

“Go, set a watchman,
Let him declare what he seeth.”

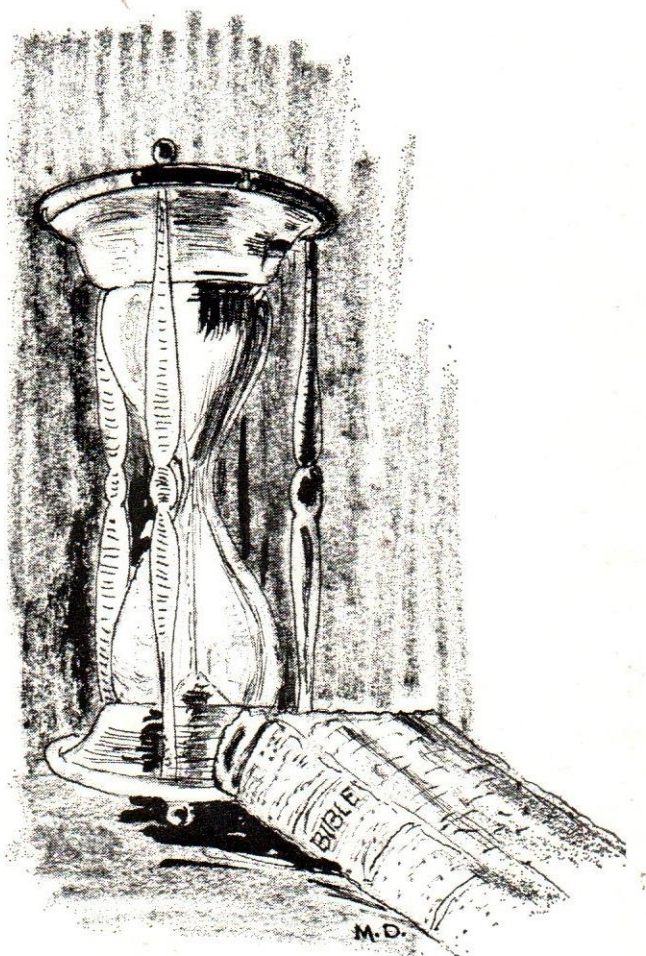
—ISAIAH 21:6—

THE SABBATH

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"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ."

A Fresh Look at Colossians 2:16, 17

By Leroy C. Bass, pastor,
Nortonville, Kansas, Seventh Day Baptist Church

I WANT to share with you something very precious that I have discovered in these verses which I believe will give a special blessing to both Sunday observers and Sabbath observers—something that I have overlooked for years, but found only a little more than a year ago. I feel that I had been only surface reading Colossians 2:16, 17, and I want to urge you likewise to beware of surface reading, because a misunderstanding here so often leads to needless arguing between Sunday advocates and Sabbath advocates, and this ought not to be.

There is much Christian joy and delight for you as you try to look at these verses through the eyes of the Apostle Paul. May our minds be illuminated, as was his, by the mind of our Lord Jesus Christ. The Apostle to the Gentiles opens to our spiritual vision glorious holy Sabbaths of the future that all the redeemed are to enjoy in the coming kingdom of God. Notice that the Holy Spirit impressed Paul to write, regarding foods, holydays, and *sabbaths*, that these are all merely "*a shadow of things to come*," with "to come" in the future tense. The blessed reality of this is something for every born-again Christian to anticipate eagerly with thrilling joy bursting

from his heart. For as surely as God's Word stands, this will come to pass. And all Christians, of both Sunday and Sabbath persuasions, are living *right now before* the complete fulfillment of Colossians 2:17. This fulfillment will take place after Christ returns, and on the "new earth" the Lord will recreate (see Isa. 66:22; 2 Pet. 3:13) He promises that "From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:23).

O, what wonderful, what inspiring Sabbaths they will be in which we shall worship in the personal presence of our great God! God Himself will be with men, the Lord revealed to the Apostle John (Rev. 21:3).

But now let us note the most popular understanding of verse 16 regarding the words "the sabbath days." A Lutheran minister recently told me in words that went something like this: "Let no

man judge whether one keeps Sunday or Saturday. The Sabbath is out of the Old Testament, and is abolished, nailed to the cross by the death of Christ so that Sunday becomes the Christian day of worship." At this point Sabbath-keepers generally reply that the Apostle Paul is referring to the Hebrew annual festival sabbaths that are nailed to the cross, and not the seventh-day weekly Sabbath of the Ten Commandments. I confess that for years I had believed and read into Colossians 2: 16 this very thing. However true this ending of the sacrificial system may be according to other portions of Scripture, I wish to present what I now believe does far greater justice to what Paul is writing about in this letter to the Colossian Christians.

I want you to notice three things:

1. That Paul has already mentioned "holyday" in the middle of verse 16. These were the annual sabbaths of which there were usually seven. No, friends, Paul is speaking of something else at the end of the verse and is not making a repetition of the ceremonial holydays.

2. The date Paul wrote this epistle: about 62 A.D., already some 30 years this side of Calvary. Remember this when we interpret Paul's words: "which are [present tense, meaning *now* in the year 62] a shadow of things to come [at some future time]."

3. The problem regarding the Sabbath in the church in 62 A.D.: Was it the seventh day versus the first day? Is Paul saying that in

true worship it does not matter whether you keep the Sabbath or not? I believe the answer is *no* to both these questions. However, he is saying that *in Christ Sabbath worship will become more spiritual!*

From my personal study I have come to believe that Paul is talking about the seventh-day weekly Sabbath in the very last phrase of verse 16, and not the annual holydays. Nevertheless, the issue Paul was confronted with was not the seventh day versus the first day, neither was it the Sabbath day versus no day at all. Paul, as well as Jesus, is utterly silent regarding any possible change of the Sabbath. What was the problem about the Sabbath in 62 A.D.?

The problem regarding the Sabbath that Paul was writing about was HOW the believers kept the Sabbath—the only weekly Sabbath the Bible knows anything about! HOW were the believers keeping the Sabbath—not *what* day were they keeping? There was no such problem existing in the church in the first century at least. The great apostle is not minimizing the validity of the seventh-day Sabbath one bit. He is minimizing all the man-made traditions and laws built up around the Sabbath by the rabbis. Paul is declaring that the brethren in the church should not sit in judgment on each other whether they adhered to all those man-made traditions of legalistic Sabbathkeeping. Paul wanted them to know that the fostering of false standards of spirituality is offensive to God. The Jewish Chris-

tians were not to judge the Gentile Christians as being guilty of Sabbathbreaking if they ignored these. Neither were the Gentiles to feel they were the spiritually elite, and to go around proud of their boasted freedom, feeling far advanced spiritually over the Jewish converts. Paul is urging them to be tolerant and understanding of one another and put away their harsh judging. Paul certainly never attempted to give anyone permission to violate the observance of the seventh-day Sabbath. He had no authority to, nor did he even want to.

Some of our readers will now be surely thinking, if the writer of this article is right in saying that "the sabbath days" of Colossians 2:16 refers to the weekly seventh-day Sabbath, then how will he answer this question: How can the seventh-day Sabbath be "a shadow of things to come," as declared in the next verse? Do not these words prove Paul was talking about the annual festival sabbaths? No! I don't believe so any more! I have already touched upon the answer to these questions when I said that we are right now living before the complete fulfillment of Colossians 2:17, and that this verse gives us something to anticipate with thrilling joy. But now let's go deeper in our answer to those questions.

I want you to notice that verse 17 says: "which *are* (not *were*) a shadow of things to come." This is to say that all the things Paul is talking about in verse 16 were still in the "shadow" stage in 62 A.D., which is 30 years this side of Calvary. And the words "things

to come" indicate that something beyond Paul's day was yet to be perfectly experienced by the believers in eternal reality. The heavenly realities of these things will be perfectly realized by the redeemed in the kingdom of glory *to come*, as he mentions in chapter 3:4. Whether the "holydays" with the accompanying sacrifices of the Jewish economy were in effect any more after the cross is beside the point. This is not what he is emphasizing here, or anywhere in the Colossian letter. It may be our eager readiness to read into Paul something *we* are thinking of, in order to counteract the anti-Sabbath people, that causes us to miss the glorious truth that it is our *sins* that are against us, and not the law, and it is the bond of our sin indebtedness that is nailed to the cross. This is what Jesus paid off—the penalty of our sin indebtedness which is our death. *Jesus* died for us and "took" our deserved penalty, death "out of the way." Hallelujah! What a Saviour!

Now let's notice the word "shadow." Paul very fittingly is inspired to call our present worship of God a "shadow" of that perfect worship the saved will offer Him *after* we are "with him in glory" (Col. 3:4). The word "shadow" has in Colossians 2:17 a figurative meaning, "a foreshadowing of what is to come,"* from the Greek *skia*. That is, ours is an imperfect worship at present, but

*Arndt and Gingrich: *A Greek-English Lexicon of the New Testament*; art. *skia*.

it is to become perfect in the world to come.

Anything recorded anywhere in the Scriptures that God ordains for His people on earth in the way of worship are shadows cast by heavenly realities. This is true of our times, our age, as well as Old Testament times. The reality is in Christ and is begun to be realized in believers here on earth in this present world as our lives are yielded to God to receive divine power.

It seems that what Paul is emphasizing, in effect, is the fact that all earthly forms of worship, observances, etc., in both Old Testament and New Testament times were, and still are, only a partial entering into the perfect "rest" of God. Note Hebrews 4:9: "There remaineth therefore a rest to the people of God." It is partial now because we live in a sin-cursed world, and our affection is not always "on things above," nor is our love always perfect, nor does the peace of God always rule our hearts (see Col. 3:2, 14, 15).

May I now ask you, as I ask myself: Do you really think you worship God perfectly? Do you long to worship Him in complete perfection? And how perfectly do you keep the Sabbath? No matter who you are, are you really satisfied with your Sabbathkeeping? Do you really love your Lord perfectly? My own answer to these must be no; mine is imperfect. Even our best Sabbathkeeping is an imperfect foreshadowing of perfect Sabbathkeeping to come. Then, in the eternal kingdom to come, we shall worship Him in complete

devotion, with a perfect attitude of worship, a perfect appreciation of God, and the reality of perfect Sabbathkeeping.

But you and I need not be disheartened, nor disobedient, nor careless about Sabbathkeeping now. To do so is to sin against God. Rather, we certainly are to endeavor conscientiously to keep the Sabbath, the seventh-day Sabbath of Genesis to Revelation, as perfectly as we know how here on earth and right now, if we truly are allowing the love of God to mold us into the likeness of Jesus Christ. As it is true, in a sense, that heaven begins on earth for the born-again, so it is true that the substance, or solid fact of what is foreshadowed will begin to be operative in our present life, by our seeking to walk with God by obedience in love, by prayer and Bible study, and seeking to live to please Him. He will give us the courage to be true and steadfast; He will give us the grace and the power to overcome sinfulness, and He will strengthen our love and hope in the gospel so that the return of Christ will be our greatest anticipation and joy.

Now we can much better understand why the Apostle Paul, in his great mind, was talking about big and important themes. He saw the tremendous need to lift the small thinking of many from petty judging and vainglory and setting up standards of spirituality that catered only to merely human ideas of what Christianity is, and that would foster spiritual pride and lead to legalism.

(Continued on page 17)

“But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates” (Exodus 20:10).

The Stranger of

Exodus 20:10

By Harold D. Carlson

MOST seventh-day-Sabbath opponents say the Sabbath and the law were given to the Jews only. Some say the first day of the week has now become the Sabbath, others say we have no Sabbath. In stating these things, they are saying (in effect), that God has separated us from His people and His law. Let us, then, consider the “stranger” of Exodus 20:10. When the Bible refers to “stranger” it means sojourner, foreigner, one that is not home born, or, gentile.” Abraham was called a stranger, when in the land of Canaan (Gen. 17:8; 23:4). He was a sojourner, or foreigner.

When the Ten Commandments were written on two tables of stone at Mt. Sinai, we notice that the stranger was included in the Fourth Commandment (Ex. 20:10). Here the word stranger applied to one who was not an Israelite, but a Gentile. It might be well to mention that not only was the Law (which included the Sabbath) given to Israel, but other things as well. Please notice Ro-

mans 9:4: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” Note that this includes the promises of God, so, by the same token, if you have no Sabbath, because given to Israel, **YOU HAVE NO PROMISES**. But we wish to claim the promises, and rightly so. This will be explained later in Ephesians, chapter 2.

The stranger was included in the giving of the law (Ex. 20:10). In stating that God gave the law to the Jews, one is in error. Note Exodus 31:13-17. It was a sign between God and Israel, which included all twelve tribes, not just the tribe of Judah. To what other people would God give the Law? Certainly not to the Gentiles who did not believe in Him. So, simply saying it was given to Israel proves nothing. Even so, God is not a respecter of persons (Deut. 10:17). “For the Lord your God is God of gods, and Lord of lords, a great God, a

mighty, and a terrible, which regardeth not persons, nor taketh reward." For proof God had one law for all, notice Numbers 15:16: "One law and one manner shall be for you, and for the stranger that sojourneth with you." Note also Leviticus 17:1-10.

God has stated there is one law for all. Do you believe God? Now some will say this was before the time of Christ—before the law was nailed to the cross. Notice Malachi 3:6, first part: "For I am the Lord, I change not. . . ." God does not change; neither does He change His laws, which were given even to the stranger.

There are many Scriptures which the opponents of those who keep God's Sabbath do not use. We can readily see why when they are revealed. ". . . The Sabbath was made for man . . ." (Mark 2:27). What man? The only one in existence at that time—Adam. One of these many Scriptures they do not use is found in Isaiah 56:1-7. Here we have mention (in verses three and six) of the sons of the stranger. Note verse three. "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . ." Why? Read verses 6, 7. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain . . . for mine house shall be called an house of prayer for all people."

What has the word of God just told us? First, that the sons of the stranger (or Gentiles) should not say God has separated them from His people, or God has a law for one and not the other. Note especially this is talking to those that have joined themselves to the Lord. Not to Jews; not to Israel; but to all that have joined themselves to Him.

How do we join ourselves to the Lord? We are joined by accepting the calling of the Lord; by repenting of our transgression of His law; by being baptized, and coming under the blood of Christ. Those that have done this—these same sons of the stranger that keep God's Sabbath which was set apart at Creation (Gen. 2:2, 3; Ex. 20:10), will He bring into His holy mountain, or kingdom. This is a promise given by God to those who keep His Sabbath. Where in the Bible is such a promise given to those that keep any other day? And now, with the thought in mind of joining ourselves to the Lord, let us read from Paul's letter to the Ephesians. He reminded them that they had been aliens from the commonwealth of Israel—strangers from the promises, and without God. Then they were made nigh by the blood of Christ.

But now they are no longer strangers and foreigners, but fellowcitizens with the household of God (Eph. 2:11-19). Here we find an example of those who join themselves to the Lord, thus having the right to the promises of God.

Verse 15 is often used erroneously.
(Continued on page 15)

Mrs. Robert (Mary E. J.) Armstrong

1883—1965

In Memoriam

FEBRUARY 19, 1965, will be remembered as a day which shocked the writer. From the evening paper he learned that this very good friend, personally, and to the Association, had passed from this life. She now rests asleep in the Author and Finisher of our Faith, the Lord of the Sabbath for Whom she worked, to Whom she gave, that others might learn of this vital Ten Commandment Truth. Unstintingly she gave of time, talent, effort and finance to promote and defend this cardinal precept of the Decalog. We do keenly feel her loss, but feel assured that in the resurrection, when wakened from her peaceful slumber, we shall again renew our friendship for the grandness and wondrousness of eternity.

Through this friend, the writer remembers, he came to know of and become a member of the Bible Sabbath Association, then quite new and struggling to make its first steps. There is not the slightest regret—there is much appreciation for our sister's winning testimony which got this fellow started. She knew a good and worthy thing and backed it.

Quite a number of times we met and talked over problems, personal, and those of the Association as a whole. If there was a possibility of a solution through her help, no matter what, she was ready to lend the helping hand that went a long way to solving the problems.

Checking back, we find that Sister Armstrong was a charter member of the Association. Her name appeared on the initial membership list, as it is understood to be, for the year 1945. The listing bore the date July 1.

Then, it will be remembered that our sister was a board member of this association during the first term of the writer's presidency. During succeeding terms of the same president, she has held office status and also worked with committees when called upon. Again and again she served, rightfully earning a measure of pay, but rather than take it, she gave it. She was always selfless in giving of her time, talent and finance, thus endearing herself, leaving memories that can never be wholly erased, though time dims memory. The written record stands—a bright and shining one.

Our mutual friend was a sincere and forceful writer, authoring articles and tracts, possibly a book or so if memory serves correctly. The Sabbath Sentinel was of much interest to her and had her constant support.

The place of prominence, our annual calendar, may be traced in sizeable measure back to her support and helpful suggestions. Well we remember that she has contended faithfully and with every justification for the proper designation of each week's seventh day, not only on our calendar, but on every calendar throughout the world. She dared hope that secular calendars would come to show SABBATH instead of SATURDAY. Every seventh day, every Sabbath (Saturday) is God's Sabbath. She recognized His holy day and fought for it. That was the Creator's design and Sister Armstrong did not oppose it when she once found what the Sabbath really was and is.

Many times her letters to editors have been published. They were timely and to the point. In this manner she has called for calendar reform. She has opposed the blank-day, week-destroying calendars, joining hands in the battle. She stood firm against 8-day weeks (one every year, two on leap years). None of that confusing, wandering, and lost Sabbath business was for her. We shall continue, as we are sure she would desire, opposing all such false schemes. Vigilance and alertness were her watchword. We'll endeavor to keep our readers posted regarding the movements afoot, as she would wish, so as to gird for battle when these false schemes are being proposed and unwrapped with their glitter and tinsel.

Our first president, Mr. Ole E. Flakerud, has fittingly characterized her by reminding us that "she had a heart of gold, ready to help where needed."

She believed in keeping all ten, not just nine, of the Ten Commandments. What better can be said to her credit?

The Association has plans for making a memorial gift to Kewanee Public Hospital in her honor, as she had wished for such gifts to be given. We'll give you details as soon as they are known.

Now, dear reader, her testimony to close. This is taken from an early issue of the Association's Bulletin, that of July, 1947. I believe that her own words will be a more fitting remembrance than anything this writer can devise. Please read thoughtfully, prayerfully, and submittedly. Let the Lord show you, as she learned, the Sabbath. Once found, she made her life an example. What better can be said of anyone than that, especially when the example was for good?

—Albert G. Gearhart, president,
The Bible Sabbath Association

HOW I LEARNED ABOUT THE SABBATH

Mrs. M. E. J. Armstrong, Kewanee, Ill.

When a child, I was allowed to read only the Bible and Sunday school papers on Sunday. I wondered then why everyone was keeping Sunday and calling it the Sabbath, while the Bible said that the seventh day is the Sabbath of the Lord thy God.

Later, after marrying a Presbyterian, I studied *The Shorter Catechism*. The answer to the fourth question says, "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." But the answer to question fifty-nine says, "From the beginning of the world to the Resurrection of Christ God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath."

Well, I looked all through the New Testament but could find no record of the change. I wrote to the editor of *The Presbyterian*, who said that there is no Scripture for the change, but that the Church is keeping the first day to honor the Resurrection.

It seemed wrong to me but I thought, "Who am I to question the great leaders of the church?" Looking back now, I think that God's Holy Spirit departed from me for a while, because I became very unhappy and unwell. I began to keep Sunday more strictly—no Sunday visiting, no Sunday guests invited for dinner. I went to church every Sunday morning and evening, seeking something that I did not find.

So I began to search the Scriptures more. I found 2 Thessalonians 2:10-12. And I thought that to believe a lie would be the worst thing that could happen to one. But—what if it were my church? Oh, no; it must be some other church. I kept on searching and found John 17:17. Now I am getting somewhere. Truth is what I sought.

Then I came back to Exodus 20:10 again—just where I had left the track years before. My first thought now was that we should have the seventh day named Sabbath on all our calendars so that everyone would know the truth.

About this time I read a "best seller," which was loaned to me by a friend. It was a comical little book called *The Specialist*, which sold for a dollar each and netted the author a million—just for a laugh. Then I wanted to write a little book, but mine should express an idea that would make the world a better place in which to live.

Later I wrote the little book and called it, *Yea, Hath God Said?*

It didn't sell! But if it ever does, The Bible Sabbath Association is to get the million!

(Signed) Mrs. M. E. J. Armstrong.

The Lord's Day

By Ole E. Flakerud

MUCH CONFUSION exists among Christians over the precise meaning of the expression found in Revelation 1:10; "I was in the Spirit on the Lord's day."

Sunday-observing Christians contend that the Apostle John thus referred to Sunday, or the first day of the week, as being the *specific day* in which he in vision beheld the Revelation of Jesus Christ. Sabbathkeeping Christians contend that the Apostle John thus referred to the seventh day of the week, or the Sabbath, as being the specific day in which he in vision beheld the Revelation of Jesus Christ.

Both of these contentions ascribe to the expression "I was in the spirit on the Lord's day" the significance of *which day* of the *week* the Apostle John beheld the Revelation of Jesus Christ; ignoring completely the significance of **WHAT** John thus, summing up in capsule form, stated that he in vision beheld.

Surely, all Christians must agree that it was of utmost importance **WHAT** the Apostle John in spirit beheld—and of no significance whatsoever *which day* of the *week* John in the spirit, in vision, beheld the Revelation of Jesus Christ.

The preamble of the Revelation of John serves as a guide to the meaning of Revelation 1:10, in which John calls attention to the expected momentous coming

event, even awaited by Christians in the time of the Apostolic Church era, when John asserted, thus: "Behold, he [Christ] *cometh* with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). This is what the Apostle John referred to when he (in Rev. 1:10) wrote: "I was in the spirit on the Lord's day"—meaning that, in the spirit, in vision, John beheld the *day* of the *coming* of *Jesus Christ* with *clouds*; even as was told to the eleven apostles by the angels when they beheld His ascension: "And when he [Jesus Christ] had spoken these things, while they [the Apostles] beheld, he was taken up; and a *cloud* received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as

ye have seen him go into heaven" (Acts 1:9-11).

The expression "Lord's Day" suggests a day peculiarly the Lord's; and in this case we know that it is Jesus Christ Who is referred to as "Lord." In Luke 17:24 these words are recorded: "For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Obviously, this applies to the suddenness without warning of the *day* in which Jesus Christ shall *return*. The Apostle Paul to the Thessalonians wrote: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the *day of the Lord* so cometh as a thief in the night" (1 Thess. 5:1, 2). The Apostle Paul thus referred to the "Lord's Day" with the *prepositional phrase* form of expression; which, nonetheless, likewise is an expression of *possession*. Relative to and of this "Day of the Lord" or "Lord's Day," we find it identified with Christ's *return*, as stated in Acts 2:20: "The sun shall be turned into darkness, and the moon into blood, before that great and notable *day of the Lord* come."

Though Revelation 1:10 is the only instance in Scripture where any specific "day" is designated as the "Lord's" with the *possessive* form of expression, "Lord's Day," the Apostle Paul in his epistle repeatedly referred to the very same "Day" by means of the *prepositional phrase* form of expression, such as: "Who [Christ] shall

also confirm you unto the end, that ye may be blameless in the *day of our Lord Jesus Christ*" (1 Cor. 1:8); "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the *day of the Lord Jesus*" (1 Cor. 5:5); "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the *day of the Lord Jesus*" (2 Cor. 1:14).

And to the Philippians Paul wrote: "Confident of this very thing, that he which hath begun a good work in you will perform it until the *day of Jesus Christ*" (Phil.1:6); "That ye may approve things that are excellent; that ye may be sincere and without offence till the *day of Christ*" (Phil. 1:10); "Holding forth the word of life; that I may rejoice in the *day of Christ*" (Phil. 2:16).

To the Thessalonians, in like vein, Paul wrote: "For yourselves know perfectly that the *day of the Lord* so cometh as a thief in the night" (1 Thess. 5:2); and, "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the *day of Christ* is at hand" (2 Thess. 2:2).

Each of these instances clearly points to the *day of the return of Jesus Christ as His day*; and refers to the very *same day* which John in Revelation 1:10 referred to in the *possessive* form of expression as the "Lord's Day."

It should be observed that the Revelation of John was in *two parts*. The *first part* of John's Revelation begins with Rev. 1:10 and continues through to the close of

the third chapter. What John heard when he became in the spirit was a great voice as of a trumpet announcing the Speaker as "Alpha and Omega, the first and the last"; and what John beheld was seven golden candlesticks, in the midst of which stood "One like unto the Son of man" with seven stars in His right hand, and out of His mouth went a two-edged sword. Because of this awesome sight John fell at His feet as dead, and He laid His right hand upon John, saying: "Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death" (Rev. 1:17, 18). Then followed the various messages to the seven churches, each with the reminder of Jesus Christ's *return* for which to be prepared.

Surely, it was WHAT John heard and beheld which occupied his mind and thought when he said he "was in the spirit on the Lord's day." There is not the slightest possibility that John, as a result of the awesome vision, had any thought of or reference to *which day* of the *week* he beheld the terrifying vision.

The *second part* of Revelation begins with the fourth chapter, when John beheld a door was opened in heaven, and a voice talking with him, said: "Come up hither, and I will shew thee things which must be hereafter. And *immediately* I [John] was in the spirit" (Rev. 4:1, 2) the *second time*.

Thus, from this *second instance* in which John "was in the spirit,"

we have further assurance that his "I was in the spirit on the Lord's day" of Revelation 1:10 refers to the "day" of Jesus Christ's *return*—definitely not to any *specific day* of the *week*.

AN OPPORTUNITY FOR YOU TO SERVE

There are many ways of helping to promote Sabbath truth, but one way in which every man, woman, and child can help toward obtaining much needed cash to carry on the varied and numerous activities of the B.S.A. is to watch for cancelled stamps which possess resale value when sold to stamp collectors. Develop the children's interest in Sabbath promotion by having them participate in this project.

Some of the more valuable stamps of current issue are all large commemorative stamps and all foreign and unusual stamps.

Just accumulate these stamps, tearing out a little extra paper to make sure you don't damage the stamp, until you have a considerable number; then send them preferably to Mr. Lloyd R. Day, Box 1088, Huntsville, Ontario, Canada, or to The Bible Sabbath Association, Fairview, Okla. 73737, and credit will be allowed as membership dues or as a donation, as you prefer.

It is possible to maintain your membership in B.S.A. by this method alone. Won't you start looking for stamps this very day? We'll be waiting for them to come rolling in. It might be well to save this notice as a reminder.

(Continued from page 8)

eously to prove the law and the Sabbath were abolished, but a little careful reading will reveal it was the law contained in ordinances which was abolished, which could not be the Ten Commandments.

But we must remember (Isa. 56) that the promise of being in the holy mountain of God is given to those that have joined themselves to the Lord, AND keep His Sabbath. All wish to claim the promises, but notice we must keep God's Sabbath to receive this one. "For not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13). "There remaineth therefore a rest [marginal, Sabbath] to the people of God" (Heb. 4:9).

There was a Sabbath (Exod. 20:10) which included the stranger, or the son of the stranger that joined himself to the Lord (Isa. 55:6). This Sabbath was the one created by God almost two thousand years before there was a Jew (Gen. 2:2, 3). There remains a Sabbath for the people of God (Heb. 4:9). This same Sabbath will be observed in the new earth. "... The Lord's house shall be established in the top of the mountains... and ALL nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law,

and the word of the Lord from Jerusalem" (Isa. 2:2, 3).

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall ALL flesh come to worship before me, saith the Lord" (Isa. 66:23). Notice the Bible states ALL flesh—not just Jews, as some erroneously teach.

Can we say we love God and keep not His law? Read 1 John 2:3, 4. We are commanded to keep God's law throughout the Bible from the beginning to the end. We find in Revelation 12:17 that the dragon, or Satan, went to make war with the remnant of the seed of the woman which keep the commandments of God. Also notice Revelation 14:12.

The right to the tree of life is for those that do His commandments (Rev. 22:14). As was stated in Isaiah 56:3, we are not supposed to say God has separated us from His people, or God gave the Jews the Sabbath and we have no Sabbath. If you are one that feels you are separated from God and have no Sabbath, then you are without the promises also. If you are in this condition, then reread Isaiah 56, and do as the stranger was told to do. Refrain from polluting God's Holy Sabbath (the seventh day).

—From *The Bible Advocate*

NOTICE

Until further notice, please address correspondence to the editor to 307½ East Tenth Street, Jonesboro, Indiana 46938.

Memorial Day

DURING the closing days of the Civil War in the United States, groups of Southern women brought flowers to the graves of soldiers who had fallen in battle. The custom continued after the war and spread to the North; in 1868 May 30 was chosen as Memorial Day, on which the nation would pay homage to those who had sacrificed their lives in the costly conflict that resulted in a re-united nation. Since then the observance has been broadened to include honor to those who gave their all in other wars too.

Sad to say, however, for many the day has degenerated into a time to watch race drivers endanger their lives, with little or no thought of those whom the day honors.

There is another memorial day, established at Eden, proclaimed against Sinai, and magnified by its Founder while He was on earth almost 2,000 years ago. It, too, has been largely forgotten by the world, as has its Founder. Even among its professed observers, one must admit that there is a growing tendency to regard this divine memorial day—the Sabbath—as a *holiday* rather than a *holy day*.

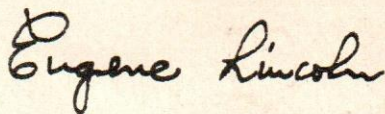
Many Christians are worried about the theories of the beginnings of the earth taught in school which relegate the Creator to a minor role or leave Him out of

the creation picture entirely. Some are wondering, "What can be done to combat these ideas?"

There is an effective bulwark against men's theories of how the earth and life began—that is in faithful observance of the Sabbath day. This is the way to testify of one's belief in a mighty Creator Who "spake, and it was done; he commanded, and it stood fast" (Psa. 33:9).

It would be impossible, we think, to observe the Sabbath without having our faith in the Bible account of creation strengthened; the first word of the command to observe the Sabbath is "Remember." What are we to remember? That "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:11).

Psychologists tell us that we usually suppress the memory of things we *want* to forget. Could it be that most of the world does not want to acknowledge the Creator? If this is so, we who do stop to honor Him on His memorial day must strive to witness more effectively of our belief in the One Who can create a universe and re-create a life.



The shortest and surest way to live with honor in the world is to be in reality what we would appear to be.

A FRESH LOOK AT
COLOSSIANS 2:16, 17

(Continued from page 6)

Paul thought big thoughts and wrote on big themes and always pointed his churches to Christ. "The body is of Christ," he wrote, regarding the things of verse 16. Christ is to be first, last, and "all, and in all" (Col. 3:11). And if Christ is thus in you, Paul might well say in modern English: "Don't let anyone bother you with his talk and dissuade you from your free and loving obedience to the instruction of the Word of God in matters of food and Sabbath observance. Although your conscientious and obedient worship is very important, you should be tolerant and understanding of others in their limited views, or overbroad views, on foods, worship, and Sabbath attitudes, and not judge them, remembering you once had a limited way of looking at things, too. These things are all only a foreshadowing of what God plans for the future, the real substance of which will be received only in Christ."

This is a message to both Sunday and Sabbath observers to surrender the whole heart to Jesus Christ and let *Him* be the LORD of your whole being, of your whole obedience. It is a message to Sabbath believers to open your heart to the deep spirituality of Paul's message and let the joy of Jesus Christ flood your souls with His sanctifying presence so that your Sabbath belief and practice will become sanctified by His Spirit working within you, and to use

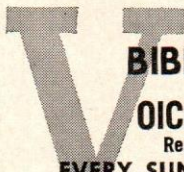
the Scriptures aright and not insist that "the sabbath days" are the ceremonial annual sabbaths abolished at the cross.

It is a message to Sunday believers likewise to open your heart to the deep spirituality of Paul's message and not insist that these verses teach the abolishing of the weekly seventh-day Sabbath. These verses rather present to Sunday believers a call back to a sanctified and spiritual observance of the true Bible Sabbath, the Sabbath of our Lord Jesus Christ and the apostles. I was once a Sunday-keeper, but have found there is not the slightest justification for anyone's observing Sunday instead of the seventh-day Sabbath (commonly called Saturday) in either of these verses, nor indeed anywhere in all the Word of God.

We are all to keep the Sabbath holy, and it can be kept more holy by those who come more and more to understand and appreciate its value and purpose as a gift of God to man.

God always gives strength to bear the troubles of each day, but He never calculated on our piling the troubles past, and those to come, on top of those of today.

—Selected



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AN EXPLANATION

Due to circumstances over which we had no control, this issue of THE SABBATH SENTINEL has had less preparation in editing than usual. We apologize for this and will try to do better next month.
—The Editor

Congressman Comments

Congressman Sol Bloom of New York, speaking in the House of Representatives on calendar reform, June 11, 1929, said:

"The [calendar] change did not interfere in any way with the continuity of the days of the week or the free running week... It made no break in the weekly cycle... The date of the month was changed, but not the day of the week..."

"The days of the weekly cycle have never been disturbed in any calendar changes that have been made. The Jewish race, which has been strict in its observance of the seventh-day Sabbath as long as history can recall, has never altered its observance of the Sabbath day of the week."

—From *Congressional Record*,
June 11, 1929, pages 5-7;
contributed by C. A. Anderson

A STOPPED CLOCK

A little clock in a jeweler's window stopped one morning at twenty minutes after eight. It remained silent and inactive for half an hour.

School children, looking at the clock, stopped to play; people

hurrying to the train began to walk more slowly; professional men paused to chat with each other.

All were late because one small clock stopped. Never had these people known how much they depended upon that clock until it led them astray.

Many are thus unconsciously depending upon the influence of Christians. You may think you have no influence; but if you are a Christian you cannot go wrong in one little act without leading others astray. "None of us liveth to himself."—*Selected*

WANT ADS

70¢ inch—Please Send Copy to Fairview, Oklahoma, Office.

Inclusion of an ad in this magazine does not necessarily imply endorsement by the Bible Sabbath Association of the contents of the ad.

Sins of modern Israel as told by the prophets and what to do. Sent for postage 5¢. I. C. Sultz, Kinsley, Kansas.

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A most sincere thank you to everyone answering my February ad. The letters and tracts were most helpful and appreciated. God bless you. Sincerely, Mrs. R. J. Layton.

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To All Believers in the Bible Sabbath—

You are invited to join the Bible Sabbath Association and have a part in its work of promoting the knowledge of the true Bible Sabbath. The only qualifications for membership are belief in the seventh-day Sabbath, and your fee of \$3 for one year.

Address Secretary, BIBLE SABBATH ASSOCIATION, Fairview, Oklahoma

A Row or Two Is a Beginning, but . . .

it will take many more to complete a building.

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This Month's Cover Picture

Many books have been written in the 1900 years since the last book of the Bible was written, and most of them forgotten in a few years. This drawing by Mrs. Mona Davis illustrates the timelessness of the Scriptures.