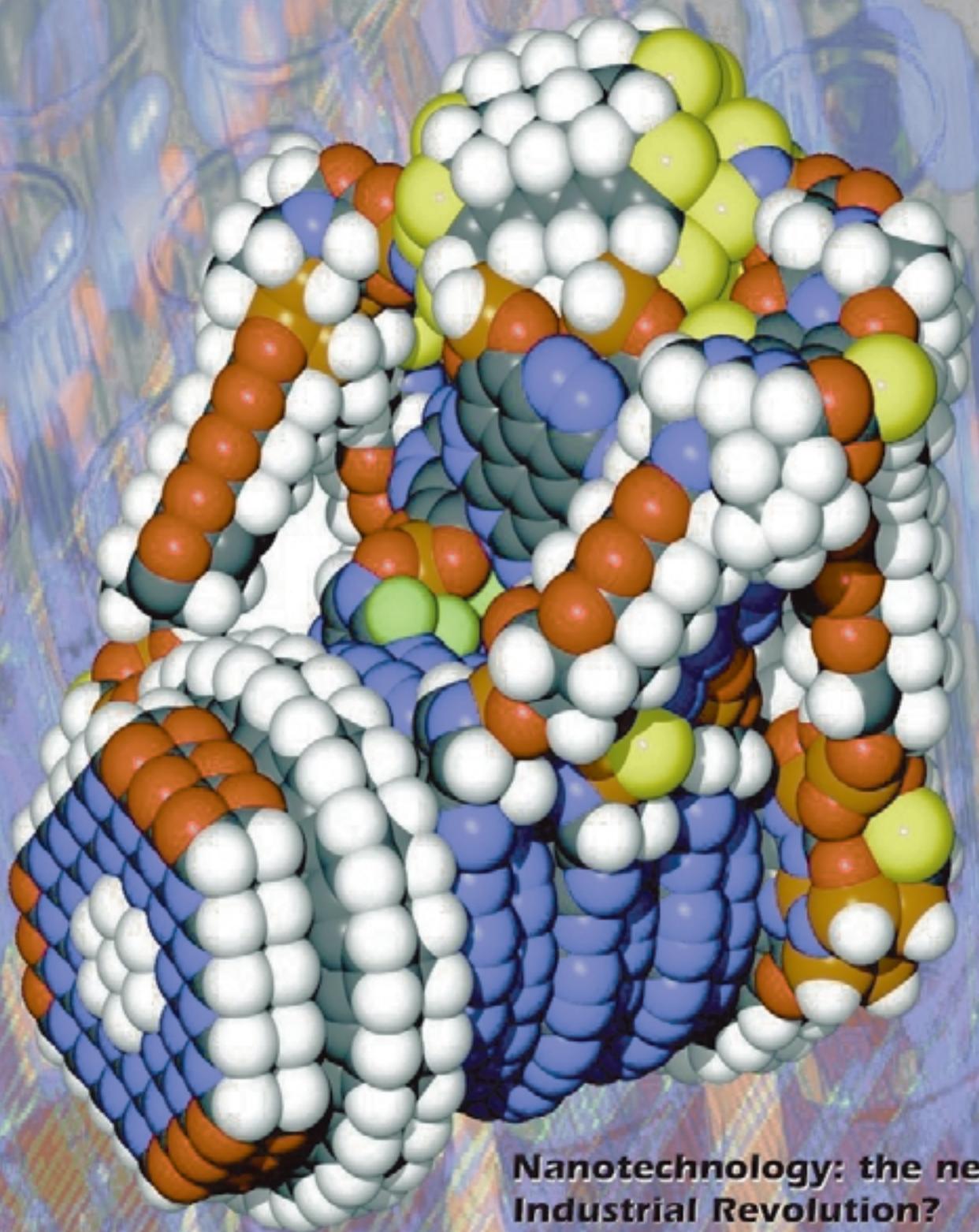


THE Sabbath Sentinel

January-February 2003



**Nanotechnology: the next
Industrial Revolution?**

BSA — The Bible Sabbath Association

"The Sabbath was made for man..." — Jesus, the Christ

The Sabbath Sentinel
January–February 2003 Volume 55, No. 1 Issue 499

FEATURES

- 4 President's Message—Toward a New Sabbatarian Theology**
by Dr. Sidney L. Davis
- 5 Why Be Religious?**
by Brian Knowles
- 7 Two Tough Texts for Those Who Keep the Sabbath**
by Calvin Burrell
- 8 The No-stress Zone**
by Lenny Cacchio
- 9 On the Cusp of Extreme Evil**
by Kenneth Ryland
- 12 Rest in Peace**
by Kenneth Westby
- 16 How Do You Know the Bible Is True?**
by David Kupelian
- 19 When You Catch a Glimpse of God**
by Donald Ernest Mansell

DEPARTMENTS

- 3 Editorial—The Goodness of Mankind?**
- 21 Announcement: BSA Essay Scholarship Contest**
- 22 Letters to the Editor**
- 23 Classified Ads**

Cover Photo: A molecular-scale fine-motion controller. The structure can execute precise motions over several atomic diameters with associated 90-degree rotations, and contains fewer than 3,000 atoms.

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Editor: Kenneth Ryland, tss_editor@biblesabbath.org

Associate Editors: June Narber & Shirley Nickels

BSA's Board of Directors for 1999-2003:

President: Dr. Sidney L. Davis, president@biblesabbath.org

Personal mailing address of the president:

P. O. Box 1213

North Chicago, IL 60064 U.S.A.

Vice Presidents: Ken Westby, Tom Justus, Calvin Burrell

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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

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The Goodness of Mankind?

Heidi Tomassi, age 22, of Kansas City, a waitress at Applebee's restaurant, found an envelope containing 33 \$100 bills on just her fifth day on the job. It would have been easy to keep the money. After all, she and her husband were heavily in debt without much prospect for the future except mounting bills and the loss of their home. Her husband Joe had recently lost his job because of asking for time off to spend with his family. The \$3,300 would have solved a lot of problems. Yet Heidi returned the money on the same day she found it.

Heidi asked God, "Why did you put this in my hands?" In answering her own question, she says, "I think every day since, he's shown me." Heidi and Joe have a two-year-old daughter and a baby boy named Griffin. Griffin was born with a serious heart problem, and had to spend his first month in the hospital. Just two weeks after coming home, he had to return to the hospital for an unsuccessful surgical procedure. The doctors gave Griffin about six weeks to live.

Good news came shortly afterward when the couple found a surgeon in California who was able to treat Griffin's condition, and the results appear successful.

There is more good news for the Tomassi family. In spite of having their water and phone service cut off and being behind in their rent payments, many people have responded to their plight. Applebee's restaurant chain has set up an assistance fund and presented the family with a check for over \$4000. Fellow employees and others who learned of the Tomassis' needs have sent them money to pay their bills.

All in all, in spite of the terrible difficulties that Griffin and the entire Tomassi family had to endure, God has shown them much generosity through the people who have seen and answered their needs.

This is a very nice story—one that makes us feel good and brings a smile to our faces. Are we seeing in the kind and generous response to the Tomassis' needs the inherent goodness of mankind? I think not. And, I also think this is one of the reasons Americans and oth-

ers who live in countries with Western cultures do not understand the world around them.

The response of people to the Tomassis is truly typical of those who have been heavily influenced by a heritage of Christianity. It really has little to do with the inherent goodness of human nature. It is true that most religions that mankind clings to entertain some form of charity, but those cultures that have been the most saturated by the knowledge of the True God of Israel are also the most charitable. The people of the earth have learned from the gods they have served—even though the memory of their gods may be a distant from their thoughts. The culture that developed around the teachings of any religion has informed the character of its people for generations—even millennia.

In spite of the gathering secularist momentum that is plunging us toward darkness, the remnants of our biblical, godly foundation can be seen all around us—in gifts to the Tomassi family, in our charitable response to the victims of the September 11 attack, and in our despair at having to go to war to root out and destroy those who would, without remorse or hesitation, destroy us. When there is a disaster here or there, we rush in to help. When the poor are oppressed, we take up their cause. Not understanding how far man is from God on his own, we are quick to attribute all this to our own goodness or to some inherent goodness in mankind. It has nothing to do with us as a people or with mankind in general. It is the fading legacy of our spiritual forbears who knew the True God and passed that knowledge to their children.

Failing to see the source of our sometimes good and noble acts, we blind ourselves to the evil intent of those whose heritage is far from the True God. To war against every remembrance of the True God and to erase every thought of Him from the minds of all men is their legacy and their calling. Our blindness to the true nature of the world leaves us without defense against the enemies of God and His people. The world is forever at war, and it is first the momentum in the spiritual realm that ultimately carries the day in the physical realm.

—Kenneth Ryland

**It is first the momentum
in the spiritual realm that
ultimately carries the day
in the physical realm.**



Toward a New Sabbatarian Theology

by Dr. Sidney L. Davis

As we continue to witness and dialogue with our fellow Christians regarding the veracity of the Sabbath truth, we face increasingly sophisticated arguments that challenge our traditional approaches to the advocacy and defense the Sabbath truth. This is especially so as we encounter inquiries that parallel advances in biblical scholarship. These challenges require us to keep ourselves abreast with such developments and advances in biblical studies so that we can give a respected and credible response to such challenges. These challenges require, if not demand of us as Bible students, teachers, and scholars, to be able to stand with our detractors on the same playing field in the advances of biblical studies that we can with respect and credibility be involved in an enlightened debate, especially in the area of New Testament (NT) studies.

A New Approach in Sabbath Studies

Rather than interpret the NT through the eyes of the Protestant reformers, we must adopt the tools of biblical study that were not available to them. And, we must instead interpret the NT within the context of its political, social, intellectual and cultural climates and the situational rhetoric of its letters. The application of this methodology to NT study is often referred to in scholastic studies as the "historical-critical" approach, and has resulted in a trend in scholarly literature of the NT known as "the new perspective." This is an area of NT studies that has been slowly gaining momentum, especially in the last 25 years. Such studies have consequences that impact on theological studies, especially in the area of how we understand the Bible and interpret biblical texts that impact our understanding of the Sabbath truth.

The foundation of the traditional interpreter of the NT rests on the basic premise of a law-vs-grace perspective, assuming that law and grace are antithetical principles. This has become a "given" and is now the overriding paradigm in our approach to the traditional Sabbatarian theology. Indeed, the continuity versus the discontinuity of the law in the NT is the basis from which we seek to establish the validity of the Sabbath in the NT era. Here is the crux of the issue our under-

standing the law. Our view of the law either advances or undermines the relevance of the Sabbath for Christians today.

Hallowed theological tradition suggests that we distinguish the law in two monolithic parts referred to as moral and ceremonial laws. The "moral" commandments, it is assumed, are eternally binding in the form in which they were originally given, while the ceremonial laws find their fulfillment in Christ and cease to act as immediate guides to Christian behavior. These distinctions become the basis upon which Christians decide whether the law continues or ceases. But this distinction does not hold up under close scrutiny. The structure of the Mosaic Law certainly suggests that the Decalogue (properly referred to as the "Ten Words") holds a place of honor, but to arbitrarily assign the Ten Commandments as the "moral law" is fraught with problems. For instance, the statute to "Honor your father and your mother" is "so that you may live long in the land the Lord your God is giving you" (Ex. 20:12). However, when the apostle Paul reapplies this statute to Christians (Eph. 6:2-3), he "universalizes" the promise: "that it may go well with you and that you may enjoy life on the earth."

An even thornier problem for those who elevate the "Ten Words" to the status of eternal moral law is presented in the Sabbath commandment, especially as it is presented in Deuteronomy 5:14,15:

"But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day."

Again, we might say that Jesus Himself "universalizes" this by His declaration in Mark 2:27, "The sabbath was made for man." Mark's singular quotation of

Continued on Page 18

Why Be Religious?

by Brian Knowles



When we look around us at the pain, suffering and chaos created by religion, it's natural to ask the question, "Why be religious at all?" To tell you the truth, religion makes me sick. I'm sick of religious wars, martyrdom, murder, mayhem, homicide bombings, enslavement, torture, and suffering – all created in the name of God.

And when it comes to the Churches of God Pod, I'm sick of the internal squabbling, the marking, disfellowshipping, law suits, thought police monitoring, and people having to sneak around not being overheard or seen with other people. It's all nonsense. It's nonsense that anyone should have divorced because their mate preferred to attend a different spin-off Church of God than they did. Yet it has happened.

It's nonsense that ministers should be out to build personal ecclesiastical empires by coveting the tithe and creating cults of personality around themselves. Yet it keeps on occurring.

None of these things is a manifestation of love. Yet love should be the primary motivating force for anyone connected with the true God. After all, the apostle John wrote, "*Whoever does not love does not know God, because God is love*" (1 John 4:8). The apostle Paul wrote, "*Make love your aim...*" (1 Corinthians 14:1, Moffatt). The Berkeley version translates it, "*Make love your great quest...*" Jesus taught that the second great commandment was to "*Love your neighbor as yourself*" (Matthew 22:39). He said that that is what the Bible is all about—loving God and loving neighbor (verse 40).

Why then isn't so much of religion about love but rather hate? Is the manifestation of love the "great quest" and goal of the Church? Or is the energy of the Church going into other things—i.e. works of the flesh (Galatians 5:19-21). What do we see most visibly manifested in the Churches of God—expressions of carnality or the fruit of the Spirit? How much love is there (Galatians 5:22)? After all, love is the first fruit of the Spirit. How much joy? How much peace? How much kindness and goodness? Think long and hard about it. Something is clearly wrong.

Why can't brothers and sisters in Christ sit down as brethren and, prayerfully, led by the Holy Spirit, solve the problem of who, if anyone, gets to publish Herbert Armstrong's books? Paul wrote, "*If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints*" (1 Corinthians 6:1).

The idea of lawsuits going back and forth between Churches of God is obscene. Why spend the illegitimately collected tithe money of the brethren on such ugliness? Isn't there a more godly way to resolve such disputes?

Of course I realize that all these things arise out of the modern distortions of what the Church is supposed to be in the first place. To address the issue of lawsuits between brethren, one must first examine all of the pre-suppositions upon which they are launched. Who is the true Church these days? Who really represents God and who represents the devil? Who teaches sound doctrine and who does not? Who are the white hats and who are the black ones? At some point the discussion descends into incoherent gibberish.

As I've been saying a lot lately, the enemies of the Christian faith couldn't care less about our internal squabbles and doctrinal distinctions. They see us either as "Crusaders" or disrupting influences in the kind of societies their elites are trying to build. Whether communists or fanatical Moslems, they will persecute us, torture us, enslave us, jail us, and kill us, simply because we bear the name of Christ. For the political Left in this country, Christians are the only group it is politically correct to persecute and practice "hate speech" against. They view us all as untouchables.

Light or Darkness?

Jesus taught us that his followers are supposed to be the light of the world—but how much light are we shedding these days? What does our example say about the worth of the Christian lifestyle? Can we, with a straight face, tell the world that our way of life is better when we are filled with conflict and turmoil over everything that comes along? Are we as individuals,

or denominations, making things better wherever we have influence – or worse? Do we have happier marriages, more obedient children, better-kept homes, and good reputations on our jobs? Are we part of the solution, or part of the problem? Do non-Christians see in us the answers to life's issues? Do they see the power of God manifested? Do they see the love of God shed abroad in our hearts? What do they see?

I have to confess that in the past I have embraced many wrong ideas about what it means to be a Christian in the modern world. One by one, I've had to jettison those. I've had to realize that the Christian faith is personal more than it is corporate. It isn't really about hammering people about right doctrine. It isn't about building one's life around the activities of a leader or of a denomination. It isn't about tithing, feast going or even Sabbath-keeping.

It's about learning how to love God and neighbor (Matthew 22:37-40). It's about learning how to fill up one's life with good works—works that distribute the love of God in the real world (Romans 5:5, I Peter 2:12, I Timothy 6:18, Ephesians 2:10). It's about being filled with the Holy Spirit (Ephesians 5:18) and producing its fruits in abundance Galatians 5:22-23, John 15). It's about preaching the Gospel and making disciples for and of *Yeshua ha Mashiach* (Matthew 28:19-20).

If the Church (including the Churches of God Pod) is to become a real light to the world, it's going to have to repent of doing the works of darkness and begin actively pursuing the works, fruit and manifestations of the Spirit. Apparently the time is short. The night is coming on during which time it will be increasingly more difficult to do the works of God. The darkness is coming on strong and the light of the Church is flickering. The Church is being attacked by its own "axis of evil"—Militant Islam, communism and the political Left.

At the practical level, the Left is doing more damage to freedom of religious speech in this and other Western countries than any other source. As the political Left gears up for the next Presidential campaign, the religious Right is being targeted for a campaign of relentless demonization. Every conservative Christian from the President on down will be characterized as a fanatic—akin to the Islamic fanatics that seek to destroy our culture. This is not the time for the Church to confirm the worst charges of its enemies. It is a time for repentance, and a major paradigm shift. It is time to begin seeking to build on common ground, rather than dividing over differences. It is a time to seek the Holy Spirit in greater measure. It is a time to restudy the Scriptures and learn just what it is that God really expects of us as individual Christians. It is a time to build faith for the difficult days ahead.

The Church has few friends in the world, and it can't even live in harmony within itself. That *has* to change. We're shooting ourselves in the collective foot.

We need a broader, deeper view of what it means to be a Christian in the modern world. We may soon be called upon to "put up or shut up" when it comes to our faith. Will we be up to that ultimate challenge?

Reprinted from Brian Knowles' "Out of the Box" column on the Association for Christian Development Web site at <http://www.godward.org/>.

We Need Your Help!

The BSA would like to put all previous issues of **The Sabbath Sentinel** on CD. We need volunteers who will help us digitize the nearly 500 editions of the magazine. This is a monumental task that will require the aid of an entire committee of volunteers. Will you help us?

Our archives are missing the following issues: Nov. '68, Oct. '69, Apr. '70, Aug. '70, Nov. '70, Mar. '71, Jan. '73, Nov. '74, and Jan. '92. If you would be willing to supply any missing issue, please let us know.

If you have a scanner and are interested in helping us put together the complete historical record of **The Sabbath Sentinel**, please contact Richard Nickels at our Wyoming office either by e-mail or by letter.

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Two Tough Texts for Those Who Keep the Sabbath

by Calvin Burrell



Many Christians give little or no thought to the seventh-day Sabbath of Scripture. Others, however, have examined the Sabbath question and been persuaded against it by two Bible texts that may appear, on the surface, to invalidate the original day of rest—the seventh day of Creation week. Both these verses were penned by the Apostle Paul.

Romans 14:5

The fourteenth chapter of Romans deals with issues that bothered the early Church, like eating meat, drinking wine, and observing days. Concerning the latter, Paul wrote, “One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind” (v. 5).

This inspired counsel from the Apostle to the Gentiles clearly reduces the importance of special days for the Christian. Some celebrations on the church’s calendar, at least, are optional; we may observe them or not without displeasing the Lord. When we think of the significance of the seventh-day Sabbath in Creation, its centrality in the Decalogue and prophets, and Christ’s teaching and example regarding it, however, we may rightly question whether the ambivalence of Romans 14:5 applies here.

Many believers affirm, from the verse at issue, that all time is sacred and that no day is more important than another. This proposition deserves reflection, both from the standpoint of Scripture, and that of human nature. We are not apt to regard all time as holy unless some of it is set apart as uniquely so. This is precisely what happened at Creation. *The Sabbath is the only day God ever hallowed above the others*

If all days are considered equally holy among humans, it is likely that all will become equally unholy, eventually. In the same way, it is important to have an appointed place for corporate worship. It is vital that we have an appointed time for worship. We seldom do anything regularly without a regular time for doing it.

The Sabbath serves as a guardian upon all our time. Keeping it holy in a biblical sense increases the likelihood that every day will be lived in the center of God’s holy will. Sabbath is the blest day of God that leads us

to the house of God with the people of God to believe the Son of God, receive the Spirit of God and do the will of God according to His Word. Because we keep one day especially holy, God’s presence and purposes are more easily retained every day of our lives. Forget Sabbath today; forget God tomorrow.

Considering the heated debate Paul met over the issue of circumcision, it is hardly possible that he could have dismissed the entire Sabbath institution in Romans 14 without even mentioning the day itself. “Every day” in this verse five here can mean “every day except the Sabbath,” just as it does in Exodus 16:4.

When Paul says, “Let each be fully convinced in his own mind,” we ask, “Convinced by what?” By the declarations of men that all days are equal? Or by God’s declaration that the seventh day of the week is holy (Genesis 2:2-3)? And by the declaration that Jesus is Lord of the Sabbath, which He made for our benefit (Mark 2:28-28)?

Romans 14:5 was written about doubtful subjects—not those the Bible makes plain. Bible scholars are agreed that a doubtful portion of Scripture should not be used to negate a clear one. Paul would be surprised to learn that one of his statements was isolated to abolish any part of the God-spoken, God-written decalogue. When teaching on Christian duty, rather than the means to salvation, he wrote that God’s “law is holy and just and good” (Romans 7:12); and that “keeping the commandments of God is what matters” (1 Corinthians 7:19).

It still matters.

Colossians 2:16

This second chapter of Colossians contains a series of warnings against false teachings that threatened the congregation in Colosse. “Let no one deceive, or cheat, or judge, or spoil you,” Paul says, “with persuasive words [v. 4]..., by philosophy and man’s traditions... [v. 8], in food or in drink, or regarding a festival or a new moon or sabbaths [v. 16],” or “in false humility and worship of angels[v. 18].”

Scholars recognize in these terms the elements of a combination brand of first-century religion that would

later be called *gnosticism*. It blended Christian and Judaic elements with astrological, angelic, philosophical and ascetic influences. Paul objected to this perverted mixture of man-made religion because it refused to recognize the supremacy of Jesus and the salvation He brought.

Note the emphasis given to Christ throughout this passage:

- * in Him are all treasures of wisdom and knowledge (v. 3);
- * in Him all the fullness of the Deity lives (v.9);
- * we are complete in Christ (v. 10);
- * He is the true circumciser and baptizer (vv. 11, 12);
- * He raises us, forgives us, and defeats our enemies (vv. 13-15);
- * Jesus is our head (v. 19).

Paul's primary burden in this chapter is to uphold the essential nature of faith in Christ, when compared with other forms of religious expression.

It is not that all other expressions are wrong. Many of the elements Paul mentions in Colossians Two have a place in the life of faith: good philosophy, Christian baptism, wholesome eating and drinking, the fruit of self-control, and respect for the role of angels. It is not the use of food and drink or holy days that Paul deplores in verse sixteen, but their misuse. Why, then, should we employ this text to abolish the joyful observance of a weekly Sabbath kept in honor to Christ? The answer is clear: we need not force the text in such a manner!

The message of this book is that none of these religious elements separately, or as a package, can take the place of Christ. Paul is no more against the Sabbath here than he is against eating and drinking. He is, however, against anything that effectively dislodges Christ from the pre-eminent position in our faith. (see Colossians 1:13-19; 2:2, 3, 9, 10, 17; 3:1, 11)

Paul consistently supports the moral law of God as a standard for human conduct, but not as a method for personal salvation. In Colossians alone, he alludes to nine of the Commandments, and all ten if 4:16 is a meeting on the weekly Sabbath.

Understood in this way, these tough texts agree fully with other Scripture, and the Bible is unanimous: the Sabbath is God's gift for the benefit of His people, designed for ceasing routine labor and practicing the priority of Christ and His Kingdom.

Enjoy the gift!

Calvin Burrell is a vice president of the BSA and a regular contributor to The Sabbath Sentinel.

The No-stress Zone

Another harrowing week on the job leaves me drained, and I know that I am not unique. The strain of our on-the-run culture is robbing us of our freedom and the quality in our lives. A recent article in the *Kansas City Star* poignantly pointed out that our information age has linked us to our offices 24/7, not only from home but from virtually anywhere in the world. Our cell phones and laptops make it next to impossible to escape the yoke of our employment's reach.

And the age of just-in-time inventory, instant messages, and overnight delivery are symptoms of a culture that demands what it wants and demands it now. The luxury of taking one's time is no longer afforded us, let alone a full escape from the pressures of daily living.

When God cleaned up the void and emptiness of Genesis 1, he could have completed the job in the blink of an eye. But instead we get the picture of a God who savors his creative endeavors and takes seven full days to do what he could have done in a nanosecond, every step of the way punctuated with shouts of joy that "this is good." That lesson is too easily lost on the high-speed, broad-band highways of our lives.

And there is another lesson too often lost in the busyness of our days. After the sixth day, the day on which the man and the woman were made, God looked at them and essentially said, "Let's take a break" (Genesis 2:2-3). This was a day to spend time with God and with each other, and it was a blessing indeed. Too often we are so busy doing things that we forget about taking time just for being. The concept of the Sabbath rest is for just that: to be rather than to do. It forces us to slow down and contemplate the important things in life, to spend time with those we love, and to reconnect with the real Power of the universe.

As the children of Israel were poised to enter the Promised Land, Moses reminded them of the Ten Commandments given to their nation forty years before. Much is heard today, some 3500 years later, about the wisdom of this law, but that fourth commandment is too often relegated to being the least of the Commandments. But as Moses pointed out in Deuteronomy 5, God gave the Sabbath as a great gift. "You were a slave in Egypt," Moses told them. Slaves don't get days off. With God's law you get a day off, and that's a sign that you are free men and women. "The Lord brought you out from there by a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day" (Deuteronomy 5:15).

We might not think of ourselves as slaves, but in a very real sense we are. We are burdened with our need to earn a living. We are encumbered with responsibilities. We are laden with worries about tomorrow and beyond. We are stressed with activities and responsibilities that spin beyond our control. But the Fourth Commandment declares a "No Stress Zone." Claiming that zone is a declaration of freedom, a time where we are free to slow down and savor the good things in life and appreciate the things that are truly important: our families, our friends, and our God.

—*Lenny Cacchio* (Lenny helps with the Truck Drivers' Bible Study in Oak Grove, Missouri, USA.)

On the Cusp of Extreme Evil

by Kenneth Ryland

For too long Christians have conceded the realm of science and the ethics of science to the secularists, yet modern science is, in fact, the invention of men of learning who looked at life and creation from a biblical world view. Jesus is the Lord of all life, and His people must bring His influence into every realm in which man lives—including modern science.

I have always assumed that Jesus was probably speaking of nuclear war when He said in Matthew 24:22 that, at the time of his second coming, unless God were to intervene in the affairs of men, there would be no flesh saved alive. However, after reading the feature article by Bill Joy in the April 2000 (8.04) edition of *Wired* magazine, I have come to realize that my assumptions were premature and simplistic. It seems that some of our newest technology—genetic engineering, nanotechnology, and robotics (GNR)—is bringing us into a whole new era of weaponry that could far supersede the terror of nuclear weapons.

Whenever new technologies come along, many will paint a very rosy picture of their benefits to mankind. But, there are many besides Bill Joy who, even though they see the benefits, are warning of the danger in embracing the full range of GNR technologies. For example, in his recent article in *Parade* magazine (Nov. 24, 2002) titled “Could Tiny Machines Rule the World?” author Michael Crichton writes of self-cleaning windows and nanocrystal wound dressings with antibiotic and anti-inflammatory properties, *which are already in production*. Scientists are also working on programmable paint colors and nanomachines which could lighten or darken the skin. Crichton states that “such man-made machines would be 1000 times smaller than the diameter of a human hair.” To emphasize the dangers of GNR technology, the author quotes a research paper which states, “...The impact on humanity and the biosphere could be enormous—larger than the Industrial Revolution, nuclear weapons, or environmental pollution.”

In his article in *Wired* magazine, Bill Joy, one of the founders of Sun Microsystems and chief scientist of that company, related his growing sense of unease with our plunge into this new era of molecular technology. And, his anxiety seems to be well founded, since but a handful of the individuals involved in bringing into being these new magical, technological wonders show any concern that we are creating nano-machines and organisms that are too destructive for us to control.

It just so happened that while I was in the middle of the article by Bill Joy, I ran across a story about goats in Canada producing spiders' webs. Yes, it's evidently

Definitions

The four terms defined below are central to our new technologies:

1) **Genetic engineering:** “Scientific alteration of the structure of genetic material in a living organism. It involves the production and use of recombinant DNA [transplanting or splicing genes from one species into the DNA of a different species] and has been employed to create bacteria that synthesize insulin and other human proteins” (*American Heritage Dictionary*).

—“Alteration of an organism's genetic, or hereditary, material to eliminate undesirable characteristics or to produce desirable new ones” (*MS Bookshelf's Concise Encyclopedia*).

2) **Nanotechnology:** “The science and technology of building electronic circuits and devices from single atoms and molecules” (*American Heritage Dictionary*).

3) **Robotics:** “The branch of engineering devoted to the creation and training of robots. Roboticians work within a wide range of fields, such as mechanical and electronic engineering, cybernetics, bionics, and artificial intelligence, all toward the end of endowing their creations with as much sensory awareness, physical dexterity, independence, and flexibility as possible” (*American Heritage Dictionary*).

—The heart of our new generation of robots will be the “quantum computer” (see below).

4) **Quantum Computers:** “But a newly conceived type of computer, one that exploits quantum-mechanical interactions ... [R]esearchers have now demonstrated the feasibility of this approach. Such a computer would look nothing like the machine that sits on your desk; surprisingly, it might resemble the cup of coffee at its side” (*Scientific American*).

Quantum computers are sometimes known as “qubit” computers. Qubits are defined as “quantum bits, i.e., bits of information represented by a quantum object, such as a single atom, ion, or photon.”

It is believed that by the year 2020 or perhaps much earlier, the basic memory components of a computer will be the size of individual atoms.

true. According to a UPI story some Canadian scientists have implanted spider genes into a herd of goats. The goats now produce silky strands in their milk. These strands can be used for sutures and other applications. “In addition to sutures for eye surgery, the strands ... can be used to reconstruct tendons or ligaments and to repair bones.”

As with many scientific breakthroughs, this one is being sold to the public for its great medical benefits. However, few are addressing the question: Do scientists know where to stop in their efforts to place genetic material from one species into another; or should they have even started doing it at all?

Truly, man is on the brink of becoming a creator god—able to bring into being whole new species of plants and animals according to his imagination. I never thought of it this way until today, but can we apply Jesus’ admonition about marriage here: “What God has joined together, let not man put asunder.” We are indeed putting asunder God’s creation in order to construct our own creation in our own image.

Bill Joy warns:

Each of these technologies also offers untold promise: The vision of near immortality that [Ray] Kurzweil [an inventor and futurist] sees in his robot dreams drives us forward; genetic engineering may soon provide treatments, if not outright cures, for most diseases; and nanotechnology and nanomedicine can address yet more ills. Together they could significantly extend our average life span and improve the quality of our lives. Yet, with each of these technologies, a sequence of small, individually sensible advances leads to an accumulation of great power and, concomitantly, great danger...

The 21st-century technologies—genetics, nanotechnology, and robotics (GNR)—are so powerful that they can spawn whole new classes of accidents and abuses. Most dangerously, for the first time, these accidents and abuses are widely within the reach of individuals or small groups. They will not require large facilities or rare raw materials. Knowledge alone will enable the use of them.

Thus we have the possibility not just of weapons of mass destruction but of knowledge-enabled mass destruction (KMD), this destructiveness hugely amplified by the power of self-replication.

I think it is no exaggeration to say **we are on the cusp of the further perfection of extreme evil**, [emphasis mine throughout] an evil whose possibility spreads well beyond that which weapons of mass destruction bequeathed to the nation-states,

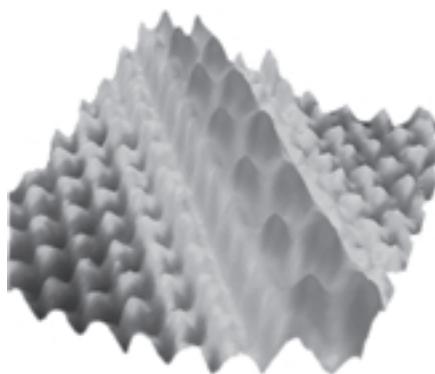
on to a surprising and terrible empowerment of extreme individuals.

Yes, indeed, the perfection of extreme evil! Nonetheless, I do believe that scientists, in the main, do not intend for their discoveries and inventions to be used for evil. Mostly, they desire to plumb the depths of truth contained in our physical universe. Each would like to solve a mathematical problem or produce a formula that has never been seen before, and then see the result of their discovery made into a vaccine that will cure cancer or a grain that will feed the world. The exhilaration of discovery and invention drives them forward to reach the end they seek, but they cannot see beyond the completion of their own work to the moment when the

product of their discovery is let loose on the world—either for good or for evil. No scientist knows to what uses his work may be put once it leaves his control, and that is the problem—and the source of great concern for thoughtful scientists like Bill Joy, who cringe at our god-like scientific powers: “It is this further danger that we now fully face—the consequences of our truth-seeking. The truth that science seeks can certainly be considered a dangerous substitute for God if it is likely to lead to our extinction.”

There is indeed a problem in defining all “Truth” in terms other than spiritual and moral. Yet, in our materially-oriented world the idea of spiritual or moral truth is left to compete with scientific, economic, or social truth—as if they were all somehow equal. Modern man has become lost in the gears of the machinery of the physical universe with no ability to look from the outside upon the whole of creation. The totality of his “Truth” has become the things he can experience or discover, but not necessarily control.

Apart from the myopia of most scientists, there is the casual acceptance of new discoveries by the public and news media as almost daily fare. Technology is changing so fast that the nontechnical public, traditionally very suspicious of change, has become uncritical of the potentially dangerous nature of new discoveries and technologies and of the harm they might produce. Most presume that new vaccines or new high-yielding grains are just around the corner and suppose that all new discoveries are potentially good. However, when it comes to nanotechnology or genetic engineering, we cannot automatically assume that the best is yet to come. Bill Joy once again tries to put the inherent dangers of GNR into perspective:



Through tunneling microscopy we see a single atomic zig-zag chain of carbon atoms (the peaks). (Source: NIST [National Institute of Standards and Technology].

It is most of all the power of destructive self-replication in genetics, nanotechnology, and robotics (GNR) that should give us pause. Self-replication is the modus operandi of genetic engineering, which uses the machinery of the cell to replicate its designs, and the prime danger underlying gray goo [the problem of uncontrolled, life-destroying self-replication] in nanotechnology. Stories of run-amok robots like the Borg [in “Star Trek”], replicating or mutating to escape from the ethical constraints imposed on them by their creators, are well established in our science fiction books and movies. It is even possible that self-replication may be more fundamental than we thought, and hence harder—or even impossible—to control...

In truth, we have had in hand for years clear warnings of the dangers inherent in widespread knowledge of GNR technologies - of the possibility of knowledge alone enabling mass destruction. But these warnings haven't been widely publicized; the public discussions have been clearly inadequate. **There is no profit in publicizing the dangers.**

The nuclear, biological, and chemical (NBC) technologies used in 20th-century weapons of mass destruction were and are largely military, developed in government laboratories. In sharp contrast, the 21st-century GNR technologies have clear commercial uses and are being developed almost exclusively by corporate enterprises. In this age of triumphant commercialism, technology - with science as its handmaiden - is delivering a series of **almost magical inventions that are the most phenomenally lucrative ever seen...**

The more money involved, the more inclined are the developers to overlook the dangers. Greed: One of the most powerful and dangerous elixirs known to man. It is a spirit that can turn charity into a vice. It drunks the imbibers and turns his good intentions into transparent pretexts for gain at the expense of those who are sold the products he peddles.

The door to the knowledge of the human genetic code has already been kicked open with the completion of the Human Genome Project.

(Excerpted) LONDON (BBC) - Tuesday, 27 June, 2000:

Genetic revolution work begins

Scientists are now unravelling the code for life.

Scientists are beginning the work of understanding the “book of life”, after unveiling what has been described as one of the greatest scientific discoveries of all time.

In the future, the data will make it possible to banish inherited disorders, screen people for their vulnerability to diseases, tailor treatment to an individual's genetic make-up, create thousands of new drugs and extend human lifespan.

“Wondrous map”

US President Bill Clinton and UK Prime Minister Tony Blair hailed the rough draft as “the most wondrous map ever produced by human kind”.

They said society had a duty to use the new information responsibly and for the benefit of all humankind. Critics expressed the fear that the new knowledge would be used to discriminate against those with “inferior” genes or to create “designer people”.

Mr Clinton and Mr Blair saluted the efforts of the scientists

But those behind the landmark announcement said it was unlikely that knowing the human genetic code would lead to people's inherited characteristics—the germline—being manipulated.

As was to be expected, the announcement of completion of the genetic mapping of DNA was heralded with the justification that it represents the cure to many now-incurable diseases. In making the announcement to the world, President Clinton even went so far as to invoke the name of God, as if the whole Genome project were some kind of divine miracle. Of course, it is always good to have the imprimatur of the Creator of the universe to advertise any project you might undertake—especially if it is potentially worth multiple billions of dollars.

What is not mentioned are the other possible uses of this genetic information. It is true that some birth defects and diseases might be eliminated. It is also possible that knowledgeable scientists financed by aspiring megalomaniacs might seek to create a whole new class of human slaves—deficient in certain mental characteristics that contribute to independent thinking. Or, there is the possibility of creating or cloning human beings who are perfectly loyal, virtually invincible soldiers—perfect men of war who are perfectly expendable. The key to genetically engineering the next generation of human beings is contained in the 3 billion letter genetic code that makes up human DNA, and now scientists have cracked that code like a burglar cracking Buckingham's security to get at the Crown Jewels. The smell of hubris is in the air while the scent of danger is far removed from our senses. As former statesman McGeorge Bundy once said: “There is no safety in unlimited technological hubris,” or, as Proverbs 16:18 states: “Pride goeth before destruction, and an haughty spirit before a fall.”

I asked previously whether or not GNR technologies should ever have been pursued in the first place. That is really a moot point since the genie is already out of the bottle. A more pertinent question would be: Can arrogant man of this 21st century live with his creation? Can we put moral and ethical limits on ourselves that would prevent our own destruction? **I do not believe we can.** We have reduced the notion of God to our own most inspiring personal feelings. Certainty about anything, including what is right and wrong, has escaped our grasp. Yet, if we can-

Continued on Page 22



Rest in Peace

by Kenneth Westby



A few weeks ago I was in Norway standing above the buried remains of my grandparents. The marker summarized their days on earth: Oline Vestbostad, 1869 to 1947 and Karl Vestbostad, 1869 to 1948. Their only son and my father, Clarence, died in Chicago in 1943 when I was four years old. I never knew them and have only weak memories of my father.

Like most graveyards the setting was peaceful and quiet. It was especially so in this tiny village on an island along the North Sea. The graveyard surrounded a very old Norwegian Lutheran church. The stone altar within the quaint building was set in the year 1000 A.D.

Even the big city cemetery where my father lies offers an oasis of restful quiet. Rosehill cemetery is the earthly final destination for over six million dead Chicagoans. It is hard to picture six million people squeezed into a few square city blocks in Chicago's north side. The effect is profound: a sea of green grass punctuated with row upon row of grave stones, many stately, beautiful trees...and silence.

From time to time I randomly visit graveyards just to savor their peace and quiet, to read markers and to imagine the people below my feet who once were as alive as I am. I recommend to anyone to take an occasional meditative visit to a local picturesque cemetery to sample its peace and quiet. The benefit of such a visit is best enjoyed if made from above ground.

Beyond Graveyard Visits



The meditative solace of a graveyard visit is not likely to be appreciated by most folks. There is something in us that avoids serious, sustained mediation on the weighty things of life. The big questions of: "Who is God? How do I know he exists? What is he like? What does he want with me? Who am I, really? Why am I? What is

my purpose for living?" And then the rubber-to-the-road question, "How then shall I live?"

I venture that we all pass these questions through our brains from time to time, but we don't let them linger long enough to evoke a satisfying answer. Such pondering, we figure, requires heavy mental lifting and that seems like work, spiritual work at that. So we leave the big questions aside for some future time better suited for such toilsome meditations. I suspect that for many of us serious meditation is like cleaning the toilets; we know it needs doing, but we put it off until things get so bad we just have to do it, or we simply hire someone else to do it for us.

I don't know precisely why we react thus, but it probably has to do with avoidance. Ideas have consequences. So do thoughts and actions. If we mediate deeply on an issue we become responsible to live with and act upon our conclusions. If we avoid thinking too deeply about issues we don't feel obligated to conclude anything or take any specific action. We can just bump along taking care of the business of daily living and leave the meditating to monks, the sick, and old people ready to die.

I don't think I'm exaggerating our common reluctance toward serious meditation. My constructive purpose here is to propose ways to overcome that reluctance and begin reaping the profound benefits of peace, quiet, and happiness that can come to you no other way.

Mediation is ...

Meditation is sustained, focused, serious thinking. It can be about anything—job, sports, health, hobby, travel, politics, money, whatever. Our focus here is spiritual meditation. You could call it biblical or religious meditation, though I don't like those terms. They can evoke unrealistic, irrelevant images of piety, priests, nuns, churches and stained glass.

The meditation I have in view—and it is "biblical"—is that contemplation of the big issues of life as lived before God. It is a pondering that seeks guidance and answers. It is creative musing upon how God is working with you. It is introspection into your strengths and weaknesses with an eye toward becoming more whole. It is study and planning for future actions. It is problem solving. It is sorting out what really matters in your life and keeping that big picture front and center. It is seeking understanding of God, His plan, His laws, and His specific calling for you. In short, it is undisturbed serious thinking about what is really important.

My experience with surface, shallow people tells me they don't meditate much. They live for the moment, for present or future pleasures, for feeling good, for appearances. They can't discuss much beyond work, sports, or soaps. They avoid quiet time and non-fiction. If a conversation moves into religious or moral matters they flee like a vampire before the cross. When I meditate upon it, I can see shallowness in myself.

God speaks through the psalmist declaring, "Be still, and know that I am God."¹ In order to think clearly about the weightier matters we need to stop our normal train of thought, get off the busy track, walk out into the woods and quietly think. This is meditating and it is best done in quiet. It can be done sitting alone at a table in a busy restaurant, but constant distractions will impede all but the most disciplined. Find a place(s) to retreat to. It must be near enough for daily visits. It can be a room in your home, a porch, a patio, a shed, your car, a park bench, the woods, the beach, or in your bed. Finding a place will not be as challenging as actually being quiet and meditating.

Coram Deo

The high form of meditation I describe is that done "before the face of God," *coram Deo*, in the words of the historic church's confessions, creeds and songs. Meditation and prayer are similar in that God is in view and a party to both. Prayer is direct discourse with the Creator, great Yahweh. Spiritual meditation is not directly speech with God; it is your speech with yourself, your thoughts, your reflections—all done in his presence, *coram Deo*. He is always in the picture no matter what the focus of your thoughts.

Many Psalms are direct prayers to Yahweh where the psalmist intends for others to join in, whether in song or private prayer. Others Psalms are combination prayers and meditative reflections. Some are purely meditative. Of many examples we will choose one: Psalm 53 where King David meditates upon the big questions and contradictions of life. Let's take a lesson on how he meditates.

As if conditioning his mind to think like God, he declares, "The fool says in his heart, 'There is no God.'" We in the twenty-first century are not alone in dealing with people who are agnostic or proudly atheistic. They may be smart, popular, powerful, write books and have positions of authority, but this one fact makes them "a fool." We need not be intimidated by them for God has already flunked them out of school for missing the most important question on the test.

Further, when you analyze their lives, examples, policies, and actions you realize that from these are produced the corruption and evil that fill our world (vs 1). David had in view the corrupt nations and evil people of his day. Today, all we need do is insert the names of nations and people easily identifiable as corrupt and evil. In his meditations he strove to view his world as God

would view it. Not surprisingly, David's world is just like ours; the basics remain the same. In David's day the key players were God, Satan, and man—with his indelibly selfish human nature. Has anything changed?

"God looks down from heaven on the sons of men to see if there are any who understand, any who seek God" (vs 2).

David's picture of the world was bleak, "Everyone has turned away." He mused, "Will the evildoers ever learn...?" (vs 4). He concluded that only the judgment of God confronting the evildoers could stop the sorry condition of his world. He knew ultimately, God would bring up short all who mock and sin. He knew it was beyond his power to change the world, but he reflected that not only was God able to change the world, he was committed to it.

These meditative thoughts led David to look hopefully toward that better world God had promised. He yearned, "Oh, that salvation for Israel would come out of Zion!" His meditation ended on a positive note—the coming time of restitution, blessings and good fortunes for his nation (vs 6)—a time when Israel would "rejoice and be glad!"

Psalm 53 is a brief meditation of David but what a journey it takes. He begins with people problems, the dismal world situation, the lack of belief in the true God, and gradually he gains perspective by thoughts of how God must view the madness of men. He ponders it. He concludes that there are answers and solutions to what disturbs him. The answers he discovers are found in the mind and plan of God. Further fretting on his part is useless. David, rather than remain negative, can now begin to have peace and even joy in the future. Quiet meditation, *coram Deo*, will do the same for us.

Making Your Bed

You've heard the old saw, "As you have made your bed, so you must lie on it"? It's a lie. If I have made my bed uncomfortable, please God I will make it again. We have the freedom before God to restore our lives. Godly repentance is about restoration to the good condition of mind and life God wants for us. Restoration won't hit us over the head; we must seek it. Meditation is a means of coming to grips with what's wrong with our bed of life.

The answers to our problems are not usually found in some "new thing," like the portly chasing slimness via the latest diet pill or exercise machine advertised on TV. An appetite for the latest and greatest is cultivated by slick marketing, but once we slake it — with the upgrade, the device, the car — the anticipated thrills and happiness usually don't materialize, or if they do, they soon become yesterday's breakfast.

Before you spend a chunk of money on a desire, take some quiet time to ponder your move. Do we feel we must ask for new things because the old things are...well, old?

When it comes to religion, many folks are bored with their past faith and are constantly looking for something new and different to excite, divert, and entertain.

Many Christians find it hard to read the Bible because they've "already read all that." They know the oft told stories of Moses and Pharaoh, Daniel and the Lion's den, Jesus' birth, death and resurrection. The whole idea is that "we have got all the good that can be got out of the ideas of the past. But we have not got all the good out of them, perhaps at this moment, not any of the good out of them."² Can we look at the stars sparkling in the night sky and say we know all about them? Can we witness the miracle of birth and be bored because it's happened before? The Word of God is as profound and deep and mysterious and rich as anything in the cosmos, and more so.

The God Image

True growth as a person is to be found in the deepening of one's godly character. Taking on the characteristics of God's character can be done only by imitation. True growth is moving Godward in every respect humanly possible. It requires that we first meditate on what God is like so that we can become like him. This is a process of reflection upon what we have read and know of God. The knowledge of God is the most precious body of knowledge attainable; it can be discovered only by a communion of prayer and meditation. The idea of God may be old to us, but coming to really *know* him can be as new and fresh as an early morning walk under a pink sunrise sky.

The challenge of discovering more and more about God and converting that knowledge into one's character is the highest human enterprise. It is also our calling. Paul exulted, "Oh, the depth of the riches of the wisdom and knowledge of God!"³

Yahweh himself declares that the only cause for human boasting is not what men boast about—human smarts, money, power and strength: "But let him who boasts boast about this: that he understands and knows me, that I am the Lord, who exercise kindness, justice and righteousness on earth, for in these I delight."⁴

Wise men and women have observed that suffering produces the deepest and most profound growth. We know the apostle says Jesus learned through suffering and from personal experiences and we must agree that suffering tests us. But spiritual growth from suffering is not an automatic result. For many the outcome is bitterness, despair, hatred, or unbelief. For us to learn and grow from suffering means we must come to grips with reality and return to those basic questions I listed in paragraph five—"The Big Whos, Whats, Whys, and Hows of life." If we are to be perfected and refined through the fires of suffering, we must continually meditate upon the state of our life, *coram Deo*.

That ancient character Job knew God better than any man on earth. He was upright, wise, resisted evil and feared God. He was unique and righteous above all others. It is

difficult to imagine a finer man or role model. And God was very pleased with Job. Nevertheless, great calamity came upon him and his entire family. He lost everything and suffered beyond belief. His wife and friends either accused him of bringing all this upon himself because of some hidden sins, or because God had turned evil toward him. It could have been tempting to agree with these well-meaning but wrong-headed counselors, but instead Job did some serious meditating, *coram Deo*. After his wife advised him to "Curse God and die," he replied: "You are talking like a foolish woman. Shall we accept good from God, and not trouble?"⁵ Where did Job get such wise spiritual thinking if it didn't come from his meditations on God?

The book of Job is a maze of meditative journeys tackling the mysteries and contradictions of life. Job endured his time of suffering and came out the other end a wiser more mature man of God. His knowledge of God deepened through his terrible experience so much so he could exclaim, "My ears had heard of you, but now my eyes have seen you!"⁶ This new knowledge changed his life forever—for the better. The rest of his days he could rest in peace.

The Sabbath, a Call to Meditate?

Knowing the benefits of meditation, why would any sane person avoid creating the quiet time to do it? The common excuse we offer ourselves (as we usually don't discuss this topic with others) is: I can't find the time. Meditation is a good idea, but let's be practical, when do I fit it in?

I could suggest whacking out a few hours a week of TV watching, replacing them with a private time of reflective thought before God. I could suggest parking your novel for an hour and instead using the time for peaceful pondering and prayer. Do I sound like a scold? Then come up with your own suggestions as I'm sure you can find the time if you seriously value its benefits.

It seems that God anticipated mankind would have time problems for putting first things first. The Sabbath commandment is about the use of time. Being made in God's image implies we will be busy, creative creatures—so busy in fact, that we leave no time to consider God's Way and Plan for our lives. If only we could have God's focus for our energies.

The Sabbath was given to us to be a refreshing oasis in time for our physical, mental and spiritual health. Curiously, the Sabbath, this commandment on use of time, is the only command of the ten that specifically calls for reflection/meditation. "Remember the Sabbath...for in six days the Lord made the heavens and the earth..."⁷ We are asked to remember history, the history of God's mighty works, to reflect upon them and to include their principles in our lives. Israel was advised to pause from the commerce of life and contemplate the ways of the One who made everything. Remembering, to derive meaning from events, is what meditation is.

In Deuteronomy's version of the fourth commandment another mighty act of God is in view. Here the history lesson to reflect upon is God's great power to free people from slavery.⁸ Is this power of God relevant today? That's something to meditate upon. Clearly, the Sabbath commandment is a call to rest and to seriously reflect upon God and his marvelous deeds—past, present, and future.

If the Sabbath was important to shepherders living in tents under a starry canopy, how much more for us in our fast-paced world of cars, planes, plastic, brick and steel. A great gift of the Sabbath is its weekly provision of time to meditate in peace and quiet. On this day of rest the claim of not having time for spiritual meditation is plainly fraudulent.

Face Time

Becoming a mature, whole, and spiritual person requires a high degree of honesty. It requires you to be honest with God, yourself, and your world. Up close and personal is what focused meditation is. You are face to face with yourself. You can review your week, your year. You can take an honest audit of your character, strengths and weaknesses. You can be private with the truth about your relationship with your mate, your children, your friends. You can ponder ways to become more like God wants you to be, and muse on ways to improve.

You can tackle the big questions we presented in paragraph five. You can reflect on world affairs and the culture, asking God's help to see it as he sees it. You can ruminate on how you've gradually become accustomed to seeing degeneracy in every direction when years ago you were vexed at its appearance. There is so much to think about, *coram Deo*.

Meditate on what you can do to bring fun and laughter back into your home. Are you recapturing the joy of life? What might be fun and wholesome family activities instead of watching TV? What can you do to break the routine and bring more joy into family life? When was the last time you and your mate played a game of cards together, took the family bowling, went hiking in the woods, visited a museum, built a family project, or sang songs around a bonfire?

Take time to ponder that life moves by quickly, your children will soon be grown, your parents will die, and you are on the glide slope toward your own end. Let such meditation motivate you to put all you have into living a holy, pure, and joyful life everyday!—a life that will bless all those around you.

In your private time you can consider the lily, the sparrow, the Milky Way galaxy of a hundred billion suns and measureless mysteries. You can analyze the needs of family and church. You can revisit your unsolved questions and cogitate on them afresh. You can let your mind dream of the better world coming. You can fantasize on what the world will be like with Christ ruling from Jerusalem.

Above All, God

The most important focus of our meditation is, of course, God himself—and his glorified son, Jesus Christ. These Holy Ones are our hope and life. Coming to know God and becoming like him is our ultimate goal. Christ became the perfect image of his father and we are called to follow his footsteps. Jesus said, "Be perfect, therefore, as your heavenly Father is perfect."⁹ The human perfection Christ describes isn't a total absence of sin, but a Christian's life direction and progress in moving Godward. Taking on the divine nature is a process of growth that I don't believe is possible without prayerful meditation and doting about God.

God gives us great freedom and liberty as we live before him. He wants to be part of our daily walk. He asks us to seek him with all our heart, mind and strength. He promises us an eternity of rest and peace in his everlasting kingdom. Do we have precious things to think deeply upon? It is precious beyond measure!

One doesn't need to walk through a graveyard to find a peaceful environment to meditate on God and life. You have a dozen places within your daily circuit where you can privately rest in His peace. The place is the easy part, the difficulty is making the decision to pause and do it. I promise that your life will be immeasurably enriched by the minutes and hours you spend in quiet meditation.

End Notes:

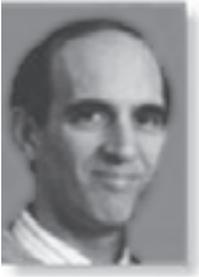
- ¹ Psalm 46:10
- ² See G. H. Chesterton's, *What's Wrong with the World*, Ignatius Press, 1910, p.32.
- ³ Rom 11:33
- ⁴ Jer 9:23-24
- ⁵ Job 2:10
- ⁶ Job 42:5
- ⁷ Ex 20:8-11
- ⁸ Dt 5:12-15
- ⁹ Mt 5:48

Kenneth Westby is a vice president of the BSA and founding director of the Association for Christian Development (<http://www.godward.org/>).

You Be the Judge!

Volunteer to serve as a judge for the 2003 BSA Essay Scholarship Contest.

Sabbath -observing men and women with a college degree and e-mail access, please contact June Narber at jnarber@hercurian.com.



How Do You Know the Bible Is True?

by David Kupelian

In the United States of America, most Christian ministers don't really believe the Bible.

Don't stop the presses—this is not breaking news. In fact, back in the 1960s, University of Virginia professor and sociologist Jeffrey Hadden conducted a survey of 10,000 U.S. pastors—to which 7,441 replied. Their responses revealed what many had long suspected: A large number of the ministers polled openly denied core tenets of the Christian faith, such as Jesus' virgin birth and physical resurrection.

Although Hadden, when I contacted him to verify the poll numbers bandied about on different websites, couldn't confirm them after 35 years, here are a few of the shocking findings he made, according to Rev. D. James Kennedy's Coral Ridge Ministries.

Asked whether they believed that the Old and New Testament Scriptures were the "inspired and inerrant Word of God in faith, history and secular matters," mainline ministers responded "NO" in overwhelming numbers:

- * Episcopalians, 95 percent
- * Methodists, 87 percent
- * Presbyterians, 82 percent

Remember, those are "NO" responses.

Such was the state of the church in America during the doubt-plagued '60s and the "God is dead" movement that mushroomed during that tumultuous era. As Time magazine's notorious "Is God Dead?" cover story proclaimed in 1966: "There is an acute feeling that the churches on Sunday are preaching the existence of a God who is nowhere visible in their daily lives." Surveying the religious malaise and uncertainty infecting mainstream Christianity at the time, Time quoted Francis B. Sayre, then Episcopal dean of Washington's famed National Cathedral, as saying, "I'm confused as to what God is—but so is the rest of America."

What about today? With the cascading scandals involving predatory homosexual Roman Catholic priests, Protestant denominations' ordination of practicing homosexuals and even (in at least one case) a man-to-woman surgically altered transsexual, and other equally dramatic breaks with traditional values and teachings that have led to multiple schisms in mainline denominations, it's clear the church's "confused" state has only worsened since the '60s.

But as I say, this is old news. So rather than join the choir bewailing the ever-more-blatant apostasy of mainline churches, let's take a look at those remaining ministers who claim to stand firmly on the Word of God.

"If it's in the Bible, you can believe it. If you can't find it in Scripture, forget it." That's probably the most fundamental and frequent admonition you hear from Bible-believing Christian ministers. "If your faith is not founded on Scripture," they exhort, "you're building your house on sand. But if it's founded firmly on Scripture, you're building your house on a rock, and it will stand."

Great words. But let's delve a little deeper.

Even among those who claim the Bible is the "inspired, inerrant Word of God," there are vast differences in what they believe the Bible actually says.

There are hundreds and even thousands of distinct Christian denominations and sects. Virtually all of these denominations profess to base their beliefs and practices substantially on the Holy Bible, and many consider themselves the true church—to the exclusion of all others.

Some differences, of course, are relatively minor and understandable variations of emphasis; others deal with significant matters of doctrine, from baptism to divorce to eternal life. But even more to the point, different denominations' profiles tend to match nicely the pre-existing worldview of the congregants. There's something for everyone.

Thus, there's a politically liberal Christianity and a politically conservative Christianity—both supposedly based on the same Bible. There's an acutely activist Christianity and an utterly apolitical Christianity, a Christianity that holds up a high standard of ethical behavior and service, and a Christianity for which both personal ethics and good works are irrelevant. There's a loving Christianity and a hateful, racist Christianity, a Christianity that honors Jews as God's chosen people and a Christianity that maligns Jews as Satan's children—either overtly or subtly.

The variations are endless and sometimes bizarre. Out on the fringes of Pentecostalism, there are churches that believe in handling poisonous snakes and drinking poison as a test and proof of their faith. Mostly located in the Southeastern U.S., these churches stake their identity on Jesus' words recorded in the Gospel according to Mark: "And these signs will follow those

who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover” (Mark 16:17-18).

Well, Jesus did say, “these signs will follow those who believe,” so what’s wrong with handling vipers and drinking poison?

Of course, our common sense tell us—regardless of what Jesus’ actual meaning was—that He didn’t intend for the faithful to “tempt God” by drinking strychnine and strutting around on stage with rattlers and cottonmouths, practices that every year result in one or more deaths being reported from these churches.

So, let’s come back to our basic question of “How do we know the Bible is true?” and add a second one, “How do we know how to interpret the Bible?” so we can avoid being bitten by a deadly snake or falling prey to a subtler but equally poisonous misinterpretation.

To bring this heavenly question down to earth a bit, consider the difficulty people have in agreeing on the meaning of a much shorter, more recent and more concrete document—the U.S. Constitution. Unlike the Bible, which is mystical, written by many different authors in different languages over the course of many centuries, the Constitution was written with simplicity and clarity of expression in mind, by the same group, and only two centuries ago (except for the later amendments). Moreover, it was written in English, so translation is not an issue.

To top it off, there’s a plethora of contemporaneous writings, most importantly “The Federalist Papers,” explaining clearly and pointedly what the Founding Fathers meant.

And yet—politicians, judges, lawyers, special interest groups and ordinary citizens—manage to come up with fantastically divergent interpretations of the same document that is meant to be our country’s common rulebook.

One example—an obvious and egregious one, though only one of many—is the Second Amendment. It clearly articulates the right of individual citizens to own and carry guns. (“A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.”) As if such clear language wasn’t sufficient to assure a common understanding of its meaning, even a cursory investigation of the historical background of the amendment and contemporaneous statements of the Constitution’s framers leaves zero doubt as to their intent.

Yet many educated and sophisticated people have convinced themselves the Second Amendment doesn’t really say what it says. For that matter, a majority of congressmen evidently believe the “promote the general Welfare” clause from the Constitution’s Preamble

justifies the modern welfare state. A majority of the justices on the United States Supreme Court have discovered the right to murder unborn babies in the 14th Amendment. (If it’s really in there, then the 14th Amendment is even more mystical than the book of Revelation.)

In short, people believe what they want to believe.

Just as politicians, bureaucrats and judges interpret the Constitution the way they want—to accommodate their particular beliefs, desires, ambitions and worldview, no matter how deluded or corrupt—so do millions of Christians, including their clergy, interpret the Bible—their religion’s “constitution,” if you will—in ways that are comfortable and pleasing to them, but not necessarily reflecting the genuine meaning of the text.

You don’t agree that homosexuality is an “abomination”? Well, just interpret the Bible to mean something other than what it clearly says. (“Thou shalt not lie with mankind, as with womankind: it [is] abomination”—Lev. 18:22. I don’t think it’s humanly possible to phrase it more succinctly or unambiguously than that.) If something happens to rub you a bit the wrong way, doesn’t fit in with your prideful worldview, prohibits some behavior you enjoy, or holds up a standard of conduct with which you disagree—hey, just de-emphasize it, claim it was imperfectly translated, ignore it, or say it was intended for the people of an ancient time and place, but not for us, here and now.

How do we know the Bible is true? Please don’t tell me it’s because the Bible says so. No disrespect intended, but that’s circular reasoning. The Koran and every other supposed holy book also claim to be the true revealed text directly from God. So how do you really know the Bible, and not the Koran, is the revealed word of God?

And again, even if we do believe the Bible is God’s sacred textbook, how do we know how to interpret what it really means?

Let’s get down to brass tacks.

Question: Is stealing wrong because the Bible says it’s wrong, or does the Bible say stealing is wrong because it is wrong? Which came first?

What about murder? Was murder wrong before God gave Moses the Ten Commandments? When Cain slew Abel, there was no Bible and no Ten Commandments. Yet God held Cain accountable, and set a curse upon him. But why should Cain have known killing his brother was wrong, if there was no law?

The truth, of course, is that God’s living law, the inborn ability to discern right from wrong, was written in Cain’s heart, as it is in every human being who’s ever lived. The word “conscience” literally means “with knowing.” We all know.

Continued on Page 20

Christ's words were, no doubt, written for "Christian" readers, though there was no such thing as an institution called "Christian church" when Mark wrote.

The whole of the Ten Commandments begins with the very premise for their entire observance:

"And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage" Exodus 20:1-2. How many today who claim to keep inviolate the Ten Words do so for the very reason or in the form in which they were originally given?

Thus, in general, it is notoriously difficult to know from within the Old Testament (OT) itself which commandments should be placed in the category of "moral" and, therefore, eternally binding in the form in which they were given. The Jews in the time of Jesus, Mark, and Paul certainly did not divide up the law into categories in the way Christians do today. On the contrary, there was a strong insistence that the law was a unity and could not be obeyed in parts or by picking and choosing which parts were "moral" and which parts were "ceremonial." Evidence is severely lacking to think arbitrarily that the word "law" in the NT in certain texts can apply to the moral law in one instance and to the ceremonial law in another. This is a distinctly "Christian" invention and has become the paradigm by which Christians assert the continuity or discontinuity of the law and, by extension, how we assert a Sabbatarian theology both in our teaching and defense of the Sabbath.

It is true that Jesus recognized that some requirements within the law were more important than others (Matt.23:23), but he also insists in this very context that all the requirements be obeyed. Likewise, Paul reminds the Galatians that they cannot pick and choose which of the commandments of the law they are going to obey. "I declare to every man who lets himself be circumcised that he is obliged to obey the whole law" (Gal.5:3). And James asserts that "whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it" (James 2:10). These points suffice to show that the continuity of the law in the NT and arguments as to the temporary nature of some of its precepts cannot be founded on such an artificial distinction as "moral" and "ceremonial" laws.

A New Approach to the Law

When we begin to understand the Judaic view of the law and the self definition of the law as "commandments [mizvot], statutes [chukim], and judgments [mishpatim]," we see within the unity of the entire Torah three categories of precepts that actually define the Sabbath as distinctly "ceremonial" in character (see

Leviticus 23). Even within the Ten Words we have these three categories of divine precepts. The Sabbath is declared to be a "statute [chukim]" as opposed to a "commandment" or "judgment." The Latin Vulgate translates "statute" as "ceremoniae" from which we get the term "ceremony." This is why the dominant Christian theology of the law declares the Sabbath to be a ceremonial precept, and hence temporary and discontinued within the Christian age. To defend the Sabbath, some Sabbatarians arbitrarily set the label of "moral law" on the Ten Words (mistranslated as "ten commandments"—see Ex. 34:28; De. 10:4, margin) and "ceremonial law" on all other biblical laws. In their attempt to create a "new model" of Sabbatarian theology, they use the commonly accepted antinomian paradigm—a set of presuppositions that utilize the same terms that were originally coined specifically to do away with the Sabbath. Herein lies the strength of the new covenant theology and why former Sabbatarians have not been able to stand up to the inherent difficulties, contradictions, and inconsistencies that traditional Sabbatarian theology has difficulty in addressing the Sabbath question in a convincing manner. Another point that should not be overlooked is that the majority of Sabbatarians refer to the Ten Words as "the law" or refer to the law as the Ten Words, in spite of the fact that we never find in the OT or the NT the Ten Words by and of themselves referred to as "the law."

How can Sabbatarians continue to put forth a theology of the Sabbath by the employment of theological terms and ideas whose power of definition belongs to adversaries of the Sabbath? This seriously undermines our position and must be acknowledged and addressed.

The undercurrent of traditional Christian theology against the Sabbath is not so much based on anti-Sabbath theology as it is on anti-law theology. It is from this basis that we must readdress the Sabbath issue toward a new Sabbatarian theology—not giving place to the paradigms of Reformation theology that begs the question of the continuity or discontinuity of the law under the framework of a law-verses-grace antithesis nor to the unique Sabbatarian application and "new model" of the law as moral and ceremonial. Despite the difficulties our current Sabbatarian theology presents in the face of the new covenant theology, Sabbatarians will be loath to forge a new Sabbatarian theology because accepting the biblical self definition of the law from its native biblical or Judaic character presents difficulties which they would rather ignore. An example of a proof text which many Sabbatarian use in arguments regarding the Sabbath and the law will suffice to illustrate this point.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of

the way, nailing it to his cross... Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Colossian 2:14,16).

The traditional interpretation of this text holds to the concept of the law as divided into distinctly moral and ceremonial laws (this is true of many other texts in the NT whose interpretation is based on this "two laws" theology). Hence "sabbath days" can only refer to the "ceremonial Sabbaths" which means the feast days. But when read under the "situational rhetoric" of the native Greek text that does not invite the imposition of the traditional Sabbatarian theology on the text, we are forced to conclude that the term "sabbath days" can only refer to the Sabbath as every major Bible lexicon, concordance, and commentary attests to. Sabbatarian theology disallows this because "handwriting of ordinance" is said to point directly to the ceremonial law that was "nailed to the cross." It is interesting how a theology is read into the text when we divorce ourselves from looking at the text from a "historic-critical" approach. Never is the word "law" used anywhere in Colossians. The inviting "legal" character of the term "handwriting of ordinance" answers to Roman (SPQR) judicial legalese, which Paul uses as a metaphor to show how God deals with sin, not the law, (much less the Sabbath, the holy days and new moons).

Finally, there is another principle in our approach to biblical interpretation that must be recognized as we seek a new Sabbatarian theology, and that is, the predisposing bias by which we will approach the biblical texts which define our position on the law and by extension the Sabbath. The NT is a Jewish text written by Jews and "to the Jews first." The NT is better understood when we approach it from a Judaic view instead of the traditional reformation view. This is because the reformation view as developed from the early Christian writers expresses profound anti-Judaic prejudices. Luther himself was one of the most outspoken and virulent anti-Semitic writers of his day. His anti-Judaic bias which defined the impetus of Reformation theology is very much with us still. As we become increasingly aware of this, it should give us great pause to critically examine our traditional theological approach to the law by which we have carved out our traditional Sabbatarian theology.

There is great promise that we can meet with greater ability and confidence the new challenges to the Sabbath by becoming more aware of the advances in biblical studies both in the OT and NT and wisely applying these in the development of our understanding of the Bible and specifically the Sabbath truth. Broadening our theological horizons in these areas will give us greater credibility in the ongoing debate over questions concerning the Sabbath and the law questions if we can be brave enough and honest enough to admit them. □

When You Catch a Glimpse of God

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple (Isa. 6:1).

One evening in 1741 a young minister, Charles Jennens, Jr., called at the home of the crochety composer George Frederick Handel and handed the servant a list of Scripture passages with the request that Handel set it to music. At first Handel ignored the request, but one day he picked up the manuscript and read it. It captured his imagination, and he began to write music to match the verses of Scripture. For twenty-three days he wrote, hardly pausing long enough to eat. As he said later, he seemed to be in the presence of the great God. The composition was his famous oratorio *The Messiah*.

Have you ever wondered why everyone stands when the "Hallelujah Chorus" is sung? This custom originated when King George 11 of England first heard this portion of the *Messiah*. He was so moved by its grandeur that he involuntarily stood to his feet, and those present at the performance stood with him. It was as if the king had caught Handel's inspiration and felt that he too was in the presence of the King of kings.

Beholding the majesty of God has a way of changing men's lives. After composing his famous oratorio Handel no longer was the crabby person he had been before. Something similar happened to Isaiah. Isaiah was first called to the prophetic ministry sometime during the reign of King Uzziah of Judah, but it was not until "the year that king Uzziah died" (Isa. 6:1) that the prophet caught a true glimpse of the greatness and holiness of God. The vision transformed his life. He says concerning this experience, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (verses 6, 7).

The same thing happened to Saul, the persecutor of Christians, on his way to Damascus. When he once caught a glimpse of the Lord of glory he became a totally different man. He could, of course, have turned away from what he saw, because God forces no man's will. But he tells us he "was not disobedient unto the heavenly vision" (Acts 26:19).

The same thing can happen to anyone who catches a vision of God through the study of His Word. It can happen to you. As you read the Bible and allow your imagination to take in its scenes and their significance, at the same time allowing the Holy Spirit to impress divine truth upon your mind, a transformation will come in your life.

Reprinted from New Every Morning, p. 76. Author: Donald Ernest Mansell. Publisher: Review and Herald Publishing, 1981.

We all know right from wrong, deep down. We're self-contained truth machines, if only we'd pay attention. It's only our pride, our willfulness to have our own way, to be the god of our own lives, to rationalize our compulsions and sins—and the inevitable denial of truth that follows—that disconnects us from it.

When my daughter was 3 years old, I used the occasion of her misbehaving with her younger brother to introduce her to the Golden Rule. I remember being amazed when I realized she clearly understood what I was saying. The "do-onto-others-as-you-would-have-them-do-onto-you" message went right home, immediately and full force, into her heart. I remember thinking to myself, "My gosh, a 3-year-old can understand Jesus' message!" The fact that she could recognize the truth and rightness of the Golden Rule when she heard it for the first time in her life means she had the essence of its message already inside of her, though perhaps dormant. Otherwise, how could she recognize it and respond to it when I spoke those few words to her?

We're talking about the beginning of faith—our invisible connection to our Creator.

Did you ever do the wrong thing, and then, looking back to the moments just before you made the mistake, recall that you had experienced an intuitive flash, a little bit of a wordless warning, like an aversion or feeling not to do it? Like most of us, you ignored it and did the wrong thing anyway. But that "still small voice"—a voiceless voice, really—tried to steer you away from a wrong action. That's from God. Typically, people learn to honor and respect such intuitive leadings first in hindsight, as they realize they ignored God's loving nudge—and later in foresight, as they discover by experience which impulses to obey and which to resist in life.

Inside every truly sincere person ("sincere" as in humble-before-your-Creator, not as in so-deluded-you-can't-see-your-delusions) there is an inner witness, a wordless knowing, a quiet confirmation of all truth, including the Bible. Indeed, when all is said and done, you know the Bible is true because you just know deep down that it is true. It's a matter of quiet inner revelation, direct to your heart and mind from the source of all true revelation.

Although as a youth your belief in the Bible may have been the direct consequence of the loving guidance of your parents, ultimately you reverence the Bible not because they told you to do so. After all, they could have been wrong—they've been wrong about other things, haven't they? Moreover, as we grow up, each of us must revisit the beliefs we adopted from our parents, so that those "grafted-on" beliefs can become truly our own convictions.

For the same reasons, you reverence the Bible not because your minister or youth group or church or anybody or anything else on this earth told you to—they also could be wrong. You reverence the Bible because, as a child of God, you are connected directly to your Creator, and He puts it in your heart that this is indeed the sacred history and mystery, the past, present and future of mankind—a book from another dimension, if you will, put here for our edification and instruction.

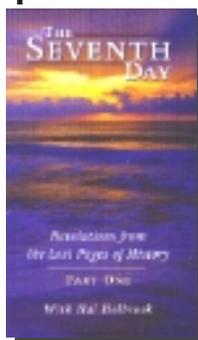
When you reverently inquire into the meaning, not only of the Holy Scriptures, but of everything in life, and—very important—when you have the courage actually to believe what you see revealed in your "heart of hearts" in response to your sincere searching, you are living by faith.

Our quiet inner belief that stealing and murder are wrong just because we can plainly see they're wrong, this instant embrace of the Golden Rule just because we can see for ourselves that it's right, this wordless quality of discernment between ethical and unethical behavior, this deep and wordless understanding of both life and Scripture that graces us from beyond the borders of our education and experience—which we regard too lightly as just "common sense"—is in reality God's communication with us through faith.

And since its source is beyond all earthly culture and authority, indeed from beyond space and time, it is our true compass for all things. The Bible is our map. But we need the compass of the living God within us to understand the words of the Bible.

"Then opened He their understanding, that they might understand the scriptures" (Luke 24:45).

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Announcing

The 2003 BSA Essay Scholarship Contest

The Bible Sabbath Association is pleased to announce November 1st as being the official start date of the 2003 Essay Scholarship Contest. All entries must be postmarked by May 1st, 2003. Four winners will be chosen. First Place: \$750; Second Place: \$500; Third and Fourth Places: \$250 each. Winners will be notified by late May or early June depending on when the judges complete the decision-making process.

The applications will be available November 1st. 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 at <http://www.biblesabbath.org>.

The rules for this year's contests 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 1st. Applicants that are older than this will be disqualified.
- 2) Applicants from outside the United States are welcome. Entries MUST be written in English and must be post-marked 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) Each of the three contest 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: Recommendation letters are required because such letters are important for entry into higher education as well as for job applications. 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.
- 8) Applicants need to include an email address. If they don't have one, they can get one free by going to www.yahoo.com or any of a number of free email services. If they don't have access to a computer they can use one at just about any public library or local college. Winners will be notified by email. Email is crucial for continual updates about the contest.
- 9) Winners agree to have their essays published in *The Sabbath Sentinel* along with a short biography and photograph of themselves.
- 10) Each applicant agrees to be sent a year's free subscription to *The Sabbath Sentinel* upon their entry into the contest.

The judging will be done by three or 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, original thought, composition, grammar, dedication to the Sabbath, and related factors. The judges do not contact each other until each has sent his or her scores back to scholarship Chair, June Narber. June averages out the scores for each applicant (each essay is scored separately) and emails them back to the judges. The judges confirm their scores for each applicant and the four winners are declared based on the highest point totals. 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. The higher score becomes the winner.

For more information about this year's contest, please contact June Narber, Scholarship Chair and BSA Board Director at jnarber@hercurian.com.

not know for certain that there is One who will judge the living and the dead, and that all will appear before the judgment seat of Christ, then there is no reason for us to believe that God would ever make any difference in a world in which it is believed that all ideas represent equal, competing interests.

Whether man will destroy himself with his new technology or by more "conventional" means, like nuclear weapons, no one but God Himself can say. What I can say for certain is that man has never possessed any potentially destructive technology that he has not eventually used to destroy his rivals. It is not in mankind to be purely good. At best man is a mixture of good and evil, and at worst he is Idi Amin, Joseph Stalin, Mao Tse-tung, or Adolph Hitler. There have always been many more aspiring to the status of Ivan the Terrible than those seeking the quiet way of service of Mother Teresa. As the Scripture says: "Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!" (Deuteronomy 5:29), and "The way of peace they have not known, and there is no justice in their ways; they have made themselves crooked paths; whoever takes that way shall not know peace" (Isaiah 59:8).

We can be thankful that there really is a Messiah in heaven awaiting our Eternal Father's order to return to earth and save mankind from himself. But, as we await his return, we must tell all people that there is a way out of this self-made destruction and that there is One who can forgive their sins. "Cry aloud, spare not; lift up your voice like a trumpet; tell My people their transgression, and the house of Jacob their sins," (Isaiah 58:1). If we ever had any hesitation about doing the Lord's work, it should evaporate in the face of the mounting evil tide that is engulfing the earth.

LETTERS TO THE EDITOR



We value your comments. Please write the editor at:
Editor, *The Sabbath Sentinel*,
3316 Alberta Drive, Gillette, WY 82718.
Or e-mail to: tss_editor@biblesabbath.org.

Dear BSA:

I am praying to our Father in heaven and our Lord and Savior Jesus Christ to give all of you who are working in promoting God's Sabbath day the wisdom, the energy, the strength, and the finances to be able to put literature, videos, and cassette tapes into the possession of people who request it. I am enclosing a donation for the fine work in promoting God's Sabbath.

Very truly yours,

Robert Coons, Jr.

Robert: Thanks for your comments and your generosity. —Editor

Greetings:

Just a few words of thanks to everyone there for their time and effort in publishing *The Sabbath Sentinel* and all the other tasks.

Those who write in the *Sentinel* nearly always have a thought or expression related to Scripture that helps one to better understand the truth and the intent of the original writer.

A friend,

Milton Quinn

Milton: Thanks for your help in making our work possible. —Editor

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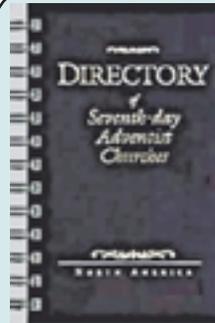
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