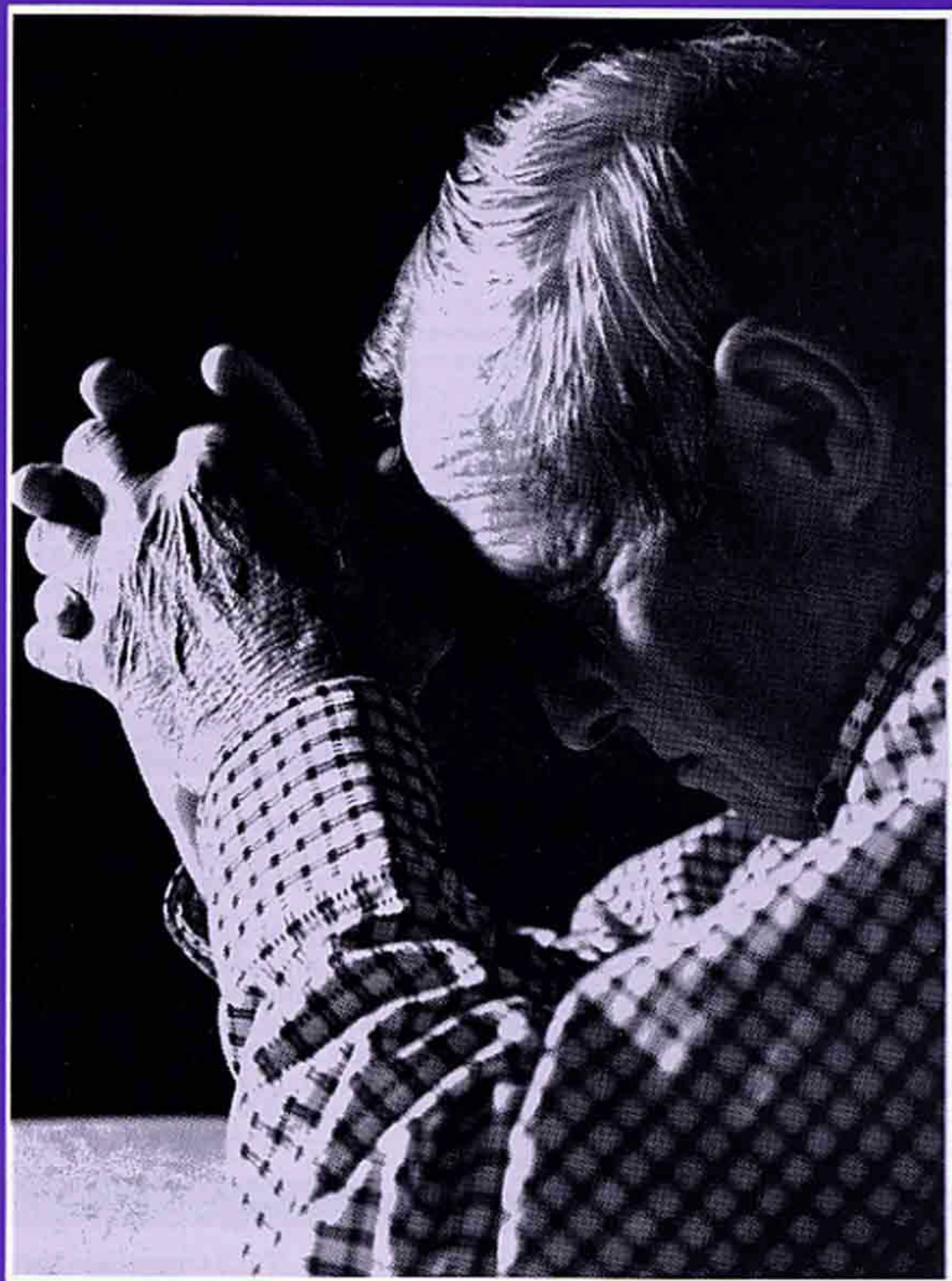


The SABBATH SENTINEL

Serving the Seventh-day Christian Community

February, 1989



EDITORIAL

Differences and Controversies



Articles and editorials published in TSS frequently evoke negative response from readers. Of course, the opinions expressed in letters to the editor are not necessarily those of the majority of readers; only a very small percentage of readers ever write, and those who strongly object to something are much more likely to write than those who heartily agree. A

much more reliable way to assess reader opinion is through a survey. We conducted one 3 years ago and are preparing to do so again early in 1989. Response to this questionnaire will help the editors make TSS a better periodical. In the meantime, let me share with you some of my thoughts.

As I see it there are two basic approaches to handling negative news and controversies: one is to ignore our differences (within and between groups); the second is to recognize them and discuss them openly, honestly, and lovingly. In my opinion, the first approach will promote a very superficial unity at best—like a marriage of two people who don't really know much about each other. The second approach, while involving certain risks, is the better one.

Among other things, TSS is a news magazine, intended to keep readers up-to-date on what is happening in the Sabbathkeeping world—whether that news is good, bad, or indifferent; to ignore all that could be considered "bad" news by some would be dishonest to our readers. The Bible—from Genesis to Revelation—presents the good, bad, and even the ugly information about God's people—individually and collectively. All of us have learned a great deal from the honesty of the Biblical record. Can we not also learn important lessons from modern situations?

I am familiar with organizations that pretended they could do no wrong. Eventually the tensions (that supposedly didn't exist) became so great they suffered explosive schisms. In contrast, other groups have been willing to address controversies more openly—a much healthier atmosphere for everyone involved. And while the more open, honest approach may not prevent all defections and schisms, it certainly enables everyone to deal more effectively with the true issues at hand.

Recognizing differences forces us to take a hard look at where our security lies. If it is with men and organizations, we will certainly be nervous when we discover they are less than perfect. But that nervousness can bring about wonderful spiritual growth. It can lead us to realize that our only real security is in our relationship with the Eternal. And as we grow in our personal relationship with Him, we can be freer to enjoy fellowship and spiritual unity with His other children—even those with whom we disagree on various matters.

—Richard A. Wiedenheft

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For those who do know Him—
the liberty of His Sabbath!

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And now abide
FAITH,
HOPE, LOVE,
these three, but the
greatest of these is
LOVE.



The Origin of Sunday

by Clifford Goldstein

Under the cover of night vandals spray-paint hate across a synagogue wall. Swastickas, anti-Semitic slogans, curses—crude blemishes, like numbers tattooed on a prisoner's arm.

When the sun rises, the mayor utters a sympathetic shibboleth, the police ask questions, the reporter scribbles on his pad, and the rabbi grinds his teeth.

And Sunday morning, Christians on their way to church lament the deed; the pastor, who has seen the desecration, encourages the congregation to "love thy neighbour"; and the church that evening votes to send a letter of sympathy. Christian concern and irony mingle in the gesture. None know that, in their weekly ritual of Sundaykeeping, they have celebrated a day rooted in hatred of the Jews.

The Roots

The pagan Romans hated the Jews because of Jewish rebellions throughout the empire. In A.D. 115 Jews revolted in Cyrene, Egypt, and Cyprus. More than 220,000 Greeks and Romans perished in Cyrene alone, according to Roman historian Dio Cassius. After ruthlessly suppressing a revolt, the Romans would tighten their yoke around the Jews: When General Martius Turbo squashed the insurrection in Cyprus, a new law forbade Jews, on the pain of death, to disembark on the island. If shipwrecked, they weren't even allowed to drift to the beach.¹

Under the leadership of Bar Kochba, who declared, "I am the

Messiah!"² the Jews revolted in Palestine A.D. 132-135. The Jews had hoped that Emperor Hadrian would rebuild the Temple. When they learned that he planned to dedicate it to a Roman deity, Jupiter Capitolinus, not Jehovah, they attacked their Roman masters.

Within the first year, the Romans were driven out of more than 50 cities and villages. Bar Kochba proclaimed himself king and even struck his own coinage. In one of Hadrian's early reports to the Roman Senate, he omitted the customary opening: "I and the army are well." The Romans lost so much blood that Hadrian called for more troops and brought his top general, Julius Severus, the governor of Britain, to lead them. After three years, the revolt was crushed and Bar Kochba killed.

These rebellions inflamed Roman anti-Judaism. Alexandria, Antioch, and Caesarea exploded in riots against the Jews. In Rome, anti-Jewish fervor forced crown prince Titus to end his plans to marry Bernice, sister of Herod Agrippa the Younger, because of her family ties to the Jews, even though she was a fervent supporter of the dynasty. Vaspasian levied a special tax (*fiscus judaicus*) against the Jews, and Domitian and Hadrian expanded it. Originally, only adult Jewish males paid the *fiscus judaicus*; eventually, every Jew, male or female, from 3 to 62, was forced to drop coins into the royal coffers.

After the Bar Kochba revolt, the

Jews were forbidden, under threat of death, to enter Jerusalem. Hadrian outlawed Judaism, the study of the Torah, and Sabbathkeeping. The period became known to the Jews as "the era of religious persecution."³

While the imperial armies used swords against the Jews, the Greek and Roman intelligentsia used words. Cicero called Judaism a "barbaric superstition."⁴ Seneca referred to Jews as an "accursed race."⁵ Petronius claimed that they worshiped a pig-god. Plutarch thought that the Jews kept Sabbath as a day to get drunk. Pompeius Torgus claimed that the Jews were descendants of lepers expelled from Egypt and abstained from pork in remembrance of their leprosy. These attacks, and the diatribes of Juvenal, Horace, Persius, Quintilian, Dio Cassius, and others accelerated the rush of Roman anti-Judaism.

Cannons to the Right of Them

Caught in the crunch between Roman imperialism and Jewish nationalism were the Christians. Because Christianity originated in the land of the Jews, and because its early leaders and apostles were Jewish, its holy writings Jewish, its God that of the Jews, and because its holy days, such as the Sabbath and Easter (Passover), were celebrated at the same time as the Jewish festivals, Christians were mistaken for Jews. Especially in early Christianity, "the Roman police had not yet come to distinguish the Christians from the Jews."⁶ Because of the severe anti-Jewish sentiments, "many Christians did take steps to appear, especially in the imperial city, different and clearly distinct from the Jews in the eyes of the Romans. Under the emperor Hadrian (A.D. 117-138) particularly, a clear differentiation from the Jews became a more urgent necessity, due to the punitive measure taken by the emperor against them."⁷

And what did some Christians do to appear different from the Jews? Among other changes, they eased away from the seventh-day Sabbath. Considering that the "Sabbath [was] not only outlawed by Hadrian's edict but also consistently attacked and ridiculed by Greek and Latin authors, it should not surprise one that many Christians severed their ties with Judaism by substituting for distinctive religious observances, such as the Sabbath. . . , new ones."⁸

Cannons to the Left of Them

The Jews encouraged the distinction between themselves and Christians, especially Jewish Christians, because the tension "became so great that complete separation had to be achieved."⁹ The book of Acts records the hostility of the Jews toward their countrymen who believed in Jesus, such as Paul, whom they accused of undermining the law. To keep Jewish Christians out of the synagogue, Rabban Gamaliel II (c. A.D. 90) added a "prayer against the heretics" to the liturgy. Because no one was allowed to avoid reciting the prayer, which cursed Jewish Christians, the follower of Jesus, unwilling to recite it, was exposed and expelled. During Bar Kochba's rebellion, the Jewish Christians, already considered traitors for abandoning Jerusalem in A.D. 70, were persecuted by the rebelling forces.

Bar Kochba's rebellion caused a decisive break between Judaism and Christianity, and it gave Christians added cause to disassociate from the Jews. Until then, Christians had hoped that the Jews would collectively acknowledge Jesus as Messiah. But when, influenced by the famous Rabbi Akiba, multitudes of Jews proclaimed Bar Kochba messiah, many Christians must have seen this act as the final rejection. The false Messiah's brutal persecution of Jewish Christians alienated Gen-

tile Christians previously sympathetic to the Jews. Although Jews who kept their Hebrew traditions comprised the early church, in the following decades increasing numbers of Gentile converts lacked these traditions. Considering Hadrian's prohibitions, they would be severely disadvantaged by following them. As a result, the church began to disassociate from the Jews. Abandoning the Sabbath as a day of worship and rest is probably the most evident sign of this estrangement.¹⁰

"Volleyed and Thundered"

Besides the social and political impetus to change the Sabbath, the transition also had a theological thrust. Early Christians such as Justyn Martyr attacked the Sabbath as a custom that God imposed solely upon the Jews, terming it, "a mark to single them out for punishment they so well deserved for their infidelities."¹¹ Though Ignatius, the bishop of Antioch, didn't attack the Sabbath, his warnings against keeping it in the manner of the Jews showed the tendency of the Christian community toward separation. The Epistle of Barnabas (c. A.D. 130) called the Jews wretched men, abandoned by God and deceived by an evil angel. The author emptied the Sabbath of significance, asserting that it was never to be literally kept and would be spiritually fulfilled at the coming of Christ. These writings, along with the social and political factors, helped transfer the Sabbath to Sunday.

The change didn't happen in a day. In Rome, where the transition was initiated, the Sabbath, along with Sunday, was kept until the fifth century, though not as a holy day. In contrast to the Jews, who regarded the seventh day as a time for feasting and joy, the church made the Sabbath into a day of fasting and mourning. Marcion, in the

second century, fasted on Sabbath to show his hatred of the God of the Jews. According to Pope Sylvester (A.D. 314-355), the Sabbath should be spent fasting to mourn the death of Jesus, as well as to show "execration of the Jews." Victorinus, bishop of Pettau, urged Christians "to extend their Friday fast into Saturday, to make it appear that they did not observe the seventh day as the Jews did."¹²

Put on Your Easter Bonnet

Hatred for the Jews might not have been the only factor that initiated the Sabbath fast, Christians originally celebrated the death of Jesus with a yearly Easter commemoration held on the same day as the Passover, the fourteenth of Nisan, the date of the crucifixion. Wishing to avoid identification with the Jews, the Roman church began celebrating the holy day on the first weekend following the weekday on which the fourteenth of Nisan fell. The celebration began on Friday, with a fast, and climaxed on Easter Sunday, with the partaking of the Lord's Supper. Eventually, "there developed a tendency to extend the Paschal fasting of Friday over into the Sabbath in order to end the fasting by partaking of the Lord's Supper early on Sunday morning."¹³

Early church writings from Origen, Eusebius, the Pope Innocent I show that the weekly Sunday and Easter Sunday often were regarded as the same feast celebrating the same event. Some scholars have concluded that the weekly Sabbath fast might have "originated as an extension of the annual Holy Saturday of the Easter season, when all Christians fasted."¹⁴ The Sabbath fast, besides weaning Christians from Saturday as the Biblical Sabbath, also enhanced Sunday as a day of rejoicing because the hungry adherents hadn't eaten since Friday.

Dawn of a New Day

Sunday was the logical substitute for Sabbath. Through the influence of Eastern sun cults, sun worship had become dominant in Rome by the early second century. Obelisks and altars dedicated to the sun proliferated throughout the city. Nero credited the sun with uncovering a plot against him, and he erected the famous "Colossus Neronis" in honor of the sun and himself. Hadrian, also, after removing Nero's image from the monument, dedicated it to the sun. Sunday, the day of the sun, became the predominant day of the week, superseding Saturday, the day of Saturn, about the same time Roman Christians started favoring Sunday, the day of the resurrection, over the Sabbath. The early Church Fathers frequently chided certain of the faithful for venerating the sun, indicating the tendency to backslide among those converted from sun worship.

The backsliders, however, apparently allowed some of their "light" to shine into Christianity. In early Christian art the sun was often used as a symbol of Christ, "the Sun of Righteousness." In pagan art, a man with a disk at the back of his head was sometimes represented as the sun. In the earliest known Christian mosaic, Christ was portrayed as the sun, with rays of light shining from the back of his head. The church at Rome began celebrating the birth of Jesus, the Son, the same day (December 25) that the pagans celebrated the birth of the Invincible Sun. Also, like sun worshipers, Christians started praying toward the east, the direction of the rising sun. As a result, Church Fathers—Tertullian, for one—had to refute charges that Christians were sun worshipers.

Ergo: A New Theology

Just as the Church Fathers devised a theology for abandoning the sev-

enth day, they devised a theology for keeping the first. Sunday was designated as "the eighth day," a day of mysterious import that enjoyed superiority over the seventh. This eighth day became symbolic of the new world to come, while the seventh day was denigrated as the symbol of the old world passing away. For Justyn Martyr, Sunday commemorated the first day of Creation, particularly the creation of light. Christians, he said, assemble on the day called Sunday "because it is the first day on which God, transforming the darkness and [prime] matter, created the world."¹⁵ Eusebius (c. A.D. 260-340) and Jerome (A.D. 340-420) also cited the creation of light as reason for the veneration of Sunday. "In this day of light," Eusebius wrote, "first day and true day of the sun. . . we celebrate the holy and spiritual Sabbaths. . . It is on this day of the creation of the world that God said: 'Let there be light' (Genesis 1:3, R.S.V.)."¹⁶ For the early Church Fathers, the resurrection of Jesus on the first day of the week served only a secondary reason for Sunday observance. As sun worship started to fade in the empire, the resurrection became the primary motive, and still is today.

A Christian Institution

Indeed, Sunday has become a Christian institution, even an enforced one. In the early fourth century, Constantine the Great issued the first known secular Sunday blue law, ordering that "all judges, city people, and craftsmen shall rest on the venerable day of the sun." During the next few years, he issued other Sunday laws, including one that permitted Christian soldiers to attend church on Sunday. Pepin the Short, Charlemagne, and their successors enacted strict Sunday laws in the Middle Ages, and King Stephan of Hungary, trying to

Christianize his realm, issued Sunday edicts in 1016, including one that gave priests the right to confiscate an ox from a man working with it on Sunday.¹⁷ Early American Puritans adamantly kept Sunday holy; penalties for failure to keep Sunday ranged from loss of provisions to whipping and even death. In the 1800s in America, Seventh-day Adventists in several Southern states spent time on chain gangs for working on Sunday after observing the seventh-day Sabbath. Some 30 states still retain Sunday laws on their books—but with a civil rationale.

Though Christians throughout history have, with the Jews, adhered to the Biblical Sabbath, for most Christians today, Sunday is the day of worship.

A Clean Wall?

Jews and Gentiles together repaint the synagogue wall. It's clean. Yet the wall is like Sundaykeeping: If you get up close and look carefully, you can still see traces of anti-Judaism beneath the coating.

FOOTNOTES

¹Isaac Landman, ed., *The Universal Jewish Encyclopedia and Readers Guide* (New York: Ktav Publishing House Incorporated, 1969), vol. 3, p. 438.

²Babylonian Talmud, Sanhedrin 93b, Soncino edition, p. 627.

³Landman, *op. cit.*, vol. 5, p. 151.

⁴Quoted in Samuele Bacchiocchi, *From Sabbath to Sunday* (Rome: Pontifical Gregorian Press, 1977), p. 173.

⁵*Ibid.*, pp. 173, 174.

⁶Pierre Batiffol, *Primitive Catholicism* (New York: Longman, Green and Co., 1911), p. 19.

⁷Samuele Bacchiocchi, *Anti-Judaism and the Origin of Sunday* (Rome: Pontifical Gregorian University Press, 1975), p. 58.

⁸_____, *From Sabbath to Sunday*, p. 185.

⁹Landman, *op. cit.*, vol. 4, p. 24.

¹⁰Bacchiocchi, *Anti-Judaism*, p. 52.

¹¹Quoted in Bacchiocchi, *Anti-Judaism*, p. 107.

¹²Robert Odom, *Sabbath and Sunday in Early Christianity* (Washington, D.C.: Review and Herald Pub. Assn., 1977), pp. 225, 226.

¹³*Ibid.*, p. 107.

¹⁴Kenneth Strand, ed. *The Sabbath in Scripture and History* (Washington, D.C.: Review and Herald Pub. Assn., 1982), p. 138.

¹⁵Bacchiocchi, *From Sabbath to Sunday*, p. 272.

¹⁶Strand, *op. cit.*, p. 141. Scripture quotations marked R.S.V. are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

¹⁷*Ibid.*, p. 202.

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Jamaica after Hurricane Gilbert

Sabbathkeeping groups continue to report details of the destruction caused by Hurricane Gilbert on Jamaica last September. Seventh Day Baptists report that property damage was particularly bad on the eastern end of the island, where three SDB churches were completely destroyed and most members lost their homes and personal belongings. In all, six churches were completely destroyed, three lost their roofs, and eleven suffered partial roof damage. Over 27 member families had their homes destroyed, 150 lost roofs, 300 had some roof damage. One Seventh Day Baptist death was attributed to what has been described as the worst storm of the century. The SDB United Relief Fund has channeled \$6000 to the island and continues to send designated funds.

Adventists report that with 130,000 Jamaican members, the island may have the highest concentration of SDBs anywhere—about 1 out of every 19; among them is Neville Gallimore, minister of education. Some 90% SDA church buildings sustained damage; 35 churches will need to be rebuilt from the foundations. Andrews Memorial Hospital in the

capital suffered water damage to its entire top story when wind blew away a section of roof and four or five inches of water collected on the floor.

Adventist Development and Relief Agency (ADRA) responded quickly with blankets, tents, food, and other supplies which were airshipped free of charge by American Airlines. Other supplies, including a complete MASH hospital donated by North Carolina, were shipped by sea. ADRA and many SDA conferences and local churches raised money for Jamaica.

The Church of God (Seventh Day) reports that nine churches were completely destroyed and up to 100 member families suffered some degree of damage to their homes. Missions Abroad, the denomination's missionary agency, sent \$5000 in relief soon after the disaster and is channeling almost \$25,000 more in individual offerings that have been given for the Jamaican Relief Fund. Missions Abroad director Robert Coulter is scheduled to visit the island early this year to evaluate the situation and consult with church leaders there. For all the people of Jamaica 1989 will be a year of rebuilding.



An ADRA tarp temporarily protecting a home that will need complete rebuilding.



Members of Montego Bay Adventist church with ADRA tents in background.



Typical storm damage to a home on the eastern end of the island.



A destroyed coconut grove that will take years to produce marketable crops after replanting. (All photos by Myron Widmer; courtesy Adventist Review)

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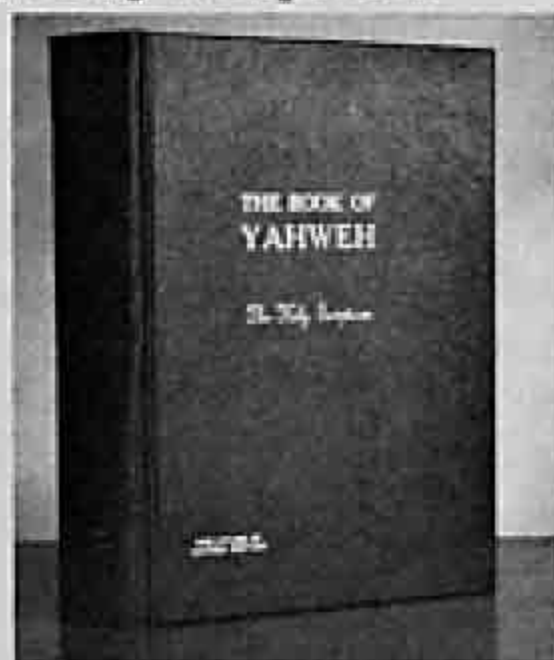
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YAHSHUA: THE END OF THE LAW

By Voy Wilks

"For the Messiah is the end of the law for righteousness to every one that believeth" (Romans 10:4 KJV).

What is the meaning of this? Did the law cease to exist once the Messiah was sacrificed? Does the law no longer act as our guide to tell us right from wrong? Can we with impunity curse father and mother or kill our neighbor because the Messiah is the "end of the law?" I think you will agree that we can do none of these things and remain in Yahweh's favor. What, then, is the meaning of Romans 10:4?

The key to understanding this verse is the word *end*. In English it can mean aim, goal, purpose, result, as well as to cease. The Greek word *telos* from which it is translated, can have similar meaning. Consider the following passages.

"But now being made free from sin, and become servants to Yahweh, ye have your fruits unto holiness, and the *end* (telos) everlasting life" (Rom. 6:22). Being made free from sin, our aim, our goal, is everlasting life.

"Now the *end* of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:..." (I Tim. 1:5). Did the commandment come to an *end*; the commandment which says love Yahweh and love your neighbor? No. Once again, we see that the meaning is, "the *purpose* of the commandment" is to maintain unfeigned love. The *Revised Standard Version* gives it this way: "...whereas the *aim* of our charge is love that issues from a pure heart. . ."

"Receiving the *end* of your faith, even the salvation of your souls" (I Pet. 1:9). The RSV says, "As the *outcome* of your faith you obtain the salvation of your souls." And the

Berkley Version: "While you obtain the salvation of your souls as the *goal* of your faith."

"Ye have heard of the patience of Job, and have seen the *end* of Yahweh; that Yahweh is very pitiful, and of tender mercy" (James 5:11). What is this? The Supreme Being came to an end? No! We have seen the *goal* or the purpose of the Supreme Being in bringing many souls, including Job, to salvation. The RSV reads as follows: "You have heard of the steadfastness of Job, and you have seen the *purpose* of Yahweh. . ."

Now, take a second look at Romans 10:4. Many of the Jewish people in Paul's day did not see the need for a Savior, a Messiah. They had the law which defined sin and, therefore, the way toward righteousness (Rom. 10:1-3). But that is exactly the problem. The law only defines sin. It does not, it cannot, remove sin. What did Paul write in another place? The law is our schoolmaster to bring us to the Messiah, that we might *be justified*, not by the law, but by *faith* (Gal. 3:24). So Yahshua the Messiah was the *end*, the *purpose*, the *goal*, of the law (Rom. 10:4). What the law cannot do (remove sin), Yahshua can do - and will do - for all who *believe* in Yahweh; *repent* of breaking the law; *confess* Yahshua as the Messiah (Rom. 10:8,9,10); and are *baptized* in Yahshua's name (Rom. 6:1-6). Once this is done, the believer is no longer under the (death) penalty of the law, but is a potential recipient of everlasting life (Rom. 6:21-23). The law still stands, including the fourth commandment.

A Profile

Seventh Day Baptist President Luan Ellis

"Share the Joy" is the theme chosen by Luan Ellis for her one-year term as SDB general conference president. During this time she will be visiting SDB congregations, attending regional meetings, representing the denomination to other bodies, and preparing for the 1989 general conference, which will be held August 6-12 in Portland, Oregon.

A 1959 graduate of Alfred-Almond (New York) Central School, Ellis received her college degrees from Alfred University—a bachelor of science in 1963 and master of education in 1969. Since 1970 she has taught high school mathematics at her alma mater and served as president of the Alfred-Almond Teacher's Association. The daughter of the late SDB pastor Harley H. Sutton, Ellis has served her local congregation at Alfred Station and the denomination in a variety of capacities. For thirty years, beginning while still in high school, she has served on the SDB Board of Christian Education, which is headquartered in Alfred Station. She has also served as Sabbath school teacher, vacation Bible school director, choir member, chime choir director, and chairman of the Christian education committee. She and her husband Ronald have three college-age children; the family resides in Alfred, New York.

Her chosen theme for the current conference year, "Share the Joy," is



Luan Ellis, SDB President

based on Psalm 9:1-2. According to SDB Executive Secretary Dale Thorngate, "Those who have known and worked with Luan know that her life illustrates her 'Share the Joy' theme. Her service in many areas of church and denominational life is marked with her joyous spirit." Ellis' term expires with the 177th annual sessions of the SDB General Conference next August when president-elect, Joe Samuels, pastor of the Plainfield, New Jersey, congregation, will begin his term as president.

COMMENT

NEWS AND COMMENTARY

Messianic Jews are a small minority in Israel, often harassed and at times persecuted, says *Christianity Today*. About a third of the estimated 30 congregations are in the Tel Aviv vicinity, while several others worship in Jerusalem. Most are small, meeting in homes each Sabbath. In recent years they have increased evangelistic activity, arousing dedicated anti-Messianic groups to spread disinformation, demonstrate, and even, some claim, violate mail, phone, and property rights. In 1985 Hasidic Jews repeatedly stoned one church's services. Newspapers won't accept Messianic ads; and zoning regulations are sometimes aimed specifically at closing meeting places. One Messianic leader says, "In the minds of most Jews, Nazism was another phase of Christianity." Though some Jews realize that Nazism was antichristian, many point out that Hitler had little trouble exploiting the anti-Semitism of nominal Christians. One woman says she will never call herself a Christian. "I believe the same thing as a real Christian believes. But to call myself a Christian, no. The word has been too contaminated for us as a people."

Update: Congress, which makes the laws for the Dist. of Columbia, has removed DC's jurisdiction over *Georgetown University* in the "gay rights case." This column reported Oct. '88 that the district had won a court battle forcing the Catholic college to provide facilities for a homosexual student group, violating the school's

religious beliefs. With Congress's removal of DC's standing to sue, Georgetown has regained free exercise of its religious beliefs. In Jan. '88, this scribe mentioned that a *Jewish student* had won a court case against his high school for having graduation ceremonies on Saturday, when the student couldn't attend. A three judge panel has now overruled, saying that the important benefit of graduation is the diploma, not the ceremony.

Almost half of America's college students believe in the garden of Eden and the great flood, according to a study in the May '88 *Current Anthropology* magazine.

Intercristo, a national employment agency for Christian groups, has prevailed against the ACLU. In the kind of setup for which the ACLU is infamous, a Christian and a Jew applied for employment. The Jewish woman was told very few openings existed for non-Christians. The two women sued, alleging discrimination. In an out-of-court settlement assisted by US Dist. Court Judge John Coughenour, the right of religious organizations to discriminate on religion for most positions was again upheld. There will now be more costly paperwork, and Intercristo will be unable to help small groups which can't keep certain records. Legal cost to Intercristo: \$140,000. The ACLU sometimes finds plaintiffs through newspaper ads, as in the *Scopes monkey trial*.

BSA

NEWS FROM THE BSA

'89 Calendar Reprinted

An unexpectedly large volume of orders for the 1989 BSA calendar necessitated a second printing of 500. The heavy demand was a result of our special mailing of calendar flyers to 3000 Sabbathkeepers during November.

BSA calendars were combined with the December TSS beginning in 1983 in order to save on expenses. However, we are considering publishing it separately in 1989 or 1990. A separate, larger calendar would allow for boxes around each date (for writing in appointments) and for color pictures for each month. Of course, it would be more expensive, but some readers have indicated they would happily pay the higher price for a better quality calendar that could be used for gift giving. Your input is welcomed.

Editor Visits Michigan School

On his way to Chicago last November, the editor visited Spring Vale Academy, the boarding high school operated by the Church of God (Seventh Day) in Owosso Michigan. Privileged to speak at Sabbath services, he gave a message on how Christians can make a difference in the world, and especially how young people can prepare themselves to be writers and thought leaders. The editor distributed sample copies of BSA literature and discussed with school officials ways in which Spring Vale Academy could serve Sabbath-keeping youth of other groups. On a personal note: the editor's daughter,

who is interested in attending the school, and one of her friends, who enrolled in January, spent a couple of days visiting while the editor and his wife went on to Chicago.

Analysis of Groups' Doctrines

Several months ago, The Biblical Church of God published an analysis of the distinctive points of doctrines listed by some of the groups in BSA's *Directory of Sabbath-observing Groups*. Nineteen doctrines such as observance of holy days, monotheism, trinitarianism, use of O.T. food laws, Wednesday crucifixion, and Israel identity were listed with the number of groups that upheld each. An accompanying article explained that the results were based only on the doctrines each group chose to have listed; therefore "because a given group did not list certain doctrines does not mean that they do not believe in them." Readers interested in this analysis may write to Biblical Church of God, P. O. Box 1234, Santa Cruz, CA 95061.

Tract Out of Stock

Our supply of "Weekly Day of Rest" by BSA founder George A. Main is exhausted and we are deciding whether or not to reprint it. If we discontinue this tract we will have nothing in our literature inventory written by BSA's founder. We would like to keep something written by him in stock, but not necessarily this tract. Suggestions from readers would be appreciated.

I WONDER ABOUT LOT...

By Bonnie Rice

The Bible says Lot was "vexed... from day to day with their unlawful deeds" (2 Pet. 2:6-9). But what exactly did Lot have to put up with in Sodom and Gomorrah?

I would imagine there was a lot of crime. Robberies, murders and immorality were probably common. The rulers of the day most likely got caught in a lot of wrong doing and the laws probably weren't as strict as Lot would have liked.

The moral decay was sure to effect his children's futures. How would they ever find suitable mates? Sure doesn't sound like there was anyone but the family to fellowship with and the other townspeople no doubt considered them offbeat and stodgy, if not downright religious weirdoes. All those rules and regulations, even about what to eat! I'll bet they laughed behind Lot's back if not right in his face.

Does any of this sound familiar? If so and the everyday trials and tribulations start to get you down, think about Lot and remember that God found him righteous and "brought him forth and set him without the city" right before He "rained upon Sodom and Gomorrah brimstone and fire" (Gen. 19: 16-24).

In comparing the latter days with the conditions in Sodom and Gomorrah, Jesus said "even thus shall it be when the Son of man is revealed" (Luke 28:32). I don't know if it's as bad now as it was in Lot's time, but all we need do is look around us to see the world's ills.

Will God find us righteous? Will

we have someone to warn us like Lot tried to do? Will we heed the warning or will we be like Lot's daughters who stayed behind in Sodom and Gomorrah? Will we almost escape but look back like Lot's wife and be lost? Let us pray that through God's abundant mercy we will heed the warnings and escape to eternal life.

A Sabbathkeeper for about 10 years, the author distributes a great deal of Bible literature to people who respond to brief classified ads she places in various publications.

How to Promote the Sabbath in Your Area

If you are interested in sponsoring ads in your local newspaper that will promote the Sabbath and the aims of The Bible Sabbath Association, we can help you. Write for our information sheet entitled "Reaching Out Through Local Advertising."

The Bible Sabbath Association
Fairview, Oklahoma 73737

The Biblical view of grace and law is that they are two sides of the same coin. Grace is given to every believer who accepts Christ as their Savior. Law is given to every believer who accepts Christ as their Lord. True Christians must accept Him as both Lord and Savior. If we refuse Him as our Lord, we lose Him as our Savior.
Jack Hines, *Churchlight*, October, 1988

That means that it is impossible to destroy another man's peace of mind without destroying your own. You cannot blight another man's reputation without blighting your own. "You can't throw mud without getting your own hands dirty."

Bill Tucker, *The Quiet Hour Echoes*, September, 1988

CHANGE OF ADDRESS????

By all means notify us in advance when you move. If we send a SENTINEL to your old address, the post office charges us 30¢ to return it—and you risk missing that issue.

Just a Subscriber?

Being a subscriber to THE SABBATH SENTINEL is a blessing, but there's more. You can also be a full voting member of THE BIBLE SABBATH ASSOCIATION and have an active part in this important ministry. Annual membership: \$20. For more information write to us.

If ones heart and mind is closed to the truth, one pretext is as good as another to justify continuing on with false or deceptive doctrines.

Burt L. Emrick, *Remember the Sabbath?*, 1988

The good news assures me that if I have given myself to Christ, I am perfectly his child, though not a perfect child (Jn. 13:1; Heb. 12:5-7).

Dr. Desmond Ford, *Good News Unlimited*, August, 1988

Why the Seventh-day Sabbath?

In clear, direct language, this 12-page booklet gives six compelling Biblical reasons for observing the seventh-day Sabbath. Handy size (3 and 1/2" by 8 and 1/2"); attractive cover.

Copies are available for 20¢ each, \$17 per hundred. A minimum order of \$5 is requested. Free sample copy is available if you send a #10 s.a.s.e. Order from:

The Bible Sabbath Association
RD 1 Box 222
Fairview, OK 73737

Why the
Seventh-day
Sabbath?

The Bible Sabbath Association

Don't ever make the mistake of confusing a denomination with the church. Jesus is not a polygamist. He has one bride—the church invisible.

Dr. Desmond Ford, in a sermon, Oct. '88

NEWS

FROM THE SEVENTH DAY COMMUNITY

Association in Nigeria

F. A. Nkai reports that an association of five different Sabbathkeeping churches met last August. According to Nkai, president of this association and overseer of the Church of God (Seventh Day) the group's current project is a combined camp-meeting.

Persecution in the Ukraine

According to reports from Keston College, local authorities in Odessa on the Black Sea have been persecuting 47 year old SDA Oleh Hryhorovych Kodenchuk for his outspoken defense of Ukrainian national rights. He was singled out by the police on May Day, 1980, when, in an attempt to raise money to support Ukrainian political prisoners, Kodenchuk and his family joined the official parade in Odessa carrying placards that read "Down with the culturocide of the Ukrainian nationality!" Arrested two months later, Kodenchuk spent three years in prison. Since his release he continues to be followed and harassed at work. The family has been forced to move out of its residence in Odessa. For individuals interested in writing in moral support, Keston provides the following address: Oleh Kodenchuk, 270000, Odeska obl., m. Rozdilna, vul. Kievskya, 70a, U.S.S.R.

Record Crowds in New Guinea

Yugoslavian-born evangelist Stephen Jakovac from Sydney, Australia, was featured in a three-week evangelistic crusade in Rabaul,

Papua, New Guinea. While the city population is only 15,000, crowds of more than 20,000 came to the SDA meetings. After the fourteenth night, local clergy of other groups scheduled a conference with the premier of the province to demand that the Adventist evangelist be expelled from the country. However, the premier's secretary had been to the meetings and reported that Jakovac did not speak against any other church. The clergy were told that New Guinea is a free country. Their accusations as well as an Adventist reply were printed in the local newspaper.

During the crusade 237 were baptized and 4,149 made decisions for baptism.

Last issue of *The Vision*

W. Allen Bond of Marion, Iowa, announced that he intends to cease publishing *The Vision*. Citing low financial response, high expenses, and limited time as the reasons, Bond indicates that he will continue ministering in a different way: sending tracts and Bibles to Ghana, Nigeria, and other lands. *The Vision* was published irregularly, as funds allowed, for 24 years; excerpts of Allen Bonds writings have appeared in *The Sabbath Sentinel* from time to time.

WHO Honors Two SDAs

To kick off the Great American Smokeout last November, the World Health Organization (WHO) honored two Adventist for their contributions to worldwide health and the fight

against smoking. Dr. J. Wayne McFarland and Gloria Folkenberg (representing her late husband, Elman J. Folkenberg) received awards in Washington, D.C. ceremonies. McFarland developed the ideas for what became known as the Five-Day Plan to stop smoking during the 1950s as he tried to help hospital patients kick the habit. In 1960, McFarland and Folkenberg worked together to conduct the first formal Five-Day Plan in Taunton, Mass. Since then an estimated 20 million people have attempted to quit smoking using their program, which is now known as the Breathe-Free Plan to Stop Smoking.

North American SDAs Meet

During October leaders of the North American Division of SDAs met for their annual meeting in Minneapolis—site of the important 1888 general conference, which debated the issue of the law and righteousness by faith. At the sessions last fall, a proposed employee salary increase of 4.5% evoked the most intense discussion because of tight financial conditions of regional levels and questions about overstaffing at the general conference. These concerns notwithstanding, the increase was adopted. In a watershed action, a \$3 million Church Growth Fund was established to assist local congregations in soul-winning work. In his keynote address, North American Division president Charles E. Bradford said, "The local congregation is where it's at. . . Tell [local churches] they're important. Tell them they're the object of God's greatest affection. Tell them they're somebody, no matter how small they are. Tell them they're God's Messia-

nic banquet on earth, the agency of salvation, the link let down from heaven for salvation."

In other action, the division voted to create official credentials for Adventist teachers—to recognize their sacred work as co-laborers with Christ; to seek a clarification of the role, function, and staffing needs of the general conference; and to put limits on interschool sports in Adventist schools.

Elder Padilla Deceased

Best known by many as speaker on the radio program "Faith for Our Time" Elder Trinidad Padilla passed away Nov. 3 in Oklahoma City. Born in 1929 in Albuquerque, he began serving the Lord at age 24; he and his wife, Cora, were baptized and joined the Church of God (Seventh Day) in 1954. A couple of years later Padilla moved to California, where he raised up a small church, which included relatives he led to Christ. A minister for 34 years, he served on the denomination's board of directors and traveled throughout most of the U.S. and several foreign countries as an evangelist and interpreter. The past five years he served as pastor of the Shawnee, Okla. Church of God (Seventh Day).

SDB Church Celebrates 150

Last October 8 the Plainfield, New Jersey, Seventh Day Baptist Church celebrated 150 years as a congregation. More than 80 members and guests, including City Administrator Harold Gibson, attended the morning worship service led by Pastor Joe Samuels. Following a fellowship lunch, an afternoon historical program recounted the church's history. The day of celebration was

concluded with an anniversary banquet featuring Leon R. Lawton, Executive Vice-president of the SDB Missionary Society, as speaker. Until the 1970s, Plainfield was the headquarters for the SDB General Conference; the sanctuary, dedicated in 1894, includes interesting features of architecture modeled after European designs.

WCG Festival Attendance

The Worldwide Church of God reports that 144,944 brethren attended the 1988 Feast of Tabernacles at 100 sites worldwide.

Explosive Growth in Tanzania

In September, 1988, there was one Seventh-day Adventist church and 2 fellowships in Arusha, Tanzania.

That was before the Health Expo evangelistic crusade conducted by the Quiet Hour. Now there are 35 additional fellowships and more than 800 have been baptized.

For two hours before the meetings each evening of the crusade, large crowds gathered around nine health booths that offered health screenings, video presentations, lectures, demonstrations, discussion groups, and computer health analysis. The health theme was carried over to the meeting in a 15-minute presentation by Dr. and Mrs. Wilbur Nelson and their assistants; then, Pastor and Mrs. J. H. Zachary presented a 20-minute dialogue on various aspects of family life; the program ended with an evangelistic sermon by LaVerne Tucker of the Quiet Hour.

Have You Read It Yet?

A History of the Sabbath & Sunday

By John Kiesz

A concise, but authoritative, study of Sabbatarians

63 pages - \$3.00

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

In different ways and words, God tells us not to despise the little things. Jesus used the little lunch of a little boy to feed a great multitude. When what little you have is surrendered to the Lord, He can multiply it and bless many. In comparing the two accounts of the feeding of the 4000 and the feeding of the 5000, you will discover that when Jesus had the most people to feed, He had the fewer loaves and fishes to start with—and yet, when all had eaten, there was more left over to be gathered up in baskets. God's ability to bless does not depend on any greatness of what you surrender to Him, but upon the fact that whatever you had, you surrendered it!

Allen Bond, *The Vision*, Dec. '88

TO REPEAT

SIGNIFICANT STATEMENTS BY OR ABOUT SABBATHKEEPERS

The gospel of Christ does not stop with justification by faith as described in Eph. 2:1-10; Ro. 5:1-2, as many seem to teach. The gospel that Jesus...taught emphasized obedience to all of God's Holy law, beginning with the application of saving grace in our lives at the time of justification and purification of our hearts by faith. (Acts 15:9-11; I Cor. 1:2,6-8; I Pet. 1-13-23)

"Fatal Errors of Eternal Security Doctrine" by Frank M. Walker
God's Watchman and the Hope of Israel, Number 83

...my aunt often let me take down the Bible and look at the pictures. . .All the prophets were depicted as uncombed and wild-eyed. . .Jesus by contrast always looked quite pale and withdrawn. . .He looked almost sick. In one particular illustration Jesus held a flail in His hand and was using it to drive some money changers from the temple. Even during an explosive episode like that His expression was quite mild and passive. It seemed hard for me to believe that anyone that angry could look so calm.

"He Still Reaches the Hearts of Men" by Jack Fredregill, *ACTS*
Jan. '88, Church of God—7th Day

It is so easy to complain about the evils all around us. But if we see evil and do nothing about it, how can we go on complaining? . . .If we Christians were half as zealous in combating evil as we are in pointing it out, there wouldn't be as much."

Richard A. Widenheft, *Focus on Truth*, Feb. 13, '88

Most scholarship today is based upon various philosophical presuppositions which may or may not be valid. For example, if one starts out with the idea that a certain man or denomination is "inspired" of God, and that therefore the task of scholarship is simply to provide "scholarly backing" for what the man or the church teaches. . .one will end up in error. This is exactly what has happened in the case of many cults and smaller denominations. It is also the case with the largest Christian denomination which is based upon the often erroneous theology of the so-called Church Fathers.

"How to Use Strong's Concordance" by Brian W. Knowles, *ACD Newsletter*
Dec. '87, Assoc. for Christian Development

Any person who calculates his duty in terms of legal requirements has not yet put his foot upon the first rung of the Christian ladder. A heart of grateful love to God for his wonderful grace leads to the compelling conviction that all is the Lord's to be used to his glory.

Desmond Ford on tithing, *Good News Unlimited*, Aug. '88

MAILBOX

LETTERS FROM OUR READERS

A Teacher Making a Difference

In response to your editorial ("Thought Leaders for Tomorrow," Sept. '88): I live in the Camp David vicinity and teach fifth grade in the public school. I have heard no less than a few popular evangelists say our public school systems are rotting at the core. Well, I for one am doing something. Every day in my class God, Christ, church, the Bible, etc. are somehow brought into our discussions. Many students in my class are Christians and are unafraid to express their faith. Via debates, research, etc. my children are becoming the writers and thought leaders of tomorrow and today! In two short months, a sense of duty/responsibility has been instilled in these nine year olds. They realize that life, liberty, and the pursuit of happiness were granted by the God who created all of us equal. Yes! This is happening in a public school! We are making a difference and the students know they are too!

Jim McGivern
Cascade, Maryland

Reader Wants More Boldness

We find that many of the articles you print are interesting though lacking in boldness. It would be refreshing to read an article that would make us sit up and take notice—and even make us angry enough to search out the Scriptures. Why don't you print articles with some meat in them instead of so many milky ones? Is the reading audience so passive? Shouldn't they be warned that the end is coming soon?! You have been given the gift of publishing a maga-

zine for spreading the Word of God. What a shame you don't speak out with boldness. The people need to be made aware of what is happening around them and why! And what they need to do to be protected from it.

Hester Combs
Caribou, Maine

Comment on Directory

I could not believe my eyes when I read the *Directory of Sabbath-observing Groups*. I would never have imagined there were so many. Thank God. I thought we were an island. I have enjoyed reading all the booklets and *The Sabbath Sentinel*.

Denver, Colorado

Sabbath for Ceasing

In the words of the Fourth Commandment there is absolutely nothing said about *worship*. And yet today, in many quarters *worship* on the seventh day seems to be given more emphasis than *ceasing from our work*. Is it not important to worship our Creator every day in the week, including the Sabbath? There is nothing wrong with worshipping with others of "like precious faith" on the Sabbath. I do and enjoy it; *Yahshua* did by going into the synagogue. But let us keep first things first.

Elmer Ziegler
Philadelphia, Pennsylvania

We welcome your letters, preferably short and concise. We reserve the right to condense and excerpt. Names can be withheld if requested. Address to The Sabbath Sentinel, RD 1 Box 222, Fairview, OK 73737.

Resources Available From BSA

Books

<i>History of the Sabbath & Sunday</i> by John Kiesz (64 pp.)	\$3
<i>The Sabbath in the New Testament</i> by Samuele Bacchiocchi (275 pp.)	\$10
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.)	\$10
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.)	\$10
<i>The Forgotten Day</i> by Desmond Ford (318 pp.)	\$10
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.)	\$3
<i>God's Sabbath for Mankind</i> by Richard A. Wiedenheft (64 pp.)	50¢
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.)	2 for \$1
<i>Directory of Sabbath-observing Groups (1986 Edition)</i>	\$6
<i>Back Issues of THE SABBATH SENTINEL</i>	10 for \$3; 30 for \$5

Booklets

<i>Why the Seventh-day Sabbath</i> (12 pp.)	20¢ ea.; \$17/100
<i>Roman Catholic and Protestant Confessions About Sunday</i> (12 pp.)	20¢ ea.; \$17/100
<i>The Bible Sabbath: Seventh Day or First Day?</i> (6 pp.)	14¢ ea.; \$12/100
<i>Bible Truth About "Salvation by Grace Through Faith"</i> by F. Walker (32 pp.)	50¢ ea.; \$8/20
<i>Questions for Seventh Dayists Answered</i> by T. Littrell (18 pp.)	20¢ ea.; \$5/30
<i>Has Sabbath Time Been Lost?</i> by Joseph M. McGuire (10 pp.)	15¢ ea.; \$9/60

Tracts

<i>The Weekly Rest Day</i> by George A. Main (4 pp.)	Out of Stock
<i>Sunday—The Lord's Day?</i> (4 pp.)	3¢ ea.; \$5/200
<i>The Rest of Your Life</i> (1 p.)	2¢ ea.; \$5/400
<i>Search the Scriptures</i> (1 p.)	2¢ ea.; \$5/400

Sample copies of tracts are available free if you enclose with your request a self-addressed #10 envelope with 45¢ postage.

Promotional Aids

<i>Sabbath Calendars for 1989</i>	\$1.75 ea.; \$1.50 ea. for 10 or more
Ball point pens with imprint: "The Seventh Day is the Sabbath"	\$5/6
Bumper stickers with a Sabbath message	\$1 ea.; \$7/dozen
Sabbath seals	\$1/dozen
Post cards with Sabbath message on one side, space for personal message and address on the other side	\$1/dozen

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Send for one grand sermon—one, hour-long audio cassette N0527 entitled "Remember the Sabbath Day to Keep it Holy." This sermon has motivated hundreds to keep the Sabbath day holy and has intense spiritual witness from Scripture. This could be a powerful missionary tool for your good witness on the Sabbath. Send \$3 to Church of Israel, P. O. Box 62 B3, Schell City, MO 64783. (2)

Which Way to Zion? A Ten Commandment book, explicit and astounding! Do you really keep all ten commandments? Manna on every page! \$6.95 donation requested for book. Order from Wilderness Cryer, 14924 Edgewater Circle, Hudson, FL 34667. (2)

"What is his name, and what is his son's name? Tell me if you know!" (Proverbs 30:4, NIV). First let's consider the name of the Heavenly Father. Look up Y'sha Yahu (Isaiah) 42:8 in your Bible. It may say that His name is the LORD or Jehovah

or Yahweh. Which is it? Please read this informative quote taken from the *NIV Interlinear Hebrew-English Old Testament* edited by John R. Kohlenberger III († 1979 by the Zondervan Corporation. Used by permission). "The NIV, like most other English versions, translates the proper name of [the Almighty] as LORD. The NIVIHEOT consistently renders this name as 'Yahweh.' This is the spelling and pronunciation almost universally acknowledged by Bible scholars. Further, this is the unique name of the [Almighty] of Scripture and has nothing to do with the idea of lordship." Yahweh said, ". . . this is my name FOREVER, and this is my memorial unto ALL generations" (Exodus 3:15, NKJV). *Israel's Messiah Has Come!* P. O. Box 8311, Holland, MI 49422-8311. (2)

Good News Unlimited Meetings featuring Dr. Desmond Ford: Rancho California, CA, Feb. 17-18, local contact: Margaret N. (619) 749-0471; Cleburne, TX, Feb. 24-25, local contact: Mark R. (817) 645-2101. For full schedule, write GNU, 11710 Education St., Auburn, CA 95603. (2)

The Christian Church of God holds weekly Sabbath services. Serving southeast Florida (West Palm Beach area). For information write P. O. Box 3827, Lantana, FL 33465. (1-12)

Free subscription to *The Prophetic Word Magazine!* Learn the prophecies now being fulfilled! Learn the prophecies for our future! Write Box 2442, Abilene, TX 79604. (2-1)

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