

5-6-92
The SABBATH SENTINEL

Serving the Seventh-day Christian Community

MAY, 1992



EDITORIAL

Conviction or Culture

In a recent editorial in Adventist Review, Roy Adams, wrote, "The greatest threat facing our church today is the possible emergence of a generation of Adventists held together by culture rather than conviction...."

Adams is reflecting on a phenomenon that I have frequently observed in my contacts with people in general, with Christians in particular. People of one generation respond to a great need or crisis or controversy in their society or community. They study God's word intensely, discover what they believe is God's answer to their situation, and chart a new path. Their children, however, who didn't experience the need or the crisis and who didn't live through the controversy, take their parents' "new path" as a matter of culture. If they follow their parents' path, they do so because it is the norm their parents have given them—not because they have wrestled with the theological and philosophical factors and come to a strong personal conviction.

For example, when I was a teenager, I came to the conviction that celebrating Christmas was wrong. Living out that conviction had significant implications for me. In trying to explain my new belief, I risked embarrassment; in declining participation in Christmas festivities, I risked alienation from family and friends. But my convictions propelled me to take a stand and accept whatever would come. Because I expended a great deal of mental, emotional and spiritual energy to live by my convictions, not celebrating Christmas means a great deal to me.

On the other hand, my children, now both in college, grew up without Christmas. And while my wife and I taught them why we didn't celebrate certain holidays, they never had to wrestle with the implications or debate the issue within themselves. For them, not celebrating Christmas will probably never have the same, deep, emotional significance that it does for me. For them it is a matter of culture first, conviction second. And what about their children? Will it be for them merely a matter of culture and no conviction at all?

Another example: Among some older Sabbathkeepers who do not observe annual Sabbaths, I have frequently observed a very negative reaction toward those who do observe them. At the same time, other (frequently younger) Sabbathkeepers don't "bat an eyelash" at the thought of someone going away to celebrate the Feast of Tabernacles. Why the difference?

Many of the brethren in the older generation struggled with the issue of annual holy days; they debated it with others; they watched people leave their fellowship, they watched churches split. They have a deep theological conviction and an emotional reaction regarding it. Among others who never had those experiences, however, there is a much more tolerant spirit; to them not observing holy days is a matter of culture, and it's not a big deal one way or the other if someone else does observe them.

There's certainly nothing wrong with culture—as long as it is not in conflict with the teachings of God's word. And therein lies the danger. If our lifestyle is in accordance with His will simply because of culture, we are on a foundation of sand. We are setting ourselves and our children up for a great fall—because the culture, even the church culture, will inevitably lead away from God's will. The only solid foundation is a belief in Jesus Christ and the Word of God based on personal conviction.

—Richard A. Wiedenheft

The SABBATH SENTINEL

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And now abide
FAITH,
HOPE, LOVE,
these three, but the
greatest of these is
LOVE.

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**For those who don't know Him—
Jesus Christ and Him Crucified!
For those who do know Him—
the liberty of His Sabbath!**

Why I Keep the Sabbath

by Kenneth V. Ryland

In a world oriented toward going to church on Sunday, why would anyone want to observe a Saturday Sabbath? This oft-asked question is one which I and many other Sabbath-keepers have wrestled with.

My initial response to the question would be, "Why not?" Does it say anywhere that I cannot or should not keep the Sabbath? Because the Savior has liberated me from sin and death, am I not now free in Christ to enjoy the blessings of Creation in their fullest intent? Communion with my Father through Jesus Christ, the Second Adam has been restored so that the intimacy of that communion might grow as was the intent of the Creator's heart when he set the original Adam in the garden.

When he descended the mountain carrying two stone tablets inscribed by the same hand that scooped the mud to sculpt a man, Moses was not just binding laws on the people of Israel. Neither were the commandments written on those stones some new governmental philosophy conjured up in the imaginations of Moses and his brother Aaron. In fact, God himself initially spoke the commandments to the people, but they could not bear to hear the Creator's voice, so they sent Moses up the mountain to find out what he wanted of them.

Now the importance of the words written on the two tablets of stone was not that they were pertinent only to Moses and Israel during their time in history, but that they were the pronouncements of One who stands outside of time conveying his standards for mankind to a group of people whom he had called out for the purpose of leading all nations back to the One True God. They were to be such

an example that foreigners would say, "Is there any people on earth with laws more righteous than these or anyone more blessed than this nation?" Of course, for anyone to make such an observation presupposes that God's chosen people would be living by those righteous laws. For though the law condemns those who violate it, the purpose of its righteousness is to cause us to look to its righteous Giver.

So, which of the Ten Commandments would you eliminate? Am I now free to bear false witness? May I now possess idols? Does God no longer care if I have another God in place of Him, or if I commit adultery with my neighbor's wife? Or, is the commandment to labor six days and rest on the seventh the only one which was so deficient that it had to be changed? But, who can show me where God demands (or even suggests) that I now abandon the mistaken notion of Sabbath worship and start meeting with his people on Sunday?

However, rather than becoming bogged down in the details of how the Sabbath was replaced by Sunday worship, I would like to return to the broader perspective of how Sabbath worship is consistent throughout God's design for mankind.

When the Eternal spoke to Israel from Mt. Sinai, he drew their attention back to Creation as justification for his demand that they keep the Sabbath holy. Because he worked six days and rested on the seventh, blessing it, the people were required to do likewise. They were to be like their Creator and Redeemer. What he did, they were to do also.

Some will argue that this whole line of reasoning is irrelevant since we are now dead to the Law and do not live

by commandments written on tablets of stone but by the leading of the Spirit of Christ. This is true as far as it goes, but to be lead by the Spirit means that the Spirit will lead us to do certain physical acts, to think a certain way, and to respond to God and man after the manner of Jesus Christ. It does not mean that we are now free to do whatever we might imagine. Even though we are not under the Law but under grace in Christ, we are constrained to live within the physical and spiritual limits that the Spirit imposes. So, it is true that we do not strive to obey written codes by dint of human will. Rather, we live so that Christ might complete in every one of us the righteousness that made each of the Commandments possible - including commandment number four.

God clearly has the right to decide when and how he is to be worshipped. He did not gift believers with the prerogative of deciding all customs or worship. As a disciple of the Lord my need is to follow Him in complete submission, not to sit in judgment of his offerings in order to decide which I will accept, reject, or change to something more convenient for me. If I accept Sunday as my day of worship, I am embracing a convention of mankind, regardless of how noble the custom. Further, I can accept Sunday only if I contend that the Sabbath, as God created it, has no value—that his pronouncements at Creation and at Mt. Sinai are void. In spite of the fidgeting this statement may evoke, that is the nature of the Creator's syllogism. If one day was blessed and hallowed, the next day cannot be.

Some will contend that to the Christian all days are alike. For once we enter into spiritual rest in the Lord, we are truly seated with Him in heavenly places and through Him we have full, unfettered access to our Father's throne (and ear).

However, though our identity is in Christ, we continue to live in the

world, and we need (yea, we are commanded) to commune with other believers. Our Father knew that we needed such fellowship and provided for it. The Sabbath stands as a token of his love and is his guarantee that his children may set aside their worldly concerns and meet together in his presence on that one day which he created for that purpose.

The point I am compelled to make time and again is that the Sabbath was God's idea, not man's. Its purpose was to bless and free man, not burden him. If the Sabbath seems a burden, it is because men have made it so. Jesus disputed often with the religious leaders of his day over the Sabbath. He lifted the burdens which the religious leaders had heaped upon the backs of the people and declared that the Sabbath was made for man, not man for the Sabbath. The Sabbath which God created was to free mankind, not enslave him.

The Ten Commandments detail specific principles, which when broken, subvert all relationships between man and man, and God and man. One of the ten, the fourth, provides a unique means for healing those broken relationships or once healed, for maintaining an intimate relationship. It beckons all to come together humbly and peaceably in the presence of the One who lowers the proud and lifts the lowly. The message of the Sabbath is the message of salvation. It calls us to appear before Him in a spirit of repentance to seek his forgiveness and healing. He binds our wounds and sets us on our feet in his path. He is the center of our worshipful assembly. He is Lord even of the Sabbath.

As I muse on the millennial kingdom which our Lord will set in place at his coming, I see in it rest for mankind and the restitution of Eden in every nation. Though now I can only sample a foretaste of what life will be like in a world governed with justice, mercy, and righteousness, then I will

enter fully into that rest.

When the writer of Hebrews drew from the Sabbath the analogy of entering into God's rest, he was assuming the validity of the Sabbath's call to rest and worship. If the readers of the epistle could understand the meaning of the Sabbath, they could understand the meaning of entering into God's rest.

The Apostle Paul stated that the eternal glory and power of the invisible God could be seen in the things made. But of the things which were made during the week of creation, the seventh day was elevated to a status so special that it was to be hallowed because God ceased from his labor on that day. All other days of Creation were "common" by comparison. Only the seventh day was given special significance—not by the decree of man, but by the Creator himself.

In spite of the fact that the Christian world has invested Sunday with all the trappings of worship so that it might serve as that "special day" for Christians, it remains a custom of man, inspired and created by man. Nowhere is Sunday ever stamped with the divine imprimatur.

The Sabbath is an emblem of God's glory—past, present, and future. It is a weekly reminder of his creation, his grace and liberation, and his future kingdom. The writer of Hebrews states that Joshua was unable to give God's people rest. For that reason there still remains a Sabbath for the people of God. That is why we strive to enter into this divine rest. As we cease from our labor and rest each Sabbath, we enjoy a foretaste of the divine Sabbath, the Kingdom of God, which will fill the whole earth at Christ's return.

The Sabbath has from time immemorial been a reminder of the coming Messianic kingdom, which the people of God have longed for in every age. God's message to Isaiah was that at that future time in the new heaven

and new earth all flesh (not just the Jew) shall worship the Lord from Sabbath to Sabbath.

The Creator made a divine appointment with mankind on the seventh day of Creation. That appointment was to be kept every seventh day thereafter. This is not to say that God is out of town if we try to contact Him on any other day. Rather, he let it be known that the seventh day was blessed and hallowed in a way that the other six were not. He declared through Isaiah that if we call his Sabbath a delight and a holy day unto the Lord, he will indeed bless us. There are blessings that come with meeting Him on the day of his choice, not our own. After years of trial and error I have concluded that man is never more blessed than when he communes with his Maker on his terms at his appointed time.

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SDB World Federation Meets in New Zealand

Editor's note: The following article is adapted from one by Dale D. Thorngate, published in *The Sabbath Recorder* (March, '91) and an article *Link*, newsletter of the Australasian Conference of Seventh Day Baptists (January '92).

Representatives of ten of the 17 member conferences of the Seventh Day Baptist World Federation met in Auckland, New Zealand, January 2-8. President Gabriel Bejjani's theme, "Give Me this Mountain," based on Joshua 14:12, challenged the 20 delegates and ten observers to follow the example of Calebs' faithfulness as Moses led the Israelites to the Promised Land.

One of the mountains many conferences had to face was the challenge of the delegate's travel arrangements. A number were not able to attend because of visa or emigration problems; they were: L. Sawi Thanga of Myanmar; K. P. Kurian of Malankara, India; B. Kishor Kumar of Andra Pradesh, India; Eleazar Paypa of the Philippines; and Elnora Andries of Guyana. For other reasons, England, Mexico, and Germany were also unable to send representatives.

There were, however, miracle stories related by N. James Siwani, Lawrence Uchegbuonu, Royal Mkwandawire, Pawel Bujok, and Prudence Robinson, as they and their paperwork traveled strange paths to the South Pacific. No small effort was made on their behalf by Ronald Barrar of New Zealand, who seemed to arrive home from Malawi just in time to help grease the wheels of government bureaucracy to conquer this mountain.

Conferences participating in the

meetings and the representatives from each are listed below:

South Africa: N. James Siwani,
Nigeria: Lawrence Uchegbuonu,
Poland: Pawel Bujok (Czechoslovakia);

Jamaica: Prudence Robinson,
Netherlands: Fritz Nieuwstraten,
Brazil: Salvador Silva

Australasian Conference: Dorothy Goulding (New Zealand) and Andrew Goulding (Australia)

Malankara, India, Conference: Mathew Skaria (U.S.)

Central Africa Conference: Ian and Trudy Ingok, Ronald Barrar (New Zealand), and Royal Mkwandawire

USA and Canada Conference: Leroy Bass (BSA director), Leon Lawton, Kirk Looper, Dorothea Shettel, Jackie Payne, Dale

Thorngate. In addition to the 20 delegates there were ten observers from Australia, New Zealand, and the U.S.A.

Probably the most significant mountain that the representatives prayed and worked toward, both before and during the session, was the approval of a statement of beliefs that would represent all of the member conferences. God, working through His Holy Spirit in us, enabled us to conquer this mountain. We did have to spend an extra three hours finishing the statement on Wednesday afternoon before the Australasian confer-

ence began. But we did it, with God's gracious power. This statement, the first in the Federation's history, has sections on the following: Polity, God, Jesus Christ, the Holy Spirit, the Bible, the Ten Commandments, Sin and Salvation, Eternal Life, the Church, Baptism, the Lord's Supper, the Sabbath, and Evangelism.

The nominating committee provided the following slate of officers elected for the next five years: president: Gabriel Bejjani; vice-presidents: Africa: Royal Mkandawire (Malawi); Asia (to be elected) Caribbean: Prudence Robinson (Jamaica); Europe: to be elected; North America: Joe Samuels (USA); South America: Salvadore Silva (Brazil); South Pacific: Ian Ingoe (New Zealand); recording secretary: Joe Samuels; treasurer: Jean Lewis (USA); executive secretary: Dale Thorngate (USA); Kirk Looper will serve as the SDB Missionary Society representative on the executive committee.

The finance committee offered a five-year budget of \$67,700. The representatives voted to assume the task of having their own conferences help with fund raising through an annual offering. As the budget was discussed, a lot of emphasis was put on the first purpose of the Federation, which is to provide for communication among member groups. The *SDB World* newsletter, annual Week of Prayer booklet, executive secretary correspondence, and presidential and vice-presidential travel were all highlighted.

The delegates from various conferences submitted the following projects they would like the Federation to undertake: Nigeria: new church building since the authorities are building a road where the church now stands and no compensation will be paid; Brazil: translation and printing of the T.I.M.E. course; Malawi: training of pastors and leaders (Ronald Barrar offered his services for two more years); Jamaica: restart a training program for pastors and leaders; Poland: setting up a printery; South Africa: start a taxi project to generate funds for church work and provide much needed self-employment opportunities; India: work toward establishing a Bible institute and headquarters.

The executive committee was given the challenge of examining the current structure of the Federation and preparing a reorganization plan to help the group accomplish its goals more effectively. A special committee will review the constitution and the way the organization has functioned during its first quarter century and make some recommendations to the executive committee. Five committee members, representing five different conferences are Andrew Goulding, Prudence Robinson, Royal Mkandawire, Dale Thorngate, and Fritz Nieuwstraten, chair.

The next SDB World Federation session is to be held in Jamaica during July 1997.

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Historical Notes on the Polish Brethren Unity

by Przemyslaw Waliszewski and Laura Price

Editor's Note: The author, a medical doctor, was in America as a Fulbright scholar when he read TSS article about the Polish Brethren Unity (July, '91), which he refers to as "my community." He submitted this article to provide some historical background. In his cover letter, Dr. Waliszewski wrote. "I think that in these days when the Catholic Church tries again to control human minds, it is a good opportunity to recall how it was in the past."

The history of the Polish Brethren Unity is connected with the most important events of the European Reformation. The Unity was founded in 1562 in Krakow (South Poland).

The sixteenth century was a very dramatic period in European history. It was a time of religious intolerance. The Catholic Holy Office passed judgment on thousands of innocent people. There were two judgments: guilty or not guilty, but the first one was often and willingly passed. The Catholic Church hierarchy tried to influence science, culture and social life. Every scientific experiment, every theory, every treatise had to be confirmed by the so-called Holy Office as a loyal one. For example, the Polish astronomer and mathematician, Nicholas Copernicus, tried to prove that the earth revolves around the sun. This was contradictory to the official church version. There was a lot of others such as Giordano Bruno, Galileo, Hus, Luther, Socyn, all of whom suffered some form of persecution for their beliefs. Some lost life because the activity was contradictory to the official policy of the church. Catholic clericalism and religious fanaticism achieved triumphs.

In this situation many educated, broad-minded and courageous people tried to escape being killed, put in jail, or suffering some other form of persecution. Poland was a tolerant country in that time. There was a king who hindered the influence that the Catholic hierarchy tried to exert on politics

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and government. This in turn allowed creativity to flourish and provided a good environment for philosophers such as Erasmus from Rotterdam, Servet, Blandrata (a personal medical doctor of the Polish king), Valla, Gentile, Alciati and Socyn, all of whom helped shape the final doctrinal beliefs of the Polish Brethren Unity. Some of them lived in Poland. Some of them corresponded with the denizens of Poland from foreign countries. The Polish Brethren Unity developed intensive dialogues with the intellectual giants of the day-Descartes, Tychon, Kepler, Gassendi, and Grotius. These dialogues were published throughout Europe. They were studied by the English physicist, Sir Isaac Newton, the Dutch philosopher, Spinoza, and the English thinker, John Lock. A compilation of these works was published in the Netherlands as "Bibliotheca Fratrum Polonorum".

As principles, the Polish Brethren Unity accepted antitrinitarianism, humanism and rationalism. They utilized an analytical method for studying the Bible. They used the Scriptures as a basis for their belief system and as a means for which to live their lives. They did not attempt to use it to build a dogma. This resulted in a multiplicity of currents within the Polish Brethren Unity. Some members believed in two gods-Adonai and Yeshua. Some believed in the Holy Trinity. Some of them studied Judaism and kept the Sabbath. Pacifism was one of the generally accepted

tenets of the faith. A tolerance for a mixture of ideas and beliefs existed. This attitude, full of friendship, co-operation and honor for the opinions of others enabled discussions. This tolerance enabled them to achieve an agreement in the basic theological matters of the church. In 1600, about forty years after the meeting in Krakow, the Polish Brethren Unity became the first movement in Europe which did not agree with the Catholic dogma of the Holy Trinity and protested the persecutions, religious intolerance and antisemitism (1). It was the beginning of the Unitarian movement.

The Polish Brethren drew their attention during the comparative study of the Scriptures on the distorted character of the basic dogmas of Christianity. The Christian philosophy developed after 324 A.D. It was a philosophical system which accepted the basic notions of Ancient Greek philosophy and applied them to interpret biblical events. However, the Scriptures are a moral set. Christianity, grafted at the beginning with Judaism quickly forgot that the Torah is a fragment of natural Jewish history. The change of the Ten Commandments (324 A.D. in Nicea) was the first serious sin of Christianity against God. It caused the Jewish people to never accept Christianity. It led to the establishment of Arianism and Catholicism (2). The Polish Brethren Unity stayed connected ideologically with Arianism and continued its traditions.

The Polish Brethren founded a University in Rakow in 1600. At that time Rakow was a small country. After several years, the university developed an excellent reputation far superior to that of the Catholic schools at that time, and as a consequence, it attracted young people from all over Europe. The printing firm that was established at the university published the results of their findings in almost every European language.

Special financial programs enabled the poor to study at the university.

The experience and methodological achievements of The Arian University were used one hundred and fifty years later when the Polish educational committee established a program for the Polish primary schools.

The ideas of tolerance, brotherhood, human co-operation, freedom and equality found a place in the Polish Constitution from 1791 on.

Achievements of the Polish Brethren exerted an influence on the national culture. The first Polish grammar was written by the Frenchman, Piotr Statorius. The German, Stegmann introduced fractions to Polish mathematics. Translations of the Scriptures were rendered from original languages, Hebrew and ancient Greek by Szymon Budny. He compared different translations and came to the conclusion that it is necessary to interpret biblical events using historical knowledge as a guideline. Many of the Polish Brethren knew Hebrew and Greek, and they read the Scriptures in their original languages. The German Schmalz, together with the Pole, Hieronim Moskorzowski, wrote *Katechizm Rakowski* (The Doctrinal Beliefs of the Polish Brethren Unity). Samuel Przytkowski, an expert in the field of relationships between state and church suggested a separation of the two institutions.

The social activity that developed as a function of their theological beliefs was a key ingredient in their faith. Everybody who lived in the community had a job, food, place to live and social care. The Brethren understood their spiritual development in a very practical way. Because of this attitude they were known in all of Europe.

In 1656, after a tragic war with Sweden over independence, the Catholic Church hierarchy accused the Polish Brethren Unity of treason and demanded banishment. The Polish Parliament working under the super-

vision of the new Catholic king considered two possibilities: to banish the Polish Brethren or to banish Jewish people because both social groups were hated by governing Catholic centers. This time the Polish Parliament decided to banish The Polish Brethren Unity. The only alternative was to convert to Catholicism. About fifty to seventy thousand Polish Arians emigrated to the Netherlands and Transylvania (Romania and Hungary.) Since that time, the Catholic Church, having no serious opponents in Poland became very self-serving. This was one of the reasons why Poland lost its independence. This was a great national tragedy. Before Poland was divided into three parts between Russia, Prussia and Austria all of which were under the rule of the Catholic Church. This church exerted strong influence on human minds bringing people up in intolerance and ignorance. One third of the Polish territory belonged to the Catholic Church and provided money for this activity. A big part of this fortune belonged to the Polish Brethren before they had to leave the Polish Kingdom.

The Polish Brethren Unity continued activity abroad until the eighteenth century investigating the principles of the spiritual development of man according to the Scriptures. Andrzej Wiszowaty published the results of those investigations in the Netherlands in his book *Religio Rationalis*. In this way the ideas of the Polish Brethren led to the creation of the International Unitarian Movement, people believing in only one God, the God of Israel.

Resumption of the Polish Brethren Unity occurred in Poland in 1930 in Krakow. The Lutheran pastor, Karol Grysz-Smilowski, arranged meetings and discussions to arouse the Christians interest in the Polish Brethren ideas. He wrote a book *Z Ziemi Swietyj Nowoczesne Wierze* and published it before World War II.

In its present form the Polish Brethren Unity has existed since 1984. It is May 1992

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interesting that the doctrine of the Unity as a philosophical system does not exist at all. The Scriptures are a source of spiritual development and determine the moral norms. The Polish Brethren Unity is a small, Sabbathkeeping group of about 100 members under the authority of Robert Kisiel. However, the community has a custom to invite everybody who wants to discuss the topics of Judaism and Christianity. It enables a cooperation between Jews and other people looking for their own way to God. This organization has contacts with believers in the US, Canada, Ukraine and Germany.

The main task of the Polish Brethren Unity presently is studying the Scriptures with a consciousness that Christianity is grafted with the history of Israel. Everybody who appears to be a Christian ought to know that Yeshua was a Jew and that the history of the Jewish nation was not completed with Christ's death! The Polish Brethren Unity is interested in the religious freedom in Poland which to this day is threatened by the political activity of the Catholic Church. Studying and teaching about the Biblical roots of the Church of God is a form of activity against Anti-Semitism in this country. The Polish Brethren try to be a bridge between Jew

and Christians.

The most important achievement besides observing the Sabbaths, new moons and annual feasts, is the activity of praying. The prayers are like those of ancient Israel (Ezra 3, 10-13). Many come to have a spiritual rest on the Sabbath and to find a new balance in life. People who have serious troubles, who are alcohol and drug abusers, prisoners, homeless people, children from the families threatened by social pathology can find understanding and help. Although the organization is poor, it tries to realize the most beautiful human ideals. The Polish Brethren understand that everybody who wants to say he is a Christian should keep in mind the following words: "I myself will show him all that he must go through for my name's sake" (Acts 9, 15-16).

Please do not hesitate to write letters for the purpose of exchanging ideas or to visit the Polish Brethren Unity in Poland to deliver a lecture on the topics of Judaism or Christianity! Write to them at: 50-950 Wroclaw, Skrzynka Poczt. - P. O. Box 655, Polska, Poland. References: (1) Chmaj Ludwik Bracia Polscy-Ludzie, idee, wplywy, 1953, PWN Warszawa.

(2) Wierusz - Kowalski Wladyslaw. Dzieje wczesnego chrzescijanstwa I-W wieku, 1935, KAW Wladyslaw.

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The Importance of Mothers

by David Gjesdal

On my way to work one morning I passed by a pasture that had a new fledgling colt struggling to get to its mother to suck. With Mother's Day approaching I couldn't help but compare animal nature with human nature.

Instincts govern animals. The young that are born or hatch are geared a certain way and follow that pattern from birth to death. Each species is different with its own peculiarities. Yet they all grow, reproduce, and die. Only their peculiar instincts are passed on from generation to generation.

God made humans different. About the only instinct a baby has is to breathe and suck. That infant cannot walk or eat until it is several months old. Birds take a while to grow, and learn to fly, but many animals must be up and walking within hours in

order to survive. As they grow all they do is basically sharpen their instincts. Humans have to be taught and guided over a period of years. This is why the family relationship is so important, and why God made it so. Humans have capacities, reasonings, and emotions that go far beyond that of the animal world. This gives the human family the ability to know and worship the God who made us. There is more responsibility in this type of relationship, but there also is so much more potential.

All mothers, in the animal and human world, have a basic instinct to protect the young; but if the animal is fed and protected from danger it will probably survive. This is not so with the human baby. If it is fed and cleaned and left to itself it will probably die. The missing element

that the human baby needs is *love*. The baby needs holding, cuddling, and talking to. This is why a mother's love is so important. In order for a mother to nurse her infant she must hold it. This gives a time for talking and cuddling that a colt or calf or most animals do not get or need. A mother is in a unique capacity to teach love and tenderness to the infant because of her nursing ability and motherly characteristics. This is so important to the physical, emotional, and spiritual development of the child.

The emotional and spiritual development of the child is unique to the human race and gives so much potential for good or bad. Proper development must be guided and nourished, "...but a child left to himself bringeth his mother to shame" (Proverbs

29:15). The child-mother relationship seems to be one way that God is trying to teach love to the human race. The child needs love. The mother provides love. Others who may witness this relationship recognize love. You see, *love must be taught*, and here it is taught in its natural setting as evidenced by gentleness, warmth, devotion, and feeling.

Then we are gently reminded that "God is love," and the reasons for this relationship all fall into place. It is by this relationship that love is taught and experienced and how the next generation learns about a loving God. The mother's love, then, is as important to the infant as the feeding and cleaning. God would have it no other way.

The Fellowship Herald, April, 1990

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BSA

NEWS FROM THE BSA

Department Editor Continues Slow Recovery

After several weeks at a rehabilitation center in Camden, N.J., around the middle of March BSA life member and TSS department editor Howard Mesick was returned to the hospital in Delaware because of high blood pressure. Please continue to pray for Howard, his wife Cathy, and their family. Howard suffered a severe stroke last fall and was in a coma for two and a half months.

Adventist Book Centers May Stock *Sabbath at Sommerhase*

In a February 19, 1992 letter to Adventist Book Center managers in North America, SDA Publishing Department director R. S. Smith approved their stocking *Sabbath at Sommerhase*. He wrote, "This letter comes to inform you that the committee has favorably appraised these books for stocking and selling in our Adventist Book Centers. Our readers have given them a very favorable appraisal...." Smith then provided the BSA address for ordering. Lottie Burrell reports that we have already received orders for a few copies. *Sabbath at Sommerhase*, a Sabbath story book for families, was co-published by BSA and author Lettie Siddens and her husband a couple of years ago.

Search for New Editor Continues

After seven years at the helm of TSS, your editor has officially asked the BSA board to begin searching for a successor. Qualified persons interested in serving BSA and the Sabbath-keeping community as editor of TSS

should send a resume to The Bible Sabbath Association. Anyone with questions about the scope of work involved in the job may write or call the editor at his address listed in the staff box on page 3. Please pray for God's guidance for our association as we seek a new editor.

TSS Contributor Asks for Prayers

Rahya Montuori, longtime BSA member who has contributed many poems to these pages over the years, reports that she is suffering from a broken arm and has been in hospitals and nursing homes for months. She asks for prayers.

Announcements for Fall Festivals and Summer Meetings

It's none too early to be planning for summer conferences and camp-meetings and fall festivals. It is our policy to publish announcements of such meetings provided they are open to all Sabbathkeepers and are conducted by individuals or groups basically in harmony with the purpose of BSA. May 15 is the deadline for the July issue; June 15 for the August issue.

Take BSA to Conferences and Festivals

If you would like to have some BSA literature for distribution at summer conferences or fall festivals, now is the time to contact us. We can provide you with a supply of BSA brochures and some literature for distribution as free samples. Other materials are available on a consignment basis.

NEWS

NEWS FROM THE SEVENTH DAY COMMUNITY

Name Change

Since last year's collapse of the Soviet Union, many independent republics have emerged, creating confusion regarding what to call them. The Seventh-day Adventist Church has reacted accordingly and has voted to re-name their Soviet division. The Union of Soviet Socialist Republics Division will now be known as the Euro-Asia Division.

Meanwhile, Back Home

Home Bible study groups are "spreading like wild fire," according to SDA officials of the Euro-African Division. Last November, 10,000 Romainians were drawn to 25 training seminars. The hoped for result was for 3,000 Bible studies, but more than 12,000 homes were opened for studies. It is estimated that these home meetings have attracted more than 10,000 people. A nationwide baptism is planned for May 30.

Every Conversion Counts

The number of baptisms in Muslim-dominated Turkey grew to three in 1991. SDA General Conference vice president Leo Ranzolin said, "We pray for God's blessing as our workers spread the gospel in these difficult areas." There are only 12 Adventists in all of Turkey.

Who's Kidding Whom?

In a statement to Southern Baptists attending an urban ministries conference last year, pollster George Gallup, Jr. said that only 6 to 10 percent of Americans have "high spir-

itual faith." Although much of the American population lays claim to Christianity, less than 10 percent are really committed. Gallup said, "These people are a breed apart," and that they are "far happier than the rest of the population." "These are the quiet saints in our society who have a disproportionate, powerful impact on our communities," Gallup added.

A Poll With A Different View

More than 98 percent of people married claim to have been faithful to their partners during the last year, according to a national sex survey conducted by the National Opinion Research Center at the University of Chicago. Sex outside of marriage is always wrong, claim three quarters of the respondents, leading the researchers to conclude "Monogamy is both widely endorsed as a moral ideal and practiced by the vast majority of spouses."

When a Tithe Is Not A Tithe

Sociologist Dr. Steven Hart has discovered that those who give less than those that have not. Dr. Hart found that when income percentages are compared, the wealthier church members gave only 1.6 percent of their income, while the poorer members gave an average of 3.4 percent. The most generous donors were found to be in the Mormon Church, giving an average of 7.1 percent. The Church of God, Assemblies of God, and Seventh-day Adventists were found to be among the more generous, while Catholics and mainline Protestants were

among the least generous.

The Tax Man Cometh

Religious publications are not exempt from sales tax, ruled the South Carolina Supreme Court. The term "religious publications" was defined as those containing "substantial reference to belief in the existence of superior beings exercising power over human beings by volitions, imposing rules of conduct, with future rewards

and punishments." The court's decision eliminates a part of the South Carolina tax code that says that the "gross proceeds of the sale of religious publications, including the Holy Bible," are not taxable.

This column has been compiled by Ed Ozalas from articles appearing in *Adventist Review*, *Bible Advocate*, and *Church and State*.



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Mother's Translation of the Bible

There is a story about four clergymen who were discussing the merits of the various translations of the Bible. One liked the King James Version best because of its simple, beautiful English.

Another liked the American Revised Version because it is more literal and comes nearer to the original Hebrew and Greek.

Still another liked Moffatt's translation best because of its up-to-date

vocabulary.

The fourth minister was silent. When asked to express his opinion, he replied, "I like my mother's translation best."

The other three expressed surprise. They did not know that his mother had translated the Bible. "Yes, she did," he replied. "She translated it into life, and it was the most convincing translation I ever saw."

Youth Refuses to Run on Sabbath

by Stephanie Landing

Richie Knipple, a student at Columbia Union College in Takoma Park, Maryland, won the district cross-country championship but didn't get to test his speed against other runners in the national championship held on November 23, 1991.

A member of CUC's cross-country team, Knipple won first place in the District 19 Championship of the National Association of Intercollegiate Athletics (NAIA) on October 25.

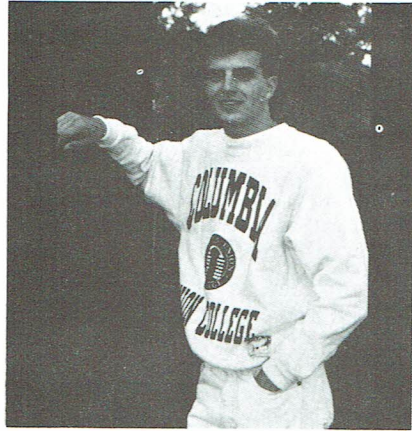
Unwilling to change his Sabbath convictions, Knipple refused to run in the national championship race. "I expected it," he said. "I've gotten used to it, growing up an Adventist and being involved in athletics."

The district championship was held at Alvernia College in Reading, Pennsylvania, where 14 colleges participated in the event. Another member of CUC's cross-country team, Shawn Gatz of Hagerstown, Maryland, placed sixth in this event and also qualified for the nationals, but did not compete.

Rick Murray, director of athletics at CUC, made a request to the NAIA that Knipple and Gatz be allowed to run the Friday before the race, but he was turned down. "It could be beautiful weather on Friday and snowing on Saturday, which would give them an unfair advantage," said a spokesman for the NAIA.

The NAIA has already prohibited races on Sundays for religious reasons, and Murray is currently requesting that the same consideration be given to Sabbath worshippers.

A graduate of Mount Pisgah Academy in North Carolina, Knipple was involved in sports during his high school years. He ran track and cross-



country and won in the TAC competition. "That's when I started to get serious about running," he said.

Knipple is CUC's "number one runner," says Mike Piankowski, senior pastor of the Takoma Park church and coach of CUC's cross-country and track teams. "Richie has beautiful form and style, lots of grit and determination, as well as a positive attitude."

Training for Knipple and the rest of the cross-country team consists of running an hour a day, four days a week, totaling 30 miles per week. The team also exercises by plyometrics, a form of strength drills, and a regular weightlifting routine.

A shooting guard on CUC's junior varsity basketball team, Knipple stays involved in CUC sports. "I want to get really good at basketball now," he says. "I'll still run for fun, though—I love it!"

Reprinted by permission from the Columbia Union *Visitor*, January 1, 1992. The author is a sophomore English major at Columbia Union College and works for the public relations office.

Photo by Carolee Giles.

TO REPEAT

NEWS AND COMMENTARY
SIGNIFICANT STATEMENTS BY
OR ABOUT SABBATHKEEPERS

When I'm tempted to put far off the coming of the Lord, I think of Europe. When I'm tempted to think that some things in the Bible and the writings of Ellen G. White are too farfetched, too involved, too fantastic to find fulfillment in our time, I think of the Soviet Union. Who could ask for clearer illustrations of the rapidity, the suddenness, or the cataclysmic nature of the final movements?

"Making Sense of Current Events" by Roy Adams,
Adventist Review, February '92

Only a fool could fail to see the many changes made in the Worldwide Church of God and so fast! At least that should make their members want to question those who do not walk by faith, as Herbert W. Armstrong did. That's why there is such a vast difference between the teaching of Mr. Tkach and Mr. Armstrong. It's really very simple to explain all of their many doctrinal changes. —For over 50 years Herbert W. Armstrong preached of the downfall of the U.S. and England unless they repented. Now the Worldwide Church of God has betrayed Christ. Biblical Israel (mainly U.S. and England) has ignored those prophecies. However the "Elijah" prophecies continue through the Philadelphia Church of God.

"Was It Impossible For Jesus To Sin?" by Gerald R. Flurry and
Dennis R. Leap, *Philadelphia Trumpet*, May '91

In a recent newspaper article, it was reported that debt forgiveness is becoming a part of the new world order because the fall of Communism focuses the attention of major industrial governments on hard times in eastern Europe and the third world. —A truly new world order will be implemented when Yahshua the Messiah returns to this earth to establish the Kingdom of Yahweh. Then His policy will ensure that every seven years, all debts will be forgiven. All over the world, all debts will be forgiven and the economic system of the world will receive a new start. What a joyful day it will be when the first jubilee is announced!

"On Earth Distress of Nations,"
The Sacred Name Broadcaster, October '91

A visitor to England noticed the following epitaph on a tombstone in a country cemetery: Pause, my friend, as you pass by. As you are now, so once was I. As I am now, so you will be. Prepare my friend, to follow me. —However, the wise visitor scribbled the following note and attached it to the epitaph: To follow you is not my intent, until I know which way you went! —Do you know, my dear friend, which way you are going when you depart this earthly life? Because Jesus died and rose again, we can have the hope of eternal life. Trust Him today, and you can possess this blessed hope.

"A Call To Hope" by Will Varner, *Israel My Glory*,
December/January '91/'92

*Quotes don't necessarily reflect the views of The Bible Sabbath Association.
Compiled by Ed Ozalas*

MAILBOX

LETTERS FROM OUR READERS

Thankful notes

I thank you for the Sabbath calendar. I know I will enjoy it very much. Thank you for thinking about me.

May God keep you under His arms of protection.
Steve Bruno

Just re-read "Small is Beautiful" (Editorial, Feb. '92), and it is very good and true. Big gets unwieldy. Thank you, we do appreciate *The Sabbath Sentinel*.

Mrs. Cecil Shrock,
Marshall, AR

Comments on comments

I would like to respond to Dr. Harold Cherne's response, (TSS, Jan. '92), to the "Christ and the Law" article (TSS, July '91).

I took exception to two of the doctor's comments. His first, "Jesus the God-man;" most of Christianity today follows blindly what Pastor Sidney Hatch, (Sherwood Park, OR), calls the "The Cult of Constantine," which retained the name "Christian" but was a far cry from the clear monotheism of the New Testament: one God and Jesus the Messiah, the virgin-born Son of God (I Cor. 8:4,6; I Tim. 2:5; Mark 12:29)." Yahshua (Jesus) was not some spirit being who came to dabble in humanity and then wing off to another hobby. Our Messiah died for all of us, and a "God" cannot die!

In Cherne's second comment, he states "for 1 1/2 days Christ was in the grave." Sundaykeepers use this exact argument to prove that (we) should, by New Testament command, observe the "resurrection day" - Sunday. It says in Matt. 12:40 and in Jonah 1:17 that the Messiah was in the grave three days and three nights. Most commentators and Hebrew schol-

ars agree that there is no Hebrew idiom to be found in these verses that would justify one day and two nights.

The Encyclopedia Judaica, vol. 4, page 1517 confirms that Hebrew authorities throughout history traditionally legislated that a person was not legally nor officially pronounced deceased until the fourth day, after 72 hours, three complete days and nights had passed. Indeed, graves were even closely watched for pseudo-death (Matt. 27:66). Obviously that is why the chief priests did not dispute His death, but instead claimed the Messiah's body was stolen (Matt. 28:13-15).

Perhaps this is why Christianity today is so unsuccessful in reaching the Jewish community as well as the secular society in which we live. When Christians accept and teach as truth, Hellenistic philosophy such as Sundaykeeping, Christmas, Easter, trinitarianism, etc., who could believe it? This is not true religion, but a mystery cult of Babylonian origin, no truth seeking Jew or gentile would recognize.

Now that I've said all that, does it really matter that we must separate ourselves, Sabbathkeepers, by shunning, hating, disfellowshipping and marking each other? A dear friend of mine, Howard Clark, once wrote these words to me: "Remember, God is summed up in one word--Love. It takes the pinch and pucker out of religion."

How do we restore Biblical faith? What is pure religion? The Apostle James knew (James 1:27). "To visit widows and orphans in distress (love), and to keep ourselves unstained from the world, (the Torah)."

John Bennett

Contact BSA by Phone

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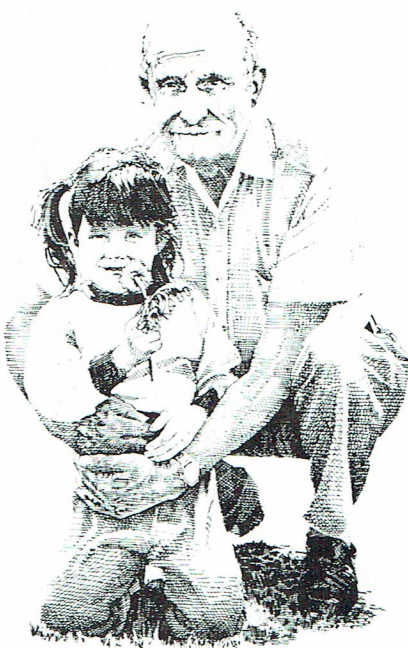
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