

# Sabbath Recorder

Are you missing the "now"?  
Do you have "hurry sickness"?

*Be still and know that I am God.*

— Psalm 46:10 NCV

One  
handful of  
peaceful repose  
Is better than  
two fistfuls of  
worried work



— Ecclesiastes 4:6 MSG

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# Sabbath Recorder

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Patricia Cruzan

Editor

[sbsr@seventhdaybaptist.org](mailto:sbsr@seventhdaybaptist.org)

Contributing Editors:

Rob Appel, Clinton R. Brown, Kenneth Chroniger, Katrina Goodrich, Caleb Crouch, Nathan Crowder, Barb Green, Nicholas J. Kersten, Gabi Osborn, John J. Pethtel, William Villalpando

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## WHO ARE SEVENTH DAY BAPTISTS?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are.

Like other Baptists, we believe in:

- salvation by grace through faith in Christ Jesus.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member has the right to participate in the decision-making process of the church.

## THE SEVENTH DAY

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience – not as a means of salvation. Salvation is the free gift of God through Jesus our Lord. It is the joy of the Sabbath that makes SDBs a people with a difference.

## FOR MORE INFORMATION

The Seventh Day Baptist Center

3120 Kennedy Road,  
PO Box 1678, Janesville, WI 53547-1678.

Phone: (608) 752-5055; FAX: (608) 752-7711

E-mail: [contact@seventhdaybaptist.org](mailto:contact@seventhdaybaptist.org)

SDB Website: [www.seventhdaybaptist.org](http://www.seventhdaybaptist.org)

Director of Communications

Jeremiah Owen

[jowen@seventhdaybaptist.org](mailto:jowen@seventhdaybaptist.org)

cell: (818)-468-9077

Editor of Sabbath Recorder:

[sbsr@seventhdaybaptist.org](mailto:sbsr@seventhdaybaptist.org)

## SDBs ONLINE

<http://www.seventhdaybaptist.org>

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I would like to share with you this thought:

**Let's not miss the now by worrying about the next.**

This thought was prompted by my reading of James Bryan Smith's book *"The Good and Beautiful God."* One of the truths he shares is the idea of "hurry sickness," which he labels as "the number one spiritual illness of our day." The simple, and sad, truth is that we are so busy focusing on all the things we **need** to be doing, that we miss out on what we **are** doing. We're not fully present in each moment, so we're not fully experiencing life, which is a series of moments.

Smith puts it like this: *"When hurried, we cannot experience life at its fullest; nor can we come into contact with our true selves, our real feelings. And even more important, we outrun God. When we slow down we allow ourselves to be found — found by life and found by God. When we practice slowing down, we are moving into the rhythm of God."*

Of course Jesus knows all about hurry sickness, because He knows all about humans. Perhaps that's why He said to His followers, *"Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."* (Matthew 6:34)

Do you resonate with this idea of hurry sickness?

Are you sick of missing the now, because you're worrying about the next?

One thing we can do in our process of eliminating hurry is to reduce our number of activities. Looking at your calendar for the next five days, is there one thing you can safely eliminate? After eliminating that one thing, don't replace it with something else. Replace it with some **One** else.

Read your favorite chapter of scripture ten times through in one sitting — listen to what God is saying to you. Take a walk in God's gorgeous creation — see what He's showing you. Press "play" on your favorite worship music — hear what He's singing to you. Be fully present with God, and He will be fully present with you.

## The Hurry Sickness

**"You are always living in this moment: will you live it present or absent?"**

(quote from Richard Bailey and Joseph Carlson)

Continued on page 23

# HELL IS FOR CHRISTIANS



I believe in hell. I believe it is eternal. And I believe that people stay there. Most of you might not be surprised by me saying this, but some of you will be. Those that are closest to me might be downright shocked. But that is not why I'm writing this.

No.

The shocking thing is,  
I believe that many who call themselves Christians,  
who have said the sinner's prayer,  
will end up in hell.

First let me say that what we believe informs how we live. In today's culture we sometimes think that we can have a belief and not have it affect us. This is really not the case. If I didn't believe the chair that I am sitting in will hold me up I wouldn't be sitting in it. I say this because this is vastly important to what we believe about God, sin, hell, heaven, and just about anything else in the Christian faith. What we believe will dictate how we live. If it doesn't, then you really don't believe it. Plain and simple.

I think that the best way for me to prove my point is to tell you my story. I do this not because I think that it is unique. I do it because what I now believe (and have believed in the past) informs how I live and preach. It shapes my relationship to God. It shapes how I relate to others. But most importantly, I feel that my story is the story of so many who are still Christians, and of so many more who have turned their backs on the faith.

## TO HELL AND BACK AGAIN

I accepted Christ when I was five years old. I really didn't know what it meant. But I did know that I wanted to be with God. As I grew up I became aware that I had made the right choice. I realized that what I didn't want was to burn in hell for eternity. I knew that if I hadn't made that choice that I would suffer. That is something I never wanted.

Yet as I graduated high school and began college I started to struggle with my faith. I knew that I was going to heaven and that was good. But it seemed like nothing else was good. I saw other people who seemed to have fun that I couldn't have. My only consolation was that someday I would be rewarded in heaven and they would burn in hell. But these ideas brought questions.

Was I a Christian only because of fear? Isn't God love? How can a loving God condemn so many? Is there more to God?

In college I began to read books about the hope of Christianity. I started to see that the point of Christianity was not just to follow rules, but it was to live a fuller life. I saw that the hope that Paul speaks of was in a new creation: a new heaven and a new earth. It was a place where

all the pain of this world would cease. This was a God who wanted worship. This was a God of hope and salvation. Yet I still had questions.

## WHAT ABOUT HELL?

To me this seemed so antithetical to everything that I knew of God. I started doing research. I began to ask questions and debate with my family. Then in my first year at seminary, a pastor who I loved wrote a book: *Love Wins*. In it, Rob Bell asked the same questions I had been wondering. In it, he described the same conflict that I had.

For asking these questions, for publicly proclaiming his doubt, Rob Bell was declared a heretic. John Piper famously tweeted, "*Farewell Rob Bell.*" That was it. It was over. Rob Bell was no longer a Christian. And neither was I, I guess. The responses to Bell were so vitriol that I really didn't want anything to do with it anyway.

I continued my education, but all the while I felt that I would not be accepted. I decided to keep my questions to myself. I decided that if this was how I was going to be treated, I would only share my deepest questions with those who I knew would still love and accept me.

## HELL AND CHRISTIANS


I'm going to interrupt my story here because at this point I need to do two things. First, I feel that I need to restate my introduction: I believe in hell. I believe it is eternal. I believe that people stay there.

I say this, not so much to defend myself, but to keep the interest of those who also believe those things. The last thing I want is for people who believe the same to stop reading here. What I say next, all Christians need to hear. What I say next is so very important that I do not want anyone to miss it.

Now my second point: It was at that point in my life (*Love Wins* being published) that I had come to a conclusion. If hell did exist then it was certainly only for Christians. It is to that statement — that hell is for Christians — that I will turn.

*Continued on the next page...*





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## HELL IS FOR THE RICH

Typically when I had debates about hell, specifically whether or not people stay there, I would hear people talk of *Lazarus and the Rich Man*. This is a parable described in the book of Luke (Luke 16:19-31). Yes, I said parable — if you have questions about that, I suggest you look at this book: *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Hardcover use pre-formatted date that complies with legal requirement from media matrix – January 11, 2008 by Klyne R. Snodgrass). The parable has two main characters: Lazarus, a leper, and a rich man whom Lazarus saw every day. Both Lazarus and the rich man die. Lazarus goes to Abraham's bosom (verse 22) and the rich man goes to Hades (verse 23).

What is typically talked about in this parable comes from verse 26. It says that no one can cross from one side to the other. Thus, those who believe go to heaven, and those who don't go to hell — no one can change where you go after you die. Setting aside the fact that neither hell nor heaven is actually mentioned in this parable, here is the problem: it actually says that the reason the rich man was in Hades was because he was rich. There is nothing in here about saying the sinner's prayer.

Many of you may be scratching your heads in confusion or shaking your fists in anger. I assure you this is the point of the parable. The last few verses make it clear. To go to Abraham's bosom one needs only follow the law (Moses) and the prophets (verse 29). In fact we are told that if people don't follow them, they would not change even if someone came back from the dead (verse 31).

And what do the law and the prophets say? Well, mostly they say to take care of the needy. All the laws of Deuteronomy are about caring for the community. This was the crime of the rich man: he did nothing for Lazarus. In fact, after death he was still expecting Lazarus to serve him (verse 24).

Brothers and sisters, I hope you are hearing me. This does not say that all we need is a prayer. No — this says that what is required is caring for the outcast and the disenfranchised.

## WE ALL BE GOATS

I can hear some of you saying, "But Phil, the Bible says that salvation is by faith." I agree, it is. But as I said before, what we believe affects how we act. If we don't act — do we really believe? Jesus thought this as well.

We find in all three synoptic gospels (Matthew, Mark, Luke) the story of the greatest commandment. Often we think of this as two commandments, but Jesus is really just saying one. He is quoting from the Shema. This is a passage from the Old Testament where Israel is called to listen to God.

What follows it is a declaration from God that Israel follow no other gods and that they care for one another. Thus, the command that Jesus is declaring is to listen to God. And what happens when we listen to God? We will love God and we will love others. To listen to God is to love God and to love God is to love others.

Jesus teaches another parable on this in Matthew 25. Essentially it says that Jesus will judge the world. It says that when he does there will be two groups: sheep and goats. (verse 46) The sheep will go to eternal life and the goats to eternal punishment. And of course the sheep are believers and the goats are not — right?

## WRONG.

Both the sheep and the goats call Jesus Lord. It says nothing of whether or not the sheep said the sinner's prayer. No, — what is says is that the sheep (verse 40) cared for the sick, and the poor, and the naked, and those in prison. The goats (verse 45) did not. That is the difference. And why is this important? Because care for



those who were in need was the same as care for Jesus. Love of God IS love of neighbor.

I could go on, but I think that shows my point. If you think I am cherry-picking, I encourage you to do some research of your own. Look at the passages about hell. I think you will find that in most cases, if not in all, the distinction made has to do with the *fruit* of belief and not just belief alone.

## FRANCIS AND ROB

Now I want to return to my story. I was discouraged by the response to Rob Bell for years. Recently, I learned that Francis Chan wrote an excellent book: *Erasing Hell*. In this book, Chan actually answers Bell's questions. He doesn't dismiss him as a heretic. No. He embraces him as someone seeking the truth about God. Chan declares that he will not hold to a belief simply because he has always believed it.

Most of you out there will be happy to find that Chan concludes that hell does exist. That it is eternal. And that people stay there. What you may not like is that he concludes the same thing I do. Many who claim to be Christian will end up there. It is these types of people — people who confess Jesus with their lips but deny Him with their actions — that God reserves the most scathing descriptions of hellfire and brimstone. This is not something that either Chan or I come to lightly. This is not something that I say with delight. My heart breaks for the many who think they are destined for life who are not. I write this, not to condemn my own, but to show them the way to life. Brothers and sisters, if you claim to be a Christian, then take heed. We are told if we call one another fools that we will be sentenced to hell (Matt. 54:22). We are told if we do not forgive each other that God will not forgive us (Matt. 6:14-15).

Brothers and sisters, this is not something to make light of. This is not something to reason away. This is the heart of God. God cares for

people. God's kingdom is a kingdom without racism, hatred, back-biting, and malicious talk. It is a kingdom where people actually love one another — not just act nice to their face.

## YOU DONT WANT JESUS TO RETURN

I can think of no better way to illustrate this then to read Amos 5. Brothers and sisters, let this be a warning to us. Here Amos declares to Israel — yes, the nation of God's chosen people — that they do not want the Day of the Lord (the coming of God). He says they may ask for it, but that is only because they do not know that it will mean judgment on them.

*Alas, you who are longing for the day of the Lord, For what purpose will the day of the Lord be to you? It will be darkness and not light;*

Brothers and sisters, this should shake us to our core. This should cause us to look at ourselves. For too long we have been declaring hell on others. For too long we have created divisions in our own churches. For too long we have sought wealth and prosperity with little concern for how that affects others. These are not the things of the kingdom of God.

Brothers and sisters, my prayer for you is that you truly believe what you say. That you truly make Jesus the king of your life. That you do the things of God. Let us not be a people characterized by hypocrisy, deceit, and wealth. Let us be a people of peace, hope, and love. Let us truly show Jesus to the world.

*May God, in His mercy, point out your selfishness. May you truly seek the kingdom of God. May your churches be places of healing and not hate. May you truly believe in hell. And may that belief spur you to deeds and good works. Amen!* SR

*by Phil Lawton, Assistant Pastor at the Seventh Day Baptist Church of Shiloh, NJ. He is currently attending seminary online at North Park in Chicago, IL. Read more on Phil's blog at <http://contemplatingkenosis.blogspot.com>*





## What does the Bible say about OMG?

*We are not to use  
God's name  
as a curse word.*

I was sitting at a sporting event, when the lovely, Christian lady beside me shouted, "Oh, my God!" as her child made a mistake. I cringed inside. And then I wondered, "does she know?" Does she know that the Bible tells us not to use God's name in vain?

And honestly, this is not unusual. I hear Christians do this all of the time. Many are wonderful people who obviously love the Lord. Is it because we just don't hear this called "sin" anymore? Are we so hardened to the use of His name due to the company we keep and the entertainment that we fill our minds with, that we just didn't notice when we started doing it, too?

Exodus 20 is where we find the Ten Commandments. The third commandment is *"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain."*

We are not to use God's name as a curse word. We are not to use His name lightly. If we study who God is, we understand a bit more why this is such a grave sin. God is holy, sovereign, unchangeable, omnipotent, omniscient, faithful, patient, and merciful. This is just a short list of the adjectives that could be used to describe God, the One who made a way for us to be reconciled to Him through His son, Jesus Christ. If He is so awesome and so wonderful (and He is!), then we can understand why it is so important for us not to use His name when we are angry or surprised.

I am not writing this to point a finger or to make you feel guilty. Quite honestly, I have personally believed for a long time, that I probably shouldn't even say "Oh, my gosh!" It is obviously a sadly disguised copy of the original. And yet, I still struggle with it. You will still hear that come out of my mouth on occasion. Language is a hard thing to change. When we grow angry or are surprised, we tend to forget our speech in the heat of the moment.

My desire in writing, as always, is to make us think. We need to think about the words that come out of our mouths. If we are a redeemed soul saved by grace, then all of life should be lived intentionally to please our heavenly Father. May we recognize that taking God's name in vain in any form is offensive to the Holy God who saved us. And let's start today anew using our tongues to glorify God's name instead of curse it! SR

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Reprinted with permission from Growing4Life: *My name is Leslie. I've been married to my best friend for a very long time and we have four grown {or almost-grown} kids. I love the Lord with all of my heart and believe the Bible to be the inerrant, inspired Word of God. I want to encourage my readers to grow deep roots of faith based on God's Word. You can read more at <http://growing4life.net>*

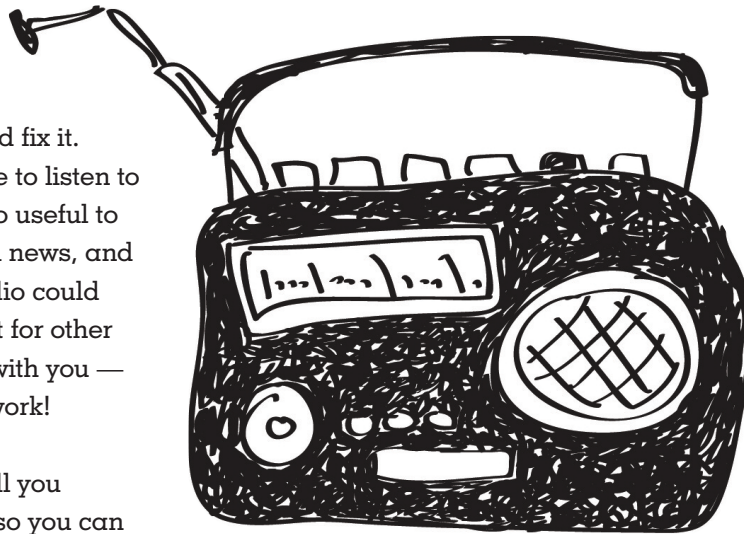
# Lessons in the Radio

You have a problem. The radio you value so much has stopped working, and you really wish you could fix it. It would be so nice to be able to listen to music from it again, and also useful to hear about helpful tips, local news, and current events on it. Your radio could even benefit the environment for other people when they hang out with you — all if you could just get it to work!

So maybe you ask God to tell you what's wrong with the radio so you can fix it — or better yet — for Him to simply fix it for you. You know He knows why it isn't working, and you know He can fix it. He wants what's best for you and there are great benefits to having it working — right? So it makes sense that He will do one or the other. You ask Him, wait, and seem to get no response. Instead He seems to want to do something else. "What's going on?! Doesn't He care about my need with this radio?!"

There definitely are times that we get answers to our "radio questions," and times when God does put the pieces of our metaphoric radios in life together for us. But I'm realizing that more than just telling us what is wrong with or fixing the radio, God wants to put the radio together with us. You see, God is a relational God, and He loves spending time with us. God dearly loves us and wants what is best for us. Sometimes He brings something difficult for us to solve to bring us alongside Him. We may be correct in seeing that the radio is good, and that God desires it for us — but more than that, God wants intimacy in relationship with us. This is the beautiful thing, in putting the radio together with God, we better see how beautiful He is.

We see how wise and understanding He is as He shows us about the wiring or the techniques of how to use different tools for repair. We see how kind and patient He



is as we make a mistake and have to replace an expensive speaker we broke. We see how loving and gracious He is as we talk with Him while we work together, perhaps telling Him our hopes and ideas for the radio, and Him sharing His ideas for us and others in the radio. When we finish the radio, we have that treasure restored to us.

But more significantly, we have a deeper relationship with the Creator, King, and Savior of the universe. Our experience may bring us to better appreciate and understand the radio, but it also shows us how much more beauty and worth God carries than it does.

So I want to ask you, what "radios" do you have in your life today? What lessons may God be desiring to bring to you through them? Continually come close to Him and listen to what He is saying. He's delighted to show you! Let Him lead you through the steps of bringing those areas into proper alignment, and through that experience, you will see His beauty better. It's in that place that you are brought into true peace and joy as you better know you can rest in Him. It's in seeing His character that your character is transformed into the same, from one degree to the next.

*"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit."* SR

—2 Corinthians 3:17-18



# Rhythm

I used to believe that I was a Mary. I was that girl who would be sitting at Jesus' feet soaking in His presence and learning from Him while he taught. I never compared myself with Martha, the one in the background making sure the tasks of running a household are accomplished in a timely manner so everything runs seamlessly as possible. Martha was the one who chose poorly — so being like her is probably not a good choice, right?

Here's the problem: I (and I suspect most women) feel much more like Martha than Mary. We are busy working full-time jobs as well as taking care of the kids and keeping track of everyone's schedules. Even women who elect to be a stay-at-home mom often have dozens of things to accomplish each day. And who are we kidding, children are a 24/7 workplace. Sometimes you feel like you are the glue holding everything together and you've been slowly eroding away, becoming less effective with time. I imagine how Martha must have been feeling: a pile of things to be done and no one but her

to do it, with a house full of company. I find myself sympathizing with Martha. Then I come to this realization: I am Martha much more often than I am Mary.

Sometimes I feel like I'm the team of one running to keep the world working. It's usually when I get to that point that I begin to feel like I'm picking up everyone else's slack. I've worked myself into the ground because I want everything to be perfect. I feel like perfection is the expectation and I have this innate need to meet it — no matter how impossible. From here two things can happen: I keep trying to do it all and implode. Or I look at those around me and can tell you everything they are doing that is hindering me from getting my stuff done and how they could be more helpful. Bam! That is what got Martha in trouble.

Trouble came for Martha, not because she was working, but because she forgot to take time to sit at Jesus' feet and satisfy her own spiritual needs. I was recently privileged to attend a workshop given by John Chandler of the Spence Network. He spoke of the DNA of the Bible being covenant relationship and kingdom responsibility — Mary and Martha, respectively. You need both to progress in your relationship with Christ. John described the relationship between the strands as a "rhythm" rather than "balance." I love that description because it takes some pressure off.

Being in balance is a really tricky thing to do. Balance sometimes requires contortions of which I am not capable. Rhythm, on the other hand, allows for more freedom of movement. I can work on both sides of the helix without feeling like I need to be both at the same time in equal measure. Sometimes you spend more time on one strand than the other and that's OK! The problem comes when you only tend to one or the other. Martha forgot to feed the relationship and was only working on responsibility (a state, which based on feedback to this workshop, most of us are in). Again I'm going to use John Chandler's words because they hit a chord with me. He compared spending all your time on kingdom responsibility to tachycardia. In other words, giving yourself a spiritual and potentially real-life heart attack. Not good. Spending all your time as Mary isn't good either (al a James 2: faith without works is dead/bradycardia).

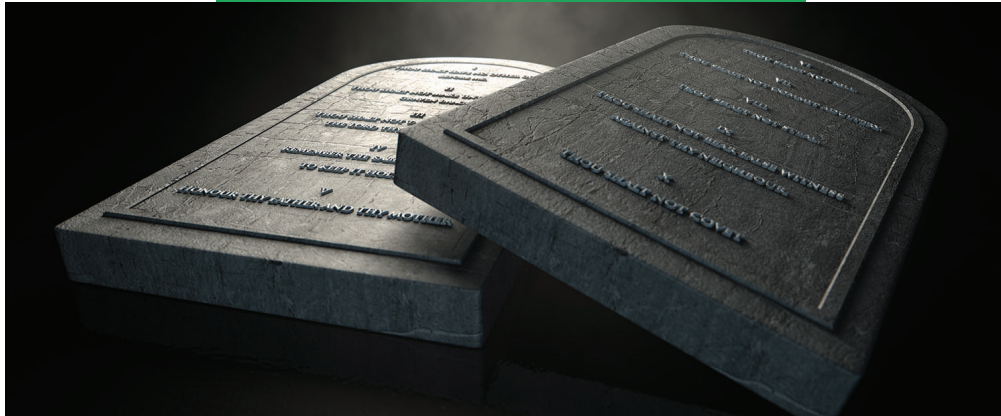
Jesus' admonishment to Martha begins to take on a whole new meaning. He isn't undervaluing her work but rather telling her she needs to take time at the other end of the pendulum — spend quality time with him.

Evaluate your rhythm: Are you spending time with both your relationship and responsibility? The amount of time doesn't have to be equal, but are you heavily skewed in one direction (95%/5%)? If so, perhaps you need to think about adjusting your rhythm. [SR](#)



Women's Society

by Katrina Goodrich  
www.sdbwomen.org



## Top Ten Words

### Pants on Fire: Exodus 20:16

Last in Sermon Series by Pastor Dusty Mackintosh, Next Step Christian Church, Thornton, CO

#### Four Stories of Liars

##### My Headphones

You have probably noticed that most of the time I wear this strange-looking contraption around my neck. Notably, it occasionally flashes a little blue LED, and generally looks extremely nerdy and slightly mysterious.

At youth group, when we have a newcomer, there is usually a countdown to when they ask me the question: “What is that thing around your neck?”

I tell them: It is the brainstem relay that sends the signal to the controller here at the base of my spine (look, you can see the scar), and that controller directs my animatronic legs. You can actually see where they are kind of waxy and fake looking.

They get this look on their face...it says, *that’s awesome if it’s true...I’m skeptical...but I don’t know you well enough... so maybe?*

And then I tell them the truth — because it isn’t a lie if you tell them within 5 minutes. It’s “Impromptu Fiction” — an art form, really.

*More stories about lies.*

##### Rahab and the Spies

A prostitute by the lovely name of Rahab was living in a city by the Dead Sea by the name of Jericho. A couple spies of Israel stayed in Rahab’s home while scoping out the city’s defenses. When the soldiers came to capture the spies, Rahab hid them in drying stalks of flax and barley on her roof. She spins this whole

lie about how they just left, going out the city gate, and if you hurry you can catch up!

The spies thank her, and she says she did it because she believed their God is God. They spared her...and — this is crazy — she is counted in the ancestry of Jesus...and in Hebrews 11, included in the Hall of Faith.

What was her greatest accomplishment? Lying to protect sneaky spies.

##### Corrie Ten Boom and the Nazis

Corrie Ten Boom lived in the Netherlands which was conquered by the Nazi army in World War II. Her family built a Secret Room in Corrie’s bedroom at the top of the house where Jewish refugees could hide. When the Nazis came knocking at the door, the family faced a moral predicament. Could they lie to the Nazi soldiers when they asked if any Jews were in the house?

Corrie Ten Boom did. Multiple times, she simply said “No, no Jews here.”

We want to call that Righteousness. Success. Admirable in every way. There is a tension there, a moral tension.

*One more story about lies.*

##### King Ahab and Naboth stealing land

Ahab was King of Israel (and he was not hunting a whale). Naboth owned a vineyard right next to the King’s gardens. Ahab wanted

*Continued on the page...*

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to expand his gardens to grow...vegetables. So many vegetables. But Naboth would not sell his ancestral land. "Land of my fathers...I am staying." Ahab sulked on his bed and refused to eat. Not kidding: 1 Kings 21 (read your Bible, good stuff).

So Jezebel, Ahab's wife, solved the problem. She wrote letters to the nobles and elders in Ahab's name, requesting two "scoundrels" who would swear, as false witnesses, that Naboth cursed God and the King. She got her witnesses, they stoned Naboth, and Ahab got his vegetable garden expansion.

Bunch of liars!

## Exodus 20:16

*You shall not give false testimony against your neighbor.*

Familiar words, and internally we tend to translate them in our head: no lying. But you'll find, across all the major translations, that they don't do so. It's always this long lengthy sentence... which is consistent with the original Hebrew. We see the last three commandments are VERY short, and this one is quite specific. It isn't specific like the last commandment, with all sorts of examples. It is specific to action, location and intent.

### Action – Lying

We are very familiar with the action part of this commandment: no lying. That is what we internalize this command as, that is how we generalize it. It leads us into some moral quandaries. How do we justify Rahab's place in the Faith Hall of Fame of Hebrews 11, when she is really only there for the courage of her lie? How do we applaud Corrie Ten Boom when she broke one of the Ten? How do we justify our Pastor deceiving teenagers with hilarious animatronic legs?

Well, there is more to the command. I know this is going to raise some tension, and we will tackle some of that. This is not the only law or the only time pure honesty is addressed...but there is more to this command.

### Location – Courtroom

There is a context, and in this case, a legal context. The picture here is in a courtroom, testifying as a witness against someone who allegedly broke the law. The trial of Naboth is a perfect example. God said no one could be convicted on the strength of one testimony, they needed two scoundrels! So the context is the system of judgment that God Himself sets up in the civil laws following the Ten Commandments. Civil authority, witnesses, judges, possessing divinely appointed power and authority, something God intended for good. That is the location of the command.

### Intent

And finally, there is an explicit intent in the command. *Against your neighbor*. This is the first appearance of "neighbor" showing up as a general term for "other person" instead of actual person

## The 10 commandments lay out the Course of Righteousness,

right next to you. But "neighbor" is not confusing at all here. It's only possibly confusing for people trying to weasel out of this command. That is really what Jesus was addressing with His story of the Samaritan. Neighbor = other human being.

*"Against."* There is an intent there for harm, for destruction, for injury, perhaps for stealing. In the story of Jezebel and Ahab, they managed the Triad: they broke the ninth commandment: false witness, and broke the sixth commandment: murder, in order to break the eighth commandment: stealing the land. Impressive?

There is explicit intent condemned in the command, the purpose is against one's neighbor, wishing him harm or injury or loss.

**The ninth commandment prohibits lying on the witness stand for the purpose of harming one's neighbor.**

### Technically Not a Sinner?

There, we have successfully made the command so specific that most of us have probably not had opportunity to break it. You are welcome! When is the last time you were called as a witness in a courtroom? Did you tell "the truth, the whole truth, and nothing but the truth?" Well done.

But, let's just say, hypothetically, that we aren't interested in "technically" not violating the law, but instead, we are interested in Righteousness. And the Ten Commandments lay out the "Course of Righteousness"...signposts along the way, marking out moral boundaries. What is the moral boundary here?

### Is it really about lying?

Is this command really about lying? Now, there are other laws about lying. There's a good parallel one in Leviticus 19:11:

*You shall not steal; you shall not deal falsely; you shall not lie to one another.*

Straightforward honesty. It's not just there, but scattered all throughout the laws in wisdom literature, and Jesus addresses honesty and integrity. But (and we touched on this weeks ago), Jesus connects simple honesty to the question of oaths relevant, not to the ninth commandment, but to *the third commandment*. Jesus says not to swear by heaven (and so profane the name of God), but let your "Yes" be "Yes" and your "No" be "No." This parallelism is echoed in the passage we just quoted, Leviticus 19:11, for the following verse, Leviticus 19:12 says:

<sup>12</sup> *You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.*

It is later in Leviticus 19 where we see the expansion of the ninth commandment. Leviticus 19:15-16 says:

<sup>15</sup> *You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.* <sup>16</sup> *You shall not go around as a*

## signposts along the way, marking out moral boundaries.

*slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.*

Why do we care so much about Leviticus 19? Because in a very few verses, after addressing hate for your brother, which we quoted when talking about murder and the sixth commandment, Leviticus 19:18b says this (in summary of all this expansion of the Ten Words):...*but you shall love your neighbor as yourself: I am the LORD.*

Is this command really about lying? That is, without question, the action in the command. What were the other two pieces? The location was the courtroom, but the word was “*witness.*” What was happening here? This was the greatest position of power your average Israelite was going to get. A moment where his words *mattered*. They were given weight and authority. And they were given that weight and authority so that people could obtain justice. Based on his words, someone could live or die. The reason God creates these courts is good, this is **something God intended for good**, and to accomplish that good He gives the witnesses’ words great power and authority.

Couple that with the intent of the command in the phrase “*against your neighbor.*” This is the sense that comes through in Leviticus 19 as well: a slanderer, standing up against the life of your neighbor. It is this sense that so infuriates us against a story like King Ahab and Jezebel while wanting to applaud a story like Rahab or Corrie Ten Boom.

King Ahab took the power that God gave him as King and used it for evil. He and Jezebel conspired to further twist the court system to obtain their selfish desires and the destruction of their neighbor. To the outside world, they get away with it. Their hands appear clean! **The system did it. They took what God created for good and twisted it to evil purpose.**

### We are witnesses – people with power

We translate this to simply “no lying” because we can easily generalize that one piece of the command. We know ourselves to be liars. We can repent of that. We can pursue simple honesty. That has more to do with the third command. It is all about not manipulating people, but rather being people of integrity. But what about the rest of this command? What about the heart of this command? When are you a witness; when do you have opportunity for testimony?

**A witness has the power to condemn or give justice. It is less about lying and more about abuse of power. Abuse of authority.**

When do your words have weight and authority? When are you a witness? It easily goes beyond the courtroom, doesn’t it? That’s not a common experience for us. What power and authority has God given you, intending it for good? How easily could you twist that, through deception (or other means) into evil purposes? Selfish purposes. Just maybe to take them down a peg or two. A little humility. A tiny bit of personal justice, maybe.

You really, really, want that vegetable garden. Or that parking space. Or that promotion. What does God want you to do with the power He has given you, with the authority He has given you? How angry it makes Him when we use that delegated power and authority He has given us to injure or damage, to murder or steal from, to wound, to slander, to gossip, to hurt our neighbor. How angry it makes Him!

### How Serious Is It?

We feel this. We want to applaud the courage and results of Rahab and Corrie Ten Boom. We are repulsed by the actions of King Ahab and Jezebel. Clearly that is despicable! But forget about how King Ahab and Jezebel make us feel. How did it make God feel?

Well...it made Him angry. You won’t like Him when He’s angry... God hated this so much, He told on Ahab and Jezebel. He told His prophet Elijah and sent him with this message (1 Kings 21:19):

<sup>19</sup> *Say to him, “This is what the Lord says: Have you not murdered a man and seized his property?” Then say to him, “This is what the Lord says: In the place where dogs licked up Naboth’s blood, dogs will lick up your blood—yes, yours!”*

That’s brutal. And Elijah speaks God’s expanded words of judgment. *I will wipe out your descendants, thus saith the Lord. Dogs will devour Jezebel!...Dogs will eat those belonging to Ahab...and the birds will feed on those in the country, thus saith the Lord!*

God hates that we should take something He intended for good, twist it with our deception, and use it for our own evil purposes, to the destruction of our fellow persons. How much does God hate it? “*Dogs will devour you... and lick up your blood. Yes, yours!*”

### When are you a Witness?

When are you a witness? When do you have the ability, with your words, with your actions, to harm or bless others? We have a huge boundary, a flashing sign at the edge, that shows us the outline of the path of Righteousness: do not use your power against your neighbor! It isn’t love, to use deception to twist what God intended for good to evil purposes. We know that. Instead, Jesus calls us to use some words of power:

**To bless those who curse us.  
To pray for those who mistreat us.**

Those are words of power. Rather than witness against our neighbors before the great Judge, we become advocates for them. Pray for them, bless them. A witness has power to destroy, or to give justice. Power to condemn or to give blessing and life. Best of all point the way to the Truth.

*Continued on the page 24*

# End of the Road in Mozambique

I will not soon forget the night in Mozambique I was driving down a roadway and the highway disappeared. It was April of 2016 and we had been visiting African SDB churches that day in the Milange District within sight of the border of Malawi. I was accompanied by Douglas Machado of Brazil, as a translator, because the brethren there spoke Portuguese, but not English.

On the way out to that region, I had taken a turn operating the vehicle since, besides our driver, I was the only one with some practice driving on the left and had a valid driver's license. Driving on the other side with a left-handed shifter can be a fairly harrowing experience even in the daylight — especially where the roadway is not in good repair, the drivers are aggressive, and you often share the streets with children, carts, and livestock. This is one of those situations where you can easily find yourself consciously seeking a perpetual state of prayer. I had eagerly given back the wheel after a couple hours as the sun began to set.

Around 2 p.m. the following afternoon, we were about eleven hours away from the city where we had a flight the next day. Even starting our return then meant we could hope for, at best, a 1 a.m. arrival in the vicinity of Nampula Airport. I endeavor to maintain a good bit of buffer in our schedule for unanticipated challenges that are common in developing world ministry.



*Bartolomeu Amisse's work truck*

Keeping that truck moving was fairly important to me so that we could get back with plenty of time to spare.

The vehicle we were in was a large red Toyota Double Cab 4x4 truck with a shell over the bed that the Conference Secretary's brother used for his construction business. He was glad to drive, but as the night wore on and the road way had fewer and fewer vehicles, Bartolomeu realized he was struggling to stay awake. I had been napping, anticipating the need to take a turn, so when he gave me the nod I knew it was time to focus. The lack of cars was a blessing that allowed me to drive down the middle of the highway, keeping my eyes peeled on the limit of the headlights, watching for tire swallowing potholes that popped up at irregular intervals. A time or two, we came to warning signs that diverted us off the road to cross rivers in places where the current roadway bridge was out or under construction. This was no big deal because we had ample notice and the temporary bridges, though narrow, seemed of solid construction, and we could soon get back to the higher-speed blacktop road above.



*One congregation in Milange District*



FOCUS on Missions

by Clinton R. Brown  
Executive Director



Because driving under these conditions required a great amount of concentration, I planned again to drive for only two hours — and counted off the minutes until I could awaken Bartolomeu and let him retake control. It turned out, as we neared the end of my time it was not necessary for me to wake him.



*Eduardo Mondlane Roadway to Nampula*

Watching the road with low beams was more effective at clearly spotting potholes, but shortened the distance down the highway that was visible. As the time neared to change seats, I gently veered around a couple potholes doing the posted 100 KPH (62 MPH) when suddenly I stopped seeing asphalt at the end of the lights. With no warning, the highway was about to drop off into a red dirt road bed with two truck-width depressions looming ahead — one after another right past the highway edge.

other's screams when the previously smooth travel turned into a rodeo bull ride.

I was sure I heard glass breaking and was certain we had done serious damage to the vehicle. Soon, however, the roadway leveled off and we crept back onto the asphalt. As we regained our composure and speed, I released the wheel to see if our alignment was compromised and everything appeared OK. Directly after, the driver indicated he was quite awake and we stopped to inspect the vehicle and passengers for injury. By God's mercy nothing and no one seemed to have been damaged.

*“Sleeping pastors we were transporting with us in the covered truck bed were tossed about like a salad and people in the front woke to each other’s screams as the previously smooth travel turned into a rodeo bull ride.”*

There was no time to do much! But by grace, I knew that sudden breaking or veering at this speed would likely not end well. I braced for impact and we bounced into, through, and over the depressions as we left the blacktop onto the area under repair. Sleeping pastors we were transporting with us in the covered truck bed were tossed about like a salad and people in the front woke to each

other's screams when the previously smooth travel turned into a rodeo bull ride. By now the lights of Namula were reflecting on the cloudy night sky as we came in to rest for a few hours before our flight. We praised God for His protection then, and I do now. It is a great comfort to me knowing He anticipates even the unavoidable potholes of life as they come at me. And I know when the road does come to an end, Jesus is there with me and will carry me away from destruction to be with Him in Glory. SR



## Seventh Day Baptist General Conference

July 31- August 6

at Houghton College, Houghton, NY

Registration Forms in *May Sabbath Recorder* on pages 13-16  
or register online at [seventhdaybaptist.org](http://seventhdaybaptist.org)

# Merger Between SDB Historical Society and SDB General Conference Completed!

*Help insure the future of our past!*

Contribute to the

**Seventh Day Baptist Council on History**

**Centennial Fund**

*Through Cash Contributions*

*Planned Estate Giving*

*Making the Society an*

*Insurance Policy Beneficiary*

Contact the Council on History

3120 Kennedy Road

PO Box 1678

Janesville, WI 53547

Phone 608-752-5055

E-mail: [nkersten@seventhdaybaptist.org](mailto:nkersten@seventhdaybaptist.org)

**Centennial Fund  
brochures available at  
[sdbhistory.org](http://sdbhistory.org)**

On April 6th, we received paperwork at the General Conference offices which documented the finalizing of the merger between the Seventh Day Baptist General Conference of USA & Canada, Ltd. and the Seventh Day Baptist Historical Society. The completion of this paperwork with the State of Wisconsin represents the completion of a process which stretched over several years. The Historical Society's membership carefully contemplated a request to merge originally made by the General Conference's Ad Hoc Committee on Denominational Restructuring. Prior to the merger, the Historical Society was a separately incorporated non-profit organization in the State of Wisconsin, carrying forward an arrangement that had been in effect since the original incorporation of the Historical Society in New Jersey in 1916.

In response to the General Conference's request, the Society took a straw poll with the membership to get a sense of their general disposition towards merger. When the membership demonstrated openness to considering the proposal, the Historical Society convened its own committee to explore the possibility in greater depth and to make a recommendation back to the rest of the Society's membership. After gathering the facts, the Society's committee ultimately recommended the merger, which the members of the Society passed in consecutive years by wide margins. The General Conference, having made the initial recommendation, also approved the merger with the stipulations asked for by the Historical Society.

As a result of the merger, the work of preserving and promoting Seventh Day Baptist history is now the work of the Council on History of the SDB General Conference, with the former Directors of the Historical Society becoming the new members of the Council on History. Members of the Historical Society will see their memberships converted into supporter categories of the Seventh Day Baptist Historical Library and Archives. They will maintain all of the rights and privileges they held previously with the Society, except the right to vote directly on history business. Election of new members of the Council on History will now take place at the yearly meetings of the General Conference.

The Historical Society carried on the work of preserving and promoting Seventh Day Baptist history for 100 years, having started in 1916. At this year's General Conference meetings in Houghton, NY, there will be a celebration of the Historical Society's successful century of ministry on Sabbath afternoon. Meanwhile, the new Council on History continues to promote the Centennial Fund, a capital funds campaign meant to increase the permanent endowment for history work among Seventh Day Baptists. The first meeting of the Council on History took place at the SDB Center in Janesville, WI, on the weekend of April 30-May 1. Please be in prayer as the members of the Council continue to guide the future work of preserving our shared past. SR

by Rev. Nicholas J. Kersten  
Director of Education and History



**Council on History**

# JUST THE FACTS!

## The Set Up

During my travels this past six months, I have encountered a lot of confusion about the Conference, the Directors, locations, the Center, and of course, where I live and work. So allow me to clear up some of the confusion — at least for those of you who read the *Sabbath Recorder*.

Here are the thoughts and statements that I have heard recently:

**1. Because the Board of Christian Education and the Historical Society have legally merged with the General Conference, the Missionary Society is next.**

WHOA! NOT SO FAST!

**Clarification** — One of the recommendations of the Ad Hoc II committee in 2010 was that, *“Independently incorporated agencies of the denomination (Historical, Christian Education, Missionary Society) be legally merged with the General Conference, but that the Memorial Board remain independently incorporated to provide legal liability protection.”*

However, the Ad Hoc II members also stated their recommendations were **NOT**:

- A performance evaluation of any our current Boards, Agencies, or Executives
- Something that we will put into place immediately
- Something that will be forced on any group or individuals

This last one of the NOTs is what I would like to address. They were stating that they were NOT forcing anyone to do what they were suggesting. That it was entirely up to the Board or Society to make the decision without feeling coerced. The Ad Hoc II Committee also went on to state, *“Changes will be encouraged, not forced, on the independently incorporated societies.”*

The SDB Missionary Society, under the direction Clint Brown, is really busy sending pastors and people into countries that are in sore need of training. They are so busy that the very idea that they should be working on something that would take them away from the focus of Kingdom work would be a distraction that was not needed. I agree with them!

**2. Rob is working year-round out of California, and therefore the SDB Center has moved.**

NO, it hasn't!

**Clarification** — Some have jumped to the conclusion that since I work part of the year from my home in California, that the Center has left Wisconsin. But it hasn't — and it won't. It is still located in Janesville, Wisconsin, where we have a staff of people...and I still do have an office there.

**3. All the Executives (Directors) of the Conference work out of the SDB Center.**


No, again!

**Clarification** — Many of you have decided that because of the merging of the Board of Christian Education and Historical Society, and the revamping of the work that the General Conference voted on in 2014 which the General Council ultimately made, everyone would be “forced” to be located in Janesville. That is not the case at all.

One of the items of discovery by the General Council, during their reading of the book, *Leading from the Sandbox*, was that when you have people in positions with a passion for their work, they will have a “sweet spot” in their work ethic. All the players don't have to work under one roof. In fact, there are times when you have more communication and collaboration amongst the players on the team when this happens.

### The bottom line is...

I am thankful that people are so interested in the SDB ministries that they are thinking about what is happening. I am also thankful for the team that we have put together, their commitment, dedication, and willingness to work with each other. Dare I say, that we have never had a time in our history where there has been so much cooperation, collaboration, and communication between our ministries and their executives.

The ministries of the General Conference are doing great, and so is the SDB Missionary Society! We are working to improve our services and ministry opportunities for you and your church. We are working well together and are focused on Kingdom work. If you haven't already joined us in an area of ministry where you have a “Sweet Spot,” we invite you to join with us! And that is a **FACT!** 

Youth/Adult

Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

– Matthew 11:29 NASB

Junior

Take My yoke upon you and learn from Me...

– Matthew 11:29 NASB

Primary

...learn from Me...


– Matthew 11:29 NASB

# It's Check-In Time!

Individuals who successfully complete the program each year receive a certificate honoring their achievement. Individuals who successfully complete multiple years of the program are eligible for additional recognition.

Local SDB congregations who participate in the program have the possibility of being recognized through two awards given yearly. The first of these awards, the Mary G. Clare Scripture Memory Bowl, is given to the church with the most members who complete the program. A new award will also be given this year to the church with the highest percentage of the members who complete the program (a minimum number of members is required).

In order to qualify for the church awards, completed reporting forms from local churches are due back to the SDB Center (by postal mail or by email) by June 30, 2016. Completed forms received after the deadline will be accepted and completion certificates will still be sent! Emailed forms should be directed to [nkersten@seventhdaybaptist.org](mailto:nkersten@seventhdaybaptist.org), while postal mail should be directed to the SDB Christian Ed Council, PO Box 1678, Janesville, WI 53547.

We look forward to celebrating with those who have completed the program this year at General Conference in Houghton, New York! 

In the September 2015 edition of the *Sabbath Recorder*, the Christian Education Council unveiled this year's Scripture Memory Program. Selected by our Conference President, the Rev. Dr. Ken Chroniger, the verses in this year's program were focused on the Conference theme, "Faith, Family, Education."

Churches were sent sample program literature with the completion certificates from the 2014-2015 program (for those members who completed it) in time to begin this year's program in October. The program consists of nine short passages of Scripture which correspond to the nine months of the program, with one passage highlighted each month. As an alternative, participants are also permitted to memorize a chapter of the Bible (this year, it was Psalm 32).

Since the program was announced, across the Conference, Seventh Day Baptists have been working hard to memorize this year's Scriptures as they hide God's word in their hearts. This effort was promoted heavily by our Conference President during his travels, as he is hoping to have 500 individuals complete this year's program. Successful completion of the program requires a witness to verify that the Scripture passages have been successfully memorized. Notice of the completion is to be submitted to your local church (probably to your Sabbath School Superintendent or Coordinator). They submit a report to the Conference offices so that you and your church can be properly recognized. The forms for reporting to the Conference office are available at the General Conference website: [www.seventhdaybaptist.org/scripturememory](http://www.seventhdaybaptist.org/scripturememory), or you can call and request printed copies from the Center directly by calling (608) 752-5055.

## Reminder!

**Information about this year's Youth Conference, "Leaders Without Limits"**

can be found online at the SDB General Conference blog ([www.seventhdaybaptist.org](http://www.seventhdaybaptist.org)) or in the May 2016 *Sabbath Recorder*!

If you have questions about the changes to our youth program at General Conference sessions this coming year, please contact us!



# The DASH

by Rev. Dr. Kenneth Chroniger



The DASH is almost over.

I am sure you remember the DASH, the time occurring between Conference Sessions — i.e. between our General Conference Session 2015 in Lancaster, PA, and Conference Session 2016 in Houghton, NY. During the DASH you have been working to bring the “Kingdom of God” through living out your faith in the place where the Heavenly Father has “put” you. The time is upon us as a people to gather on the campus of Houghton College, Houghton, NY. Here Seventh Day Baptists from churches across the United States and Canada will be waiting upon the LORD, seeking His will, and giving guidance to those who are servants of His people, forwarding His Mission in the DASH.

Since the close of Conference 2015, through the DASH and at the Conference Session 2016, the hope is that the Conference theme, **Faith-Family-Education**, is the driving principle in our ministry. When we speak of **Faith**, it is divided into two parts. The first part is that each one must come into a relationship with our Triune God through the atoning death and resurrection of our LORD Jesus Christ. (If you are reading this and are not sure that Heaven is your home, you will want to read online <http://crustore.org/fourlawseng.html>). The second part of **Faith** is what is referred to as Dogma, Doctrine, or Distinctive. In this we discover who we are as Baptists. (You may check out what this means by ordering *Identity* from the American Sabbath Tract and Communication Council). Added to Faith is **Family**. Here again are two parts: Generation Family and Kinship System. Generational must not be a matter of “making fun of” because it means “we kept our kids.” The second points to the fact that in a Seventh Day Baptist congregation there should be no strangers. The Kinship System lets us adopt others into our **Family**. (If you would like to know more about the Kinship System, take a look at the pamphlet by the Rev. John Peil and the Rev. Rodney Henry:

<http://seventhdaybaptist.org/wp-content/uploads/2015/09/Kinship-System-Pamphlet.pdf>)

Added to Faith is Family and to Family is **Education**. While we no longer have Institutions of Higher Learning, we still have methodologies of learning: Memorize the Scripture, Study the Scripture, and make Sabbath School a center of Education. These are the principles which make us Seventh Day Baptists.

It is hoped that the principle of **Faith-Family-Education** will inform the General Conference Session 2016 on the campus of Houghton College, Houghton, NY. If You haven’t decided yet if you are going to be an attendee, now is the time to say “Yes.” If you decided you are not coming, now is the time to change your mind and say “Yes.”

Thank you for taking the time to read this article. As I close, let me ask you several “Did you know?” questions:

**Did you know** this Conference Session is one of the least expensive in recent years?


**Did you know** that the earliest Seventh Day Baptist graduate of Houghton College was in the 1950’s?

**Did you know** that at the Conference Session we will have three graduates of Houghton College?

**Did you know** you don’t have to be a Delegate in order to speak, vote, and guide in an Interest Committee, helping to determine the future direction of our people?

**Did you know** that there are 28 Seventh Day Baptist Churches within a one-day’s drive of Houghton College?

**Did you know** that there is a goal to have 1000 people gathered for Sabbath Morning Worship in the Wesley Chapel at Houghton College?

See you at Houghton, July 31- August 6. 

Rev. Dr. Kenneth Chroniger  
Alfred Station SDB Church, NY

President’s Page



# Let's Fall in Love!

Fall absolutely in love with the Word

When I was asked to write this article, there was only one thought going through my head,

“HAHAHAHAHAHAHAHA!!!!!!!!!!!!!!!!!!!!”

You see, I've never been good at writing much of anything, much less an article. I felt the least qualified to do the job. But, as I finally got around to writing this down, I realized that God had a different plan for my limited writing skills than I had thought.

God has been putting something on my heart for a very long time and He finally let me know exactly what it was. Last night, I went to a meeting for Koininia. Koininia is a Greek word that means fellowship, and fellowship is like two fellows in a ship having a good time. That's kind of the tag-line for Koininia — the founder and human director of the group, Larry Shultz, says it before every performance.

Koininia is a traveling musical of sorts, but this is also a missionary trip. We travel all over Wisconsin in our big green school bus with the Lord as our guide. Our three goals are:

1. Spread the gospel wherever God tells us to
2. Get to know Christ better
3. Have an absolute metric ton of fun!

I've done Koininia for four years (this will be my fifth) and it's profoundly changed my view of a lot of things in my walk with Christ. God always tells Larry the idea for the script and Larry puts it into the show per His instructions. I've done a show about the *Heart* and a man's search to have a heart attack by God. I've done a show about *Revival* which is so desperately needed. I've done a show about the *Glory of God* which is too massive to fully comprehend. Last year's show was about Romans 1:16: *“For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.”*

This year's show is set to be the most shaking and radical we've ever done: *God's Word*. Our theme is to go back to our roots and remind people of how great and beautiful His Word truly is — which is something we have forgotten.

This has really been on my heart for awhile now...a few years...ever since the last time I was able to go to Pre-con. That year I found out, that because of this denomination's open atmosphere of trying to find the truth for ourselves,

there were people and entire churches who were turning away from God's word — people who believed that Jesus Christ is not the Risen King. That is a problem. Some of us have started trading out the Word of God for the words of man. This is sad to see because all that we need are the true words that flow from the Bible. It's not just something to be used in church, or among Christian friends. It should be the basis of everything we do. It works for literally every situation we could ever have.

2 Timothy 3:16-17: *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”* This verse tells us that if we believe Scripture isn't completely true, or that it isn't fully applicable, we are wrong.

I ask for a radical step for us as a Church and for my fellow youth — fall absolutely in love with the Word. This is the best news, and we should be fully ready to fall in love with this news. I know that this isn't the easiest pill for us to swallow. Reading the Bible is a big deal — a very huge commitment — however, so is following Jesus, which we all profess to do. I have had a challenge personally in picking up my Bible every day to read His Word. I am not perfect, and I still don't always have that thirst for His Holy Scripture. But, I have come to recognize that the Bible is in fact the answer for all of my questions. It is truth. Every day I want the Word more and more. This is what has been burning on my heart. It is my prayer that I can take the step forward into reading the book constantly, allowing my life to be shaped by the Good News found within it.

When I was asked to write an article for *The Beacon*, I laughed, but hopefully God has used my voice to say something worthwhile. It is my prayer, my desire, and my hope that my generation can be one that is unafraid of the world. Instead, boldly go out to make disciples of all nations! It is my prayer that my generation would be one that is revived. I pray for revival among the youth of this nation and nations all over the world. My voice is small by itself, but that is why I pray for others to join me. Let us go and radically read the Living Word of a Living God!

Hebrews 4:12: *“For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.”* It is important to remember that we serve the Most High God, and that His Word is final. Our words will fade away, but His never will. So, let's fall in love, shall we? Let us rediscover that the best thing is to hear His Word spoken plainly. No gimmicks, no ulterior motives, no prejudices. Let His Word speak for itself; it is enough. SR



## Are you sick of missing the now because you're worrying about the next?

Continued from page 5

Smith said that, "When we slow down we allow ourselves to be found, found by life and found by God." How can we do this? How can we start slowing down, start eliminating hurry from our daily lives? We've already talked about decreasing the quantity of our activities. Now let's talk about increasing the quality of our activities.

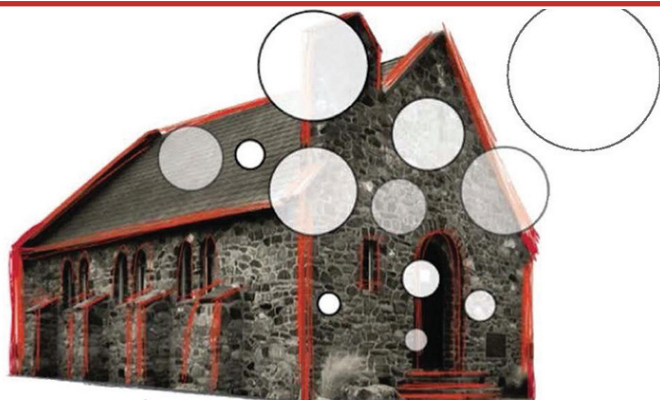
I'm not talking about replacing bad activities with good activities. After all, how often have you thought to yourself, "Instead of embezzling money from my boss, today I'll be a faithful employee"? I'm talking about replacing good activities with great activities. Good activities are fun, entertaining, distracting. Great activities are informative, impacting, inspiring. Good activities seem to distract us from reality, whereas great activities seem to drive us deeper into reality. We tend to engage in so many good activities, that we don't have time for great activities. How can we replace the good with the great?

A better question might be this: How can we **transform** the good into the great? For example, watching a ball

game on TV is a good activity. It helps us to relax (unless we're in a fantasy league!), to recover from the stresses of the day. However, watching a ball game on TV **with a friend** is a great activity. Not only does it help us to recover from the stresses of the day, it also helps us to work through those stresses as we talk about our day with our friend. Watching a game alone might be fun, but watching with a friend might be fulfilling. There's nothing wrong with fun, but why settle for fun when we can be fulfilled?

This is just one example of transforming the good into the great. Look at your own list of daily activities and see which good ones you can transform into great ones. When we're being fulfilled, we're more likely to live in the **now**, instead of hurrying and worrying about the **next**. <sup>SR</sup>

Sharing the journey,  
Pastor Scott Hausrath  
SDB Church, North Loup, NE



multiply  
CONFERENCE colorado springs  
OCTOBER 20-22, 2016  
revitalization - renewal - development - growth - planting

**Contact information:**

John Pethtel, Director of Church Development  
(cell) 304-629-9823 or [jpethtel@seventhdaybaptist.org](mailto:jpethtel@seventhdaybaptist.org)

### The 2016 MULTIPLY Church Development Conference

is open to anyone who desires to see renewal and revitalization in his church or desires to see new SDB churches in North America. We will be combining our own SDB learning cohort with the **MULTIPLY Conference** put on by **Frontline Church Planting** in Colorado Springs to learn from missional church leaders and each other during this weekend.

**Registration Website:**  
[tiny.cc/MULTIPLY2016](http://tiny.cc/MULTIPLY2016)

**Registration deadline is September 19**

Registration is free.

Lodging is available for \$75 for 3 nights on a first come, first served basis.

Your only additional cost is travel to and from Colorado Springs.

## Top Ten Words

Continued from page 15

### Our Lying Pastor

So why is Dusty lying to kids about his headphones? I could tell you about my grand strategy of opening conversation and disarming tension, charming newcomers with ridiculous antics by becoming the awkward one — so that they don't have to be, and uniting the students in the common bond of knowing that Pastor Dusty is a dork. Or, I could tell you, I do it because it's just kind of funny.

You might be horrified by my little *Fiction*. If so, please pray for me. I suspect that God thinks I am funny. That He chuckles (animatronic legs, that's good) and is thrilled that I got to connect and laugh with another of His children. It is when one of them comes to me (or one of the other youth leaders) and says, "Can we talk?" "I need help." "I need advice." Or best of all, "Who is this Jesus guy...and how can I get to know him?" We become a witness. Our words matter. And your words matter. We get the opportunity to bless...or to harm...

### True Witness to Truth


We are a witness.

#### Witness to the Truth

I think of false witnesses in the Bible. False witnesses condemned the first martyr, Stephen, to death. The high priests sought out and found false witnesses to speak against Jesus and condemn Him to death.

I think of a little girl asking Peter, friend and follower of Jesus, aren't you with Jesus? Peter said "No." three times. And it broke Jesus' heart. But then, confessing his sin, repenting of his sin, Peter spent the rest of his life **living as a witness** to the Truth — who in the end is not just a proposition, but a person.

Bear true witness *for* your neighbor. **Witness to the Truth. Use every moment and every bit of power and authority you have to live as a witness to the Truth.**

That is the greatest act of love for your neighbor. 

Thank you to Pastor Dusty Mackintosh, Next Step Christian Church (SDB), Thornton, CO, for this series of sermons on the "Top Ten Words." If you missed any of them, they are available online at [sabbathrecorder.com](http://sabbathrecorder.com).

Introduction.....March 2015  
Exodus 20:3.....April 2015  
Exodus 20:4-6.....June 2015  
Exodus 20:7.....July/August 2015  
Exodus 20:8-11.....May 2015  
Exodus 20:12.....October 2015  
Exodus 20:13.....January 2016  
Exodus 20:14.....February 2016  
Exodus 20:15.....March 2016  
Exodus 20:16.....June 2016  
Exodus 20:17.....December 2015

## OBITUARY

**SKELTON** — Ronald Skelton, age 67, of Garth, AL, went to his heavenly home on February 7, 2016.

A native of Huntsville, AL, he moved to Paint Rock, AL, and attended Paint Rock School. He graduated from Gurley High School in Gurley, AL. In 1973, he married Jeannette Terry Skelton and they had one child, Lindee Terry Skelton Fletcher. They divorced in 1993. Ronald worked for Barber-Colman Company, sold insurance, and worked for several car dealerships until he started his own company, J.C. Money Company in the early 90s. He was member of the Paint Rock Seventh Day Baptist Church in Paint Rock. He was an ordained deacon of another church and Justice of the Peace. He was Past Master at Holly Grove 323 in Princeton. He was Initiated January 3, 1983, Passed - March 7, 1983, Raised - June 28, 1983 at Gurley Lodge and also of Cahaba shrine and Cahaba Buffoons, Scottish Rite. A unique soul, Ronald aka Poppy was a very funny and kindhearted Christian man who enjoyed telling jokes, doing magic tricks, playing his banjo, hiking, riding motorcycles and muscle cars. He will be greatly missed by all who knew and loved him!

He is preceded in death by his father, Samuel Skelton, and mother, Oma Little; stepfather, Walter "Bo" Little; one brother, Leon Skelton; two half-brothers, Bufford "Red" Skelton, infant brother, W. Skelton; and one half-sister, Ophelia Brown; and one step-sister, Patsy Maggett.

Ronald is survived by his daughter, Lindee Skelton (Tom) Fletcher; two grandsons, Hunter and Garrett Russell, of Moulton, AL; two step-granddaughters, Jordan (Marcus) Barnwell, and Brittany Fletcher; brother, James (Pat) Skelton; sisters, Sue (Jim) Creech; half-brother, William Knott; two step-sisters, Donna (E.J.) Smith, and Sandy (Jeffrey) Moore; step-brother, Charles (Sue) Little; two step-granddaughters, numerous nieces and nephews and last but not least, his beloved cat, Elmer.

Funeral service was held in The Spry Chapel on Friday, February 12, 2016, at 11 o'clock with services concluding in Paint Rock Cemetery with Brothers Clyde Thompson, Scotty Letson, and Floyd Wilson officiating.

Family and friends, old and new: **Steve and Jo Rogers** are celebrating their **50th anniversary** this month. We are asking for your help in showering them with cards to help celebrate this event! If you can, please drop a card in the mail to Steve and Jo Rogers, c/o Salem SDB Church, 171 East Main Street, Salem WV 26426.

Thank you so much for helping us celebrate this couple who means so much to so many folks.





## OBITUARY

**STREICH** — "Morrie" Morris Edward Streich entered the Church Triumphant at the age of 93, on August 5, 2015.

Morrie was born in Jefferson, WI, on February 23, 1922, and spent his early years on his parents' farm in Aztalan. He was a graduate of Jefferson High School, attended Milton College, and earned two degrees from the University of Wisconsin in Madison where he was a member of the UW marching band. Morrie was a US Army veteran. He was a long-time teacher of music and business in public schools in several Wisconsin communities. He was also a conductor of numerous high school bands and church choirs. He was an award winning representative and Regional Manager for Field Enterprises Education Corporation. Morrie was a member of the Masonic Lodge, a multi-decade conductor of the Zor Shrine concert band, and a 30-year member of the Monona Senior Chorus. In later life, he was a tireless volunteer at Meriter Hospital in Madison. He received many awards for his years of service, including the Madison Civic Recognition Award.

Morrie was a charter member of the Madison Seventh Day Baptist Church, which he served as trustee and deacon. His winning smile and his wit and humor will be cherished by his church family for years to come. He loved music and expressed his joy of the hymns of the church.

Morrie was an avid fisherman and enjoyed week-long fishing expeditions with his friends in the wilds of Canada. He had a passion for gardening and service to others.

Morrie enjoyed his family, especially his loving wife of 70 years, Laura (Lewis). He is survived by Laura and three children: Morris (Patricia), Janelle (Michael) Tilles, and Keith (Susan); five grandchildren, Bryan, Tara, Melody, Stephanie, and Carolyn; two great-grandchildren, Rowan and Fiona; and several cousins. He was predeceased by his parents, Edward and Clara (Lang) Streich of Jefferson and granddaughter, Kathryn.

A service of thanksgiving to God for Morrie's life was held at the Oakwood Village Prairie Ridge in Madison. His Pastor, Rev. Herbert E. Saunders, officiated, accompanied by a variety of music.

*"Well done, good and faithful servant. You have been faithful over little, I will set you over much. Enter into the joy of your Master!"*

### The Appalachian Association Annual Meeting

will be hosted by the Paint Rock SDB Church

June 24-26, 2016, in Paint Rock, AL.

For details contact Angie or Steve Butler at  
smbutler@nehp.net or smbutler1833@yahoo.com.

## MARRIAGE

### DUNN — ROBLES

Steven Dunn and Lorena Robles were married on Sabbath, April 16, 2016, at the Paint Rock Seventh Day Baptist Church, AL. Pastor Clyde Thompson officiated.

## BIRTH

**BUTLER** — Bryn and Jennifer Butler of the Paint Rock SDB Church, AL, welcomed a son, Wyatt Stephen Butler, with love, on October 1, 2015. The proud grandparents are Stephen and Angie Butler and Phillip and Susan Christian.

## NEW MEMBERS

### FIRST SEVENTH DAY BAPTIST CHURCH OF HOUSTON

Houston, TX

Jim Barclift, Pastor

Joined by testimony

Ruben Delgado

Mario Espinosa

### LEONARDSVILLE/BROOKFIELD SDB CHURCH

Leonardsville, NY

Henry Edwards Sr., Pastor

Joined by testimony

Bert Welch

If you have been touched by an article or blessed by a message you have read in the *Sabbath Recorder*, why not take a minute to show your appreciation through a tax deductible donation?

Supporting the ministry of the *Sabbath Recorder* is easy and can be done online: <http://bit.ly/SDBDonate> or by mail:

ATTN: *Sabbath Recorder*, P.O. Box 1678  
Janesville, WI 53547-1678

# Information about 2016 Conference from the Host Committee

The 2016 Conference Host Committee is excited to have you join us July 31 – August 6 in beautiful Allegany County, New York, this summer. We have gathered information about our area that we hope will help you plan your trip to General Conference Sessions at Houghton College in Houghton, NY.

## HOTELS NEAR HOUGHTON

### Econo Lodge

1 North Branch Road, Cuba, NY ..... 1-585-968-1992  
(16 miles from Houghton)

### Microtel Inn & Suites by Wyndham

30 West Dyke Street, Wellsville NY ..... 1-585-593-3449  
(25 miles from Houghton)

### Country Inn & Suites by Carlson

130 North Main Street, Mt Morris, NY ..... 1-585-658-4080  
(26 miles from Houghton)

### Hampton Inn

101 Main Street, Olean, NY .....1-716-375-1000  
(28 miles from Houghton)

### Microtel Inn and Suites by Wyndham

270 Cascade Drive, Springville, NY ..... 1-716-592-3141  
(28 miles from Houghton)

### Wingate by Wyndham

11 Mill Street, Ellicottville, NY ..... 1-716-699-6000  
(29 miles from Houghton)

### Best Western Plus University Inn

3051 West State Street, Olean, NY ..... 1-716-372-1300  
(29 miles from Houghton)

### Fairfield Inn and Suites by Marriott

3270 West State Street, Olean, NY ..... 1-716-372-7500  
(30 miles from Houghton)

### Microtel Inn by Wyndham

3234 NY 417, Olean, NY ..... 1-716-373-5333  
(30 miles from Houghton)

## CAMPING FACILITIES NEAR HOUGHTON

### Mariposa KOA Campground

7632 Centerville Road, Houghton, NY ..... 1-585-567-4211

### Letchworth State Park

Castile, NY ..... 1-585-493-3600

## RESTAURANTS IN HOUGHTON

### China Star

9727 Rt 19, Houghton, NY ..... 1-585-567-2005

### Subway

9673 Rt 19, Houghton, NY ..... 1-585-567-2112

### 3 Bums Pizza

Rt 19, Houghton, NY ..... 1-585-365-2867

## FOR MORE INFORMATION ON LODGING AND DINING

[www.houghton.edu/admission/visiting/accommodations-dining](http://www.houghton.edu/admission/visiting/accommodations-dining)

## THINGS TO DO IN THE AREA

**Letchworth State Park** in New York State is known as the Grand Canyon of the East — Voted BEST STATE PARK in USA in 2015. Its three falls and grand vistas make it a favorite for camping, hiking, picnics and more. (13 miles from Houghton)

[www.letchworthpark.com](http://www.letchworthpark.com) ..... 1-585-493-3600

**Rock City Park** has gigantic rock formations, scenic views and hiking trails. (46 miles from Houghton)

505 Rt 16, Olean NY ..... 1-866-404-ROCK  
[www.rockcitypark.com](http://www.rockcitypark.com)

**Strong Museum of Play** – hands-on children’s museum with planetarium and butterfly garden. (72 miles from Houghton)

1 Manhattan Square, Rochester, NY ..... 1-585-263-2700  
[www.museumofplay.org](http://www.museumofplay.org)

**Niagara Falls, USA** (80 miles from Houghton)

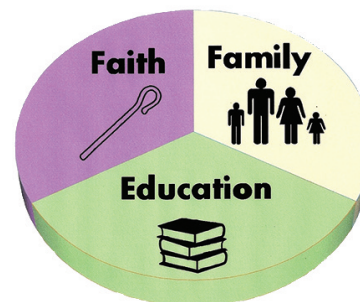
[www.niagara-us.com](http://www.niagara-us.com) ..... 1-877-FALLSUS

**Corning Museum of Glass** (82 miles from Houghton)

1 Museum Way, Corning, NY ..... 1-800-732-6845  
[www.cmog.org](http://www.cmog.org)

**Rockwell Museum of Art** – specializing in Western Art

111 Cedar Street, Corning, NY ..... 1-607-937-5386  
[www.rockwellmuseum.org](http://www.rockwellmuseum.org) (82 miles from Houghton)



## 2016 HOST COMMITTEE

Chair..... Elianna Chroniger  
[host.committee.chair@gmail.com](mailto:host.committee.chair@gmail.com)

Registrar/Transportation... Peggy Chroniger  
[host.committee.chair@gmail.com](mailto:host.committee.chair@gmail.com)

Facilities/Exhibits..... Abigail Noel  
[abbaynoel@gmail.com](mailto:abbaynoel@gmail.com)

Banquets/Receptions..... Melissa Noel  
[melisnoel@gmail.com](mailto:melisnoel@gmail.com)

Signs..... Madge Chroniger  
[madgechroniger9@gmail.com](mailto:madgechroniger9@gmail.com)

Nursery..... Marian vanDalen-Anderson  
[mariananderson326@yahoo.com](mailto:mariananderson326@yahoo.com)

Publicity..... Pastor Ken Chroniger  
[pastor.chroniger@gmail.com](mailto:pastor.chroniger@gmail.com)

Stage Manager..... Josiah Kenyon

**Registration opens Sunday, July 31 at 11:00 am  
in the Campus Center**

# All You Need to Know about **Youth & Young Adult** Activities at General Conference 2016!

See page 17 in the *May Sabbath Recorder*

**Register your youth for the NEW PROGRAMS and ACTIVITIES**

Conference **REGISTRATION FORMS** available in the *May Sabbath Recorder*  
pages 13-16

or you can **REGISTER ONLINE** and pay with a credit or ATM check card at  
[seventhdaybaptist.org](http://seventhdaybaptist.org)

## HIGHLIGHTS OF THE WEEK

July 31 - August 6

### Evening Speakers:

Sunday ..... Dean Michael Jordan, Houghton College  
Monday ..... Pastor Scott Hausrath, North Loup, NE  
Tuesday ..... Pastor Bob Babcock, Marlboro, NJ  
Wednesday ..... Pastor Carl Greene, Hebron, PA  
Thursday ..... Pastor Garfield Miller, Jamaica  
Sabbath ..... Pastor Kevin Butler, Milton, WI

### Evening Activities:

- The War Room
- Bill and Val Probasco back by popular demand  
with their Game Show
- Men's and Women's Basketball
- Young Adult Coffeehouse

### Morning and Afternoon activities

for children and youth of all ages

**New Youth Program** led by Pastor Steve Osborn

**Seminars** on Faith, Family and Education

**Family Carnival**



The 2016 4th annual Gospel Feet 5K run event is organized to help finish the race for equipping SDB leaders and evangelists with training in Zambia. We have already had four teams complete their legs of the relay with SDB trainers from the USA, Jamaica, and New Zealand. Now with only two teams remaining we can see the finish line ahead. Scheduled for Friday morning, August 5th at 5:30AM, the race is expected to have some exciting new features this year, so tighten up those laces and help us finish this project strong.



This year's event will be a  
**Color Run!**