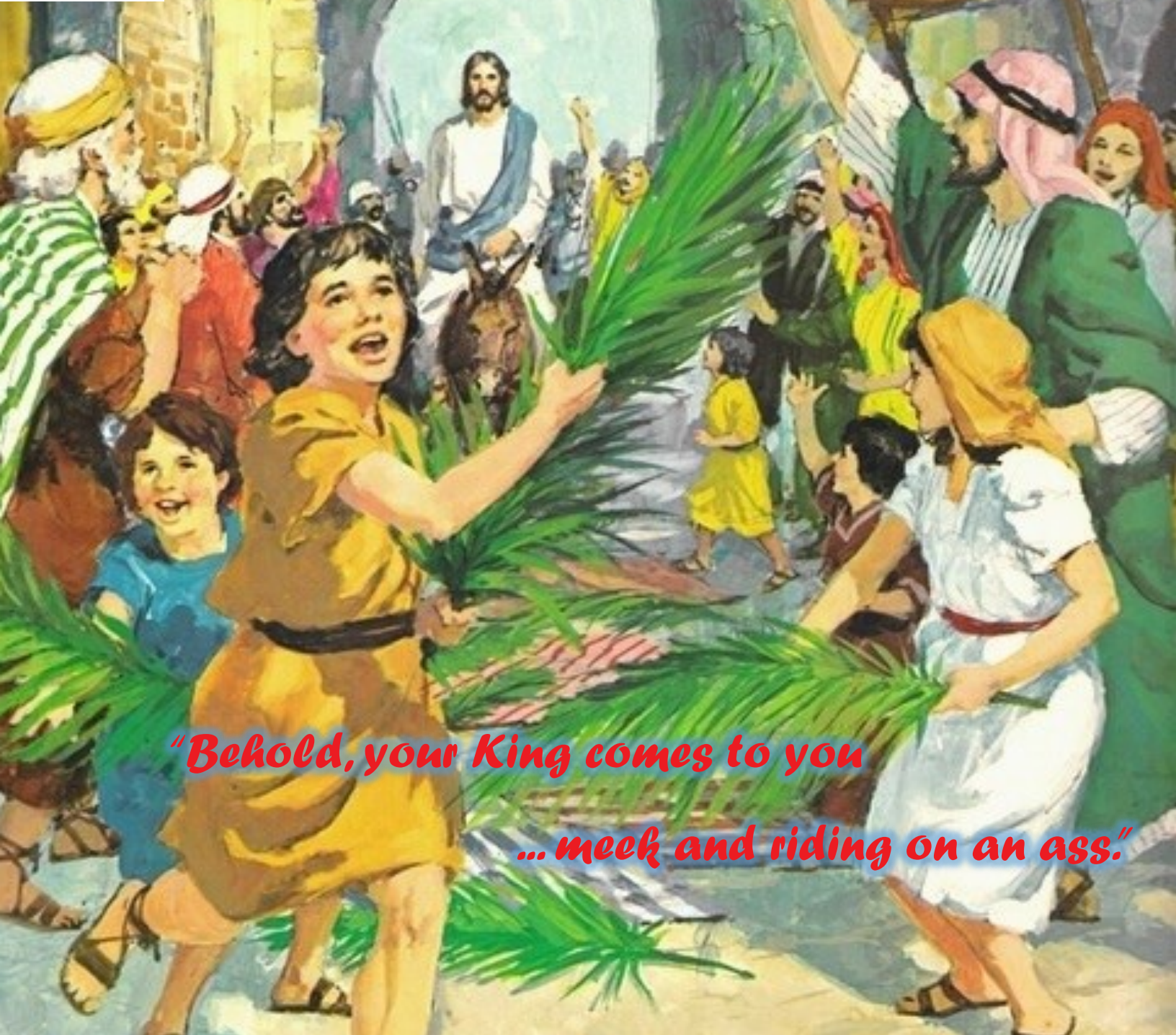




The Sabbath Sentinel

March-April
2016



*"Behold, your King comes to you
... meek and riding on an ass."*

BSA — The Bible Sabbath Association

Jesus said, "Blessed are the peacemakers for they shall be called the children of God."

FEATURES

- 3 Editorial “Why Not Peace Instead?”
by Dr. Royce Mitchell, Jr.
- 4 The President’s Corner—“BSA Vision 2020”
by Kelly McDonald, Jr.
- 5 “The Presence of the Lord”
by Daniel Botkin
- 6 “Reflections on Work”
by June Narber
- 7 “Calvin’s Amazing Commentary”
by Phillip Derstine
- 8 “Should We Pray to Jesus”
by R. Herbert
- 9 “Reverence”
by Terrell Perkins
- 10 “The Didache and the Sabbath”
by Dr. Bob Thiel

DEPARTMENTS

- 20 Corrections to the Directory
22 Letters to the Editor

Our Cover courtesy of:
Flickr.com/“Waiting for the Word”

The Sabbath Sentinel is published bimonthly by The Bible Sabbath Association, PO Box 7707, Bonney Lake, WA 98391. Copyright © 2016, by the Bible Sabbath Association. Printed in the U.S.A. All rights reserved. Reproduction in any form without written permission is prohibited. Nonprofit bulk rate postage paid at San Dimas, California.

Editor: Dr. Royce Mitchell, Jr., royce.mitchell@rocketmail.com.

BSA’s Board of Directors for 2016-2019:

President: Kelly McDonald, Jr., kellymcdonald_lu08@hotmail.com

Vice President: June Narber, junenarber@icloud.com

Secretary: Calvin Burrell, calvin.burrell@cog7.org

Treasurer: Bryan Burrell, bsmburrell@gmail.com

Office Manager—Bonney Lake, WA, Office: Barbara Parada

Directors at Large: Marsha Basner, Dr. Royce Mitchell, Dr. John Merritt

Board Member Emeritus: Ken Ryland

Subscriptions: Call toll-free (888) 687-5191 or write to: The Bible Sabbath Association, PO Box 7707, Bonney Lake, WA 98391. The Sabbath Sentinel is sent free of charge to all who request it in the U.S.. If you live outside of the U.S., please send us a donation of \$25 (US) to cover overseas postage. Voluntary contributions to the Bible Sabbath Association make publication of *The Sabbath Sentinel* possible.

Donations are gratefully accepted and are tax deductible in the United States. Those who choose to voluntarily support this international work to promote the Sabbath and proclaim gospel of the kingdom of God are welcomed as contributors.

Annual membership contributions: individual membership is \$25; Family Membership is \$30; Institutional membership is \$50; International (non-US) membership is \$50; Life Membership is \$500. All memberships include an annual subscription to *The Sabbath Sentinel*. Make all checks, drafts and money orders payable to **The Bible Sabbath Association**. (Visa and MasterCard accepted).

The Bible Sabbath Association is dedicated to promote the seventh day Sabbath. As a nonsectarian association for Sabbath-observing Christians, BSA accepts members who acknowledge Jesus Christ (Yeshua the Messiah) as their Savior, believe the Bible to be the Word of the Eternal God, and uphold the seventh day Sabbath. BSA takes no official position on other theological issues, and publishes *The Sabbath Sentinel* as a forum to promote understanding and to share items of interest with Sabbath observing groups and individuals.

Opinions expressed in *The Sabbath Sentinel* are those of the writers and do not necessarily reflect the opinions of the Editorial Staff or of The Bible Sabbath Association.

BSA Worldwide Web Site: www.biblesabbath.org.

Correspondence and manuscript submissions: Address all inquiries to: *The Sabbath Sentinel*, PO Box 7707, Bonney Lake, WA 98391. Phone: (888) 687-5191, E-mail: biblesabbath@comcast.net.

Address Service Requested: If moving, please update your address

Please come visit us on our Facebook page

which is located at: <https://www.facebook.com/groups/biblesabbathassociation>



Don’t forget to LIKE us!

If you’d like more information on the Sabbath Day,

Why not peace instead?

As the cover of this edition states, Matthew 5:9 indicates that Jesus once said, "Blessed are the peacemakers! For they shall be called the sons of God."

Strong's Concordance indicates that the Greek word used by the writer of Matthew for "peacemakers" is the Greek word *eire@nopoios'* and means pacificatory, that is, (subjectively) peaceable.

Pacificatory is an unusual word. Webster's 1828 Dictionary, online edition, which is the closest one easily available to the time of the writing of the King James Version, shows that word's meaning to be as follows:

"**PACIFICATORY**, *adjective* Tending to make peace; conciliatory. "

When we resort to the meaning of "peace," in the same dictionary we find that word defined to mean:

"**PEACE**, *noun* [Latin *pax, paco, to appease.*]

"1. In a general sense, a state of quiet or tranquillity; freedom from disturbance or agitation; applicable to society, to individuals, or to the temper of the mind.

...

"5. Freedom from agitation or disturbance by the passions, as from fear, terror, anger, anxiety or the like; quietness of mind; tranquillity; calmness; quiet of conscience.

"Great *peace* have they that love the law. Psalms 119:165.

...

"This word is used in commanding silence or quiet; as, *peace* to this troubled soul."

While Jesus indicates that those of us who are peacemakers will be called sons of God, He did not

indicate that such was His purpose for coming in the flesh. In Matthew 10:34-38 we read that Jesus said of Himself, " Do not think that I have come to bring peace on earth. I did not come to send peace, but a sword. For I have come to set a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* those of his *own* household. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take up his cross and follow Me is not worthy of Me."

When my wife and I first came into the truth, we were understandably concerned with the concept that one's family would become one's enemy. We did not understand that this verse should be tempered with Matthew 5:9. We were reproached by my late mother-in-law, a staunch Catholic, as to our not celebrating the birth of Jesus like the rest of Christianity does.

Sadly, my response to her was that we don't keep pagan holidays. Even though the response was correct and respectfully done, it was an offense to her because she became indignant and insisted that Christmas was NOT pagan.

I lost the perfect opportunity to explain exactly why we don't celebrate the holidays of the main stream Christian churches by taking the stance that one's family was the enemy. What should have happened was that I tempered Matthew 10 with Matthew 5:9. In other words, peace should have been the goal, not confrontation.

Over the years, we came to understand that; but, initially we did not do so. This was something of

Continued on page 11, "Peace."

BSA Vision 2020



In the past twelve months, our society has undergone a radical change. Sin is now being legalized by our nation. It is being promoted and privileged. Churches are being threatened for practicing their beliefs and denouncing sin. We are in a time where wickedness is becoming rampant. It is the time foretold by the prophet Isaiah "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20, KJV).

This requires a radical response from the Bible Sabbath Association (BSA). Pursuant to this, I am proposing an aggressive agenda to grow the membership base and further project the BSA into the public sphere. This program is called BSA Vision 2020. In an age of lawlessness, the BSA stands as a beacon of lawfulness; it is a pillar of truth for the nation. We need to spread this light. We need to come together.

A former baseball coach of mine once said, "Cream rises to the top". He was trying to tell us that the best players will rise to the occasion in the toughest situations. It is the time for the cream to rise to the top. We cannot control the Supreme Court decision to legalize gay marriage. We cannot control the government agenda against churches. We CAN control our response.

Our response should not be complacency. There have been many great Sabbath-keeping leaders throughout the centuries across various groups. Some have lived in the last 200 years. We should thank God for their service and remember their contributions to God's work. At the same time, let us not neglect our personal service to God. Every person has a calling and purpose in God's plan. Let's do it. Forget about the past and what could or should have happened. Let us take to heart the words of the Apostle Paul. "Brothers, I do not con-

sider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Philippians 4:13-14).

In light of recent actions in this nation, our attitude should be awareness and urgency. We need the awareness that the things happening in our world affect us now and the future. We need an urgency to do something about it. We may have differences of doctrine, but let's focus on what we have in common. What we have in common – namely, the Ten Commandments and the Sabbath – can help our nation get back on the right spiritual and moral track.

In the next four years, let's branch out into social media so we can have a higher exposure around the world. A by-product of this will be reaching out to more youth. The youth have the drive. Those that are older have the wisdom. This combination keeps the BSA active, growing, and sound. We will explore ways to enrich BSA membership and perhaps add a new level of membership. We want to modernize the BSA and take it to the next technological level.

I ask that you join me in this endeavor. In the next four years, let's grow the BSA membership to brand new heights. Let's grow the Sabbath Sentinel magazine distribution to new levels. If we want results, we have to set the bar higher than we ever have before. We've given out many magazines in the past. We can do all of this through Christ who strengthens us (Phil 4:13). We live in dangerous times, but we also live in exciting times. This is the time for us to act and to restore the church of Acts.

Remember that God is with us.

In 1969 Eric Clapton and three other musicians released an album that became quite popular among the hippies. The album was called *Blind Faith* and included a song called "In the Presence of the Lord." The song was an anomaly, because the album was by no stretch of the imagination a "Christian album."

I was still a pot-smoking hippie when I first heard the song, but I had been reading the Bible and thinking about the Lord and counting the cost of following Jesus. I did not really know what Clapton meant when he sang about "the presence of the Lord," and I'm not sure that Clapton himself knew, either. But the song gave me hope that maybe there was a way for me to someday, somehow, experience "the presence of the Lord," whatever that meant.

About two years later I made my decision to leave my old life behind and follow the Lord. When I started walking with the Lord, yoked to Him as a disciple, I began to experience, in varying degrees, the presence of the Lord. I experienced a constant awareness of the Lord's presence with me. All those things Jesus had said that the Holy Spirit would do - abide with you, teach you, bring things to your remembrance, testify of Jesus, bear witness to you, guide you, show you things to come - the Holy Spirit began doing those things in my life. I was walking in the presence of the Lord and learning to discern the voice of the Lord.

About a year later I found a group of other young people who had recently found the Lord and were walking in the presence of the Lord, and I joined up with that group of disciples. We were not a denominational church. We would not even have been called a "church" by most people, because we had no formal organizational structure, no church government with elders, nor anything like that. We did not meet in a conventional church building; we met in an old corn crib. And we didn't meet on Sunday mornings; we met on Friday night, Saturday night, and Monday night.



The Presence of the Lord

Holy Spirit as Dove—courtesy of doulogos.blogspot.com

It was not a "church" in the traditional sense, but it was grand and glorious. It was grand and glorious because we experienced the presence of the Lord. We experienced the presence of the Lord together as a body three nights a week, and as individuals throughout the rest of the week.

During the 1970s there was a genuine move of the Holy Spirit. Christians were being awakened to the reality of the Holy Spirit. The Holy Spirit was not just a doctrine to us. The Holy Spirit was the person of the Lord, the presence of the Lord, the Lord working with us to confirm His Word. Christians were being awakened and sinners were being saved. There was an excitement in the air. We eagerly greeted each new day with a sense of anticipation, wondering what new thing the Lord might do for us and with us on this new day. With the presence of the Lord, each new day held all sorts of exciting possibilities. Life was a grand adventure.

I still experience life as a grand adventure on a personal level. But among Messianic groups, I rarely see the kind of excitement and eager anticipation that I saw among Christian groups in the 1970s. I

Continued on page 12, "Presence."

Reflections on Work:

The Often Ignored First Half of the Fourth Commandment

Several years ago as I was reading through the commandments for the thousandth time, I saw the fourth in a way I had not seen before.

“Six days you shall do all YOUR WORK...” We have read over that part so many times and gone right on to teach the importance of the rest and worship on day seven, Saturday. But can we truly keep the Sabbath rest if we have not worked the prior six days?

Exodus 20:9-10-“Six days you shall LABOR, and do all YOUR WORK, but the seventh day is a Sabbath to the Lord your God...”

I posted commentary about this thought on several online Sabbath forums only to be met with a shocking amount of hostility. Why were people SO ANGRY about the idea of working six days as a direct scriptural command or at the very least, “a teaching”? While looking at contemporary society and the cycle of dependency currently at astronomical levels, it became apparent where these attitudes came from. Were these attitudes correct? God sees and speaks of the merit of work.

Colossians 3:23 (ESV) “What ever you do, work heartily, as for the Lord and not for men.”

2 Thessalonians 3:10-12, “For even when we were

with you, we would give you this command: if anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their own work quietly and to earn their own living.”

Proverbs 12:24, “The hand of the diligent will rule, while the slothful will be put to forced labor.”

It is apparent from the above scriptures that everyone should work hard and do his or her best. It is entirely scriptural to say people should work to feed themselves and their families. Idleness and sloth lifestyles are not pleasing to God and can lead to several negative outcomes including: poverty, starvation, and forced labor (servitude or slavery). Proverbs 24:32-34, “...a little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber....”

What about members of a household such as elderly family members, siblings, offspring, or spouses?

1 Timothy 5:8, “But if anyone does not provide for his relatives, and especially for members of his own household, he has denied the faith and is worse than

Continued on page 14, “Work.”

Culinary Specialist 3rd Class Nickie Amoroso of Delta, CO, prepares pastries, working with a local bakery.

Courtesy of: commons.wikimedia.org,



CALVIN'S AMAZING COMMENTARY—
ACTS 20:7 AND I COR 16:2

And upon the first *day* of the week (Greek *μια των σαββατων*, transliterated *mia tōn sabbatōn*), when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight (Acts 20:7).



Young John Calvin, courtesy of jasongoroncy.com

Older commentaries on Acts 20:7 exhibit a general consensus that the meeting described here was the first clear-cut example of Sunday worship in church history. W. J. Conybeare and J. S. Howson state: "This is a passage of the utmost importance, as showing that the observance of Sunday was customary."

One would expect that a fantastic assertion such as this would warrant more than a footnote in a 1000 page book on the life and epistles of Paul. Another example: Charles John Ellicott, commenting on Acts 20:7, says "This, and the counsel given in I Cor. 16:2 are distinct proofs that the Church had already begun to observe the weekly festival of the Resurrection in place of, or where the disciples were Jews, in addition to, the weekly Sabbath."

Ellicott believes that Paul remained at Troas for seven days in order to "keep the Lord's day," even though it is admitted the term Lord's Day had not yet come into vogue. Here, according to most theologians, is the precedent-setting, earliest case of the transference of the sanctity of the Sabbath to the first day of the week. Thankfully many modern scholars have exposed the presumptions inherent in such views.

We are pleased to find that at least one theologian of the Reformation knew his Greek well enough to

admit that the *mia tōn sabbatōn* in Acts 20:7 was a reference to the Jewish Sabbath. We quote from none other than John Calvin [*all emphasis henceforth is mine*]:

Either doth he mean the first day of the week, which was next after the Sabbath, or else some certain Sabbath, which latter thing may seem to me more probable; for this cause, because that day was more fit for all assembly, according to custom... For to what end is there mentioned of the Sabbath, save only that he may note the opportunity and choice of the time? Also, it is a likely matter that Paul waited for the Sabbath, that the day before his departure he might the more easily gather all the disciples into one place.

When Calvin comments on I Cor. 16:2, which has the same phrase, *μιαν σαββατων* (*mian sabbatōn*) (without the plural article *tōn* = of the), he is equally clear in his understanding that the phrase refers to the Jewish Sabbath, making it clear that Paul and the other apostles continued to use the accustomed Jewish Sabbath for the sacred assemblies of the Churches:

On one of the Sabbaths, the end is this---that they

Continued on page 17, "Calvin."



Should We Pray only to the Father?

Jesus began the model prayer he gave his disciples (Matthew 6:9–13), with the words “Our Father...” and some Christians feel this is a clear teaching that we should pray only to God the Father. This understanding does not doubt the divinity of Christ as the Son of God, but sees him as our intermediary or authority for prayer (Ephesians 2:18) which, it is presumed, should be addressed only to the Father himself. But the New Testament does not contain any prohibition against prayer to Jesus, and we should look carefully at what it does show.

The Teaching of Jesus

First, we should remember that the Lord’s Prayer is doubtless primarily a guide to prayer and not a prayer to be followed verbatim. For example, there is no thanksgiving mentioned within the prayer outline, though we know that giving thanks is an important part of prayer often stressed in the Bible (Ps. 100:4), by Jesus (Matthew 11:25) and by his apostles (1 Thessalonians 5:17–18). In the same way, the Lord’s Prayer does not include the words “in Jesus’ Name,” though we know from other scriptures they are right and proper to include in prayer. So the prayer outline need not be seen as limiting or exclusive. It was natural that Jesus himself prayed to the Father, and taught his disciples to do so, but that fact does not tell us whether prayer to Jesus is, or is not, acceptable.

We must also remember that Jesus received and accepted divine prerogatives such as worship and prayer during his lifetime (Matthew 2:11, 8:2, 14:33, 28:9, etc.). He specifically said we should honor him as we honor the Father (John 5:23), and he instructed his disciples not only to petition the Father in his name (John 15:16), but also said: “And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it” (John 14:13-14).

The Example of Stephen

There are numerous apparent examples of prayers to Jesus in the words and writings of the apostles (Acts 1:24, James 1: 5-7, etc.), and one of the clearest examples of such prayer is found in the words of Stephen at his martyrdom. The Book of Acts tells us that “While they were stoning him,

Stephen prayed, ‘Lord Jesus, receive my spirit.’ Then he fell on his knees and cried out, ‘Lord, do not hold this sin against them.’ When he had said this, he fell asleep” (Acts 7:59-60). This verse not only records the prayer Stephen made to Jesus, but makes it explicit that it was a prayer and not a “statement” or any other form of speech, as is sometimes claimed. Stephen’s prayer is certainly not criticized by Luke – his direct prayer to Jesus as Lord is recorded as the final righteous act of a righteous servant of God.

The Writings of Paul

In writing to the church at Corinth the apostle Paul spoke of “... those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours” (1 Corinthians 1:1–2), indicating that at least on occasion these Christians prayed directly to Christ.

Paul also gives us an example of his own prayers to Jesus in saying he “besought the Lord” to remove his thorn in the flesh (2 Corinthians 12:8). Not only does the title “Lord” usually signify Jesus in Paul’s writings, but also he specifically tells us that it was Jesus who replied to this prayer: “Three times I pleaded with the Lord to take it away from me. But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me” (2 Corinthians 12:9).

In some of his epistles Paul offers prayers for those to whom he is writing which specifically ask the blessing of both the Father and the Son on his readers (1 Thessalonians 3:11–14, 2 Thessalonians 2:16–17, etc.), and we find other glimpses of this same approach of addressing Jesus as well as the Father. To the Ephesians Paul wrote that believers should speak “... to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19). It would surely be futile to suggest that we can sing praises to Jesus, but are not to address him in other ways.

In 1 Corinthians 16:22 Paul ends the verse with two Aramaic words that are almost certainly a simple prayer to Jesus: “Come Lord.” This is the wording followed by virtually all modern translations (NIV, ESV, HCSB, NKJ, NRSV, NAB, etc.).

Continued on page 18, “Pray.”

Reverence...

The third of the Ten Commandments states: "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses His name (NIV)."

Now, most American Christians will tell you that simply means 'Don't cuss.' That is not the intent of the third commandment at all; it's intent is much greater in scope.

Anyone who calls him or herself by the name of God represents Him on earth. Anyone who claims to represent God, anyone who takes His name, had better make every effort to live a life without blemish, because everything they do is a reflection of God to believers and non-believers alike. For those who claim Christ as their savior to represent His name with anything but the utmost reverence is, at best, disgraceful and, at worst, can also be a sin. The name of the Most High should always be borne with reverence.

This is an age where nothing is held in reverence anymore. The common and the profane have been elevated and brutish, cynical and sarcastic attitudes abound. Everything, every value, every hero and every institution are fair game for the lowest kind of attacks these days. It is shameful and it is dangerous to have a society wherein nothing is sacred—where nothing is sacred, nothing is stable. That is the kind of place America is quickly becoming.

As Christians we are called on to be the salt of the earth. Salt is that which preserves the world. In some American Christian circles, it has become commonplace to take the most powerful name under Heaven, Jesus the Christ, (Yeshua ha Meshia for those who think there is some magic in the original

language) and lower it to whatever is selling at the time. Coke is the 'Real Thing' so Christ becomes the 'Real Thing'. 'Got Milk?' has become 'Got Jesus?' To drag His name down to pop culture is a sign of disrespect. It is not one of reverence, it is a misuse of His name and it does inestimable damage to the image of God.

For those who make the name Christ and Christianity a laughing stock to the world by their behavior and their language there is a stern warning. Behaving in such a way as to reflect badly on the name of God serves as a stumbling block to many non-believers. Of those who are such stumbling blocks it is said that "it would be better if a mill stone were tied around their necks and they be tossed into the sea..." We are called to be a light to the world! In representing God...we should always be on our best behavior. We Christians should clean up our behavior and our language like true Ambassadors for Christ—not defile the name of God by using it irreverently. We should be setting the example for the world, not lowering the standards of our own behavior to fit into it.

"If the salt has lost its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men."

Terrell Perkins graduated from Ambassador College in 1981, and has been a Sabbath keeper since. Terrell lives in Capitan, New Mexico, and works as an artist-blacksmith hand forging metal sculpture; architectural hardware; furniture and blades. He has been a freelance writer for over 30 years. Contact him at: Terrell_Perkins@yahoo.com.





The Didache and the Sabbath

This is the first part of a multi-part series explaining why certain early documents that are claimed against the seventh-day Sabbath are misunderstood and not actual against it.

Many on the internet and elsewhere, have pointed to some basically 19th century translations of certain ancient documents in an attempt to support their contention that Sunday was observed early on by the original Christians. But do they?

The *Didache*, also known as the *Teaching of the Twelve*, is an ancient letter that may have been written near the time of the Apostle John's death. Many consider it to contain the earliest indirect reference to Sunday worship by Christians.

The late French Cardinal Jean-Guenole-Marie Danielou is amongst those who have claimed that it supports Sunday observance by early Christians [1].

But, does this document support the observance of Sunday?

To determine that, we will include some of the original Greek to demonstrate what the early writings actually teach.

Early Writings

Before getting to those the *Didache*, there are two other writings that perhaps should be mentioned first.

The first is the alleged *Epistle of Barnabas*. This anonymous document is sometimes cited as proof for Sunday worship, but scholars do not believe that Barnabas wrote it [2].

It is not a truly "Christian" writing. It essentially claims God wanted the 'eighth day' instead of the

seventh-day Sabbath in the Book of Isaiah (even though terms for eight or eighth are never mentioned in Isaiah). Like some other heretical writings, it relies heavily on allegory to interpret the Bible.

There is also a quote allegedly from Ignatius' *Letter to the Trallians*. However this "quote" is from verse 9 in the 'longer version' of that letter, which scholars discount as not authentic—it was lengthened much later by someone else. The shorter version, whose authenticity is widely accepted, says nothing about Sunday or "the Lord's Day" [3].

The Didache

The *Didache* has been cited as the earliest non-scriptural "proof" of Sunday worship by those who profess Christ [4], although it does not ever use the word Sunday nor the expression 'first day of the week.'

However, verse 14.1 is often cited as proof of Sunday observance by promoters of Sunday observance. The Greek expression in verse 14.1 in the *Didache*, is:

Κατὰ κυριακὴν δε κυρίου [5].

The Greek word κυριακὴν above is transliterated as kuriaki/kyriake.

Here is something from a Catholic priest and scholar on the meaning of it:

... the Greek *kyriake*, meaning "belonging to the Lord (kyrios)," from which the English word "church" is derived. [6]

Basically kuriaki means the Lord's way. I believe that I have translated verse 14.1 in the *Didache*, properly below (with two options):

According to the Lord's way, even the

Continued on page 19, "Didache."

which repentance was needed.

In our zeal for the Lord, how often do we alienate those around us by treating them like the enemy? Remember, Jesus said that those of our households would be our enemies—not that we should act in a way that made them such. He said that the peace-makers would be blessed, not those who find a way to create separation or division, not those who relegate family to the status of the enemy.

All too often today we of the Family of God seems to treat one another as enemies because of the differences in our beliefs. For instance, I have heard those who are of the Sacred Name persuasion proclaim that those who worship God without knowing the correct name of God are not worshipping the same God that they are. This is not to single that group out as greater violators of the peace than anyone else—merely to use them as an example. I use them as an example only because I attended a Feast of Tabernacles site in Nashville one year sponsored by a group out of Morrow Bay, California. That group of Sacred Name believers caused the Feast site to be in chaos because of the divisive attitude caused by their speakers and some, not all, of their brethren. There was no peace at that Feast site until the Feast sponsor removed the Sacred Name speakers from speaking the remainder of the Feast. In my opinion, everyone lost. We did not get the opportunity to hear any sincere doctrinal discussion on the matter, and the Feast became less a joy than a period of sadness. I can honestly say that the Feast that year was one of the least enjoyable ones that I have ever experienced.

Taking an attitude toward our brethren that they can't possibly be worshipping the same God because they don't have exactly the same beliefs is creating a situation where these brethren become the enemy. That should not be.

The same could be said of those of the One God persuasion versus those who believe that God is a family, one family—not one individual. There are other differences between the Churches of God that can be described which have led to division and creation of

enemies rather than brethren.

The Bible Sabbath Association has as one of its central tenets the idea that all of us who keep God's Sabbath are brethren—brethren with slightly different beliefs, yes, but brethren nonetheless.

Jesus never said "*By this shall all men know that you are my disciples by the fact that you weeded out the infidels who believe a little differently from you.*" Instead, He said, "*By this shall all men know that you are my disciples if you have love toward one another.*"

What we are saying at the BSA is that we all have a common belief in keeping the commandments of God, including His Sabbaths, and that is a place from which we can all agree to be brethren and to rejoice in fellowship.

The common beliefs are a place from which we can build, a positive idea, a relationship based in love for all of God's Children—indeed, all of humanity as potential and future brothers and sisters. It is the place where we should focus, not on our differences, but in how we all love our Father God and Elder Brother Jesus—and want to love our fellow brethren.

How many of us have said in the past, "Why can't we all come together as brethren to fellowship?" I know that I must have heard that a 100 times, if not more, over the years. The Bible Sabbath Association promotes that peace between all of us that so many of us desire. And, the idea is Godly!

As stated already, Jesus said His followers would be known by their love for one another. When He said this, He used the word translated into the Greek "agape" and English as "love."

Strong's Exhaustive Concordance defines this word as follows:

"agapeo

"From G25; love, that is, affection or benevolence; specifically (plural) a love feast: - (feast of) charity ([-ably]), dear, love."

This is more than just love as we have come to know it in our pasts. This is a love FEAST, an abundant love, with plenty for everyone! It is loving to the

fullest!

It is my belief that scripture is understood best by combining all of the scriptures on a topic in order to form an understanding of the mind and will of God on a matter. In this instance, we are talking about how to deal with those who believe differently from how we believe.

To those who want to consider themselves more correct than other brethren because of one doctrine or another, I issue this challenge. "Do you believe the same thing today that you believed 5 or 10 years ago? If not, then how do you know you are right now if you were not right then? If it is possible that you are still wrong—and you should admit that it is so—then how do you know the brother or sister you estrange yourself from over your doctrine isn't the one who is correct?"

The fact is that division and isolation are not of God. He says that we should not forsake the assembling of ourselves together. People want Hebrews 10:25 to mean coming together at a church meeting but that is not exactly what the verse is saying. Love for one another coupled with assembling means that you don't find ways to divide yourselves from the brethren but instead are tolerant of the beliefs of others that are reasonably supported by the scriptures, preferring to focus, instead, on how to show greater love for the brethren.

In summary, the BSA goal of seeking harmony between the different sects of Sabbath Keepers is a Godly one. We invite everyone reading to join us as members, and to encourage others to become members, to help us further the Godly goal of unity in the Spirit, and peace among brethren.

Dr. Royce Mitchell is a founding member of the Houston Church of God. He is editor of this magazine as well as the current editor. Royce and his wife, Susan, have been married 39 years, have 5 children, 21 grandchildren and one great grandchild. Royce can be contacted at royce.mitchell@rocketmail.com.

hate to say this, but some of the dullest Christians I've met have been seventh-day Sabbath-keeping Christians.

My wife recently told me that she misses some of the things we had when we were in the Sunday church world decades ago. I told her I miss those things too. I still experience the presence of the Lord alone in my prayer closet, and I still eagerly greet each new day with a sense of anticipation as an individual. But I miss experiencing that excitement and anticipation in the larger context of a body.

I told my wife that some of the things that we miss from the old days do not exist anymore. The experiences of the past are in the past. I do not know of any church, Sunday-keeping or Sabbath-keeping, that experiences the presence of the Lord the way we experienced the presence of the Lord in the 1970s. Maybe there's a group out there somewhere that does, but I doubt it. The 1970s was a unique decade. Every decade is unique, but the 1970s were unique in a unique way, if that makes sense.

I miss the excitement of the 70s, but I don't want to spend my time reminiscing and pining for the past. That's like trying to eat yesterday's manna. Old manna breeds worms and stinks. Rather than pining for the glories of the past, I want to live in the present and ask the Lord what I can do now to help bring back the presence of the Lord among His people.

Several years ago I attended a formal debate between a Christian and a non-Christian in a university auditorium. The non-Christian was trying to persuade the audience that all religions are equally valid. He did not deny the fact that Christians can experience a spiritual presence in their midst. However, he said, this phenomenon is not limited to only Christians. To prove his point, the non-Christian said that he had recently attended a large gathering of Muslims in this very same auditorium. "And there was something there," he said. "There was

excitement! It was like electricity in the air! There was something there!"

This undiscerning non-Christian was right about one thing. There was something there at that Muslim gathering. There was no doubt a very real, genuine spiritual presence there. That presence was the spirit of Islam, the same demonic spirit that continues to ignite and excite Muslims today.

"...many people remain oppressed and bound by demons because the demons are not threatened by lukewarm, half-hearted believers."

Whole-hearted devotion from hundreds of zealous disciples will cause a spiritual presence to manifest. If zealous disciples of Mohammed can bring the presence of the spirit of Islam into an assembly, then zealous disciples of Yeshua can bring the presence of the Spirit of the Lord.

But where are the zealous disciples of Yeshua? Where are the disciples whose hearts have been ignited by the fire of the Holy Ghost? Where are the disciples who burn with a fervent, white-hot intensity and passion for the Lord? Where are the disciples whose lives are so saturated by the presence of the Lord that they awaken and alert other believers to the presence of the Lord when they walk into a room, and also alert any demonic spirits in the room to the presence of the Lord?

Truth be told, many people remain oppressed and bound by demons because the demons are not threatened by lukewarm, half-hearted believers. Demons are only threatened by the presence of the Lord. When Yeshua walked into the synagogues, demons panicked and started manifesting, because His presence was a threat to them.

If we were walking in the presence of the Lord as we should be, if we were possessed by the Spirit of

the Lord, then we would see demon-possessed people freed from the demons that plague them.

Many years ago Leonard Ravenhill said that the only reason we don't have revival is because we are content to live without it. We desperately need a revival of righteous living in America today.

We need the Holy Spirit to move mightily and awaken both saints and sinners. Revival is the work of the Holy Spirit, but it is also the work of man, because the Holy Spirit needs vessels in which to live and operate, and those vessels are disciples of Yeshua. Just as demonic spirits need a human host through whom they can speak and operate, so the Holy Spirit needs human hosts to operate.

I for one am not content to live without revival. I often experience seasons of revival in my personal walk with the Lord, but I long to see the presence of the Lord once again manifested on a grand, global scale. I long to see multitudes of Messianic Israelites filled with the Spirit, possessed by the Spirit, walking in the presence of the Lord and manifesting the power of the Lord.

If enough of us refuse to be content to live without revival, I believe the Lord will send revival as a response to our divine dissatisfaction. May our prayer echo the prayer of David when he was in the dry wilderness of Judah:

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary." -Psalm 63:1f.

Daniel Botkin publishes a bimonthly magazine, Gates of Eden. See www.gatesofeden.org. For a sample copy of the magazine, send \$3 to Gates of Eden, PO Box 2257, East Peoria IL 61611-0257. Daniel is also an artist. See samples of his artwork at www.danielbotkin.com.

Continued from page 6, "Work."

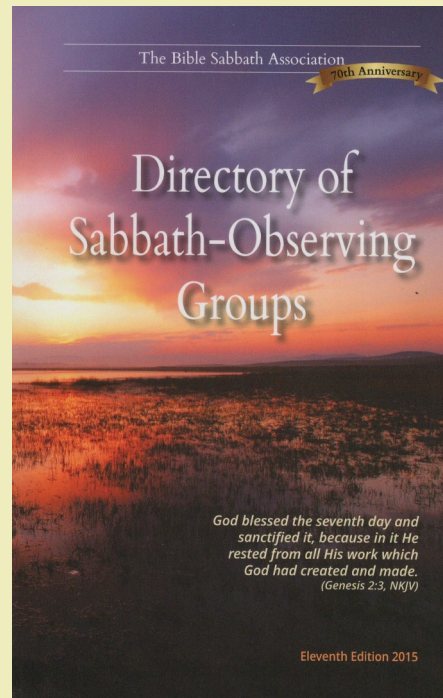
an unbeliever. "

Those are very strong words directly indicating that we are responsible for the members of our genetically linked household. As the head of a household, a person surely should administer some rules in order to keep everyone being productive. What is work? Even if only one person is actually generating money to pay for expenses, every member of the family can do something that would constitute work. Take for example, they can raise a garden even a small one in the backyard or even in flowerpots in a corner of the kitchen. It is easy to learn how to hunt and obtain a permit to hunt deer, wild game, and other clean animals. Another form of work is buying and selling things online to contribute to the family income using such websites as Amazon and EBay. It is possible to generate a few hundred dollars without that much hassle if one is diligent about posting and building up a reputation. Many things are in demand including used children's clothing/toys; books/ antiques, and general household objects.

Besides gardening, hunting, buying/selling, there is also bartering. Bartering is the trading of one thing for another such as an item or a service, or another item. A family member could trade a skill such as sewing, cooking, dog walking, or repair work for a food staple or other need the family has. A small business and part time work by every family member could bring in money every month, also. Any family member, regardless of physical condition, could take in some sewing work such as alterations and repairs, or garment construction. Where there is no skill people will starve. Basic skills such as gardening, cooking, sewing, garment repair should be learned by all regardless of age or gender. The head of the household should manage his or her family so everyone is living a productive and meaningful existence and contributing to the household either through financial or physical chores.

"Women shouldn't work. They are commanded to be homemakers and wives. And widows should be pro-

Continued on page 15 "Work."



**DON'T
LEAVE
HOME
WITHOUT
IT!**

The *Directory of Sabbath-Observing Groups* (2015 edition) gives locations and contact information for thousands of churches in North America plus these added values:

- ◆ Summaries of 7 classifications of Sabbath-keepers: Baptists, Adventists, Churches of God (and Worldwide successors), Sacred Names, Messianics (Hebrew Roots), and unaffiliated groups.
- ◆ Cross listings of congregations--by classification and by state.
- ◆ Beautiful cover, photos inside, and endorsements on the back.

70th Anniversary Edition--with Sabbath-keepers pledge relating us to Christ (Messiah) and to one another.

And it's affordable: \$9, plus \$3 shipping costs, or 3 copies for \$25, postage included. Contact us for international shipping prices.

vided for." Proverbs instructs us that this idea is not entirely understood correctly. The following scriptures show she is skilled in fabrics, sewing, weaving, garment, and blanket/bedding covering creation. Such skills were also easily done for others for compensation for livelihood if necessary. There is no scriptural reason to give money to a female who is physically able to work.

Proverbs 31:13 She selects wool and flax and works with eager hands, ...

31:17 She sets about her work vigorously (a trade, a business), ...

31:19 In her hand she holds the distaff and grasps the spindle with her fingers, ...

31:21 She makes coverings for her bed, ...

31:24 SHE MAKES LINEN GARMENTS AND SELLS THEM, AND SUPPLIES THE MERCHANTS WITH SASHES. (Fashion retail, fashion designer, and seamstress), ...

31:27 She does not eat the bread of idleness.

It is irrefutable that the Proverbs 31 woman does not just do domestic work for the benefit of her household but actively contributes to it financially. Transferring this teaching to modern times, any job or career could easily be done as well by any woman. With a growing number of the populace not marrying, there is an increasing need for everybody to have a skill, trade, or career in which he or she can earn a living.

Proverbs 31:16 She considers a field and buys it (real estate), and out of her earnings she plants a vineyard (entrepreneur, investments), ...

Proverbs 31:26 She speaks with wisdom, and faithful instruction is on her tongue (a teacher, instructor, or even college professor, a trainer, a manager, or CEO!).

This entire chapter proves a woman must work well to maintain her household but the overtones clearly teach us she can be involved in business, commerce, career, trade, or otherwise. Generating an income to supply one's needs yet again is proven here in scripture alone!

The command to work began in the Garden of Eden.

Genesis 2:15 "The Lord God took the man and put him in the Garden of Eden to work it and keep it."

The work ethic was practice by God himself as he worked six days and THEN rested on the seventh. Genesis 2: 1-3 "The heavens and the earth were finished, and all the host of them. And on the seventh day God finished his WORK that he had done, and he rested on the seventh day from all his WORK that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his WORK that he had DONE in creation."

The fruits of sloth are curses not blessings. The root of dependency upon the church for handouts or the government for survival stems from laziness. Laziness births poverty. Lack of productivity affects the psychological condition of people as well. Americans are taking anti depression drugs at an all time high. The psychological health of people affects their life choices, body care, and overall life. The lack of productivity can be directly linked to obesity, mental issues, depression, and bad attitudes leading to a stagnate spiritual life. It is all interrelated! The best way to fix an attitude problem is to give the person a shovel and tell them to start digging. Physical labor refocuses the mind and actually has many positive health benefits.

Laziness leaves God's talents undiscovered and unused. Most of the scriptures about work are directed at those who refuse to work. The church is commanded to rebuke them and then have nothing to do with them until they repent, NOT to bankroll their sloth lifestyles.

The purpose of work is five fold:

- 1) To self generate a living: 2 Thess. 3:12 "Now such persons we command and exhort in the Lord Jesus Christ to do their own work...and earn their own living."
- 2) To provide for one's own household: I Timothy 5:8.
- 3) To increase in wealth: Proverbs 13:11: "wealth hastily gotten will falter, but he who gathers little by little will increase it."

4) To maintain the psychological health of the individual and to give a physical purpose to his or her existence.

5) To help others truly in need in temporary situations, not as an enabler of dependency: Ephesians 4:28 "Let the thief no longer steal but rather let him labor doing honest work with his hands, so that he may be able to give to those in need."

It is a sin not to work or be productive.

I Timothy 5:8 paraphrased (already previously quoted) "A man or woman who does not provide for the self or their family is worse than an unbeliever (an unbeliever is an unrepentant sinner). It is disobedient to the God's fourth commandment to work and the clear instruction in 2 Thess. 3:10. Lastly, it leads others to sin. I Timothy 5:13 "Besides that, they learn to be idlers, gadding about from house to house and not only idlers but gossips and busybodies, saying what they should not."

Matthew 25:14-30 in the lengthy Parable of the Talents, we clearly see the servants being given certain abilities (talents) and are told to increase their gifts in order for the master to get a return on what was given to them. Those who increased (worked, produced manifested) more than what they were given, were rewarded in equal measure. And the servant who did NOTHING had the initial gifted talent TAKEN away and GIVEN TO THOSE WHO had produced. While this parable is heavily spiritual in nature, its physical teaching is unavoidably obvious. We are rewarded based on how we use the skills, mind, and abilities God gives us. If we do nothing we dishonor God's gifts and we will not be blessed in this life or the next for being slothful and unproductive.

In many online communities, there is a strong idea that everybody should share resources. Socialism is not biblical. From the above scriptures it is clear that EVERYONE is individually commanded to work and to produce. Socialism is a philosophy of covetousness that violates the tenth commandment. Lusting after the fruit produced by others is sin. Demanding to

partake in the fruit of others financial success is coveting.

In conclusion, work is good. Work was given by God to give our mortal lives purpose, to help us provide for ourselves, to develop our talents, and to teach us what he is all about. God is a god who CREATES. It brings social stature: Proverbs 22:29 "Do you see a man skillful in his work? He will stand before kings..."

It brings success; Proverbs 16:3 "Commit your work to the Lord, and your plans will be established." Lastly, it will bring wealth, which is a BLESSING FROM GOD. Proverbs 12:27 "A slothful man will not catch his prey, but the diligent man will get precious wealth."

For those disabled or elderly, there are many ways they can continue to be productive: they can volunteer at a women's shelter or crisis hot line. They can babysit or pet sit. They can talk to others and offer fellowship in nursing homes or even volunteer through the hundreds of opportunities that exist across communities and can easily be found at schools, libraries, civic centers, and through countless nonprofit organizations.

And those who are going to partake in his eternal Kingdom will also be workers.

Revelation 20:6 "Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be PRIESTS of God and of Christ and will REIGN with him for a thousand years."

June Narber has served on the BSA board for 18 years in various functions including the scholarship fund chair, moderator of the BSA Facebook forum, and Vice President of the Board of Directors. June holds a Master's Degree in International Development from North Carolina State University, is currently working on a Ph.D. in education, is an English instructor at a community college and runs a full-time tutoring and editing business named "Everything English." Her research, writing and business have taken her to Thailand, Myanmar, and most recently to South Korea. Recently June launched Lost Sheep Ministries which focuses on trying to help those who have left the faith to find their way home.

We know from Samuel Bacchiochi's work, *From Sabbath to Sunday*, that there was widespread disenchantment with the Jews and Judaism after the Bar Kokhba revolt in AD 132-135.

may have their alms ready in time. [Paul] exhorts them not to wait till he came...but to contribute on the Sabbath what might seem good, and according as every one's ability might enable—that is, on the day on which they held their sacred assemblies. The clause rendered on one of the Sabbaths (*kata mian sabbatōn*), [John] Chrysostom [AD 372] explains to mean—the first Sabbath. In this I do not agree with him; for Paul means rather that they should contribute, one on one Sabbath and another on another; or even each of them every Sabbath, if they chose.... Nor am I inclined to admit the view taken by Chrysostom—that the term Sabbath is employed here to mean the Lord's day, for the probability is that the Apostles, at the beginning, retained the day that was already in use.

Calvin never goes on to discuss the subject of when the apostles got around to changing the accustomed day of worship. We know from Samuel Bacchiochi's work, *From Sabbath to Sunday*, that there was widespread disenchantment with the Jews and Judaism after the Bar Kokhba revolt in AD 132-135. The equally disastrous revolt of 66-73 AD, and the more recent Gentile-Jew friction in Egypt ca. AD 117 (another pseudo-messianic fiasco) led to churches and bishops seeking to alienate or distance themselves from the Jewish culture, especially Sabbath-observance, during the final two-thirds of the second century.

The Concordant Literal New Testament agrees with Calvin's rendering of the Greek phrase *mia tōn sabbatōn* in Acts 20:7, "Now on one of the Sabbaths,

at our having gathered together to break bread, Paul argued with them, being about to be off on the morrow... he prolonged the word unto midnight." Likewise with their translation of 1 Cor 16:2, "On one of the Sabbaths, let each of you lay aside by himself in store that in which he should be prospered, that no collections may be occurring then, whenever I may come." Many commentaries, such as Word Biblical Commentary, admit this literal meaning of *mia tōn sabbatōn*. I cannot fathom how such a commonplace and straightforward genitive expression like "one of the Sabbaths" ever managed to get twisted and distorted into one of the most confusing and misleading idiomatic translations in the entire New Testament. Those who insist that *mia tōn sabbatōn* is some kind of Hebraism or Aramaic "figure of speech", would do well to consider that the four Gospels, the book of Acts, and Paul's epistle to the Corinthians were all written or translated into Greek because the target audience was almost entirely Greek-speaking—including all of the churches Paul founded in Asia Minor, Cyprus, Macedonia, and Achaia.

We must ask how likely it would have been for Paul, Luke, Matthew, Mark, and John to throw a transliteration of an Aramaic expression at these new believers such occurs nowhere else in the entire gamut of Greek literature, and thus something they would not have recognized. Since the entire Mediterranean world knew that the Greek *Sabbaton* referred to the Jewish Sabbath or to Saturn's day, to invent an expression using *Sabbaton* that suddenly now refers to another day of the week, the first day of the week, would have constituted poor communication at the least, and at its worst, sheer misdirection and confusion. As Luke belongs "among the historians of the first rank," this is not likely.

It is hard to imagine Calvin being unaware of the fact that the Greek in these two passages is the same as in the Gospel resurrection narratives. In fact, *mian sabbatōn* at I Cor. 16:2 matches Matthew's usage in Matt. 28:1, where the purpose is to tell us when Mary Magdalene came to the empty tomb. When commenting on Matt. 27:57, Calvin states, without

Continued on page 18, "Calvin."

further explanation, "Now from the time that Christ died until the Sabbath began to be observed, there were three free days." Calvin was the first, and perhaps only, theologian of the Reformation to recognize the truth of Matt 12:40, that the Messiah was three full days in the tomb, but never went so far as to explicitly credit the Saturday Sabbath with the time of the resurrection. I would suggest that Calvin—like Sir Isaac Newton and John Locke a generation later, who kept their non-trinitarian views secret—understood that any explicit suggestion on his part that the resurrection did not take place on Sunday was likely to be counter-productive to the Reformation movement and to his own health, thus he refrained from engaging in a similar discussion of *mia tōn sabbatōn* when discussing the day-of-the-week aspect of the tomb-visits in the four Gospels.

AD 31 is the only year that stands in proper relationship to the 15th year of Tiberius Caesar and the length of Christ's ministry, which entailed three springs or Passover seasons (Mark 2:23; 6:39 ; 11:1-33; John 2:13; 6:4, 10; 11:55/12:1). In addition, this year is the only one which will support "the sign of Jonah" (Lk 11:29-30), wherein the Savior assured his disciples that he would be in "the heart of the earth" three full days and nights (Matt 12:40).

In subsequent articles I hope to demonstrate that the literal meaning of *mia tōn sabbatōn* fully supports a three day and three night interment of the Savior in AD 31, the traditional date argued for by both Adventists and the seventh-day Churches of God. With Passover falling on either Tuesday March 27 or Wednesday April 25 in that year, the Jewish liturgical calendar and lunar astronomy will not support the Adventist position articulated by Samuel Bacchiocchi in 1994 defending a Friday crucifixion and Sunday morning resurrection.

Philip Derstine has an MA in Biblical Literature from Wesley Biblical Seminary in Jackson, MS (2013), and has studied Greek and Hebrew at the graduate level since 2007. His e-mail address is:
philip.derstine@wbs.edu.

John and the Bible's Final Prayer

The fact that 1 Corinthians 16:22 uses Aramaic words for "Come Lord" instead of Greek as in the rest of the verse, indicates that Paul was quoting what was already a common prayer among early Christians. This probability gives greater meaning to the last prayer recorded in the New Testament: "He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come, Lord Jesus" (Revelation 22:21).

In these final words of the Bible, the apostle John addresses a clear prayer to the Lord Jesus – very likely the same prayer used by Paul in Aramaic. The words not only end the New Testament with the concept of the return of Jesus Christ, they also end the Bible with a prayer addressed directly to him. Earlier, the Book of Revelation shows Christ, the Lamb, receiving praise and worship along with the Father (Revelation 5:6-14), so the concept of prayer to the Son as well as to the Father is perfectly fitting in this book.

This also agrees with the teaching of the apostle John throughout the New Testament. As we saw above, in John 14:13-14, Jesus told his disciples: "You may ask me for anything in my name, and I will do it," and in his first epistle the apostle reminds us "I write these things to you who believe in the name of the Son of God ... And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him" (1 John 5:13-15 ESV).

So although we address many and perhaps most of our prayers to God the Father, we may also, as appropriate, address prayers to the Son of God, Jesus Christ. The final prayer of the Bible reminds us that in addition to praying "Our Father ... let your Kingdom come ..." (Matthew 6:9-10), we may also pray "Amen, come Lord Jesus" (Revelation 22:21). There are many such ways in which prayer to Jesus is both natural and fitting, and the New Testament is clear that such prayer is an acceptable part of our fellowship with him.

R. Herbert (a pen name), Ph.D., served as an ordained pastor for a number of years and was also trained in the languages and cultures of the biblical world and the ancient Near East. He writes for a number of Christian publications and for his websites: www.LivingWithFaith.org and www.TacticalChristianity.org. You can download his free eBooks from his websites.

Lord's. *or*

According to the Lordly {way}, even the Lord's.

However, it has normally been incorrectly translated by many Protestant scholars. Here are two examples:

"On the Lord's day of the Lord," by Kirsopp Lake [7].

"But every Lord's day," by Hall and Napier [8].

There are at least two reasons that the above by Lake, as well as Hall & Napier, can be shown to be mistranslated. The first is that the translators should have realized that the Greek term for "day" (ἡμέρα) is missing in verse 14.1 [9] and is not required by the context.

The second is how each of them began the translation of this particular verse. The beginning in both translations is in error and is inconsistent with the translators' other translations in this letter.

The Greek word translated in verse 14.1 as "On the" by Kirsopp Lake and "But every" by Hall and Napier (κατά) truly does mean "According to" as I have translated it. κατά should not be translated as "On the" or "But every."

The Greek word κατά is translated as "according to" by Kirsopp Lake five times (1.5, 11.3, 12.4, 13.5, and 13.7 [10]) and "with respect" one time (4.10) in the same document. The other times Lake used the term "on" (verses 1.4, 7.3, 8.1a, 8.1b, 11.12, 16.8 [11]), it was NOT a translation from the Greek term κατά.

Also the one time the *Didache* uses "on" with a day (which is in the translations of both Lake and Hall/Napier), it does not use κατά, but it does include the Greek term for day (verse 8.1b) [12].

It may be of interest to note that in the KJV New Testament, κατά is translated as "according to" approximately 110 times, and the only time (Acts 8:36) it is inaccurately translated as "on" it is not translated as "on" in the NKJV or NIV.

Hall and Napier translated κατά as "according to" the six other times it is translated that SAME letter (see verses 1.5, 4.10, 11.3, 12.4, 13.5, and 13.7 [13]) and never translated it as "But every."

The one other time Hall and Napier used the term "But every" (verse 13.1) while translating the *Didache* it is not translated from the term κατά [14]. Also, it may be of interest to note that the KJV never translated κατά as "but every."

Hence it appears that several translators intentionally exercised bias when translating verse 14.1.

The context of this portion of the *Didache* suggests that it may be referring to the Christian Passover (compare with 1 Corinthians 22:23-29) or some other gathering (compare with Acts 2:42), but only a forced and inaccurate translation would suggest Sunday (which is what many Sunday advocates suggest).

The belief that this refers to Passover is centuries old. F. Coneybear reported it was a belief of the Paulini c. 7th century:

But the Paulini also keep the feast of the Pascha on the same day (as the Jews), whatever be the day of the full moon, they call it *Kuriaki*, as the Jews call it Sabbath, even though it be not a Sabbath. [15]

Since the Protestant translating scholars of the *Didache* did not observe an annual Christian Passover and tended to be Sunday observers, this may explain why they did not translate it literally. Instead they used terms that have, sadly, misled multitudes.

Irrespective of why, the reality is that the *Didache* did not do away with the seventh-day Sabbath and replace it with Sunday.

References

- [1] Danielou, Cardinal Jean-Guenole-Marie. The Theology of Jewish Christianity. Translated by John A. Baker. The Westminster Press, 1964, p. 343
- [2] Holmes M. The Apostolic Fathers--Greek Text and English Translations, 3rd printing 2004. Baker Books, Grand Rapids (MI) p. 271

Continued on page 20, "Didache."

[3] Ignatius. Letter to the Trallians. Verse 9. In: Holmes M. pp. 164-165

[4] Slater T. Sunday. Transcribed by Scott Anthony Hibbs. The Catholic Encyclopedia, Volume XIV. Copyright © 1912 by Robert Appleton Company. Online Edition Copyright © 2003 by K. Knight. Nihil Obstat, July 1, 1912. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York

[5] The Didache. Verse 14.1. In: Holmes, pp. 250-269

[6] Pixner B. Church of the Apostles Found on Mt. Zion. Biblical Archaeology Review, May/June 1990: 16-35,60

[7] The Didache. In Apostolic Fathers. Kirsopp Lake, 1912 (Loeb Classical Library) © 2001 Peter Kirby

[8] The Didache. Translated by Isaac Hall and John Napier. Revised by K. Knight. Excerpted from Ante-Nicene Fathers, Volume 7. Edited by Alexander Roberts & James Donaldson. American Edition, 1886. Online Edition Copyright © 2004 by K. Knight. Note: The Greek is from Holmes, above.

[9] The Didache. Verse 14.1. In: Holmes, p. 266

[10] The Didache, Verse 14.1. Lake.

[11] Ibid

[12] The Didache. Verse 8.1. In: Holmes, p. 258

[13] The Didache. Hall Napier.

[14] Ibid

[15] Conybeare F.C. The Key of Truth: A Manual of the Paulician Church of Armenia. Clarendon Press, Oxford, 1898, p. clii

Bob Thiel, Ph.D.

Dr. Thiel has been interested in the Church of God for over 40 years. He was baptized by a Worldwide Church of God minister in 1977. He writes extensively. He is currently the Overseeing Pastor of the Continuing Church of God, one of the top ten groups (in terms of membership) whose leaders were once part of the old Worldwide Church of God. Hundreds of thousands know him as "COGwriter" as he writes over 1000 news posts and articles per year at www.cogwriter.com.



Corrections

The Directory of Sabbath-Observing Groups

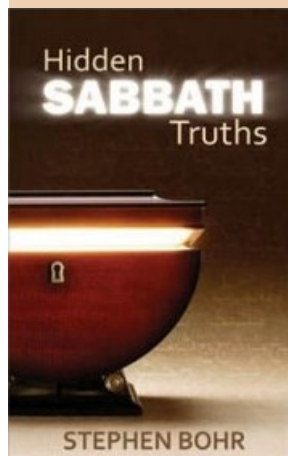
The Sabbath Sentinel Editorial Staff have created this Department to list changes from the information contained in Bible Sabbath Association's Directory. **If you find a correction is needed, or your information has changed, please let the editor know at royce.mitchell@rocketmail.com and it will get posted here.**

Corrections will be highlighted in *bold italic* print.

Correction:

Page 80—Yahshua Lives! Church of God 7th Day, Elder John Johnson, POB 1495, Des Moines, IA, 50305; **Phone: 515-244-8432**; Email:

J E J1948@yahoo.com.



Hidden Sabbath Truths by Stephen Bohr.

Popular Bible teacher Pastor Stephen Bohr re-examines the Sabbath day in a brand-new light, bringing a fresh, exhilarating, and biblical perspective that will reignite your passion for God's holy day. It's also a powerful sharing tool that connects the Sabbath with Christ's work of

redemption and to the creation of the new heavens and new earth, drawing other believers in a way that will fascinate and convict them of this vital Bible truth.

B245 \$5.00

Holy Time With God

Holy Time With God By Bill Shults

Bill Shults

This book addresses the importance of the seventh-day Sabbath. Did you know that the Sabbath is among the most mentioned subjects in the New Testament? Holy Time With God explains how vital it is for every Christian to keep the seventh-day Sabbath. Learn how Jesus,

Paul, and the other early disciples honored this important day. The question is not "What Would Jesus Do?" - it's "What Did Jesus Do?" Learn why the Sabbath was set apart in the beginning and the deep spiritual truths we can learn from honoring it. Order this book to understand how the Spirit of God is poured out every Sabbath and how you can enter into God's rest.

B249. Get yours for only \$5 plus \$2 shipping! Only a limited number are available.



Paperback

TRUTH TRIUMPHANT

The Church in the Wilderness

B.G. Wilkinson, Ph.D.

TRUTH TRIUMPHANT

Back in Print!

The history of God's true Church, from Ireland, to the Waldenses, the struggle to preserve the Bible and the pure doctrine of the apostles is disclosed. This book features the triumph of truth in the period from 538 to 1798, a chapter of God's leadings long hidden by intolerance and falsehood.

B209 Order your copy today for \$15 plus \$2 for shipping.

Why not order a copy for a friend, also? Remember, postage is free for Bible Sabbath Association members!



Letters to the Editor

It was difficult job to make decisions in voting (for new members for the Bible Sabbath Association Board — Ed.). All the persons seem very interested and qualified. It was not easy to choose candidates representing: various locations, various churches, both men and women, both older and younger.

My suggestions for the Sentinel would be: more authors and shorter articles, more closely related to SABBATH observance, more personal testimonies sharing the difficulties and rewards on the journey in regard to observing Sabbath here and now.

May the Heavenly Father bless you, our family, and your efforts with the Bible Sabbath Association.

Lettie Mae Siddens

Thank you very much for your participation in the selection process for the new Board of Directors, Ms. Siddens! I also appreciate your ideas for ways to improve The Sabbath Sentinel. As you know, I'm returning to the position of editor after many years of service in that position by Ken Ryland. As we move forward with improvements to the magazine I hope to be able to incorporate some or all of your suggestions—Ed.

All Hail, Maranatha!

When I spoke with Bryant Buck the other day as to the way the information was entered into the Directory of Sabbath-Observing Groups, Eleventh Edition 2015, for the ministry that I do he was kind enough to offer your email address.

In the Non-Aligned Sabbath keeping Groups section on page 80 my state, city, ministry name, & email address are correct. The area code for the phone number listed is (incorrect).

Bryant was uncertain whether you were re-elected to the Board but was certain that you would either directly handle or know who to forward my concerns to or refer me to.

I trust Our Lord Jesus Christ concerning this and am not upset at all in the least.

Elder John E. Johnson, Jr.

Thank you for sending us this information, Elder Johnson. Obviously we can't correct the printed version. I hope all of your in-

formation correct in our Corrections Department. You bring forward a problem that we had not considered which is what to do about changes from what exists in the Directory. What we thought might be nice would be to adopt a Department to list corrections to the Directory for those who have the directory. Your correction is the initial entry into that Department which can be seen on Page 22 of this edition. It is my hope that everyone who has the directory has also signed up to be a Member of the Bible Sabbath Association so that they receive The Sabbath Sentinel and can see the updates we will post—Ed.

It seems that so few of our ex-WCG brethren grasp the concept of BSA and why it exists. I suppose there are many reasons why. I have not had any luck trying to recruit any of them to join and participate but I believe in it and I have been supportive of BSA for many, many years.

I liked the last two issues of TSS. I have not finished reading the fall issue yet but I have the one before that and I might say the color covers are outstanding and very beautiful. I love looking at God's colorful designs.

What a difference it makes to me in reading articles by people that do not have to cow-tow to a corporate COG Church groups even though most, if not all, are members of some Sabbath observing congregation—even independent. It is like a breath of fresh air!

The truth is truth! And knowing that truth can come to us from many points of view, some of which we may have considered previously and some we may have not.

Darl Arbogast

Thank you so much for your kind words, Darl! It is good to hear from you again after so many years since we attended services together.

You are correct in that the BSA mission is to find ways to encourage fellowship instead of division like some groups do. We want to encourage the brethren to think and be full participants in the Way of God through Jesus, the Christ.

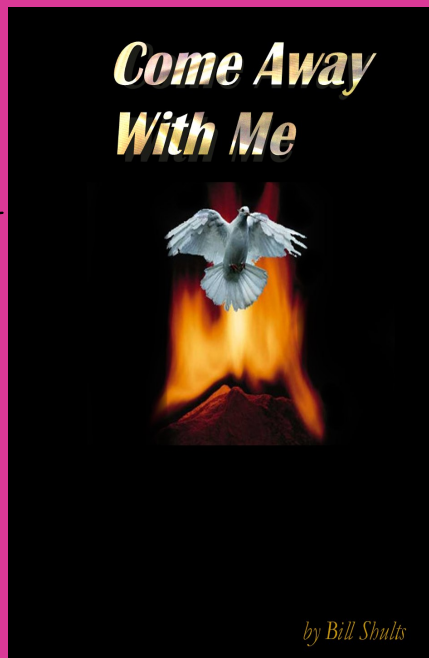
We recognize that there are some groups who want to be more controlling than others. However, our mission is not to cause division within those groups, either. Our role as we envision it is to be peacemakers as Jesus indicated. We don't want to become the issue. We want to bet the brothers Jesus desired us to be.

Please continue to encourage brethren to look into the BSA. The more people we get on the "peace" bandwagon, the more at peace the Church will be. Perhaps you'd even consider writing an article about your experiences for The Sabbath Sentinel!

ADVERTISEMENTS

Come Away With Me

Come Away With Me is a detailed proof of the Place of Safety Doctrine otherwise called the Rescue of the Saints. Learn why Jesus Christ is going to rescue His Bride from the coming Great Tribulation. Learn what you need to do to be ready for the next great event of Bible Prophecy! Only \$14 with FREE shipping. Order by mail at PO Box 10334, Jackson TN 38308; or through Pay Pal.



Church of God—The Most High

God Most High = The Ancient of Days (Daniel Chapter 7)

(A SOVEREIGN ASYLUM STATE—Scriptural Law)—Headquartered at the “Third Heaven”
Note the following Scriptures: Book of Isaiah, Chapter 14, 2 Corinthians, Chapter 12, Verses 1-4.
See also: Philippians, Chapter 1, Verse 12, Philippians, Chapter 3, Verses 20-21, Ephesians, Chapter 2

Publishing the Glad Tidings of the Kingdom of God

A Prophetic Work
(Matthew Chapter 24)

Note the following Holy Scriptures: Book of Isaiah Chapter 14, Book of Genesis Chapter 14, Genesis Chapter 17, Book of Psalms, Psalm 82, Book of Psalms, Psalm 91, Numbers, Chapter 24 (note: clearly identifies and reveals two distinct divine spirit beings—spirit personalities—not one or three), Book of Daniel, Chapter 7, Mark Chapter 13, John Chapter 10, Verses 34 and 35, Mark Chapter 16, Matthew Chapter 24, Matthew Chapter 26, Verses 1-13, Matthew Chapter 28, Book of Acts, Chapter 2, Book of Revelation Chapter 11, Revelation Chapter 13, Revelation Chapter 14, Revelation Chapter 19.

Note: God Most High = El Elyon. GOD ALMIGHTY = El Shaddai.

The Bible reveals what the scriptural covenant requirements are, including but not limited to: The Seventh Day Sabbath of God as well as the Annual Sabbaths of God, and the Ten Commandments.

The Bible reveals that God Almighty, also known as The Word of God, and King of Kings and Lord of Lords—are one and the same person, who is revealed as Jesus The Anointed (The Son of Man)—will return in full glory with His angelic army and The Saints of the Most High, who will return to establish the Kingdom of God, as King of the Kingdom of God. This will occur after Babylon is destroyed following The Seven Last Plagues. (Revelation Chapter 15, 16 and Chapter 19.)

The Bible reveals to observe the Day of Pentecost (50th Gr. Pentekostos) annually. This day concludes on a Monday at even, after numbering to the 50th day—excluding Wave Sheaf Sunday. This day is also known as the Day of Firstfruits (Numbers 28), after numbering seven full weeks—not seven Sabbaths, in the count to Pentecost. This day is also called the Feast of Weeks, Exodus 34. The Bible alone contains all of the revealed will of The Creator God. (Sola Scriptura.)

Pillar of Truth—Publishing

Published by Ambassador Vincent Michael Ogorek for The Creator God = God Most High and God Almighty
(Glad Tidings of the Kingdom of God)

All rights reserved without prejudice—(publication right—right of publicity) as to the entire contents contained herein this ad—common law copyrighted by Vincent Michael Ogorek—copyright owner, founder, author and publisher—editor in chief—Pan American copyright. This work is protected by copyright, no part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, including voice prints and non-salable media, without the express consent of the author—originator of this Glad Tidings Work—person named herein. Pillar of Truth—Private Press.

P.O. Box 929, Lake Forest, Illinois (under protest).

Advertise in The Sabbath Sentinel

Classified ads (20% discount for second time, 30% thereafter) are available at the rate of \$1.00 per word (including each word and each group of numbers in the address; telephone numbers count as one word) for each issue in which the ad is published.

Display ads are available at \$150 per quarter page for each issue the ad is published. Where possible your camera-ready copy will be utilized, or we will design your display ad for you. Send copy for all ads and payment to The Bible Sabbath Association, PO Box 7707, Bonney Lake, WA 98391, USA.

Discounts: Advertise in the TSS Classified Ads section for more than one issue and receive discounts: \$1.00 per word 1st issue, 20% off for 2nd issue, and 30% off for subsequent times.

Ad copy without payment will not be accepted for publication. Deadline is two months prior to publication (i.e. if you want your ad to appear in the September/October issue we must receive it before July). BSA reserves the right to reject or edit any ad copy.

Publication does not imply endorsement by the Bible Sabbath Association or The Sabbath Sentinel, its editor or staff.

The Sabbath Sentinel

A Bi-monthly Publication of

The Bible Sabbath Association

PO Box 7707, Bonney Lake, WA 98391 USA

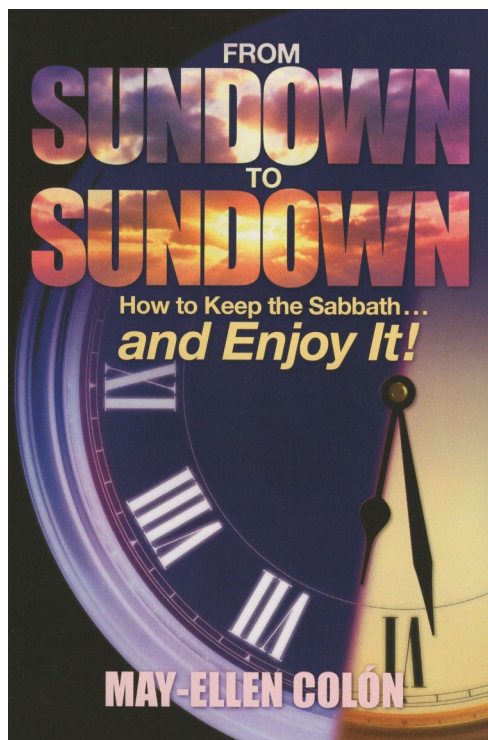
Return Service Requested

NON-PROFIT
ORGANIZATION
US POSTAGE PAID
SAN DIMAS, CA
PERMIT NO. 410

From Sundown to Sundown, How to Keep the Sabbath and Enjoy It!

By May-Ellen Colon

If you need help in revitalizing your Sabbaths and understanding the principles of Sabbath-keeping, this book is for you. Dr. Colon has identified fifteen biblical principles, based on character traits of God, to guide you. God loves you and wants to spend time with you. In fact, each Sabbath is an opportunity to take a vacation with Him and His family! Start planning now!



B247 \$15.00 suggested donation



A website for kids

We want our children to enjoy the Sabbath day, yet to learn appropriate activities acceptable to our Father, which can be challenging.

Yahweh's Assembly in Messiah, Rocheport, Missouri, has a children's website which has been designed for this exact purpose. We have tried to make it eye-appealing for children and periodically change the background to keep it that way.

There are lessons on all Yahweh's Feast Days which are available within a month or so of the special time under "Feast Days."

You will see, under "Bible Books," that we are putting actual books of the Bible online in a format easy for children to read with activities scattered throughout each segment. At the end of each chapter, there is an interactive quiz for them to take—no records kept.

www.yahwehschildren.org

www.yaim.org