



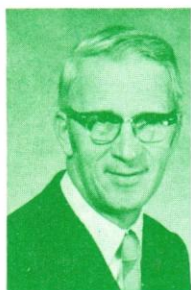
The Sabbath Sentinel

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

DECEMBER, 1979

A Note From the Editor . . .

Accepted Effort



As a spare-time free-lance writer, I have acquired quite a collection of rejection slips from various editors. Sometimes my wife jokingly suggests that we cut down fuel bill by burning them in the fireplace.

Some editors send writers style sheets telling just what they want in the way of articles, how they are to be prepared, and how long they are to be.

One widely-circulated un-denominational magazine had sent me countless rejection slips. One day as an article-idea simmered in my head I thought it might be appropriate for this publication. But would they reject it? I hunted up their style sheet and studied it carefully before I typed a word. Then, after several revisions, the

IN THIS ISSUE . . .

Lord Even of the Sabbath	3
Are Sabbath-Keepers Legalists?	5
The Incident	8
A Tribute	9
Court Rules	10
Spotlight	11
Letters to the Editor	12,13
Dr. Billy Graham Emphasizes	15
Curbstone Preacher	16
Impossible Possibilities	17
President's Desk	18
State Fair Inquirers	19
Archeology and the Sabbath	20

article went to them.

Result? A check and a chance to witness to a new group of readers.

The Lord is somewhat like an editor: He has sent us a "style sheet"—the Scriptures—in which He has given us in detail what He expects. Whether we show our love and respect for Him enough to conform to His requirements means the difference between acceptance and rejection when He returns.

THE SABBATH SENTINEL

(USPS 474-580)

Vol. 31 No. 12; Issue No. 272 50¢ Per Copy \$5.00 Per Year

Official Monthly Publication of The Bible Sabbath Association
Fairview, Oklahoma 73737

EDITOR Eugene Lincoln

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.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members, \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margin on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Dr., Old Hickory, TN 37138. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

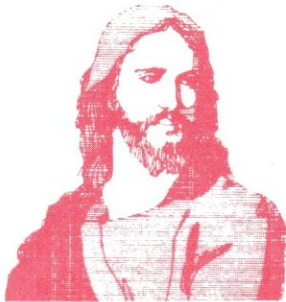
Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

Second Class Postage paid at Cleveland, TN.

Postal Employees: Please send forms 3579 to Box 1207, Cleveland, TN 37311.

Lord Even Of The Sabbath

REV. FRANCIS D. SAUNDERS



THERE was no point of reference concerning the spiritual teachings and miraculous deeds of Jesus Christ that more thoroughly aroused the anger and animosity of Jewish leadership than did that of the Sabbath.

When the man with the withered hand noticed the Pharisees in the temple on the Sabbath, they watched Jesus to see if He would heal on the Sabbath day (Luke 6:7), and they figuratively catapulted themselves into controversial dilemma by asking the question, "Is it lawful to heal on the sabbath day?" (Matthew 12:10). Jesus silenced them with a question of His own, "Is it right to do good or evil? to save life or to destroy it?" (Luke 6:9). What *could* they say? Then He restored the man's hand.

When He cast the evil spirit out of the man possessed, the Pharisees accused Him of allegiance with Beelzebub, "the prince of devils" (Matthew 12:24), to which Jesus answered, "A kingdom divided against itself cannot stand" (verse 25).

When Jesus healed the woman with an infirmity, the Pharisees, expressing their displeasure with Jesus' healing ministries, rebuked

the people and commanded them to come on some other day than the Sabbath for their healings (Luke 13:14).

Again, as the lame man who was healed on the Sabbath was commanded by Jesus to take up his bed and walk (John 5:16) he was accused of working on the Sabbath, and we read that the Pharisees persecuted Jesus and sought to slay Him on account of it.

Perhaps the reason for the Sabbath being such a focal point of controversy between Jesus and Jewish leadership was that there was no other part of the Jewish law so thoroughly impregnated with their traditional minutiae.

In the light of all of this there may be some particular significance in Jesus' saying, "The Son of Man is Lord even of the sabbath day" (Matthew 12:9). Such a claim, in the light of the tremendous emphasis which they attached to detailed Sabbath regulations, would certainly cause great concern and anger in the minds of those who were violently opposed to His Messianic claims.

On the other hand it should inspire those who love and serve Him to search their own hearts and minds regarding His teachings about the Sabbath.

Two statements of Jesus in the Gospel of Mark stand significantly together:

The first, "The sabbath was made for man, not man for the sabbath" (Mark 2:27), expresses the purpose of the Almighty in the establishment of the Sabbath; and

forever settles for the Christian the question as to which is more important, the man or the day. Man is the crowning achievement of creation, and the Sabbath was made to bless and enrich his life.

The second statement, "The Son of Man is Lord also of the sabbath" (Mark 2:28), immediately following the first, establishes Jesus, (being the Lord of all who have received Him) as the highest and final authority on the place of the Sabbath in the Christian community. The fact is that Jesus Himself set obedience to His commandments as the test and the expression of love on the part of the believer when He said, "If you love me, keep my commandments" (John 14:15). It would seem very strange indeed that Jesus (who was in on creation—John 1:1-3) would first teach that the Sabbath was made for man and then personally claim to be Lord of that day if He had any intention of either abrogating the commandment or

changing the time of its observance. He is Lord *even* of the Sabbath, not only in reference to Israel of old, but also to spiritual Israel, the Christian church.

We who are by the grace of God new creatures in Christ must crown Him as Lord of our lives, allowing Him also to be Lord of the Sabbath in our weekly rest and worship experiences. In light of His claim to be "Lord of the Sabbath," we should give diligent attention to our own manner of observance of God's holy day, and the reasoning behind it. Complete dedication to Christ as Lord of our lives and obedience to His will as we know and understand it is the least we can do for the One who has done so much for us and who loves us so dearly. Carefully, prayerfully, may we serve the Lord of the Sabbath and observe the Sabbath of the Lord.

—Adapted from
The Sabbath Recorder

BIBLE SABBATH ASSOCIATION BOARD OF DIRECTORS

Terril D. Littrell, President
1840 Falcon Drive
Cleveland, Tenn. 37311

Lawrence Burrell, Secy.-treas.
Rt. 1 Box 197
Fairview, Okla. 73737

Eugene Lincoln, editor
The Sabbath Sentinel
106 Hiller Dr.
Old Hickory, Tenn. 37138

Elder Frank M. Walker
2205 Ora Ave.
St. Maries, Idaho 83861

Dr. Allen Babcock
Rt. 3 Box 367
El Dorado Springs, Mo. 64744

Joseph McGuire
4642 Avenue R
Birmingham, Ala. 35208

R. D. Bradshaw
Public Auditor
Northern Mariana Islands
Saipan, C.M. 96950

Pastor Duane L. Davis
755 So. Homer St.
Seattle, Wash. 98108

Mrs. Ruth Thomas
R.R. 1 Box 358
Galena, Kansas 66739

Calvin A. Burrell
640 East 78th Pl.
Denver, Colo. 80229

Elder Archie Craig
2237 No. Toledo
Tulsa, Okla. 74115

Mrs. Frank Murphy
Star Route 9, Box 174
Bucyrus, Mo. 65444

Are Sabbath-Keepers Legalists?

CALVIN BURRELL

*"But we know that the
law is good, if a man use it
lawfully"*
(II Timothy 1:8)



LEGALISM . . .

It's a word we hear a lot about in religious circles, especially we Sabbathkeepers. Those of us who observe each seventh day of the week as the day of rest and Christian worship are often faced with the implication, if not accusation, that we are legalists.

That charge is a serious one, and it deserves quiet consideration—not quick dismissal. Legalists do not wear white hats—nor white robes. If sabbatarianism can be equated with legalism, we had better abandon it.

But let's see: Just what is "legalism?" The word itself is a combination of the root *legal* and the suffix *ism*. *Legal* merely means "pertaining to the law," or "based on law." *Ism* suggests a system of belief or doctrine. "Legalism," then, would be defined as adherence to a system of belief based on law. A legalist would be one who takes his stand on the law.

That doesn't sound so bad at first hearing. All Christians are willing to admit the validity of certain laws for operation in the society, as well as in Christianity. No one who thinks logically will recommend that every existing rule be abrogated.

But legalism, as it is commonly discussed, describes more than an allegiance to certain laws. It involves a misuse of law; it is an over-emphasis on law; it is an effort to make law perform above its capability; it is an unlawful use of the law. It is in this *abuse* of law that the error of legalism lies. The Bible insists that the law itself *must be used legally!* (I Timothy 1:8).

Legalism is an unlawful use of the law.

Where does the Bible mention any illegal uses of the law? Several places. Although the term "legalism" does not occur in Scripture, the concept itself is probably best defined in the book of Galatians. Notice:

"Knowing that a man is not justified by the works of the law, but by the faith of Christ Jesus, even we have believed in Jesus Christ, that we might be justified by the faith in Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16).

Again:

"I do not frustrate the grace of

God; for if righteousness comes by the law, then Christ is dead in vain" (Galatians 2:21).

And again:

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:4).

Similar passages are found in Romans 3:20,28, Acts 13:39, and elsewhere.

If one summarizes and correlates these texts, he must conclude that neither justification (forgiveness) nor righteousness come by keeping law; and, further, that whoever attempts to gain these blessings by law has thereby separated himself from Christ and from God's grace!

There we have it! It is illegal to employ the law as a means of obtaining favor (justification or righteousness) with God. And it is also impossible! To think that law-keeping is sufficient merit for salvation is tantamount to rejecting Christ as Saviour. Paul never allows that anyone can merely "take his stand on the law" at the day of judgment, and receive an acquittal from God. To try to use the law unlawfully—and that is the thrust of legalism!

Legalism is the impossible attempt to use lawkeeping as a means of gaining or keeping a right standing with God.

Such a favorable standing, according to the Word, comes only through a faith relationship with Jesus the Saviour. Salvation, we must insist with Paul, is only by grace through faith in the only perfect One. From beginning to end, salvation is in Christ—and in Him alone. He is Saviour when we first believe, and He must remain Saviour through the day of judgment. WE can never save ourselves!

But the question remains, "Are Sabbatarian Christians legalists?"

A Sabbathkeeper is one who obeys literally the terms of the fourth commandment: "Remember the sabbath day, to keep it holy. . . . The seventh day is the sabbath of the Lord thy God" (Exodus 20:8,10).

The Sabbatarian is convinced that God intended a specific 24-hour period of the weekly cycle to be His Sabbath—not just any day out of seven. Further, the Sabbathkeeper finds no Biblical evidence that God ever repealed or amended that command in favor of another plan. In God's economy of ruling His creation and men in it, the seventh-day Sabbath stands.

With these convictions, the Sabbatarian worships and rests each Sabbath day according to the commandment. Is that legalism?

It is important here that we focus on the Scriptural concept of legalism as a misuse of the law in an effort to merit God's salvation. The crucial issue, then, is in the *purpose* of the Sabbathkeeper instead of his *practice*. On the one hand, if he keeps Sabbath, thinking that he is thereby making himself right with God, YES—he has a legalistic approach. If, on the other hand, his Sabbath observance springs from valid motives, and all the while he remembers that His salvation is in Christ alone, NO—that man is no legalist!

Sabbatarian Christians, more than others, ought to understand clearly that their salvation is "not of works." The Sabbath itself is a perpetual symbol and a weekly reminder that we are called to cease from our labors (to earn salvation) and enter by faith into God's rest. (See Hebrews 4:1-11). On this divinely-appointed day, we not only terminate our week's work, but we also rest assured that all the work for our eternal welfare has been completed in the doing and dying of Jesus Christ.

The genuine Sabbath-keeping

believer knows that he is neither earning nor improving his acceptance with God by his obedience, yet he persists in diligent obedience. Why? If our best law-keeping doesn't obtain salvation, then why should Sabbatarians jealously insist on continued regard for "remembering the Sabbath day," as well as all the other words that proceed from God's mouth?

Informed Sabbathkeepers use many texts and expressions to answer this question. Each of them demonstrate that the law can be used lawfully, and that it is good to do so. Here are a few valid motives

It is the wrong spirit and motive of an act that makes it legalistic.

for obeying God's laws, with supporting texts:

- (1) Because we love God and are grateful for His salvation, we obey God and keep His Sabbath (I John 5:3).
- (2) We obey God's Ten Commandments because they are taught in the New Testament as well as the Old (Matthew 19:16-19; James 2:10-12).
- (3) We obey God and keep His Sabbath because of Jesus' example (Luke 4:16; John 15:10).
- (4) Because faith is dead without works, we obey God's laws (James 2:17-26).
- (5) We obey God's commandments *because* (or, as evidence that) we have been saved by grace—not, in order to be saved (Ephesians 2:8-10).
- (6) Entrance into God's eternal kingdom is promised to the obedient—never the disobedient (Matthew 7:21-23; Revelation 22:14,15).
- (7) We practice obedience to God's laws because the Scriptures do not permit one who has been

saved by grace to continue sinning—which is breaking God's laws (Romans 6:1,2; I John 3:4).

There should be no doubt that even the New Scriptures insist that genuine believers in God must render devoted obedience to His will and Word. To do so is *not* legalism. The abuse which some have made of the law (legalism) does not take away the Biblical use of it. As a definition of sin, as a restraint for the ungodly, and as a guide for the believer—the law has great and enduring value. When a divine appointment has been abused, do not cancel the appointment, but call it back to its lawful use. Legalism only occurs when one asserts his own obedience as grounds for his salvation.

No, obedience to God's laws is *not* legalism; but obedience with self-righteousness is! Obeying the Ten Commandments is *not* legalism, but obeying them with the thought of meriting salvation is! Observing the seventh-day Sabbath is *not* legalism; observing it with the motive of becoming righteous before God is!

Thus, legalism is not so much *what* one does, as it is *why* he does it. It is the wrong spirit and motive of an act that makes it legalistic, and not the act itself.

If I live in the presumption that my right actions are the basis of my acceptance with God, then *all* the good that I do is legalistic and of no avail with regard to my salvation. My service to the church is legalism; my honor to mother and dad is legalism; my refusal to kill my neighbor is legalism.

But if I live in the confidence that my acceptance with God is full and final only through the doing and dying of Jesus Christ, then I am free to do all the good works that I can, and to be as obedient to God's laws as possible—and no one can

rightly hang the "legalist" tag on me.

Is Sabbathkeeping legalism? No more than honoring your parents, respecting your neighbor's property, or telling the truth.

It all depends on a man's faith. One whose saving faith is firmly anchored in Jesus Christ instead of his own imperfect performance has

both the responsibility and the privilege of being obedient to every command that proceedeth out of the mouth of God!

One of those commands is "Remember the Sabbath day to keep it holy." Remembering it rightly is love—not legalism!

—Adapted from *Bible Advocate*



Points to Ponder:

The Incident That Gave Me An Appreciation of the Bible

Jennings Randolph

*United States Senator from West Virginia
Senator Randolph is a member of the
Seventh Day Baptist Church.*

"Each for the other and both for God."

Those words, inscribed by my mother on the fly leaf of the Bible she gave me as a graduation gift, strengthened the meaning which the Book had always held for me.

In this brief entreaty she crystallized in my thinking its two most basic teachings—the brotherhood of man and the fatherhood of God.

The Bible has supplied this understanding since I first came to it in my youth. Therefore, it is difficult to locate one event in the process of growing awareness when the Book as a whole came to convey more to me.

However, the day my mother penned those beautiful and reassuring words was a memorable one.

I recall, too, when the certain guidance in the Bible heightened my consciousness of life and of the application of the Scriptures to living. It was unfolded, when

reading the Proverbs as a young man, in the truth of the passage, "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones" (Proverbs 16:24).

I believed this and have since attempted to apply it in my life, that one should search out the worthwhile qualities in our fellow citizens, rather than play the role of detractor and faultfinder. This does not imply a surrender of one's values to mere flattery; it does not deny the existence of injustices that must be redressed.

It states simply a rule of life: That religious and ethical ideals will best be served by appealing to the infinite good in men and women instead of flaying what we presume to be or hear to be their faults. For "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isaiah 11:3,4).



A Tribute



Pastor Edgar Lippincott died last May 8, at the home of his son-in-law and daughter, Keith and Lettie Siddens, Kingston, Mo.

He leaves his wife, Ruth; daughter, Faye Harris, New Auburn, Wis.; daughter, Lettie Siddens, Kingston, Mo.; son, E. Dee Lippincott, Altamonte Springs, Fla.; one sister, Mabel Rodgers, Rudy, Ark.; seven grandchildren; and six great-grandchildren.

Funeral services were held May 11 at Cochell Colonial Chapel, Stanberry, conducted by Keith Siddens, assisted by J.D. Collis. Interment was at High Ridge Cemetery.

Since 1940 Pastor Edgar Lippincott has been heard by radio from Oregon to Arizona, from Florida to Wisconsin. The Bible Truth Program, which is not sponsored by any church organization, originated in Shenandoah, Iowa. In Mr. Lippincott's declining years, Elder Keith Siddens of Kingston, Mo., has been his assistant.

Edgar, as he has always been known by his many acquaintances, for many years was engaged in the printing business. At one time he and his wife, Ruth, owned and edited the Union *Star Times*, at the

same time running "Lippincott's Printery" in their home town, Stanberry.

For four years he was manager of The Church of God Publishing House in Stanberry; later was manager of the Church of God Publishing House in Meridian, Idaho.

For many years he served as a board member of Bible Sabbath Association.

Since 1951 Edgar and Ruth published *The Good Tidings*, a monthly paper without a subscription charge.

He was always interested in local civic affairs also, serving several years as treasurer of the Gentry County Historical Society and president of The Stanberry Garden Hobby Club. He often took time to help his fellow editor, Louie Bowman on "paper" days. He was never too busy to pray for the sick or answer a call to help the needy or discouraged.

Like "The Builder" who spent time in building a bridge where he would never pass again, Edgar was thinking of the youth who might pass this way. He said, "Good friend, I am building a bridge for him."



Court Rules on Tax Deduction For Church Schools

GILBERT SANFORD

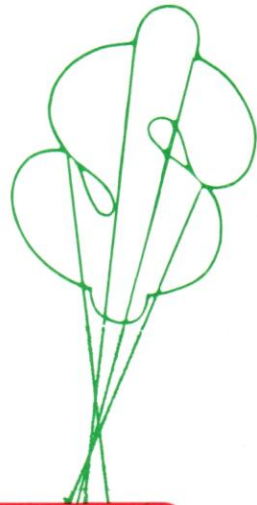
The United States Supreme Court ruled on May 29, that New Jersey cannot give a thousand-dollar tax deduction to parents who send their children to private schools. This in itself does not seem to be much, but people in other states are trying to get the same kind of laws passed in favor of church-related schools. When one scheme does not work, another scheme will be tried.

California has a complex voucher scheme that was concocted by John E. Coons, who is a law professor at the University of California at Berkeley. It is being put to a vote, and if it does not pass, another scheme will surely be tried.

Some people will never rest until they get church schools supported out of public taxes. They have tried many plans and some have worked for a while and some have failed to be passed. At any rate, the ones that did pass have drawn many millions of dollars out of the government taxes.

Several organizations fight for complete separation of church and state. The Religious Liberty Association of the Seventh-day Adventists Church is one, and Americans United for Separation of Church and State is another. THE SABBATH SENTINEL of the Bible Sabbath Association is for separation of church and state. The Ohio Association for Public Education and Religious Liberty has done a lot of good in that state. It works closely with Americans United for Separation of Church and State.

We as voters should ever be on



the lookout and vote for fair laws whenever we can. We also can vote to put those in Congress who will protect our rights of religious liberty.

Spotlight on Sabbath Keepers

BLACK JEWS

Black Jews as a separate, small grouping are black Americans who believe that Negroes are truly Jews but who accept Christ as a prophet.

These Black Jews are divided into at least two organizations: the Church of God and Saints of Christ (COG-SOC) dating from 1896 in Lawrence, Kansas (current headquarters: Portsmouth, Virginia), and the Church of God (Black Jews), with slightly later origins, in Philadelphia.

The Philadelphia COG was started by Prophet F. S. Cherry after Christ supposedly appeared to him, this group substitutes the Passover observance for the Lord's Supper, while retaining baptism by immersion. It uses Christian hymns, the Bible and Talmud, Yiddish and Hebrew, and practices no unusual dress except for skullcaps during worship. Members are, however, forbidden to speak in tongues, eat pork, observe Christian holidays, divorce, or take photographs. They may drink moderately. Pianos, public collections, and emotionalism in

worship are shunned also.

The COG-SOC has developed similar traditions. Founded by Prophet William S. Crowdy, its 38,000 members in 217 churches opened a modern 110-acre youth camp in Galestown, Maryland, in 1970. To this camp come hundreds of youths all summer, many of them at the direction of court officers. The church also operates homes for orphans and the aged, schools, farmlands, and missions in Africa and the West Indies. Like other Black Jews, they worship on Saturdays; but two distinctive practices are the use of water rather than juice or wine for Communion, and the practice of smearing the exteriors of their homes with animal blood during Passover seasons.

Neither of these can be called Zionistic. The COG considers white Jews impostors and thus would tend to support Arab causes, while the COG-SOC claims to be only "the lost tribe of Israel," and therefore identifies with all other Jews. They have practiced Judaism since 600 B.C., and claim to be descendants of King Solomon and the Queen of Sheba.

Why take issue over the time of our Savior's crucifixion and resurrection? Having considered this information crucial for some fifty years, I conclude:

Study the Word. To those who demanded a sign, He called them "hypocritical," and "wicked and adulterous generation." Also, "I told you, and ye believed me not."

It is high time that we "go our way and tell . . . how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised. . . ."

It is time we believed for "the works sake." What proof do you demand of your earthly father? A birth certificate? Or can you accept him for his love and constant care over you?

—Floyd Soden
Des Moines, Iowa 50313

To say that the SDA denomination believes Jesus had a sinful nature (September, pp. 21,22) is a serious false accusation. They believe that Jesus was the Son of God, the Perfect Example, and . . . the only one born in the flesh who lived in the world without sin. . . . Being a member of the SDA Church for 37 years, I have never found anything in the official doctrine that they believe Jesus had a sinful nature.

—E.W.
Grand Pre, N.S., Canada

Editor's Note: We published that article under the heading, "What Others Are Saying." We publish items under this heading occasionally to give Sab-batarians a chance to know what others are saying about us. We do not necessarily endorse the views.

Letters to T

Your magazine is a caged parrot who squalls (*si*) out when her cage is rattled—Polly is saved and keeps the Sabbath. . . . Those who killed Messiah kept the Sabbath and much more!

—Rolland R. Redding,
Goshen, Ind.

My only real criticism is that I would desire to see more articles about the obscure, or very isolated, Sabbatarian groups and their leaders. I'll look forward to another year's subscription to your fine magazine.

—Eddie Martin,
Chattanooga, Tenn.

Editor's Note: See the item on the Black Jews in this issue.

The silence has been deafening the past two months. Sometimes that's the only way to wake some people (like me) up. Enclosed is ten dollars to revive my subscription. Also please send me the July and August issues of 1979.

Keep up the Good News.

—E.J.H.
Palatine, Ill.

The Editor

I would like to become a member of your association. I've been intending to do this for some time, but just neglected to take time to send in my check. I praise God for the good and blessing the association is doing as a testimony for the Sabbath truth.

—Elder Billy Watts,
Springfield, Ore.

We are rather new acquaintances to your Bible Sabbath Association, but have subscribed for a year, at least, to THE SABBATH SENTINEL to see how we enjoy it.

Both of us (husband and me) were born into a Sabbath-keeping faith, so we will surely enjoy our fellowship with you through the pages of this small publication. It is a nice size and not cumbersome to hold (sometimes reading abed, before sleep).

—Lula (Stith) Estep,
Port Orchard, Wash.

We are seventh-day Sabbath keepers, and I do believe many people in the world do not know why they are keeping Sunday, the first day of the week.

—Edward and Ruth Pucci,
Lodi, Calif.

In THE SABBATH SENTINEL for July, R. L. Odom presented a well-studied analysis, "Was Christ Crucified on Wednesday?" And we appreciate it. Yet there may be some questions.

James L. Porter, in his *The Sabbaths of God* (Valley Book Co., Valley Center, Kansas 67147) assumes a Thursday Passover at the time of the crucifixion, for the Jews. And Porter believes this mistakenly a day late, Christ probably keeping the true day then, which was Wednesday (beginning the Supper. Odom counters that the earlier day was necessary, due to the intervening crucifixion.

In the Companion Bible (Samuel Bagster and Sons, Ltd., London) the Appendix #144 analyzes the "parts of three days" vs. the "three days entire" and explains why "three days and three nights" should mean 72 hours. And this would agree with a Wednesday crucifixion.

We should always be interested in any further analysis, or evidence, for the annual Passover Sabbath, as occurring on Wednesday or on Saturday.

—Eastman Smith,
Mountain Home, Ark.

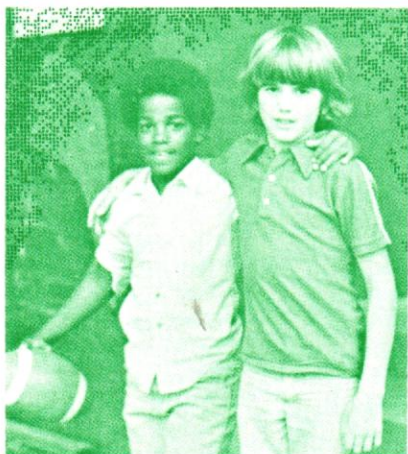
It's been a long time since I wrote to you. But I still enjoy THE SABBATH SENTINEL very much.

Do you know how much your magazine and tracts mean to people? To people like me who can't go to church they mean very much.

—Mrs. Dolly Renfro,
Rockwood, Tenn.

I find this cover objectionable. It promotes intermarriage, which is unbiblical.

—Priscilla Goodew,
Antigo, Wis. 54409



Editor's Note: We received two or three letters such as yours. Both of the people in the picture are young boys, and we meant the picture to promote the idea of fellowship among people of all races. This, to me, seems to be the essence of the whole Bible story.

The inclusion of an article of historical or archaeological interest from time to time would perk the enthusiasm of the student-type Sabbath keeper. Also, the exegesis of some passage on the Sabbath would satisfy some who hunger for the Word of Yahweh and need refreshing with a fresh exposition of heavenly manna.

—Edward A. Elstone,
Sundridge, Ontario, Canada

The series on the "three days and three nights" is ably written, and helpful. Author W. H. Green (September, page 16) refers to the hours (John 19:14 and Mark 15:25). As a correction, may I quote a marginal note from the Scofield Bible, page 1067? "John uses the Roman, Mark the Hebrew computation of time." For a further study, I would recommend the Companion Bible (Samuel Baxter & Sons, Ltd., 72 Marylebone Lane, London W1) Appendixes 144 and 165.

—Eastman Smith
Mountain Home, Ark.

Sabbath Promotional Aids

Tracts and Leaflets (some 25 titles)	sample copies free
Membership Application Cards	Free
Sabbath Stamps25
13 Lesson Radio Booklet	1.25
Bible on Cassette for loan	payment of postage
Library books to loan for payment of postage both ways. List of titles sent on request.	
Bumper Stickers (The 7th Day is the Sabbath)75 each
Letter Stickers	100 for \$1.00

You can help keep expenses down by including an extra amount in orders for literature to provide for postage.

THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737

"More than a set of rules"

Dr. Billy Graham Emphasizes Importance of Keeping the Ten Commandments Today

In answer to a reader's question whether Christians should still keep the Ten Commandments, Dr. Billy Graham recently answered in his syndicated "My Answer" column:

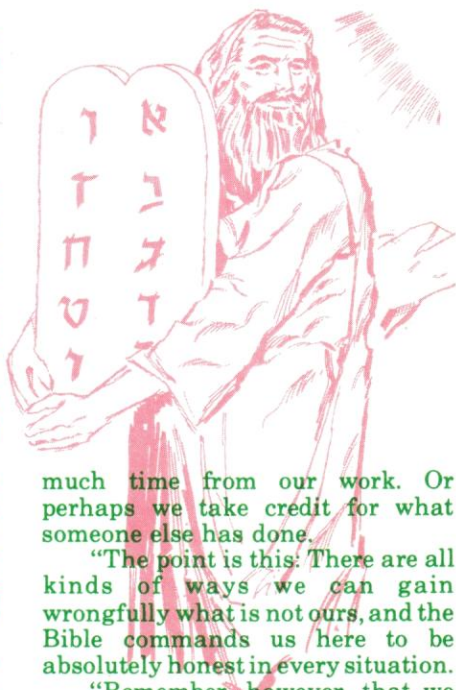
"Yes. One reason is because every one of the commandments, either by example or teaching was repeated by our Lord and echoed in the rest of the New Testament.

"The Ten Commandments are more than a set of rules. They reflect the very nature of God himself. God is holy and perfect, and His Law (given in the Ten Commandments) gives us His will for human life.

"Remember that the Bible commands us to be holy, and it would be impossible to fulfill this command unless we followed the Law of God. 'Be holy, because I am holy' (Peter 1:16, New International Version).

"Remember that if you are a Christian you are called not only to believe in Christ, but to follow Him and obey Him as His disciple. We are called 'to obey everything I have commanded you' (Matthew 28:20, NIV). Jesus said, 'If anyone loves me, he will keep my teaching' (John 14:23, NIV).

"Sometimes I think we fail to see just how profound the Ten Commandments really are. Take the Commandment 'You shall not steal' (Exodus 20:15). Does that only apply to things like burglary or shoplifting? Yes, it applies to such things, but think also of other ways we steal. Perhaps we cheat our employer by being lazy or taking too



much time from our work. Or perhaps we take credit for what someone else has done.

"The point is this: There are all kinds of ways we can gain wrongfully what is not ours, and the Bible commands us here to be absolutely honest in every situation.

"Remember, however, that we are not saved because we keep the Ten Commandments. In fact, the more we understand them, the more aware we will be of the many ways we break them every day in deed and thought. We can never be saved by our good works. Only Christ can save us, for He alone was perfect and He alone provided a sufficient sacrifice for our sins by giving Himself on the Cross. But once we have come to Him, our desire should be to please Him in all we do. That will not be just an obligation, but a joy because we will be serving One who loves us and whom we love in return."

Curbstone Preacher Dispenses Impromptu Inspiration



He's not pushing anything — just trying to do all the good he can.

So says R.E. Wilson, the jackleg preacher in the vested suit who works the corner of Fourth and Church streets in downtown Nashville, Tenn., handing out inspirational literature.

He has done it for 55 years, not for the money or a cause so much as for the cheer he believes it generates.

Though he calls himself preacher Wilson, his congregation is solely pedestrian. Most of them — downtown's lunch crowd — rarely stops to hear him out.

But shoes mismatched, paper towel stuffed in his breast pocket, he has been handing out gospel fliers long enough to qualify as legendary. To those who cross his corner often his campaign handshake and white goatee go with the scenery.

Few people know that the talkative preacher has the vocabulary of a college graduate or that he can barely see to cross the street, much less identify the reactions of the passersby.

Those rare few who stop to chat

with him hear a fervent greeting Wilson repeats over and over during his four-hour shift: "Well, how are you? I'm praying for you. Have a good day and a good week. Providence bless you."

What money he collects goes to pay for the packets of literature he buys from Bible bookstores, and for subscriptions to inspirational magazines he gives away.

The money doesn't really matter, he says. He receives a monthly old-age pension that covers his expenses comfortably.

He tries to make enough money on the street to pay his \$3.90 cab fare back and forth to his home. If not, he rides the bus or relies on friends to taxi him.

He works every day but Wednesday, prayer meeting night, following a ten-to-two o'clock routine that only the weather tampers with.

Of his sidewalk ministry he says, "I want to be on the stage of life. I'm a showcase guy. I'm not excessive nor erratic. But I'm used to moving about. Working here on this corner, I'm getting contacts. It gives me clarity of purpose."

Earlier in his career he drove himself around town, selling inspirational materials to office managers to distribute to their employees, he said.

No more. "Since my optical difficulties, I can't do that like I used to. Nor can I read," he says.

He lives alone now, widowed, cleaning and cooking for himself according to the stringent, all-vegetable diet and simple ways of the Seventh-day Adventists. He

takes an active part in his church, but preaches only occasionally.

He thinks of his work downtown as missionary field work, he says.

"I do what I can for the call of God." If he can offer some impromptu advice during the course of the day, he feels rewarded for his effort.

"If more people were willing to give advice, there wouldn't be so many divorces," he says. "People need advice. They don't know what to do."



Impossible

Possibilities

IT IS IMPOSSIBLE for a bee to fly, according to a report by some eminent entomologist. Applying laws of physics and aerodynamics, he proved that the bee's mass, in proportion to its wing spread, is too great for it ever to rise from the ground.

Bees, however, are simple little creatures, and it is doubtful whether any of them have ever read this report. So the typical bee, not knowing any better flies, thus doing the "impossible!"

So sometimes I smile when someone says it is impossible to keep God's law. After smiling, I readily agree with them; it is impossible, but for divine power which is provided to do the "impossible."

Paul realized this when he said, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). He realized he had access to power beyond his own to do the "impossible."

A speaker once made a tape to be broadcast later. He was nervous before the microphone and often paused and punctuated his talk with "uhs" and "ers." When the talk was broadcast, however, it was almost perfect.

What had happened? A tape editor had erased the unwanted portions, skillfully joining the good parts until it was suitable for broadcasting.

That is exactly what the Lord does for us when we seek to obey Him. Sometimes our inherited sinful natures make our attempts less than perfect, but the Lord will cancel out these imperfections, making our efforts perfect in His sight through the merits of Jesus Christ.

Let us remember that, though in our strength it is impossible to obey God's will, with Him all things are possible (Mark 10:27).



ANNOUNCEMENTS

For those who thirst for increased knowledge and understanding, send for **New Perspective on the New Covenant** by Ron Dart of the Church of God, International. It is on 90-minute cassette, sent first class. High-quality cassette. Send \$2.50 to John Trescott, 1415 Wyandotte, Apt. 204, Lakewood, Ohio 44107.

TRAGIC STORY OF AMERICA (Modern Israel), \$2.50. Remnant of Israel, Box 401, Spirit Lake, Iowa 51360.

The Time of the resurrection of the righteous dead, as it is revealed in the Book of the prophet Daniel—\$2.00 per copy to any address in the United States or Canada, postpaid. Please, no stamps. B. R. Harris, 5102 Galley Rd. 308-A, Colo. Springs, Colo. 80915.

What is known as "The 1846 Broadside" by Ellen White, set up in new type. **FREE** from Hoehn Research Library, Box 1270, Grand Forks, BC Canada. VOH 1HO.

EUGENE LINCOLN

from the
**PRESIDENT'S
DESK**



FAREWELL 1979

I WANT to "thank you" for allowing me to serve as president of the Bible Sabbath Association these past eight years. They have been full of joy and accomplishment. I have had an exciting and adventurous time making many wonderful new friends.

As I end my final term as president of this wonderful organization, I am reminded of the story of a little four-year-old boy who was chosen as president of the neighborhood gang. The selection of such a lad to head the group of older boys puzzled the father of one member.

"Well, you see, Dad," his son explained, "he couldn't very well be secretary because he can't read. We could not elect him treasurer because he can't count; and he's too little to throw anybody out, so he couldn't be sergeant-in-at-arms. We knew we would feel bad if we didn't elect him something, so we made him president."

In one respect it's difficult to leave this post of duty which has truly been a jewel in my life. However, I know that it is best for both the organization and me to retire for the present so that I can devote more of my time and energies to the development of Kent College

at Cleveland, Tenn., and expand my ecumenical ministry to a larger scale.

I read recently of a tribe in Africa that had a very strange practice. Every seven years a different king was elected, and invariably the previous leader was killed. The new ruler was accorded every honor and provided with all the luxuries known to the culture of that area, but at the end he too must die. In the final remaining moments in the life of this king I suppose his most important question to himself was, "Was it worth it?"

I have gone beyond the seven years and served one year longer. As I look back over these past eight years I can truly say, "It was worth it." The program that I initiated while president was an adventure in uncharted waters. I coined the phrase "New Era," which called for experimentation, reform, and innovation. These eight years brought about a clear definition of our goals and objectives of the BSA. It opened the doors for fresh air to blow in, it established lines of communications, and helped to create a better understanding between the various Sabbatarian groups.

I believe that I am bringing out

of this office the reputation which carried me into it. I have listened to what others are saying. In times no doubt, I have appeared somewhat controversial; however, that was not especially my intention. I have only tried to cause all of us to be more aware of where we have come from, where we are presently, and where we can be in the future if we can make necessary adjustments and changes in our attitudes. I have been a middle-of-the-road man on issues that would tend to divide us and have stressed dialogue for better mutual understanding.

Some of my ideas may have been premature. Perhaps further down the road we will experience some of the concepts that I have shared with you. I will remain active in the affairs of the association serving as third vice-president and giving my full support to my successor, John Bevis. I will help in long-range planning as well as working in an advisory capacity. Our aim is to keep our BSA growing and to measure its decisions with this thought in mind: "What is best for the BSA and its future?"

Experience is a good teacher, and I shall utilize my eight years' experience as president of this organization for constructive input for the future growth and development of the BSA.

I believe that the 1980s will be an era of dreams come true for the BSA. Many serious decisions must be made that will have far-reaching consequences. The presidency is a trust, and anyone who holds this office is a trustee. I believe that we the membership of this organization made the proper choice when we elected John Bevis as president for the next two years.

Let each member of the BSA become more involved in the years to come, that our message may advance from its present status in society to a future of growth and

quality, . . . a solid building of relationships, in people, between people, and outreach to people.

Farewell!



Terril D. Littrell



State Fair Inquirers Receive Letter

Those who stopped by the Seventh Day Baptist booth at the Alabama State Fair last autumn and signed cards received a letter from Joseph McGuire, explaining the importance of the Sabbath in the Christian's life. They were also given Sabbath calendars and enrollment cards for a Bible course from the Seventh Day Baptist denomination. The letter ended with the invitation, "If you have not yet found a church home, please consider becoming a Seventh Day Baptist Christian."



Harvey M. Otto Dies September 22

Harvey M. Otto, a member of the Bible Sabbath Association, died September 22 at Corvallis, Ore. Enos Hawkins officiated at the funeral, which was held on September 25.



Was the Sabbath Known in Ancient Babylonia?

Archeology and the Sabbath

SIEGFRIED H. HORN,

Professor of archeology and history of antiquity, Andrews University

IN MAKING unwarranted claims about the existence of the Sabbath and the week in ancient times, some scholars have asserted that the Hebrews and the Bible writers borrowed the Sabbath from the ancient Babylonians. This view was probably expressed for the first time by Friedrich Delitzsch, the famous German Assyriologist, in a lecture presented January 13, 1902, in the presence of the German emperor, Wilhelm II. Delitzsch said:

"There can therefore be scarcely the shadow of a doubt that in the last resort we are indebted to this ancient nation [Babylon] on the banks of the Euphrates and Tigris for the plenitude of blessings that flows from our day of Sabbath or Sunday rest."¹

In this article we will examine the evidence for this and similar claims. It will be seen that no ancient nation except the Hebrews observed a weekly day of rest, and that, at best, only a vague memory of an earlier, prehistoric existence of such a practice occurs in their records. It seems that the Sabbath had already been discarded by the ancient nations before they invented the art of writing and began to produce historical records. Except for the Hebrews, the peoples of antiquity were all idolaters and polytheists, and could hardly have been Sabbath observers at the same time in view of the fact that the Sabbath is a memorial to the true God.

Let us examine the evidence on which the claim that the ancients knew about the seven-day week and the Sabbath is based.

1. King Gudea of Lagash, a

city state in Lower Mesopotamia, who ruled in the twenty-first century B.C. says in two inscriptions that the dedication of a temple was celebrated for seven days, and refers in another text to seven days during which certain steles were set up in this temple.²

2. In Mesopotamian stories of the Flood—in the Sumerian as well as in the Akkadian versions—the actual Flood-producing storm lasted for seven days.³ In the Akkadian Flood story the first bird was sent forth from the ark seven days after the ship had settled down on Mount Nisir.⁴

3. The Assyrian hemerologies list regulations of what should be done or avoided on certain days supposed to be either lucky or unlucky. In some of these hemerologies the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of each month are designated as unlucky, in fact as "evil days." The ruler was not to eat cooked or smoked flesh, to change his garment, or to offer sacrifice. A physician should not heal, and no malediction should be pronounced.⁵ The Babylonian months alternated between 29 and 30 days, with the result that intervals between the last evil day of one month and the first of the next might be either eight or nine days.

4. Mention must also be made of a certain Neo-Babylonian syllabary. These syllabaries are biligual lists of Sumerian words and their Akkadian (Babylonian or Assyrian) equivalents. Some of them contain the names of the days of the month, from the first to the thirtieth. One, however, has entries

only up to the seventh day, underneath which a line has been drawn. This document implies that the writer considered the first seven days of the month to be a unit.⁶

5. The strongest apparent evidence for the existence of the week and the observance of the seventh day in the Mesopotamian valley is a letter written during the second millennium B.C., in which the recipient is admonished to "complete the day of new moon, the seventh day, and the day of full moon, as you have been taught."⁷ H. and J. Lewy, however, have pointed out that the Akkadian expression translated "seventh day"—literally "seventh"—can only mean the "seventh [part of the year]."⁸

This is all the evidence for an early Babylonian week of seven days, and it is meager indeed, especially in view of the hundreds of thousands of cuneiform records recovered in the Mesopotamian valley. If the ancient Sumerians, Babylonians, or Assyrians possessed a week like that of the Hebrews in Biblical times, or gave to the seventh day of such a week special sanctity, they would certainly have left us a clearer record of it.

1. Now, let us examine these few alleged examples of the existence of the week among the ancient Mesopotamians. The dedication ceremonies of a temple lasting for seven days in Gudea's time is no proof whatever for the existence of a seven-day week, for records exist of many temples dedicated at other times, by other kings, in shorter or longer periods of time.

2. On the other hand, the mention of periods of seven days in the Sumerian and Akkadian Flood stories may be a vague reflection of the existence of a seven-day week at the time of the Flood, but certainly not for the time when these stories

were written down. These stories are obviously based on a true tradition about the historical Flood, which in Noah's time destroyed the earth and its inhabitants. Although these cuneiform Flood stories do not give an altogether accurate picture of what happened, and do contain wholly legendary and distorted concepts, the narratives are closer to the Biblical story than similar stories of other nations.

The Biblical account of the Flood mentions seven-day periods as intervals between the sending out of the various birds from the ark (Genesis 8:10,12). Commentators generally agree that this repeated mention of seven-day periods points to Noah's acquaintance with the seven-day week. That there were seven-day periods in connection with the Deluge tradition seems to have been perpetuated in the memory of the ancient Sumerians and Babylonians, but they have the Flood-producing storm lasting seven days, instead of 40 days as in the Bible (Genesis 7:14), and the hero of the story sending the first bird out seven days after his ship came to rest on a mountain, while the time in the Biblical report is again 40 days (Genesis 8:6,7).

3. The meaning attached by the Akkadian hemerologies to the seventh day of their month certainly does not prove the existence of a sacred day of rest comparable to the Biblical Sabbath. In the first place, the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the Babylonian month were not holy days, but unlucky days, or "evil" days, on which certain acts were forbidden because they would bring disaster. This belief is similar to the superstitious notion that business transacted on Friday the 13th will not be profitable. The cuneiform records do not say that anyone should rest on those five particular

days of the month, or refrain from work, or worship the gods. They simply admonish certain persons—kings, physicians, et cetera—to avoid doing certain specified things on those five “evil days.” In the second place, these unlucky days did not follow one another in an unbroken sequence.

4. Why one of the many syllabaries giving the names of the month ends with the seventh day remains unexplained. This tablet may be an incomplete school exercise, or the unknown scribe may have left his work unfinished. At best it is weak evidence.

5. We must similarly plead ignorance with regard to the apparent instruction given in the Babylonian letter, to complete the “seventh day” along with the days of the new moon and the full moon. Even if the translation “seventh-day [of the month]” be accepted as correct, which is very doubtful, we still do not know what religious or civil duties the sender of the letter had in mind. A lone and ambiguous admonition “to complete . . . the seventh-day” does not of itself constitute proof for the existence of a seven day week or of the Sabbath.

Thus there is not the slightest

valid indication that any of the ancient nations of the Mesopotamian valley possessed a seven-day week or considered the seventh day of such a supposed week as sacred. However, the records do seem to indicate that they still had a vague memory of the existence of a week of seven days in earlier, prehistoric times. The logical conclusion is that there had once been a seven-day week, but that it had been lost before historical records were kept, and that only an indistinct memory of it remained.

REFERENCES

¹Friedrich Delitzsch, *Babel and Bible* (Chicago, 1903), p. 38.

²George A. Barton, *The Royal Inscriptions of Sumer and Akkad* (New Haven, 1929), pp. 187, 229, 253.

³James B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, 1955), pp. 44, 94.

⁴*Ibid*, p. 94.

⁵George A. Barton, *Archaeology and the Bible* (Philadelphia, 1944), p. 308.

⁶A. L. Oppenheim, “Assyriological Gleanings II,” in *Bulletin of the American Schools of Oriental Research*, No. 93 (Feb., 1944), pp. 16, 17.

⁷Alfred Jeremias, *Das Alte Testament im Lichte des Alten Orients*, 4th ed. (Leipzig, 1930), p. 75.

⁸Hildegard and Julius Lewy, “The Origin of the Week and the Oldest West Asiatic Calendar,” in *Hebrew Union College Annual*, vol. 17 (1943), p. 77.

IMPORTANT NOTICE!

A new up-to-date edition of the *Directory of Sabbath-Observing Groups* is now underway. Publication date will be as early as possible in 1980. We need the help of ALL Bible Sabbath Association members and friends to make this book as complete as possible. If you are aware of any active groups or individuals who are not listed in the 1974 edition and should not be given publicity in the new edition, it will be appreciated if you will so inform us. Please write—

THE BIBLE SABBATH
ASSOCIATION
Fairview, Okla. 73737

Roster of Bible Sabbath Association Officers and Directors for the years 1980 and 1981 as determined by the regular biennial election in October 1979.

President	John D. Bevis
Recording Secretary	Mrs. Violet Rodgers
Secretary-treasurer	Lawrence Burrell;
1st Vice President	Eugene Lincoln
2nd Vice President	Allen Babcock
3rd Vice President	Terril D. Littrell
Directors-at-large	Leroy Bass Jerome Boyd Calvin Burrell John Kiesz J. M. McGuire Gilbert Sanford

Date for assuming duties of respective offices is January 1, 1980.

Our sincere thanks to all who marked and returned their ballots and to all who displayed sufficient interest in this important work to allow their names to be used as candidates. Failure to win a place on the board is indeed no indication whatever of ones lack of ability or willingness to fill the position.

Please renew your Sentinel
 subscription on your birthday
 without special notice.



There IS a Difference

What kind of calendar hangs on your wall? Does the color of the last column of figures on each page agree with your belief?

SABBATH CALENDARS

are again available from the Bible Sabbath Association.

\$1.00 each, \$10.00 per dozen (discounts on quantity orders).

These calendars are a bargain: \$1.00 each. Wallet-size Sabbath Calendars are also available at \$10.00 per 20, or 3x6- \$1.00 for 10.

In order to help reduce mailing costs it may be advisable to hold small calendar orders (especially those for one or two calendars) until enough have accumulated for bulk mailing, thus allowing us to take advantage of a lower postal rate.

**The Bible Sabbath Association
 Fairview, Oklahoma 73737**