

# THE *Sabbath Sentinel*

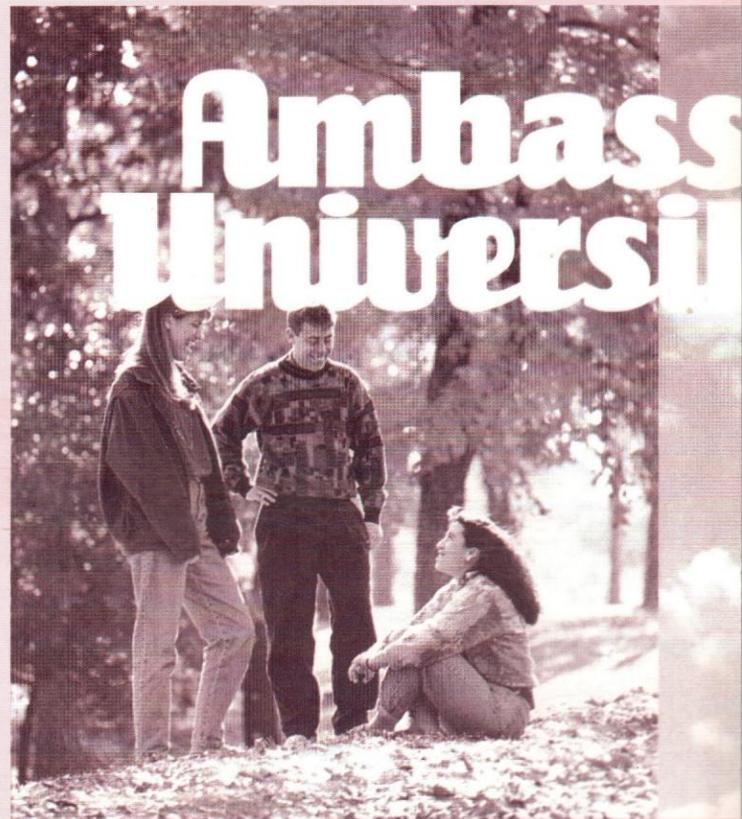
SEPTEMBER - OCTOBER 1994



## BACK TO SCHOOL

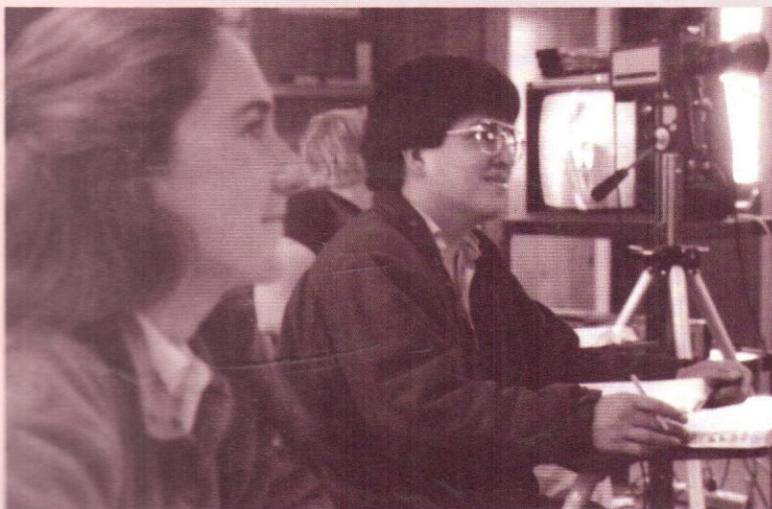
*Preparing for  
Seventh Day Ministry*

*ANDREWS UNIVERSITY*



*AMBASSADOR  
UNIVERSITY*

*SUMMIT  
SCHOOL OF  
THEOLOGY*

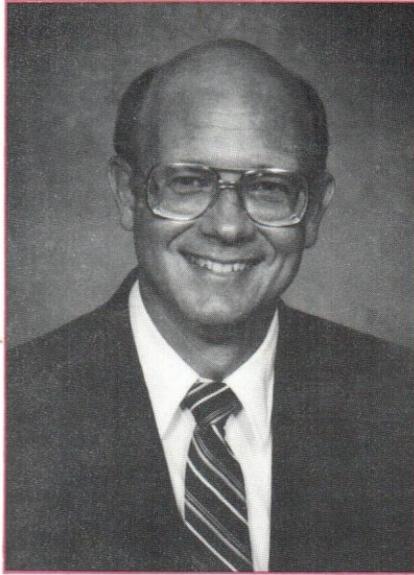


**BSA**

THE BIBLE SABBATH ASSOCIATION

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

## EDITORIAL



*Sydney Cleveland*

### THE GOOD NEWS!

"A man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified."  
— Galatians 2:16 NIV

### CRYING "WOLF" ONCE AGAIN

All my life I have looked forward to the second coming of Jesus Christ. Like you, I eagerly anticipate that great day as the "blessed hope" (Titus 2:13). Nothing I can imagine can exceed being with Jesus.

My parents also eagerly anticipated the second coming of Jesus Christ. Back in 1945 they questioned whether they should build a house because Jesus might come and their investment would be wasted. After counseling with a mature Christian friend, they made the decision to build — and in the half century that followed that house has sheltered scores of people. What if our entire society decided that because Jesus was coming we would not plant the crops; not go to work; not pay the bills? That thinking caused Jesus to say: "Occupy until I come" (Luke 19:13).

Why is it so many Christians are affected with a strange fixation concerning the second coming of Christ? Like drug addicts who continually need another "fix" to provide another "high," many Christians have the need for the emotional "high" accompanying false predictions that Christ's second coming is imminent. Case in point. Two days before I write this Jesus was predicted to come. Another Christian wrote another book making another specific prediction that Jesus would come this week. And once again the predicted day came and went without Christ's return.

What effect did this prediction have on Christians? Many sincere Christians had distributed Xeroxed excerpts of this author's book throughout the community where I live. They believed his prediction and they lived their belief by distributing pamphlets to warn "the world." They were on an emotional "high." Now they are in a "low" — embarrassed, chagrined, doubting. Once again Christians had cried "wolf" and once again the world laughed.

Yes, the world laughed! Talk show host Jay Leno interviewed people on the street and asked, "Do you know what day this is?" The answer was always, "No." "Why, this is the day the world is going to end!" Then he followed up with a second question, "If you knew the world would end tonight at midnight, what would you do?" One woman laughed in mock surprise and said, "Oh no! I just paid my bills — if I had known the world would end today I could have saved myself some money!" Person after person was approached with the same questions and repeatedly their responses demonstrated the utter carnality of our society. The entire episode made Christians, Christianity, and the second coming of Christ into a rollicking joke! Is this the way to prepare the world for Christ?

So why do we Christians fall for this unending parade of false prophets? Why do we support them with our time and finances? Why do we buy their books? Why do we distribute their predictions? Why? Didn't Jesus specifically tell us: "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. ... You do not know on what day your Lord will come. ... The Son of Man will come at an hour when you do not expect him" (Matthew 24:36, 42, 44). Can't we experience a deep sense of urgency in proclaiming the Gospel without resorting to false predictions? Isn't it enough to know that we are all just one heartbeat away from eternity?

— SC

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

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The Mormons Are Coming!

**Annual Membership Contributions:** Regular Membership, \$25; Family Membership, \$30; Life Membership, \$500 or more contributed during one year. All memberships include an annual subscription to *The Sabbath Sentinel*.

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

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**BIBLE  
SABBATH**

## **SDAs Plan 1995 GC for Netherlands**

Next summer's General Conference session will be held in Utrecht, Netherlands. The session officially begins with registration on Thursday morning, June 29, 1995. Daily sessions will begin with a musical prelude at 7:30 a.m., followed by a morning devotional. The Seventh-day Adventist Church's most dynamic and inspirational speakers and musicians will make daily presentations. After a 90-minute business session, a one-hour meeting featuring the best of SDA biblical preaching will precede the two-hour lunch break. From 2:00 to 5:00 p.m. different policies will be discussed and voted from the floor of the Jaarbeurs Convention Center. Each evening will feature a program of music and progress reports from the various world divisions (6:45 to 9:00 p.m.). Holding the General Conference session in Holland may make it difficult for North Americans to attend, but will give thousands of European Adventists the opportunity to experience it who would never be able to afford a trip to the United States.

— *Adventist Review*

## **Jamaica Receives Natural Evangelism Training**

In March, the Seventh Day Baptist Board of Christian Education took Natural Evangelism Training (NET) retreat studies to Jamaica to see how the program would be handled outside the United States. In response to this first-time trial, Sister Prudence Robinson wrote, "We had a lovely Seminar with the NET personnel. They were a sweet and lovely set of people. Delegates expressed that they have learned a lot, and many have started the training in their home churches. We trust that new souls will be born as a result of the program."

— *The Sabbath Recorder*

## **Assemblies of Yahweh Sees Major Sign in the Heavens**

Bethel, PA — "During the third week of July this year a major sign appeared in the heavens when the broken up pieces of the Shoemaker-Levy 9 Comet banged into the planet Jupiter. Surely this must be a sign in the heavens such as Yahshua the Messiah described in Luke 21:25-28. Our question at the moment is in regard to

what will happen when and if the earth encounters the radiation expelled from those huge explosions which we saw in the news media. Will it somehow affect the people on earth? Even a slight difference may affect human beings in some way."

— *The Narrow Way*

## **SDBs to Honor Bible Students at 1995 GC in West Virginia**

The Scripture Memorization Program for the 1994-95 Conference year will focus on Conference President Myrna Cox's theme, "Joyfully Serve." She has chosen 1 Peter 1:8 as the theme Scripture verse. The study Scripture book is Philippians. The Board of Christian Education has chosen these verses to be memorized by the family. Students who participate in this Scripture Memorization and complete the program will be honored at the 1995 General Conference at West Virginia Wesleyan College, Buchannon, West Virginia.

— *The Sabbath Recorder*

## **Mother "Spanks" President Clinton For Abortion Policy**

Reacting to his abortion policies, Mother Teresa gave President Clinton a verbal "spanking" at the National Prayer Breakfast in Washington, D.C. Reporter Phyllis Schlafly confirmed that during her speech "President and Mrs. Clinton and Vice President and Mrs. Gore sat stony-faced on the platform. The crowd responded enthusiastically to Mother Teresa, breaking out in several rounds of spontaneous applause. "The greatest destroyer of peace today is abortion," she said, "because it is a war against the child, a direct killing of the innocent child, murder by the mother herself. If we accept that a mother can kill even her own child, how can we tell other people not to kill one another? ... By abortion, the mother does not learn to love, but kills even her own child to solve her problems. And by abortion, the father is told that he does not have to take any responsibility at all for the child he has brought into the world. That father is likely to put other women into the same trouble. So abortion just leads to more abortion. Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. ... The mother who is thinking of abortion should be helped to love, that is, to give until it hurts her plans, or her free time, to respect the life of

her child. The father of that child, whoever he is, must also give until it hurts."

— *The New Millennium*

## **AT&T Give Major Support To Homosexual Movement**

The decision by communications giant AT&T to be a major sponsor of the Gay Games IV and Cultural Festival in June in New York was no surprise, says the American Family Association. Corporate sponsorships for the homosexual games went at prices up to \$250,000. "AT&T has long been a leader in promoting the homosexual life-style," said Donald E. Wildmon, president of AFA. "The company for years has observed Gay and Lesbian Awareness Week and presented 'homophobia workshops' to promote homosexuality to their corporate managers. They have been giving special corporate recognition and support to the homosexuals employed by the company for years." In addition, AT&T recently began a direct mail advertising campaign seeking support from homosexuals. The promotional mail comes in a lavender envelope, contains a rainbow colored telephone card, a letter from AT&T's "Lesbian, Bisexual and Gay" employee group and a brochure showing a male homosexual couple. The caption on the front of the brochure reads, "A call for change." A company spokesman said AT&T is not concerned with a consumer backlash. "Anyone with that kind of attitude (concern about the homosexual lifestyle) has to lose it," John Mellor told *Advertising Age* magazine. American Family Association is offering an alternative to AT&T. "Lifeline long distance is a company with a distinctively Christian difference," Wildmon said. "When AFA supporters switch to Lifeline, AFA will receive 10% of their long distance phone bill charges. It doesn't cost AFA supporters anything and in many cases their phone bills will decrease." Call 1-800-493-2002 to switch to Lifeline. If you choose to support AFA, please mention that you want 10% of your long distance charges to go to AFA. If you want to let AT&T know why you have chosen to switch, call 1-800-222-0300.

— *AFA Journal*

## **No Levis for Scouts**

Long respected as a God-fearing, moral and patriotic organization for

# Youth Focus

JAMES B. PATE

*Sin is not doing wrong; it is wrong being — deliberate, emphatic independence from God. It is the saint, not the sinner, who knows what sin is.* — Oswald Chambers

Man people have asked, "If there is a God, why is there so much suffering in the world today?" Does a loving God exist in our world of crime, famine, pestilence, and war? If so, how did the problems of this world originate, and does a solution to such problems exist? We are not without hope in our search for answers, for the divinely-inspired Word of God contains many vital truths that can enhance our understanding of today's issues as well as provide hope to this desperate and crushed world. Let us therefore consult God's Word as we seek answers to the perplexing questions about human suffering.

## A Matter of Choice

The beginning of our world's problems occurred thousands of years ago in the Garden of Eden, where God created the first man and woman (Adam and Eve). To determine whether or not Adam and Eve would obey him, God placed in the middle of the garden two symbolic trees: the tree of life and the tree of the knowledge of good and evil. "You are free to eat from any tree in the garden," God told Adam, "but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Genesis 2:16, 17). Adam and Eve were offered immortal life through the tree of life, but were given freedom to obey or to reject God's command.

## Relying on Self

Rather than pursuing knowledge through obedience to God's law, Adam and Eve succumbed to the temptation of Satan when he attempted to discredit God's command. "You will not surely die," the devil told our ancestors, "for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3:4, 5). Adam and Eve chose to rely upon themselves rather than God, and thus became self-centered in their attitudes. Because they chose the path of

selfishness and disobedience, they were no longer attracted to God's holy attributes, so they "hid from the Lord God among the trees of the garden" (Genesis 3:8). Their nature became so corrupted by sin that they could no longer resist evil by themselves. Sin had entered the world.

## Physician, Cure Yourself!

Because Adam and Eve disobeyed God's command, sin (disobedience to God's law [1 John 3:4]) reigns in our world. Although we have attempted to allay problems caused by sin, our efforts result in dismal failure. The reason for this is that trusting man to alleviate sin-related problems is hopeless, for "all have sinned, and come short of the glory of God" (Romans 3:23). Imagine a doctor with a deadly disease trying to cure someone with the same ailment. He can't even cure himself, so how can he cure someone with the same problem? Only one unsullied by the dirt of sin can liberate the world from sin's captivity. We desperately need a Savior to set us free from our sins.

## Legalism is No Salvation

Can we free ourselves from sin through obedience to God's law? We can attempt to obey God on our own, but each time our efforts will end unsuccessfully. For "All who rely on observing the law are under a curse, for it is written: 'Cursed is everyone who does not continue to do everything written in the Book of the Law'" (Galatians 3:10). We cannot perfectly observe the law on our own, for our minds are not subject to God or his ways (Romans 8:7). God's law is "holy and righteous and good" (Romans 7:12), but "out of men's hearts come evil thoughts, sexual immorality, theft, murder, adultery, malice, deceit, lewdness, arrogance, and folly" (Mark 7:21, 22). Just as a cookbook is useful only to those who are able to cook, so God's Law is useful only to those who are able to obey. Carnal man cannot enable himself to obey God, so an outside source of help is necessary to make such obedience possible.

Does such an outside source exist, and can man be delivered from his sinful state? Next month, we will answer these questions as we discuss one who came to earth as the Lamb of God to take away the sins of the world (John 1:29).

young people, the Boy Scouts of America will have less cash now for its activities. The Levi Straus blue jean manufacturer has decided to discontinue their financial contributions to the Boy Scouts because BSA will not allow homosexuals and atheists to be scoutmasters.

## Old Truth With New Meaning

"If I profess with the loudest voice every portion of truth except precisely that little bit which the world and the devil are at that moment attacking, I am not confessing Christ, no matter how boldly I might be professing Christ." — Martin Luther

— *Pilgrim's Rest*

## Good News Unlimited

### Fall Speaking Schedule

We have received the following schedule for Dr. Ford's meetings this fall:

October 8, 15 at Orlando/Maitland, Florida, Maitland Civic Center. Call (407) 671-5130

November 11-13, Auburn Bible School, Auburn, California. Call (916) 823-9690.

## Church of God (Seventh Day)

### Holds October Ministerial Council

The ordained ministers of the Church will meet in Colorado Springs October 24-29, 1994 for the biennial Ministerial Council. A major item on the Council agenda is to consider a revision of the current booklet of Doctrinal Beliefs, distributed by the Church. This revision was first presented to the Council more than two years ago. Since that time, all the ministers have had opportunity to share in the perfecting process, and many amendments, mostly minor, have been made. If any member wishes to make suggestions you may send your feedback to the BAP office. The licensed ministry will cast a final vote on the revision on October 28, after thorough discussion and opportunity for amendments.

— *Bible Advocate*



# SUMMIT SCHOOL OF THEOLOGY

How shall they hear without a preacher? That is the challenge for Christian colleges. But the challenge for Sabbathkeeping Christians is "Where shall we go to prepare for Ministry in a Sabbathkeeping environment?" In an effort to help answer that question we at TTS hope this sample of Christian, Sabbathkeeping colleges will inspire all of us to encourage young Christians to further their education in an uplifting, spiritual environment, and to financially support the institutions God has provided His people.

Summit School of Theology is committed to preparing men and women for Christian service. With the Bible as our authority and the Holy Spirit as our guide, Summit purposes to engage in research and study vital to the understanding and teaching of God's Word.

*"How shall they hear  
without a preacher?"*

### The Primary Emphasis

Our primary emphasis is the training of men for the pastoral ministry in the Church of God (Seventh Day). However, programs of study are available for both men and women who seek forms of ministry other than the pastorate. Whether one seeks a pastoral or non-pastoral ministry, we at Summit believe that forms of ministry demand the highest competence one can achieve and the greatest commitment one can give. Our intention is that every graduate be able to fulfill his or her calling both effectively and faithfully.



SST video classroom.



Annual Summit mountain hike.

### Indoctrination Versus Education

There is a difference between indoctrination and education. Indoctrination is the transfer of information contained within a system of thought from the teacher to the student. The process is similar to an executive dictating a letter to a secretary. The secretary records what was dictated.

Education, on the other hand, involves more than just the transfer of information in doctrines. It is equipping the student with tools that he/she can use with creativity and imagination in specific situations.

The dynamics of education involve studying assigned readings, participating in class, role playing, and engaging in practical experience. Every student will participate in role playing of different pastoral activities and practical experience in the field. Students retain more when the instructor uses visual aids in addition to lecturing. However, learning increases when students participate in a role playing situation. They learn even more when they have an opportunity to practice in an actual experience.

### Practical Experience

Courses in practical studies are designed with the education dynamics described above. For example, in the Introduction to Preaching class, the student studies how to preach, observes other preachers live or on video, preaches before his classmates (his sermon is videotaped and the student and instructor evaluate it together), and preaches in a regular church service. A similar format is followed in other classes.

## SUMMIT SCHOOL OF THEOLOGY

Although courses in biblical studies often involve more book work than those in practical studies, a well-rounded format is followed. For example, a student may be given an outside reading assignment. In the next class period, the reading and ideas for applying the lesson are discussed. Questions and ideas are always welcomed, with many teachers designating specific class time to open discussions. The student is taught how to use the tools for biblical studies and research in order to equip him/her on how to do research in biblical or theological studies not covered at Summit.

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*"Equipping people to equip others in Christian ministry."*

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Training usually refers to vocational careers such as welding, mechanics, carpentry, etc. The student learns the basics and concentrates on the how-to's. At Summit we believe that the integration of why and how is indispensable. Our students and instructors are expected to study and be involved in ministry. Practice is not only integrated into most courses, but students in the pastoral studies program are also expected to do practicums or an internship after completing their studies. Students' evaluation in practicums and internships are to help the student discover his strengths and weaknesses. Then the student is expected to find ways to improve on any deficiency he may have. Therefore, as a ministerial training center, we do not want to indoctrinate, but rather to educate men and women for Christian service.

But Summit is more than an educational institution. It is a community of people who care about each other, about the world and the church, about developing competent and committed leadership for today and tomorrow. Summit is an exciting and challenging place to be. Come join us!

For more information about Summit School of Theology, call (303) 452-7976, or write: P.O. Box 33677, Denver, CO 80233.



*Teachers and students at Pastoral Orientation Program.*

## Experience at Summit

PAUL VANDER HORST

There were ten students in class the first year I attended Summit. We had four instructors from our denomination who worked at the seminary and one from another denomination who taught us Hebrew.

The student-teacher ratio was small and I appreciated that, but more than that I appreciated the teachers (all former pastors) sharing their lives with us. We also had other pastors stop in from time to time to share their expertise. We received a wealth of experience from many godly men, something that goes beyond academics. Our instructors were willing to take one or two men under their wing and share some of their personal time with them. They were developing our personalities as well as our minds, and giving us education beyond what is found in books.

Besides the personal touch of the instructors, I relish the bonds that grew between us in that small student body. The interaction in class helped us grow academically as each person brought their life, their views and ideas with them. We also challenged each other outside class too. But be-

yond that we grew to know, respect, and care for each other. We struggled together with the pressures of school, family, finances and personality conflicts. Six of the original ten graduated and five are serving churches as pastors today.

Jesus gave his life for people and we need to give the best of our ministry to people. It is easy to get wrapped up in the weekly sermon, administration, and things that keep us from people. Life is much neater that way. But when we involve ourselves in people's lives we quickly learn that life is messy. People die, get sick, suffer, divorce, and break the commandments of God. But then there is the other side: people get baptized, get well, get married, and overcome life-long struggles. That's the real work of the ministry — relating the Word of God to real people. This is the work my well-rounded Summit experience equipped me to do. But, the work doesn't start in the pastorate. It starts in school and even before that. Every Christian is called to that work in the church. The work of stopping and caring and sharing your life with a real person, a person in need.

S



Hall of Administration, Ambassador University.



# AMBASSADOR UNIVERSITY

## BUILDING FOR THE FUTURE

The arrival of the 1994-1995 school year at Ambassador University is characterized by continued dynamic growth in academic and institutional activities. Ambassador is clearly focused on building its reputation for excellence in every area of endeavor so as to enhance its contribution not only to higher education but also to the East Texas community.

Annual enrollment stands at about 1,150, with more than 200 students coming from international areas. This

year 30 to 40 nations will be represented in the student body.

### Consolidation and Growth

The 1990s are proving to be a decade of consolidation and growth for Ambassador. The university has embarked on a development program in an effort to raise much-needed funds for a number of campus improvements. The newest construction project, the Harold L. Jackson Hall of Humanities, was completed in December, 1992. A two-story,

25,300-square-foot building, Jackson Hall houses 10 classrooms and 26 offices. Plans call for new men's residence halls to be built over the next several years as funds permit.

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### "Recapture True Values."

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Located two miles east of Big Sandy on Highway 80, Ambassador is affiliated with the Worldwide Church of God. Taking as its motto: "Recapture True Values," the university offers a four-year liberal arts curriculum that emphasizes personal, intellectual and character development. "We seek to provide our students with the moral foundation they need to enjoy a successful career, family and spiritual life," said Donald Ward, president of Ambassador University. "Our students are challenged to examine why they believe what they do, and how to prove it."

### Curriculum at Ambassador

The curriculum for the 1994-1995 school year at Ambassador has expanded to reflect the university's dedication to excellence. The university offers programs leading to the Associate of Arts degree with a major in general studies, the Bachelor of Arts degree with majors in English and liberal studies, and a Bachelor of Science degree with majors in business administration, home economics, management information systems and psychology. Minors are offered in the



# Ambassador University

following areas: business administration, computer information systems, English, French, German, history, home economics, mass communications, psychology, Spanish and theology.

Since Ambassador's return to intercollegiate competition in 1990, the university has fielded teams in basketball, golf, soccer, tennis, track-and-field and volleyball, and is a member of the National Association of Intercollegiate Athletics.

For the past two decades, Ambassador students have had numerous opportunities to participate in international educational programs, traveling to such varied countries as Australia, Canada, France, Germany, Ghana, Israel, Jordan, New Zealand, Nigeria, Scotland, Spain, Sri Lanka, Syria, Thailand and Ukraine.

## Reaching Out

Outreach, a student community-service volunteer organization, sponsors or participates in a number of social service projects. An average of 60 percent of Ambassador University students volunteer to be a part of the Outreach program each year. They serve the community by visiting convalescent homes, entertaining at hospitals and senior citizens' homes, tutoring youths in area schools and adults involved in literacy programs and serving the handicapped.

Outreach volunteers visit the Truman W. Smith Children's Center in Glade-water on a daily basis during the school year where they assist the full-time staff in working with the children living there. They also regularly help out at the Windridge Therapeutic Equestrian Center near Longview.

## Musical Enrichment

Ambassador offers a full fall and spring season of musical entertainment for East Texas residents. Performances by the Ambassador Chorale, the Young Ambassadors vocal ensemble, the university band and orchestra and individual student and faculty talent are complemented by guest artists who appear regularly in the university's field house auditorium. Recent entertainment highlights include a concert in January of this year by Guy Lombardo's Royal Cana-

dians with the Pied Pipers and Gary Crosby and performances by the Ambassador University chorale, band and orchestra.

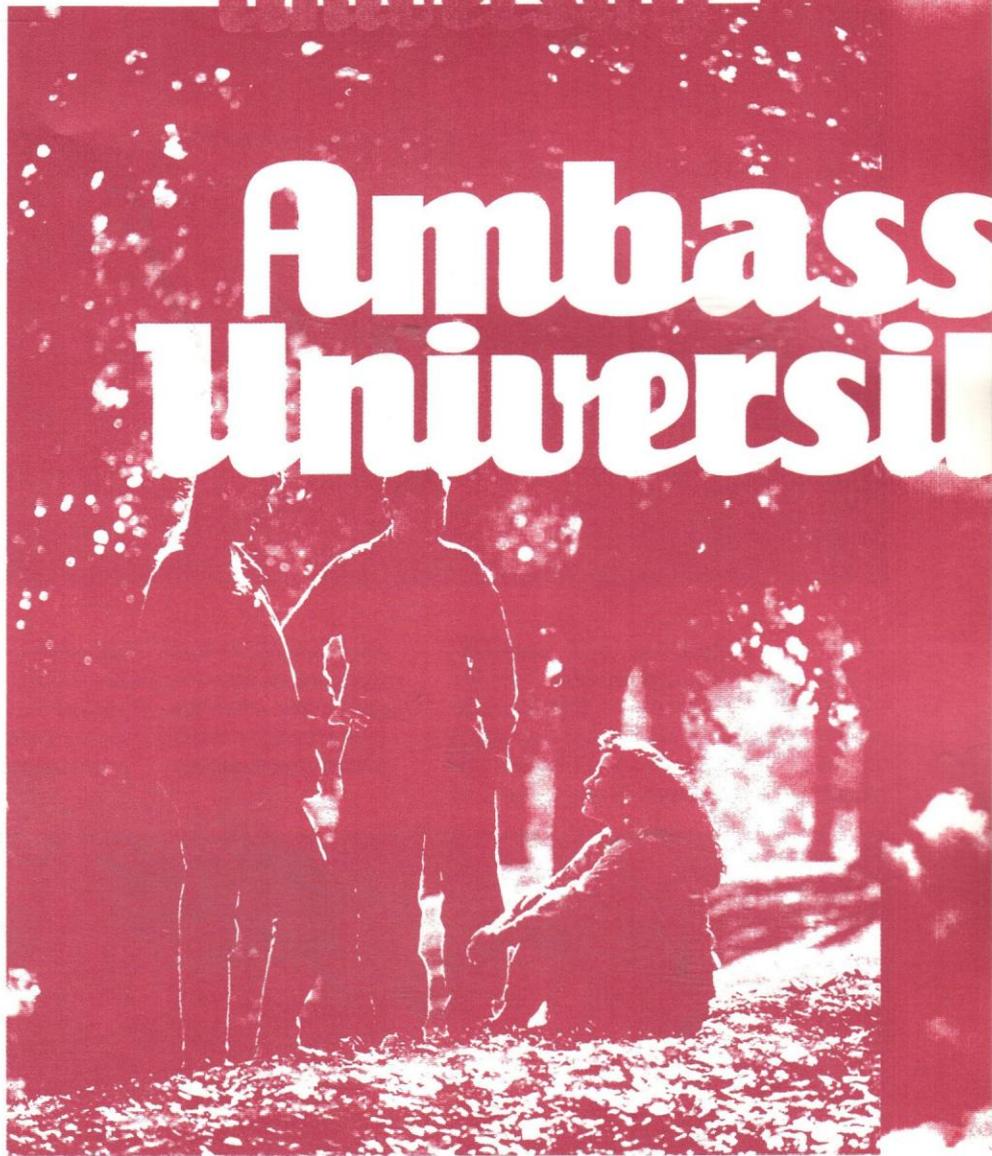
## Looking to Future Needs

In order to satisfy the university's long-term housing needs for male students, Ambassador plans to construct a residential village consisting of 30 residential units and a "village square" — a multipurpose student lounge and recreational center.

Each two-story residence hall will house 16 students in eight bedrooms with adjoining studies. When completed, the complex will house 480 students. The cost for each residence hall is approximately \$250,00 bring-

ing the total cost of the entire village, including the "village square" to almost \$10 million. Construction of the residential village is scheduled to begin in late 1994, with occupancy of the first four residences expected in 1995. The complex will be built as necessary funds are raised. The university plans to construct four or five buildings a year until the residential village is completed.

Ambassador University is accredited by the Southern Association of Colleges and Schools. For more information about Ambassador University, call the Institutional Advancement Office at (903) 636-2040, or write Ambassador University, University Relations, Big Sandy, Texas 75755.



# Ambass Universi



# ANDREWS UNIVERSITY

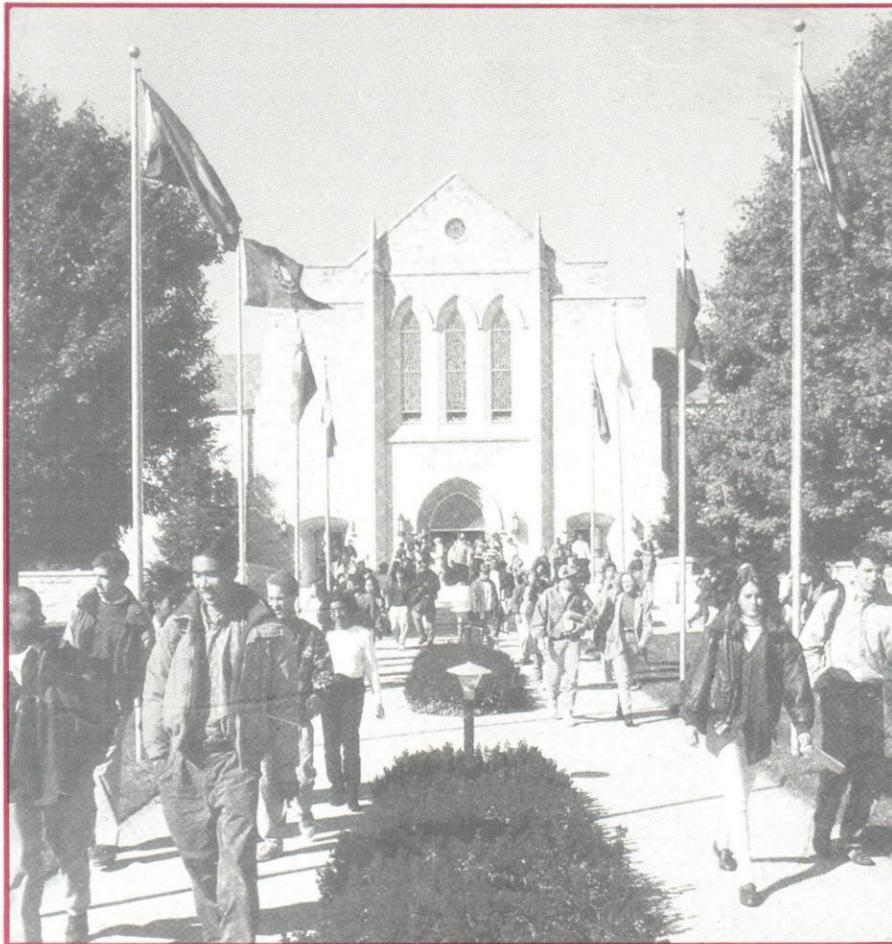
## CELEBRATING 120 YEARS

Andrews University is a coeducational institution operated by the Seventh-day Adventist Church. The university is accredited by the North Central Association of Schools and Colleges and grants degrees through

the doctoral level. With an annual enrollment of approximately 3,000, AU welcomes students of all religions who reach for the highest standards of Christian education.

### Welcome

We owe our name to John Nevins Andrews, the foremost Adventist intellectual of the 19th century and the church's first sponsored overseas missionary. His twin emphases of scholarship and service continue to inspire our university.



The 200-acre campus is located in Berrien Springs, Michigan, a small town on the St. Joseph River in the extreme southwestern corner of the state. It is in a region well known as a major fruit producing area in the Midwest, and is within 15 miles of major recreational areas along Lake Michigan.

### Educational Program

In all aspects of campus life, students are encouraged to maximize their potential — physically, mentally and spiritually. More than 180 different educational programs ranging from one-year certificates to doctoral degrees are offered to meet these needs.

We take academic quality very seriously, and top quality students take us seriously too, including the approximately 50 students who enroll from the National Merit Scholarship Program each year. Every student benefits from our excellent faculty, variety of educational offerings, low teacher/student ratio, and Christian commitment. About 400 students take part each year in the undergraduate Honors program — officially the Society of Andrews Scholars. The program recognizes and challenges top

students, and pushes them to reach their full academic potential.

Areas of concentration range from business, architecture, education, technology, art and music to aviation and the health sciences. Andrews University is comprised of six schools: the College of Arts and Sciences, the College of Technology, the School of Business, the School of Education, the School of Graduate Studies, and the Seventh-day Adventist Theological Seminary.

### Our Heritage

Our history dates from 1874, when the Seventh-day Adventist Church founded Battle Creek College in Battle Creek, Michigan. In 1901 the school moved to Berrien Springs and became Emmanuel Missionary College.

The pioneering spirit of its founders kept the school on an upward course, even through the Depression and two world wars. Accreditation at the junior college level was granted in 1922, the baccalaureate level in 1939, the master's level in 1968 and the doctoral level in 1979.

By 1959, Emmanuel Missionary College had become a center of Christian education for students from around the world. In that year, Potomac University moved from Washington D.C. to unite with Emmanuel Missionary College. In 1960, the new institution was named Andrews University.

We're proud of our name. John Nevins Andrews (1829-1883) was the foremost Adventist intellectual of the 19th century, and the church's first sponsored overseas missionary. His twin emphases of scholarship and service continue to inspire our university.

### Faculty

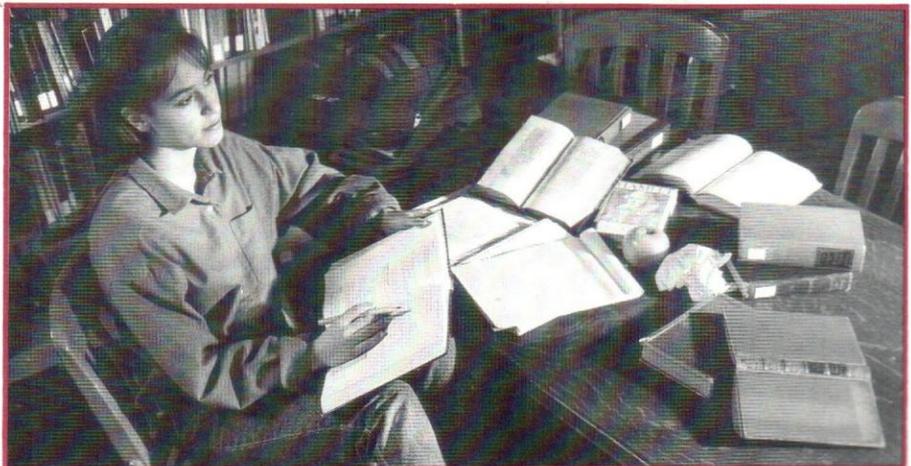
Andrews' 281 faculty members are diverse and talented. They write books and publish research in prestigious journals like *Physical Review*, *The Journal of Drug Issues* and *Dickens Studies Annual*. They enjoy the classroom — not just lecturing, but dialoging with students, exchanging ideas, coming to grips with our world and how to live in it.

And they're well rounded, with outside interests ranging from gardening



to golf, biking, stamp collecting and gourmet cooking. We've even got a sheep rancher! They're not even names to you now, but if you come to Andrews they'll become teachers and

friends. You can reach us by contacting: Andrews University, Office of Enrollment Management, Berrien Springs, MI 49103-9911. Or call us at 1-800-253-2874.



## Choices

Let's face it. You've got some big time choices to make in the next five years:

Where to go to college

What to major in

What kind of career to start

Whether to get married or not, and to whom

Whether to maintain or adopt a Christian faith

You don't want to make these choices just anywhere. A little town called Berrien Springs, Michigan, could very well be the right place for you.

# What They Say About the Sabbath

PAUL L. WILLIAMS

*In this monthly column selected statements about the Sabbath are reprinted from various authors, commentaries and dictionaries. The purpose of this column is to provide readers with positive study resources gleaned from non-Sabbath-observing authors. The following quotation is from Everything You Always Wanted to Know About the Catholic Church but Were Afraid to Ask for Fear of Excommunication, by Paul L. Williams, pages 166, 167, © 1989 (published by Doubleday, 666 Fifth Avenue, New York, NY 10103 Middle Village, New York).*

## **Why did the early Christians celebrate the Sabbath on Sunday rather than the prescribed scriptural Sabbath on Saturday?**

"Originally, the early Christians celebrated the traditional Jewish Sabbath (Acts 2:42-47), but gathered together on the first day of the week — the day of the Lord's Resurrection — 'to break bread' as He had commanded (Acts 20:7) and to 'put aside their alms' (1 Corinthians 16:2). St. Jude called it 'the Lord's Day,' which translated into Latin as *Dominica*, the title still used for Sunday in official Church documents.

"St. Ignatius of Antioch in his 'Epistle to the Magnesians' (circa 110) referred to the drastic change in keeping the Sabbath that occurred among the early followers of Christ: "Those who lived by ancient practices arrived at a new hope. They ceased to keep the Sabbath and lived by the Lord's Day, on which our life as well as theirs shone forth, thanks to Him and his death. ..."

"Similarly, St. Justin Martyr in his 'First Apology' provided the following reasons why Christians celebrated Sunday not Saturday as the day for rest and worship: 'We all hold this

common gathering on Sunday, since it is the first day, on which God transforming darkness and matter made the universe, and Jesus Christ our Savior rose from the dead on the same day. For they crucified him on the day before Saturday, and on the day after Saturday, he appeared to his apostles and disciples and taught them these things which I have passed on to you. ..."

*Notice that the author clearly recognizes Saturday as the Biblical Sabbath. However he appeals to Acts 20:7 as the Biblical record of the Lord's command to "break bread" on the first day of the week. Acts 20:7 says: "On the first day of the week we came together to break bread." This simple statement of fact and does not contain any command to worship on Sunday. At best, author Paul Williams' logic supports "breaking of bread" on the first day of the week (a generic statement meaning "eating together"). On the other hand, he does a service to Sabbathkeepers by recognizing the early Christians did indeed worship on the Sabbath.*

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## All You Need to be Kind

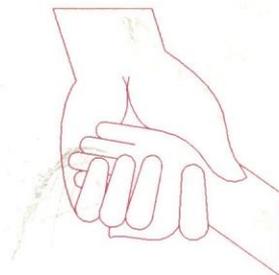
It happened some years ago in Stockholm. A woman hurrying to catch a streetcar, stumbled in front of a moving truck and was pinned underneath. Immediately someone sent for a crane to move the heavy truck.

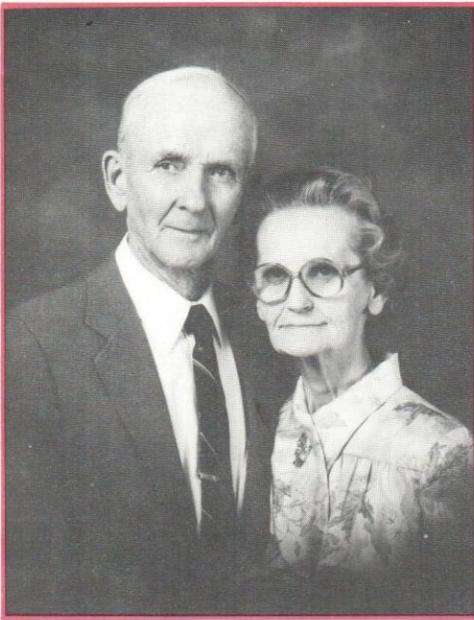
A crowd gathered. Then a man pushed his way through the crowd, crawled underneath the truck, and said to the pinned woman, "Take my hand." She did — and it was enough to reassure her and prevent her from going into shock.

When the crane finally was able to lift the truck and release the pinned woman, she exclaimed, "I never knew an outstretched hand could mean so much."

God stretched out His hand to help us! And we are to be His hand extended to others in need. All it takes to help is a hand — and the willingness to stretch it out.

— *The Advocate of Truth*





Lawrence and Lottie Burrell



## ANNOUNCEMENT

Lawrence and Lottie Burrell are completing 40 years as volunteer Secretary-Treasurer and Assistant for The Bible Sabbath Association. Their age and health prevent them from accepting another term, and in 1995 BSA will elect new officers. The Secretary Treasurer:

- Receives and answers all BSA correspondence.
- Maintains computer records of subscribers and funds received.
- Prints *TSS* mailing labels each month.
- Handles all banking duties.
- Reports monthly to the BSA Board.
- Prepares annual reports for BSA members, auditor, IRS.

The Bible Sabbath Association will interview anyone interested in assuming this volunteer position. Those with the time and special interest in the Sabbath will find this a rewarding and fulfilling Christian endeavor. Orientation and training will be available. Interested persons please contact:

The Bible Sabbath Association  
Route 1, Box 222  
Fairview, OK 73737

# Mailbox

## TSS in South Africa

Greetings from South Africa — a country in transition. These changing times have not been easy on us emotionally and economically. However, things are changing — but with freedom comes other things which are not so good. We are soon to have abortion on demand, legalized prostitution (thinking this will curb the aids epidemic), and a flood of pornographic material is also coming into the country. After the incredibly violent 4 1/2 years — the frantic sweeping political changes and the unbelievably chaotic election — the sudden cheerful atmosphere of reconciliation did not last long. This past month has been very violent — many policemen have been killed. Racial tensions among the different tribes are as furious as before. Strikes are crippling this country. Please remember us as we face these changing times. I am very interested in getting your magazine and would very much like to be placed on your regular mailing list.

Name Withheld  
South Africa

## USA a Christian Nation?

I enjoyed the cover story, "Is the United States a Christian Nation?" (December, 1993 and February 1994), and found it to be very enlightening. Unfortunately, I no longer have these issues, but would like to have them for reference. Please send me both of the above mentioned past issues. Enclosed is a check to cover the expenses. As a firm believer in separation of church and state, I sincerely appreciated this story. I feel that the argument as to whether or not the United States is a Christian nation was presented fairly.

R. Michel  
St. James, MO

## 72 Hours and the Crucifixion

I sent for a booklet advertised in your magazine (*The Sabbath Resurrection*, by Dan Gregg). This booklet seems to destroy the 72-hour theory of being in the grave. ... Basically what he says (is) by using Hebrew terminology a part of a day could be a whole day. In other words at the end of Wednesday when Yashua was put in the ground

was considered a whole day. By using a Greek Interlinear Bible it seems there is no Sunday. Matthew 28:1 states "after the sabbaths (meaning the later Sabbath, the second one, Saturday), dawning into the first of the sabbaths (meaning the first sabbath out of the seven weekend sabbaths between Passover and Pentecost). To me Dan Gregg did his homework. The English distorts a lot of phrases — notice it does not say Sunday, it says sabbaths. In other places where it seems like it is Sunday it actually says sabbath. (For instance) John 20:1 brings it home: "on the first of the sabbaths." Yashua said three days and three nights, not in the afternoon that is still day. (In) John 20:1 (it says) "first of the sabbaths." In Jewish law it was all right for a member of the family to anoint the body on a weekend sabbath but not a holy day sabbath. Yashua rose on the night part before the sun rose Saturday, that is your third night (the first of the sabbaths).

Vincent Tremaglio  
Oakville, CT

*Thanks for your letter and good observation. We have never heard any authority on Judaism state that one could anoint a relative's dead body on*

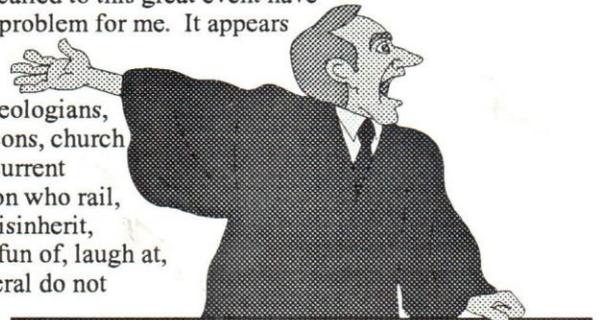
*the weekly Sabbath day but not on an Annual Sabbath. Having not read Dan Gregg's book, we cannot comment on his thesis. But our understanding of what you discovered (by reading a Greek Interlinear) points out one of the problems encountered when translating phrases from one language into another. You are correct that the Greek uses the phrase mian sabbaton ("one of the sabbaths") in Matthew 28:1 instead of "the first day of the week." As you mentioned the same is true in John 20:1 where practically the same phrase is used: mia ton sabbaton ("first of the sabbaths"). The same occurs in Mark 16:2, 9; Luke 24:1; John 20:19; Acts 20:7; and 1 Corinthians 16:2. However, rather than translating this phrase literally ("first of the sabbaths"), Greek scholars translate it "first day of the week." The reason is that the phrase "first of the sabbaths" is a Greek idiomatic expression meaning "first (day) of the week (Sunday)." We have a similar idiomatic phrase in English when we say "fortnight" meaning "two weeks" (fourteen nights). If a Greek student translated the English word "fortnight" literally into his language, people would think we were speaking of a night in a fort*

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## The Wedding Supper

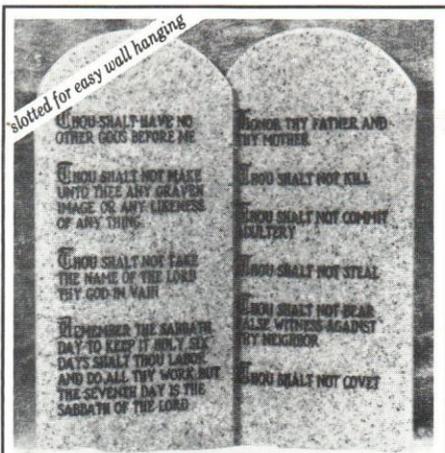
JASPER MORGAN

The Holy Scriptures speak of the marriage of the Lamb to the church and of a coming wedding supper. These references are found in Revelation 19:7-9. Those blessed folks who have been called to this great event have heretofore created a difficult problem for me. It appears that the guests will be made up of a variety of Christian leaders, writers, preachers, theologians, tithe payers, non-tithers, deacons, church builders, church founders, current apostles, evangelists, and so on who rail, castigate, disagree, disown, disinherit, disfellowship, dispute, make fun of, laugh at, condemn, accuse, and in general do not recognize each other as genuinely valuable. How are we all going to make it through this supper, when on each side of us sits someone we were sure would never be allowed at the table?



As I stated, this was a troublesome scenario, but no more! I've seen the light and there is a way. We can count on our Lord to be on top of things. We will sit and eat in perfect harmony. You see, the first course at this grand meal will be a large helping of "crow" for us all.

and miss the real meaning "two weeks" of time. Thus the literal idiomatic phrase "the first of the sabbaths" is referring to Sunday, not an Annual Sabbath. The study of Greek idiomatic phrases is a fascinating part of understanding the Bible. A good book to read is *Idioms in the Bible Explained*, by George Lamsa, HarperCollins Pub., 1985. Other resources for interpreting the texts you mentioned as "first day of the week" include *Vines Complete Expository Dictionary of Old and New Testament Words*, (1985), page 670 under "Week;" and *A Greek-English Lexicon of the NT and Other Early Christian Literature*, by Bauer, Arndt, and Gingrich (1973), page 746 under "Sabbaton" section 2a "week."



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