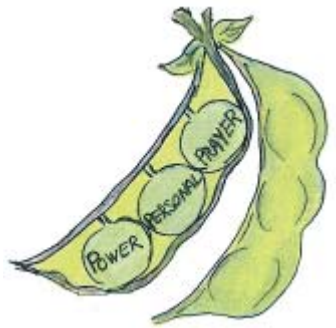


# Colton SDA Newsletter

August 2011

## Up Coming and On Going Activities

### Family Ministries Prayer Groups



We pray, share our trials, burdens, experiences, etc. Sometimes we laugh and cry together and then when all is said and done—we pray again.

To all men, women, and their spouses, on the 1st and 3rd Friday nights, between 7-8 p.m. here at the church. The PPP (Power, Personal, Prayer) Group will give you a place to unburden yourselves—before God and your fellow brothers and sisters. Men and women meet separately in the hopes that ~

- 1) You will feel better sharing your burdens/difficulties and praying together.
- 2) Maybe will shared experiences you may find answers to your situations.
- 3) You won't feel alone in your problems.
- 4) You can learn how to, and what you can pray for.
- 5) You will get the support you need.

Come and invest this short time on Friday nights—in your marriage and for your family.

A way to start your Sabbath.

The 2nd and 4th Fridays are devoted to praying for your kids/grandkids/other kids. It will help with the worries that we most assuredly normally have as parents/grandparents or even being onlookers of others kids that are facing trying times.

Babysitting can be provided. If you need this service, please contact Tammy Figueroa or Laura Bauchert by Wednesday or Thursday of the week. It will allow us the time to make the arrangements for you.

If we can be of any help, let us know. We will do our best to serve you.



### Community Services Corner

PARKING LOT – DEPARTMENT FUND RAISER DAY AND YARD SALE

Sunday, September 25, 2011

9:00 AM – 3:00 PM

1. A day for all departments to set up their own fund raising project/day of sales (clothing, household items, projects, bake sale, lemonade/beverages).

2. Individual yard sales can be included – please make sure you set-up and take down, leaving nothing behind to be tended to by anyone else (bring it,

sell it, take it). Everyone is responsible for all that they bring and for cleaning up their own areas.

3. You may donate any portion of what you collect to any department of your choice (or not).

4. If you wish to participate, please sign up in the foyer.

5. If you have any questions, please contact Laura, 909-799-9502.

START PLANNING, COLLECTING, PREPARING



Laura Bauchert

### Inside this issue:

Article	Page
Evangelism: Prayer Preparation	2
Pastor's Perspective	2
Commandments Part 5	3
Camping Trip Report	5
Train Trip Photo Gallery	6
Bible Quiz	8

## Verse of the Month

**Blessed are those who keep His testimonies, who seek Him with the whole heart!**

Psalm 119:2

## Evangelism: Prayer Preparation

Our own Pastor and elders will be presenting the topics for the Evangelistic Series beginning Friday, October 7. Begin praying about who you can invite to these “live” meetings. There will be child care provided, so feel free to invite families.

The Prayer Committee has a prayer partner plan, sign-up sheets are in the foyer. These prayer partners will pray together for 40 days in preparation of the evangelist series.



For 24 hours starting October 4 there will be a time of continuous prayer and fasting to end on October 5. Prayer is crucial for any plan to succeed. Even if you can't participate in these planned prayer times, please begin praying for the presenters, for the congregation and for the visitors. Pray for the Holy Spirit to fill the hearts of all involved.

## Inspiration Section

### Pastor's Perspective

#### *"Thou Shalt Not Kill": What Kind of Killing Is Forbidden? Is All Killing Forbidden? Part 1*

(Exodus 20:13; Deuteronomy 5:17)

By Dr. James J. North, Jr.\*

This study is an effort to establish what kind of killing is and is not included under the 6th commandment. Based on views passed on from generation to generation, many Seventh-day Adventists (SDAs) have considered the Commandment to prohibit murder, killing in war, suicide, killing in self- and family-protection, etc . . . We have used the commandment to frown on, if not to prohibit, the bearing of arms, guns, as instruments of war, of law enforcement, and of hunting. Many would not have a weapon/gun in their homes as an instrument of self and family protection for fear of a home intrusion that might cause them to kill the intruder.

The commandment, “Thou shalt not kill,” is translated into English from the original Hebrew in two texts in the OT, Exodus 20:13 and Deuteronomy 5:17. They are both statements of the 6th Commandment, given initially by God from Mt. Sinai (Exodus 20:1-17) and repeated by Moses (Deuteronomy 5:1-21).

#### **Reminders**

The principal translation that brought the Bible and the Commandments in English to us is the King James Version, the translation authorized by King James I. of England, completed in the year 1611. The phrase, “Thou shalt not kill” is the 1611 (KJV) English translation of the original Hebrew language of the 6th Commandment.

So we start with a gentle reminder that the Word of God in English was preceded by and sprung from the Word of God in Hebrew. Thus the meaning of the English must be first and foremost interpreted by the meaning of the Hebrew.

A second reminder and beginning point in this study is that our understanding of Scripture is not static. A number of factors have caused and will cause us to adjust our understanding of the Bible—archeological discoveries, studies of the ancient languages, historical research, and systematic Bible study. “The path of the just is as a shining light that shineth more and more unto the perfect day” (Proverbs 4:18). (see JPST—“The path of the righteous is like radiant

sunlight, ever brightening until noon.”). Difficult as it may be, we must be willing to adjust our understanding of Scripture when exegetical, historical, and contextual study corrects our views, even when these views have been handed down to us by revered leaders and writers. This was the experience of our SDA pioneers, who grew as they studied and restudied Scripture. They learned and changed. This has been our history and it will be our future.

#### **Three Hermeneutical Principles**

A third reminder has to do with hermeneutics, how we interpret Scripture. Three well proven principles of Biblical interpretation are particularly relevant to this study. The first is that the Bible interprets itself. “The classical understanding for the self-interpretation of Scripture is the famous Protestant principle of sola scriptura—‘the Bible only’—often referred to as the Scripture principle. The Scripture principle—the formal affirmation of the position that the Bible is its own interpreter—is based on its divine-human origin.” (Hasel, Gerhard F. “Principles of Biblical Interpretation”, in A Symposium on Biblical Hermeneutics, ed. By Gordon M. Hyde. Washington, DC: Review and Herald Pub Assoc, 1974, p. 167.)

A second hermeneutical principle is that all related texts dealing with the topic/word must be considered. Basing a conclusion on a single text or on a partial number of the texts seriously risks a skewed view.

A third hermeneutical principle is that context is vital in understanding the meaning of the text. In this case, one context, the immediate context, is the Decalogue itself. But in this case a broader context is needed—all the texts that contain the word in question.

#### **Exodus 20:13 and the SDA Church**

We have taught, since the Civil War, that SDA persons who are drafted (under the Selective Service Law) should apply for a 1-A-O classification, which exempts them, in the military, from being required to train with or use a weapon at any time during their military service. 1-A-Os have been trained only in fields that do not require use of a weapon, e.g., the medical field. This stance is called “noncombatancy.” And we have strongly advised against volunteering for military service because those who voluntarily enlist must be trained in the use of firearms and must use them to kill the enemy

when ordered to do so. One of the key texts used in support of non-combatancy has been Exodus 20:13, “Thou shalt not kill” (KJV), thus interpreting the commandment as a broad prohibition of killing, which the word רָשָׁח does not support. The translation of the commandment with the word “kill” has provided conveniently, but somewhat erroneously, a doctrine-like prohibition of military killing. If one is breaking a commandment in participating in military killing in war, that person is committing a grave sin, equivalent to breaking any of the other commandments—stealing, committing adultery, idolatry, and Sabbath breaking. Such offenses require ecclesiastical discipline – censure or removal from membership – which the Church in its General Conference sessions has never attached to any of the legal forms of arms bearing.

Much as we might dislike having to say so, Bible translations have been errantly influenced by the philosophical and theological views of the translators or by lack of proper information concerning the meaning of the original language. One notable example of this is what Jesus promised to the thief on the cross, who asked Jesus to remember him at His coming. We take a view that is not in agreement with the translators’ punctuation of Jesus reply. Every translation places the comma so that Jesus said, “I say to you, today you will be with me in paradise” (Luke 23:43). We oppose this unanimous translation on the grounds that it is inconsistent with the rest of Scriptural teaching on the condition of persons in death. We believe the Scripture should be punctuated, “I say to you today, you will be with me in paradise.”

So, it seems that in Exodus 20:13 and Deuteronomy 5:17 we must differ with the translation “Thou shalt not kill” on the grounds that it is too broad, and thus is inaccurate and inconsistent with all the contexts in which רָשָׁח is used in Scripture.

### Conclusion

We must study what the whole of Scripture contributes to our understanding of the topic. Presently, our teaching on noncombatancy has a basis comparable to that of vegetarianism. Based on Scriptural evidence and the health principles with which that evidence has been found to be consistent, we forbid the eating of unclean meats. The matter of whether to eat the clean meats or be vegetarian in diet is a matter of conscience. But we do teach that an appropriate vegetarian diet is a much more healthy diet than a non-vegetarian diet. There is no statement in Scripture prohibiting the eating of clean meats. In fact, Jesus and His disciples are clearly eaters of clean meats—lamb and fish, in particular.

So noncombatancy has also always been a matter of personal conscience and we need to consider whether the New Testament does or does not support that status.

*\*Born and raised in the Bronx, NY, James North graduated from Atlantic Union College (BA in Theology, 1960), Andrews University SDA Theological Seminary (M Div, 1963; D.Min. 1989). He pastored in the Oregon Conference when he accepted a General Conference call to the US Air Force Chaplaincy, where he served 20 years in different countries, including Viet Nam.*

*Since 1988 James North teaches at the SDA Theol. Seminary, Andrews University as Professor of Pastoral Care and Chaplaincy, and serves there as Seminary Chaplain, sponsor of the Seminary Chaplains Club and Seminary Student Forum, and advisor to Seminarians entering military, health-care, correctional, and campus chaplaincy. In this last area, he is also a representative of Adventist Chaplaincy Ministries (ACM) at the General Conference, in which position his work is also to give realistic advice and spiritual counsel to academy and college youth who are interested in or who have joined one of the US military services and to share the spiritual support that ACM provides to SDA military persons. He is married to Audrey and they have 3 daughters, a son and 6 grandchildren.*

## Ten Commandments Series: Part Five

Thou Shall Not Kill...Fold, Spindle or Mutilate

Exodus 20:13

It seems so simple in Hebrew, " , תרצח" which is usually translated as “You shall not kill” or literally in the Hebrew, “Not (לצ), shall you murder (תרצח).” So few words, so much depth ...

This commandment is a concept that requires thought and consideration, especially in view of the recent events in Pakistan in which Osama bin Laden and members of his staff and family were shot and killed in a raid.

The root word of this commandment, רצח, “ratsach” literally means “to dash to pieces, to murder a human being,” as opposed to a simple killing. There are nearly eighty times a Hebrew word is translated as “kill” in the Old Testament and there are many words that are all translated into the same English word. “kill”. One of the more commonly used words was שחט “shachat” which translates as “to slaughter, kill, or offer up.” The sec-

ond most common is מות “muwth” which means “to put to death, one who is worthy of death, must die, or slay.” All three words are translated “kill”, but each means a different form of killing, a different reason or plan.

From the use of the particular word that means in effect to utterly destroy a human being, we have to begin searching for what God intended with this commandment.

Was it meant that we cannot kill anything at any time? First we have to limit the discussion to killing animal life, otherwise, we would be bordering on an inconsistent lifestyle where we would call for no killing, but still kill insects for comfort, and plants for food.

God first offered plants for our food, so killing plants was condoned from the very Garden of Eden. We are promised that we may eat from the Tree of Life in the new world, and plucking and eating a fruit kills that fruit. So, killing plants is beyond this commandment.



Continued on page 4

Later, God commanded that lambs be killed, offered as a sacrifice for the sins of Humanity and to provide coverings for their flesh. So it would seem that from the beginning of this planet's history God did and does allow killing of some sorts without violating the commandment He gave in Exodus. So, for our purposes here I will limit the discussion to that killing of another human being.

God was deeply wounded by the first murder that took place on this planet, Abel's death. Even then, He did not allow for the execution of Cain, but instead promised destruction for anyone who took vengeance against him. So, at first, it would seem that God was against capital punishment. However, this would be inconsistent with His later commands regarding neighboring nations. So, once again, we have to search out the meaning of the word, "kill."

Does it mean that one cannot kill even in the time of war? It would appear this would be inconsistent in God's teachings, for God commanded Israel to attack other countries and make war on them as a means of destroying the peoples within - utterly, completely destroy. It has been said that violence settles nothing, however, the Hittites and Philistines would strongly disagree if you could find one.

God is consistent, always. We have to look deeper than just a taking of a life to make sense of this commandment. God Himself wiped out entire cities because of their sinful lifestyles and their inability to repent from these ways - in fact, if it were not for Noah and his family, the entire world would have been wiped out by God. Would God perform acts which He expressly forbids us from doing? Could He and still remain a God of Love? If He did so, he would be inconsistent in His application of His laws and Satan would be correct in his accusations that God has one rule for Himself and one rule for the rest of us.

In the American Legal system, which is, for the most part, modeled after the British Common Law, there are very fine lines between types of killing when it comes to human beings, just as there is in Hebrew. To quote an American writer, "All forms of terminating a life result in death for the victim, the labels are for the convenience of the lawyers." From the worse, progressing downward, there is Murder, which in some states is defined in degrees, First, Second, etc., and at the most severe still carries the potential of the death sentence as punishment in many jurisdictions. This can be defined as a deliberate killing of another, with malice, forethought, and intent to kill (very similar to the concept of "ratasch"). Then there is Manslaughter. Manslaughter is what it sounds like, not a murder, but still a killing of another human being, the slaughtering of them and could be voluntary or involuntary (parallel to "shachat"). It is an act that results in the death of another human being. Voluntary being that your action was intended to cause harm, or you knew it could likely cause harm, and resulted in a death. Involuntary means your action was basically careless or stupid and the death that resulted was more accidental than intended ... Oops, sorry about that! Punishment for the different categories varies depending upon the severity of the act, the intent of the one committing the act, and the circumstances surrounding the act. Then there is Self-Defense, which is excused because the person killed another human being in the defense of his or her own life or the lives of others (along the lines of "muwth").

What would be declared a murder in the time of peace is often considered self-defense in a time of war, you either kill or be killed. Ask any sniper. This precedent is set forth in the orders of God in the Old Testament when He commanded Israel to go forth and conquer in order to establish His kingdom. However, please take note that even in the time of war there are certain boundaries that should not be crossed. The German "Final Solution" was decried, condemned, and ultimately punished by the civilized world, a world that made the painful decision to firebomb cities within the German nation in an effort to shorten the war. Notice the difference, Hitler's "final solution" was simply an attack on a race to exterminate the race while the bombings were to destroy factories and the will of the people to continue fighting.

The United States of America, after losing thousands of men in the Pacific Theater, in the Island campaigns leading up to the invasion of the Japanese Homeland, concluded that the actual invasion of that Homeland would result in too much destruction, too many lives lost on both sides, and that the use of weapons of mass destruction were a more "civilized" tool. It worked. Be for or against it, but it worked. For the first time in history Japan surrendered. Success is hard to argue. American lives, Japanese lives, and property were saved by the millions with the deaths of a few hundred thousand.

In my own life, I trained as a United States Marine. I was further trained as a member of the Marine Embassy Security Guards. I was trained to kill, I was trained to kill in many many ways, including silent and always swift methods. This training is both a burden and a responsibility I carry for life. As to whether or not I have ever used that training is not a proper question to ever ask anyone so I will not answer. Could I ever use it all these years later? No doubt. If someone were to threaten my life or my family's lives it becomes a somewhat simple choice. While I have no problem with those who find it impossible to carry or use a weapon, I also understand that even in Biblical times the use of force was condoned, and encouraged when properly applied. A great leader in World War II said it best, "We are able to sleep in our beds at night safe and secure in the knowledge that rough men stand between us and those who would do us harm, ready to do violence on our behalf."

Now, this is different from someone pointing a firearm at me and demanding that I renounce God and Jesus or die. In this case I would be tested as to the strength of my faith in my God and would be able to testify before the Universe as to my love for God and my trust in Him. That death I would suffer as needed by my God for His glory.

So, back to Osama Bin Ladin. Should we condone his death? Does it qualify as a Murder, Manslaughter, or Self-Defense? Here was a man who planned, promoted, and carried out the killing of multitudes of innocent human beings around the world for decades. He undoubtedly was planning future attacks even at the time of his death.

Does this justify his death? Only God can say for sure. As for me, while I do not rejoice in the death of any human being, I can sleep more peacefully knowing that Bin Ladin will kill no more people. That satisfies me. I hope it satisfies you as well.

Sleep well, I do.

James Bauchert



# Activities Report

## Colton/Fontana Camping Trip



Members from the Colton and Fontana SDA churches joined together for the annual joint Campout on the weekend of July 29 to 31. This year the Campout was at Table Mountain Campground in the Angeles National Forest, situated at an elevation of 7200 ft, high

above the mountain communities of Big Pine and Wrightwood, with a sweeping view of the Mojave desert far below. The Campground is situated next to the Mountain High Ski Area's "North Resort", a popular regional winter-sports destination.

Approximately 35 people from both churches camped for the weekend, with about 10 more coming up for Sabbath services on the 30th. Table Mountain is not a group camp, but the Colton church was able to reserve 10 spaces in close proximity to the campground amphitheater. Attendees experienced a kaleidoscope of weather activity over the course of the weekend, with bright sunny weather making use of the amphitheater for church services impractical, but then a rain shower bringing an accelerated conclusion to the worship service being con-

ducted under the nearby trees. The worship service was presented by Pastor Mataafa and several of the elders from both churches, who spent the last part of the service huddled under a line of large umbrellas while their listeners crowded under a hastily assembled pop-

up canopy. There was rain several times during the weekend, including a passing thunderstorm which added an extra level of "excitement" to the Sabbath afternoon potluck. Between downpours were periods with skies so clear, one could hardly imagine it had rained for months. During the dry periods, there was plenty of time for morning and evening meals; Sabbath School classes; a Sabbath afternoon hike in the local vicinity; sundown campfire vespers services; and lots of time for individual conversations and Christian fellowship.

The Saturday evening vespers service included many personal testimonies. In general, the sentiment expressed by most attendees was that, despite the vagaries of the weather, the location and surroundings of the campground were quite exceptional, and Table Mountain should be considered for future Campouts.







So nice to have Pastor with us this year!



Father-daughter bonding time...Priceless.



Enjoying a stress free and fun ride on the Metrolink.



Fearless leaders! Thank-you for all your planning! See all the happy faces!



Armand!?



There must be a story behind this picture. Ask Nestor, Leanne, Esther or Carlos for the story.



# Train Trip



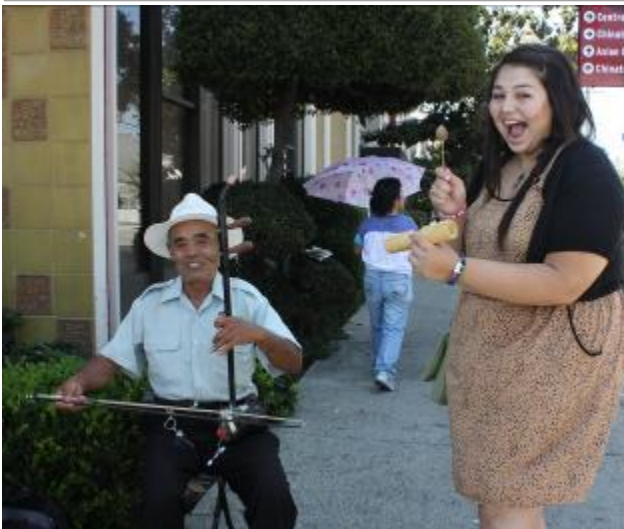
The whole crew! Over 60 people rode Metrolink to L.A. on August 7, 2011.



Welcome Lance!



Family togetherness is a blessing!



Esther finds joy in any culture. May joy follow you to Canada!



Always a good time to read.



Cathy had a discussion about the Sabbath with this women.



As happy as newlyweds after 40+ years!



All ages found something of interest.

Place Stamp Here

Mailing Address

880 W. Laurel Street  
Colton, CA 92324

Street Address

1291 Rancho Avenue  
Colton, CA 92324

Phone: 909-825-9344

Increasing member communication

We're On the Web!  
colton.adventistfaith.org

Mark Your Calendars



Come join us for Study & Worship Saturday mornings at 10 a.m. and for the following activities.

Aug 20 (Sat) 11:00 AM - Youth Sabbath  
Aug 20 (Sat) 2:00 PM - Picnic & Vespers at Big Bear Lake  
Aug 21 (Sun) 8:00 AM - Work Bee  
Aug 21 (Sun) 11:00 AM - Church Board meeting  
Aug 26 (Fri) 7:00 PM - Prayer Group for Children

Aug 27 (Sat) 11:00 AM - "Science, Faith, and Creation" Sabbath  
Sep 7 (Wed) 8:00 PM - Board of Elders meeting  
Sep 25 (Sun) 9:00 AM - Community Services Yard Sale  
Oct 2 (Sun) 9:00 AM - Community Health Fair  
Oct 7 (Fri) - Evangelistic Series begins

Church Mission Statement

To provide a grace-filled environment where a diversity of worshipers may experience the healing love of Jesus through the ministry of the Word, the community of prayer, the fellowship of God's family, and the opportunity to serve.

Contribution Instructions

The mission of this newsletter is to provide communication and inspiration for our church members. If you would like to contribute, please contact Kristi Cruise at jrkljccruise@sbcglobal.net or home phone (909) 872-0394. The next Newsletter will be distributed September 17. Please turn in your articles or photos by Tuesday, September 13 before 5:00 pm.

And God Said...

To whom did God say the following:

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1) I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.</li> <li>2) Two nations are in your womb, and two peoples from within you will be separated.</li> <li>3) Your house and your kingdom will endure forever before me; your throne will be established forever</li> <li>4) I will heal you...I will add 15 years to your life.</li> <li>5) Whom shall I send? And who will go for us?</li> </ol> | <ol style="list-style-type: none"> <li>6) Before I was formed in the womb I knew you, before you were born I set you apart.</li> <li>7) There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.</li> <li>8) Let the water teem with living creatures, and let birds fly above the earth...</li> <li>9) Take off your sandals, for the place where you are standing is holy ground.</li> <li>10) Go, take to yourself an adulterous wife and children of unfaithfulness...</li> </ol> |
|--|--|

How Real Estate Plummeted In Egypt

Name the plagues God sent to Egypt to convince them to "Let my people go!" They must be in order.

- |          |           |
|----------|-----------|
| 1. _____ | 6. _____  |
| 2. _____ | 7. _____  |
| 3. _____ | 8. _____  |
| 4. _____ | 9. _____  |
| 5. _____ | 10. _____ |
- That got their attention! How much does it take for God to get yours?