Richard Dawkins⁽⁶⁾ informs us about cells: "Each one can be thought of us a *chemical factory* which, in the course of delivering its primary product of usable energy, processes more than 700 different chemical substances, in long, interweaving *assembly-lines* strung out along the surface of its intricately folded internal membranes."

5) **Mathematical laws of probability.** Since 1859, science has learned how mathematically impossible are the odds of accidental life and of the complexity found throughout nature. An article by Don Batten⁽⁸⁾ gives us some perspective on these odds, "The probability of the chance formation of a hypothetical "simple" cell, given all the ingredients, is acknowledged to be worse than 1 in a number followed by 57,800 zeros. It would take 11 full pages of magazine type just to *print* this number." Many others have given similar mind boggling statistics.

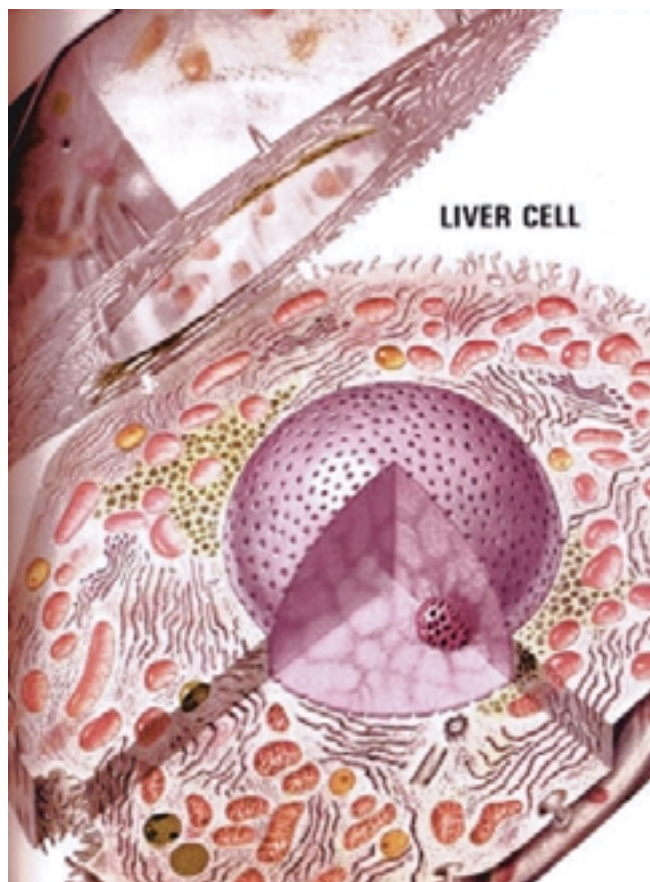
Those are just the odds for *one cell* to evolve itself. What then do you think the odds must be of more than a trillion cells, by chance, banding themselves together to form a living, *perfectly functioning* together-as-one-unit human being, or indeed any other perfectly functioning animal or plant unit?

6) **No new cells are evolving today.** The book, *Introductory Botany*⁽³⁾ informs us about cells, "In *eukaryotic* cells, the genetic material is located in a special structure called the *nucleus*, which is bounded by a membrane. All organisms other than bacteria — including algae, fungi, plants, and animals - are composed of eukaryotic cells."

Some information was known about cells prior to 1859, "...published papers in 1838 and 1839, respectively, that clearly stated cells are the *structural units of life*. This statement has come to be known as the *cell theory*. Another German scientist, Rudolf Virchow, extended the cell theory in 1855 by stating that all cells come from preexisting cells. That is, cells divide to give rise to new cells." Then, "In 1880 August Weismann pointed out that, since cells come from *preexisting cells*, all cells today can trace their origins back to *ancient cells*."

This leads to some questions. Since new cells are no longer evolving, did cells develop one at a time, or all together at the same time? If one at a time, why stop? Wouldn't logic dictate that if they evolved separately one at a time, they would still be evolving? What is it then that is stopping new cells from continuing to evolve? Who or what has said, "this many and no more?"

7) **Irreducible complexity** is a new term developed to describe the inter-dependence of all



Source: Hamburg University Dept. of Biology, Germany

parts of a single cell. Once it was learned single cells are not simple at all, but miniature complex chemical factories, it was realized that a cell is a perfectly functioning *whole*, made up of a multitude of parts. The book explains, "When early biologists examined living cells under a microscope, the cell's interiors appeared to be a jelly-like fluid. With the invention of the electron microscope, the interiors became visible. Each eukaryotic cell is like a tiny state; it possesses a *control center*, *power plants*, *factories* that make products, *packaging and transport systems*, a *communication system*, and a *waste removal system*." The author shows a diagram of a single cell. The diagram identifies 19 working cell parts.

The point is, these parts all depend on each other; no part can function *alone*. They either all function *together*, or *none* functions. Logic seems to say the parts had to have come *together*, perfectly operating, at the *same* time. The theory that a cell can evolve a molecule at a time seems disproved by this late knowledge of the extreme "*Irreducible Complexity*" of cells.

There is a comment in the book, *Botany for Gardeners*, that the cells of plants and animals are essentially the same. A world of cells!

To sum up: Each one of the aforementioned scientific discoveries since 1859 diminishes evolution's credibility. But weighed en masse, they should have discredited it completely.

Nevertheless, evolution still marches on with the fervor of a religion.

Where are the Changeover Fossils?

Darwin himself knew that vital to his theory was the finding of "change" fossils for millions and millions of end species. In 1859 he was confident later geologists would find them.

But none have been found in the nearly one hundred fifty years since 1859. As the book, *Tornado in a Junk Yard*⁽⁷⁾ puts it, "only that the fossil record does not support evolution. This is true for every class of animal. Today we have innumerable fossils from the Earth's most ancient rocks. Yet there are no transitional fossils linking microorganisms and complex invertebrates." (Consult the book for detailed support.)

There have been a few *fraudulent* "fossils." Eagerly embraced for years until the fraud was exposed and reluctantly acknowledged. But those few frauds are the extent of history's changeover fossils.

A recent "Creation Corner" article cited scientists who estimate there are fifteen million species of just insects. Add to that millions of *other* species scientists agree are on the earth.

Now consider this: **None of these millions and millions of different species are changing!**

Ants are not trying to become beetles; bees are not trying to become a new termite species; birds are not trying to become lizards; dogs are not trying to fly; humans are not growing three arms or three legs; there are no half-insect and half-animal creatures; there are no half-bird and half-fish creatures. You can carry out the analogies as far as you want.

It is just not happening.

Yet, the one, absolutely *vital* factor for evolution to be true is change.

Why, it's *change*, is it not!? Change that never stops, as each evolved creature becomes 1) better and better, and 2) changes into new creatures; constant change, unrelenting change, change *all over* the place. Evolution says change went on for millions and millions of years—and by its own scenario, can never stop.

It is put very simply in the massive three-pound book *Evolution—The Triumph of an Idea*⁽⁷⁾, "Evolution is *change*, nothing more or less."

But instead of change, change, change, what do we see?

Instead we seem to see all around us an *unchanging, finished* creation!

Not only can evolutionists not find their needed millions of changeover fossils to support what they claim happened in the past, there are *no changeovers* in millions and millions of species *alive today*.

As a side observation, consider also how each specie appears happy and content; there is no place we can see a fiercely desperate specie trying to become something else.

The *finished* creation that we see all around us today has to be one of the strongest and most compelling logical arguments against evolution. Indeed it might be said it is the only one we need.

Nevertheless evolution supporters hang on with a religious fervor.

One End Result of Evolution Thinking

I knew evolution and creation were opposed to each other, but had not realized the far reaching and actually *harmful* effects of evolutionary thinking—until I learned about Eugenics, that is.

I was seventy years old and in all my reading of thousands of books and magazines I had *never* even seen the term "Eugenics." Then, just a few months ago, I learned about it for the *first* time — *twice* in the *same* day. What a remarkable coincidence! A few weeks later I ran across eugenics yet a *third* time.

After 70 years, finding out about Eugenics was a real shock to me, maybe it will be to you too.

What is it?

Eugenics is the end result of believing in evolution and its dogma that having descended from apes, "humans are just animals." Eugenics is an evolutionist mind set that rationalizes:

Just like animals, there are *superior* strains in humans and *inferior* strains.

The superior strains are entitled to exploit and rule over the inferior ones.

The History of Eugenics

Author Margaret Canavon⁽²⁾ quotes an explanation by the well known writer G. K. Chesterton, "the system of thought which *began* in Evolution and has *ended* in Eugenics."

She explains in more detail, "In the late nineteenth century, in the wake of Darwin and Mendel, there was intense interest in evolution and genetics. In view of the 1) prestige of science, and 2) the decline of Christianity among the educated, it was natural that the idea of applying science to improvement of human society should be popular. The 'science' of Eugenics was developed initially by Francis Galton (1822-1911) and followers."

A basic principle of eugenics was that animals and human beings are the same and should be treated the

same. Canavan writes, "Good care and feeding enable any particular cow or pig to develop to the limit of its potential, but farmers are well aware that the best way to get good cattle is to improve the strain by selective breeding. The deliberate breeding practiced by the farmer is less haphazard (in animal nature, the weaker strains die off) and more humane."

"According to the Eugenists, precisely the same considerations must be applied to human beings... Central to that idea, remember, is to improve the strain by selective breeding. The problem — civilization *protects* the inferior strains... Humanitarian social policies prevented the unfit from being weeded out, and indeed encouraged them to propagate themselves and to swamp the race with inferior genes."

"Galton himself wrote that the first objective of eugenics was to 'check the birth rate of the unfit.' The second objective of the improvement of the race was by furthering the productivity of the fit by early marriages and healthful rearing of their children."

Canavan provides more history. "There was a fear among the British upper classes in the first forty years of the twentieth century that the British stock was declining."

Thus, it seems eugenics has a lot to do with breeding, with superior vs. inferior strains.

Karl Pearson, Galton's disciple, and Professor of Eugenics at London University, declared in 1912, "The death rate is selective, and if we check Nature's effective, but roughshod methods of *race betterment*, we must take her task into our own hands and see to it that the mentally and physically inferior had not a dominant fertility."

A Modern State Based on Eugenics

Canavan continues with a *shocking*, but very revealing quote, "Another Eugenics advocate, Charles Armstrong, declared that 'the nation which first breeds for efficiency—denying the right of the scum to beget millions of their kind is the nation destined to rule the earth.'"

The state that arose with this thinking at its core was none other than Nazi Germany whose objective was to rule the world for a thousand years?

What was the Nazi battle cry? Was it not that they were the *Master Race*? They believed that they had the right and *duty* to rid the world of the "inferior Jews, Poles, gypsies, the mentally ill," and similar, as they saw it, "*inferior*" stock wherever they found it. After all, they reasoned, don't good farmers do the same to breed superior strains of *animals*?

In Nazi Germany it was the duty of the pure Aryan woman to practice free sex and produce as many babies as possible, fathered by carefully selected pure Aryan males. It was also the duty of the State to school the children of the master race children.

What, then, was fundamentally *wrong* with Nazism? Doesn't it seem to be evolution thinking carried to its *end result* of eugenics?

Marxism and Communism also murdered millions. A study of their philosophies reveals they too have foundations in evolution carried to the end result of eugenics.

Eugenics and the Welfare State

But the modern Western social welfare state also has its roots in the eugenic soil of evolution. Canavan certainly thought so as she wrote, "Eugenic considerations were interwoven with much of the legislation that lies at the foundation of the welfare state."

Her point was that much of the welfare state is *not compassion* as we are led to believe. It is more a matter of *control* of the "inferior" classes who are kept dependent on guidance and handouts from the welfare state. Having read Canavan's statement, I gained a new understanding of today's society.

As Chesterton pointed out, in one respect the poor under the welfare state are *worse off* than the serfs were under the feudal system. At least the serfs had a little plot of ground that was theirs to have a garden, maybe a cow or two, etc.

Did Eugenic Thinking Survive Nazism?

With the defeat of Nazi Germany, it is true that the *term* "eugenics" went into disfavor. But eugenic thinking is *still* very much present; only the formal title has been omitted.

Eugenics says there are upper classes and lower classes, superior strains and inferior ones. Do we see such thinking today?

Consider the belief among many who draft society's laws and policies that most parents are inferior and only the state or "village" should raise the child. Consider also that school policy and control are being wrested from the local control of parents and community leaders and being given to a ruling elite at the federal government level for the sake of "sound national educational policy." (Obviously, only the intellectual elite at the top can better handle local education.) Consider the mind set where the ruling and intellectual elite send *their* children to private schools, but the *masses* have to send theirs to what are openly admitted to be *inferior* schools — rife with many educational and discipline problems. The school situation in the United States is so bad that it is even reported in some school districts one half of the teachers turn their backs on *free* state education and *pay* to give their own children an education at private schools.

Understanding, as I did, eugenic thinking for the first time, is it possible today's social structure really has a lot to do with eugenics, but without the title?

Compare today's society with what was revealed to us about eugenic thinking and goals:

1) The breakdown of the family.

2) The removal of God from schools, textbooks, and public buildings.

3) The breakdown of education for the "lower" classes. A number of studies that measured today's test results in poorer schools vs. tests at the same schools in the past reveal this breakdown.

4) The dogma that just like the other animals, humans should practice free sex and promiscuity.

5) The consequences of no family unit and free sex are taken care of by the state in public funded abortion clinics.

6) The development of a citizen class that depends on state checks and programs.

Considering the above accomplishments, it is not obvious that we are seeing some eugenic goals carried out, including the of *control* of the so called "lower" classes with the intention that they should placidly accept their lot, remaining docile and subservient to the "superior" classes?

EVOLUTION SAYS

- Man, descended from ape-like ancestors, is just another animal. Just like animals, humans have a superior strain and an inferior one. The superior is entitled to thrive and rule, the inferiors should be subservient and controlled by their superiors.
 - It's survival of the fittest. The strong deserve to suppress, rule, and exploit the weak.
 - Individual lives are subordinate to the survival of the species.
 - Since all has happened by pure accident, there are no absolutes. There is no right or wrong.
 - Since all is by pure accident and death is the end. Humans should just do what feels good to them.
 - Because "*humans are just animals,*" they are not really responsible for their actions. Humans are victims of their genes, or environment, etc.
- (We can certainly see this thinking around us today.)

CREATION SAYS

- Man is made in the image of the Creator God. Man is promised to become higher than even the angels.
- Each human being is created *equal* and has equal *rights*. No one human is superior to another. We are all brothers and sisters before God.
- The strong should *help* the weak. We should treat others as we want to be treated ourselves.
- Each human life is equally important.
- Each human life is scarosant.
- Man should live by a moral code. There *are* absolutes, there *is* right and there *is* wrong.
- We are not here by accident, but by *purpose and design*. Because there is life after death, man has certain obligations and responsibilities in this life.
- Each person is *responsible* for his or her own actions and outcomes.

Isn't such thinking an approval of eugenics, but without calling it eugenics?

Has Evolution Become a Religion?

Has evolution progressed from theory in 1859, to eugenics in 1900, to being a religion in 2000? Consider that the theory of evolution is taught today in our schools as scientific, proven *fact*. The creation alternative is not even allowed to be presented. The various media also treat evolution as fact.

Today's evolution seems much like a *religion*, and a domineering one at that—one that requires an enormous amount of religious *faith* from its followers.

An excellent book that exposes evolution's religious aspects as well as refuting its doctrines is *Darwin's Leap of Faith*, subtitled "Exposing the False Religion of Evolution" by John Ankerberg and John Weldon.

By comparing the two world-views side-by-side as religions, the reader will find an this comparison of the two religions very revealing. One thing that stands out in this comparison is the stark contrast between the two religions.

They are indeed directly *opposed* to each other.

Is Eugenic Thinking Prevalent Today?

Let's look an article that appeared in the prestigious *Time* magazine in the year 2000. The thrust of the article was that we should not be surprised when a girl takes time out from the prom to have a baby in the rest room, promptly throws the newborn into the dumpster, and then merrily goes back to dancing at the prom, because, after all, some apes and other animals kill their young!

Today, there are sociologists busily studying animal "family" behavior so they can apply what they learn to human families. An especially rewarding part of their study would probably be finding animals that kill their young from time to time.

In Summary

What are some of the *results* of evolution? I think its ramifications reach farther and with more harmful consequences than most creation believers have realized. What this writer learned just recently about eugenics was a shocking and alarmingly eye opener.

How important is the evolution vs. creation issue? I am starting to think it is one of the most important struggles facing the Church and society nowadays. How has evolution and eugenic thinking changed our country? Our increased secularization and hostility toward Christianity, as well as the growth of an all-encompassing welfare state should make every Christian think deeply about the importance of this issue.

It is hoped this article will be a wake-up call to Christians who believe in the Creator God. It is also hoped this article might spark a desire for Christians to prove the Creator to themselves even more fully than in the past.

There is an ongoing battle taking place. Unfortunately the creation side is losing while evolution is gaining more and more prominence and control.

We should be defending and promoting creation at every opportunity.

End Notes

- (1) *Creation Ex Nihilo* magazine, March-May, 1995.
- (2) *G.K. Chesterton Radical Populist* by Margaret Canovan.
- (3) *Introductory Botany* by Linda R. Berg, PhD, published 1997 by Saunders College Publishing.
- (4) *Quantum Healing*.
- (5) *Tornado in a Junk Yard* published 2001 by Refuge Books, Arlington, Mass.
- (6) *The Blind Watchmaker* by Richard Dawkins, published 1996 by W.W. Norton & Company, NY 1010.
- (7) *Evolution-The Triumph of an Idea* published 2001 by Harper Collins Publishing, Inc., NY 10022.

Frazier is a retired mortgage banker living in Indianapolis, IN. His long business background includes being the founder and President of Columbia Mortgage Company, Inc., Detroit, Michigan. He also founded Spencer Real Estate Company, Inc., Detroit, Michigan. He has been a Sabbath keeper since 1964 when he was baptized while attending the World Wide Church of God. Frazier is a voracious reader with a special interest in science and nature. "Creation Corner" started as a writing project. "Creation Corner" appears regularly in Servants' News.

*I, Wisdom, dwell with prudence
and I find knowledge and discretion.
The fear of the Lord is to hate evil;
Pride and arrogance and the evil way
and the perverted mouth, I hate.
(Proverbs 8:12-13)*

Wisdom is here personified as a woman speaking for herself. Whoever is associated with wisdom will become familiar with the desirable quality of prudence. True wisdom is canny, resourceful and shrewd. Wisdom doesn't abide with ignorant people who speak without knowing either of what they speak, or of what is the proper place, time, and duration of their speaking. But wisdom isn't just being proper and savvy, it draws from a true worship of God. Men who claim to worship God but live a lives of unethical deeds haven't attained to the beginning of wisdom--the loving, reverential fear of God. Humility is a fruit of wisdom as is truthful and kind speech. Throughout Proverbs we are continually invited to seek wisdom, and God is always portrayed as anxious to impart it to us. (Source: godward.org)

Q&A Dialogue on . . .

Individual Judgments and Responsibility

(Editor's Note: Even though this Q&A Dialog pertains specifically to the Association for Christian Development, the principles brought out are universal and very applicable to any Christian church or fellowship group.)

- **Does your group expect its members to adhere to and believe everything alike?**

No. The Association for Christian Development has a *Statement of Faith* booklet outlining just eight points that we feel are basic, core teachings of Scripture. We purposely kept the statement brief and we assume our associates are in general agreement with these points. But even then, many of these points are broad concepts which undergird our basic understanding and approach to the Christian way of life.

The ACD (or any religiously affiliated group) is a voluntary association of Christians and we exercise no control over what our members believe or don't believe...

- **Don't you believe God wants all members to think and believe alike? Shouldn't all Christians live alike?**

In the most important areas, yes. In looking to Jesus Christ as Lord and Savior, in love, in humility, in the spirit of obedience to God and his Word, in dedication, in attitude of service, things like that. Read Philippians 2:1-8 for an example. And God wants us all to come to the unity of the knowledge of Jesus Christ, and to grow up in spiritual maturity to the fullness of his stature (Eph 4:12-15, 2Pe 3:18). But even then, each individual will be different in how he expresses love, humility, etc.

But in the area of doctrinal knowledge and biblical teachings, every Christian is at a different level of understanding. (This is obviously also true regarding our level of spiritual maturity and degree of internalization of God's love and attributes as well.) Notice 1 Corinthians 8 in that regard: "There is not in every man that (same) knowledge" (v 7). The whole chapter (also Romans 14) shows that love, patience, and doing what will help your brother is much more important than the acquisition of knowledge by itself. The Bible also repeatedly teaches against men judging one another (Mt 7:1-5; Ro 14:4, 10, 13; Jas 4:11-12). Read 1 Corinthians 13:2 and James 3:13-18 too.

- **But aren't some things sin in God's sight? Doesn't God want the ministry to rid the church of sin, evil, and error?**

Yes, the ministry certainly has a major responsibility in this regard. But they aren't dictators nor do they have control over people's lives--nor should they. Their means of influencing the church is primarily through loving persuasion coupled with godly leadership and

Continued on Page 20

Getting at the Truth

by Brian Knowles



Many of us, some more than others, simply want to know the truth about things. I want that more than anything. But, as Jack Nicholson said in his famous movie line, some of us “can’t handle the truth.” Often the truth about things is a bitter pill that resists swallowing.

A significant number of us believe that we have already apprehended the truth, and now it’s just a matter of endlessly defending it against heretics like me.

The fact is truth is often elusive. The world turns out to be more complex than we had ever imagined. Knowledge has been increased to such an extent that people have to become specialists to know anything about anything. The medical profession is a prime example of this phenomenon. If you belong to an HMO – health maintenance organization – your medical fate lies in the hands of a general practitioner who is viewed by the HMO as a “gatekeeper.” It is his or her job to assign you to one of more than forty-four kinds of specialists, or to a hospital.

The same phenomenon exists in just about any field: art, science, writing, engineering or architecture. The world of theology is no exception. There is no way that one man or woman, armed with a Strong’s Concordance and a few obsolete commentaries, can possibly know all there is to know about God, the Bible and doctrine.

“But you’re forgetting the factor of inspiration,” you say. No I’m not. I recognize with Paul that “The man without the Spirit does not accept the things that come from the Spirit of God...because they are spiritually discerned” (I Corinthians 2:14). The Bible came from the Spirit of God (II Timothy 3:16). It takes the Spirit of God to understand it. But that’s not all it takes. It also takes work and the application of scholarly principles (II Timothy 2:15). The word “study” in this verse is the Greek *spoudazo* meaning: “be zealous, be eager, take pains, make every effort” (BAG, p. 763). Study is work, but it’s work in vain if we don’t apply legitimate exegetical principles to the task. It is illegitimate to arbitrarily read meaning into a verse and then to claim inspiration for so doing. That’s called *eisogesis* – reading meaning into a text.

John R. W. Stott puts it this way: “...we have no liberty to impose on biblical words meanings they were never intended to bear” (*Christian Mission in the Modern World*, p. 14). E.D. Hirsch says, “a text means what

its author meant” (*Validity in Interpretation* quoted by Stott).

To find out what a text means, we must avail ourselves of the tools of scholarship. Those who are anti-scholarship, or anti-intellectual, will find themselves on the outside looking in. Or, worse yet, they will find themselves locked into a cult of personality in which all meaning is determined arbitrarily by the personality around whom the cult rotates. Look up the history of the Jonestown massacre to find out where this sort of thing can lead. Jones, who was responsible for the deaths of more than 900 of his faithful followers, during one of his sermons once threw a Bible to the floor and said, “Too many people are looking at this instead of me” (*Newsweek*, December 4, 1978, p. 56). So people looked to Jones instead of to the Bible, and paid for it with their lives.

Enemies of Truth

Especially in today’s world, truth has its enemies. In our current “civil war of values,” the Left seeks to expunge Biblical truth wherever possible. Even though we are internally divided against each other, the Left sees us all of a kind. The Left wants to see a secular, socialist world in which Government, run by an all-knowing elite, functions as God. The true God, and his truth are therefore competitors to be defeated. Consequently, the truth of God is becoming an ever more precious commodity in a world that conspires relentlessly against it. It behooves those of us who are “of the truth” (I John 3:19) to get our act together.

Instead of splitting over our differences, we need to unite in our commonalties. It is upon those that we can build. The center of everything is Jesus Christ. He is the head of the Church and no man is (I Corinthians 12:27). The Holy Spirit is our guiding light (John 14:26). It is God the Father who calls (John 6:44) and, if necessary, who prunes (John 15:1-2). And it is the Bible that is our touchstone—the Book that enables us to determine whether or not we are on track (II Timothy 3:15). But if we don’t agree on what the Bible actually says and means, against what do we measure?

It is important that the Churches of God stop arguing and start dialoguing. If this small microcosm of the larger Church can learn to come together, then the larger entity can too. I’m not referring here to unity for its own sake, or to unity in error, but unity in truth. I’m

speaking of finding the common denominators of understanding and building upon them. The leaders of the various denominations and groups – including Worldwide and United *et al* – should get together regularly and talk about how they can break down the barriers that exist between them, and learn how to cooperate with each other in ministering to the people at their true points of need. So long as leaders are protecting their fiefdoms, it won't happen. In Christ's overview, we are all brethren – so we need to begin to act like it.

The objective should be, not to find out what's "wrong" with everyone else's teaching, but to discover what's right with it. Where can we find common ground? Upon what can we agree? From what points can we move ahead?

Truth is truth. Anyone can find it wherever it lies. It is not the exclusive domain of an autocratic hierarchy of self-appointed authorities. The pearl of great price is out there, lying in the field, and everyone has access to the field. The issue is: how zealously will we dig to find it?

Ignoble Motives Thwart Truth

So long as self-appointed leaders are protecting incomes, ecclesiastical power bases, and lifestyles, the objective quest for truth will be thwarted. The apostle Paul, writing to his protégé, Timothy, said, "If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain" (I Timothy 6:3-5 NIV). The word translated "godliness" here is *eusebeia* meaning "piety, religion" (BAG). The Beck translation renders this last phrase as follows: "...who think that religion is a way to make money." This translation seems to accurately depict the intent of Paul's words.

If money and power are the goal, the group will head in one direction. If truth is the objective, the group will head in another. The starting point in understanding truth is the teachings of Jesus Christ himself (Luke 6:46; Matthew 28:20). Then we must understand how his own disciples – later apostles – understood his teachings (Acts 2:42). Once we've reached that point in our studies, we will be better equipped to determine how those teachings apply to our day and time.

Reprinted from Brian Knowles' "Out of the Box" column (11/12/03), a regular feature on the Association for Christian Development Web site (<http://www.godward.org/>).

"Editorial" continued from Page 3.

tians must be engaged in the affairs of society so that the influence of God will be displayed in contrast to the moral slimepit that society is becoming. It is not enough for us to cloister ourselves in our homes and churches reading the Bible and praying. If we will not speak up about the consequences of our nation's moral slide, then who will? No one will hear or be changed by words that are never spoken. Yes, there might be ridicule and even persecution if we draw attention to ourselves and our commitment to Christ in that way, but did not Jesus say, "If they persecuted me, they will persecute you also" and that we should rejoice on such occasions.

As I alluded in the beginning of this article, the Founders of the American Republic grasped the significance of the relationship between obedience to the laws of God and political liberty. Such freedom cannot long endure in a climate of moral and spiritual corruption. Such corruption begs for evil men and women to seek power to manipulate and use others. The morality of God and His people stands squarely in the path of such evildoers. Too many think of our society's moral slide in terms of end-days prophecy, and miss the opportunity to put forth the message of Christ as a healthy alternative to the secularist march toward hell. Whether we are seeing prophecy lived out before our eyes is, in one sense, irrelevant. What is important for us as Christians is what we do in the face of these disheartening and sometimes frightful events. To observe and report them is not enough. While it is still day and we have the light of the freedom God has granted us, we can ill afford to hole up in our homes and churches while the laborers of sin seize our sons and daughters. Remember the word of our Lord, "I came not to bring peace, but a sword." □

The Nigeria BSA Fund

In order to facilitate the work of the BSA in Nigeria and West Africa, the BSA has created a separate fund in the U.S. that will allow the director of the Nigeria BSA (NIBSA), pastor Bassey Akpan, to use the funds for the work of spreading the gospel in Nigeria and West Africa.

If you would like to make a contribution directly to the work of the Nigeria BSA, please write "Nigeria Fund" on your check, and send it to our Wyoming address in the U.S., the same as you would for any other correspondence.

If you would like to write a note of encouragement to pastor Akpan, write to the address given on the inside front cover of the magazine listed under "International Addresses." Please do not, under any circumstance, send money directly to Nigeria. Any contributions should be sent only to our Wyoming office at 3316 Alberta Drive, Gillette, WY 82718, USA.

Service Announcement

The Church of God News

January 2004 marks the first anniversary of *The Church of God News*, a newspaper by and for Sabbath keepers. Published ten times a year, each issue is available online at www.giveshare.org/news. It is available on paper for those who do not have Internet access.

A new publication could not be justified if it were merely to create competition or duplicate other's efforts. There are already more publications than one could possibly have time to read, and many of them are very good. We are taking a new approach. Our focus will be on the Church, what we need in order to get our act together, how to get it, who we are, and what are our responsibilities. Short articles have been submitted and printed that help in leading us to the Kingdom of God. We also want to get ideas from local churches, larger "corporate" churches, and individuals about what they are doing that is profitable, things that others can assist in or copy.

We hope to become a central location for publishing Church events. This will allow others to concentrate more on doing what they do best: evangelism, doctrine, etc., and reduce duplication of efforts. We are optimistic about the Church and see many great things being done.

There is an obvious and urgent need to edify and unify the Church. It's a tall order and may generate a lot of flack from the nay-sayers, but we must do something different, or we will keep getting the same results: church division and decline. Phil Harris sang a song many years ago with the line, "You gotta accentuate the positive; eliminate the negative." The *Church of God News* accentuates the positive and, while we know we will never eliminate the negative, we try to minimize it without totally ignoring the fact that problems do exist. The guide to this approach is to employ some basic scriptural principles. Many have professed this novel approach and then tweaked the scripture to support their own idea or agenda. Our guiding scriptures are basic and have a logical progression.

1. Ephesians 4:11-12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This presumes that there are those appointed to oversee, lead and guide.

Problems start:

- A. When irresponsible persons "reign" (a frequent problem).
- B. When authority is rejected (resulting in anarchy and confusion).

2. Hebrews 10:24: "And let us consider one another to provoke unto love and to good works."

Once responsible "leaders" are established and recognized, the duty of the saints comes into play. Provoke is better rendered "stimulate." We've had enough "provoking."

3. Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

This tells us how, by (#3870) *parakaleo*, to aid comfort and encourage. That's the same root as for *parakletos*, the function of the Holy Spirit. How much of that have you seen in the Church of late?

4. Ephesians 4:3: "Endeavouring to keep the unity of the Spirit in the bond of peace."

This is probably our greatest challenge. It doesn't say keep the unity... it says endeavor; try to keep it. Frenchman Georges Clemenceau mused that: "It is much easier to make war than peace."

Each of these scriptures needs meditation, prayer, and APPLICATION. We are just at the starting gate.

— by Steven J. Kieler

Steven Kieler is a member of the Bible Sabbath Association, and resides in Fort Dodge, Iowa. He can be reached at 515-576-5743, or sskieler@juno.com.



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example. A good minister will hold up the highest standards of God, preach *against* sin and *for* Godliness, but will not attempt to be an enforcer. Sins, be they ministerial or lay, must be confronted by the individual Christian. God wants us as individuals to "internalize" his spiritual laws and precepts, to have them written in our hearts and minds (Heb 8:10-13; 10:16-17; 2Co 3:3, 6). That's what the New Covenant is about. That's a major function of the Holy Spirit now available to mankind through Christ.

God wants each individual to be perfect as our heavenly Father is (Mt 5:48), to grow to the fullness of Christ's stature (Eph 4:11-15), to follow the perfect example of God our Father (Eph 5:1) and his Son (v 2, also 1Jn 2:3-6), and to purify himself of sin, unrighteousness, lawlessness, and hatred (1Jn 3:3-10). This involves growth and development. It is a *process* of seeking and understanding God's will, of repentance and change, and of the internalization of God's laws and principles in one's mind and life through the Holy Spirit. By its very nature, this growth toward Godliness and perfection requires that individuals learn to apply overall spiritual principles to specific situations in life. Individuals, guided by God's Spirit and Word, must learn to make their own decisions and stand on their own two feet in matters involving personal conscience and understanding.

- ***But since every individual member is at a different level of understanding and knowledge, isn't it the church's responsibility to define for its members those things that are "right" and those that are "wrong"?***

The things clearly taught in Scripture and don't need men to clarify or further "define" them as right or wrong. But this is not always the case. Some matters are taught in principle or by example. It is in these areas, of course, where differences of opinion and understanding sometimes occur. Applying principles and examples in specific situations in a Christian's life is a matter of personal responsibility according to one's own conscience; and that is based on individual understanding. One of the jobs of ministry is to provide people the interpretative tools of biblical scholarship to aid in arriving at an accurate understanding of the Scriptures from which application principles can be drawn.

Where Scripture is silent or not definitive, we don't believe that men have the right to make authoritative judgments on subjects to bind them on others as laws equal to God's plain teachings in Scripture. We believe that only God is the Lawgiver. He is our Teacher. His word is our Guide and Path. And only he is our Judge (Jas 4:11-12; Ro 14:4). We don't believe it's the church's responsibility to legislate or dictate in matters of per-

sonal conscience and understanding. God's Commandments, Christ's teachings and example, and the record of Christ's apostles are preserved for all of us to study. With the help of God's Holy Spirit in each of us as individuals, God can teach us, lead us, guide us....

And, of course, God has also provided to his people a ministry to teach, guide, counsel, and help stimulate our individual growth and spiritual development. Are not Christ's ministers commissioned to plainly teach to his people what is plainly and clearly taught in the Bible? To call a spade a spade? To not be men pleasers but to please God? A minister of God is responsible to teach the Bible and its principles, to guide and to counsel, but not to make the decisions for people that they must make for themselves. Nor is it his prerogative to interfere in a person's private life and personal affairs.

- ***Could you give some examples?***

A minister should certainly preach against "idolatry," for instance; but he has no authority to dictate his personal judgments on the members, like condemning members who purchase a new car every year or two as worshipping "idols" instead of the true God. How the spiritual principles are applied to specific circumstances is more of the member's responsibility, though the minister can provide counsel, of course. For another example, the Bible teaches the principle of modesty of dress and attire. Some churches try to "define" and legislate codes of modesty for their members. They often prescribe a religion of numbers, measurements, and a righteousness by physical, outward appearance. Of course, it's absolutely impossible to dictate what is "modest" for every time, culture, or circumstance. What is "modest" in the latter 20th century was "immodest" in the 18th or 19th centuries (or even in the early 20th century). What is modest in California may not be in Iowa. What is modest in the United States may not be in England.

That's why the Bible is so often written the way it is. Rather than giving many clear-cut, unbending "definitions" and physical specifics, it teaches spiritual principles and provides positive and negative examples of people's applications of these principles, providing us with help and guidelines for our individual judgments in our own particular circumstances.

But the church or ministry has no biblical authority to legislate or dictate in such matters. Within the parameters of God's laws and teachings, each individual has the right to maintain his individuality. Each person is a human being with a God-given right to self-respect and human dignity, and is personally accountable to God for his or her own actions, decisions, conscience, and convictions (Ro 14:10-12). We all stand as individuals before our Maker.

(This piece was first published by ACD in 1974; <http://www.godward.org>. Some editing was done.)

Chinese Christian doctor arrested (November 12, 2003)

On the morning of November 9, Dr. Xu Yong-hai and his wife, Li Shanna, were finishing their night shifts at Ping'an Hospital in Beijing where Dr. Xu is a prominent psychiatrist, when they were arrested by the Public Security Bureau (PSB) and taken for interrogation. According to Li, who was released later that day, they were questioned about the activities of Liu Feng-gang, a house church activist who has been held by the PSB since October 13. Li was told that Dr. Xu was accused as "a suspect of espionage the national secrets" in collaborating with Liu Feng-gang. This arrest is only the latest in a new crackdown on leaders of the house church movement in China.

Dr. Xu previously spent two and a half years in "re-education" for his faith. He is a prominent advocate for the house church and has spoken out against corruption in the Chinese medical system.

Dr. Xu came to faith in Christ in 1989, after loosing faith in the Communist system and seeing the spiritual void. In an interview with Associated Press in 2000, Xu said, "Life without faith is unbearable. But after I found God in 1989, my life totally changed. I felt like a new person."

Pray that Dr. Xu's faith in Christ will be strengthened during this time of suffering. Pray for other Christian leaders. Pray that uncertainty and fear would not hinder the spread of the Gospel in China in any way. Pray that others will come to Christ through Dr. Xu's imprisonment.

—(Source: Voice of the Martyrs)

Australian court case ongoing (Oct. 26, 2003)

An Australian court case against two Christians was set to continue today, after the Islamic Council of

Victoria broadened its complaint to add not just the speakers and lecturers at a seminar about Islam, but the entire seminar, including its "style, audience reaction and atmosphere." Defense attorneys had requested a two-week delay to prepare to face the additional charges, but the judge denied their request.

The Islamic Council of Victoria filed a complaint saying that Christian ministry Catch the Fire, pastor Danny Nalliah and pastor Daniel Scot "vilified Muslims" at a seminar on jihad on March 9, 2002, a violation of Victoria's "Racial and Religious Toleration Act." A conviction would likely result in a heavy fine, and could also mean time in jail.

Nalliah and Scot, a native of Pakistan, were lecturing on the differences between Christianity and Islam, and quoted information about Islam directly from the Koran and other recognized Islamic sources.

The two men will not be allowed to argue during their defense whether or not their statements were true, but only on whether or not they incited "hatred against, serious contempt for, or revulsion or severe ridicule" of Muslims.

"This case is a wake-up call for Western Christians," said VOM spokesman Todd Nettleton. "These men are not on trial for telling lies. They are on trial in what we would call a free nation-for telling the truth."

Christians around the world are encouraged to pray for justice in the case.

—(Source: Voice of the Martyrs)

Christian Tract Distribution in Vietnam Brings Arrests

HO CHI MINH CITY, December 11 (Compass) — News of clashes between Christians and public security police over the distribution

of Christian tracts has been pouring out of Vietnam since the opening of the 22nd Southeast Asia Games (SEAGAMES 22) on December 5. The house churches, often zealous in their evangelism, have apparently organized the distribution of Christian tracts and other literature featuring the testimonies of prominent Christian athletes, severely pushing the limits of religious freedom in this communist nation.

—(Source: Open Doors/Compass Direct)

Protestant Activist Survives Assassination Attempt in Vietnam

HO CHI MINH CITY, December 10 (Compass) — Public Security police in Ho Chi Minh City (Saigon) allegedly attempted to assassinate the Rev. Nguyen Hong Quang at about 9 p.m. on December 9 by staging a motorcycle "accident," according to the Vietnamese Mennonite Church in Saigon.

Rev. Quang is a leader of the Mennonite house churches in Vietnam and a bold activist for religious freedom and other human rights.

—(Source: Open Doors)

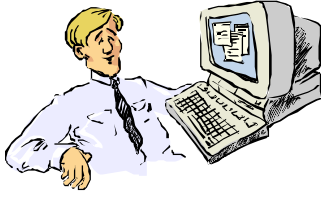
Jordan's Courts Stall Justice for Christian Widow

ISTANBUL, (Dec. 8, 2003) A Jordanian Christian mother fighting for legal custody of her two children admitted this week that after more than five years, she has little hope that her country's judicial system will ever rule in her favor.

And while grateful for the moral support and concern expressed by Jordan's royal family and leading government officials, Siham Qandah said she could only trust God to protect her and her children.

—(Source: Open Doors/Compass Direct)

LETTERS TO THE EDITOR



Send your comments about **The Sabbath Sentinel** to tss_editor@biblesabbath.org, or write to Kenneth Ryland, editor
1204 N. First
Mulvane, KS 67110, USA



From Massachusetts

I want to thank you all for your bimonthly magazine. I love it. Attached is my tithe. May the good Lord encourage and bless you all. Keep up spreading the truth and faith.

We started a new fellowship in our home in the Boston area. If interested please write Nelson Enwemadu at 91 Oakville Street, Lynn, MA 01905. Phone: 781-477-2745 or email nenwemadu@hotmail.com. Regular services on Shabbat from 11am to

Contract Employees & the Sabbath

I really appreciate your Web site. I thought employers had to accommodate employees, but I'm finding out differently. From the Seventh-day Adventist Religious Liberty site, I find an article stressing the need for the Workplace Religious Freedom Act. As a worker with a "contract" I found out that I had no rights when my contract was not renewed because I kept Sabbath, even though I volunteered to come in at other times. Our "freedoms" will be taken away. I appreciate your work in the area of the importance of the Sabbath and Sabbath observance.

Sincerely,

Debby Winters Marlin

From a Texas Prison

Please print the enclosed letter in your next column. Since your readership started writing protest letters to Warden Massingill, these people have really been going "off the hook" on me.

I sent the letter originally to the Bible Sabbath Association because prison guards ... confiscated my Sabbath Sentinel and all I had was

that pre-addressed envelope left that came out of the magazine... One of the readers who wrote Warden Massingill also wrote me and sent me a copy of page 22 of the September-October 2003 issue... Please print this letter...I really need help on this.

Thank you so very much. I appreciate your help.

Respectfully,

Ed Lyon (14 December 2003)

A Plea for assistance

Dear Bible Sabbath Association and Sabbath Sentinel Members:

(Editor's note: the following letter has been edited for the sake of space.)

I wrote a letter to the Editor of the Sabbath Sentinel Magazine which was published recently. Since then, I have received two major disciplinary cases from the prison. Please get this update to the Editor along with my request that he publish it in the next edition of the Sabbath Sentinel Magazine.

I was permanently barred from using my prison unit's law library on 8 October 2003, because I put the words "Sabbath & Sunday" for my days off on my law library request slips. Law library staff members called me a "Kike Bastard" and a "Jew pig." They also disparaged Catholics and blacks. At that time, Warden Green said they could not do this, so they quit. Since then, Warden Green has retired, and the new Law Librarian has resurrected that ban on usage of the law library until I repudiate, in writing, my Sabbath beliefs. This, I just cannot do.

Since the letter I wrote to the Sabbath Sentinel was published, I

have been receiving mail from brothers and sisters as all over the US and in other countries as well. Many of you have written to the prison warden also. NO, I am STILL not allowed to use the law library until I repudiate the Sabbath.

I have begun receiving bogus disciplinary cases from prison staff members instead. I do not ask anyone to stop writing. I ask as many of you as will to write: TEXAS GOVERNOR RICK PERRY P.O. BOX 12428 – CAPITOL STATION AUSTIN, TEXAS 78711-2428 and ask him why he allows religious discrimination and retaliation in this manner in his Texas prisons. I shudder to think what the Warden here must be telling all of you out there who have written to him on my behalf. I beg you, do not believe it. The first of these two cases was SO outrageous, the disciplinary captain downgraded it himself: I doubt I will be that fortunate very much longer without voices from the outside to my credit to someone who can, and will, help with this.

Transferring me to another unit would not alleviate the problem, only move it to another prison unit. I would then be deprived of participation in my college program at Tarleton State University, where I carry a 3.875 GPA. I sound like a real trouble-maker, don't I? Please continue to pray for me and write to Governor Perry on my behalf. You may send him a copy of this letter with your own. Please continue to stand with me. This could well happen to you tomorrow brothers and sisters.

*Your brother in Yehosha the Messiah,
Edward B. Lyon Jr.: 454153
Rt. 2, Box 4400: Hughes Unit
Gatesville, Texas 76597-0001*

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(Feb 04)

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(June 04)

"How many observe Christ's birthday! How few, his precepts! O! 'tis easier to keep Holidays than Commandments."

—Benjamin Franklin

Brand New Revised Edition of Primitive Christianity in Crisis

The second edition of *Primitive Christianity in Crisis* is 30 per cent larger, at 421 pages, but 50 percent of the content is totally different from the first edition. It is the product of more than a year of full-time research and writing by the author.

Primitive Christianity in Crisis historically documents the collision of religions that produced the chaotic world of Christianity of the first century A.D., a Christian world essentially the same as today. Gnostic Christianity is very much alive today. This book explains the issue of law and grace, combating lawlessness and how to return to Primitive Christianity.

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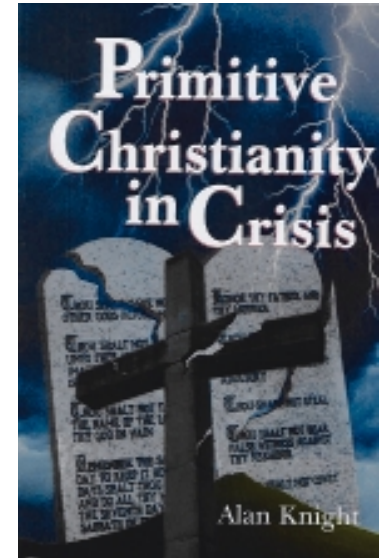
There is an entirely new section on modern Protestant theology and surprising new evidence of a significant historical connection between ancient Gnostic Christianity and the Protestant Reformation.

There is also an important new discussion of the role of Christian apostasy in prophecy and the end time. For example, we have uncovered important new historical information that explains the significance of the great harlot figure of Revelation 17. The reference to the harlot committing fornication with the kings of earth actually is a reference to an unusual religious ritual from ancient Babylon, which sheds important new light on how this applies to us today.

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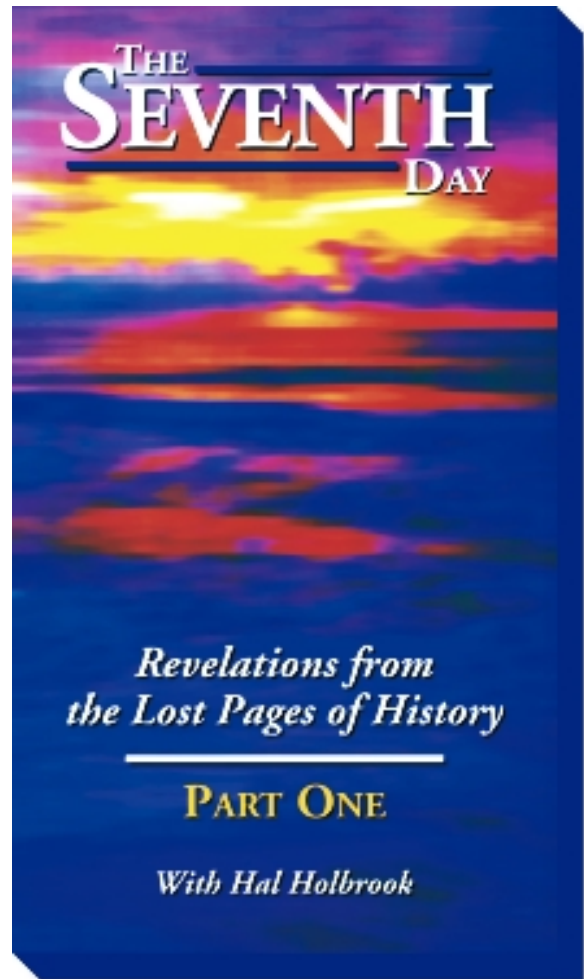
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