

"Go, set a watchman,  
Let him declare what he seeth."  
ISAIAH 21:6

# THE SABBATH SENTINEL

AUGUST 1979



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# Privileges and Dangers of Sabbath Keeping



EUGENE LINCOLN

**T**HOSE who claim that Sabbatharians are under "the yoke of the law" couldn't be farther from the truth! It is a blessing, not bondage, to forget about cares of the world one day

each week and to enjoy a foretaste of what spending eternity with our heavenly Father will be like. I have often exclaimed to myself as the sacred day ended: "If the Sabbath is as wonderful as this, what must the eternal Land of Promise be like?" And my wildest imagination could not find an answer.

But I have learned that, in

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itself, the doctrine of the seventh-day Sabbath is as dry and lifeless as the bones that Ezekiel saw. Unless my faith can see my Creator and Savior behind it, the Sabbath will have no more meaning than would the keeping of any other day. He is truly Lord of the Sabbath, and His Spirit can put life into its observance—just as He did the dry bones.

## THE SABBATH SENTINEL

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**CONTRIBUTING EDITOR:** Gilbert Sanford

The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

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# I've Found the Sabbath Blessing

JERRY C.

Back in April, 1979, THE SABBATH SENTINEL ran an article by Warren Bigford telling how God had solved his Sabbath-keeping problem. At that time I also had a problem. But God has solved it, so this article can be written.

But let's back up about 40 years. I was raised in a small Seventh Day Baptist church in Hammond, La., and we three kids were the only Sabbath keepers in school, and the church had no other young people in it. My wife's situation was different; she was raised in a large Seventh Day Baptist church in Nortonville, Kansas, so she had other Sabbath-keeping friends. We met in Milton, Wis., and eventually married and moved to Louisiana. Then came World War 2 and its demands to work seven days a week.

I got in the merchant marine, and of course that is also seven days a week. After the war I worked as an engineer in an ice and cold storage plant. In the beginning this was a seven-day-a-week job, but was able to get Sabbaths off.

It has been said that experience is a dear teacher, but fools will learn by no other method. That seemed to be my experience on several occasions. One time we were moving to Wisconsin from Louisiana and I needed to do some work on the trailer hitch on the car, so Sabbath afternoon I went to town to get the work done. I knew that I shouldn't be doing it on Sabbath day, but I thought we—my mother and my brother, 15 months of age—just had to leave Sunday afternoon. We did, and three days later, while parked by the side of the road, we were run into by a drunk; he totally demolished the trailer. If I hadn't worked Sabbath afternoon, I

wouldn't have been there when the drunk got there!

Another time, 20 or so years ago, I had bought my wife a birthday cake on Sabbath morning, knowing that I shouldn't have, and that afternoon we went to visit some friends in the country. I pulled the car onto the front lawn, got out, and sat on the front porch, leaving the car door open. A little while later the lady of the house asked, "What does our dog have out there?" Of course it was the birthday cake! That made a believer out of me.

Now let's come up to the present. I have been employed as an engineer in a hospital in New Orleans. When I applied for the job about five years ago I told the chief that I had only one hang-up: I didn't work on Saturdays.

His answer was, "I don't foresee any problem about that, because we already have a weekend man!" So I was hired, and for nearly five years I had Sabbath days off.

Then in January we had two men quit; that left us with three men for three watches, so I went in for several Sabbath days to work. The administrator called me into his office and thanked me for coming in to help them out in the situation they were in.

I answered, "You are in a jam now, but if it were steady, I would quit."

His reply: "I know that!"

Eventually a new chief was hired, and after he got his feet on the ground, he decided to rotate watches, which would involve my working some Sabbath days. So I took the schedule down to the head of personnel and told him that I was on my way.

"Do nothing till you hear from

me!" he told me. At this point the article came out that I referred to in the beginning, and I didn't know my situation was going to be resolved.

I had been on the early night watch, 3:30 to 11:30, and I liked it because it gave me days free to do the other things that we are involved in. Eventually the chief told me that I would be his assistant, working from Mondays through Fridays.

I preferred to stay on the night watch, but if that was what it would take to keep from working Sabbath days, I would go along with it.

Then before that took place, he said, "I've changed my mind; I'm going to leave you where you are,

and when we get enough men, you will be on the night shift with one of them!"

That is where the situation is now; I am on the watch that I want and have Sabbath days and Sundays off. Another man works with me so I can leave if it becomes necessary to go to the airport to pick up some incoming Mennonites!

I am the only employee in the hospital—about 250 employed—who has been given this dispensation. There are several other Sabbath keepers there, I have since found out, and they all are required to work Sabbath days.

TO GOD BE THE GLORY!

## More BSA Candidates

**JOHN BEVIS**, editor of the *Seventh Day Baptist Sabbath Recorder*, has served also as history professor at Salem College and pastor of several churches. He will be moving to Florence, Ala., this autumn to serve as pastor there.

**M. O. FLANERY** has been a Sabbath keeper for almost 35 years. He has been a member of BSA since it began and has publicized it in his area.

**GILBERT SANFORD** has done much to promote BSA in his area and has contributed articles to this magazine.

**ORLANDO SMITH** has been a member of BSA several years and has attended several sessions.

# Sunday Sales Referendum To Be Sought

Major stores in the St. Louis area will soon form a committee to collect signatures on a petition for a referendum on exempting the area from the Sunday law against sale of most consumer goods.

Gov. Joseph P. Teasdale signed a bill June 28 that allows all Missouri counties to hold referendums to permit Sunday sales. Five counties in the Kansas City area already have exempted themselves under previous laws.

In the St. Louis area, however, the new law requires that the exemption referendum must be held simultaneously in St. Louis and in St. Louis, Jefferson and St. Charles counties, with the total vote determining whether the Sunday ban will be removed in all four jurisdictions.

It also provides that an election can be called only by the petition process. About 57,300 signatures, or 8 percent of the vote for governor in the four jurisdictions in 1976, will be necessary to hold an election.

"Wheels are turning," said Stanley M. Cohen. "We don't anticipate any trouble getting sufficient signatures on the petitions."

However, Joseph Forshaw, a leader of an opposition group called Never On Sunday, said small retailers would organize a campaign to defeat the exemption. Forshaw said it would be impossible to stop the petition drive, so that his group is saving its "ammunition for the election."

Forshaw said that opening stores on Sunday would waste energy and drive up consumer prices. He could not understand how Teasdale could issue orders to conserve gasoline on one day, and

then sign a bill that will raise gasoline consumption on the next day. "The governor doesn't think the same way in the same week," Forshaw observed.

He pointed to a recent grocery clerks union contract that permitted Sunday work but required that clerks be paid time-and-a-half on Sunday. The blue law does not ban food sales on Sunday. "If you open your doors a seventh day, you raise your overhead, and you have to add it to prices somewhere," Forshaw said.

However, Famous-Barr's spokesman argued in the Legislature that the company's stores in other areas have realized a net gain in income from operating a seventh day. They said that many families prefer Sunday shopping because of their work schedules.

Numerous legislators from counties bordering other states supported the referendum bill, contending that their districts were losing business to Kansas and Illinois.

## ANNOUNCEMENTS

Cassette Tape Catalog now ready. Lists 200 tapes in varying categories: Bible, Christian Growth, Doctrine, Inspiration, Family and Marriage, Prophecy, Personal Development Satan and the Occult.

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**NOTICE:** To those interested in Bible seminar and revival. I am a commandment keeper, seventh-day Sabbath observer and undenominational minister. I can furnish references. If interested, please call or write to Elder J. Garfield Smith, 680 Kurt Drive S.W., Marietta, Ga. 30060. Phone (404) 436-9816.

# Looks at Books

Reviewed by Kristian Kristiansen

Virgil Robinson, "*James White.*" Review and Herald Publishing Association, 1976. 316 pp. Illustrated. \$7.50.

This is no doubt the most comprehensive work that has ever been published on James White. I feel he has been somewhat neglected at the expense of his wife, Ellen G.

James White was a direct descendant of Peregrine White, the first child born in the Puritan colony that arrived in the *Mayflower* (see obituary in *New York Times*, August 9, 1881). At the time, that seemed an appropriate name, the meaning of it being a pilgrim. The same might be said about James White, upon reading this popularly written, yet scholarly, book about his hectic life, constantly traveling and working. Occasionally in it, conversation has been supplied in order to add human interest, never, however, going beyond known facts. The book contains a wealth of useful notes and references at the end of each chapter. Only an index would have added to the usefulness of this work as a valuable tool to the study of early Seventh-day Adventist history.

The whites originally felt that Joseph Bates was mistaken in emphasizing the Sabbath commandment as he did. As is known, they were the ones who later had to change their views. It is possible that it was due to them that Mrs. Bates also began observing the Sabbath. This cannot be established for sure, but it is an interesting speculation.

James White once wrote: "The Bible presents one thrilling book called the Acts of the Apostles, but none entitled the Resolutions of the

Apostles. It is good to resolve in the strength of the Lord, but better to perform" (*Review and Herald*, June 3, 1862). Ponder that quote in regard to the Sabbath.

Written from the point of view of an Adventist historian, it is nevertheless a unique presentation of primary source material and should find its way into church history libraries.

A. H. Lewis, "*Swift Decadence of Sunday. What Next?*" American Sabbath Tract Society, 1900. 224 pp. \$1.50.

This is a somewhat unique review, as the book we are dealing with was published several years ago. Nevertheless, it still carries a message for all today. It is written by A. H. Lewis, a prolific and prominent Seventh Day Baptist writer on Sabbath history and related subjects. For a listing of his further writings, you might wish to consult Edward C. Starr (ed.), *A Baptist Bibliography*, vol. 14, pp. 56-60. (New York, 1969).

"Written for the sake of massing facts" in regard to the decay and ever-more obvious holidayism of Sunday, the book falls naturally into two parts.

The first half of the book is devoted to testimonies from Methodist, Congregational, Presbyterian, Baptist, and Episcopalian sources. All speak about the decay of regard for Sunday. The facts speak for themselves. All authorities quoted in those chapters are friends of Sunday, and this of course gives their statements the more weight.

The remainder of the book then tries to answer the questions, *Why?* and *How can Sabbath reform be*

attained? It is argued that Christians themselves are mainly responsible for the decay of Sunday, neglecting its defense and themselves being bad examples in the communities in this respect. Also, to quote *Christian Statesman* (a Presbyterian publication), "No descanting, however eloquent, on the benefits of a day of rest and worship, can long uphold the institution when the foundation is thus cut away from under it." The foundation of Sunday is extra—as well as anti-Biblical. It is built upon shifting sand. The only antidote that will work for good is a return to the Sabbath of the Bible, the

Sabbath that was made for man (and not for the Jew only), the seventh day of the week.

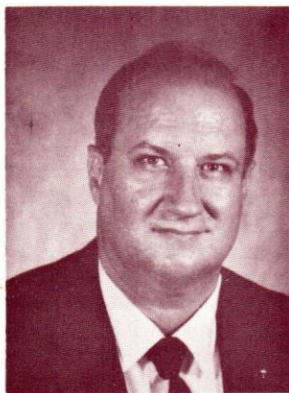
Though I do not agree that the Sabbath is a type and a prophecy of heaven (pp. 199-200), but rather of a millennial seventh day on earth, all other comments could only be in favor of this book. It is available from the Seventh Day Baptist Publishing House, 510 Watchung Avenue, Plainfield, N.J. 07061, USA.

*Please send copies of books for review to Kristian Kristiansen, Box 705, DK-5230, Odense M, Denmark.*

## MEET Joseph McGuire Board Candidate

Some of my greatest desires as a Christian are to help glorify our heavenly Father through Christ our Lord; to help purify God's church; to help spread the gospel of Christ, with emphasis upon the seventh-day Sabbath commandment; and to help promote fellowship among all faithful Christian brethren. I am presently serving BSA as a director with the above goals constantly in mind, and I desire to serve again should I be reelected for another term. I wish to be a part of the continuing progress, under Christ, of our association.

Some of my efforts thus far as a BSA director have been (1) to help guide the BSA in God's will; (2) constantly, as chairman of the literature committee, to revise, through prayer and consultation with the other committee members, all BSA literature; (3) to prepare our annual calendars, both the wall-type and wallet-type; and (4) to publicize the work of the BSA whenever, wherever, and however I can.



I am a Seventh Day Baptist Christian, am married, and we have one son. I am a public school teacher of English, science, and social studies. I earned the MA degree from the University of Alabama. My age is 49. My name and address: Joseph M. McGuire, 4642 Avenue R, Birmingham, Alabama 35208; phone (205) 923-9751. I welcome any questions and request your support in the upcoming election.

# A Sabbath Resurrection?

R. B. VORHEIS

*Editor's Note: This is the third of several articles containing different opinions on the days of Christ's crucifixion and resurrection. The Bible Sabbath Association takes no stand on this point of doctrine.*

**M**ANY Sabbatarians teach that the resurrection occurred at, or very near, Saturday's sunset (i.e., He arose *before* the first day of the week began at sundown). This belief is apparently motivated by (A) an aversion for observance of Sunday as the day of rest in general and Easter in particular, (B) the typical association of Jesus with the Passover and the waving of the sheaf of firstfruits, or (C) the conviction that He died on a Wednesday.

Christian Sabbatarians certainly have a strong Scriptural basis for Sabbath observance (cf. Exodus 31:16f, Galatians 3:29, Matthew 5:17-19). Some non-Sabbatarians acknowledge the difficulty of rationalizing Sunday observance in light of Biblical and secular realities. The candid among them state simply that the church leadership has a license to overrule Scriptural precepts (e.g., from Matthew 16:17-19; however, see translations stressing correct rendition of verbs, such as Williams and NAS). This presumed authority is derived, quite illogically and illegally, from that which can supposedly be overruled, the same Bible which warns against such practices (Deuteronomy 4:2; Matthew 5:19; Galatians 1:8,9).

Sabbatarians, Messianic or otherwise, have justly resented the imposition of Easter and Sunday worship. There is ample evidence of their adoption to avoid association

with the Jews and to allegedly honor the Son on the day of the sun. Similarly spawned in a matrix of base expediency and hatred for the Jews, one of the rules for determining Easter blasphemously prohibits its coincidence with the "Jewish" Passover (cf. Leviticus 23:4,5; 1 Corinthians 5:7, 8).

These perversions have biased some against Sunday as the day of our Savior's resurrection. But the undue emphasis of Sunday within nominal Christianity is no basis for rejecting a Sunday resurrection. Anyone insisting otherwise should likewise concede the validity of mainstream Christianity's rejection of Sabbath observance because of inadequacies within first-century Judaism.

An argument for a Sabbath resurrection is that of its association with the waving of the sheaf (Leviticus 23:9-14): The resurrection must have occurred before the end of the Sabbath in order that He could be offered just after sunset, the traditional time (?) of the ceremony. This is supposedly confirmed in John 20:17 (KJV)—Jesus was to ascend to the Father as firstfruits (1 Corinthians 15:20, 23), after which He could be touched (John 20:27).

A study of these passages yields relevantly only that Jesus was to be firstfruits. He had not yet ascended when He appeared to Mary Magdalene, and He seemingly conveyed an urgency to ascend (i.e., to be "waved" as firstfruits). The latter follows from His command, "Touch me not" which is better rendered as "do not continue touching me" (cf. Matthew 28:9; the proper tense was lost in the KJV translation of John 20:17). When considered with other pertinent



passages especially John 20:1, these facts lead to the conclusion that God did not choose to honor the Jewish custom of waving the sheaf offering during evening twilight, if it indeed was so practiced at that time.

His ascending to the Father after His appearance to Mary early Sunday morning does not conclusively preclude a Sabbath resurrection. However, it must be remembered that Jesus Christ is of the essence of the creative entity which set our universe in motion, from subatomic particles to celestial systems (John 1:3). This practical, dynamic son of God can hardly be envisioned as dawdling away a great part of the night while waiting for someone to discover Him so He could ascend, becoming the wave offering.

The general Wednesday-crucifixion topic is beyond the scope of this article, but one key argument used to demonstrate a Sabbath resurrection is that precisely 72 hours were spent by Jesus in the tomb as the only sign of His Messiahship (Matthew 12:38-40), and this was fulfilled only if He had been buried on Wednesday and resurrected on Saturday. If an entombment of exactly 72 hours' duration were required, why does the record not show His revealing himself much nearer the end of the Sabbath? Of course some feel this was the case, as supposedly seen in Matthew 28:1. However, if this were the meaning intended by the author, he recorded a glaring contradiction of the three other accounts which clearly relate the time of day as the early-morning portion.

An equating of "three days and three nights" with "exactly 72 hours" is usually accompanied by a phrase such as "the Bible way of counting." In the spirit of Romans 3:4a, consider one of the clear examples of Scriptural calculation, the 40 years of wilderness

wanderings. The spies returned from Canaan in late summer or early fall (Numbers 13:20, 25) of the second year, at the earliest, following the Exodus (Numbers 9:1; cf. Numbers 14:10b, Exodus 40:17). Israel entered Canaan on the tenth of Abib (Joshua 4:19) of the forty-first year (cf. Exodus 16:1, 35, Joshua 5:12), less than 39 years later. Even the entire period of wanderings from the exodus to entry into Canaan lacks at least four days of being 40 lunar-solar years (cf. Numbers 33:3, Joshua 4:19).

In reality 72 hours is the approximate *upper* limit of the infinite set of time-spans satisfying the criterion of "three days and three nights"—any continuous interval consisting of exactly three periods of light and exactly three distinct periods of darkness (period of light: any easily determined portion of the interval from sunrise to sunset, such as the half-hour period immediately preceding sunset). This is so defined in light of the fact that any period of entombment of somewhat over 72 hours was to be the basis for proof of His being an imposter (Matthew 27:62-66). Beginning late some afternoon, an interval having length of about 50 to 60 hours stands the test of this definition and the other Scriptural criteria, especially Luke 24:21, concerning the duration of His interment, since He was buried after midafternoon and revived before dawn.

In summary, all apparently explicit indications of a Sabbath resurrection have Scriptural, logical refutations. Again, the indirect indications are beyond the present scope, but I feel that sufficient evidence against a Sabbath resurrection has been presented to motivate the honest Bible student to

(Continued On Page 19)

## Commandments May be Displayed in Kentucky Schools

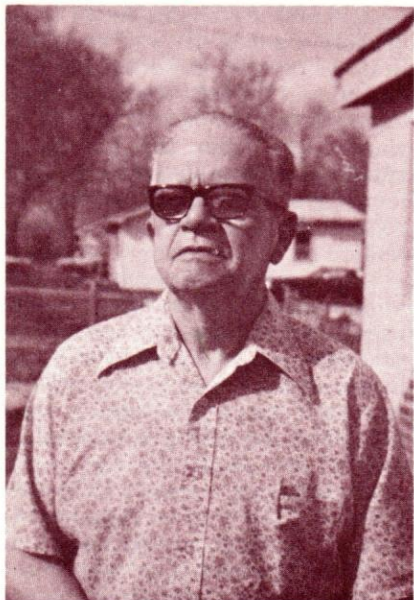
A Kentucky circuit court judge has ruled that a 1978 state law providing for the display of the Ten Commandments in public school classrooms violates neither the state nor federal constitutional provisions for the separation of church and state.

Franklin County Circuit Judge Squire Williams, Jr., held that the Ten Commandments' law does not favor one religion over others and may be implemented by the Kentucky Department of Education. The judge dismissed a suit filed by five Louisville area residents challenging the law and dissolved a temporary injunction that had blocked the state from placing the Commandments in public classrooms.

The law under attack provides that copies of the Commandments may be placed in all public school classrooms but directs that the program must be funded entirely by private donations. It was sponsored by State Representative Claudia Riner, D-Louisville, wife of a fundamentalist Baptist minister.

The seventh-day Sabbath of God was sealed into the new covenant by the shedding of the blood of Christ, and it continues, as during the time of the early church, to be an important part of the "faith once delivered unto the saints."

## Floyd L. Soden Is Ready To Serve



Floyd L. Soden of Des Moines, Iowa, is married. He is 68 years old and a member of the Church of God, but is broadminded as to denominations. He has a small printing service and does local missionary work. He is willing to be a helper for B.S.A. if he is needed.

## Connecticut Blue Law Is Overturned

Connecticut's supreme court last April 9 ruled the state's most recent Sunday closing law was unconstitutionally "arbitrary and discriminatory." The justices said, however, that a constitutional valid "common day of rest" law is possible.

"South Carolina's blue laws are "patently unconstitutional" and "totally unenforceable relics from the past," according to Charleston city officials.

But the laws also assure working people of at least one day a week off, and they reduce crime, save energy, and help preserve families, business operators and ministers testified.

The comments were made to a legislative subcommittee that hopes to revise the laws that regulate retail sales and other activities on Sunday.

According to Rep. John Felder, chairman of the subcommittee, the blue laws make it illegal to play golf or fish on Sunday mornings, make movies, plays, and other events illegal all day, and outlaw all purchases other than "necessities."

But the laws have been enforced only sporadically in many areas of the state, he said.

The laws are so complex that neither police nor business operators know what is legal and what is not, said Charleston City Attorney William B. Regan. Police cannot begin to enforce the laws with equity. "We need an enforceable, sensible 20th century

approach to the day of rest," he said. The present blue laws are "unacceptable," making "a mockery out of law enforcement."

Charleston Police Chief John F. Conroy told the subcommittee "the police view is to start over again from scratch and completely revamp the blue laws."

He said the police do not favor abolishing the blue laws. "You shouldn't open everything up on Sundays because we will need more police. We will get seven days of crime instead of just six."

To enforce the present laws police would have to stand outside stores checking the contents of shopping bags, he said. "What does legislature want us to do? Stop golf and fishing, make sure stores are not selling the flashlights, but only the batteries, let people buy *Hustler* but not pantyhose?" Conroy asked.

"Because of the nature of the laws, we want to get the police department out of it [blue law enforcement]," he said, adding enforcement should be left to a licensing bureau. "It is not appropriate for police officers to be involved in this; it is a regulatory matter," he said.

The Sabbath was made "in the beginning," thousands of years before any people were called Jews—and it was "made for man" (mankind) (Genesis 2:3; Mark 2:27).

# OUR READERS

I enjoy reading articles written by other sabbath keepers. I would also enjoy reading about the history of the Bible Sabbath Association. Also, I would like to hear from you and a little about your church affiliation.

—J.L.M., Goshen, Ind.

*I have been a member of the Seventh-day Adventist Church since 1938. I am employed by Southern Publishing Association, the denomination's publishing house in Nashville, Tenn.*

—Ed.

I appreciate your efforts to produce a very good magazine. I have been somewhat surprised at the Lord's Day Alliance speaker being at Andrews University. If the American LDA is like the Canadian LDA, the records show they favor Sunday legislation.

The laws vary in their strictness from place to place in city, town, county, or province. The Act for the Lord's Day is still on Canadian law books, but there are partial exemptions in various places.

—E.W., Grand Pre,  
Nova Scotia

I enjoy THE SABBATH SENTINEL so much. It is very informative. Enclosed is a check for renewing my subscription.

—M.M.O., Portland, Ore.

I learned of THE SABBATH SENTINEL through Chuck Matson, a student at Kent College, and have not been disappointed.

—K.W., Ellijay, Ga.

I have just labored through the article "The Law Shall Perish" by Alex D. Ratnam in the February SENTINEL.

It was labor because I stick to the King James Version.

I believe a wrong text was given in the second paragraph. It should read Genesis 2:16,17, not 13-14.

But mainly . . . in his emphasis on being saved by faith only—not by works, I wish to add that even Satan believes and trembles but is lost. I would suggest a careful study of James 2:10-26 be included in the reading of his article—from the King James Version.

—F.L.S., Des Moines, Ia.

It was with real joy that I read President Littrell's article on unity. This has been needed for a long time among Sabbath keepers.

—V.R., Arizona

Thank you for the calendar and tracts.

How I wish I could have a good visit with all of you good people. I should have written sooner. . . . Please renew my membership.

—Ted Stentzel, Washington

# RS RESPOND

Another year has gone by since my last donation to the BSA. Time is up to pay another, so you will find enclosed a cheque. . . I received my copy of *From Sabbath to Sunday*, for which I thank you. I am looking forward to studying the book, for it has the appearance of an unusual book. I believe it will do much to help the cause of the Sabbath. . . . May God bless you for your fruitful work for the BSA.

—W.P., Cambridge, Ontario

Have you read the latest from the Radio Bible Class about why Christians keep Sunday? In case you haven't, I am enclosing a copy. I think that they fear to lose support from some of their scattered followers should some of these "powerful teachers" take a stand for the Sabbath over Sunday.

—J.S., Oregon

I am in my eighty-sixth year, but I am trying to correct some errors I made by killing in the Argonne in World War I and teaching Sunday School. Please send me one pound of *Search the Scriptures* and one pound of *Why I Keep the Seventh Day of the Week as the Sabbath*.

—R.D.S., Calvert City,  
Kentucky

I surely do enjoy reading *THE SABBATH SENTINEL*. I was converted in 1927, and in 1955 I stepped out for the seventh-day Sabbath truth. I do praise the Lord for His word and guidance of the Holy Spirit. The Bible Sabbath Association is doing a wonderful work. Keep it up.

—G.C., Ohio

The lovely 1979 calendar and some booklets came. Thank you very much. I like it, as you have the Saturday numbers in red. . . I never kept the Sabbath until June 1953. When I returned from the foreign mission field, Ethiopia, an Austrian Christian Pentecostal Jew led me into this.

—Jeanette and  
Kenneth Oglesby, Arkansas

Hi! Here's another contribution for your work, and a little about myself. I'm stationed in Augsburg, one of Germany's oldest and most important cities. At the moment I'm flat broke, down to my last pfenning. . . and the exchange rate is practically its lowest ever, also!

I can't say too much about my work for security reasons. I haven't had to work on the Sabbath yet since I've been here. I don't even know what a three-day pass is. We never get holidays off.

Well, das ist alles!

—Vivian, APO N.Y.

# The Sabbath From Adam to Moses

GEORGE DELLINGER

*Editor's Note: This is the first part of a three-part article.*

ONE OF THE most common arguments used against the observance of the seventh-day Sabbath is that there is no evidence of its having been observed by anyone from its institution at creation until it was given as one of the Ten Commandments. Those who raise this argument would have us believe that all of history from Adam to Moses passed without one single Sabbath being observed.

It is the purpose of this study to examine the records of Scripture and history to determine once and for all whether it is true that the Sabbath was not observed between Adam and Moses, or whether the real truth is that there is considerable evidence of Sabbath-keeping in the book of Genesis and in the book of Exodus before the giving of the Ten Commandments.

In addition to the voice of Scripture, we shall call as witnesses many authors whose honest statements support what we believe to be the truth. Once again, simply stated, we aim to prove conclusively that the Sabbath was being observed by God's people from Adam to Moses. With this proof in hand, we have a powerful support for the unbroken preservation of God's Sabbath for the entirety of human history.

The Sabbath was created at the very beginning of man's history. In Genesis 2:1-3 we read that God blessed and sanctified the seventh day. The Hebrew word translated "sanctified" in Genesis 2:3 and "hallowed" in Exodus 20:11 is *qadash*. This word means "to hallow, to pronounce holy, to

consecrate, to set apart for holy use."<sup>1</sup>

There can be no denying that God was here setting aside the seventh day as holy time. Is it logical to believe that God first created man, then the Sabbath, and then failed to mention to man that the seventh day was holy time? Certainly not! God must have immediately explained to Adam all about the sacred seventh day. We might say that God preached a sermon to Adam and Eve on the first Sabbath of human history, telling them how to observe His day as He wanted it to be observed.

Jonathan Edwards says in one of his sermons: "What could be the meaning of God's resting the seventh day, and hallowing it and blessing it, which he did, before the giving of the Fourth Commandment, unless He hallowed and blessed it with respect to mankind? . . . And it is unreasonable to support that He hallowed it only with respect to the Jews, a particular nation, which rose up above two thousand years after?"<sup>2</sup>

In Mark 2:27 Jesus says: "The sabbath was made for man." The Greek has an article before "man," so the phrase could be rendered "The Sabbath was made for the man." This is a likely reference to Adam, the first man and representative of the whole race that descended from him. This reasonable conclusion—that Adam kept the Sabbath—is held by Jewish writers. Solomon Goldman says: "Both Philo and the rabbis assumed that already the first man emulated his Maker and rested on the

Sabbath.”<sup>3</sup>

John Kitto says, “The most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath, . . . was celebrated in Paradise itself, which pious custom [was] transmitted from our first parents to their posterity.”<sup>4</sup>

*The Pulpit Commentary* says: “Precisely, as we reason that the early and widespread prevalence of sacrifice can only be explained by an authoritative revelation to the first parents of the human family of such a mode of worship, so do we conclude that a seventh-day Sabbath must have been prescribed to man in Eden.”<sup>5</sup>

These are reasonable and logical conclusions. It is just not sensible to think that God would make the Sabbath for man and then keep it from him for over two thousand years until Moses. So the only fair conclusion is that Adam and Eve were keeping the Sabbath from the very beginning.

The very fact that the seventh-day week existed is good evidence the Sabbath also existed. Joseph Scaliger is quoted as saying, “The septenary arrangement of days was in use among the Orientals from the remotest antiquity.”<sup>6</sup> The arrangement of time into weeks of seven days carries with it the Sabbath, and Scaliger’s statement is only one of many from authorities that the seven-day week is as old as the human race.

Here is one more reliable statement. We read that the week is a “time unit that, unlike all others, has proceeded in absolute invariable manner since what may be called the dawn of history.”<sup>7</sup>

A week of seven days is frequently met with in Scripture. In Genesis 7:4 and 8:10 and 12 we see that Noah was acquainted with a

seven-day week. Unless the Sabbath was their pivot of time, people then could not have used such a measure of days. In fact, the marginal rendering of Genesis 7:10 is “on the seventh day,” a reference to nothing but the Sabbath. We may be sure that Noah, a just man who “walked with God” (Genesis 6:9), knew about and kept God’s seventh-day Sabbath.

In Genesis 29:27,28 we read that Jacob fulfilled a week for Rachel. The week here is not synonymous with the seven years Jacob served Laban for Rachel, nor does it mean seven years passed before Jacob married Rachel. The language used shows Jacob married Rachel one week after he had married Leah, and then he served Laban another seven years, as explained in verses 29 and 30.

In Genesis 50:10 we find that Joseph mourned for his father Jacob seven days—one week. Joseph knew about a seven-day week.

Again, in Judges 14:10-18 we read that Samson’s marriage feast lasted for seven days, another reference to the week.

Once again, in Job 2:13 we are told that Job’s three friends sat and grieved with him for seven days and seven nights—one complete week.

Exodus 7:25 also mentions a seven-day period in the time of Moses just before the Exodus. This is undoubtedly an exact week as well.

So it is obvious that the seven-day week with the seventh-day Sabbath was familiar to the patriarchs. It is as John Dudley has written: “Adam, when put in the Garden of Eden, was placed in a state of trial, and must have been subjected to the same laws, both moral and religious, as now are and ever have been obligatory on all his descendants.”<sup>8</sup> Of course he was subject to the same laws, and so

were and are his descendants. And one of those unchanging laws is the law of the Sabbath.

Martin Luther wrote: "Adam... held the 'seventh day' sacred; that is, he taught on that day his own family."<sup>9</sup>

Luther is right. Having been told by God that the Sabbath was to be observed, he not only did so himself, but he certainly would have taught his family by precept and example to do the same.

*To Be Continued*

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## Qualities of Effective Dialogue

**I**N TODAY'S religious community dialogue is serving many obviously good purposes—the development of pastoral policies, the placement of people in various ministries, and the improvement of ecumenical relations. It has aided in the discernment of the Spirit in almost infinite variety of circumstances. Difficult to define with precision, dialogue implies oral or written exchange. I use it to mean a conscious, planned, verbal process for reaching conclusions about goals and how to reach them.

Dialogue, however, has not been universally successful among some people. They say they have tried it, and it has failed. They regard it somewhat cynically, half-heartedly, with little hope or expectation of results. Some have given up on it altogether. Why did this method of communication fail them when it has been successful to so many others? Perhaps we can profit by looking at some mistakes that often deprive dialogue of its capacity for good and then discuss some qualities of effective dialogue.

### The Coersive Approach

In my opinion, an obvious mistake is to use dialogue as a mere means of coercion. When authorities

have already committed themselves to a conclusion and then set up "dialogue" as a way to persuade others, it becomes manipulative, not genuine. There is a lack of openness to the other person's opinion, and barriers are created which hinder the work of the Holy Spirit in the heart of the believer.

Dialogue is not the forum for pushing for "one's own thing." When members of a certain group are so convinced of the "rightness" of their own position that they are not open to elaboration, change, and progress. "Dialogue to them is an exchange between adversaries, with prospective winners and losers." That limits the potential of dialogue disastrously. Such participants are closed in on their own preconceived conclusions and limited by their own capabilities and possibilities by their need to dominate. Their participation is disruptive, even though the other participants may be able to transcend their influence. Participants of that kind rob themselves of the opportunity to profit from the action of the group as a whole.

### Be Down-to-earth

Dialogue sometimes fails because the issues are too

theoretical and not down-to-earth. It should deal with matters which directly affect the lives of the participants. When it does, it's an error to think that the unsophisticated or "non-expert" cannot contribute. When something affects one's life directly, he is the expert on his reaction to it. So many times dialogue is not personal enough; it fails to expose all the issues as they apply to the individual.

Individuals need the chance to present their positions fully and deserve a response that deals fully with their presentations. Since dialogue is a process, the interchange should continue long enough to deal with all aspects of issues. The work should be done person-to-person, and dialogue should continue long enough for the required two-way exchange to take place.

Freedom to communicate feelings is important if dialogue is to be personal. Feelings are significant and have a direct bearing on how one would function under a given set of circumstances. If feelings are not expressed in the dialogue, there is no opportunity to deal with them. When feelings are not dealt with, they tend to find expression in direct and unhealthy ways. Bringing them out into the open furnishes an appropriateness. Furthermore, dialogue can be a means of developing new perspectives, and consequently more appropriate feelings. Dialogue can evaluate and facilitate progress.

Effective dialogue must always be undergirded by know-how and goodwill. This know-how and goodwill are manifested through various qualities which contribute to effective dialogue:

(1) *Motivate a desire in others to dialogue.*

When motivation is lacking, pressure to dialogue may become distasteful and be counterproduc-

tive. Anyone thinking of initiating planned dialogue should carefully consider whether there is a need for it. If there is already a basic agreement about something, then there is no need to overuse dialogue. When a decision to initiate dialogue is reached, the initiator should point out the need as he sees it and invite participation if others also see a need. Motivation for dialogue is generally high when it is initiated from the grass roots, and since motivation is so important for success, an invitation to dialogue is usually the best approach.

(2) *Have genuine respect for the other person's opinions.*

This type of respect is based on more than agreement with the opinions and behavior of others; out of charity it goes to the dignity of the other person as a child of God! To be effective in dialogue, respect has to be communicated. Mere words are not enough for this communication, for man is not merely a rational processor or emitter of words. He is a psychosomatic being or body-soul-spirit unit insofar as possible; his total being should enter into his communication. Man's communication is most effective when he himself "has it all together."

(3) *Be Concrete.*

Another important quality of effective dialogue is concreteness of expression when the matter under discussion calls for it. It is always easy to "escape into the abstract," not really coming to grips with the subject of the dialogue. When the participants of dialogue cannot come to grips with issues and reach agreements, then it is a sign that too much time is being spent on the abstract instead of the concrete.

(4) *Know "What's Going On."*

Dialogue is more effective when participants are very much aware of what is going on within themselves (their inner experience), what is going on within the group as a

whole, and what is going on among the members of the group. This helps them to take part in the immediate, ongoing process. Their own contributions will be more to the point, and the contributions of others will be more meaningful and more easily understood. Success in dialogue is more probable when there is an awareness not only of the subject matter but when "what is going on" is present.

#### *(5) Accept Responsibility.*

Another important quality for the participants in dialogue is the ability to confront responsibility. This ability is concerned with expression discrepancies in the dialogue or elements which are getting in the way. One might ask the other if he feels as the inquirer does about what is going on or what has been said, and then be receptive to the response. It is generally better to approach confrontation from strengths than from weaknesses. Before confronting others it is well to ask oneself if the confrontation is a mark of respect or if the confrontation will bring the group (two or more) together in pursuit of a common purpose. Confrontations at times can help to get the participants moving beyond where they are to achieving more effective dialogue.

#### *(6) Don't Role-Play*

Since participants in dialogue are working towards some conclusion to be reached and not already mandated, the participants should, for the most part, be "roleless." Each contributes according to his capacity. Leadership will develop in different areas, but in effective dialogue it is based on ability and expertise rather than on authority. It is often difficult for a complete interchange to be carried out when bureaucratic authority is involved. This is not to say that the final decisions will not be made by an authority. In the

dialogical process, however, rolelessness facilitates the process. Dialogue does not eliminate the responsibility of authorities; it does help them to exercise their authority more wisely. It enables them to make more responsible decisions, because they have more data. If they push their authority in the process, they may inhibit the contributions of others. The goal of all participants in dialogue should be to arrive at the conclusion which is best before God. The process is a means toward that goal.

In groups, even those in which there are only two members, there will be unevenness in the maturity and genuineness of the participants. There will be unevenness in their ability to manifest the positive qualities of effective dialogue. Formal training in group processes is very useful for participants. Those who are more experienced and capable may even teach others explicitly, as well as through modeling, in the qualities of effective dialogue.

I do not recommend having no dialogue with others until we all become experts. Go ahead and experiment! True, you will learn some things by trial and error, but even this is beneficial. What we must do to become more effective in dialogue is to become more aware of the good qualities that produce success and make a sincere attempt to implement them. Openness to growth and development is the key to this ongoing process.

## **A SABBATH RESURRECTION**

*(Continued From Page 9)*

objectively study the validity of such. Clearly, the noble, truthful cause of Sabbath observance is ill-served by shallow, unscriptural "proofs."

The Bible never calls the Sabbath "the Jewish Sabbath," but it does call it "the Sabbath of the Lord thy God" (Exodus 20:10).

## EVIDENCE

An Englishman declared that ancient people in England were really smart. Archaeologists had unearthed a prehistoric town in England and found evidence that the residents had telegraphs and telephones in ancient times. His friends asked how they could know that.

"Because when they unearthed this town, they found wires all over the place," the archaeologist replied.

An Irishman said archaeologists had unearthed a town and found evidence the people in ancient Ireland had wireless telephones and radios. When asked how they could prove that, he answered, "Because they did not find any wires at all."

The group of people from popular churches, becoming aware of this unique way of finding evidence, said their churches had found all kinds of Bibles and searched all through them for evidence for keeping Sunday. When asked what they found, they said: "In all those Bibles there was no reason at all for keeping Sunday, so now we keep Sunday without any reason."

## Newspaper Court

Elder Lester B. Anderson, leader of a Sabbath-keeping religious community called Salem Acres near Rock City, Illinois, has been accused of operating a cult. Mr. Anderson reports that a city newspaper near Rock City served as prosecutor, judge, and jury to try the community and make it look like another "Jonestown." A five-day series was printed in a definitely biased attitude. Several professional people in Rock City have risen in defense to the newspaper trial.

This is an example of a "cult hurt" that now exist in the United States. Perhaps the newspapers will become the courts of the churches in the 1980's.



## Sleeping Saints

By Gary B. Swanson

We kids used to grin and watch for the inevitable demise of old Mr. and Mrs. Lash as Pastor Cox would sermonize on steamy Sabbath mornings.

They seemed a compatible pair, but it was clearer than the pastor's sermon to any Sabbathkeeper there that the old couple could not agree on how to fall asleep in church.

Old Mrs. Lash listed slowly forward till her face was in her lap, then lurched and sat abruptly up again, blinking like a startled owl.

And Mr. Lash's head tipped back, his mouth agape, as all we kids, likewise, dropped our jaws, intently watching him.

I often wondered why they came to sit there, tired and grim, and sleep the morning out (it's easy to condemn).

But they must have had as much to gain as we did watching them.

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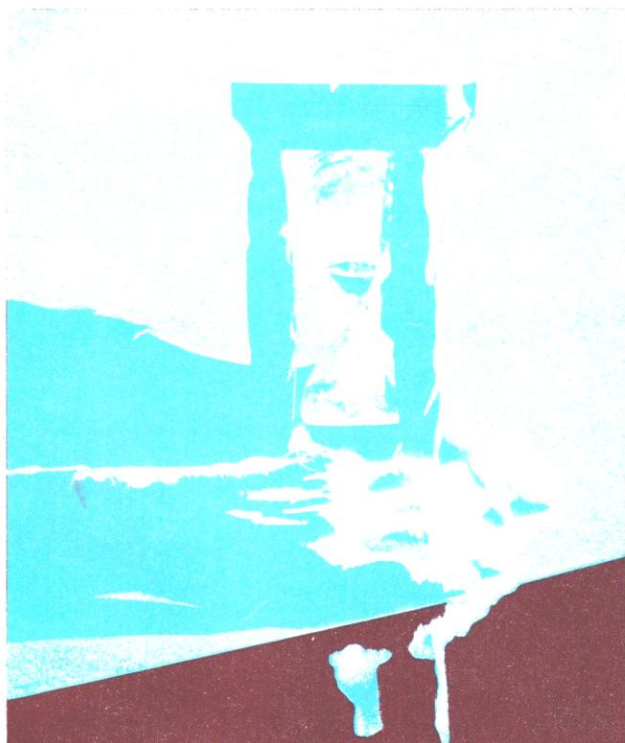
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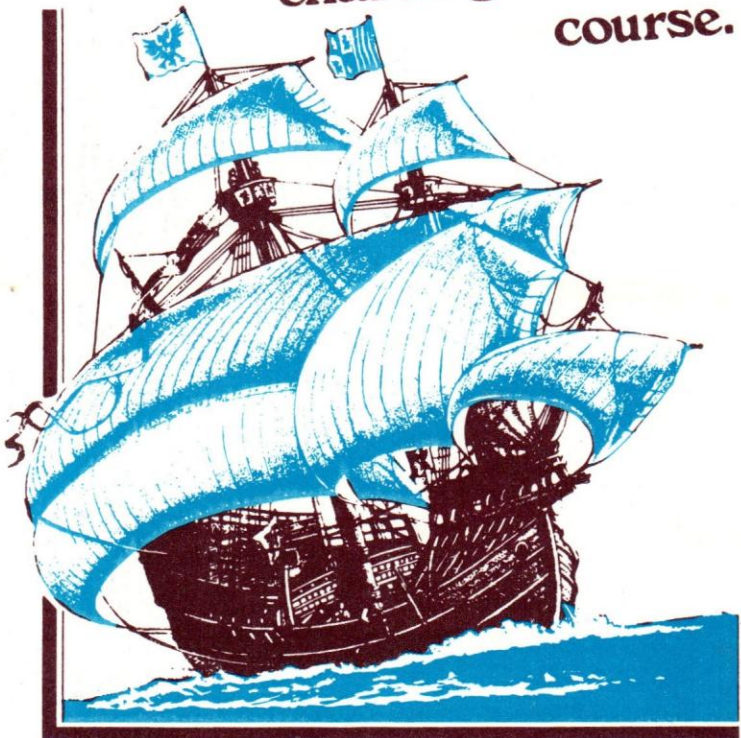
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