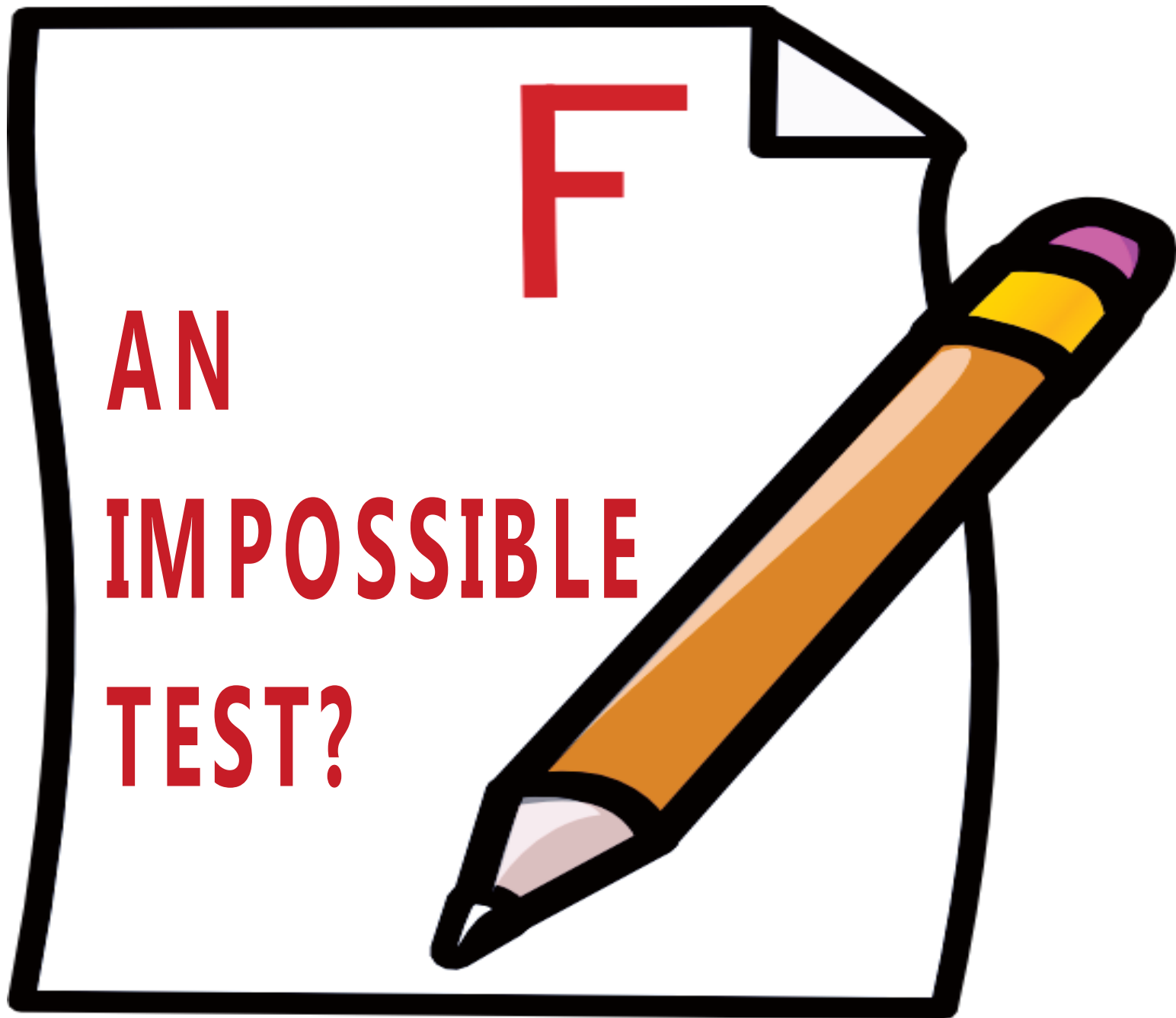




The Sabbath Sentinel

May-June

2017



BSA—The Bible Sabbath Association

Jesus said, "I am the Way, the Truth, and the Life."

The Sabbath Sentinel May-June 2017

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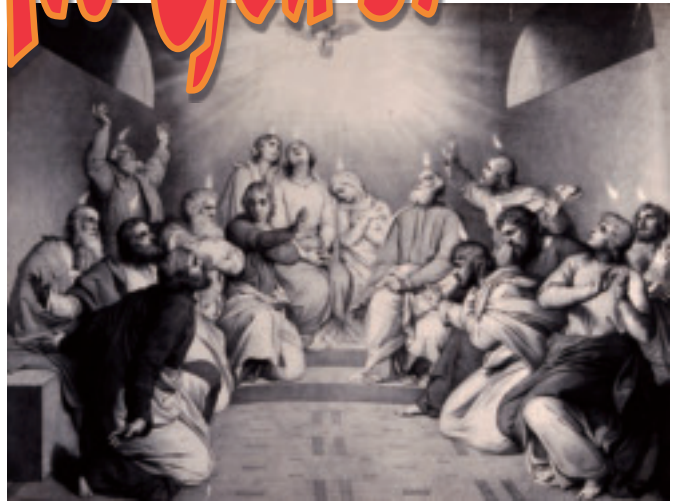
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Which Days Are God's? Editorial



As this edition of TSS is headed to the printers we are approaching God's Holy Day known to most as Pentecost. The name for this day is derived from the commandment to count 50 days ("fiftieth" from the Greek "pentecostes") from the day the wave sheaf was waved on the weekly Sabbath. Tradition has that day as the Sabbath during the Spring Holy Days known as the Days of Unleavened Bread which begin the night after the celebration of the Lord's Supper which some call Passover. There is much controversy surrounding that event which we will ignore because that is not the subject of this Editorial.

Most Church of God groups recognize, if not celebrate, the Feast of Pentecost. This Festival Day is said to be, by God, to be His Day, a Holy Convocation (or commanded assembly) in Leviticus 23: 2, 15-21. This is to say that God expects us to meet on what the Hebrews called a "high day" or high Sabbath and to worship before Him on that day.

In Exodus 34:22 this High Day is called the Feast of Weeks, an obvious reference to counting of 7 weeks of 7 days plus one (the day after the weekly Sabbath). We also see reference to keeping this day for the Hebrews in Duet. 16:10, 16 where reference to freewill offerings and appearing before God are both mentioned. The day, as well as other of the Holy Days, is also mentioned in 2 Chronicles 8:13 and the other aforementioned locations.

I have heard the excuse from some in the Churches of God that the Holy Days listed in Leviticus 23 were symbolic of Jesus Christ and now that He has come we need not keep those days. There is a problem with that logic that I'd like to discuss here. The problem with that logic arises in the Acts of the Apostles, in Chapter 2. There we find all of the Apostles gathered together as ordered by Christ before He returned to the Father in His Ascension (Acts 1:4). On the day of Pentecost we find that the Holy Spirit filled the room

and manifested itself in tongues of fire "sitting" on each of them. If the Holy Days were only until Christ, then why did God confirm them by sending the Holy Spirit on that day? Why did the writer of Acts refer to the Day of Pentecost at all if there was no more need to keep that day holy like the weekly Sabbaths were kept?

Moreover, the same writer references Paul's determination to bypass Ephesus in order to be in Jerusalem by the Day of Pentecost. Why would that writer mention that day if the day was not any longer required to be kept (Acts 20:16)? Even Paul himself, who apparently was unable to bypass Ephesus after all, mentions that he was going to stay in Ephesus until after Pentecost. Why would he do that if there was no longer any reason to be keeping that day (1 Cor. 16:8)?

Even mention of the Days of Unleavened Bread can be found in the books known to us as the New Testament in Acts 20:6. Paul uses obvious references to those days in 1 Cor. 5:7-8.

Here's the logical fallacy for consideration. If those days in Leviticus 23 are done away with by the sacrifice of Christ, then why are they used as reference points for the new Christians in the letters sent out, which letters we now call books of the Bible? Moreover, if those days are done away with, why do we

not see any command in the Scriptures showing that we need no longer keep those days? The logical fallacy is that we, as Israelites grafted onto the vine, are ordered to keep those days as God's Holy Days, and we never see any statement from any writer of a letter/book of the New Covenant stating unequivocally that the celebration and keeping of those days should now be abandoned. How then can we claim those days are done away with when the order to keep them stands unrevoked by God or by statement from any of the apostles?

There is another logical problem with the position that those days are done away with. It is found in Zechariah 14:16-19. In those verses we find a future setting, the time after the return of Jesus as King of Kings and Lord of Lords. During that time the nations are commanded to go to Jerusalem to keep the Feast of Tabernacles, one of the high days or annual Sabbaths listed in Leviticus 23 like Pentecost, and commanding a penalty for those who do not come up to keep the Feast. In verse 15 it is shown unequivocally that anyone, of all of the families on the Earth, who doesn't come up will suffer a penalty for refusing to come up—a lack of rain. God doesn't just destroy those who refuse to come up but He certainly makes life uncomfortable for them!

Once again, the scriptures fly in the face of the logic that the Holy Days, or High Sabbaths if that is preferred, are not to be kept. One must ask one's self from a logical view point why it is that God commanded Israel to keep those High Sabbaths beginning in the Spring and going to the fall, 7 days in total, and then we don't have to keep them now, but then God has the nations and families keeping them during the Kingdom days under pain of the curse of rainless skies? Doesn't that speak of a God who is all over the map? How can anyone know what it is that God wants people to do when He is changing His mind for no apparent reason?

Well, the fact is that God isn't like that. He did change the covenant from what was offered to Israel to what is offered to us today. Under the terms offered in the Old Covenant times, Israel was given promises of national greatness if they obeyed God. There was no mention of salvation for the people of

Israel. God did fulfill that promise by making Israel a nation above all nations. We find that nations sent representatives to Jerusalem to understand the wisdom of Solomon, who was king in Jerusalem at the height of Israel's power. God did that despite the fact that Israel did not fully meet the expectations He handed out in exchange for receiving His promises. In that way we can see the same God today who blesses and secures to us His blessings despite the fact that we regularly fall short of complete obedience to Him.

That said, in the New Covenant we see the same God with the same commandments that were delivered to Israel. In fact, in Hebrews 8:6 we find that the new covenant was not founded on different requirements from God at all. We find the writer stating without qualification that the new covenant is established on better promises (Heb. 8:6), and there is no statement about any changed law or requirements. In fact, if God were to give us different requirements wouldn't it seem as if God is having respect for those of us under the New Covenant, giving us less requirements to meet in the standard for obedience? We already know that the scripture states that "God is not a respecter of persons," a statement made without qualification by Peter as seen in Acts 10:34.

We, as brethren, are committed to keeping God's Commandments, one of which is His Sabbath Day. The high days are listed with the weekly Sabbath as God's days in Leviticus 23. I judge nobody who has not come to this understanding. We all should be "fully persuaded" in everything we do. We are told that when we know to do a good thing then it is sin to us to not do it. However, we should judge ourselves, not each other.

In this writer's opinion the Churches of God need to be keeping all of the days that are God's because God commanded the keeping of them right there with the weekly Sabbaths in Leviticus 23. However, the door is open for those having a different opinion to submit an article showing the other side of the discussion as we did earlier with the Second Commandment.

—Ed.



Are We on the Verge of a Worldwide Sabbath Revival?

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Mat 24:14)

Some exciting news has recently happened in the Sabbath community. During the recent inauguration of President Donald Trump, Bishop Wayne T Jackson was allowed to pray. Other ministers that prayed included Rev. Franklin Graham (son of Billy Graham), and the Rev. Dr. Samuel Rodriguez, who is a leader among Charismatic churches. What you may not realize is that Bishop Jackson is a Pastor of a Sabbath-keeping church in Detroit, MI. During his Presidential campaign, Trump actually visited his church. To my knowledge, Bishop Jackson is the first Sabbath keeper to give a benediction during the inauguration of the President of the United States.

Ben Carson, a member of the Seventh Day Adventist Church, was recently appointed as the HUD secretary in the Trump administration. He also was a contender for president at one time. Donald Trump's daughter, Ivanka, converted to Judaism a number of years ago when she married Jared Kushner. The couple was interviewed by Vogue magazine in March 2015 where they touted the benefits of honoring the Sabbath. In fact, on the first Friday evening of the Trump Administration, several members of Trump's team went to Ivanka and Jared's new DC home to celebrate the Sabbath.

I want to make it clear that I am not promoting the President's agenda, but simply pointing out how

much the Sabbath keepers have received exposure during the dawn of his administration. This begs at least two questions: First, do we have a White House that is open to allowing Sabbath keepers to serve? Two, is God trying to tell us something more important?

I propose that these events are an indicator of a worldwide revival of God's Sabbath truth. Webster's dictionary defines revival as: “renewed attention to or interest in something”. While the Sabbath is understood by us in the Sabbath community, the world at large is relatively blind to it. It needs to be revived.

In order to revive anything, it requires that there be a clear promulgation of that action. With Sabbath keepers receiving so much publicity in recent months, it opens up opportunities for people to hear about the Sabbath – or at least ask the question: “What is the Sabbath?”

Other developments are furthering Sabbath truth. A recent documentary called *The Way* was released that interviews people all over the country who are discovering the Sabbath truth. It was nominated for Best Documentary by the International Christian Film Festival and its director has been nominated for Best Director. Many of those interviewed are 40 or under.

In this edition of *The Sabbath Sentinel*, we have the testimony of Jason Towe, one of the individuals interviewed in *The Way* documentary. Jason, like so

many others, grew up in a traditional church that met on Sunday. God then began to reveal to Him the Sabbath among other Biblical truths. There are many others just like him.

Sometimes it can be hard to know what is going on in the Sabbath world outside of our local fellowships. Sometimes we feel isolated. That's one reason why The Sabbath Sentinel is printed – to encourage you and make you aware of events in the larger Sabbath community.

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There is a stirring going on in the hearts of humanity. I believe that the few items I have discussed in this article are like tremors before a great quake. They are the beginning of something much larger.

There is one thing to consider as we look at this coming revival in comparison with past Sabbath awakenings, such as that which happened in the late 1800s in America. Today, the world is more interconnected than ever. There are apps on a person's phone that allow him or her to watch videos being broadcast live on the other side of the world.

The internet allows information to be disseminated quickly.

In 2016, a woman posted a video on Facebook describing her experience of buying a Chewbacca mask. Over 160 million watched it. Another video of people hugging police officers in Dallas and Atlanta received 38 million views. These videos have been on Facebook for less than a year. Unfortunately, the silly video received multiple times more views than the police video. As you can see, something can be disseminated faster now than at any point in human history.

I believe the Sabbath community has to start thinking bigger. Is each individual congregation usually small? Yes, but that doesn't mean we can't have a worldwide impact. "Do not despise these small beginnings..." (Zechariah 4:10a). Jesus had 12 original disciples. One of them (Judas) turned against him. But Jesus' investment in 12 disciples led to a worldwide movement that persists to our day.

Why can't we reach the world with this Sabbath truth? We have these amazing media outlets; many of them are free! I believe that we can. If you keep the Ten Commandments my friend, you are already a difference maker; you are already being a light in this world.

It is my prayer that every Sabbath believer is prepared to share their testimony and Sabbath truth at every opportunity possible through these media avenues. You never know when your testimony will be viewed or read by millions of people.

In the Mount Olivet prophecy, Jesus said that the gospel of the Kingdom would go out to the whole world, and then the end would come (Matthew 24:14). Are you ready to go?

GRACE!

By Bryant Buck

With the exception of Hebrews, every epistle of Paul starts with a greeting of grace and peace. For example, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." (I Corinthians 1:3 KJV) "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." (Ephesians 1:2 KJV) "To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." (Colossians 1:2 KJV) Obviously the grace of God is of great importance if Paul starts virtually all of his letters commending Yahweh's grace to us.

When it comes to grace, it is often confused with mercy. According to The Free Dictionary, mercy means "Compassionate treatment, especially of those under one's power; clemency." Since we are all under Yahweh's power, when He exercises mercy, He shows leniency and compassion toward our sins and forgives us without invoking His righteous judgment. Clemency and pardon are both synonyms for mercy and thus confirm its meaning of letting us off the hook for judgment which we deserve. In contrast, according to The Free Dictionary, grace means "the state of being protected or sanctified by the favor of God." Another definition is "divine love and protection bestowed freely on people." Basically, then, grace means that Yahweh in His divine favor gives us good things which we neither earned nor deserved. With mercy we earned judgment, but God let us off the hook. With grace we earned nothing, but God gave us Jesus (and all of His goodness) in spite of the fact that we neither earned Jesus nor deserved Jesus.

A good treatment of grace is in the first chapter

of Ephesians: "Grace and peace to you from God our Father and the Lord Jesus Christ. Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestinated us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will – to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding." (Ephesians 1: 2-8 NIV) In the next few paragraphs let's go through this passage and consider everything that Yahweh has given us through His grace.

In this passage we are first informed that God "has blessed us ... with every spiritual blessing in Christ." If God has blessed us with every spiritual blessing in Christ, then there is no spiritual blessing that He has not blessed us with in Christ. First of all, then, God has blessed us with Jesus. Yahweh has sent Yeshua to live in our hearts although we in no way deserved the blessing of Yeshua in our lives. Beyond this, He has blessed us with love and joy and peace and every other good spiritual blessing which is available to our lives. Moreover, God didn't do this last week or the day that we repented of our sins. Rather, God "chose us in him (Christ) before the creation of the world." Before Yahweh ever created the world, He foresaw your and my repentance and He prepared every spiritual blessing for us in Christ. We couldn't earn these blessings and we certainly didn't deserve them, but in His infinite love God prepared these blessings for us in Christ long before the day of our birth. Now that's grace!

"In love he predestinated us to be adopted as his sons through Jesus Christ." Sons is used generically here to refer to both men and women. So we could read this Scripture: "In love he predestinated us to be adopted as his sons and daughters through Jesus Christ." The word predestinate is not a word that is commonly used today. The Free Dictionary defines

predestinate as “determine in advance” or “foreordain.” So when this Scripture informs us that God “predestinated us to be adopted as his sons,” in context God is letting us know that He determined in advance – “before the creation of the world” – that we would find Jesus as our Lord and Savior and thus come to be Yahweh’s sons and daughters. Obviously there is nothing that we could do to earn this great salvation since we hadn’t even been created when God determined in advance to save us in His Son Jesus Christ. Now that’s grace!

And why did Yahweh do all of this? Yahweh did all of this “to the praise of his glorious grace, which he has freely given us in the One he loves.” We can never earn Yeshua; we can never deserve Yeshua. No matter what we do or how good a life we live, we can never qualify for the salvation of Christ on our own merits. Instead, Yahweh, “to the praise of his glorious grace,” gave us everything that we could never earn nor deserve for free in Yeshua. In fact, if you want to sum up God’s grace in just two words, “freely given” are those two words. Yahweh poured Yeshua and all of His love upon us without all of this goodness costing us a thing. His matchless grace is indeed glorious!

The passage in Ephesians 1 goes on to tell us that we have forgiveness of sins through the blood of Christ which He shed for us on the cross. Moreover, the Scripture tells us why we have this forgiveness of sins – because this forgiveness is “in accordance with the riches of God’s grace.” You can’t earn forgiveness; in fact, if you become the most righteous person who has ever lived on the face of the earth, you can still never earn forgiveness. Only Christ could earn your forgiveness through His shed blood because He was beyond the most righteous – He was perfect. Plus He could earn your forgiveness because He didn’t do it on His own; Christ earned your forgiveness “in accordance with the riches of God’s grace.” As the Bible expresses this in another Scripture, “God was in Christ reconciling the world to Himself, not counting their trespasses against them.” (II Corinthians 5:19 NAS)

Finally, the passage in Ephesians 1 tells us that

“the riches of God’s grace” were “lavished on us with all wisdom and understanding.” The Free Dictionary defines lavish as “to give, extend, or apply abundantly, generously, or in profusion.” Yahweh didn’t just pour a little of His grace upon us and stop. Yahweh didn’t just give us enough grace to get saved and then leave us to our own devices. Rather, He lavished His grace upon us. This means that He poured His grace upon us abundantly and generously. In fact, this Scripture speaks of the riches of Yahweh’s grace. When you’re rich, you have enough for your needs, your wants, and anything else that you can imagine. God is absolutely loaded with grace; in fact, He is so loaded with grace that He has an infinite supply of it. The devil tells us that we are not worthy of God’s grace. That’s right: we are not worthy of God’s grace. But God’s grace doesn’t depend on our worthiness. Yahweh has an infinite supply of grace and He is always ready to FREELY GIVE tons of it to his children. Have you asked Him for some of His grace lately? Maybe it’s time that you should.

The truth of God’s grace, of course, is not limited to Ephesians 1. Consider the following Scriptures. “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” (Ephesians 2:8-9 NAS) “For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope – the glorious appearing of our great God and Savior, Jesus Christ.” (Titus 2:11-13 NIV) “For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” (Romans 5:17 NAS) We are saved by grace – not by works. It is the grace of God that brings us salvation. And we receive that grace through the righteousness of our Lord and Savior Jesus Christ. Moreover, we don’t just receive enough grace to get by; we receive an “abundance of grace” through our Lord Yeshua Messiah.

An Early Example of Sabbath Observance?

By John Lemley

Genesis 4:3 – “In the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.” The focus of this article will be on the words “in the process of time.”

I was first alerted to this phrase as being a possible allusion to the seventh-day Sabbath in the September 1979 issue of Impact Series by the Institute for Creation Research. The title of the article is *Creation and the Seven-Day Week* by Henry M. Morris. On page ii Mr. Morris quotes Genesis 2:1-3 following it with this explanation:

“And then God blessed and sanctified the seventh day! He declared it to be a holy day, a day peculiarly the Lord’s Day. The six days had been occupied with His creation; one day should be occupied with the Creator. He frequently referred later to “my Sabbaths” (e.g. Exodus 31:13).”

Then, Mr. Morris moves to the account of Cain and Abel in Genesis chapter 4 where he finds an example of seventh-day Sabbath observance.

“That the children of Adam, even after the expulsion from Eden, continued to regard every seventh-day as a day of rest and worship is clearly implied in the story of Cain and Abel.

“On this particular day, Cain was not tilling the ground, as he normally did, nor was Abel tending his sheep. On this day they met with the Lord and brought Him an offering.

“And what day was that? The phrase ‘in the process of time’ is literally, ‘at the end of the days.’ (“process” = Hebrew qets = “end”; “time” = Hebrew yamin = “days”). The day on which they brought their offerings was the day “at the end of the days,” and this clearly can be nothing but the seventh day, the day which God had blessed and hallowed.”

The Institute for Creation Research is a strong advocate for Sunday worship. So, my interest was especially piqued with an article by them emphasizing the existence of the Sabbath as the day of worship from the beginning of the creation.

Adam Clarke, in his commentary on Genesis 4:3, adds these thoughts in agreement with Mr. Morris:

“Verse 3. In process of time – mikkets yamim, at end of days. Some think the anniversary of the creation to be here intended; it is more probable that it means the Sabbath, on which Adam and his family undoubtedly offered oblations to God, as the Divine worship was certainly instituted, and no doubt the Sabbath properly observed in that family. This worship was, in its original institution, very simple. It appears to have consisted of two parts: 1. Thanksgiving to God as the author and dispenser of the bounties of nature, and oblations indicative of that gratitude. 2. Piacular sacrifices in his justice and holiness, implying a conviction of their own sinfulness, confession of transgressions, and faith in the promised Deliverer. If we collate the passage here with the apostle’s allusion to it, Heb. xi. 4, we shall see cause to form that conclusion.”

A Commentary on the Old Testament, Volume 1 – Genesis-Deuteronomy by Robert Jamieson is not as convinced that Genesis 4:3 refers to the weekly seventh-day Sabbath as Morris and Clarke are, although he recognizes the possibility. Some of his comments which allow for the possibility follow:

“The very circumstance of their (Cain and Abel) repairing to that primitive sanctuary together, and for the express purpose of worship, creates an impression that the time was divinely appointed – a sacred season, well-known and recognized by both....there was a certain known time at which both were called to worship God together. The clause literally rendered would stand thus: ‘And it was at the end of days’ (i.e. either on the Sabbath or some other sacred anniversary).”

Doing a word study of the two Hebrew words, mikkets (end) and yamin (days), with my limited knowledge of Hebrew did not come up with anything conclusive. The length of time is usually stipulated, (e.g. "the end of forty days" - Genesis 8:6) or the situation has come to an end (e.g. the brook Cherith stopped having water in it for Elijah to drink. - I Kings 17:7). Every occurrence that I found where these two words are used together specify the end of a time period.

I will be interested in hearing from Sabbath Sentinel readers with input on this subject. It is exciting for me to see evidence that regular weekly Sabbath observance is strongly indicated in the story of Cain and Abel.

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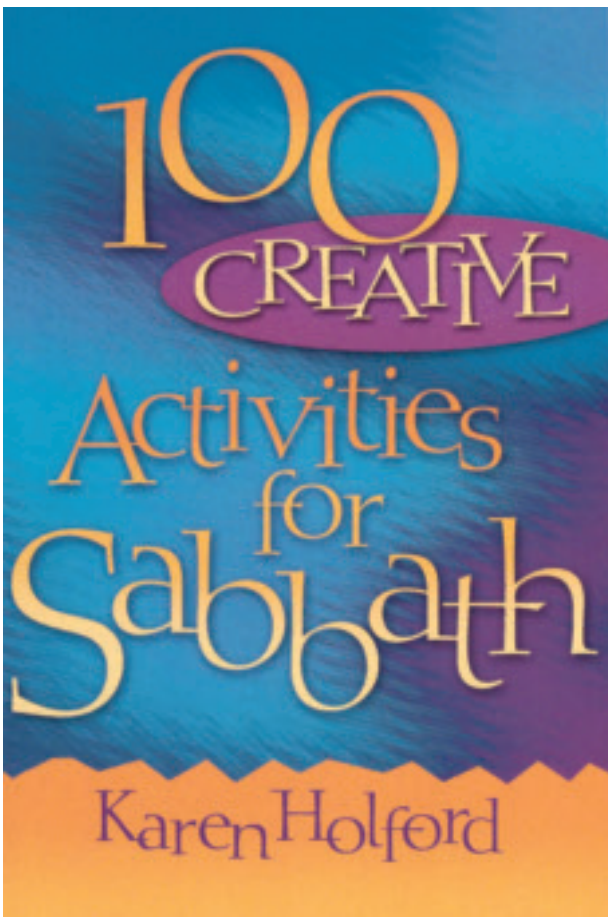
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by Karen Holford

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No Classes for SDA students on Saturday

By Kamau Muthoni

Reprinted from www.standardmedia.co.ke.

There will be no more classes on Saturday for Seventh Day Adventist (SDA) students after the Court of Appeal ruled in their favour [sic]. In a ruling seen as a major victory for the church against the Ministry of Education, a three-judge bench said forcing students who observe their Sabbath on Saturday to attend classes was an infringement on their right to worship. Friday, Judges Kathurima Mn'oti, William Ouko and Asike Makhandia ruled that SDA students have the right to worship.

They also ordered Education Cabinet Secretary Fred Matiang'i to come up with a policy to ensure there will be no more conflict between education and religion in schools. "The appeal is merited and we set aside the orders by the High Court and in place order that the rights of the students were infringed," the Court of Appeal ruled. In 2013, the church lost its case in the High Court, against the Ministry of Education. Then High Court judge Isaac Lenaola dismissed the case noting that allowing church's pray-

ers would result into chaos in schools.

The judge's view was that if schools allowed every religion to practise [sic] its rights by setting a day for each, learning would be paralysed [sic]. But SDA through lawyer Jackson Awele appealed asking the second court in the land to exempt students affiliated to it from any work, including class attendance, examinations and cleaning on Saturdays. "Adventists students were and are being denied the right to practice their faith in accordance with the fundamental tenets of their religion," the church argued. On the other hand, Attorney General Githu Muigai had defended public schools' decisions to force Adventists to attend classes on Saturday. Prof Githu argued that Kenya is a secular State and thus no religion could be given special treatment in contrast to others. Alliance High School an interested party in the case through lawyer Paul Lilan argued that it allowed SDA students to worship on Saturday from 11am. "It is not by design to discriminate [against] the Adventists that the adherents whose day falls on Sunday have the day for worship," said Lilan.

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How I Discovered The Sabbath

By Pastor Jason Towe

Imagine yourself on the way back from lunch break on any normal workday when you pass by an empty gravel parking lot and you see a man sitting in his truck alone. You happen to notice in passing that the man, with arms raised in intense frustration, appears to be passionately arguing with his vehicles rear view mirror. Hopefully no one noticed, but if that (literally) happened to you in the Blue Ridge Mountains of North GA, I am just coming clean to clarify that it was me in the truck that day. Though you may have gotten a good laugh, and I hope you did, that was the moment in my life when everything began to change. Though I did not realize it in that moment, this was the day when the story of my journey to the Sabbath Day (among the rest of Torah) got its start.

Several months earlier I had finally come to grips with the reality that God was calling me into the ministry though I had not made a public announcement about it. I wanted to tell my pastor first so I stopped by his house one morning on the way to work and after beating around the bush for a moment I just plainly stated "God is calling me to preach". Finally, I had uttered the words that immediately seemed to release a thousand pounds off of my shoulders. I felt like I was floating the remainder of that day but that ecstatic emotion was short lived. I had finally openly admitted and announced it, but little did I know that things were about about to get very real for me.

HOW DO YOU KNOW?

Though I didn't realize it at first, these were the first words The Holy Spirit spoke to me after answering

my calling into the ministry. Please don't misunderstand me; I am not talking about a thundering audible voice from the heavens. This was much louder than that. I am talking about that still small voice speaking deep impressions into my heart.

The echo had barely subsided from announcing my call when I began to have an abstract question constantly surfacing in my thoughts. How do you know? This was the question. I would wake up in the middle of the night with this question racing through my mind. I could be sitting on my lunch break (minding my own business) and then: How do you know? I thought I was beginning to go insane. Everywhere I went and everything I did this question would arise from out of nowhere. This went on for about 3 months but what seemed like forever. Whatever it meant—How did I know? That was the question!

After some time and much deep thought about this question, I ultimately began to realize the possibility that maybe God was trying to speak to me. The only problem was: what was He (God) trying to say to me? What is it that He wanted to know? My frustrations began to grow until I had reached a breaking point. In a desperate attempt to end the chaos, I



pulled over into that empty parking lot that day and literally cried out to God. It went something like this:

“God, if this is truly you, I have accepted your call into ministry. I will willingly do whatever it is that You want me to do. Maybe it’s because I am slow to understand, but if You would simply let me know what it is that You are asking I would be more than happy to answer your question!”

Immediately following, Yahweh (God) answered. In that same still small voice speaking to my spirit, God finished the question that forever changed my life and my understanding of the Gospel of Jesus Christ (Yeshua Messiah). This is what God said in reply:

“If you are going to preach and teach others My Word, how do you know what you believe is true?”

At first, I was perplexed at such a question. I mean, what kind of question was that anyway? In the beautiful patience of our Heavenly Father, He waited until the weight and razor sharp reality cut to the center of my being as the seriousness of that question sank in. Tears began to flow as I hung my head in shame and extreme humility. I suddenly realized that I was exactly the same way that, I now know and fear, an innumerable number of other people throughout the world are. The fact was that I knew what I had always been taught to believe, but the reality was that I did not have a single foundational clue as to why I believed it.

I read something once that summed it all up in a brief statement that went something like this: “It is estimated that 95% of what the vast majority of people know about God and religion is based off of something they have heard from someone else.”

All that I could do at that point was to weep and began to beg God to forgive me of my sin. I made a commitment that day that I would learn if He (through His Holy Spirit) would teach me. I vowed that if my current beliefs were in error that I would make changes. I prayed for His Truth whether I liked it or not. I prayed for courage and strength to accept it. I prayed for boldness to live it out.

This began what I call my wilderness journey. In this phase, I wrote basically everything I believed at that time on a piece of paper with the name “Jesus Christ” at the top of the page. I tore off that name (because that was the only sure part) and threw the rest away. I started over and rebuilt the foundation of my faith. I began to read, dissect, and study the Bible like never before. I began to see a pattern to what I had heard my whole life in Sunday church. “Follow Jesus.....give your life to Him....believe His Word....be obedient to God”, but I never could gather a clear view as to what I was supposed to be obedient to (exactly). To make a long story short, I stayed where I was (in my beliefs) until I had clear direction as to what I was learning. I went on to serve several roles in church such as senior pastor, youth leader, Sunday school teacher, leading Bible studies, and etc.

As I was studying, The Father kept reminding me of what we call the “Ten Commandments”. I would read through them and could grasp all applied to us as believers today except for the fourth commandment of “Remember the Sabbath day and keep it Holy”. I asked myself “why didn’t this apply today if all the other nine do”? This began a yearlong study to resolve this matter. I began to search for the answers in the Bible as to why Sunday was the new Sabbath as I had always been taught; however, the Bible revealed a very different response. Lacking Biblical justification for Sunday worship instead of the Seventh-Day Sabbath, I began to seek council from men of ministry with various knowledge and experience. I spoke with those who held various degrees in Theology from PH.D’s to men with Masters Degrees in Biblical Languages trying to figure out where I went wrong in my study and understanding of what the Bible was saying. As I would ask “where do I find Sunday as the new day of worship in the Bible”, no one could seem to answer that question using Scripture. They would always resort back to some early “church father” writing or teaching. Several of them would even say things like “Jason, if you’re looking for a place in the Bible where God changed the day of worship from Satur-

day (Sabbath) to Sunday....you won't find it....it's not in the Bible". This totally dumbfounded me.

As I continued to struggle for proving Sunday in and through the Scriptures, my foundation was beginning to crumble from beneath my feet. It ultimately came down to having to face the first reality of error in my belief system. The irony of God's perfect timing when this revelation took place astounded me. This Sabbath revelation happened when fulltime ministry in Sunday church was looking promising and almost within sight. The Father was laying out the choice before me. Would I choose the ministry career path of least resistance in which was centered around what God had clearly shown me to be a lie, or would I choose the Truth of His Word? The crossroad was before me and I was at a crisis of belief. The choice was mine to make. I give all Praise, Honor, and Glory to our Creator and our Lord and Savior Yeshua (Jesus) that He gave me the strength to choose His Word.

In modern Christian terms, I had committed Ministry Suicide. As my family and I began to confess this Sabbath truth openly and publically, virtually everyone in our religious world (except for my mom) began to slowly back away, avoid, and even excommunicate us. The men who had formerly written letters of recommendation on my behalf would no longer speak to us. Interestingly enough, at the time when I finally begin to live out my faith in love and striving to be obedient to God's Word I was labeled a heretic. Though we felt all alone in the beginning of this walk, we certainly knew why we believed what we did. We confidently knew we were following the Word of God in this aspect. In the midst of it all, this gave us great peace and freedom like we had never known before.

My family began meeting on Sabbath mornings each week with another couple who, after sharing our studies with them on the subject, also saw this undeniable Biblical Truth. My goal was not originally set out to plant a Sabbath congregational fellowship, but The Father seemed to be orchestrating things without our understanding. We were just openly and confidently sharing our faith with others and without advertising (or even a sign or offi-

cial name) God began adding others to our gathering for study. This ultimately led to the birth of Pursuing Truth Ministries in Morganton, GA. We are simply comprised of a group of believers who are shaking off the traditions of men to actively pursue our Messiah by following what we see written in the Bible.

In our journey, Yahweh has undeservingly blessed us tremendously from providing a place for us to gather for worship on Sabbath to meeting equipment and supply needs and a whole new spiritual family that now surrounds us with love and support. He also permitted Amanda and I to be part of the wonderful movie documentary called THE WAY that tells the story of Tens of Thousands of people all over the world who are awakening to the Sabbath Day, falling in love with our Savior Yeshua (Jesus Christ), and the validity of Torah in our everyday lives. We are so grateful and humbled to be a small part of His Kingdom work. We would do it all over again if needed. We are looking forward to what God has in store for the days ahead. This is truly a revival that can only be attributed to the Hand of God and unfortunately much of the mainstream Sunday Church is completely blind to it. God's Word tells us in Romans 12:2 "do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." In 2 Timothy 2:15 we also read: "Be diligent to present yourself approved to God, a worker who doesn't need to be ashamed, correctly teaching the word of truth." So in saying all this I leave you with the one question that forever changed my life..... How do you know (for sure) that what you believe is the Truth ????

Blessings and Shalom,
Jason Towe, Pastor
Pursuing Truth Ministries
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(COMING SOON)
Current Email : JasonAllenTowe@gmail.com

ARE MEN FULFILLING THEIR RESPONSIBILITIES?

Part 1

by Darl E. Arbogast

Most Americans want to live in a nice quiet neighborhood where the good schools are located, where they have easy access to church and shops and they desire an easy commute to the work place. Everyone agrees that this is very desirable and for many Americans it works out just that way. Their children seem to be happy, well-adjusted and content.

Why do some children grow up under such undesirable circumstances where there is no contentment to be found in the home? Why do some families live in an undesirable frame of mind? The answers are because of the failure in the family structure. All of man's ideas to improve on the family arrangement designed by God are not working.

There is an old saying, "Contentment makes poor men rich but discontentment makes rich men poor".

According to Vines Complete Bible Dictionary, content can be a verb, a noun or an adjective. As a verb it primarily signifies "to be sufficient, to be strong, possess sufficient strength, to be enough for a thing, to be satisfied, contented with."

We have been shown in the book of Genesis how Adam was not content, he was lonely and his life was not complete even though he lived in the most beautiful perfect spot on earth, he had perfect climate and every imaginable type of food to eat such as fruit, nuts and vegetables.

Adam was surrounded by every animal and fowl that was created by God and he was not threatened by their presence and they were not in any danger either. God gave Adam the job of naming each and every creature.

What are the things that really matter to a man? Certainly contentment is high on the list if not the highest, contentment shows up on a man's face, he

wears it as he walks, so contentment really matters to all people. But the question is how to achieve it in our own life and then how to keep it as it can be elusive.

Nothing in life is free especially in the pursuit of contentment. As we have seen Adam was able to receive contentment but it cost him a rib, he had to give up something to gain something.

Hebrews 13:5 NKJ - "*Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."*"

Philippians 4:11 NKJ - "Not that I speak in regard to need, for I have learned in whatever state I am, to be content. "

Genesis 2:20 NKJ - "So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. (Adam was not content by himself)."

(The Bible is telling us that contentment is a learning process and a state of mind).

When we come to the place where content is used as a noun (contentment) we discover something that is really important and it really matters.

I Timothy 6:6 NKJ - "Now godliness with contentment is great gain."

The question is what does it mean to be godly? Godly means to be devout, which means to be cautious, careful as to the realization of the presence and claims of God, holding only God in reverence.

God gave man instructions to the husbands and to the wives regarding responsibilities, they are different but just as important to the things that really matter in a marriage.

After a long day at work the husband really needs a

quiet peaceful oasis to come to where peace, love and joy are in abundance. A man needs a little time to relax and to give his thoughts toward God, his wife and his children. A single man does not have this oasis; a married man does not have this oasis either if he comes home with a disgruntled attitude and starts yelling at the children and scolding his wife. Contentment needs to be learned by each person involved as it can not survive under adverse circumstances.

In the home where the wife is a stay-at-home mom she should be prepared for her husband to arrive home from work and she should set the stage for the evening to be a pleasant one for him and the children.

A good suggestion for the wife might be to have the kids down for a nap before Dad gets home, a fresh cup of coffee and a cookie ready when he comes through the door to tide him over while the evening meal is being prepared and on the table.

Perhaps Dad could get the children up from their nap and play a while until the meal is on the table

and everyone gets seated; then Dad would offer thanks for the food that God has provided.

Meal time is a time for family conversation, discussion and planning things for the next day. This is how contentment is formed, it is formed by a family being together, learning about each other and enjoying each other's company.

Understanding that things will come along to interfere with a day's planning but remember tomorrow will bring us back on schedule.

Dad plays an important part by taking charge on those days', things can get out of their regular routine but he reassures the family that everything is going to be alright. Dad plays a big part, by example, in teaching the children how to become good parents themselves!

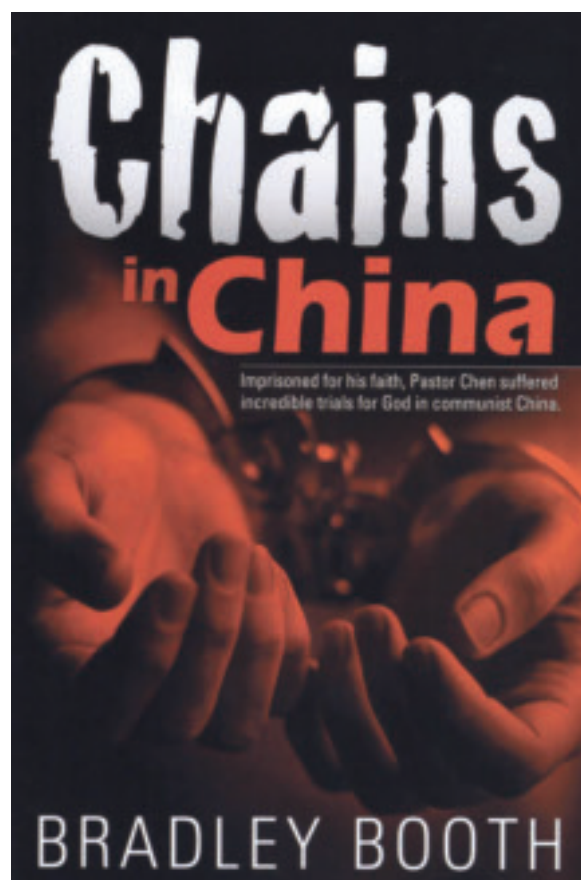
Husbands and wives who have put these methods of operation into practice will tell you that planning things in life during child rearing really matters because the entire family benefits.

CHAINS in CHINA

by Bradley Booth

In 1960, Chen, a faithful young Seventh-day Adventist, was imprisoned and thrown into "the cage" for refusing to work on the Sabbath. In spite of living in the worst kind of filth and subsisting on a starvation diet, Chen looked for every opportunity to tell his fellow prisoners and prison officials about the loving God he served.

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The Seventh Day Men

by Leon J. Lyell

Many modern Sabbath-keepers know little of the first formulation of the Sabbath doctrine in the modern era. It has come directly from the seventeenth century where a handful of Englishmen and their congregations 'discovered' and observed it.

These Sabbath-keepers did not consider themselves to be forming a new denomination; indeed, they did not form a unified group. Rather, they saw themselves as only one step ahead of their brethren.

Late in the last century more information about these Sabbath-keepers started to come to light. This outline aims to give the main features of this time of rediscovery. The story is of real people, from diverse backgrounds, many of whom displayed the same human failings as modern Sabbath-keepers. It is a heritage that all Sabbath-keepers share.

Part 1: The Sabbath under the King

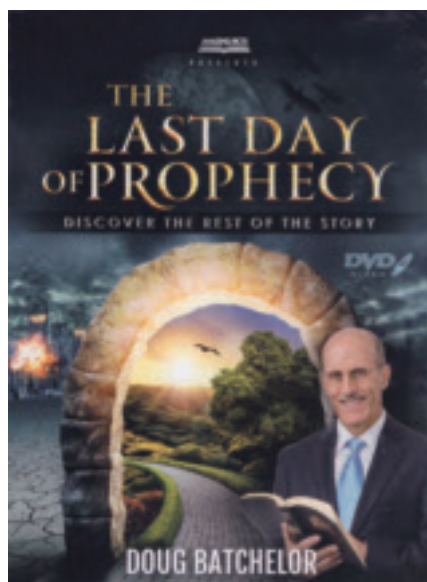
John Traske: The Truth in Trouble

The accession of James I to the English throne in 1603 encouraged a Puritan manifesto asking him, as head of the Anglican Church, to reform it ac-

ording to their wishes to settle some long-standing religious disputes. But the King wanted a different religious settlement. While he listened to prominent Puritan leaders he generally sided with his bishops. He dealt shortly with the peevish legacy of Elizabethan Puritanism and aimed for the middle-ground on religious matters.

Soon after the publication of the famous *King James Version of the Bible* in 1611, an itinerant preacher named John Traske arrived in London. Disgusted by the obvious corruption and indulgence of some clergy of his day, he emphasized that God would give his Spirit to those who obey him in the way they live their lives.

Traske began advocating fasting, and went on to revive the Old Testament prohibition on unclean meats. In a short time, this gifted preacher had built a significant following of men and women, all seeking to obey God's commandments. Hamlet Jackson was one such scrupulous student. His studies led him to conclude that there was no Biblical command to observe Sunday, and that the Saturday-Sabbath observed by the Jews had never been abolished.



The Last Day of Prophecy

by Doug Batchelor

This seven-part, 406 min. DVD series will teach you everything you want to know about the Sabbath day — its creation, history, future, and more — and it will change your life in ways you never could imagine!

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Jackson went immediately to Traske and found that Traske agreed, indeed he may have already held this view. Certainly, they began observing and preaching for the 'Saturday Sabbath'. Most of Traske's congregation also adopted it. In 1614, Traske ordained Jackson and three others to proclaim their discoveries of obedience and also to heal diseases by anointing with oil.

Sunday verses Sunday

At this time two opposing and equally elaborate arguments were developing about the meaning of Sunday. The traditional view, upheld by King James himself, saw Sunday as a Christian festival. They held that it had been established by the early church with the consent of God, that it was called the 'Lord's Day' in honor of the Lord's resurrection. It had no connection at all with the Sabbath of the Old Testament, which was made redundant at the cross.

Opposing this view, a growing body of Puritan opinion insisted that the Bible nowhere annulled the Sabbath command. However, because of the resurrection, the Sabbath had somehow been transferred to Sunday, which was now the 'Christian Sabbath'. Exactly how and when this transformation took place was the subject of much disagreement.

Traske's 'Judaising'

Traske's argument was by contrast attractively simple: the Sabbath command remained and it had not been changed to Sunday. However, Anglican and Puritan alike both cried 'Judaising'. Now, while the term was very ill-defined, all agreed it was a very undesirable thing to be.

Traske and his followers were arrested in 1616 and brought before a panel of bishops. Traske refused to be argued back to Anglican orthodoxy. Offended by his challenge that they would all one day observe the Sabbath, they imprisoned him and urged him to repent.

While in prison Traske continued his study of early Church history, no doubt with material provided to him by the bishops. As a result, he made another surprising move. He denounced Easter as a man-made blasphemy of the same kind that Sunday was. In its place Traske adopted the Old Testament Passover and also observed the Days of Unleavened Bread.

Infuriated, Traske's persecutors formally charged him in 1618 with seducing the King's subjects away from the Church to Judaism. Traske was imprisoned, degraded from the ministry, whipped, muti-

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lated, branded with a 'J' on his forehead, and fined one thousand pounds. Defeated and dejected, Traske gave up his beliefs and published a recantation three years later. He was immediately released from prison. His wife however remained in prison till her death in about 1643, still a Sabbath-keeper.

To Traske goes the honor of being the first known Christian of modern times to observe the Sabbath and the Passover. Nonetheless, his name became so stigmatized with the 'Judaising' tag, that the following generation of Sabbath-keepers avoided all mention of his name.

Brabourne: A Vital Link

Puritans and their parliamentary supporters were eventually provoked in open revolt against James successor, Charles I, who was crowned in 1626. He promoted William Laud to the position of Archbishop of Canterbury and took a hard line on dissent.

In 1621, the Puritan Thomas Broad published a book detailing the reasons why Sunday should be considered the Christian Sabbath. It became prescribed reading for Puritan ministers, and Theophilus Brabourne was one of the many respectable preachers who studied it.

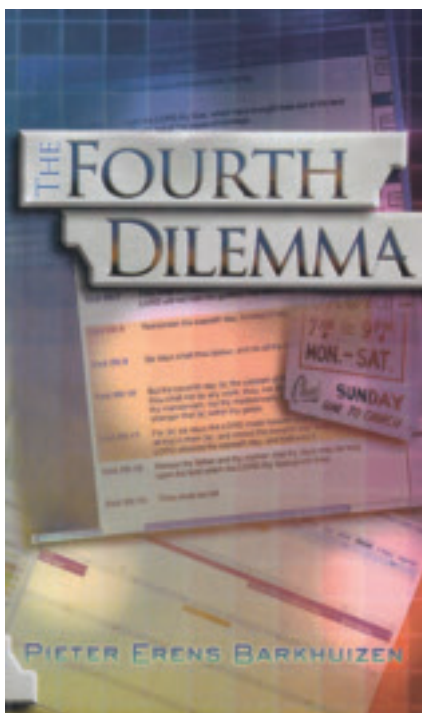
However, Brabourne's reading led him to disagree with Broad on one point: he could find no convinc-

ing evidence for the change of the Sabbath from Saturday to Sunday. Amazed that nobody seemed to have noticed this gap in logic before, he published a three hundred page book, *Discourse on the Sabbath* (1628), on this issue.

Brabourne had more surprises to come. Nobody responded to his book, so he then quickly revised it, putting the case for the Sabbath more forcefully. This time, he dedicated the work to King Charles I, and asked him to enforce the Saturday Sabbath.

This book certainly was noticed: Charles was offended and Brabourne found himself before the Bishops. Astounded and unrepentant, Brabourne was sent to Newgate Prison for eighteen months. After a year Brabourne was re-examined and threatened with the loss of his ears in an effort to speed his repentance. Brabourne then quickly submitted a brief ambiguous statement, which was accepted as a recantation.

Brabourne lost his living as a minister, but continued to observe and write for the Sabbath. However, not wishing to be disloyal to the Church of England, he remained a staunch supporter of her and refused the opportunity to lead a break-away congregation. Unlike Traske, he was generally well regarded by later Sabbath keepers who reflected familiarity with his well thought out writings.



The Fourth Dilemma

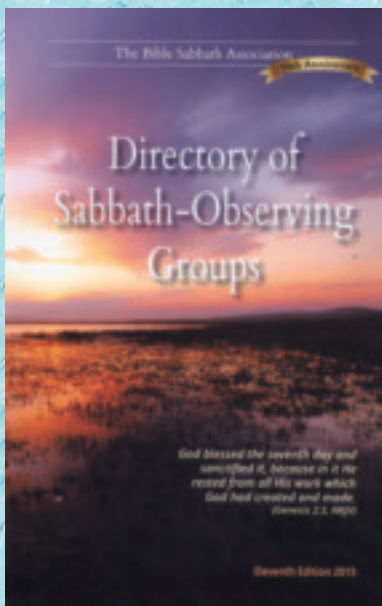
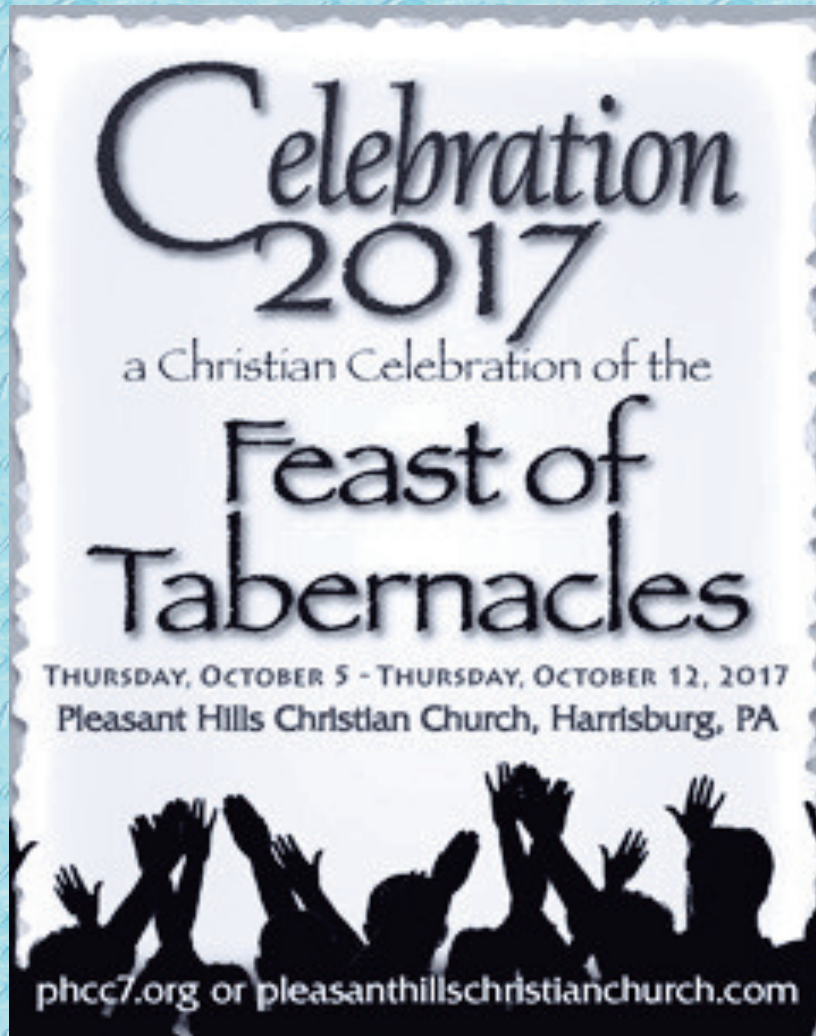
by Pieter Erens Barkhuizen

Is it possible to get the Ten Commandments back into our schools, workplaces, and hearts—and at the same time nail them all to the cross?

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Would God Give Us an Impossible Test *To Pass?*

How many times have we cried out to God, asking why something has happened? I know I've done it plenty. "Why me? What did I do?" Reflecting on it, I always remember that we're all far from perfect, and that we deserve much worse than whatever comes our way in life. But it's still puzzling. If our wrongdoings are forgiven through faith and acceptance of Jesus as our savior, then why would we still face punishment for them? Does God just flip a coin every time we sin? Or could it be something more?

If we flip open our Bibles to James 1:2-4, we find this passage: "Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing." That seems to be pretty clear on this issue. Instead of complaining to God when we're dealing with stress or loss or any other sort of hardship, we should be joyous. Not only does it provide us with an opportunity to strengthen our faith, but it shows that God is confident in our ability to pass through this test.

This doesn't mean that the test will be easy. Compare it to a test in school (in an ideal situation, at least): the teacher gives the students new material to learn at a steady pace, shows them how to do it, and helps if a student is struggling (though sometimes not until the student first asks for help). When the test day arrives, however, the teacher has to step back. This test is meant to assess the knowledge of the students themselves, not the teacher. Some students might have natural skill in a subject, and ace it easily. Others might have a harder time — but they've still been provided with the opportunity to succeed. If these students spent time on their homework, worked with the teacher on things they were struggling with, and studied for the test, then they should be able to pass, and even get a high grade. On

the other hand, if they did the bare minimum work, didn't try to improve, and just glanced over some notes the night before the test, probably they won't do as well.

The difference with God is that we don't need to make a caveat that this is the ideal situation — we already know it is. God wouldn't give us a test that's impossible for us to pass. But if He wants to truly test us, it can't be something we can mindlessly get through with no effort. It has to be something that actually tries our faith and, in the end, tempers it. We've been promised that our life on earth shouldn't be easy if we follow God's will. But we've also been promised great rewards for enduring. Skipping forward a few verses, James 1:12 says, "Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love Him."

So take heart! Our God is a good teacher. He has provided us with what we need to get through life. The only question that remains is one of our own character. Will we work hard and put some effort into it, or will we be complacent and lazy? You can sit around and do nothing, then end up unprepared and unable to accomplish much with your faith. But if you prepare yourself, it will pay dividends. God will bless and reward you. Your faith will be strengthened. You can be confident in having done good work. The choice is yours.

by Seth Osborn Young Adult Boulder SDB Church, CO.

REPRINT from January 2017 edition of the Sabbath Recorder (article begins on page 16).

The Seventh Day Baptist Church has many resources for believers. Be sure to check them out: www.seventhdaybaptist.org

Letters to the Editor



Congratulations, what a great editorial (*Jan-Feb 2017 TSS—Ed.*). You are absolutely correct, my mind was going from scripture to scripture as I read the article.

Certainly 1 Corinthians 12 came into my mind without you mentioning it and you finished off with 1 Corinthians 13, great job!

You are right about having respect for others; that is why so many of us participate in and read the Bible Sabbath Association material. This is our common ground with Christians who have been exposed to the same things but from a slightly different perspective. We share and we learn from each other as long as we have that love and respect knowing that God did not make us all exactly the same.

What is the one main thing we all have in common? We hope to be with Christ when He returns for the saints.

Life would seem bleak if there were no paintings or photographs, sometimes a picture is worth a thousand words.

Enjoy reading the articles and appreciate the great job you are doing!

Darl Arbogast

Thank you for your kind words, Darl. If those of us on the BSA board seem to be taking great leaps in moving toward cooperation between the various slightly-differing sects of God-believing brethren it is because we stand on the efforts of those insightful brethren who started the BSA and created this magazine so long ago.

—Ed.

Thank you for publishing those different views on the second commandment and on how this applies to images of Jesus/Yeshua. Still, this discussion becomes irrelevant if we agree with what was believed by a number of early Judeo-Christians (the Ebionites to name some of them), by the Transylvanian Sabbatarians (who existed for 400 hundreds, and who were persecuted by both Protestant and Catholic Churches before they were finally annihilated along with the Jews by the nazis), by a number of early Seventh Day Baptists (Edward Elwall is a name that comes into mind), or by Church of God people such as

Gilbert Cranmer, the founder of the Church of God (Seventh Day). Those people took the Bible and Yeshua's example very seriously, but unlike others they never understood the apostolic writers as teaching that Yeshua was somehow God in any shape or form. If we do believe as they do, it resolves the whole controversy as it pertains to images of Yeshua/Jesus.

David Yvinec-Dunlop

Thank you for your letter and interest in the application of the Commandment against images. As you can see, reasonable people can read the same words and apply the scriptures in a different manner. Your own example is another example of the thinking of people in the past who differed from others as to the application. However, if what you write "resolves the whole controversy," then either you are mistaken in your conclusion or everyone else is. The point of the articles was to demonstrate that reasonable brethren can understand the same words differently. Different understandings should not cause divisions between brethren. Instead we ought to be like the noble Bereans, studying the scriptures daily and proving to ourselves what is right.

—Ed.

Thank you for the opportunity to share my viewpoint on the Second Commandment. As a small clarification, in your editorial regarding my article you say that the Jews got a great number of things about the Scriptures wrong, but it was not my point that we should trust Jewish tradition in interpreting the Second Commandment, or use it alone in determining doctrine. My point was that we only have a certain amount of ancient evidence available to us, and we must be willing to look at all of it as part of the overall picture we do have. I would also like to note for the readers that the illustration which was used with my article – in which God is depicted giving the the Ten Commandments to Moses – was not an image I chose myself. But I am glad that we could both present our points of view on this subject and discuss the Scriptures in an open and respectful manner as brothers.

R. Herbert

Thank you for your counter-point article. It was helpful for all to see differences handled with mutual respect and love!

More Letters to the Editor

I just got my copy of the latest Sentinel. I want to Thank You for your approach to the disagreement you addressed in the editorial. Mature Christians should be able to disagree on some things and still be able to fellowship. That is one reason I love the Sentinel so much...it allows different points of view from commandment keepers so we can come to understand each other better!

On the issue of images of Christ or the Father... I am a simple man and I think the controversy may have made this a little too complicated.

Your approach is a very literal one. You dissect the commandment without taking into consideration the spirit of the law. If you were to do that with the Seventh Commandment, for example, you would conclude that only the sexual act with another's wife is adultery. Christ teaches us that it means much more than that.

To me it is this simple...to create any image of God is to limit God and to do so IS idolatry. Idolatry, limiting God to one's conception of Him, can even be in one's mind for that matter. That's what I believe the spirit of the law is about. The fact that one could draw or paint an image of Christ as God means the artist is representing that image as God. God set the precedent by the design of the Ark of the Covenant having NO image of Him.

Terrell Perkins

Thank you for your response! I find that another way of saying "Spirit of the Law" is "read what you want into the Law." You spoke in a P.S. about not disregarding the amount of research that Jews have done over the centuries, also. It is important to note that Jews have pictures of people and animals in their homes. As friends and brethren, we ought to not get caught up in animosity toward one another over honest disagreements with what the commandments say. Rather than showing a lack of love for our brethren who keep the Commandments of God and have the Testimony of Christ, I prefer that whatever good we know to do that we do that because to do otherwise is sin.

—Ed.

"Editorial from the November 2016 Sabbath Sentinel." I read it with much interest. The reason being that in it a man who I count as a friend, Dr. Robert L. Sumner, is mentioned... Dr. Sumner did pass away on Dec. 5, 2016. I am very familiar with his views on quite a few issues... The old school Trinitarian, Dr. Sumner, and I, didn't agree on several issues... Even so I liked Dr. Sumner; he was pretty consistent with his views and stands.

I can say that the Seventh Day Adventists did not escape Dr. Sumner's notice. In his book FIGHTS I DIDN'T START (AND SOME I DID) he has an article where he calls the Seventh Day Adventists a cult but only refers to Seventh Day Baptists as a sect.

I cannot answer for James Kieferdorf. But I can say something about Dr. Robert L. Sumner having read quite a few articles by him, owning some of his books, and listening to him preach online and through recordings. Saying that he did not take on the Seventh Day Adventists is a fallacy.

Warren "Chip" Roy

Thank you for your rather lengthy letter, Mr. Roy. Unfortunately, I've had to cut out the vast majority of it in order to get your point into this section.

I'm afraid your friendship led you to miss the point of the article which was primarily addressed at the activities of James Kieferdorf. It only included Dr. Sumner as he cooperated in the attack on several different Sabbath keeping groups, among them the Christian Educational Ministry.

It is very likely that Dr. Sumner was a nice man. Kieferdorf might also be a nice, or at least well-meaning, man. But when Sumner cooperated with Kieferdorf in attacks on brethren who have honest disagreements he was not scripturally sound in his judgment. This magazine promotes cooperation between Sabbath keeping brethren who can have honest disagreements with the meaning or intent of a scripture without attacking others over them.

—Ed.

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