

OCTOBER, 1980

# THE SABBATH SENTINEL

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



A Note From the Editor

# On the Mountaintop



A FEW days ago my wife, Darlene, and I sat on a bench at the summit of Lookout Mountain, viewing the city of Chattanooga, Tenn., about 2,000 feet below us. We knew it was hot in the city, but here a cool, refreshing breeze blew. A light haze made the city seem even farther away, imparting an almost unreal quality to it.

I remarked to Darlene that this would be a good place to spend a Sabbath afternoon, just meditating.

But ideally, every Sabbath should put us above the heated, frenetic activity of the world and help us to sense the unreality of the

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things that seem so real, so important, during the rest of the week.

Yes, every Sabbath should be a mountaintop experience.

*Eugene Lincoln*

## THE SABBATH SENTINEL

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EDITOR \_\_\_\_\_ Eugene Lincoln  
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*"True Sabbath keeping . . . is what you do with Jesus."*

# When Jesus Authorized Picking

**ELDER JOE HAGAN**

**T**HE highest standard for the use of all things is love, not law. In Luke 6:1-4 Jesus and His disciples were verbally arrested for picking corn on the holy Sabbath day—Saturday. In verse 3 Jesus answered the charges of the Pharisees by their own proof texts. Those scriptures, so often cited and reviewed and so familiar, held yet unseen the answer to their inquiries.

One additional point that the accusers of Jesus purposely avoided was the thin argument that Jesus and His disciples were stealing. Deuteronomy 23:25 cleared this unused charge. "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn." This law of love had been mercifully given to the Hebrews by God as an example of the use of one's blessings from God for the needs of the hungry.

Mark 2:23-26 provides the same short story of Jesus being harrassed by the religious legalists of His day about the Sabbath. In verse 25 Jesus drew from the rich Old Testament history of David, in the days of Abiathar the high priest, coming for food. I believe that evidence shows the day cited was Saturday, the holy

weekly Sabbath kept by the Hebrew nation.

In 1 Samuel 21:6 the incident is recorded as not only the holy shewbread being handed to fleeing David but also on the Sabbath and while "hot." Matthew 12:1-4 contrasts this exceptional experience of David's using the holy shewbread with the "unlawfulness" of the Hebrew traditions on the matter. Farther on, in verse 5, Jesus classified in a catching manner the church historical work of the priest on the weekly Sabbath—Saturday—as "profane," yet they were considered "blameless."

The great principles of true Sabbath worship are being uncovered again by Jesus—the Author of the idea. In Matthew 12:3 Jesus introduces the motive of David's eating the shewbread: "he was an hungred." Mark 2:25 makes it plain again that David and the men with him were both in need and "an hungred." Again the use of that which God has given is for love, not for law unremoved from love. Actually, was the shewbread ever so practical, so useful, so holy, as when it was used to feed a starving man? Your answer to this question may well be a test of your concept of true stewardship.

## **The Sabbath Is For Us**

The Sabbath is to *serve* man. No child of God was ever intended by

God to serve the Sabbath. Even in the great Sabbath commandment of Exodus 20:8-11 the instruction of Sabbath observance was not to burden the human race with service to the Sabbath. This great commandment is clear in indicating which day is the real holy day for the world—"the seventh day is the sabbath of the Lord thy God." That is as plain as the nose on one's face, because Saturday throughout history was, is, and continues to be the seventh day. The text says this Sabbath, this day—the seventh day—is the Lord's Day.

However, Exodus 23:12 presents the kind of understanding Jesus sought for in the legalists of His day. In an effort to keep the right day, and by all means keep it holy, the legalists of Jesus' day buried again and again the potential blessings and purposes and freedoms of true Sabbath observance. Verse 12, last part, simply outlined the function of the Saturday weekly Sabbath as the occasion for "rest" that the observers "may be refreshed."

In Luke 6:5 Jesus claimed the title "Son of man." True, Jesus is the Lord of the Sabbath. The Saturday-seventh day holy day idea is not the child of a particular church. Jesus claimed ownership to the idea ages ago. The phrase "Son of man" so strikingly phrased in Daniel 7:13 served as an identity of the Mediator of mankind appearing before the "Ancient of days" and coming in the clouds of heaven to earth and appearing like a human being. This Lord of the Sabbath is pictured as one like mankind in Daniel's vision.

Is Jesus completely erasing the Lordship of mankind over the Sabbath when He here suggests the Lordship phrase? I believe He was digging out "spiritual gold" here for the miner for truth that on the authority of the identity of Christ with the race He made the Sabbath

not to lord over man but to serve man.

### **Let the Sabbath Serve You**

If the Sabbath does not serve to refresh you physically, emotionally, spiritually, socially, and mentally, you may be serving it instead of it serving you.

There is no mistake about the fact that Jesus is in charge of Saturday—the holy seventh-day Sabbath. The claim of Jesus for His followers, too, is clear. The Sabbath was and is not in charge of Jesus. Those who identify through surrendered lives with Jesus share in His authority. John 5:27 pictures Jesus in His likeness to the sons of men being given authority to execute judgment. That hot day in the cornfield Jesus did not need human permission to pluck the free corn to supply His need and hunger.

In Matthew 12:5, when Jesus called the priest's Sabbath work "profane," He was on very common ground with His accusers. In Numbers 28:9, 10 they understood very well the extra requirements upon the priests involving Sabbath duties. There were special burnt offerings, meat offerings, and drink offerings, besides the regular daily offerings also to be prepared and presented. We read in 1 Chronicles 9:32 that the Hebrew Kohathites were to prepare the shewbread every Sabbath. Leviticus 24:5-9 outlines the full job. They were to prepare fine flour, no doubt the finest wheat flour, two tenth deals of it (or almost one gallon) for each cake, preparing, baking, and preparing the pure frankincense for the offering, too. All this took a lot of weekend planning and work. Yet the accusers of Jesus because he plucked a handful of grain were pointing to Him as a Sabbath lawbreaker.

If there was someone greater than the Sabbath around, it seems clear that the Pharisees had not caught on. In Matthew 12:6 Jesus

stated to them that "in this place there is one greater than the temple." The temple, like the Sabbath, had become an end in itself. The function of the temple was for the man who worshiped God there as well as to be a special place for God's presence. According to Exodus 25:1, 9 the directions to build the sanctuary as a temple came from God. How often our race has failed to see the Creator while staring at some creature of creation—even the Sabbath!

Genesis 1:31; 2:1-3 clearly records the Lord as the Author of the Sabbath idea and that on our Saturday, the seventh day of the week. Revelation 22:12-15 predicts that those who tell you God's Holy Ten Commandment law is done away with are liars. They and those who follow them will burn up in the lake of fire.

That hot Sabbath day Jesus stated He was greater than the temple because both the temple and the Sabbath were not only made by Him, but they were ordained, planned, set aside, for the service of man. Heaven did not dip into earth's clay to form a man to have someone to worship in church or to keep any holy day, including the seventh-day Sabbath. Genesis 1 and 2 makes it very clear that human beings were made first, and only then was the Sabbath made and presented to man as a gift for man. Mark 2:27 states, "The sabbath was made for man, and not the man for the Sabbath." Verse 28 again, as in Matthew 12:8, shows who should benefit and be served by the Sabbath.

### **ManyHave Wrong Emphasis**

Too long an emphasis has been on what Sabbath keepers do not do on the Sabbath, with too little emphasis on what can be done on the day God gave us. As salvation is not in not doing, true Sabbath keeping is not in what you do not do,

what you deny yourself, what you limit yourself to, but what to *do* with Jesus. Salvation is in the Lord Jesus Christ, not in keeping the Sabbath. The picture is balanced equally. There is plenty of damnation in breaking the holy precepts taught of God through His prophets outlining Sabbath observance commandments.

Mercy was too little known concerning the Sabbath in Jesus' day. In Matthew 12:7 Jesus classified the condemned as "guiltless" while He plainly exposed the ignorance of the Pharisees of God's love and real desires for mankind. This Old Testament scripture Jesus again used from Hosea 6:4-6. On a recent Pharisee contact with Jesus, in Matthew 12:10-13, he referred these fellows to their deep spiritual needs.

Hosea stated Judah's needs and God's great longing for mercy (character) and not sacrifice (forms of religion) from man. That men would seek an in-depth knowledge of God is the appeal of Hosea.

Is the great need different today? As proclaimers of which day is the Sabbath, who has tried to change it and on and on, how much do you know and experience about entering into the rest of the Sabbath as so beautifully urged in chapter 4 of Hebrews? By virtue of this union, the guilty rise above guilt.

In Matthew 12:8, Jesus boldly stated a Lordship of the Sabbath. How gratefully, thankfully, increasingly, and boldly can you state that Jesus is *your* Lord? The Judge of all things is the law of love, not law without love. The love of God moved Him to pay your debt to the law at Calvary. Will your love for Him move you to let Him live His life in you now?

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*This article is from the July 12, 1980, sermon of Elder Joe Hagan, who is the pastor of the Seventh-day Adventist Church in Worcester, Mass.*

# What Does John 5:18 Really Teach About Sabbath Keeping?

BY WILBUR C. DORNBERGER

IN John 5:18 the issue is really whether Jesus Christ kept the Sabbath or not, and whether or not Christians are obligated to keep a day that (as some teach) their Lord Himself defiled or profaned.

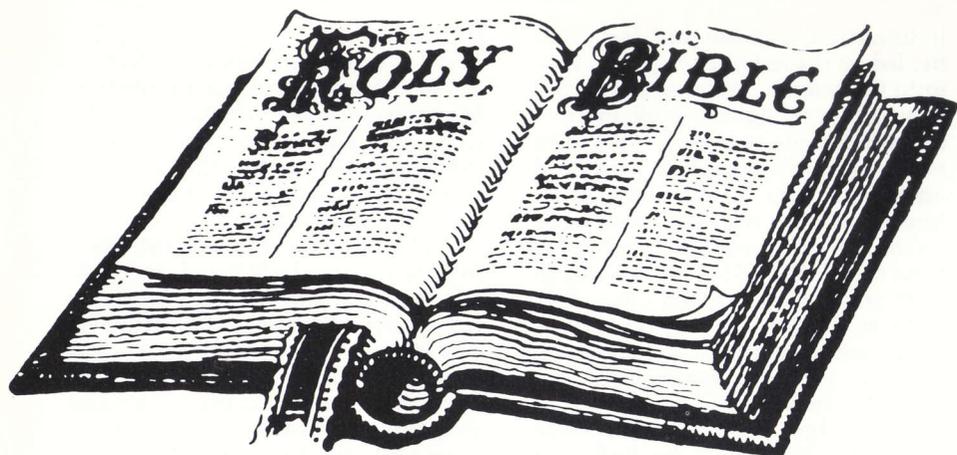
In regard to this question several scriptures come so forcefully to mind; they are 2 Corinthians 5:21: "For he hath made him [Jesus Christ] to be sin for us, *who knew no sin*; that we might be made the righteousness of God in him." "We have a great high priest, that is passed into the heavens, Jesus the Son of God . . . [who] was in all points tempted like as we are, *yet without sin*" (Hebrews 4:14, 15). "Sin is the transgression of the law" (1 John 3:4). "Ye shall keep the sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people" (Exodus 31:14). "The letter (of the law) killeth, but the spirit giveth life" (2 Corinthians 3:6).

We must conclude from the above that Jesus never transgressed, defiled, or departed from the will of God, which included the

observance of the seventh-day Sabbath. At times the written will of God seems to make contradictory demands upon the children of God. For example, the written will requires that we submit to the powers that be; we are to submit even when the governments in power are not godly or god-fearing. But we are not to submit to the point of actually disobeying commands of God, which have the higher priority.

One example of the application of this principle would be found in Acts 5:17-29. Peter, after being freed from prison by an angel of the Lord, had been commanded by this same angel to "speak in the temple to this people all the words of this life" (Acts 5:20). But the council (Sanhedrin) and the high priest demanded of Peter, "Did not we straitly command you that you should not teach in this name?" (5:28). The angel of the Lord had commanded Peter to preach in the temple in the name of the Lord Jesus Christ, but the high priest had commanded just the opposite.

Jesus himself had commanded the disciples to be obedient to the spiritual authority of Judaism (see Matthew 23:2, 3). Later on, Peter commanded obedience to the powers



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of governmental authority, but in the instance under discussion he replied, "We ought to obey God rather than men" (Acts 5:29). Doing the will of God involves establishing correct priorities more than anything else; "the letter killeth, but the spirit giveth life."

Now back to the question of whether Jesus was a Sabbath breaker or not. First we must realize that to word our question in just the way that we have in the above sentence is to distort the truth and lead people astray. "Did Jesus do the will of God?" should be the real question. All Christians, whether Calvinist or Arminian, whether Catholic or Pentecostal, would agree that He did. Second question: Did the will of God include the truth that the Sabbath was made for man, and that man was to remember and keep the Sabbath? Mark 2:27 would tell us that the Sabbath was indeed made for man. And so the answer would be *yes*; therefore, we would conclude that Jesus, the Son of man, took advantage of that day (which was made for man's benefit), and correctly used it.

In every attack upon Christ for supposedly being a sinner in regard to His alleged Sabbath breaking, we

find His defense was always an appeal for the need of correctly establishing priorities. Never did He attempt to foster the concept that the Sabbath no longer had meaning, or that it no longer was in force, or that it was no longer made for man.

We should especially consider John 5:18, which reads, "Therefore the Jews sought the more to kill him [Jesus], because he had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God." If Jesus had broken the Sabbath, just how had He broken it?

Considering the context—beginning with verse 1—we find that Jesus had given a simple command to a man who had been "impotent" for 38 years and had hoped for healing. Jesus had commanded, "Rise, take up thy bed, and walk" (verse 8). That was the "work" Jesus had done on the Sabbath—the issuing of an oral command.

On other occasions Jesus defended His actions of healing people on the Sabbath by appealing to a right sense of priorities. Notice it yourself: "And the ruler of the synagogue answered with

indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord answered him and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And should not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath?"

And then the very next verse declares, "And when he had said these things, all his adversaries were ashamed" (Luke 13:14-17). You might also read Luke 14:1-6 in regard to this subject. Jesus appealed to a proper concept of priorities, and even His adversaries agreed with Him on this occasion. They did not suppose for a moment that Jesus was saying that the Sabbath was not important, or that it might be broken with impunity! They agreed with His logic concerning correct priorities.

On another occasion (see Matthew 12:1-8), Jesus was criticized because the disciples were plucking and eating ears of corn on the Sabbath. His defense again was to appeal to a sense of priorities. He cited an occasion when David, who was fleeing for his very life, had eaten shewbread from the house of God, which was permitted only for the priests under the law. Jesus also mentioned the work of the priests on the Sabbath, and quoted the scripture that stated, "I will have mercy, and not sacrifice."

Mercy had priority over the letter of the law in our Lord's mind, and anyone who has thrilled when people are freed from heavy burdens cannot help but exclaim, Amen!

Seven, in scripture, is a numeral depicting the setting of people free. Every seventh day was the weekly Sabbath; every seventh year was

the sabbatical year, and seven times every seventh year was the Year of Jubilee. Slaves were to be set free every seventh year, debts were to be canceled, and every jubilee year land was to be set free that it might revert back to the poor families who had originally owned it.

The Sabbath day was intended to be a day in which people were set free from work, from heavy burdens, from worrying about the things of this world. On that day they were to stay their minds on the things of God (Isaiah 58:12-14). For the scriptures regarding the sabbatical year and the Year of Jubilee, see Exodus 21:1-6; 23:10, 11; Leviticus 25:3-7, 18-22; 25:8-17, 25-54.

If the Sabbath was intended that people might be loosed from burdens as well as the cares of the world by staying their minds upon the worship of God without distractions, then Jesus' acts of healing on the day (as well as other days) were acts of beautiful Sabbath keeping. Surely no one praised God like those who had been healed.

Perhaps some perverse soul might try to read into John 5:18 the interpretation that Jesus has "loosed" people from any necessity of keeping the Sabbath. To this we can only cry out that the man who fails to keep the Sabbath holy is not really free.

If one first decides against the Sabbath as a commandment, one could well conclude that all seven days are the same. A person following such a line of reasoning could easily be placed under the bondage of working to earn a living seven days a week. In the process he would lose sight of God.

Yes, remember the Sabbath to keep it holy, for in six days the Lord made heaven and earth and rested on the seventh; the Lord blessed and hallowed the seventh day. Jesus said, "the sabbath was made for man" (Mark 2:27).

—Adapted from *The Acts*.

# A Thank-You Letter

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Dear Brother Garr:

At our recent board of directors' meeting in Memphis, Tenn., it was decided to extend to you good people a vote of thanks and appreciation for a job well done in printing our SABBATH SENTINEL the past four years.

Not only has the quality of the magazine been much improved during that time but the charge you have made for the work has been held at a most reasonable level in spite of rapidly rising costs on every side.

I am certain this service is appreciated by all concerned and we do wish for you and the staff there the choice blessings of our Creator.

Sincerely,

Lawrence Burrell,  
Secretary-Treasurer

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## GOD'S DAY

There is a day that God did say  
For us to use and not abuse.  
For the Sabbath day is God's way  
For us to share in His holy care.  
For us God blessed to give us zest  
The day called seven, a bit of  
heaven.

Please don't forsake and do partake  
Of the heavenly rest, designed for  
our best.

For Jesus said, and you have read,  
Stated in Mark 2, the Sabbath's for  
you.

The Sabbath's a delight, don't be  
uptight.

Those jobs can wait for another  
date.

The Sabbath we observe, because  
we deserve.

God's very best—of peace and rest.  
—Samuel Beattie

## NOTICE

By the time you read this we will probably be living in the area of Takoma Park, Maryland, a suburb of Washington, D.C. This move is necessitated by our being transferred from the former Southern Publishing Association in Nashville, Tenn., to the Review and Herald Publishing Association in Takoma Park.

It is quite possible that during this period we will not be able to answer all letters received (we cannot do this anyway!). We hope you will understand.

Until we know our new address, we assume that any mail sent to our old address, 106 Hiller Drive, Old Hickory, Tenn. 37138, will be forwarded to us. It would be wise to write, "Please Forward" and to put your return address on such mail.



## ANNOUNCEMENTS

I would like to correspond with lone Sabbathkeepers who, like me, have no Sabbath church they like to go to. Mark Sweat, 63 Dakota Dr., Rt. 2, Garner, N.C. 27529.

The Tragic Story of America (Modern Israel), \$2.50. Write to Remnant of Israel, Box 401, Spirit Lake, Iowa 51360.



THE first I remember hearing of anyone keeping the seventh-day Sabbath was when I was very young and a family was coming to visit us on a Sunday. I remember Mother telling us to go ahead and play with their little girl even though it was Sunday, because they kept Saturday instead of Sunday.

Not long after this, Mother was a patient in a Seventh-day Adventist hospital. She became interested, and after having received a few Bible studies, she was baptized.

We were not situated where we could go to church very often, but I do not remember ever being at a loss to know what to do on Sabbath or feeling that the day was too long.

One thing I liked to do was read. At first my Sabbath reading was not very much different from what I read on other days. I remember that I read *Five Little Peppers* and similar books.

Strange as it may seem, it was the reading of *Elsie Dinsmore* that gave me a new vision of real Sabbath keeping. Of course in her case it was Sunday, but the principles were the same. At that time I started reading the Bible straight through for the first time. For other Sabbath reading I chose

devotional books, nature books, missionary stories, and some biographies.

Our church headquarters for Southern New England had a lending library of books for children and young people, and we were able to borrow books by mail. A list of three or four books had been designated each year for each age level—primary, junior, and senior—as the reading course for that year. I read nearly all of the back reading courses as well as the current ones.

We had our church papers for children and youth (*Our Little Friend* and *Youth's Instructor*). We also had the *Christian Endeavor World*, which I enjoyed reading.

We spent much time taking walks and studying nature. There were some woods almost across the street from us; and a walk through the town parklands, which we called "going around the pond," was a favorite when we wanted a longer walk. Sometimes one or both of our parents went with us on this longer walk, though in those days it was safe for children to be alone in the woods. I spent hours in the nearer woods, sometimes alone, and more often with my sister.

Mother started us on the study of birds and flowers, with the help of Neltje Blanchan's *Bird Neighbors*

# Sabbath Memories

BY LAURA M. DROWN

and Mrs. William Starr Dana's *How to Know the Wild Flowers*. Later we borrowed books from the library and learned much about ferns, mosses, lichens, grasses, mushrooms, insects, and animals. We made annual lists of the species that we identified. We pressed flowers and ferns, collected various types of seeds, gathered twigs with different types of leaf buds, made spore prints of mushrooms, made pan gardens, brought in tadpoles and watched them grow into toads or frogs, kept caterpillars until they turned into butterflies or moths, fed the birds in the winter, and occasionally went on walks with the Brookline Bird Club. Not all of these activities were done on Sabbath, though many of them were.

Music has been another of our hobbies. I spent much time playing and singing hymns. Besides piano, my sister played a violin, and I later took up the saxophone and clarinet. Sometimes Father joined us with his rich bass voice. Mother was not musical, yet she encouraged us to learn to play the piano when we were children.

Our church had an organization similar to the Boy and Girl Scouts, and although we could not meet with a group, we were allowed to study the requirements for the

different classes and for the vocational honors (corresponding to merit badges) and to pass our tests by mail. Much of this learning was appropriate for the Sabbath.

Though Father was not a church member, we all joined in our home Sabbath school. We went through the lesson, and each took part in prayer. We used the lessons appropriate to our age.

Writing letters was another Sabbath occupation. Sometimes we visited an elderly or shut-in neighbor or friend.

It would be nice if I could say that we took neighbors' children into our home for Bible and character-building stories. We were not situated so we could do that, but it would have been a good Sabbath afternoon activity.

We are glad that we can now attend church each week, but we also look back with pleasure on the Sabbath days of our childhood and youth, when in spite of our isolation, every Sabbath was a "delight."

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*Laura Drown, a long-time member of the Bible Sabbath Association, is a retired accountant, who lives in West Boylston, Mass.*

# How Well Do What the Bible

Directions: Check the appropriate square after each YES NO  
statement.

- |   |                          |                          |
|---|--------------------------|--------------------------|
| 1. The New Testament teaches that the Hebrew Scriptures (Old Testament) are no longer valid for teaching, correcting, and training mankind in wisdom and righteousness (2 Timothy 3:14-17; Romans 15:4; 1 Corinthians 10:11). | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The Bible teaches that "sin" is the transgression of God's law (1 John 3:4; Romans 3:20; 7:7).   | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The Bible teaches that God wants His people to love and obey Him (Deuteronomy 5:29; 6:5, 6, 17, 25; Matthew 22:36-40; John 14:10, 21).   | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. The Bible teaches that one can love God without obeying Him (John 14:15; 1 John 3:4; 2 John 1:6).  | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. The Bible teaches that the law of commandments of men contained in ordinances was abolished at the time of His death on the cross (Ephesians 2:14-16; Colossians 2:13-15, 20-22; Titus 1:14).                              | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. The Bible teaches that the commandments of God were abolished at the time of His [Jesus'] death on the cross (Romans 7:7, 12, 22, 25; 1 Corinthians 7:19; 1 John 2:3, 4; 1 John 5:3; Revelation 12:17; 14:12).             | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. The Bible teaches that one should prove all doctrines and hold on only to those that are true and good (1 Thessalonians 5:21; Revelation 2:2; 1 John 4:1).   | <input type="checkbox"/> | <input type="checkbox"/> |

# Do You Know the Bible Teaches?

8. The Bible teaches that violation of only one of God's commandments, regardless of perfect obedience to all the rest, means that one is a law-breaker (sinner) (James 2:10, 11).
9. The teaching of Acts 15:20 is that only eating of things offered to idols, eating of animals that were strangled, eating of blood, and fornication are sins as far as the Gentiles are concerned (1 John 3:4; James 2:10, 11; Romans 7:7; Galatians 5:19-21).
10. The Bible teaches (Galatians 2:15-19) that because obedience to God's law alone does not and cannot justify a man before God, one may continue to sin and live a lawless life, willfully transgressing God's commandments (Romans 1:18; 3:20; 6:1, 2, 12, 15; 2 Timothy 2:19).
11. The New Testament does not refer to resting on the Sabbath day (seventh day of the week) as one of God's commandments (Luke 23:56).
12. The apostle Paul did not have the custom of meeting with Jews and Gentiles on the Sabbath to reason and persuade them from the Scriptures (Acts 17:2; 13:14, 42, 44; 18:3, 4).
13. The Bible teaches that God's holy day (some refer to it as "the Lord's Day) is not the Sabbath, but is the first day of the week (Isaiah 58:13, 14; Mark 2:28; Hebrews 4:4, 9, 10, NAS; Exodus 16:25).
14. The Bible teaches that after all has been considered the conclusion is to have reverence for God and obey His commandments, which applies to every person (Ecclesiastes 12:13, NAS).

# How the Attempted Change of the Sabbath Came About

## By Hour Of Prophecy Staff

ONE thing becomes very clear as we study God's dealings with His people, and His instructions to us in His Holy Word, and that is this: God expects His people to love Him enough to obey Him, and He expects us to place great value on His words, for our very eternal life depends on it. The Lord Jesus said, "If you love me, you will keep my commandments," (John 14:15, RSV). He also restated a Biblical principle that shows how important God's words are: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4)

This being true, it becomes very important to know what God says on each subject that has bearing on our salvation. Nowhere is this truer than when we endeavor to locate the correct day of worship, for there is much confusion on the subject. For this reason we need to go direct to the Bible and see which day God says is His Sabbath day. God always has the final word, for He is the great Creator and Lawgiver. So what does God say about His Sabbath?

The Sabbath is first mentioned in Genesis, at the end of Creation Week: "And on the seventh day God ended his work which He had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

(Genesis 2:2, 3) God also made the Sabbath to be commandment number four in His Ten Commandments: "Remember the sabbath day, to keep it holy . . . the seventh day is the sabbath of the Lord thy God . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exodus 20:8, 10, 11)

All through the Bible, God's people kept the seventh day of the week holy as the Sabbath in obedience to God's commands, and nowhere in the Scriptures has the Sabbath been changed to another day. Nowhere has God's law been set aside, for in the last chapter of the Bible, God's Holy Word tells us, "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).

So here we have a strange situation. God, in the Bible, clearly says that He made the Sabbath on the seventh day of the week, the day that we call Saturday, and He says He made it on that day to commemorate the fact that He created the world in six days and rested on the seventh day. He also made it one of His Ten Commandments, the breaking of which is a sin, for the Bible says, "Sin is the transgression [breaking] of the law." (I John 3:4).

Why, then do we find that the great majority of Christians all over

the world keep a different day as their day of worship, when God, the great Lifegiver and Lawgiver, has spoken so clearly? Why do most Christians go to church on the first day of the week, Sunday, when God clearly says in many places in the Bible, including the Ten Commandments, that the seventh day of the week, Saturday, is His Sabbath? To find the answer to that, all that is necessary is to study God's prophecies concerning a great false system of religion that was to come into prominence several hundred years after the Bible was written, and which was prophesied to be a persecuting power and to tamper with God's holy law, the Ten Commandments. But the real answer lies in the ability of God's enemy, Satan, to deceive the world. Satan's great power to deceive is clearly stated in the Bible: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Revelation 12:9)

In Daniel chapter 7, four universal world kingdoms are brought to view. The fourth, Rome, would give way to ten kings, and another power would arise, diverse or different from them. It would subdue three of the kings and would have a great mouth speaking proud and arrogant things. It would persecute God's saints and would try to change God's law, especially the part of God's law that deals with time: "he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time." (Daniel 7:25).

There is only one power in history that fulfills this prophecy: the Papacy. It arose out of the ruins of the Roman Empire; it subdued three of the ten kings (the Heruli, Vandals, and Ostrogoths); it was a different type of kingdom, a mixture

of church and state; it made arrogant and blasphemous claims; it persecuted God's saints and directly or indirectly caused the death of millions of them; it reigned supreme for the prophesied 1260 years ("a time and times and the dividing of times"), which began in A.D. 538, and lasted until the pope was taken prisoner in 1798; and it has attempted to change God's Ten Commandment law, including His seventh day Sabbath. We say, "attempted to change," because no man can change God's commandments: "All his commandments are sure. They stand fast forever and ever." (Psalm 111:7, 8) That's why the prophecy said he would only "think to change times and laws," or as the Catholic Douay Bible says, "He shall think himself able to change times and laws."

The Papacy not only tried to change God's seventh-day Sabbath, but it boasts of it and says that the change of the Sabbath is the proof of its authority in religious matters.

"Question—Which is the Sabbath day? Answer—Saturday is the Sabbath Day.

Question—Why do we observe Sunday instead of Saturday? Answer—We observe Sunday instead of Saturday because the Catholic church transferred the solemnity from Saturday to Sunday," Peter Geiermann. *The Convert's Catechism of Catholic Doctrine*.

The change was gradual, and even in the fifth century both days were observed, according to a historian of that time, Sozomen. Eventually the observance of the first day of the week became almost universal. But God's Sabbath has not changed. It is still the seventh day of the week, Saturday. Today, God is sending a strong call to all of His people worldwide to begin keeping His true seventh day Sabbath. Won't you answer God's call?

## Minnesota Employee Vindicated by Court

St. Paul Ramsey Hospital in St. Paul, Minn., was ordered to rehire an employee who said she was fired because her religious beliefs kept her from working Saturdays.

Judge Otis Godfrey of Ramsey County District Court ruled in the case of Rebecca Bravo, who was fired two years ago. He described the hospital's personnel policies as inflexible and insensitive.

"We have a service institution ... which has reached the point of such inflexibility that cannot make an exception in spite of the fact that every witness who has testified in this courtroom has stated that Bravo is an excellent worker," Godfrey said.

Ms. Bravo has been a laundry worker at the hospital for eight years before a schedule requiring work every other weekend was adopted. As a member of the Church of God (Seventh Day), her conscience forbade her to work on Saturdays.

She told her employers about the problem, but they continued to schedule her on Saturdays. After she failed to show up, Ms. Bravo was fired.

The St. Paul Human Rights Department brought suit, claiming that Ms. Bravo was fired in effect because of her religious beliefs.

Hospital officials said Ms. Bravo was dismissed because she couldn't find someone to take her place Saturdays, and said rearranging a schedule for one of its 2,000 employees would be a hardship.

But the judge said that to expect Ms. Bravo to find a replacement when the hospital's personnel office was better equipped to do so was unrealistic. Godfrey also said he found no evidence of hardship for the hospital.

## Umbrellas Make Poor Parachutes

Umbrellas are good as umbrellas, but they make lousy parachutes.

Water is good for ducks, but a gasoline tank full of it will not run a car.

Pennies are good for buying lollipops, but if put in place of a fuse, there is no protection for your house.

You do not put water in the gas tank; you do not put pennies in your fuse box; you would not jump out of an airplane hanging on to an umbrella. You are a clear thinker.

Let us see. On what basis do you think that you are a good person and leading an acceptable life?

Here are a bunch of umbrellas:

1. I am a good citizen.
2. I take care of my family.
3. I help the poor.
4. I had Godly parents.
5. I belong to the church.
6. I do the best I can.
7. I am as good as most others.
8. I pray to God every day.
9. I pay my tithe.
10. I keep God's Commandments.

Real fine parachutes? Or are they just umbrellas? Each is good in itself. The simple fact is that they are not enough. They will not make you acceptable in the eyes of God. And He is the only judge who really counts. These things will not save you.

What will save you? Not anything you can do. That person is Christ. It takes the grace of God to save you. We like to trust in ourselves and our own umbrellas. Pray that the Holy Spirit will give you the eye of faith to see that this is the only God-given way of salvation.

Parachutes do not look like much but they are parachutes. You can trust them. They will save you. And umbrellas? They make lousy parachutes.

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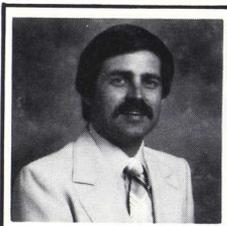
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## THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737



## From The President's Desk

BY JOHN D. BEVIS

DELEGATES attending the 168th annual session of the Seventh Day Baptist General Conference in Denver approved a call for a day of fasting and prayer on behalf of Sabbath observance.

A young Seventh Day Baptist couple, Dean and Susie Fox of Madison, Wis., suggested the adoption of a resolution patterned after a similar one issued in 1843. November 1, 1843, was a day set aside by Seventh Day Baptists as a day of fasting and prayer that God would arise and plead for His holy Sabbath. This was the subject of an official resolution at the 1844 session of the Seventh Day Baptist General Conference and read as follows:

---

RESOLVED that inasmuch as the first day of November, 1843, was observed in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for His holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been known before in this country: therefore,

RESOLVED that the first day of the week in January next (1845), be observed as a day of fasting, devout acknowledgement for blessings bestowed, and earnest prayer that God would continue to plead for His holy Sabbath, and also prepare us by His Holy Spirit for the labor thus devolved upon us.

RESOLVED that we invite all who love the Sabbath and desire its better observance to unite with us in presenting its interests at the throne of grace.

---

The theme of this year's Conference was "Pleasing God in Every Way," with Colossians 1:10 as the theme verse: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

In a letter to President Duane L. Davis the young couple stated: "We would propose that 136 years later we consider a similar resolution. As we strive "to please God in every way," keeping His Sabbath is one of those ways. There is a great need for making the seventh-day Sabbath known today, and our humble and earnest entreaty to God is the best place to start."

I am sure the Bible Sabbath Association membership and friends would join me in expressing appreciation to Mr. and Mrs. Fox for their Sabbath zeal and their effort to call us all to join together in a day of prayer and fasting to almighty God. We need to pray for wisdom and love as we seek to share this truth with the many Christians who have not seen the importance of remembering God's holy day. We also need to pray, I believe, for a greater unity and understanding among all Sabbatharians.

The Seventh Day Baptist Conference this year approved this call for fasting and prayer and chose Sunday, January 4, 1981, as the day of prayer. Hopefully all Sabbatharians will join in setting aside January 4 as a special time as together we seek God's blessing and intervention for his people as we seek to share the Sabbath truth.

Also at this conference session representatives of the Bible

# Letters to Indianapolis *News* Oppose Sunday Races

The following two letters (referred to in "Our Readers Respond" column in this issue) were printed in the "Letters to the Editor" column of *The Indianapolis News*.

*The News* did not publish a letter objecting to Sunday laws from the SENTINEL editor.

## The Sabbath

**To the Editor of The News:**

"Remember the Sabbath day to keep it holy," is one of God's Ten Commandments. It has never been rescinded, but it is to be most disgracefully and wickedly ignored by the 500-Mile Race.

Our Judeo-Christian religion is our American heritage — the Jews observing Saturday and the Christians observing Sunday as the Sabbath. The Sabbath is the Lord's day, set aside for rest and worship, divinely ordained by God for man's good! It is a holy day and not a holiday.

The upcoming 500-Mile Race on the Christian Sabbath is a mockery of God's commandment and an insult to the 1,200 Christian churches of our community.

SUSAN McWHIRTER OSTROM  
Indianapolis

## A message?

**To the Editor of The News:**

The annual problem of the Speedway — both the churches hurt by race day crowds and the drivers who have great anticipation of qualifying — is once again before us. On the second week of qualifications once again it rained — as in previous years. The annual battle over holding the Indianapolis 500-Mile Race on Sunday is intensifying as race day approaches. I wonder if officials of the track, the owners and perhaps the drivers have given thought that perhaps someone greater than us, the good Lord, is just trying to tell us something. Let's put the race back again to Memorial Day, as in past years, and see if perhaps the sun will shine for all of us.

MRS. R.E. COLBY  
Indianapolis

Sabbath Association, Seventh Day Baptists, Seventh-day Adventists, and Church of God (Seventh Day) had time for informal conversation regarding the sharing of the Sabbath truth and better understanding between the various Sabbatarian groups.

May God continue to lead and direct as we seek to share the Sabbath truth with the entire world. May He also guide as we seek better understanding and communication among all who reverence His holy day.

# Sabbatarian Rights Are Upheld

The New York State Court of Appeals, reversing a lower court decision, ruled unanimously in June that a Rochester hospital must accommodate the religious practices of a Jewish Sabbath observer on its staff.

The Sabbath observer—Sally Rappaport of Rochester, N.Y.—was represented in her complaint against Genessee Hospital by Joseph B. Robison, general counsel of the American Jewish Congress, and Robert E. Ganz, an Albany lawyer.

Hailing the decision as “a major victory for religious liberty,” the two attorneys called it “a landmark ruling” for two reasons:

“First, because the court has ruled that it is the employer’s ‘affirmative duty to accommodate the known religious beliefs of its employees’ and, second, because the employer must prove ‘undue economic hardship’ in order to be exempt from the law.

“This ruling by the State’s highest court gives the law effective force as a significant protection of freedom of religion, making clear that the hospital’s ‘attitude of indifference’ and failure to undertake affirmative action to accommodate Mrs. Rappaport’s observance of the Sabbath resulted in unlawful discrimination.”

Mrs. Rappaport was one of five persons in the X-ray department of Genessee Hospital, a private facility, who requested to be excused from working on the Sabbath. Genessee Hospital argued that to accommodate Mrs. Rappaport would have created undue hardship to the hospital. Last year the Appellate Division upheld the hospital’s claim.

A key aspect of the Court of Appeals ruling was that even

though additional costs would have been incurred by the hospital in paying others to cover Mrs. Rappaport’s Saturday assignment at overtime rates, such costs (up to \$85 per week) were not “significant,” and thus the hospital was not exempted from its duty to accommodate her religious practices. Attorneys Ganz and Robison noted that this part of the decision distinguished the New York law from a similar federal statute, which had been interpreted by the U.S. Supreme Court in 1977 as not requiring employers to incur more than minimal costs in adjusting to an employee’s religious requirements.

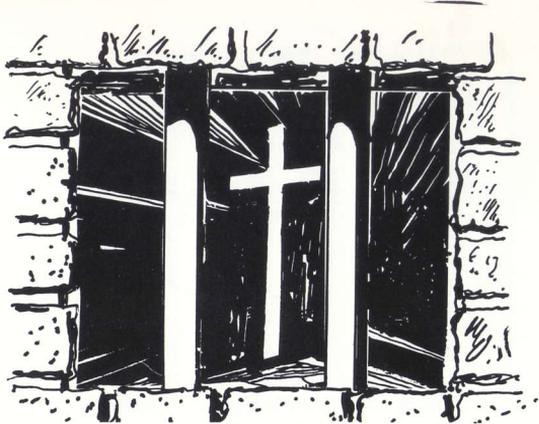
“We believe this decision gives New York Sabbath observers more protection than previously afforded under the 1977 Federal law in the case of *TWA v. Hardison*,” Robison and Ganz stated.

In its ruling, the Court of Appeals reversed the lower court decision and adopted the lone dissenting opinion by Appellate Court Justice Richard D. Simons rendered July 6, 1979. The court remanded the matter to the State Division of Human Rights for a determination of whether Mrs. Rappaport was entitled to be rehired in her old job as a technician at Genessee Hospital.

Section 296 of the Executive Law of New York provides: “Except as may be required in an emergency or where his personal presence is indispensable to the orderly transaction of business, no person shall be required to remain at his place of employment during any day... that, as a requirement of his religion, he observes as his Sabbath.”

—Church & State

## Sabbatarians in USSR Prisons Are Listed



Here is a list of names of the imprisoned sabbatarians in Russia, and all available information as to who they are, and where they are (when known):

**LEPSHIN, Ilya Sergeevich**, born 1933. Arrested, March 14, 1978, after a house search. Sentenced March 1979 to five years strict regime camp and confiscation of property. Son-in-law of Vladimir Shelkov. Suffers from a heart condition. Sent to camp in Yaravshan, Kizyl-Kum desert, Uzbek SSR. Wife: Dina Vladimirovna Lepshina, Uzbekeskaya SSR, g Tashkent, ul Soyuznaya 56.

**SPALIN, Arnold Alberto-vich**, born 1935. Arrested, March 14, 1978. Sentenced to five years ordinary regime camp. In camp in Kurganskaya obl., Kazakh SSR. He was sentenced for "infringing the rights of citizens under the appearance of performing religious ceremonies."

**FURLET, Sofiya Prokopen-na**, Arrested April 6, 1978. Her home had been searched March 29, 1978 and religious literature and writing materials confiscated. Sentenced to three years ordinary regime camp. Camp address unknown.

**SPALIN, Rikhard** age 42. Arrested September, 1978 and charged with "acquiring and operating a printing press." Sentenced June 25, 1979 to seven

years imprisonment. Along with Brother Spalin, three others were arrested - **Valentina Zaporozhets, Ekaterina Ryskal, and Nikolai Rinin**. The fate of these three, as well as the prison address of Brother Spalin, is unknown.

(A further note on Valentina R. Zaporozhets. He was born in 1927. He was charged with "criticism of Soviet system and religious policy." Detained in Pyatigorsk prison, Stavropol region. Son: Gennadi N. Zaporozhets; Stavropolsky krai, g. Yessentuki, ul. Pgodina 62. One might wish to write to the son at address given.)

We suggest readers send letters to Leonid Breshnev regarding the prisoners. When writing to Breshnev, the name of the individual needs to be mentioned—one letter for each name. We suggest that the following message, with variations, be sent to Breshnev:

Mr. Leonid Breshnev, President  
Presidium of the Supreme Soviet  
The Kremlin  
Moscow, USSR

Dear Mr. Breshnev:

We kindly ask you to grant freedom of Christian worship and ministry to (name), and to all believers imprisoned for their Christian faith in the U.S.S.R.

Sincerely yours for religious freedom,

(Signed)



I recently sent you a copy of "Letters to the Editor" from the Indianapolis *News*, containing two attacks on the "500" being run on Sunday.\* Last week I read where one of the writers . . . had died at the age of 91. In an editorial the *News* said that she had worked on the staff since World War I. I believe she had an average of at least three letters annually the past five years, urging strict Sunday observance. It is no wonder that the *News* did not print letters opposing her viewpoints!

On July 19 the St. Louis *Post-Dispatch* had an editorial on the recent Missouri Supreme Court decision on Sunday laws. It stated that "State Senator Gwen Giles of St. Louis (Statehouse, Jefferson City, MO 65101) has started a petition to have a new vote on repeal in St. Louis City (A separate county in Missouri) on Nov. 4. Any aid you can give her would, I know, be deeply appreciated. Perhaps you would like to call Jim White, KMOX, or the Larry King show on this matter. The editorial marked, "It is up to the voters."

(name withheld)  
Alexandria, Ind.

\*The letters are photographically reproduced elsewhere in this issue.

This is Tuesday, the seventeenth of June, and a beautiful day! Not a cloud in the sky! . . . Everything looks lovely and is so pretty! God is good in spite of sin, confusion, and heartache. . . . I believe He will come soon, as the world is in a mess. Let us watch and be ready.

Enclosed is \_\_\_\_\_ toward THE SABBATH SENTINEL. I like that magazine. It is small and says a lot.

I am a Seventh-day Adventist and worship on the Lord's holy day.

Clara Cook  
King, Wis.

Enclosed is an offering to help with publishing expenses of your magazine. I continue to enjoy THE SABBATH SENTINEL and find the varied articles about doctrine and the lives of Sabbathkeeping Christians encouraging and informative —keep up the good work.

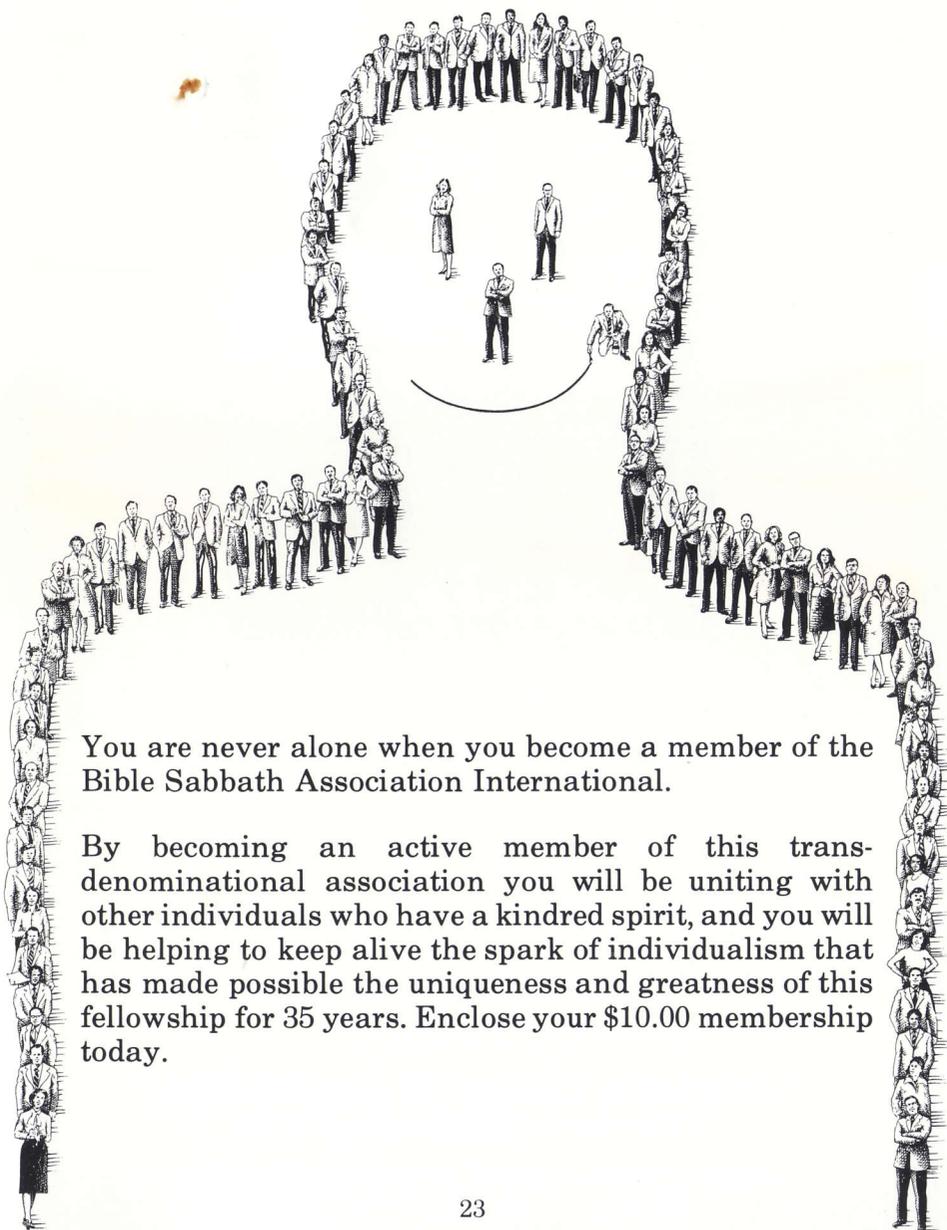
Paul Schlenker

Get lost in hell, for that is where all legalists will end up. I am saved by grace to keep the Lord's Day, Sunday, and I don't need your magazine.

(not signed)

*Editor's Note: How can we quit sending it to you, if we don't know who you are? Please write again, sending your name and address. I, too, am saved by grace, and I keep the Lord's day (see Isaiah 58:13, 14) because of the blessings for me in keeping it, not to get a heavenly merit badge.*

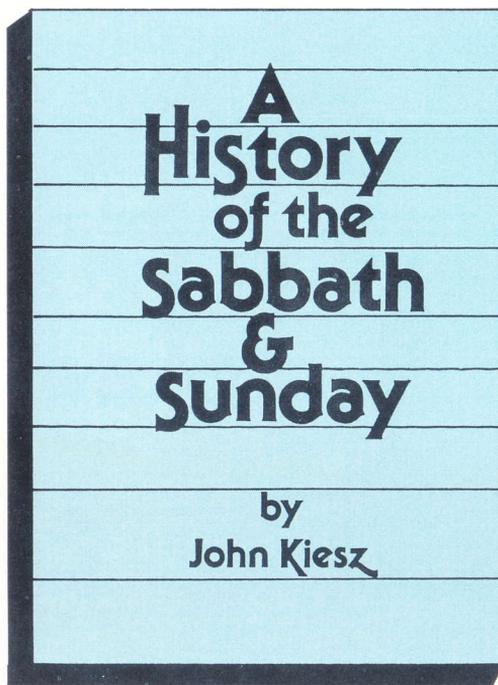
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