



The Sabbath Sentinel

Mar-Apr

2022

WHEN I LOOK AT YOUR HEAVENS,
THE WORK OF YOUR FINGERS,
THE MOON AND THE STARS WHICH YOU HAVE ESTABLISHED;

WHAT IS MAN THAT YOU ARE MINDFUL OF HIM,
AND THE SON OF MAN, THAT YOU VISIT HIM?

BSA—The Bible Sabbath Association

“Is not God in the height of heaven? and behold the height of the stars, how high they are!”

The Sabbath Sentinel March-April, 2022

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Preparing for the Lord's Passover

The Church is rapidly approaching that time of the year when we focus on the event that rescued us from the duly earned penalty for our sins. That event we observe is the Lord's Passover.

This is a time of annual introspection, looking at ourselves carefully to see how we are stacking up against the standard of God's Word. When we examine ourselves, we likely find ourselves in one of three categories. We may find that we did great and have nothing of which to repent. Perhaps we find some improvement from the previous year, repent, then lay those sins at the foot of the cross. Some of us may find that we have slipped so terribly that perhaps the sins are too many for forgiveness.

Two of those conditions are extreme, and we'll deal with them in this article. The third condition is the truth about the condition in which we should conclude ourselves. Let's start with what should be the norm.

When we examine ourselves we should compare ourselves to the Word of God, and in particular to the 10 Commandments as explained by Jesus, the Christ. As an example, we might find that our understanding of what it means to keep the Sabbath Day holy has changed and that we were trampling that day underfoot, thereby sinning. In our retrospection, we find that we have something of which we must repent. We hold up our failure to "hit the mark," our sin, asking God to forgive us for not doing as well as we should have. We then find that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 Jn 1:9. Our initial repentance does not mean that we will never sin again. It means that when we discover our sin that we still have a Savior who can be touched "with the feeling of our infirmities; but was in all points tempted like as we are (not were!), yet without sin." Heb 4:15. While we can, and should, hate the

fact that we sinned, we can also take solace in the fact that God is still improving us, bringing us ever closer to being like Him in every way.

What about those who might find that they have no sin since the last Passover? This might happen in one of two instances. The first one is the conclusion that no sin was committed in almost a year. While this is technically possible, it is so unlikely that one would be urged to prayerfully reconsider the scriptures that define sin, and the lengths to which Jesus went to show that obedience to the letter of the law is not obedience to the law at all.

For instance, He made it clear that it was not enough to not murder. We must not even hate another. Indeed, we must not even act in a hateful manner toward another no matter the provocation.

It isn't enough to refrain from stealing from another; we must also not lust after that which belongs to another. Space prevents my belaboring the point.

Why is this important? Our attitude toward sin could put us in the precarious place of deciding that we have no need of the sacrifice of Jesus. The Apostle John wrote, "If we say that we have not sinned, we make him a liar, and his word is not in us." 1 Jn 1:10. We certainly don't want to be in the state where His Word is not in us!

Also, we should consider the warning given to the Church in Laodicea. It is found in Rev 3:17, 19 "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: ... As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Honest, thorough reflection on our past year is important to being in a proper frame of mind when keeping that night which the Lord proclaimed and

instituted the night before His death for us. We are told in 1Co 11:26-29 *“For ‘as often as you eat this bread and drink this cup, you show’ the Lord’s death until He shall come. So that whoever shall eat this bread and drink this cup of the Lord unworthily, he will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he who eats and drinks unworthily eats and drinks condemnation to himself, not discerning the Lord’s body.”* Let’s not eat and drink the Passover unworthily.

The next condition is likewise a dangerous one. It is the condition where one believes that their sin is so terrible that it could not possibly be forgiven. This condition results from the immense guilt that one has from not measuring up, and the belief that if God’s Spirit is in them then they could not possibly have sinned as they have done. Sadly, this condition has driven more than one saint from the Body.

It is important to remember that Hos 14:4 states, *“I will heal their backslidings; I will love them freely; for My anger has turned away from him.”* God does not add to that, *“Well, unless your sin is just too horrible in your eyes.”* He promises to heal us and turn His anger away. We just have to repent and turn away from our sins, however bad we might envision them to be.

We need to consider that God was willing to forgive murder in several instances which allowed biblical examples of David and Paul to be available to us today. Even if we have committed murder, we can be forgiven. As stated earlier, if we hate we have as good as murdered and should take that to heart. The point herein is that if God is willing to forgive murder, then our sins can be forgiven in every case.

Notice what Jesus said in Mar 3:28 *“Truly I say to you, All sins shall be forgiven to the sons of men, and blasphemies with which they shall blaspheme.”* Words in scripture are important. In this case the word “all” stands out. Jesus says ALL sins shall be forgiven. How do we access that forgiveness? Repentance!

Reaching that point in our minds where we believe that we are so evil that God can never forgive us is the same as saying that God lies. Nobody would

ever say that God lies who knows Him—for sure. God says that He can’t lie (Tit 1:2). He also says that all sin will be forgiven. He also says that forgiveness comes with repentance. As we saw earlier, God is faithful and just to forgive us for our sins.

If one feels as if one can’t be forgiven for the sins, despite the fact that God says that there is no sin that cannot be forgiven, then it is time to look at the source of that feeling.

We read in 1Pe 5:8 *“Be sensible and vigilant, because your adversary the Devil walks about like a roaring lion, seeking someone he may devour ...”* Satan is the accuser of the brethren. People seem to believe that Satan accuses us to God. There is good reason to think that because of the Book of Job.

However, he really accuses us in our minds. Satan knows that if he can get us to quit repenting of our sins and fall off the path God has laid out for us then he has destroyed a child of God. If one believes he can’t be forgiven, then they have given up. Satan wins. That’s Satan’s entire goal!

The simple truth, if we can accept it, is that if we will simply repent—change direction—and ask God to forgive, no matter what the sin is, then He promises to forgive. Do we grasp that God promises forgiveness upon repentance? He can’t lie!

Please, if you have reached that point where you think you can’t be forgiven, remember that God is not concerned with the size or number of your sin, only with whether or not you will quit sinning. In other words, whether you will repent.

Let’s all consider this coming Passover, examine ourselves, and be ready to move forward with the freshness of life that Christ’s sacrifice provides to us all. God wants us all to be given that new Spiritual body that He has promised, one where sickness and disease are no longer present. All we need to do is stay on that path, and ask for the forgiveness and mercy He has promised us. Sadly, the world just can’t comprehend how easy Christ’s yoke really is.





Andreas Fischer's 26 Reasons for Keeping the Sabbath

Kelly McDonald

In the past two editions of *The Sabbath Sentinel* magazine, we reviewed a brief history of the Anabaptist Sabbatarians of sixteenth century Germany. One of the leaders of this group was Andreas Fischer. In the 1520s and 1530s, he spent time spreading the good news of Jesus Christ and obedience to the Ten Commandments, including the seventh-day Sabbath, in areas such as Moravia, Silesia, Slovakia, Bohemia, and perhaps Saxony. His testimony for the faith is incredible.

The authorities in Slovakia once tried to hang him from a castle tower, but the rope around his neck broke and he escaped. He continued preaching the gospel for years after this event and repeatedly returned to areas from which he was expelled or persecuted. He was martyred for his faith about 1540/1541. He is truly an inspiration.

Andreas was part of a movement which lasted about 70 years. Though that specific movement faded from the pages of history, modern technology allows us to keep his work and memory alive. Those who tried to snuff out his work for the Lord are thus proved to be failures! I encourage everyone to share this article with as many people as possible to keep Andreas' work going today. We have a chance to honor this martyr for the faith.

In the early 1530s, he wrote a work which detailed at least 26 reasons why we should keep the Sabbath. We only know the work existed because a counter work was composed to refute him. From that opposition work, Fischer's beliefs have been at least partially reconstructed.

Fischer's reasons for Sabbath keeping are taken from Daniel Liechty's book "Sabbatarianism in the Sixteenth Century." Andrews University Press: 1993 (pp 37-39). We have included them below:

"1. There are Ten Commandments of God which constitute the Covenant. The Sabbath commandment is one of these. Therefore, if one breaks the Sabbath commandment, one violates the Covenant.

2. Moses and the Old Testament prophets, as well as the Apostles in the New Testament, all teach that one should keep the Ten Commandments, which includes the Sabbath.

3. The New Testament teaches that the Ten Commandments should be kept. The New and Old Testaments speak with one voice on this issue.

4. Christ works in the heart of the believer the will of God. Yet the Decalogue, the Covenant, expresses directly the will of God. Therefore, Christ works in the heart of the believer to create the desire to keep the Sabbath.

5. The Sabbath commandment is one of the longest commandments in the Decalogue, which indicates its importance.

6. Faith in Christ does not abolish the law (Romans 3:31) but rather through Christ we are able to uphold the law. This includes the Sabbath.

7. Even before Moses it is said that the Patriarchs kept the Commandments. If by this was meant the Decalogue, it must have included the Sabbath.

8. According to the New Testament (James 2:10), if you break one of the commandments, you are guilty of breaking them all. This indicates the importance of observing the Sabbath.

9. It is to be understood that when Paul or any of the Apostles referred to one or two of the laws, this was a customary abbreviation. They were referring to the whole of the Decalogue.

10. Paul and all of the New Testament Apostles held their meetings for worship on the Sabbath.

11. While the Sabbath is mentioned repeatedly in the New Testament, there is no mention of Sunday.

12. Christians and Jews have much in common—they worship the same God, and both insist that this God is the only true God. Christians furthermore believe that salvation has come through the Jews, True, Christians are not Jews. Nevertheless, Christians should welcome Sabbath worship as another point of commonality with Jews.

13. Christ, the apostles and all of the earliest church fathers taught Sabbath worship.

14. It was Pope Victor and the Emperor Constantine who instituted and decreed Sunday worship. God instituted and decreed Sabbath worship.



15. All Christian assemblies for many years after the time of Christ met on the Sabbath.
16. The will of God (Ecclesiasticus 1; Baruch 4) is eternal and therefore independent of any written form of God's law.
17. Because the fifth commandment is called "the first commandment with a promise" (Ephesians 6:2), it is improper to place the first four commandments (which include the Sabbath) in the context of promise and fulfillment.
18. The Holy Spirit works in the believer the commandments of God.
19. It is exactly the "New Creature in Christ" who will keep the commandments of God.
20. The Sabbath should be kept out of love for God. The motivation is love, not servitude.
21. The Spirit of Christ works in the believer "all good works." Therefore, the believer will not forsake the Sabbath.
22. Only Christ is truly free for sin, death, hell and duty to the law. But Christ fulfills that law in the heart of the believer, and the believer is therefore also free from the oppressiveness of the law, for he will follow the law out of joy and not out of compulsion.
23. The teachings of Jesus and those of the apostles must be read in light of Ecclesiasticus 1. Therefore,

when the Scriptures speak of the will and commands of God, they always mean the Ten Commandments. Where the Sabbath is not specifically mentioned, it was left out only for the sake brevity; references to a spiritual Sabbath are allegory; when Paul wrote that love fulfills the law (Romans 13), he meant that we will and obey the law out of love; James 2:8ff. refers to the Decalogue; when in Ephesians 2:10 the believer in Christ is said to be a creation of God for doing good works that were prepared beforehand, this can only mean the Decalogue.

24. The "natural law" is nothing other than the Decalogue. Paul used this natural law (1 Corinthians 5) to admonish the man involved

with his father's wife, yet Paul is called the servant of the Spirit and not the servant of the letter. Therefore, his appeal to the Decalogue in the form of the natural law proves that it was not his intention that the Decalogue be thrown out as "written law."

25. Only the priestly law has been superseded. This is what the New Testament refers to whenever it speaks of the law having been abolished. Likewise, the council in Acts 15 dealt only with the issues of the priestly, ceremonial law. Likewise Hebrews 7 refers only to the Priestly Law.

26. Christians must come to Christ in both body and soul together. You cannot be constantly separating the "inner" from the "outer." Therefore, the "Sabbath of faith" must be seen as allegory and does not mean at all that the Sabbath should not be held externally."

These reasons both build our faith in keeping the Sabbath and give us important perspectives to share with others about Sabbath observance. Let's keep the memory of Andreas Fischer alive and well today!



HOW DEEP IS TRADITION INGRAINED IN US?

For several years now I have been going over in my mind what many believe religiously and question how much tradition from previous religious affiliation are still lurking in the cob webs of our minds.

I have witnessed the past 55 years that many came to the Sabbatarian Church belief structure and have stayed with one or the other of the Sabbatarian churches; but I have also seen many of them leave as well.

It is a marvel to me that most of those that have left have gone back to the religious Babylonian system. Some have been good friends for a long while and had seemed fairly content then suddenly their absenteeism spoke volumes.

Without judging these folks that have reverted back to the pagan holidays and have settled back into Sunday worship, we wonder and pray for them in light of James. 5:19,20 NKJ *Brethren, if anyone among you wanders from the truth, and someone turns him back, 20 let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.*

We know there is only one truth according to Godliness and straying from truth is going off the rails and forfeiting the promise that has been in existence since before time began.

Random House defines tradition as the handing down of statements, beliefs, customs, and a body of laws and doctrines from generation to generation; what can be more promising than Titus 1:1,2 NKJ *Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, 2 in hope of eternal life which God, who cannot lie, promised before time began.*

We are glad to know that it's not over for good for those who have strayed. Playing with eternity could be a long-lasting lesson straying from the truth back into Satan's grasp is a risky and dangerous undertaking.

Our understanding is that judgment of the called and tru-

ly repentant Christians is our daily walk with Jesus now, today, which rewards us to be in the first resurrection if judged worthy.

The second resurrection is a period of judgment occurring for those of the same time period as those in the first resurrection, but this resurrection occurs at the end of the millennium. Daniel 12:2 NKJ *And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt (a period of judgment).*

The judgment at the end of the Millennium will include the 'valley of dry bones' Ezekiel 37 and those who come up to take a spoil of the unwalled villages at the end of the millennium as written in Acts 17:26 thru 31 – Revelation 20:7 thru 9 – Romans 11:26 – and Galatians 6:16 NKJ - 26 *And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, 27 so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'* 29 *Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. 30 Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, 31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead." - 7 Now when the thousand years have expired, Satan will be released from his prison 8 and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. 9 They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. - 26 And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness*

from Jacob” - 16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

Let us all hold fast and not waver so that we do not lose our crown or our reward.

It appears that the purpose of the multiple resurrections is to eventually grant clemency and forgiveness to all men after repentance.

Romans 14:11 NKJ *For it is written: "As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God."* (This is a giant mammoth undertaking and it stands to reason that this will take a long long time).

This event will include all who lived and died from Adam to Moses and all of Israel including the heathen tribes during the first 4,000 years plus the ‘Valley of dry bones’ and the 200-million man army plus all those not called today and on up until Christ returns.

John 7:37 NKJ *On the last day, that great day of the feast (the eighth day), Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink."* (Jesus is speaking of the water of life).

The Biblical week is seven days, eight is God’s number of new beginnings.

Some believe that the 1,000 year millennium is day seven or 7,000 years from Adam and the Last Great Day is day eight or a new beginning in which the unsaved will be resurrected in the flesh and called to become Christians. Their reward however will be much less than those who were in the first resurrection. Acts 2:39 NKJ *For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."*

The tradition of men taught us that heaven was our reward but that is not true as John wrote in John 3:13 NKJ *No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.*

The tradition of men also taught us that hell fire awaits the unsaved; that is not true either.

Tradition never taught us about sheol neither as it is mentioned 65 times in the Old Testament nor did tradition teach us about Gehenna and what it means.

It is important for us not to be traditionalists but be scripturalists; we are then on the right track to understanding truth and know what the rewards of the saved really are.

God gave us His word for a reason and to give us understanding of His ways with wisdom and knowledge.

Act 17:11 NKJ *These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.*

Darl E. Arbogast, Minister Parrottsville, Church of God 7th day



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The Love of God — and Enduring ‘til the End

Tommy Willis

The trials of life have increased with the Coronavirus, with a rise in suicides, domestic violence, drug abuse, and we could make a long list. Some are having frightening, pandemic-induced dreams. That’s the reality of the times we are living in—increased tribulation. The Plague has made us think more about our mortality. I heard some social psychologist say recently that we in this society were not ready to face our mortality; and the plague is forcing us to; and many are terrified. Too often we live in denial of death and suffering; and the plagues could get worse and even more serious trials could come, as some talk about the rumblings of war in an unstable world.

Things seem to be changing for us. For a long time, we were spared a lot of things that happened in the past; I remember my grandfather telling me about the plague in 1918 called the Spanish Flu; and how many people were dying. It caught your attention when he told what he saw. Our forefathers understood more that life was also a veil of tears, and not just "fun," as the commercials often try to convince us. And many often looked to God more because of the difficult life they had to live. We will need to do that as the trials and tribulations of life increase—to look to God more, and get our foundation down in Jesus Christ.

We don’t know what tomorrow will bring. The Bible reminds us of the brevity of life.

Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.” (James 4:14) NIV.

“Teach us to realize the brevity of life, so that we may grow in wisdom.” (Ps 90:12) NLT.

What’s important to understand is we don’t have to have the terror of death as the social psychologist mentions above; if we have faith in God. He has made a way for us to face death unafraid. We are not to fear death. A good example of this is what Paul said:

“For to me, living means opportunities for Christ, and

dying—well, that’s better yet! But if living will give me more opportunities to win people to Christ, then I really don’t know which is better, to live or die! Sometimes I want to live, and at other times I don’t, for I long to go and be with Christ. How much happier for me than being here!” (Phil 1:21-23) TLB. This doesn’t mean we should seek death, because life is a blessing, and God has a work for us to finish; but we need to realize even death is a promotion to something better. Paul loved life; but he realized to depart this life would be far better, because he says we go to be with Christ!

Part of the problem is the above scripture is often not real to us because we don’t spend enough time with God; and we grasp these doctrines intellectually, but often fail to see the reality.

This is why serious trials can bring us closer to God. An encounter with death can increase our faith: “We do not want you to be uninformed, brothers and sisters, about the troubles we experienced in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired of life itself. Indeed, we felt we had received the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead.” (2 Cor 1:8-9) NIV.

Paul says the trials were so great they despaired of life. This increased their trust in God. I’ve heard some brethren talk about how with the increased trials with the coronavirus, it made them realize more their mortality, and it helped them draw closer to God. Some talked about “gold refined in the fire,” as trials increased. Trials will come. And therefore, we must seek God to teach us how suffer and endure through them.

Keep in mind, the pressure of life can run us down, and we may need to get a rest. A good example of this is Elijah (1 Kings 19). Even after being used powerfully as God prophet, he let fear come in and became depressed and wanted to die! If you will notice in verse 5, he lay down and slept, and then got even more rest after that. If we continue reading we see he needed a fresh awareness of God’s presence. He had lost sight of the reality that

God was with him. All of us have a breaking point; and it will also help to back off from matters at times, pray, rest, and get a fresh awareness of God's presence. God promises to never leave or forsake us. Sometimes we will need to slow down and get some rest and pray and reevaluate matters.



Another thing to keep in mind in the affairs of everyday life, is we often take ourselves too seriously. The pressures of life can sometimes steamroll over us if we don't learn to lighten up a bit and laugh at ourselves. I learned more of this principle while taking care of my invalid dad; we were both under pressure, for I have health problems also, and I'm up in age too, and he would call us "Two old men." And he and I would often joke around. I would tell him about the saying: "Old age is not for sissies." And we would have a good laugh. Laughing would really lighten things up and help us with the struggle of it all. Try to find the humor in life trials; it will help you deal with it all. We all take ourselves too seriously at times; and will need to lighten up a bit.

Yes, it is getting difficult. Jesus said a nation divided cannot stand. Any keen student of history should be seeing that this nation is headed for more and more chaos, and many do. Many Christians are angry at the way the world is going, and some have said they want to throw things at the TV, and are becoming hurt and offended in record numbers; some are so angry they can't think soundly. Keep in mind the world will do what the world does; but we have to stay in focus with it all.

When I see such chaos in the minds of Christians, I think of Paul's admonishment to the Galatians: "For the entire law is fulfilled in keeping this one command: "Love your neighbor as yourself." If you bite and devour each other,

watch out or you will be destroyed by each other." (Gal 5:14-15) niv.

Keep in mind that Paul is warning Christians of the danger of their human nature which will destroy them if they are not careful. Having seen division in the churches for almost half a century now, it's no mystery why we would need to be warned as Christians.

Therefore, keep in mind that the world will do what the world does; but I see many Christians already becoming offended and hurt, and taking things in the personal hurt way the world does, and becoming offended. Brethren, we get out of focus when we become offended, and it is dangerous. To have the kind of love that Jesus said we should have, we don't have the right to become offended. "Great peace have they which love thy law: and nothing shall offend them." (Ps 119:165) KJV. Let us keep in mind that law without love is pharisaical.

Think of the scripture in Matthew 24:10-13 "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." KJV This is talking about Christians, you have to have the love for it to wax cold.

Since the love of many Christians will wax cold, keep in mind the connection here between love and enduring till the end!

I've seen many Christians talk about the above scripture as if it's for the world and not warning Christians, but one has to have the faith and love to turn from it. This is talking about us brethren! If we will be praying and meditating as we should and staying with God, then He will give us His ability to stay with His mercy and love, and not become offended and not take things in the personal hurt way the world does, but instead we will react with His mercy and love. And this will enable us to endure till the end.

I share this with you as one who became offended for many years, and I had an unforgiving heart towards those in and out of the Church. It was many years before God got my mind straight. Once God showed me how without the work He did on the cross, I would be lost; then He brought me to repentance, and I have not held anything against anyone for over 25 years now. I know that only by Christ in me can that be done, and I thank

God. But I went through many years of failure before God taught me different. Once God gave me the ability to forgive, the big war I had going on inside ended! And I was at peace. O' the price I paid for an unforgiving heart.

As we study the Sermon on the Mount, Jesus talks about the Golden Rule and the love we should have that Paul mentions to the churches in the above Scripture. And He talks about forgiveness. Jesus says: "For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive others their sins, your Father will not forgive your sins." (Matt 6:14- 15). I see many Christians angry at those "in the world", when they fail to see the danger of our own nature, the same problem and danger I was in many years ago until God brought me to repentance, as He showed me the danger of my human nature. We will be safe brethren if we stay with the love and forgiveness of God, and He will give us His peace not to become offended.

Let us keep in mind what Jesus said:

"If you love those who love you, what credit is that to you? Even sinners love those who love them. 33And if you do good to those who are good to you, what credit is that to you? Even sinners do that. 34And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. 35But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. 36Be merciful, just as your Father is merciful. "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven." (Luke 6:32-37) NIV.

Jesus instructed us: "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets." (Matthew 7:12 NIV). We can quibble about picky points of doctrine for the remainder of our lives, but we had better make sure we are seeking God for His love. No, the law was not done away with. Yes, we should obey the Law; but again, let us remember, that law without love is Pharisaical.

Seek God's ability to apply Jesus words on the Sermon on the Mount, then we won't become offended and hurt as the world does when things don't go our way. But we will learn to react with the love and mercy of Jesus

Christ. And we will stay in focus.

Are we not to follow the example of Jesus Christ? When they crucified Him, He prayed for them, and asked God to forgive them. Spend time with God. Don't let the busy rushing schedule of the world take you away from Him. Spend time with the best Friend you will ever have. I used to look at prayer as a "duty." Now I look at it as a time of intimacy with the best Friend I will ever have, and I have learned the joy and intimacy in prayer. He has shown me how much He cares for us. Now I want to spend time with Him. I sit in a chair talking with God, and often feel the peace of God all around me.

The cares of this life can destroy us if we let it. Don't let the chaos of the world pull you down. Things could continue to deteriorate. Slow down; and make sure you are not neglecting your personal relationship with Jesus Christ. Sit and talk with Him. Spend time getting to know Him personally. As we seek Him diligently, He will have us see what we need to see about prophecy, or anything else we need to stay in focus as we learn to stay with Him in prayer. Let us not pass up this wonderful opportunity to go to Him with all our cares and worries, for He cares for us: "Cast all your anxiety on him because he cares for you." (1 Pet 5:7).

As we learn to do this, He will give us His peace amidst a world of chaos.

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27) NIV.

Get Your Foundation Down in Jesus Christ

"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock." (Mt 7:24-27) niv.

Too often many make the mistake I made with giving lip service to Jesus words on the Sermon on the Mount about forgiveness. Study the Sermon on the Mount and seek God for his ability to apply what Jesus told us to do.

Get your foundation and trust down in Jesus Christ. And as this old world gets shaken as Scripture says it will, it is the love and peace of God that will enable us to endure till the end.



THE CRUCIFIXION

Wednesday, Thursday, or Friday?

Or Is It Ambiguous?

Most of the mainstream Christian world believes the Crucifixion of Jesus took place on a Friday, which is why the Friday before Easter is called “Good Friday.”

From my observation, it appears that most of the Messianic/Hebrew Roots world believes the Crucifixion took place on a Wednesday.

Mainstream Christians argue for a Friday Crucifixion by pointing out that the Jews wanted the bodies of Jesus and the two thieves removed from the crosses before the Sabbath started. The Jewish weekly Sabbath started on Friday at sunset. Therefore, the Christians say, the Crucifixion obviously took place on a Friday.

But Messianics point out that John 19:31 says “*that sabbath was a high day,*” meaning it was not the regular weekly Friday-sunset-to-Saturday-sunset Sabbath; rather, it was “a high day,” an annual sabbath, Nisan 15, the first day of Unleavened Bread, a sabbath which could start on a Friday evening, but also on any other day of the week.

Furthermore, the Messianics say, Yeshua said that the only sign that would be given to His generation to authenticate that He was the Messiah would be the sign of the prophet Jonah:

“For as Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth” (Matt. 12:40).

If Yeshua’s body was placed in the tomb on a Friday, late in the afternoon, and the empty tomb was discovered early Sunday morning “*at the rising of the sun*” (Mark 16:2), “*when it was yet dark*” (John 20:1), then there is absolutely no way to fit three days and three nights into that period of time between Friday afternoon and Sunday morning. Even if you count part of a day as “one day” and part of a night as “one night,” you cannot have Yeshua in the tomb for three days and three nights. The only “nights” between Friday afternoon and

Sunday morning are Friday night and Saturday night -- only two nights, not three.

For these reasons, most Messianics believe that the Crucifixion took place on a Wednesday and the Resurrection took place on Saturday evening, probably just as the sun was setting. This accounts for three literal nights in the tomb (Wednesday, Thursday, and Friday) and three literal days in the tomb (Thursday, Friday, and Saturday), with the Resurrection occurring 72 hours after the burial.

Some Messianics lean more toward a Thursday Crucifixion, counting the three days in the tomb as Thursday (by counting the final part of Thursday as “one day”), Friday, and Saturday, and counting the three nights as Thursday night, Friday night, and Saturday night.

I first became aware of the conflict between the notion of “Good Friday” and the Lord’s statement that He would be “three days and three nights in the heart of the earth” by reading the Bible when I was a young Christian, even before I became Messianic. As I became more aware of the Feasts and the Biblical calendar, I came to the conclusion on my own that the Crucifixion must have taken place on a Wednesday, and that John’s mention of “a high day” must have been referring to the annual sabbath of Unleavened Bread, not the weekly Sabbath. I saw no other way for Jesus to be in the tomb for “three days and three nights.”

For over forty years I believed a Wednesday Crucifixion was the most likely explanation, but now I am not so sure. I still believe a Wednesday Crucifixion is very possible, but I am no longer absolutely convinced. I believe it is indeed possible to have a Friday Crucifixion and still have Yeshua “three days and three nights in the heart of the earth.”

Before I explain, let me state a few disclaimers. First of all, it does not matter to me which day of

the week the Crucifixion took place, and it does not matter to me which day others think it happened. The important thing is that it happened. The Lord paid the penalty for our sins and rose from the dead so we can have forgiveness and eternal life. Arguing in a mean-spirited way about the details of these historic events can cause us to lose sight of the importance of the events themselves. Yeshua died and rose from the dead so we can have forgiveness and eternal life, not so we can argue about which day of the week it happened.

“But Daniel, aren’t you getting ready to argue for a Friday Crucifixion here? Isn’t that sort of hypocritical in light of what you just said?”

First of all, I am not going to argue “for” a Friday Crucifixion. I only intend to set forth the reasons I see for the possibility of a Friday Crucifixion. I am by no means convinced of a Friday Crucifixion; I am only convinced it is possible.

Furthermore, the reason I want to present this as a possibility is not to persuade people it is true, but to demonstrate that the question of “which day of the week,” like many other Bible questions, cannot be proven with 100% absolute certainty. Many things in the Bible are unambiguous certainties, but some things are ambiguous and uncertain, and therefore debatable.

One important reason to accept ambiguity and uncertainty is because it keeps us humble. It reminds us that there are many things we do not know. A second important reason to accept ambiguity and uncertainty is because it helps us accept and love other believers who come to conclusions that are different from our conclusions.

Personally, I believe the Lord deliberately left some things in the Bible ambiguous just to give us the opportunity to get along with people who come to different conclusions about non-essential matters. Yes, some things are essential, but some things are not essential. As the saying goes, “In essentials unity, in non-essentials liberty, in all things charity.” Whether the Crucifixion took place on Wednesday, Thursday, or Friday is non-essential.

“But Daniel, you said that the one and only sign to authenticate His Messiahship would be three days

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and three nights in the heart of the earth! Without that, His Messiahship is not authenticated!”

Some Messianic people get so bent out of shape over this that they practically accuse you of denying Yeshua as the Messiah if you believe in a Friday Crucifixion. I recently heard a well-known Messianic teacher ridiculing mainstream Christians by saying, “They can’t even count to three!”

This teacher then added, “Yeshua said He would be in the grave three days and three nights!”

But that is not what Yeshua said. Look at it again. He said He would be “*three days and three nights in the heart of the earth*” (Matt. 12:40). Nothing against this Messianic teacher, but he was misquoting the Master because he assumes, as I did for forty-plus years, that “the heart of the earth” means the grave.

“But Daniel, wasn’t Yeshua referring to the grave when He said ‘the heart of the earth’?”

Maybe. And if that is indeed what He meant, then the notion of a Friday Crucifixion is not sustainable. However, I believe it is very possible that Yeshua meant something other than the grave when He said “the heart of the earth.”

Yeshua used figurative language quite frequently. If you doubt this, read chapter 10 in my book *Hermeneutics*. Or just read through John’s Gospel and see how often Yeshua spoke figuratively rather than literally, and pay special attention to John 16:25, where He said, “*These things have I spoken unto you in proverbs.*” The NASB says “in figurative language.” The NIV says “I have been speaking figuratively.”

I believe the “three days and three nights” are literal, but I believe it is possible that “the heart of the earth” might be figurative language for something other than the grave. Regardless of what it means, it is definitely figurative language, because the earth does not have a literal “heart.” Therefore “the heart of the earth” is a figurative phrase. It is presumptuous to dogmatically insist that this figurative phrase means “the grave” if we do not have some proof that “the heart of the earth” means the grave and nothing but the grave.

The thing that got me to thinking along these lines

was remembering that the rabbis have long referred to Jerusalem as “the navel of the earth.” This is obviously a figurative phrase, because the earth does not have a literal “navel.” This got me to wondering if “the heart of the earth,” like “the navel of the earth,” might be some sort of reference to Jerusalem -- or, more specifically, a reference to the corrupt religious-political alliance between the Jews and the Romans in the court system in Jerusalem at the time of Yeshua.

In English we use the phrase “in the belly of the beast” when we speak of someone in the headquarters or control center of the enemy. If “the heart of the earth” has a meaning similar to “the belly of the beast,” then Yeshua’s three days and three nights in the “heart of the earth” could have started not at His burial but at His betrayal. On the night when Judas received his betrayal payment, this act officially sealed the deal and effectively placed Yeshua in the belly of the beast, in the beastly world system that consisted of corrupt, anti-God religious leaders and evil, anti-God political leaders conspiring together against the LORD and against His Anointed, in fulfillment of Psalm chapter two.

If the “three days and three nights in the heart of the earth” started at Yeshua’s betrayal rather than at His burial, then you end up with a Friday Crucifixion, as follows:

On Wednesday evening you have Yeshua at the supper in Bethany, where He is anointed with precious ointment by Mary. Judas asks, “Why this waste?” Yeshua rebukes Judas for this remark, and then Judas goes to the chief priests and agrees to betray Yeshua. The payment is made that night, sealing the deal and effectively putting Yeshua in the belly of the beast, just as Jonah was put in the belly of the whale. (See Mark 26:15f.)

The “next day” (John 12:12), Thursday, is the Triumphant Entry. Yeshua spends that day at the Temple teaching. Thursday evening is the Last Supper, followed by Yeshua’s arrest that same night. The trial takes place late Thursday night and early Friday morning, and the Crucifixion takes place Friday. Then sometime Saturday night, the Resurrection occurs and the empty tomb is discovered early Sunday morning while it is yet dark.

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The above scenario, if accurate, would account for “three days and three nights in the heart of the earth,” if “the heart of the earth” indeed refers to the corrupt religious-political alliance in Jerusalem, the “belly of the beast.” This scenario would also harmonize with the statements in the Bible that Yeshua rose “on the third day” (Luke 24:21; 1 Cor. 15:4), whereas one can argue that a Wednesday Crucifixion places the Resurrection on the fourth day rather than on the third day. It also harmonizes with the resurrection pattern in Hosea 6:2, which says, “After two days He will revive us: in the third day He will raise us up, and we shall live in His sight.”

Let me repeat: I am not arguing “for” a Friday Crucifixion. I am only arguing for the possibility of a Friday Crucifixion. And I am arguing for this possibility only to demonstrate that some things in the Bible are ambiguous and uncertain and debatable, and when that is the case, we should extend liberty and charity to brothers and sisters who come to different conclusions on non-essential matters.

So don’t tell people, “Hey, Daniel Botkin now preaches a Good Friday Crucifixion! Next thing we know, he will be using Easter eggs and bunny rabbits to celebrate the Resurrection!”

If someone asks, tell them that Daniel Botkin is undecided and that it is unimportant to him which day it happened, because he does not want to lose sight of the real meaning and real importance of the Crucifixion and Resurrection.

As stated earlier, I really do not care which day of the week the Crucifixion took place, and I do not care what others believe about it. So please do not send me articles, books, DVDs, or emails to “straighten me out.” I’m convinced that the question of “which day” is debatable and ambiguous. If it was important for us to know with absolute certainty, the Bible would reveal it with absolute certainty. If you think you know with absolute certainty which day it was, I’ll give you the liberty to be dogmatic, but I expect you to give me the liberty to be undecided. Peace and love!

Daniel Botkin

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WHAT'S IN A WORD?

“SINNER”

D.J. Wellington

Have you seen the many books and heard the many talks on “You are what you speak and/or think?” Lots of evidence that the way you think is the way you are. On top of that, if you believe you ARE a sinner, it makes sinning a bit more “acceptable”—after all, we’re all sinners, right? It has always bothered me when people I know and love refer to themselves as “sinners.” If you believe yourself to be a “sinner,” aren’t you seriously endangering your innermost being?

First, we MUST understand what sin is because, surprisingly, many do NOT know: 1 John 3:4, “Whoever commits sin also commits lawlessness, and sin is lawlessness [without law].” So if you think the law was “done away with,” then sin is non-existent.

Let’s look at just a couple verses to show what I am saying regarding a person calling and believing that they ARE a sinner:

Proverbs 11:31 (quoted in 1 Peter 4:18), *If the righteous will be recompensed on the earth, how much more the unrighteous AND THE SINNER.*

Proverbs 13:22, *A good man leaves an inheritance to his children’s children, but the wealth of the SINNER is stored up for the righteous.*

In John 9:16, some of the Pharisees actually accused the Messiah of being a sinner. Why? Because He did not keep the Sabbath (as the oral law/tradition said it ought to be kept—placing burdens on the people that Yahuweh’s words do/did not).

Many of the Israelites sinned, repented, and were forgiven; some died because of their sin. On a couple occasions when Yahushua healed someone, He said, “Go and sin no more.” Isn’t that indicative of no longer being “a sinner”?

Unfortunately, people have been taught most all

their lives that “we’re all sinners,” when that is NOT what the Scriptures teach. Romans 3:23 says we have ALL sinned and fallen short of the glory of Yahuweh and we’re told in 1 John 1:10 that if we say we have not sinned, we make Him out to be a liar! Do you see the difference?

If you are currently “living in sin,” practicing sin on a daily basis, THEN you could rightfully call yourself a sinner but beware of what you are doing. See the scriptures above and the many more that show “BEING a sinner” is not a good place to be!

When I’ve approached this topic with some, many have immediately perceived I was being “self” righteous but that is not the case whatsoever. I am “striving” towards righteousness, just as all the patriarchs, apostles, etc. were. Again, look at some of our examples. David was the apple of Yahuweh’s eye, yet he sinned—but repented (Psalm 17:8; 2 Samuel 24:10, 17).

Noah and Lot were both called “righteous” (Genesis 6:9; 7:1; 2 Peter 2:7), yet we know they had sinned.

Most all know the power of prayer, but did it occur to you that “*The effective, fervent prayer of a righteous man avails much*” (James 5:16)? Does our Father hear and/or answer the prayers of “sinners”? Isaiah 59:2 says that sin has separated them from their Elohim and His face was hidden so He will NOT hear. I want my prayers to be effective ones and answered by my Father in the manner He prescribes! I’m pretty certain those reading this would as well!

Now for the clincher—1 John 3:9 says, “*Whoever has been born of Yahuweh does not sin, for His seed remains in him; and he cannot sin, because he has been born of Yahuweh.*” I’m fairly certain people interpret this verse in different ways, but let me explain it in simplistic terms--“IF” you love your Father and you know your Father’s instructions and



SCRIPTURE NEWS 2 USE

There is a new website out there dedicated to two purposes. First, to have the books of the

Bible in form that even younger people can understand. It is beneficial for home-schoolers as well as useful for Sabbath lessons.

<https://scripturenews2use.org/bible-books>

The other purpose is to encourage all people to read their Bibles to “prove” what is true and what is not, challenging for themselves what is commonly taught.

<https://scripturenews2use.org>

The time is shorter than we may think!
May our Heavenly Father guide and direct all to draw them closer to Him!

keep them in the forefront of your mind, it truly is impossible to sin.

How could a person think “I know I should not steal this, but I want it,” at the same time he has the command “Do not steal” in the forefront of his mind? If you have been baptized in the Name of Yahushua, did you not come up a “new” person, born of the Father? And we are also told several times how the “new” covenant is His laws in our hearts and minds (what we say and do).

Here are a few other verses to consider the next time you want to refer to yourself as “a sinner”:

Proverbs 13:6, *Righteousness guards him whose way is blameless, but wickedness overthrows the sinner.*

Ecclesiastes 2:26, *For Elohim gives wisdom and knowledge and joy to a man who is good in His sight; but to the sinner He gives the work of gathering and collecting, that he may give it to him who is good before Elohim.*

Ecclesiastes 9:18, *Wisdom is better than weapons of war; but one sinner destroys much good.*

Luke 7:37, *And behold, a woman in the city who was a sinner, when she knew that Yahushua sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil.* NOTE: We are not really told why this woman was a sinner yet we are told further down in verse 47 that her sins WHICH WERE MANY, were forgiven. So, she was no longer a “sinner,” right? We are told the Messiah told her in verse 50, “*faith has saved you, go in peace*”—the implication: “Go and sin no more.”

The Scriptures are replete with opposites—good and evil, day and night, morning and evening, summer and winter, sin and righteousness. So, the next time you decide to call, think or refer to yourself as a sinner, think twice—you may be a sinner but, if you are, it would benefit you to read the scriptures, repent and turn FROM being a sinner to one who is striving for righteousness!

Remember what the Messiah said often: “*Repent and sin NO MORE.*” He absolutely knew we would slip because a we’re human and that is WHY we need a mediator, and praise Yahuweh for providing one in His Son!



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Sabbath Keepers Who Made A Difference...

Samuel Ward, an American Founding Father!

Samuel Ward, a Seventh Day Baptist, was born in Newport, Rhode Island, May 27, 1725. Newport Rhode Island is the location of the first Sabbatarian church in America, which was founded by Stephen Mumford in 1671. Both of Ward's parents were keepers of the Seventh Day Sabbath, and his father was governor of Rhode Island and a descendant of Roger Williams through both his paternal and maternal family lines.

He also can lay claim in his lineage to John Ward, a Calvary officer in the service of Oliver Cromwell, who fought against the tyranny of the English crown. This family obviously was one of leadership and advocates for freedom. On Samuel Ward's parent's tombstones is carved the testimony of their faith to the Sabbath day.

The lineage of Samuel Ward, through Roger Williams gives another strong clue into who he was. Williams the founder of Rhode Island, was a maverick pioneer of religious freedom in America who we owe much. He was one of the first advocates of the concept of "separation of church and state" and for religious freedom. An Anabaptist, Williams can be thanked for creating the first colony that practiced religious freedom. The first Jewish Sabbath synagogue in America can also trace its history to Newport Rhode Island and only existed because of the freedoms found there.

With this rich bloodline of faith, Samuel Ward served in many political offices in Rhode Island and like his father, was elected to the office of governor in 1762. These were pivotal times for America, and in 1765 the infamous Stamp Act tax was thrust upon the colonies. Of all the governors in the colonies, there was only one who

had the courage to refuse an oath to enforce and sustain this law. Samuel Ward, a man of conviction of the scriptures, was also a man of conviction in the secular world. He refused to swear an allegiance to either the crown, nor to enforce the stamp act, at great personal peril to himself.



Through the early 1770's, Ward was a key man in the organization of the Continental Congress. In fact, the first delegates to the Continental Congress came from fellow Rhode Islander Stephen Hopkins and Ward himself. Yes, a Sabbath keeper can lay claim to being a "Founding" –"Founding Father" of the greatest nation in human history!

He had many works to help forge the freest country in the history of the world. Only in America could God find a place where the Sabbath could find free practice and blossom and to be an exporter of that truth to the world. Samuel Ward was the one who nominated George Washington to

be the Commander of the Continental Army. Before Ward's untimely death in 1776, he helped collaborate with Thomas Jefferson in the writing of the "Declaration of Independence".

His legacy and influence include his son Samuel Ward Jr., who was a Lieutenant Colonel in the Revolutionary army, a grandson who was the President of the New York stock exchange and his great granddaughter, Julia Ward Howe, who was the composer of the well-known, historic and beloved "Battle Hymn of the Republic" in 1862. This song graces many Sabbatarian hymnals to this day.



Like many other Sabbatharians of that era, she was a staunch anti-slavery abolitionist. In later years, she was instrumental in creating the first “Mother’s Day” as a reaction to the carnage of both the Civil War and the Franco-Prussian war.

All of us in the Seventh Day Sabbatarian tradition can take proper pride and respect knowing that one of our brothers, and his lineage, were visionaries to the truth.

Author Bill Lussenheide has been a Sabbath Observer for 47 years and resides with his wife Terri in Florence Montana. He serves as Vice President of the Bible Sabbath Association.



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Telling God how to do his job?

Lenny Cacchio

Trying to tell Jesus how to do his job seems like a fools errand, does it not? Yet I wonder: when we

Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." (Matthew 16:22)

Peter said to him, "You shall never wash my feet." (John 13:8)

Hopefully we can all agree from the benefit of hindsight that Jesus knew what he was doing. He knew what he was doing when he went into Jerusalem at that fateful Passover season. He knew what he was doing when he washed his disciples' feet. He knew what he was doing when he told his disciples to stop hindering children from coming to him. He knew what he was doing when he refused the mother of James and John who wanted assurance that her sons would rule from his right and left.

PETER SAID TO HIM, "YOU SHALL NEVER WASH MY FEET."

pray, do we try to tell the Father how to do his job?

Suppose you're unhappy with your boss. Do you ask God to find you another job, or do you pray for divine intervention in the way that's best according to God's will in your life, even if that means staying in that situation for a while longer for reasons that you will know later.

Struggling with a difficult child? Do you pray that God will make that child behave, or do you pray for guidance and interven-

tion in all aspects of the situation?

Are you looking at moving to another home? Do you pray that God will give you THAT house, or do you pray that God will guide the process toward the best outcome and be resolved according to his will?

The point is, we do need to seek God's guidance, but we have a choice. We can be like the disciples and try to tell God how to do his job, or we can rely on the sure knowledge that God knows what he is doing.

It's "thy will be done" rather than "my will be done".



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Would you like to help the BSA continue its work of proclaiming Jesus and all that He taught?

The BSA needs more partners like you to help continue and expand this ministry. Recently we had a group of 50 pastors in Africa request to be added to our TSS mailing list. To do this, we need more partners to help with the expense!

Please donate today so that we can expand and expose more brethren, and future brethren, to the teachings of the Bible and the idea that brotherhood is better than dogma!

Letters to the Editor

I think your paper (*Lust, the Underlying Issue*, Nov 2021 Sabbath Sentinel) was very good; your words: “How about prayer? Are we praying regularly, or have we let prayer slip, our time with God reduced to convenient moments for us? If so, lust for the time God wants to spend with us has robbed God of time with His unborn child.”

This made me think of how many Christians cry out about the sin of abortion (and it is a sin) in the world, when we are in danger of committing “spiritual abortion” which is much more dangerous; as the messages to the churches warn about in Rev chapters 2 and 3. As you know from the articles, almost four years ago now God used Rev 3:15-20 to bring me to repentance from drifting; the messages tell us we can be blotted out of the book of life, and that He will spit us out of His mouth.

As I have shared for the last three years I believe the nation is probably is going to have societal collapse—its happening now before our eyes! And since God is allowing this to happen, He

will use this to refine His people, and God’s people need the kind of article you wrote to be fed the spiritual food necessary.

When I shared those things in the articles; it is witness of what God did in my life; not me. God used repentance and prayer to restore me to a proper prayer life, and a better relationship with Jesus Christ. It is good to see you use the word Daddy. I sit in a chair and talk with God for hours and can feel the peace of God all around me. I have prayed for you my brother. I feel God used you to drop seeds in this paper in the November issue. I thank God.

Dr. Mitchell, it was so good to see you write of those matters; this is so much what God’s people need. I could write ten pages about your paper there was so much in there. Just wanted to thank you for the good work; may God continue to lead and guide you, my brother.

Tommy

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