

THE *Sabbath Sentinel*

JUNE 1993

The Festivals of God

TWO DIVERGENT VIEWS

The Reality is Christ



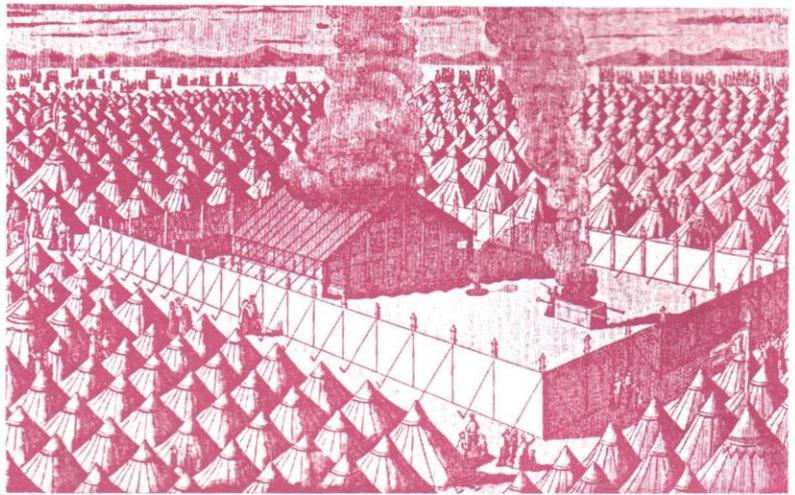
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INSIDE FRONT COVER



The Holy Day engraving on the cover is taken from the 1634 edition of the *Biblia Sacra* (Holy Bible) with commentary by Nicolaus de Lira. Our cover stories focus on two divergent views concerning the relevance of the annual festivals contained in Scripture. Featured articles "The Festivals of God and the New Covenant" by Herb Solinsky and "The Reality is Jesus Christ" by Michael Galimore begin on pages 6-7 of this issue. — MG



EDITORIAL

WHAT PRICE RELIGIOUS FREEDOM?

As you read this, Independence Day is just around the corner. A lot has happened to the ideals of freedom since 1776 — and a lot has happened in just the past ten years. Case in point: Dr. Everett Sileven, pastor of Faith Baptist Church in Louisville, Nebraska. The time: some ten years ago. The issue: Can a small church pastor conduct church ministry, particularly a church school, free from government license and control? The State of Nebraska said No. Pastor Sileven said Yes — and the lines were drawn.

During the struggle Pastor Sileven spent more than five months in jail. The doors to his church were chained and padlocked by the Cass County Sheriff, Fred Tesch. Cigarette-smoking guards were stationed inside the church to prevent anyone from entering except during court-designated hours on Sundays and Wednesday nights. On one occasion Sheriff Tesch arrested Pastor Sileven while he was in the pulpit conducting a worship service. On another occasion, police raided the church at six o'clock on a Monday morning to drag 100 kneeling, praying Christians out of the building.

As a Sabbath-keeping pastor watching from the sidelines I seriously questioned Pastor Sileven's determined approach — he was breaking the law! How could a pastor be a Christian and break the law? I was ignorant of the greater Constitutional issues. But hindsight is twenty-twenty, and I now see that the religious freedom I enjoy today was paid for by a Sunday-keeping pastor without so much as an eyelash of assistance from me or my Sabbatarian brothers.

You see, when the dust settled, the Faith Baptist church had prevailed in a federal lawsuit against the abusive use of police power. They proved that their Constitutionally protected rights of freedom of assembly and freedom of religion had been violated by the State of Nebraska. And while the court did not award them actual or punitive monetary damages, because the police had "acted in good faith" while violating their constitutional rights, they were awarded \$80,000 in attorney fees. The Nebraska Supreme Court eventually overturned Pastor Sileven's conviction for conducting a church school without a state license. And the Nebraska State Legislature passed legislation recognizing the God-ordained right of churches to conduct their ministries without government interference, and the right of parents to home school their children without government control.

Hoping to extend the influence of Christian principles further, Pastor Sileven announced he would be a candidate in the 1984 Nebraska gubernatorial election. Although he was largely ignored by the press, he came in fourth on a slate of eight candidates in the primary. The price Pastor Sileven continues to pay for safeguarding religious freedom in Nebraska includes five months in jail, and investigations by the Cass County Sheriff, the Nebraska State Police, the Secret Service, the FBI, and the IRS. For the past eleven years the IRS has tenaciously pursued him without success. But as of this writing, all government agencies, except the IRS, have concluded there is no case against Pastor Sileven.

What is the price of religious freedom? Those of us who have to ask are truly blessed!

—SC

June 1993

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DM

Thanks for your interest! A catalog of Sabbath tracts and complimentary copies of this magazine are available from The Bible Sabbath Association, RD 1, Box 222, Fairview, OK 73737. A special "thank you" to our readers who faithfully distribute these materials!

Welcome at my Campfire

This is to say that I wish to renew my membership for another year. My wife and I both enjoy *TSS* — thank you for putting me on the air mail list. I want to say "welcome" to the new editors, and read the background sketch with interest. A large part of my family belong to the SDA church, including myself and my wife. But we hold the view that anyone who claims Christ as their Savior is a child of God's Church, or as some say, Kingdom. And as far as I am concerned they are welcome at my campfire any day. I enjoyed the "Discovering Christ in the Old Testament Types" article, and am looking forward to another good year of reading in *TSS*.

A. J. Wareham
Greenwood, West Australia

New Subscriber

The April edition was such a good one that we read through it together with a friend who has not subscribed to *TSS*. Her check is enclosed for a subscription. She was especially interested in Mr. Nickel's account of the history of Herbert Armstrong, for when she became a Sabbath-keeper years ago the only church she could find fellowship in was Armstrong's. So his history was what she knew first-hand.

M. Albertson
Hillsboro, Oregon

Just One is Worth it!

Walter Adams of the *Bible Advocate* ("To Repeat," January *TSS*), misses the point in "Ineffective Christian Activism," because every time that an unborn baby is saved from the abortionist's knife it is a victory over death and the devil. Rescues at abortion mills do save lives. It was confirmed that 30 babies were saved

during the Summer of Mercy in Wichita, Kansas. One alone made it worthwhile.

Jacob Miller
Marble City, Oklahoma

Do you Know of any Nazarene Sabbath-keeping Churches?

Could you please tell us if you know of any Nazarene churches which are keeping the true Sabbath?

John and Laura Chambers

If you can help John and Laura please write to them at 13114 50th Ave., NE, Marysville, WA 98270.

News

Former CGI Pastor Begins COG

Pastor John Pinkston, formerly with the Church of God International, heads his newly formed Congregation of God, Seventh Day Association in Atlanta, Georgia. Pastor Pinkston is known for his 200-member tape ministry and broadcasts nationally over three major radio stations.

Sunday Law Closes Sunday Church

A Burlington, N.J., car dealer has been ordered by the city zoning board to stop opening his auto showroom on Sunday for church services.

Mike Montagano, owner of the Royal Buick auto dealership, began allowing the Full Gospel Fellowship Church to use his showroom on Sundays after the 80-member church split from its parent congregation, reported the Associated Press. The church planned to meet there until it raised enough money for its own building.

But local officials ordered Montagano to keep the dealership's doors locked and denied him a use variance, citing the town's Sunday closing law, which does not allow auto dealers to open on Sunday. The action was later upheld on a 4-2 vote by the zoning board. Board member Virginia McMenamin remarked, "The fact that it is a church

is irrelevant. The main focus is: Should a dealer be open on Sundays?"

Montagano, a trustee of the church, said he would take the issue to court. "We are very disheartened and upset," he told the AP. "All I've tried to do is help the community, and now they are saying I can't open to talk to God."

— *Church & State*

Churches Aid Families of Slain Federal Agents

Seventh-day Adventist churches in Waco, Texas, have joined with community religious leaders in an effort to raise funds for the families of federal agents killed in the line of duty at the Branch Davidian Compound. In addition to the prayers offered for the grieving families, pastors in the North American Division are being encouraged to share information about the fund with their congregations. Contributions can be sent to: The Waco Interfaith Memorial Fund for Federal Agent's Families, First Waco National Bank, PO Box 7813, Waco, TX 76714-7813. — *GC Communique*

Polish Soldiers to Have Sabbaths Off

Sabbathkeepers serving in the Polish armed forces have been granted free Sabbath privileges. After repeated difficulties over the Sabbath, the Seventh-day Adventist Church in Poland appealed to the Ministry of Defense for a legally binding statement to guarantee the religious rights of Adventists to keep a day of worship of their choice. On behalf of the Deputy Minister of Defense, Colonel Otto Cymerman said that unit and institution commanders will be given guidelines of conduct toward soldiers who keep Saturday or another weekday as a day of worship.

— *GC Communique*

Facts of Love

R. H. Grenville

<i>Love awakens,</i>	<i>strengthens, weakens,</i>
<i>thrills, anoints,</i>	<i>soothes and stings,</i>
<i>hurts and heals,</i>	<i>makes you cry</i>
<i>and disappoints;</i>	<i>and gives you wings.</i>

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HWA's Legacy or Biblical Pursuit?

SYDNEY CLEVELAND

Roderick C. Meredith Heads

Newly-formed Global Church of God
The Worldwide Church of God suffers another schism as Roderick Meredith leaves to form the Global Church of God.

Ordained by Herbert W. Armstrong in 1952, Meredith has held many high offices in WCG over the past 40 years. Recently he has become "increasingly concerned ... about the massive doctrinal changes in the WCG." A number of the changes Meredith disagrees with include:

1. "If you are converted, you are already 'born again.'"
2. The Kingdom of God is *already here* and we are *in it now*.
3. "Jesus Christ was *not* fully 'tempted like as we are.... He was only 'tested.'"
4. "The Godhead is a Trinity."
5. "We have already entered into eternal life."
6. "Jesus Christ *is* the gospel. He *is* the kingdom of God."
7. "The Israel truth is based on 'myth and superstition.'"
8. "They no longer teach or believe that 'God is reproducing Himself' as Mr. Armstrong used to teach. In that way, they are doing away with the *ultimate* 'good news' — that we can become full members of the God family and truly share in His divine glory."
9. "They now say that Christ's beating had *nothing* to do with our physical healing!"
10. "They now say that the Ten Commandments are 'only one straw in one brick in a great, huge edifice of obedience to God.'"
11. "They refuse to preach about 90% of the end time prophecies which are so vital for our people to understand."
12. "They are now *clearly indicating* that a person does *not* need to 'quality' for salvation — since it is a free gift."

What does Meredith see as the mission of the new Global Church of God? "I (am) stand(ing) up for God's Truth and try(ing) to revive the Work as Mr. and Mrs. Armstrong did so many years ago. ... We plan to build on the foundation laid by Christ through Herbert W. Armstrong. We will teach all the basic doctrines that Christ revealed through his ministry."

Tkach Responds to Meredith

In an open letter to WCG members published in the January 26, 1993 issue of *The Worldwide News*, Joseph W. Tkach has clarified a number of Dr. Meredith's charges. Noticing that the great, fundamental issues of the New Testament are being ignored by Meredith, Tkach writes: "Dr. Meredith ... has focused his attention on every point on which he feels he can disagree with us. Basically, he disagrees with every change the Church has made since the death of Mr. Armstrong."

As previously reported, the Worldwide Church of God has undertaken major doctrinal shifts which many applaud as a steady march toward the teachings of historic Christianity. On the other hand, it appears to this writer that Meredith's Global Church of God is a return to the teachings of WCG in its early years.

Perhaps not everything that distinguishes the GCG from the WCG is clearly or accurately defined. Noting the differences outlined by Meredith, Tkach writes: "He inaccurately represents what we teach about Jesus' victory over sin, about the Holy Spirit, about eternal life and about the gospel. He misrepresents our teaching about divine healing. He misrepresents our teaching about the Ten Commandments and obedience to God."

Tkach also mentions two doctrines that the GCG currently teaches, which immediately raise the eyebrows of historic Christianity. These doctrines are "the false idea that human beings will someday be God in exactly the same way God himself is God," and the "error that Ezekiel 33:1-7 is a commission to

the Church, something taught neither by Jesus nor the apostles."

In view of the fact that Dr. Meredith is currently proclaiming his ardent loyalty to Mr. Armstrong, readers might wonder what change has occurred since 1979. Tkach reminds WCG members that "Mr. Armstrong himself suspended Dr. Meredith from attending services for about eight months in 1979-80."

The information available to this writer indicates that the differences between the WCG and GCG are, at present, defined by their respective views of tradition. Speaking for the WCG, Tkach states, "Our loyalty is to God and his Word first and foremost. Tradition is valuable and important, but it must be shaped by the Bible, not vice versa. ... Some people, sad to say, are more loyal to traditional teachings and explanations than they are to the Word of God. ... They are willing to prey on those God has been calling to freedom in his Son, wanting to take them back into the bondage of an impossible salvation by works."

But the double-edged Word of God cuts both ways, and has already made its mark on the WCG. Looking back, Tkach writes: "God has blessed us beyond measure, showing us where we have gone off on tangents, where we put our priorities on physical things that took our minds off the great spiritual reality of salvation in his Son. Through the guidance of the Holy Spirit, God has brought us back to his Word, and we should pray daily that we will never cease to follow his lead."

It is the prayer of this writer that God's Spirit and Word will continually guide both the WCG and the GCG.

THE GOOD NEWS!

"From the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ."

— 2 Thessalonians 2:13, 14 NIV

The Festivals of God and the New Covenant

HERB SOLINSKY

The following was transcribed from a sermon by Herb Solinsky given in October, 1984.

In Nehemiah 10:31, a festival day is referred to as "a holy day." Is keeping the holy days a valid means of showing love toward God; is not keeping the holy days a sin? James 4:17 says, "To one who knows the right thing to do and does not do it, to *him* it is sin." I am aware of a number of Sabbathkeeping people who do not keep the holy days. As far as this verse is concerned, as long as what they are doing is done in good conscience, to *them* not keeping the holy days is not sin. I do not think it is right for one Christian or one organization to judge another Christian or another organization on the basis of what they know. Apparently, God has not decreed that all Christians would understand things the

same way, to the same degree, knowing all the commandments God has in store for them. The most important thing is that we have a tolerance and acceptance of other people as Christians despite what degree of knowledge they have in comparison to ourselves.

New Covenant Rationale

Regarding the new covenant, in Jeremiah 31:33 is expressed, "I will put my law within them, and on their heart I will write it; and I will be their God, and they shall be my people." The word for "Law" is *Torah*, used throughout the Old Testament with reference to the Law of Moses which includes the keeping of the various festivals. The laws concerning the festivals still have validity unless a specific statement or implication was made that a substitution has been made. The substitution of mental circumcision for physical circumcision and the substitu-

tion in the Passover of eating the unleavened bread which represented Christ's body for the eating of a literal Passover fleshly lamb are examples of the substitution principle.

Categorically, certain laws from the Law of Moses are not kept by Christians: (a) laws which do not make any sense without the Levitical priesthood, (b) civil laws of the nonexistent government of ancient Israel, (c) laws regarding the Temple which no longer exists, and (d) laws which require a person to be born in or to live in the land of Israel.

Leviticus 23:39-43 describes the keeping of the Festival of Tabernacles by the native born *inside* Israel including the construction of booths from parts of certain trees. Hotel rooms are not made of palm branches; I do not think that it is necessary to have any parallel to this thing about booths when one is *outside* the boundaries of ancient Israel. This passage of Scripture does not provide an objection to keeping the Feast of Tabernacles unless one constructs a booth and lives in it, because you can have a holy convocation without living *inside* the land of Israel. Jews who have looked at individual laws under a microscope, desiring to observe them in detail, have never raised an historical hint that the holy days could not be kept outside the boundaries of Israel.

Paul Upheld the Law of God

On trial, Paul asserts in Acts 24:13-15, "Nor can they (the Jews) prove to you the charges of which they now accuse me. But this I admit to you, that according to the Way (Christianity) which they call a sect, I do serve the God of our fathers (Abraham, Isaac and Jacob), believing everything that is in accordance with the Law and that is written in the Prophets; having a hope in God which these men cherish themselves that there shall certainly be a resurrection of both the righteous and the wicked." He upheld the Law of God, and he said here that the people who were accusing him could not prove the charges of which they accused him. With regard to Paul's relationship to the Law of God, if he had taught not keeping the Sabbath or not keeping the holy days, they would have had wit-

Herb, Carol and Jeffrey Solinsky



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The Reality is Jesus Christ

MICHAEL GALIMORE

President Abraham Lincoln was openly despised by two extremely intelligent members of his cabinet because of his stories — simple meandering stories. The stories usually persuaded a majority of his captive audience to agree with his opinions concerning decisions to be made. As a youth working in Colonel Jones' store in southern Indiana, young Abe Lincoln spent most spare moments reading law books and the Bible, especially the simply-phrased straightforward stories of Jesus which always challenged and often angered the people who heard them. Anecdotes about Lincoln's catalytic personality and persuasive abilities have intrigued Americans ever since those troubled times.

Not unlike Lincoln, Herbert Armstrong's charisma continues to impact the thinking of many seventh-day Christians. His unique syncretism of doctrines has earned him the appellation of "genius" from some and "apostle" from others.

The Plan of God?

As a young college student, I heard Herbert Armstrong express that a belief in the seventh-day Sabbath combined with the identity of the United States as a "lost" tribe of Israel (Anglo-Israelism) convinced him that the annual holy days of the Bible should be kept. This foundational footnote is important because many seventh-day Christians observe these days, convinced that the holy days outline the

"plan of God" as taught by Herbert Armstrong. This plan of God is a convincing story, but its outline is not to be found in any scriptural passage; it is not in the Bible.

Throughout his ministry, Armstrong taught an episodal sequence every holy day season which began with Christ being our Passover, continued with the giving of the Holy Spirit on the day of Pentecost or firstfruits, and at this point the search began for isolated Biblical verses and historical allusions to illustrate a yet-to-be-fulfilled plan of God. The narrative ended with a syncretism of the Last Great Day of the fall festival season with a future day of salvation, borrowed from the turn-of-the-century writings of Charles Russell and the forebears of the Jehovah's Witness movement.

In one of his last *World Tomorrow* telecasts, I heard Herbert Armstrong preface a holyday/plan-of-God narrative with "Now, you won't find this in the Bible, but if you want to know what I think, this is what I think ..." The personality of Armstrong, at times warm and fatherly and at other times extremely authoritative, and his persuasive thinking with regard to the annual days continue to intrigue and influence the doctrinal distinctives of many seventh-day Christians.

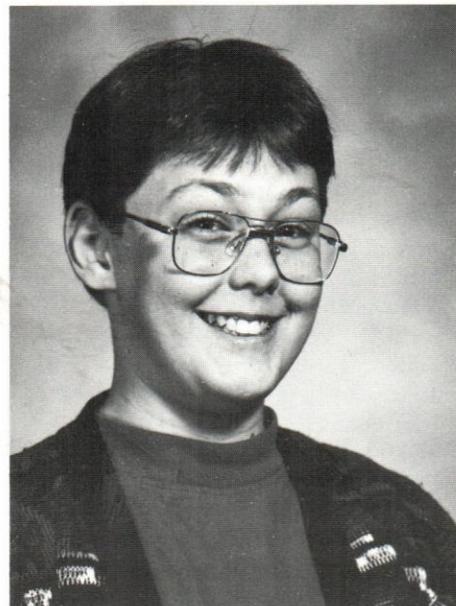
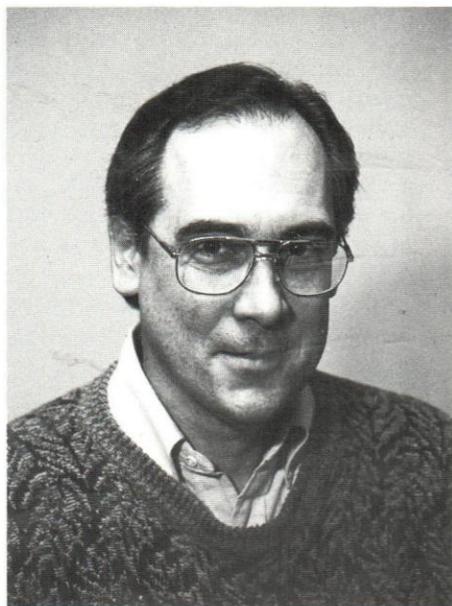
On each holy day, Armstrong's organization collected large financial "offerings." The analogies rapidly break down at this point. The offerings by which the annual days were to be observed were offerings of blood and fire — sin offerings. The reality of the "shadow" (Hebrews 10:1) is "the offering of the body of Jesus Christ once for all" (Hebrews 10:10). If we as Christians are to appropriate the laws concerning the festivals in Leviticus 23, then we should take into account the parallel passages in Numbers 28 and 29 along with Ezekiel 45 and 46 which detail how they are to be observed — with sin offerings of blood and fire. "Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, ... For by one offering He has perfected for all time those who are sanctified" (Hebrews 10:11-14),

Sabbath versus Festivals

Can we discriminate between the seventh-day Sabbath and the annual festivals? God did by placing the Sabbath in the ark of the covenant within the context of the Ten Commandments — a *standard* of righteous

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Mike, Kathy and Jonathan Galimore



Continued from page 6

nesses that he was trying to overthrow standard Judaism in terms of the basic concepts of the law of Moses — that he was divisive and trying to destroy Judaism.

No Holy Day Council

Whenever there was a controversy such as circumcision there was a major meeting to discuss the issue. There is no hint that there was ever any dispute over the desirability of keeping the Sabbath or the holy days. The fact that there were Jews within most of the Gentile churches would indicate a need for a major church conference on the issue.

Paul's Journey to Rome

On Paul's way to Rome as a prisoner, Luke writes in Acts 27:9, "when considerable time had passed and the voyage was now dangerous, since even the fast (Day of Atonement) was already over, Paul began to admonish them, ..." If he were making a general reference to one of the three festival seasons or highlights of the calendar (Deuteronomy 16:16), he would have mentioned the Feast of Tabernacles, rather than specifying the Day of Atonement. He must have actually been counting the days on that voyage, knowing exactly which day was the tenth day of that seventh month. I think that if Paul was not interested in keeping the holy days, he would not have paid attention to which specific day was the holy day.

"Let Us Celebrate the Feast"

In 1 Corinthians 5:6-8 Paul writes, "your boasting is not good. Do you not know that a little leaven leavens the whole lump? Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Apparently this was written sometime in advance of the days of unleavened bread. In 1 Corinthians 11 Paul described to them certain aspects of how to keep the Lord's Supper or Passover. I think that the elders could have studied this letter prior to the days of unleavened bread, and they would have read certain portions of the letter to the congregations during the days of

unleavened bread (verse 7). "Let us celebrate the feast, ..." would seem a little odd if they were not keeping the days. Leaven has literal and symbolic meanings; and Paul uses a symbolic meaning (verse 8). He is not making any statement whatsoever concerning literal, physical bread leaven. Regardless, he is saying, "Let us celebrate the Feast."

With reference to Acts 18:21, every copy of the Byzantine text has this section where Paul says "I must by all means keep this feast." Over 95% of the ancient surviving handwritten Greek copies of the New Testament are the Byzantine texts, and this is the text from which the King James Version was made, except for 1 John 5:7 and some peculiarities in Revelation. The Byzantine text type is superior because it does not have a blatant contradiction: Mark 1:2, 3 contains quotations from Malachi 3:1 and Isaiah 40:3. Typical non-Byzantine texts read "As it is written in Isaiah the prophet, ..." (verse 2), while the Byzantine texts read, "As it is written in the prophets, ..." To say, "Isaiah the prophet" is just plain wrong; it is a blatant contradiction of the Bible. That is why the New Testament should be taken from the Byzantine text type, and why Acts 18:21 gives validity to Paul's desire to keep the feast.

In Acts 20:16, "Paul had decided to sail past Ephesus in order that he might not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost." If Pentecost meant nothing at all to him, why would he have to hurry to be there? *The hurrying* shows his volition.

Holy Days, New Moons, and Sabbaths

If we leave out supplied italics and read the content of the Greek text, Colossians 2:16, 17 should read, "Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day — things which are a shadow of what is to come, but the body of Christ." Paul is simply saying that the holy days, the new moons, the Sabbaths are actually shadows of what is to come. Things, such as physical circumcision, which are definitely not involved with Christianity are not even mentioned in this text. Animal sacrifices and the authority of the Levitical priesthood are other examples of things clearly known to have been done away which are not

mentioned here. If any one of these things had been included, it would have been clear that the whole grouping was not relevant to Christianity. Secondly, Colossians 4:3, 18 gives the setting of Paul's letter. We know from piecing this together with the other letters that Paul was in a prison in Rome approximately 60-64 A.D. Colossians was written about thirty years after the day of Pentecost in Acts 2 when the Holy Spirit first came. Thirty years of history of the New Testament church has been going on; if they had thirty years of giving up the holy days, would it make any sense for Paul to be writing to the Christians in this city of Colossae regarding the festivals, the new moons, the Sabbaths if they were not being kept? The new moons tie in because they need to be known to determine when the festivals come.

Some Sabbathkeeping critics of the holy days point out the plural form "Sabbaths," and seek to identify it with the festivals. The three Greek words used in Colossians 2:16 have a parallel repeatedly in the Greek Septuagint version of the Old Testament — seven times (for example, Ezekiel 45:17; Hosea 2:11) with one exception which has an alternative word for "new moons." The weekly Sabbath is definitely included in the grouping based on these contexts of the Old Testament. Christian scholars date Colossians 60-65 A.D. Jewish scholar Hugo Mantel referred to earlier German sources regarding the altering of the determination of Pentecost by the Pharisees in context of the ascendancy of the Pharisees over the Sadducees to have "... occurred about the year 63 C.E. ..." My belief is that when Paul says "Let no one act as your judge in regard to these things," what he is really intending is "don't let the Pharisees who are instituting new changes, determine your behavior." Who else but the Pharisees would be interested in acting as their judge on these matters? The pagan Gentiles would not know enough about these things to act as a judge with regard to details.

Colossians 2:16 appears to link the keeping of the holy days with the keeping of the Sabbath. There are even more reasons for keeping the Sabbath, but their linking together supports the keeping of the holy days.

In Numbers, chapters 28 and 29, we note that animal sacrifices are com-

manded on *both* the weekly Sabbath and the holy days, but these sacrifices are the responsibility of only the Levitical priesthood; a holy convocation does not require animal sacrifices.

How do you keep the holy days? Different people have kept them in different ways, much as they have with the Sabbath. Simply, a holy day is a day of holy convocation, a day in which you cease from your business. God expects us to pray to understand how to worship Him. It is that simple; it is no different from anything else you try to glean from Scripture. The important thing is that we should appreciate other Christians.

S

MICHAEL GALIMORE

Continued from page 7

conduct not only prior to Sinai, but throughout the writings of the authors of the new covenant scriptures. Simply stated, whatever predates the entrance of sin into the world definitely continues after Calvary. The Sabbath was created for all mankind before sin; the festivals were instituted with sin offerings after sin. Some things are gone: "there is a setting aside (disannulment) of a former commandment because of its weakness and uselessness" (Hebrews 7:18). We read in Hebrews 9:9-14 that "gifts and sacrifices, regulations for the body (were) imposed until a time of reformation (Calvary); ... how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?"

If we are to appeal to the authority of the "Law" in the old covenant Scriptures and seek to focus on the *Torah* through the lens of the cross, we must avoid broad generalizations. "When there is a change of the priesthood, there must also be a change of the Law" (Hebrews 7:12). The Greek word for "law" in this verse is *Nomos*, the equivalent of the Hebrew *Torah*. The Hebrew *Torah* is extremely broad in scope. Jewish scholars have written that before Creation, before man existed, the *Torah* existed in the mind of God. The specific Hebrew word for the Ten Commandments in context of the Tabernacle is *eduwth* or "Testimony" and is equivalent to the New Testament Greek word *marturion* or "Testimony" (Exodus 25:16; Revelation 15:5).

The Sabbath Sentinel

The Good News

The symbolism of the old covenant festivals consummates its reality in the personal relationship between the believer and Jesus Christ. Christ is the reality of the Passover sacrifice. Sincerity and truth are not ingredients of literal unleavened bread, but rather are the antithesis of what necessitated a sin offering (1 Corinthians 5:7, 8). Of first importance is the good news "that Christ died for our sins according to the Scriptures (1 Corinthians 15:1-3)."

Metaphorically, Paul refers to the Passover festival; likewise, the ingredients of unleavened bread are referred to in a figurative manner. Metaphors, types and parables cannot be used to establish doctrinal truth. Doctrine necessitates plain teaching passages of scripture without such symbolism. Types and symbols can be twisted to conform to one's personal formula; "not ourselves, but Christ Jesus as Lord" (2 Corinthians 4:5). The context of the festival in 1 Corinthians 5 refers to the feast of the personal Christian life.

Historical passages of Scripture must never be used as the basis for dogma. Texts in the book of Acts are not necessarily normative for Christian behavior because they were written at a time transitional between the Judaic and Christian eras. We find a house being shaken, visible tongues of fire, and the dead being raised. In addition, when we compare the Council proceedings in Acts 15:19, 20 with Paul's teaching in 1 Corinthians 8:1-9, we find the decree concerning meat sacrificed to idols to be transitional. Today, we do not go into the Temple with shaven heads; we cannot. Neither do we dissect the holy days from the sin offerings and resurrect a "Christian" keeping of the days with a "plan-of-of-God" narrative without the support of a single teaching passage of Scripture.

The Intimate Words of Jesus

The New Testament writers record a lot of tense moments when the keepers of the law encountered the Word of God personified — when the Law of God took on flesh in the person of Jesus Christ. He prophesied, "Heaven and earth will pass away, but My words will never pass away!" The words of Jesus are pungent, clear, pictorial, challenging words; and they evoke faith, hope and love. Christ has asked us to come and abide in Him (Matthew 11:28; John 15:4). He has called us into a personal, life-transforming relationship. "I am the vine, you are the branches" (John 15:5) is a wonderful word picture expressing the intimacy, the personal relationship or union between the believer and Jesus Christ. The dynamic of the New Testament church is Christ in you. That is good news! The equation is intimate: "I am the Bread of Life, he who comes to Me shall not hunger, and he who believes in Me shall never thirst. I am the living bread that came down out of heaven; if anyone eats of this Bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh" (John 6:35, 51).

In parallel passages, Paul equates being filled with the Spirit with letting the word of Christ fill you (Ephesians 5:18; Colossians 3:16). The Holy Spirit is so great that regardless of our background biases, in spite of which religious ideas intrigue us, God has the ability and wisdom — the love — to nurture and accomplish His purposes in our lives. Some of us observe annual holy day festivals, and some of us do not. For us and in us the reality is Jesus Christ.

Author's note: many of the ideas expressed are not totally peculiar to me, but have been developed from conversations with Calvin Burrell, Dr. Desmond Ford, Dr. Abraham Terrian and Jerry Garber.

S

The Annual Feast Days

"The termination of the function of the annual feasts, which were closely linked to the sanctuary services, is indicated by the fact that at Christ's death 'the curtain of the temple was torn in two, from top to bottom' (Matthew 27:51). By this dramatic act the typological function of the temple services which included the annual feast days, was declared fulfilled and terminated by Christ's atoning sacrifice. This conclusion is clearly drawn in Hebrews where in speaking of the sanctuary services, which included the annual feast days, it says that they are 'symbolic for the present age ... imposed until the time of reformation' (Hebrews 9:9, 10). The latter is said to have dawned with the coming of Christ (Hebrews 9:11)."

— Samuele Bacchiocchi, *The Sabbath in the New Testament*, page 183, (1985) expanded edition 1990

Sabbathkeepers Convicted of Reckless Homicide

SETH SLABAUGH

The Hoosier Health House, whose owners were convicted in 1984 of recklessly killing a cancer patient, went out of business last week. Owner Ellen Graham, a registered nurse and former missionary, said in an interview she was no longer able to operate the health-food store without her husband, Harry.

Harry Graham, an Army medic during World War II and a former construction worker, died last summer in a traffic accident in St. Louis at age 75. He was there to lecture on nutrition to a church group.

Both Grahams were lifelong Seventh-day Adventists and opponents of drugs. After spending a year in prison, the Grahams, who lived near Alexandria, reopened their store near Interstate 69 in 1987. In 1991, they wrote a 278-page book about prison life and their "persecution." The book, which has two titles — *Prison Preview* and *Who Really Killed Sybil?* — was offered for sale at their store for \$9.95. Two thousand copies were published. The book concludes: "We just want you to remember; if you are doing God's will, your persecutors will suffer much more than you, in the FINAL END. I would prefer to suffer for doing what God wants me to do now, than to suffer as they will have to, in hell fire, unless they repent, accept Christ and obey Him."

On March 23, 1984, a Delaware County jury agreed with Prosecutor Michael Alexander's contention that the couple shortened the life of Sybil Bennett, 49, rural Yorktown, by practicing medicine without a license. The jury convicted the Grahams of two felonies: reckless homicide and unlawful practice of medicine.

The defendants claimed they had offered Bennett a nutritional program, including carrot juice and coffee enemas, steam baths and laetrile injections, not medical treatment. They also asserted Bennett wanted to die with dignity and had a right to reject medical treatment. After spending 3 months with the Grahams, Bennett was taken

to Ball Memorial Hospital by her husband. She died 18 days later.

The health-food store's inventory was auctioned in March of 1993. In an interview afterward, the 66-year-old Mrs. Graham recalled: "Sybil chose it; we didn't force her. We didn't tie her down. We didn't treat her with medicine, and we never said we were doctors. I still say justice is not really fair."

The state last year reinstated Mrs. Graham's nursing license, though she said "I really won't be needing it — I got it back to vindicate my name." As a former head nurse at Community Hospital in Anderson, Mrs. Graham said

home health care would be the only type of nursing that would interest her today. Nursing has become too concerned with "drugs and paperwork and stuff instead of helping patients," she said.

After living the past 25 years in rural Alexandria, Mrs. Graham will soon move to Oregon to take care of her 94-year-old mother. Like her husband, Mrs. Graham is a vegetarian. His complaints about prison life included the food and the tobacco smoke. "I could get what I wanted, because I worked in the kitchen," she said.

The Grahams sold health food from the back porch of their home before opening Hoosier Health House in the 1970's. Mrs. Graham said that if she found an inadequate supply of health food in her mother's hometown, she might open a small herbal-tea store.

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Chicago to Host Parliament of World's Religions

BOB BENJAMIN

Chicago Mayor Richard M. Daley has been named the honorary chairperson for this summer's 1993 Parliament of the World's Religions. "I share the honor of being your honorary chairperson with three million Chicagoans," Daley said. "This will be a very special event for our city. Chicago may have bigger gatherings, but none more significant than the Parliament."

The Parliament, which will be held August 28 through September 5 at the Palmer House Hilton Hotel in downtown Chicago and at other sites throughout the area, promises to be a historic event with thousands of people expected to attend. The week-long conclave seeks to foster cooperation among the world's communities and institutions.

Representatives of faiths from around the globe will celebrate the unity and diversity of the world's religions in a spirit of openness, mutual respect and shared humanity. "Thousands of men

and women will come here from across the nation and across the world," Daley added. "They will come from Europe and Africa, from Indiana and India, and from the South side and South America. We say, welcome." Among those scheduled to attend are Mother Teresa, founder of the Missionaries of Charity, and the Dalai Lama, the exiled Tibetan Buddhist leader.

The 1993 Parliament also commemorates the World's Parliament of Religions in Chicago during the 1893 World's Columbian Exposition. That event was a watershed in world religious history: the dawn of interfaith dialogue in the modern world. Several Asian religions, such as Hinduism and Buddhism, trace their beginnings in the West to that assembly.

"Just as that Exposition changed the face of Chicago forever, so did that first Parliament change the face of religion in this country," said David Ramage, chairman of the board of trustees for

the Council for a Parliament of the World Religions. "One century later, we will convene a second Parliament, for two basic reasons: to commemorate the first Parliament, and to unite men and women of different faiths to try to make a better world."

"With religious wars occurring daily throughout the world, the importance of interfaith dialogue has never been greater. It offers a way to unite people in working for peace and the relief of suffering," Ramage said.

NOTE — *Many Sabbathkeepers are likely to object that any interfaith dialogue contains the potential for compromise of distinctive religious principles. A central issue would be whether Sabbathkeepers could cooperate with other religions to relieve human suffering, without becoming entangled in the web of false religion.*

On the other hand, some Sabbathkeepers will possibly see this Parliament as an opportunity for increasing awareness of the Sabbath among the various religions of the world. Dialog would not be seen as compromise, but rather as an instrument to create understanding.

Either way, one thing is certain: the 1993 Parliament of the World's Religions will spark controversy, dialog, and change. Ultimately, its contribution to religious faith will depend in large degree upon the preconceived assumptions of the participants.

S

Adventist World Radio Saves Terrorist

He was sure his plan would work. A few sticks of dynamite judiciously placed would blow the whole building to pieces in a matter of minutes. One stick under the window at the rear, another under the eaves on the south side and one more at the side of the front door. That would do it!

"Magnum" Benevitas was carefully reconnoitering his latest blasting job. As a professional terrorist, he was much in demand. After all, in Central America in those years there was much money to be made by men who hired themselves out to clandestine organizations — sometimes for the government, sometimes against. And the radio station he was now planning to blow sky high was a government propaganda station.

Magnum was making good money these days. And this latest job would be a cinch. He would return this night to do his dirty work.

But it wasn't to be. When he came back to complete the job, the police were waiting.

At police headquarters he was positively identified as the perpetrator of many acts of violence and was on the force's most wanted list. His stay in jail would be a long one — many years, maybe the rest of his life.

As he sat in his cell with his head in his hands, he felt life had come to an end.

Little did he know what God had in store for him.

Weeks turned into dreadful months and Magnum hated everything. He hated life, he hated people, he hated God. To prove his point, he abused his fellow prisoners every chance he got. And he made sure God knew what he thought about him — he burned a Bible while his cell mates watched!

But when he was lowest, God reached down to him. One day he heard a radio program from the cell next door. The announcer was answering letters from listeners. He invited anyone listening to write to AWR with their questions or comments.

On impulse, Magnum decided he would write this person what he thought of life. Then he began to listen to the program to see if his letter would actually be mentioned on the air.

It was. The announcer not only read parts of it on the air, but then encouraged listeners everywhere to write to this man who was in desperate need of friends.

Magnum was overwhelmed. Hundreds of letters came from people who cared, said they were praying for him — urging him to not give up hope! With tears streaming down his face, Magnum started a new life.

Then he was astonished to discover that the very station he nearly blew up was now his "best friend," AWR-Latin America, recently purchased by Adventist World Radio.

Today he is a baptized Seventh-day Adventist and leader of a Bible study group in the prison chapel. His greatest joy is the new job God has hired him for; bringing other prisoners to the foot of the cross.

S

Broadcast controls of an AWR station



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