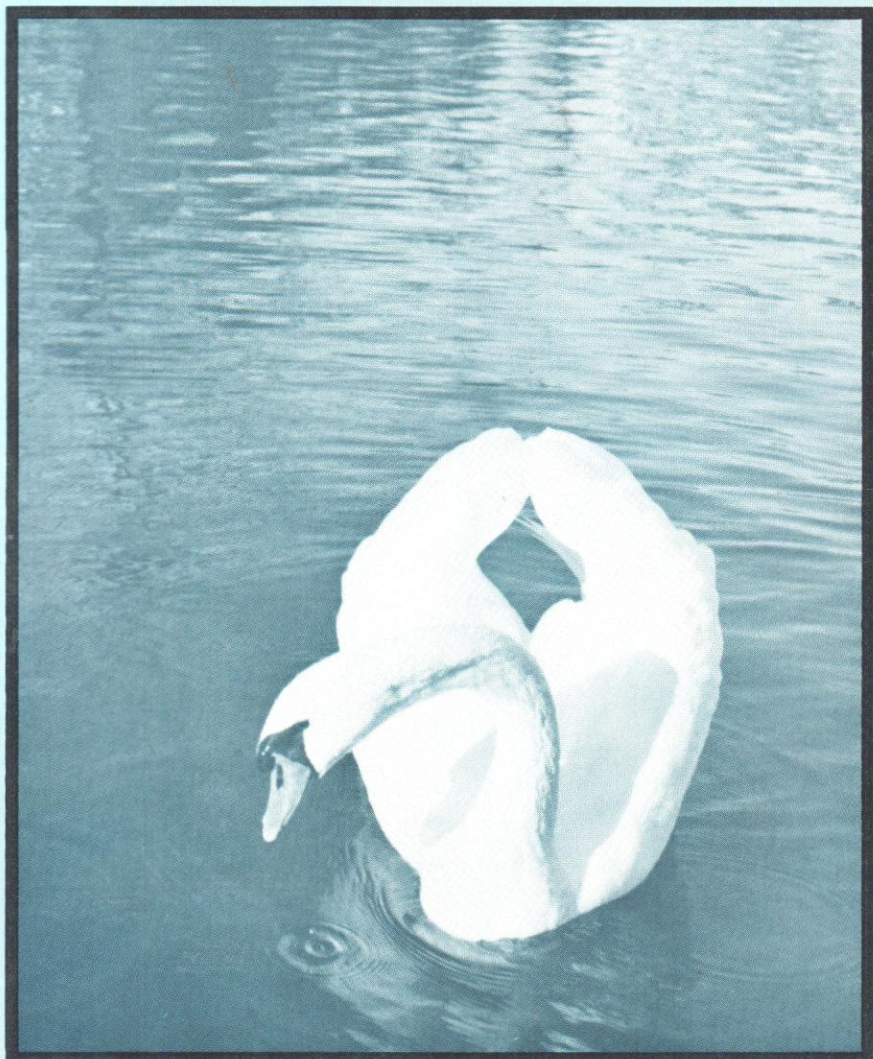


The Sabbath Sentinel

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

JUNE 1984



A Day Made Especially For You

By Alan Kirby

DID you know that a day was made especially for you? That's right, especially for you! We read about this day in Mark 2:27, where the Savior says, "The sabbath was made for man, and not man for the sabbath." Just think of that—a special day just for you.

But what is so special about the Sabbath and where did it originate?

Reading from Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day Elohim* ended his work which he had made; and he rested on the seventh day from all his work which he had made. And Elohim blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Elohim created and made."

This day originated when Yahweh rested from His creative work. It is also significant that this particular day was *blessed* above the other six days of creation. It was also *sanctified*, or set apart from the other days of the week. There is something very special about this particular day because Yahweh, the Creator, placed His blessing upon this

day and set it apart from the rest of the week. The Savior then tells us that this day was made especially for you and me.

What makes this day so special? The wise Creator knew that His creation needed a day of rest to refresh themselves physically, mentally, and spiritually. Yahweh didn't need the day as a time to pat Himself on the back for being so creative, but rather He set it aside as a period of time in which to nurture the relationship between Himself and the beings He had created.

When Yahweh outlined His supreme principles of Law on Mount Sinai, He made mention of this special day. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of Yahweh thy Elohim: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the sabbath day and hallowed it" (Exodus 20:8-11). This rest day wasn't just to benefit certain individuals; it was for everyone, including the animals. In fact, this day was a sign between Yahweh and His people (Exodus 31:17).

But as it happened, the Israelites

Cover Picture

This month's cover picture was taken in the Hagerstown, Md., city park by David Lincoln.

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didn't know what a good thing they had. They wouldn't allow the Sabbath to be the blessing that Yahweh intended. Instead, they made many rules and regulations concerning the Sabbath to the point that it became a burden rather than a blessing. It was this practice that the Savior protested when He said, "The sabbath was made for man, and not man for the sabbath" (see Mark 2:23-28; 7:79).

The apostle Saul (Paul) also speaks concerning the importance of the Sabbath for the believer in Hebrews 4: "For we which have believed do enter into rest, as he said For he spake in a certain place of the seventh day on this wise, And Elohim did rest the seventh day from all his works. There remaineth therefore a rest [keeping of a sabbath, marginal reading] to the people of Yahweh. For he that is entered into his rest, he also hath ceased from his own works, as Yahweh did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief [or disobedience]" (verses 3,4,9-11).

The blessing is that we too can rest from our physical labors just as Yahweh did and not follow the example of disobedient Israel. (See Hebrews 3 for details.)

But you might be asking, "What about Sunday, the Lord's Day?" Sunday, the first day of the week, is mentioned only nine times in the entire Bible. Not once is this day mentioned as a day of

"IN FOR LIFE"

Did you know that you can become a lifetime member of the Bible Sabbath Association for a contribution of \$500 within a one-year period?

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worship. In fact, the Savior Himself tells us which day is the "Lord's Day" when He proclaims: "The Son of man is Lord also of the sabbath" (Mark 2:28). Therefore, to worship on the Biblical "Lord's Day" is to worship on the Sabbath.

It is really a beautiful idea that the Creator, being so concerned about the welfare of His creation, provided a special day of rest for them. To ignore the Sabbath is to miss out on the blessings that have been provided for us from the beginning. Don't you want to enjoy the blessing of this day that was especially made for you?

*I have substituted "Elohim" and "Yahweh" for the terms "God" and "Lord" in the King James Version.

Have You Read It Yet?

A History of the Sabbath & Sunday

By John Kiesz

A concise, but authoritative, study of Sabbatarians

63 pages — \$2.95

**THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737**

Some Facts About The Sabbath

By Samuel S. Davison

The word *Sunday* is not in the Bible. It is a name given a long time ago to the first day of the week in honor to the sun, the first in importance of the heavenly bodies, or lights, visible from the earth.

The term "first day of the week" is found in the Bible eight times. Six of these refer to the day following the resurrection of Christ, while the disciples were not yet convinced that Jesus had risen from the dead. In none of these six, nor in either of the other two, is there any statement that the first day of the week was or should be observed as a Sabbath day, or as a holy day, or a memorial of any kind.

There are said to be 31,173 verses in the Bible; not one of them calls the first day of the week the Sabbath, or a holy day, or a day that is to be observed in any way differently from the other five working days of the week, or in any way attaches any sacredness to it more than to any other of the six original days of the week.

The term "Lord's day" occurs but once in the Bible, Revelation 1:10. And there is not a shadow of evidence that it here refers to the first day of the week.

It is commonly supposed that Jesus rose from the dead early on the morning of the first day of the week, and consequently Sunday has taken the place of the Sabbath. But the Scriptures do not sustain either thought, or intimate that the day of the week on which he rose was for that reason to be observed as a

Sabbath or holy day

Protestant Christians of all denominations almost universally agree that in religious matters the Bible is a sufficient and only rule of faith and practice; that where it speaks we speak, where it is silent we are silent.

The Bible says: "God blessed the seventh day, and sanctified it" (Genesis 2:3). "Remember the sabbath day, to keep it holy The seventh day is the sabbath of the Lord thy God" (Exodus 20:8-10).

The blessing, this commandment, and this statement have never been removed from the seventh day of the week by divine authority. And it requires as great authority to repeal a law as that which enacted it. Jesus said He came not to destroy the law but to fulfill. To fulfill a law is to comply with its requirements. He further said the law was as enduring as heaven and earth and not a particle should "pass from the law till all be fulfilled," or complied with. And whosoever shall do and teach differently shall be rewarded accordingly (Matthew 5:17-19).

It was Jesus' custom to observe the Sabbath (Luke 4:16,31). It was Paul's custom to observe the Sabbath (Acts 13:14; 16:13,42,44; 17:2; 18:4).

These are scriptural facts concerning the first day of the week and concerning the seventh day which no Bible reader can successfully deny.

Sabbath "War" Breaks Out Each Friday in Israeli Town

In a sad example of a group of people trying to force others to conform to their beliefs, each Friday after sundown, as the holy Sabbath day of peace and rest begins, a Sabbath "war" breaks out afresh in Petah Tikva, an otherwise quiet suburb of Tel Aviv, Israel. Thousands of pious Jews, led by the black-clad ultra-Orthodox, march each Friday to the center of this small city of 150,000. There they demonstrate and chant, pushing at times against lines of baton-wielding police and uniformed border guards manning the limits set out in the demonstration permit.

Street-corner arguments break out between secular Jews and the religious—shouting, finger-pointing, arm-waving exchanges that reflect one of the deepest cleavages in Israeli society.

The immediate issue is whether a movie theater should be shut down on the Sabbath, when Orthodox Judaism permits neither the exchange of money, travel, nor frivolous entertainment.

But that drab theater, a few blocks from the synagogue, is testing an issue far larger: Should religious law or temporal law govern public conduct in the Jewish state?

It is an issue of religion and of emotion. The religious claim the duty to preserve a "Jewish" environment, even though they make up only 20 to 25 percent of the population.

Secular Jews, the overwhelming majority, claim the right to live however they choose, free of the hundreds of scriptural restrictions on what a Jew can eat, wear, and do.

Each side says the other can do what it wants in private. But when the moment comes for compromise on what happens in public, each side says there is

no room.

The theater will stay open, says the city government.

The city council will be forced to step down, says the chief rabbi.

By trying to enforce its will on the majority, says Dan Ben Canaan, spokesman for Mayor Dov Tavori, the religious minority is "taking advantage of the Israeli democracy" and bringing Petah Tikva close to violence. He said that the religious are led by "fanatics" whose motto is, " 'For serving God, you will do anything.' They tell you straight, 'Don't question. Just do.' "

The city's chief rabbi, Baruch Salomon, says, "there is nothing to compromise over. You can't desecrate the Sabbath halfway."

Still, he adds, even though secular and religious Jews live differently, "when a man has to bar mitzvah his son or get married, it is we who escort him through the most beautiful moments of his life. We have necessary meeting points and we have to take care that these won't be points of friction."

Those are the public positions of leaders in the controversy, and they do not convey the deep prejudices evident each Friday night on the streets.

At one recent demonstration, two men shouted and gestured angrily at each other. One wore the black coat and hat of the pious. The other, a worldly "sabrá," or native-born Israeli, wore a plaid jacket.

"Will you come to my house?" the man in plaid demanded, as if daring the other man to accept the invitation.

"Yes," said the man in black.

"But I live far away. Will you ride with me in car?"

"No. This is the Sabbath."

"Then forget it."

A woman offered a compromise. Let the secular Jew drive and the pious man walk, arriving later.

"All right," said the man in plaid. "When you arrive, we'll offer you our food. We aren't kosher. Will you eat from my kitchen?"

"No."

The conversation ended.

Conscious of the need for people so different to live side by side, David Ben-Gurion, decades ago struck with Israel's rabbis a rough balance of influence known as the "status quo."

Major cities such as Tel Aviv and Haifa today offer many restaurants and theaters open on the Sabbath. Jerusalem and smaller municipalities such as Petah Tikva have few. Secular law governs most matters, but the rabbis have a large say in marriage and divorce law.

In recent years, emboldened by a coalition system in which either major party needs their cooperation to govern the country, small religious parties have tried to expand their arena of influence. For example, they forced El Al, the national airline, to cancel all Saturday flights.

Now in Petah Tikvah, they face a reversal. The labor-led secular parties won a large majority in municipal elections last autumn, and they no longer need the religious parties' votes.

So, in February, the council approved the theater's request to open on Friday nights. Immediately, the rabbis took to the streets.

There has been some minor violence and when a cafe was broken up one Saturday morning, Salomon himself was detained briefly. But the religious are determined, and now conduct a daily teach-in about the Sabbath outside city hall.

Ben Canaan contends political influence is a central issue, and that the religious have fought unfairly—with American-donated funds, with posters signed fictitiously, with telephoned threats of damnation.

Salomon, on the other hand, proudly relates how the American actress Barbra Streisand became involved. Her film, "Yentl," was scheduled one Friday night while she was visiting Israel. The religious group telephoned Rabbi Daniel Lapin in Venice, Calif., who had performed the bar mitzvah of Miss Streisand's son Jason. Lapin confirms that he, among others, urged Miss Streisand to have the showing canceled. And she did.

SDB Mission Receives Gift of Clothing

The Seventh Day Baptist Church Mission, in Springfield, Mo., received a \$7,000 gift of clothing last February from Value World Store.

"We wanted to try to help people who didn't have any clothes," Glenda Jones, manager of Value World, stated.

The mission receives gifts every day of clothing, furniture, and miscellaneous items. These things are given free of charge to anyone who needs them, according to Kenneth Hatcher, who operates the mission.

Those who wish to donate to this mission may write to Kenneth Hatcher, pastor, Christ Memorial Chapel, 819 E. Dale, Springfield, MO 65803.

Because I've known the shadows,
I love the sunshine of each day—
And if there isn't any sun,
I take with faith what comes my way!

—rahya montuori



THE HONOR ROLL

Elder S. S. Davison

Samuel Stennett Davison was born December 5, 1845, in New Jersey, one of the youngest children in his family. Half of his brothers and sisters were born in the United States. The others were born in England.

He married Matilda Ann Sheffield, and during the following years they had six children. Selling his land near Woodward, Iowa, in 1899, he brought his family to Oklahoma, where farms were available for his children. He and his older children bought claim rights from people who had made the "run" into the newly opened territory ten years before and had finished "proving up" homesteads. They settled the Roscoe community, which is two miles north and five miles west of Fairview.

Brother Davison was an avid Bible student. As a boy he had formed the habit of getting up an hour earlier than the rest of the family and building the fire so he could study the Bible, a habit he retained the rest of his life. His father, Samuel S. Davison, had been a Baptist minister in England until he had become convinced that the Bible teaches that the seventh day is the true Sabbath. The father later moved to the United States and became a Sabbatarian minister. He is buried near Nortonville, Kansas.

Elder Davison is believed to have been one of a group of ministers that organized what is now the Church of God (Seventh Day) in 1863, during the time he was living in Iowa. He remained active in this church, preaching until his death in 1930.

He helped to establish a church in Woodward, Iowa, in the early 1890's, and he preached there until going to Oklahoma. In Oklahoma he preached in the Red Top schoolhouse, near Roscoe, in Golden Valley. He shared his ministerial duties with Elder J. R. Goodenough. Later, he preached for several years in the Church of God (Seventh Day), in Fairview.

Elder Davison was interested not only in the church, but also his fellowmen and his community. Relatives, friends, and neighbors in this pioneer community would come to him to serve as minister for weddings and funerals. He also served as justice of the peace. In 1910 he was elected to the state legislature, where he served for two years. He did not run for reelection, because, he said, "That is no place for a minister."

He was a quiet man who did not talk much. He tried not to criticize others, but to say something good about them. His faith in God's love helped him to be

generous in his judgment of others, and his Christian faith was the sustaining influence of his life.

His favorite verse—and his philosophy—was “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14).

S. S. Davison was the father of Elder Roy Davison, who was also an active minister until his death. Roy served as editor of *Bible Advocate* from 1937 until 1943. He also served for a time as president of the General Conference of the Church of God (Seventh Day), then headquartered in Stanberry, Missouri.

Elder S. S. Davison and his wife both died in 1930. They are buried in the Roscoe cemetery, seven miles northwest of Fairview.

People often play up the bad side of things. Nobody ever puts out a sign that says “Nice Dog.”

Bible Studies Held On Friday Evenings

We have a Bible study every Friday evening at 7:30 p.m. Everyone is welcome. Mr. and Mrs. Bob McDonald, 15324 McCown Road, N.E., Newark, Ohio 43055.

Sabbath observance has never been abolished; it will be kept in the earth made new as God's sacred day of worship.

Will You Volunteer to Become a

FAITH PARTNER?

We are hoping to have a full-time paid public relations director/coordinator to help the Bible Sabbath Association grow. But we need your regular help to provide the funds.

Will you become a faith partner? Please let us know how much you can contribute, the Lord helping you.

*Bible Sabbath Association
Fairview, OK 73737*

Yes! I want to help. With the Lord's help I hope to contribute \$_____ each _____

Name _____

Address _____

City _____ **State/Province** _____ **Postal Code** _____



President's Perceptions

As we are in this together, I invite you, *Sentinel* reader, to pray with me:

Almighty God and Holy Father, with You our size isn't all-important:

But the vision You give to us IS;

Our answer to Your call IS;

Our dedication to the task You give us IS;

Our witness to You IS!

"Thine is the kingdom, the power, and the glory"

For every success You graciously permit us to enjoy;

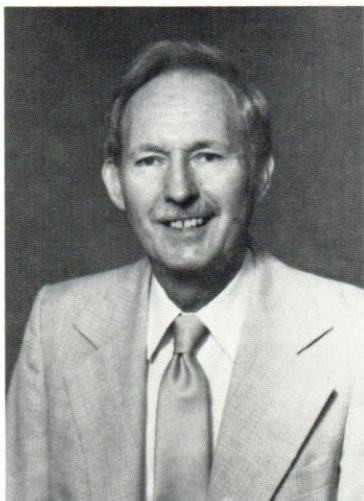
For every spiritual fruit we are privileged to bear;

For every pain we suffer, and every defeat when things go wrong, all which You graciously permit us to experience;

For every insight we gain about ourselves in relationship to You and our relationship with others in our world.

Father God, with You our size isn't all-important, although it may well be second in importance, but the vision You give to us is all-important—important enough for us to trust You and obey the vision. Eternal Elohim, Yahweh, El Shaddai, and Father, Thine is the kingdom, the power, and the glory. I love You!

Dear friend, I know you believe that "with God all things are possible." In the spirit of our prayer, we are selecting a man to be our public relations director/coordinator. We envision a far greater effectiveness for the testimony of this, our Bible Sabbath Association, before our world and through our churches. We want to sent him forth now—he is willing and ready. But he lacks your blessing. We agree with the apostle Paul as he wrote about sending forth laborers, especially at 2 Corinthians 9:6-15. It's a beautiful passage; please reread this spiritually refreshing passage. Now read it in a newer translation also. Let's all receive the righteousness and blessings He has for us. Greetings to you in the name that is above every name, that of our LORD.



Leroy Bass, President
1743 Park Street
Middleton, WI. 53562

Memorial Stones



LAST week, while in Marion, Ind., I took time to see the graves of my father, in the Veterans Administration Hospital cemetery, and my mother, in another cemetery about a mile away. I had not seen them for years, and without the help of my son Dave I would have had trouble locating them.

Memories flooded my mind at each grave site as I relived my childhood, when both of them were alive. Strange how such things as grave markers can elicit long-forgotten events of one's past.

Each Sabbath that I experience is also a marker in my life, helping me to recall that Yahweh is my Creator and my Redeemer. This fact is in the back of my mind all along, but the weekly "marker" helps me to freshen my knowledge. It helps me to rededicate my life to Him who loves me so much that He has provided an everlasting rest, of which the Sabbath is only a foretaste.

I need markers in my life. Do you?

Eugene Lincoln

THE SABBATH SENTINEL

(USPS 474-580)



EDITOR Eugene Lincoln
CONTRIBUTING EDITORS .. Janyce Gidley, Gilbert Sanford
George Dellinger

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, \$20.00; family membership, \$25.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); life members \$500.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to editor, 1228 Wayne Avenue, Hagerstown, Md. 21740. 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.

The Seventh or the First— Which Day?

By S. D. Martin

former minister of the Churches of Christ

PERHAPS the most common reason some offer for rejecting the Sabbath is the idea that God gave it only to the Jews. But the idea does not harmonize with Mark 2:27,28, where Christ states, "The sabbath was made for man, and not man for the sabbath; therefore the son of man is Lord also of the sabbath."

The antinomians—those against the idea that the moral law is obligatory—claim that "no Gentile ever kept the Sabbath by divine authority." But God said through the Old Testament prophet Isaiah, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isaiah 56:2,6,7).

The passage shows that God designed that the Gentiles should also have the blessings of salvation when they should "take hold of," or

accept, His covenant. Taking hold of God's covenant includes keeping the Sabbath. God made the promise to the Gentiles, to "every one that keepeth the sabbath from polluting it" (verse 6). The Ten Commandments expressly enjoin Sabbath observance upon the "stranger that is within thy gates" (Exodus 20:8-11).

The New Testament specifically states that Gentiles recognized the Sabbath in apostolic times. When Paul and Barnabas taught in the Jewish synagogue in Antioch of Pisidia one Sabbath, "the Gentiles besought that these words might be preached to them the next sabbath And the next sabbath day came almost the whole city together to hear the word of God" (Acts 13:42-44). At the sabbath service in Philippi, a Gentile city of Macedonia, appeared a woman from Thyatira (Acts 16:12-24). "The devout Greeks a great multitude, and of the chief women not a few" made up the audience at the three Sabbath services Paul conducted in the Grecian city of Thessalonica (Acts 17:1,4). And in Corinth, another Grecian metropolis, Paul preached "every sabbath, and persuaded the Jews and the Greeks," "Many of the Corinthians hearing believed, and were baptized" (Acts 18:1-4,8,11).

Josephus, the Jewish priest and

historian who wrote in the days of the apostle John, said, "The multitude of mankind itself have had a great inclination of a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come."—*Against Apion*, Book 2, sec. 40 (Whiston's translation).

Antisabbatarians say that Christ did away with the Mosaic law, and they were correct. The Mosaic law is different from the law of God. The book of the law of Moses contained the ceremonial laws, laws mainly related to religious rites and performances. The Decalogue contains no ceremonial precepts (see Exodus 20:3-17). Christ would, naturally, abolish the ceremonial code because it dealt mainly with the religious symbolism pointing to Christ's death (see Acts 6:14, margin; Colossians 2:14-16; Ephesians 2:15,16). The Mosaic regulations pertained to the priesthood and the sanctuary services. "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Hebrews 7:12-14). Aaron and his sons came from the tribe of Levi, and under the Mosaic law none but a descendant of Aaron could serve as a priest (see Exodus 40:12-15; Numbers 18:1-7).

The ceremonies and washings would vanish at Christ's death—"nailing it to his cross," the Bible

phrases it. The law of Moses required "an offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his [its] day" (Leviticus 23:37).

"The moral precepts of the Decalogue are incorporated in the covenant of grace and are therefore binding on us," the antinomians reason. "While the Ten Commandments as a unit may no longer have authority, their spirit or principle survives." But as Disciples of Christ Minister, I. B. Grubbs, says just the opposite.

"To represent the Jews, then," he writes, "as formerly fulfilling the righteousness of the law, and the Christians as similarly fulfilling the righteousness of the gospel, is to misapprehend as much the nature of the one as the purpose of the other. And to represent the moral law of God, or any part of it, as obligatory on account of any enactment in either Testament, is to conceive of its nature in a manner quite different from the apostle Paul, as well as to do violence to our intuitions relative to the immutable distinction between good and evil, virtue and vice. The apostle illustrates, by a single instance, the nature and perpetuity of ethical obligation, when he affirms that 'it is impossible for God to lie.' This means that he can never revoke the law, which says: 'thou shalt not bear false testimony against thy neighbor.' But this again is equivalent to saying that God's moral law is binding, not because of its presence in either Testament, but because it is the reflection of his own unchangeable character and attributes, and makes itself felt to be imperative in the conscience of the Gentiles when indistinctly 'written upon their hearts,' as well as when

clearly revealed in the Bible.’—*(Commentary on Paul’s Epistle to the Romans, p. 65).*

*Now let us consider the new covenant, also called the new testament. In Hebrews 9:16,17 we find that as soon as the testator dies, the testament, or will, made by him goes into force. And we read in Galatians 3:15 that after the death of the testator ratifies the will (Matthew 26:28; 1 Corinthians 11:24-26), “no man disannulleth, or addeth thereto.”

Many Christians allege that the observance of the first day of the week came into force at the Resurrection, three days after the death of Christ, the Testator of the new covenant. Thus Sunday observance came just three days too late to get into the new covenant. The fact is that in all that Christ said before His death—which sealed the new testament between God and mankind—He uttered not a word about the first day of the week.

In Matthew 26:26-30 we find that the Lord instituted the Lord’s supper (Communion) before His death, in order that the new covenant might include it as a Christian rite. If Jesus had waited until after His death, He could not have added it to the new covenant. Before His death Jesus said, “And it is easier for heaven and earth to pass, than one tittle of the law to fail” (Luke 16:17). In the next verse He refers to the Seventh Commandment of the Decalogue, which shows what law Christ had in mind. The Decalogue includes the command to keep the Sabbath day, the seventh day, putting Sabbath observance in the new covenant with the obligation to keep the other nine commandments. The New Testament emphasizes the binding

force of “the whole law” in James 2:10 and 1 John 2:4).

Also, before His death Christ declared in the presence of His friends and His enemies not only that “the sabbath was made for man” (Mark 2:27,28), but also that “the son of man is Lord even of the Sabbath day” (Matthew 12:8). The Sabbath is the “Lord’s day,” Christ claimed the Sabbath. He never said as much as one thing in favor of Sunday observance before He ratified the new covenant by shedding His blood on the cross.

Moreover, Christians obeyed the Fourth Commandment of the Decalogue after the death of Christ. “A testament is of force after men are dead,” the author of Hebrews said (Hebrews 9:17). Immediately after Christ’s death His followers “rested the sabbath day according to the commandment” (Luke 23:56). “On the sabbath they rested in obedience to God’s command” (Luke 24:1, Moffat’s Translation).* Which command? The Fourth Commandment of the Decalogue, of course (Exodus 20:8,11).

The charge that “there is not the slightest evidence that Christ or the apostles ever recognized the Sabbath as binding on Christians” crumbles under the statement in Luke 23:56 that the disciples of Christ rested on the Sabbath and recognized its observance as applying to them. They “rested the sabbath day according to the commandment,” knowing that their conduct would be in accord with the precepts of God’s law. “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso

keepeth his word, in him verily is the love of God perfected: herby know we that we are in him" (1 John 2:3-5).

In Matthew 24:20 Christ makes a statement showing that the Sabbath would be binding on His followers after His death. "Pray ye that your flight be not in the winter," He said, "neither on the sabbath day." The event He referred to took place in the years A.D. 66 to 70, when the Roman armies destroyed Jerusalem in fulfillment of His prophecy.

The apostle Paul kept at least seventy-eight Sabbaths in succession in Corinth alone. Although he worked at his trade of tentmaking on the six working days, "he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks" (Acts 18:1-4). "He continued there a year and six months, teaching the word of God among them" (verse 11).

Now and then we hear somebody say, "There is abundant evidence that the Christians observed the first day of the week as a day of worship from the beginning." Where is the abundance of evidence? Nowhere does the Bible contain a command to keep holy or worship on the first day of the week. Nor does it say anywhere that God blessed or sanctified it. The Bible tells of no blessing or reward promised for observing it, nor of any punishment said to await those who should disregard the day or labor on it. Not once does the Bible call the first day the Lord's Day or the Sabbath.

Anyone who will read carefully Acts 20:7-13 will see that the breaking of bread mentioned there took place also between midnight and dawn. If the time was Sunday

night, in accordance with the Roman practice of beginning the day at midnight, then the breaking of the bread took place on Monday morning. One cannot construe the service as a law ordaining that men shall consider Sunday as a day of worship. Moreover, Jesus and all His apostles ate the Lord's Supper on the night before He died—a weekday night.

First Corinthians 16:1,2 contains a passage often employed in an attempt to prove that the early Christians used the first day of the week as a sacred day of assembly. Weymouth's Translation (Third Edition) says, "On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on." Plainly, Paul urged the believers to stay at home on the first day of the week—not to go to church and take up a collection. But in Acts 18:1-4,11 we find that Paul and his associate believers from among the Jews and Greeks (for "many of the Corinthians hearing believed, and were baptized"—verse 8) kept "every sabbath." In this case at least the early Christians did not hold the first day as a time for religious assembly. Yet many consider 1 Corinthians 16:1,2 the strongest text generally used by Sunday advocates.

The Christians of Corinth, to whom Paul wrote the epistle, were Sabbathkeepers who used what we would call Sunday to make up all their business accounts. Paul instructed them that when they should go over their accounts at home on the first day of the week, they should lay aside something in proportion to their gain or income as

to have an offering when Paul arrived. He then could take it with him to Jerusalem (verse 3). The passage mentions no gathering together in church for a religious service.

"The day of worship was not changed from the seventh to the first," antinomians declare. "The seventh day was abolished with the rest of the Jewish law, and the first day was set apart for altogether a different purpose, and it was to be observed in altogether a different way." The Biblical record offers no indication—no supporting text or passage—that Christ or the apostles abolished the seventh-day Sabbath. And even more impossible is it to find a text that says God "set apart" Sunday for His holy day. One certainly does not find it in 1 Corinthians 16:1,2, which specifies the first day as a time period for doing business, not for any special religious convocation.

If Jesus had intended for us to keep holy any other day than the seventh, would He not have spoken of it before He sealed the law of Ten Commandments in the new

covenant by His own death on the cross? Concerning the new earth to come, God declares, "From one sabbath to another, shall all flesh [Jews and Gentiles] come to worship before me, saith the Lord" (Isaiah 66:22,23).

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." "There remaineth therefore the keeping of a sabbath to the people of God. For he that is entered into his [God's] rest, he also hath ceased from his own works as God did from his" (Hebrews 4:1,4,9, margin, 10).

Jesus says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

.....

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Your Marriage: Empty or Full?

Too many of us view marriage as a box full of goodies. We think we can keep taking out of it, and somehow it will always remain full. In truth, marriage is a big, beautiful EMPTY box to be filled by two people who love each other, each one putting in at least as much as he or she takes out. The box has to be filled together. Selfish independence keeps the box empty.

—Dr. J. Alan Petersen

Sabbathkeepers Through History

By David Miller

AT ONE time or another all Sabbathkeepers have wondered where their origins are. We know the apostolic church observed the seventh-day Sabbath. But what about the gap between then and now?

Christ Jesus said, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). No matter what, the church Christ founded would endure until the end of time. Where has it been for the past 1,950 years? Has it kept the seventh-day Sabbath?

Aided by hundreds of church

historians, one can uncover some Sabbathkeepers that seem to form successive links from the apostles' church until now.

Although few people know it, the Catholic Church, as it came to be called, kept the seventh-day Sabbath, along with Sunday, for several centuries. This practice in the Western churches seems to have terminated by the fifth century. In the Eastern churches, to this day the Sabbath is kept as a feast day.

The dominant church, which continued to grow in power and wealth, although retaining some

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truth, compromised the apostolic religion to gain Gentile converts. Because of this the church took on many pagan ceremonies.

There was, though, an underground church that kept God's Sabbath but was persecuted and stamped heretics and "Judaizers." The earliest of these were the Nazarenes and Ebionites, who were directly descended from the "poor saints" of Jerusalem (see Romans 15:26).

About the time the Ebionites disappear from history, a group called the Paulicians arose, who were "remnants of an old Judaeo-Christian church." (See *The Key of Truth* by F. Conybeare, 1898). Others were known as Cerinthians, Hysistarians, and Passagini. The Paulicians, Passagini, and Cathari, all Sabbath observers, developed into the medieval Waldensians, so named for one of their eminent preachers, Peter Waldo.

Although difficult to link, the Anabaptists, i.e., "re-baptizers," of whom most, if not all, kept the seventh-day Sabbath, sprang from Waldensian preachers. This was at the time of the Protestant or

Lutheran Reformation. Luther's associate, Andreas Carlstadt, observed the Sabbath, and it is hinted that in Luther's early writings he advocated the observance of the seventh-day Sabbath. This was dropped, however, because it was "Jewish" and hence an unpopular opinion among "reformers."

History records the Baptist churches in England rose from Waldensian or Lollard and Anabaptist preaching. The Baptist party was divided over the Sabbath question, which in time led to a split. The group that retained God's Sabbath was called Sabbatarian Baptist or Seventh Day Baptist. The Seventh Day Baptists came to America in 1664, and from that time until now the Sabbath has been observed by many different churches.

Hence, Christ's church has existed for all ages. Despite persecution and death, it has lived. It will continue to live when her Founder comes to marry her at the great marriage feast, when we shall inherit the kingdom of God (Matthew 25:34).

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Law and Grace

By Daniel Knapp

"For by faith you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." (Ephesians 2:8,9, RSV).

While I was still a boy and living on our little farm in Oregon, we had a dog named Queenie. We also had one cow named Spotty. Around the house and garden we had a barbed, single-wire electric fence. If you touched the wire, it would cause a mild electric shock.

The cow learned this fact by personal, oft-repeated experience. When she wanted to be milked in the evening, she would come and stand about three feet from that fence, and then moo until my father came out of the house. He would pick up his hat and milk pail and then go to the fence, followed by Queenie.

My father would gingerly put one leg after the other over the fence and then proceed to the barn. Queenie would duck her head, slouch down her back and rump, droop her ears and tail, and then squeeze under the fence, being very careful not to touch it. I suppose that Queenie never even dreamed that the fence was electrified—she just did not like the barbs in it.

Now the cow was living by law—as long as she obeyed it, she was justified. Note: she was not justified by the law; she was justified by obedience to it. Queenie, on the other hand, was living by grace. Oh yes, Queenie was under law (the fence) just as much as the cow was. And this is obvious; for if Queenie had forgotten for even one

moment to lower her head, flatten down her rump and to squeeze under the wire, she would have been punished as a violator of the law just as the cow was. Now, Queenie's justification did not come from the fence any more than the cow's did: it came by grace. The law cannot justify any man—its only function is to punish every offender. Queenie was justified by grace, apart from the deeds of the Law (Romans 3:28). The sole function of grace is to pardon (justify) guilty sinners.

All of us come into two classes: that of the cow (whose salvation was dependent upon obedience to the law), and that of Queenie (who was living by grace). Living by law may seem acceptable to some. If so, please observe, the cow was justified only as long as she obeyed the commandment (the law). When she failed (sin), she was punished. Who among us is completely innocent and has never disobeyed the Law of God? Indeed, none of us has the capacity to live perfectly in the eyes of God. We are all sinners (Romans 3:23). We all stand condemned before Him. Even if we should break only one of the commandments in our whole lifetime, we are yet guilty of violating all of them (James 2:10).

If you want to be like my cow Spotty and live by law apart from the grace of God, you have that right. But if you want to be like Queenie and live by grace, the unmerited favor of God to guilty sinners, then trust in Jesus today. Receive him as your Savior, your King, and your Messiah.



We're All in This Together

This phrase may be becoming quaint, but it sums up what many of us who are members of the Bible Sabbath Association would like to believe we represent as we cooperate in promoting the bond of peace until we come to the unity of the Spirit.

Our organization is made up of Seventh-day Adventists, Seventh Day Baptists, Church of God (Seventh Day), Yahweists, and you name it.

We're all in this together. Don't you want to be a part? Send \$10.00 for membership today.

The Bible Sabbath Association International
Fairview, Oklahoma

Received the April issue of *The Sabbath Sentinel* as usual. Every one is great, although some of the subjects brought up are not the greatest, in my rating. I am not complaining, simply airing my view, as I suppose you do not want feedback to know how to satisfy readers. Then, again, I do realize that it takes all kinds of people, from every place in life, to reach some particular person, since they might not be attracted in any other way.

Well, anyway, "No Friday Games for Lyle Wagner" sort of snapped my switch off. As I see it, playing on a ball team is completely optional in almost 100 percent of the cases. Therefore, to be involved in any decision over the Sabbath on such a matter is purely a consequence of our choice.

Now, on the other hand, we all have to work for a living—all, that is, except those who are retired, physically incapacitated, on welfare, or wealthy. Therefore, it may well come to a time when choice and decision have to be made. In that case, then, we have no alternative

It would be nice if you could, when the writer does not come out and state his or her church connection, in the article, that this writer is a member of (location if known) denomination church.

—Philip R. Kipp
(Seventh-day Adventist)
Avon Park, Fla.

Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

The Lord has enabled me to send another offering to help

Orchids and Onions

promote the purposes of the Bible Sabbath Association.

I am grateful to Samuele Bacchiocchi for his book *Divine Rest for Human Restlessness*, and to the *Sentinel* for making it available. It has proven to be a real blessing in my life.

Just to read through the pages was pure delight. Then to study his exposition of the Sabbath good news chapter by chapter, as I am now doing, opens up a whole new vista of the meaning of the Sabbath, far beyond anything I have ever read.

Now that I can no longer stand the noise in church services, this marvelous study of the Sabbath helps to fill the lonesome hours in a special way. A crowning benediction in my senior years!

Spring is at our doors! Snow and ice will soon melt away. After being shut in all winter, I shall be glad to get out for the daily walks I so much enjoy. Right now we are having below zero temperatures and gusty March winds!

Let us continue to pray one for another.

I'm looking for that blessed Hope.

—Eleanor Gamblin
Perth-Andover, N.B.
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A World of Satisfaction

We humans make it a point never to be satisfied. But those who are Sabbathkeepers do get a lot of satisfaction from . . .

- Knowing that we are observing the only day that the Creator blessed and set apart as a holy day immediately after Creation.
- Knowing that the Jews have preserved the exact “seventh day” of Creation for the benefit and blessings of all mankind today.
- Knowing that our Savior knew what day is the true Sabbath, and He set us an example by observing it.
- Knowing that Paul, a minister of the “New Covenant,” was a Sabbathkeeper and taught the early church that Sabbathkeeping remains for the people of God.

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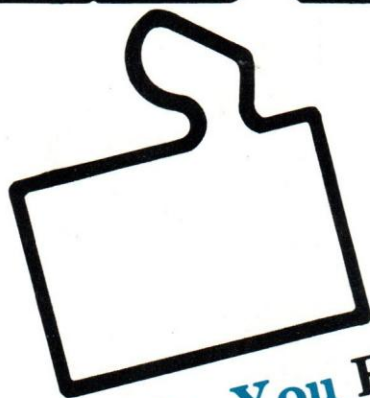
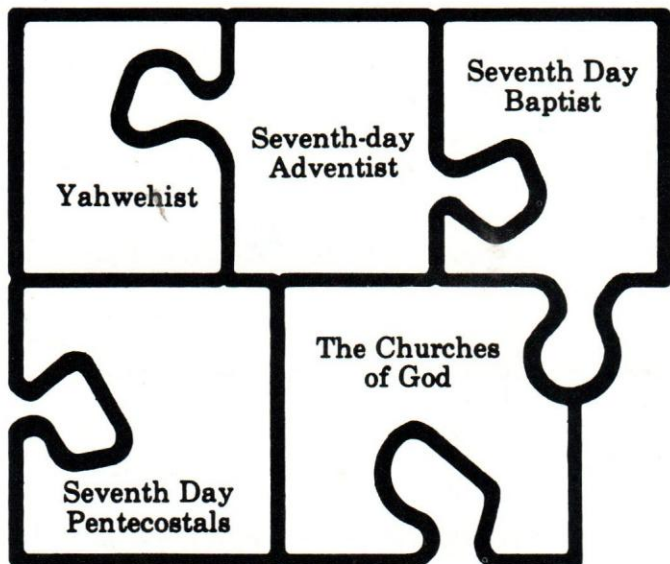
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