



The Sabbath Sentinel

Sep-Oct
2023

The Tabernacle Theme

of Jesus!

BSA – The Bible Sabbath Association

Jesus said, "Is it lawful on the sabbath days to do good, or to do evil?"

The Sabbath Sentinel September/October, 2023

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Keep My Sabbaths

As this edition of the magazine is hitting mailboxes across the country, we are on the verge of the annual observance of the autumnal Holy Days established for us in obscurity but memorialized in a number of scriptures found in the Torah, or Law, of the Old Testament.

The majority of the Holy Days, or High Sabbaths, are defined to exist during this time of the year. These days have long been recognized and kept, not only by ancient Israel but also by the early Church. This review is undertaken to encourage those who cling to the weekly Sabbath as the sign that they know the true God (Ex. 31:13) to also cling to the annual Sabbaths as part of that great sign.

Some well-meaning brethren, using the same tortured logic of Sunday keepers, proclaim that those annual days were just shadows of things to come, that they were only to be kept until the appearance of Jesus/Yeshua, and were not for the Church after the Resurrection and Ascension of the Christ. They can, of course, produce no scripture that says such and must arrive at that conclusion through the aforementioned human reasoning.

Before we conclude our encouragement, let us first discuss how it is that those days are considered as requirements for keeping by many of our Sabbath keeping brethren. When we appeal to the words of Christ, His admonition must be ensconced firmly within our desire for God's Will. What, then, did He say? He said unequivocally that "*man must live by every word that comes from God's mouth.*" We read this in Mat 4:4 and Luk 4:4. More importantly, we find that Jesus was Himself quoting Deu 8:3 when fending off that attack from Satan. This was no new concept that Jesus was creating!

The weekly Sabbath and annual Sabbaths are codified for us in Lev 23 of the Old Covenant scriptures. We should notice something very important in Lev 23:1, "*And the LORD spake unto Moses, saying,*" thereafter launching into the listing of the weekly and annual Sabbaths to be kept. What we should never gloss over is "the LORD spake." What follows has come from the mouth of God.

We can, and do, all accept that we must keep the weekly

Sabbath as enumerated in Exo 20. What we sometimes fail to see is that God often gives commands in one place and then expands upon the definition of the terms He uses in other places. While we know that the seventh day is the weekly Sabbath, what we might not realize is that God goes on to define what the Sabbath is by speaking to that term in Lev 23.

In Isa 28:9 we find the following question asked—and answered: "*Whom shall he teach knowledge?*" Exactly who will He teach? We should read on: those who are "*weaned from the milk, and drawn from the breasts.*" He is NOT talking about babies. Going on, we find the standard by which that knowledge will be disseminated. Isa 28:10 "*For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...*" The principle then is that we have to look in every place we can in God's Word to find understanding without relying upon human reasoning or the advancement of one understanding of scripture in defiance of other scriptures on the same topic.

This then brings us to the rest of Lev 23 where God goes on to define what He means by "His Sabbaths." Some will attempt to make something of the fact that God does not specifically call them Sabbaths initially. We do need to be careful to not read something into the scriptures that is not there. But, reading about those days in Lev 23 we find that we are given the command to do no servile work on those days, just like the weekly Sabbath.

As we continue to read down to where we find the annual Sabbath known as Feast of Trumpets, God takes care of that problem for us, specifically calling that day a Sabbath (Lev 23:23-24). Once again, these words came directly from the mouth of God; we've already rehearsed the importance of that point.

Moreover, we all know of the command to gather in "holy convocation" on the weekly Sabbath. That same command to gather in "holy convocation" is likewise found attached to the three seasons of the year where the annual Sabbaths fall (Ex 34:21-23).

God once again speaks to his annual Sabbaths in Deu 16.

The three seasons of the year, with reference to the Holy Days found therein, are once again listed. Moreover, we see in vs 16 that every man is commanded to appear before God during those seasons.

In 2 Ch 8:12-13 we see that the king blessed directly by God specifically with great wisdom, Solomon, keeping all three seasons as mandated by God.

We read about a future event where at least one of those same annual Sabbaths is mentioned in prophecy. This can be found in Zec 14:16-19: *“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. ... And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”*

We see that Paul references the Day of Atonement, one of the Autumnal annual Sabbaths, when he writes about an event that happened to him in Act 27:9, *“Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, ...”* The Day of Atonement is the annual day of fasting observed by Israel.

Luke writes that Paul *“sailed away from Philippi after the days of unleavened bread”* making reference to the spring annual Sabbaths (Act 20:6).

If those days were only something that pointed to the first coming of Jesus as some claim, then Jesus, Paul and Peter all missed golden opportunities to engage in a “teachable moment” to explain that those annual Sabbaths applied only to Israel. The truth of the matter is that those days DO apply to Israel, but too often we lose sight of something else found in the Book of Hebrews.

This is found in Heb 8:6: *“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”* The Better Covenant was NOT established upon different laws; it was established upon better promises.

Moreover, Paul wrote this directly to the New Covenant Church composed of Gentile converts which we read in Rom 11:16-21 *“For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branch-*

es.” We are all familiar with the reference to Jesus as the Root of Jesse! Continuing ...

*“And if some of the branches (Israel) be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; (We in the Gentile Church had to be grafted onto the same place as Israel!) *Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.”**

Paul was explaining that we are grafted into the same place as the Israelites, being made Israelites! Therefore, anything that God tells the Israelites to do and observe must apply to those of us who are grafted onto Christ. Could it be any simpler to understand? When God tells Israel to do something, He is telling US to do something as well BECAUSE we are grafted onto Christ in the place of the physical descendants of Israel. If God can raise up children to Abraham from rocks, how much more can He raise up children of Israel from Gentiles?

I am writing this because I am convinced that God spoke those words and if God spoke them then I need to be acting on them. Others of my brethren may not see it the same way—may not be convicted of the importance as I am. Indeed, we are told to “prove all things and hold fast onto what is good.” I have found no place where God has said, “Never mind what I said to Israel; you don’t have to do those things.” But each of us has to prove the truth for ourselves.

We are told that when we KNOW to do well and then don’t do it then it is sin to us. We need to be honest about what we know. Obviously, this short article cannot allow me to rehearse the symbolism and insight God wants us to gather from His Feast Days. I certainly cannot muster a complete thesis in these few words. All that can be done is to encourage the reader to embark upon a study to prove and disprove for him or her self.

One thing we know for sure is this; it is not sin to be keeping God’s annual Sabbaths. But, and this is left to the student, it might be a sin to fail to keep those days. In any case, let’s none of us cast stones but agree to continue in love for one another as we all grow in Christ!





Polycarp: The Heretic Fighter

Kelly McDonald, Jr.

As reviewed in the last two editions of The Sabbath Sentinel, the second century was a time when Christianity was influenced by false teachers and heretical ideas. During this turbulent time, there was a specific person who was God-ordained to lead the stand against it all. His name was Polycarp.

This man of God was a disciple of the Apostle John and appointed by the first Apostles as the Bishop of Smyrna. By the 150s AD, he was likely the last living person who was taught by the first disciples. This made him a living legend in some ways.

Much of what we know about Polycarp comes from Irenaeus (a second-century Christian who knew Polycarp personally), an epistle he wrote called The Letter to the Philippians, and other primary sources from near that time.

Irenaeus heard Polycarp as a youth and said the following about him: “But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth... for he [Polycarp] tarried [on earth] a very long time...having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true” (Irenaeus, *Against Heresies*, 3.3.4; emphasis mine).

“...I can even describe the place where the blessed Polycarp used to sit and discourse — his going out, too, and his coming in — his general mode of life and personal appearance, together with the discourses which he delivered to the people; also how he would speak of his familiar intercourse with John, and with the rest of those who had seen the Lord; and how he would call their words to remembrance. Whatsoever things he had heard from them respecting the Lord, both with regard to His miracles and His teaching, Polycarp having thus received [information] from the eye-witnesses of the Word of life, would recount them all in harmony with the Scriptures...” (quoted from *Fragments from the Lost writings Irenaeus*, 2; emphasis mine).

He went on to say: “And I can bear witness before God, that if that blessed and apostolic presbyter had heard any such thing, he would have cried out, and stopped his ears, exclaiming as he was wont to do: O good God, for what

times have You reserved me, that I should endure these things?” (ibid).

As false doctrines were spreading rampantly through Christian communities, Polycarp wondered why he was kept alive to hear such things. We can look back and understand why this happened. He was being preserved to confront these false teachings and teachers.

Between 110 and 140 AD, he wrote a letter to the Philippians. In it, he affirmed keeping the commandments of God and quoted many New Testament letters almost word for word. We have excerpts from this letter below:

“But He who raised Him up from the dead will raise up us also, if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness...” (idem, chapter 2).

“‘But the love of money is the root of all evils.’ Knowing, therefore, that ‘as we brought nothing into the world, so we can carry nothing out,’ let us arm ourselves with the armour of righteousness; and let us teach, first of all, ourselves to walk in the commandments of the Lord” (ibid, chapter 4).

“Knowing, then, that ‘God is not mocked,’ we ought to walk worthy of His commandment and glory...For it is well that they should be cut off from the lusts that are in the world, since ‘every lust warreth against the spirit;’ and ‘neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,’ nor those who do things inconsistent and unbecoming” (ibid, chapter 5).

In addition to these references, there is one direct quote from I John 4:3: “For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist” (ibid, chapter 7).

Though Polycarp was a disciple of the Apostle John, the Letter to the Philippians has a significant number of quotes from the New Testament. He mentioned the Apostle Paul by name four times and quoted his letters as many as 26 times. He also quoted the Apostle Peter nearly word for word at least 10 times. Altogether, it seems that Polycarp quoted from at least three gospels, Acts, ten of Paul’s Letters, I and II Peter, I John, and Jude. Some have said that he quoted every book in the present New Testament canon.

Whatever the case may be, Polycarp knew sections of our

current New Testament by heart, he had copies of the documents, or both. His letter also contains references to the Old Testament. This letter is part of his amazing testimony.

To give you an idea about the gravity of his witness, consider the following. His letter to the Philippians was lauded by contemporaries who said it would bring assurance to the truth about salvation (Irenaeus, Adv. Haer., 3.3.4). The letter was so highly regarded that even in the late 300s AD it was routinely read in Christian assemblies in Asia. Jerome wrote this about the work:

“Polycarp – disciple of the apostle John and by him ordained bishop of Smyrna was chief of all Asia, where he saw and had as teachers some of the apostles and of those who had seen the Lord...He wrote a very valuable Epistle to the Philippians which is read to the present day in the meetings in Asia” (On Illustrious Men, 17, emphasis mine).

Polycarp’s Visit to Rome

In about the year 155, Polycarp went to Rome to confront the Bishop Anicetus about the Passover feast. He tried to turn Anicetus back to observing Passover on the 14th of Nisan – this was the example of Jesus and the early disciples. We discussed this visit in more detail in the January-February edition of [The Sabbath Sentinel](#).

However, there was another reason Polycarp went to Rome that is often not discussed! As reviewed in the May-June edition of [The Sabbath Sentinel](#), Anicetus was the same bishop under whom many heresies increased. As Irenaeus wrote: “For Valentinus came to Rome in the time of Hyginus, flourished under Pius, and remained until Anicetus. Cerdon, too, Marcion’s predecessor, himself arrived in the time of Hyginus... Marcion, then, succeeding him, flourished under Anicetus, who held the tenth place of the episcopate” (Irenaeus, Against Heresies, 3.4.3).

Valentinus was best known for his mixture of Gnosticism and Christianity, which included trying to mix common sayings of the day with the New Testament. This formed a new, mutilated text. Marcion also tried to mutilate the New Testament by taking out verses that did not suite his doctrine. He especially wanted to separate keeping God’s commandments from the gospel message. Their greatest outreach occurred in Rome; apparently the Roman bishops could not stop them (or did not try to).

Polycarp was preserved by God to face these heretics. He was a disciple of John and held to the purity of the faith. His knowledge of the New Testament became invaluable to refute their destructive doctrines.

The second reason Polycarp went to Rome was to confront heresy, especially from Valentinus and Marcion. Irenaeus wrote:

“...To these things all the Asiatic Churches testify, as

do also those men who have succeeded Polycarp down to the present time – a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles — that, namely, which is handed down by the Church...And Polycarp himself replied to Marcion, who met him on one occasion, and said, ‘Dost thou know me?’ [Polycarp replied] ‘I do know thee, the first-born of Satan’” (Against Heresies, 3.3.4, emphasis mine).

Polycarp turned many back to the truth! As the heretics sought to cut out portions of the New Testament or add to it, he refuted them. Polycarp was likely the only one equipped for the task of confronting these difficulties. Irenaeus testifies that he was a witness of Apostolic doctrine in the mid-second century.

When the Bishops of Rome were going astray and being swayed by all sorts of doctrines, Polycarp came to sort out the mess. In a time of turmoil, he helped expose the darkness and turn people back to the light. He confronted these heretical teachers and even called Marcion a son of the devil! His weight as a witness was stronger and more steadfast than the newer, false doctrines he opposed.

Polycarp was indeed a second-century heretic fighter.

About two years after this great stand for the faith, Polycarp took his last stand for the faith. Irenaeus briefly mentions this event. “...and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles...” (ibid, 3.3.4).

A work called the Martyrdom of Polycarp describes the end of his life. In it, we learn that Polycarp was betrayed by one of his own disciples. He was humiliated in front of a stadium of people on the Sabbath and then burned at the stake. We have an excerpt from this work below:

“Then the proconsul urging him, and saying, ‘Swear, and I will set thee at liberty, reproach Christ;’ Polycarp declared, ‘Eighty and six years have I served Him, and He never did me any injury; how then can I blaspheme my King and my Savior?’...The proconsul then said to him, ‘I have wild beasts at hand; to these will I cast thee, except thou repent.’ But he answered, ‘Call them then, for we are not accustomed to repent of what is good in order to adopt that which is evil; and it is well for me to be changed from what is evil to what is righteous.’ But again the proconsul said to him, ‘I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent.’ But Polycarp said, ‘Thou threatenest me with fire which burneth for an hour, and after a little is extinguished, but art ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt’” (The Martyrdom of Polycarp, 8.1-2, 9.3, 11).

The Legacy of Polycarp

Tertullian, who lived in the late second and early third centuries, wrote much against heresy. He appealed to the historical list of bishops in every city as one of the ways to combat false teachers. This is usually termed 'Apostolic Succession.' It was very important in the second. The heretics could not trace any of their teachers to the time of Jesus – though they claimed to do so. Below, we have an excerpt from Tertullian's work Prescription Against Heretics about this topic:

"But if there be any (heresies) which are bold enough to plant themselves in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning... in such a manner that [that first bishop of theirs] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men, — a man, moreover, who continued steadfast with the apostles. For this is the manner in which the apostolic churches transmit their registers: as the church of Smyrna, which records that Polycarp was placed therein by John..." (idem, sec. 32)

As Tertullian recounted the records of the churches in various cities, the Church of Smyrna and Polycarp were mentioned FIRST to prove apostolic succession. He pointed out that there were written records in his day that confirmed Polycarp as the successor to the Apostle John. While Apostolic succession does not matter today, it was very important at that time.

These details, among others we could use, clearly prove Polycarp's weightiness as a witness for Apostolic teaching. Tertullian appealed to his example to uphold Apostolic teaching; Polycarp observed and defended the commandments of God. This historical detail is a tremendous witness to those who do the same in our time. By our lifestyle and doctrine, we are continuing the work the Apostles began almost two thousand years ago.

To read about this subject in more depth, download our free book "The Life of Polycarp" from www.sabbathsentinel.org (Free Resources Page).

Bibliography

To view the Bibliography, see pp 84-88 from the book The Life of Polycarp. It can be downloaded for free from www.sabbath.blog.



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TRUMPETS

Darl Arbogast

7676 in Strong's Concordance is a weekly Sabbath and number 7677 is an annual Sabbath. Leviticus 23 lists the seven annual Sabbaths commanded by God for His people to observe. The man who came to earth was also our Creator and what is important to know is He declared these seven Sabbath days as being holy. Our calling to follow Him includes being faithful to Him and keeping His days holy. Since God doesn't change it is probable that these holy days will continue to be observed in the Millennium and beyond.

Ancient Israel was the people of God while today Christians (His Church) are the people of God as He is our Heavenly Father. God has selected us, shined His grace upon us and called us out of this world to follow Christ.

When Christ was on the earth He observed the weekly Sabbath (the 7th day not Sunday) and He also observed each annual Sabbath as well. In that society it was a foregone conclusion that on those days everyone assembled to have a feast, they were not only Jewish feasts as some of the other tribes did the same. Even the early Church gathered together on the 7th day to worship as written in Acts 13:42 thru 44 NKJ - *"So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. Now when the congregation had broken up, many of the Jews and devout proselytes (a proselyte is one of the Jewish faith but not a Jew by birth) followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. On the next Sabbath almost the whole city came together to hear the word of God."*

Let it be known that to be true to Him a true Christian will follow Him by keeping all the Sabbath days holy.

Some of the feasts are mentioned in the New Testament such as 1 Corinthians 5:8, where the Apostle Paul admonished us: *"Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."* Likewise in John 7:37 *"On the last day (also*

considered an annual Sabbath), that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

This year 2023 Trumpets comes on September 16th which is a Saturday making this day a double Sabbath; this is very important to God. Trumpets is a very solemn day in Leviticus 23 it is not called a feast but a holy convocation. Leviticus 23 NKJ - 23-24 *"Then the Lord spoke to Moses, saying, 'Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month (by the Hebrew calendar), you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. '"*

Ancient Israel posted a sentinel with trumpet in hand on every high hill to watch for any approaching army that may be coming to invade them. If any army was spotted the sentinel would blow his trumpet and the next closest sentinel would blow his trumpet and so on down the line so all of Israel could make ready for the invaders at a moment's notice.

'Trumpets' is a holy day, a memorial giving Christians the alarm declared by our Savior to forgive us and to teach us to follow Him. We are commanded to keep these holy day's as designated feast days with the exception of Atonement (a fasting day) and Trumpets as these two are not feast days.

Numbers 29:1 and 10:1-9 tells us more regarding Trumpets. *"And in the seventh month, on the first day of the month (using the Hebrew calendar), you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets."* ... *"And the Lord spoke to Moses, saying: 'Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps. When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting. But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you. When you sound the advance, the camps*

that lie on the east side shall then begin their journey. When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys. And when the assembly is to be gathered together, you shall blow, but not sound the advance. The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations. When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the Lord your God, and you will be saved from your enemies.”

We observe Trumpets first of all because God ordered it and they have very determined reasons for sounding them. Secondly more is explained in 1 Corinthians 15:51,52, Revelation 11:15 and 1 Thessalonians 4:15,16 NKJ - “51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.” ... “15 Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” ... “15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.”

Trumpets was used in the past and trumpets will be used in the future. In the book of Revelation chapter 6 thru 8 seven seals are mentioned; then in chapter 8 verse 6 the seven trumpet plagues begin, “So the seven angels who had the seven trumpets prepared themselves to sound.” Trumpets is last mentioned in Revelation 11:15 “Then the seventh angel sounded: And there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’” Jeremiah writes about this time in chapter 50:41 NKJ “Behold, a people shall come from the north, and a great nation and many kings shall be raised up from the ends of the earth.”

Psalms 9:4 NKJ “For You have maintained my right and my cause; You sat on the throne judging in righteousness.” Revelation 20:1 thru 6 “Then I, John saw an angel



coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished (the Millennium has begun). But after these things he must be released for a little while.”

A lot of destruction will be happening on the earth at the time of the plagues, therefore Jesus will be remodeling the earth, re-configuring the topography. Before the Millennium begins earthquakes, mountains shook down, no more sea, all pollution is buried underground, the earth will be pristine, the air and the water will be pure. The description of the New Heaven and the New Earth following the ‘Day of the Lord’ is written in Revelation 21:1 NKJ - “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. (The resurrected saints that are on the ‘Sea of Glass’ will be returning to the earth when the Millennium begins.)

The ‘Sea of glass’ is mentioned in Exodus 24:9,10,11, Ezekiel 1:22, 10:1, and Revelation 4:6, 15:1,2 NKJ – 9 Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, 10 and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. 11 But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate

and drank. ... 22 The likeness of the firmament above the heads of the living creatures was like the color of an awesome crystal, stretched out over their heads. ... 1 And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne. 6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. 1 ...the wrath of God is complete. 2 And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.

God the Father is moving to the earth to live with man; man is not in heaven. 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." Revelation 21:2 thru 7 NKJ tells us more "Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son."

The 'Day of the Lord' on the earth is a horrifying time and we don't want to be here; this is another topic for later. However the synopsis of what the memorial of Trumpets is about; is a warning for those who can understand it to heed.

God haste the day for His righteousness upon the earth.
God bless you in your efforts as you progress.



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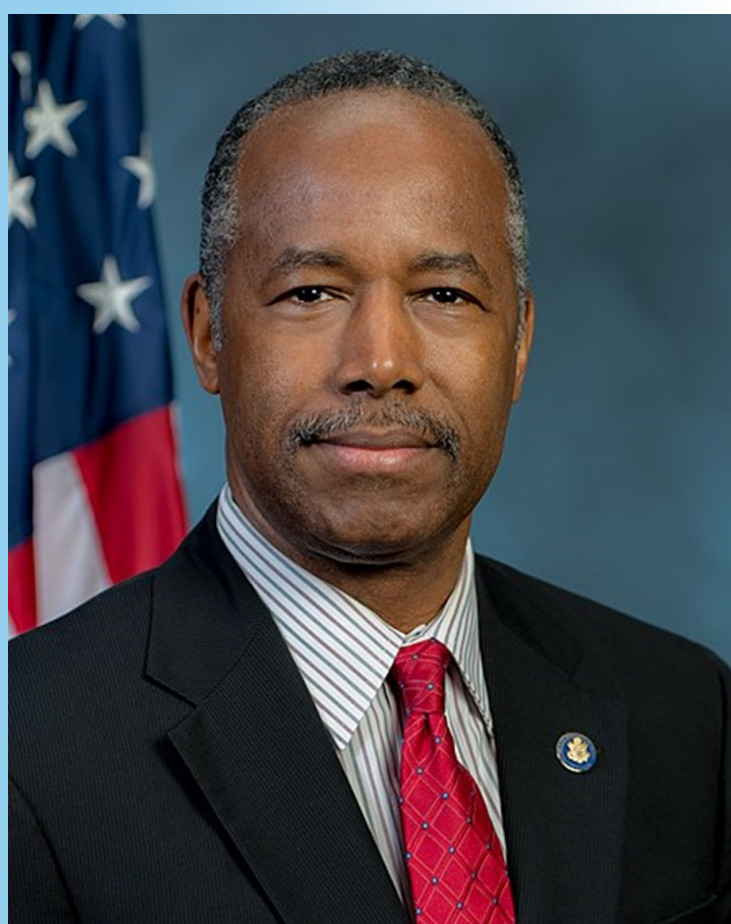
Ben Carson

Bill Lussenheide

Benjamin Solomon Carson Sr. is an American neurosurgeon, politician, and philanthropist, who served as the 17th United States Secretary of Housing and Urban Development under the Trump Administration. He was born on September 18, 1951, in Detroit, Michigan, to Sonya and Robert Solomon Carson. Ben was the second of their two children and grew up in a low-income, single-parent household in the city. Despite the challenges of his childhood, Carson went on to become one of the most respected and accomplished neurosurgeons in the world and an influential figure in American politics.

Ben Carson's religious beliefs have played a significant role in shaping his life, career, and worldview. Carson was raised in the Seventh-day Adventist Church. Carson's mother, Sonya, was a devout Sabbath Keeper and instilled her faith in her children from an early age. She often read the Bible to them and encouraged them to study it for themselves. Carson has described his mother as his greatest inspiration and credits her with his success.

Carson attended the Seventh-day Adventist Church school, where he excelled academically and developed an interest in science. In high school, he was a member of the Junior Reserve Officer Training Corps (JROTC), where he honed his leadership skills and developed a sense of discipline and responsibility. After graduating from high school, Carson attended Yale University, where he earned a degree in psychology. He then went on to attend the University of Michigan Medical School, where he earned his medical degree in 1977.



After completing his medical training, Carson began his career as a resident in neurosurgery at Johns Hopkins Hospital in Baltimore, Maryland. He quickly distinguished himself as a skilled surgeon and researcher, and in 1984, he became the director of pediatric neurosurgery at the hospital. Over the next several years, Carson performed numerous groundbreaking surgeries, including the first successful separation of conjoined twins joined at the back of the head. He also developed innovative techniques for treating brain tumors and other neurological conditions.

Throughout his career, Carson has remained committed to his faith and has often spoken publicly about its importance in his life. He has written several books on the topic, including "[Gifted Hands: The Ben Carson Story](#)," which was later turned into a made-for-TV movie. In his books and speeches, Carson has described how his faith has guided his decision-making and shaped his worldview. He has also been an advocate for his faith and has promoted its teachings on health and wellness.

Carson's religious beliefs have also influenced his political views. He is a conservative Republican and has been a vocal opponent of abortion and same-sex marriage. He has also been critical of the Affordable Care Act, also known as Obamacare, and has called for a repeal of the law. Carson's views on these issues have made him a controversial figure, and he has faced criticism from both liberals and conservatives.

In addition to his medical and political careers, Carson has been active in philanthropy and has established several charitable organizations. In 1994, he and his wife, Candy, founded the Carson Scholars Fund, which provides scholarships to students in grades 4-11 who excel academically and demonstrate a commitment to community service. The organization has awarded more than 8,000 scholarships since its inception.

Carson's religious beliefs have also led him to promote healthy living and wellness. He is a vegetarian and has advocated for a plant-based diet as a way to prevent and treat chronic diseases. He has also spoken out against the use of genetically modified organisms (GMOs) in food and has called for greater transparency in food labeling.

In 2016, Carson declared himself as a candidate for the Presidency of the United States. An early favorite, he had good polling numbers, but then faded. On March 11, 2016, a week after Carson ended his presidential campaign, he endorsed future President Donald Trump.

After winning the election, On December 5, 2016, Trump announced that he would nominate Carson to the position of Secretary of Housing and Urban Development. On January 24, 2017, the Senate Committee on Banking, Housing and Urban voted unanimously to approve the nomination. Senate Democrats attempted to defeat Carson's nomination via filibuster, but that vote failed on March 1, 2017, and he was then confirmed by the Senate by a 58-41

vote the next day, and then diligently served for the next four years.

Ben Carson has been awarded the Presidential Medal of Freedom amongst many other awards, and was ranked in the top 6 of "Most admired Americans" in a Gallup Poll.

We salute Ben Carson as a Sabbath Keeper Making A Difference!

Author Bill Lussenheide serves as Vice President of the Bible Sabbath Association and makes his home with his wife Terri, in the Bitterroot Valley of Western Montana.

How Should We React to Differences With a Brother's Perceptions?

Paul W. Sylie

Have you ever faced a situation where you are discussing a Biblical topic with one of your brethren, and you find your beliefs on the topic are quite different than his? I have many times, and have experienced the deep-seated emotions of hostility that arise when attempting to justify one's own position ... and deal with the opposing view. The response is quite automatic if left unchecked — a defense of the integrity of one's own beliefs of right and wrong. Self-centered pride smolders and perception of oneself is challenged. "Of course I am right, and he just needs to be set straight," goes the thinking.

As the years have passed I have become much less threatened by others whose views on issues differ from mine, at least in the realm of Biblical interpretations. How many times have I been personally chagrined after discovering that a closely-held idea was proven to be false? The experience is humiliating, but such encounters have taught me to be extremely careful when confronting someone whose interpretations of Biblical topics challenge my own.

Our Basic Understandings

When dealing with differences in understandings on various Biblical topics it is important to keep several things in mind. Here is a list of ten items to consider.

1. Recognize that all of us are striving after the truth. God's word is truth [aletheia, "truth"], (John 17:17), and it is the truth that sets us at liberty [eleutheroo, "to liberate, to exempt"] (John 8:32) within a world in which Satan wants us to be captured to falsehood and deception (I Peter 5:8).

2. Realize that we are to be known by the love we have for one another. This love is eloquently stated by Jesus in John chapters 13 through 17 during his last thorough discussion with His disciples before the crucifixion.

"By this shall all men know that you are My disciples, if you have love [agape, 'God-plane affection and benevolence']" (John 13:35).

"... I in them, and You [the Father] in Me, that they may be perfect in one; and that the world may know that You have sent Me, and have loved them as You have loved Me" (John 17:23).

We are not to interact with others in the body with "doubtful disputations" [dialogismos, "discussion or debate"; diakrisis, from diakrino, "to separate thoroughly or withdraw from"], implying if someone has a different view on an issue, such as eating meat versus vegetarianism (Romans 14:1-4), the person who is "strong" or correct scripturally should not despise or judge the "weak" person, "... for God is able to make him stand" (Romans 14:4). Our liberty must not become a stumbling block for those who are weak [astheneo, "to be feeble"] (I Corinthians 8:9), for whom Christ died (I Corinthians 8:11), but like Paul said in I Corinthians 9:22 we ought to become weak when with those who are the weak, so as not to discourage them. Those strong in the faith need to bear the infirmities of the weak (Romans 15:1), and who knows, those whom we consider to have a wrong interpretation of a subject might turn out to be correct after all. Thus, we ought to study the Scriptures daily to discover the truth in all things, as did the Bereans (Acts 17:10-11).

Recall that the spirit God has placed within us is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and moderation (Galatians 5:22-23). In all of our communications with brethren we must apply these qualities of character.

3. We must comfort and encourage our brethren along the pathway of life, not discourage them, as we proceed day by day towards our Kingdom inheritance. We need to comfort [parakaleo, "to call to one's side or one's aid"] one another, not disputes over subjects, and help others look forward to the resurrection (I Thessalonians 4:18), to being with Jesus Christ forever (I Thessalonians 5:11), by being knit together in love (Colossians 2:2) and forgiving one another (II Corinthians 2:7).

4. Recognize that no two people will ever agree perfectly on the interpretation of certain Biblical precepts. Our

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PAUL W. SYLTIE



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Vivid stories of these facets of love add to the excitement. Putting them all together enables a person seeking the Creator to understand why Jesus washed the disciples' feet just hours before His crucifixion, even the feet of Judas, His betrayer.

We likewise must wash one another's feet! As He was sacrificed for us, so we must be sacrificed every day in His footsteps.

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background, culture, and experiences in life will color our views on things, much like the writers of the Gospels each had different perceptions of Jesus Christ Himself, making their writings somewhat different from each other. Also, people study subjects to different degrees, and will possess varying understandings depending on their state of knowledge.

5. Appreciate that Satan wants to divide and separate the brethren by exploiting differences among us. He is like a roaring lion, prowling over the earth and seeking whomever he may devour (I Peter 5:8). We must resist him so he will not influence us (I Peter 5:9; James 4:7; Ephesians 4:27; 6:11), and maintain our intimate connection with the Creator at all times (Psalm 73:28; Isaiah 48:16; II Chronicles 15:2).

6. Remember that certain basic scriptural truths will always be understood by all of us and agreed upon, and we should dwell upon these. Other issues may be up for loving debate, but we should not become dogmatic about those issues until they are thoroughly proven. We must not let “pet ideas” overcome our need to admit a lack of complete confidence in non-salvation issues. What are some of these basic truths?

* The foundation of our faith is repentance from dead works, faith toward God, baptism and the laying on of hands, resurrection of the dead, and eternal [aionios, “eternal”] judgement (Hebrews 6:1-2).

* The Bible as presented to us is the word of Elohim, as recorded by writers inspired by the holy spirit (II Timothy 3:16; II Peter 1:24).

* Jesus Christ is the Son of God who existed forever with the Father, who lived on earth, was crucified, buried, and resurrected on the third day, and is the One whose life was given for us that we might have eternal life; there is only one door to eternal life, and that is through Jesus Christ (John 14:6).

* The commandments of God are for everyone at all times, and they define sin and righteousness (Psalm 119:172; I John ; Romans 2 to 7).

* All prophesy will be fulfilled, though we may not know exactly how or when.

* The Scriptures are of no private interpretation, but interpret themselves (II Peter 1:20).

* The millennial Kingdom of God will arrive, giving 1,000 years of peace and prosperity on the earth



(Revelation 20:4).

7. Use differences of opinion on topics as motivation to research deeper into God’s word, not to draw contentions and separation. True maturity will motivate us to strive towards the fullness of Christ’s stature (Ephesians 4:13). “Iron sharpens iron” (Proverbs 27:17), but this exercise should lead towards the uncovering of truth, not confrontation, and must be done in love. After all, rebuking a wise, mature Christian will cause him to love you even more (Proverbs 9:8).

Our greatest motivation in fellowship should be love towards our fellow man, a desire to build him up even as Jesus Christ washed the feet of the disciples. Note that Paul and Barnabas separated for a time over the issue of whether to take John Mark along with them on a tour to revisit the churches established in Asia Minor. The separation was not due to doctrines and Biblical understandings ... rather to the failure of Mark to accompany them in their service to the brethren (Acts 15:36-40). Searching for Biblical truth should not draw contentions among us.

8. Recognize that we all have a pesky human nature that wants to exalt itself above others, and we will not be able to avoid every last bit of conflict we might have with one another. We should be alert to condemn our own shortcomings when faced with differences of opinion on non-salvation issues. Recall what Paul lamented when discussing the war within himself:

“For I know that in me (this is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice For I delight in the law of God according to the inward

man. *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members*” (Romans 7:18-19, 22-23).

Like Paul, we must plead with God to deliver us out of our wretched bodies of death! There is no other way to escape the trap of debating over non-salvation issues than to renounce our human nature that wishes to exalt itself, and rest our hope solely in the Creator of all who has given us life (Proverbs 13:10; Titus 3:9).

9. Appreciate that our differences with others on scriptural matters are likely to arise because we do not fully understand the other person’s point of view. We must exercise great patience while striving to understand the opposing point of view, and practice the love that Paul explained so well in I Corinthians 13:4-7:

“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.”

10. Use prayer as a major tool to avoid confrontations with a brother or sister in Christ. Pray that you will hold your tongue when a difference of opinion may threaten to cause you to speak hurtful words (James 3:2-10). Pray that you will gain knowledge and wisdom regarding a divisive topic that will lead you towards the truth on the matter.

In Summation ...

Recall that our differences in understandings on non-salvation topics pale into insignificance against the reality of spending eternity together. We have a deep-seated obligation to our brothers and sisters in Christ — those possessing His spirit — to express agape love to them, which is summarized in Matthew 7:12:

“Therefore, whatever you want men to do to you, do also to them, for this is [the meaning of] the Law and the Prophets.”

Practice the foot washing attitude of Jesus when he stooped down to wash the disciples’ feet on the Passover before His crucifixion. Here was the Creator of all things visible and invisible (John 1:3; Colossians 1:16) showing Himself to be a servant of the twelve disciples in an incredible display of humility and kindness ... even when

He knew he would in a short time be mercilessly pummeled and desecrated, then nailed to a stake and finally pierced and killed. WE ARE THOSE DISCIPLES! We need to treat one another just as Jesus washed the disciples’ feet, showing us how to be true kings and priests that we are destined to be after the resurrection (Revelation 5:10). He even washed the feet of Judas Iscariot, the one who betrayed Him. Are we willing to wash the feet of those who are our enemies?

While it is true that Jesus Christ came not to bring peace, but a sword on earth (Matthew 10:34), we within the ecclesia must not suppose that the sword was meant for those within the body of Christ. Within the body is to be peace, joy, patience, love, kindness, humility, and correct judgment (Galatians 5:22-23). Our conflict is with the evil lusts of the flesh from those outside the body which breed conflict, controversy, jealousy, anger, confrontation, competition, and despair. Indeed, the division among men is between those that obey the truth and those who do not, those who receive Him and those who do not (John 1:11-12; 3:16-18). Jesus said, *“He who is not with Me is against Me”* (Matthew 12:30).

Remember what Solomon said:

“He who corrects a scoffer gets shame for himself, And he who rebukes a wicked man only harms himself. Do not correct a scoffer, lest he hate you; Rebuke a wise man and he will love you. Give instruction to a wise man and he will be still wiser; Teach a just man and he will increase in learning” (Proverb 9:7-9).

As if foot washing was not enough of a sign of Christ’s love for us, He added, *“A new commandment I give to you, that you love one another, as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another”* (John 13:34-35).





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THE TABERNACLES THEME OF JESUS

Wade Nanney

As the time of the winter solstice approaches, western civilization plunges madly into what is--supposedly--the birthday of Jesus, the Messiah of Israel. But is there anything really to support the notion that He was born in the bitter cold and rainy season of the dead of the winter?

There is a definite theme to the life of Jesus from His birth through future eternity--that of the Sukkah. In Hebrew sukkah means some sort of temporary dwelling or hut; it can even be a cow shed or stable [the plural is sukkot--succoth in KJV]:

Gen 33:17 *And Jacob journeyed to Succoth, and built him an house, and made booths [sukkot] for his cattle: therefore the name of the place is called Succoth.*

*** The stable Jesus was born in therefore was a sukkah!

Many people have come to understand from internal evidence in the book of Luke and in Jewish records of the priestly courses that the Nativity was in early autumn--the time of the fall feasts. Jesus' parents had to go to Bethlehem to register for a census the Roman emperor required. The logical time for this would be during one of the pilgrim feasts when people were already on the road traveling. The Judean winters were a miserable, cold and rainy season when no sensible person would want to be in transit. The Romans could be very brutal, but they weren't stupid.

In Luke 1:26-38 the archangel Gabriel visited Mary to inform her that she would miraculously give birth to the Messiah. In verse 36 he told her that her aged barren cousin Elizabeth had already conceived six months previously. Gabriel had appeared to her husband Zechariah beside the altar of incense as he was serving as high priest. Verse 5 tells that he was of the "course of Abijah", which served for a period of days leading up to and through the day Shavuot/Pentecost, which occurs in the latter part of springtime. Zechariah was told that his wife would conceive a son who, "in the spirit and

power of Elijah", would pave the way for the Messiah. After being struck speechless until the birth of the baby, Zechariah came out and was unable to dismiss the people. They realized something powerful had taken place in there, and it was a well-remembered occasion.

No doubt Elizabeth conceived rather soon after her husband had time to journey home--probably in the latter part of the month we know as June. Nine months from there puts the birth of the son commonly known as John the Baptist in the early spring--on or around the time of Passover. From the full moon of Passover to the one that begins the feast of Sukkot/Tabernacles is exactly six months. Is it unreasonable to think that the birth of the Messiah might have occurred on the eve of the Feast? That would have put his circumcision on the final holy day, the Eighth Day, which John called "The Last Great Day" [Joh. 7:37]. Then Joseph and Mary would have been set to journey home.

Also....John wrote:

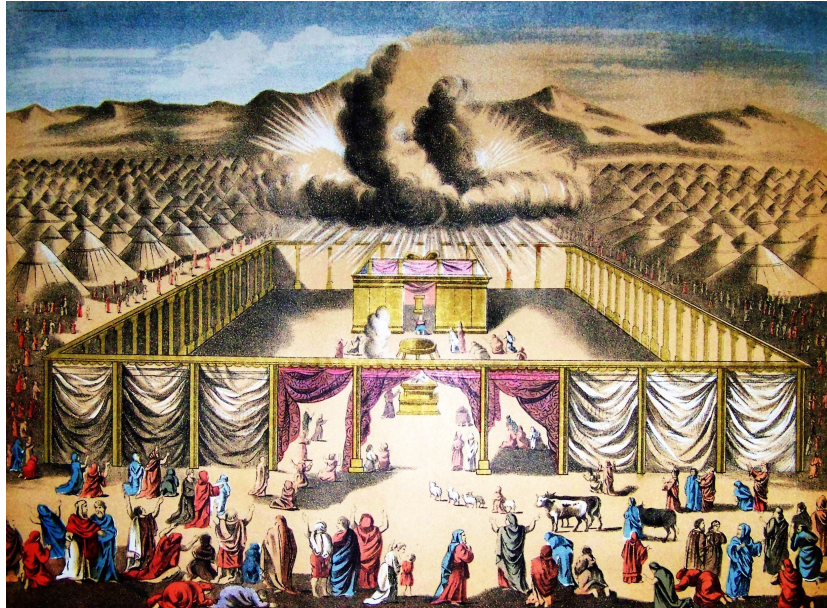
Joh 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

The word "dwelt" is the Greek skenoo, the verbal form of skene, the word that the early translators used for tent, tabernacle, etc.--the Greek equivalent of sukkah!. So a more precise translation would be: "...and tabernacled among us."

Whatever the case, there is no command or indication in the Bible that we should celebrate the Nativity, neither is there any reference whatsoever to any date on the heathen Roman calendar. Jesus said:

Mar 7:7 *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

*** The official command to "all Christendom" to celebrate the occasion on December 25th was given by an early popish type, Bishop Liberius of Rome, in the year 354 A.D. [You



can check it out for yourself by internet search or encyclopedia.] This time of year was chosen because the pagans had always celebrated the birth of their local version of the son god at that season.

The apostle Paul described our human bodily existence as a “tabernacle”, and he made this statement:

2Co 5:1 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

So, then, in the New Jerusalem, will we have a fixed, permanent situation? Would we even want it thus? Consider this:

Rev 21:3 And I heard a great voice out of the throne saying, Behold, the tabernacle [skene] of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God.

This statement makes it appear that things during future eternity will not all be static, and perhaps, boring. No doubt they will always be exciting, challenging, and rewarding. Consider the words of Isaiah the prophet, chapter 9, verse 7 in the passage made famous by Handel’s Messiah: “...and of the increase of His government, and of peace [shalom], there shall be no end...”



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Women in Scripture

DJ Wellington

Scriptures dictate different roles for men and women—there is no doubt on that. They are equal, but different. However, in this day and age of “gender confusion,” these roles are no longer taught. Sad to say, ones who study and strive to live by Scripture, many have gone to the opposite end of the spectrum where women should “be seen but not heard.” No doubt, women should not generally be leaders or teachers (with a few exceptions). There are many females who study diligently, using many sources and resources with the Bible being primary and they have a lot of knowledge. In addition to that, discussing with their male counterparts can aid in her studies where perhaps she missed something (especially if she is single without a believing father, widowed or married to a non-believer). Of course, it stands that there are occasions that just through discussions, the male may pick up something he should look at again or differently. Despite many saying they could learn even from a child, there are way too many men who do NOT think they could or would learn anything pertaining to scripture from a female.

There are many examples of women in scripture who were used by and for Yahweh and, just like their male counterparts, some were good and some were evil. Below are some examples of where our Heavenly Father's messengers or men in authority spoke to women directly, and examples of where women spoke out.

In Judges 13:3, the messenger of Yahweh spoke directly to Manoah's wife, even though we are not even told her name! But yet, the messenger spoke to her, not initially to her husband.

Many know the story of Rahab. In Joshua 2:1, the two spies were sent by Joshua to Jericho, to the house of a harlot named Rahab. Something many read right over is the fact that Rahab, a HARLOT/a PROSTITUTE, is listed in the faith chapter of Hebrews (Hebrews 11:31)!

There was a female judge named Deborah, who you can read about in Judges 4:4-14. The male leader refused to go into battle unless she went along with him! This was NOT a good thing as Deborah even said to Barak, “...no glory for you...Yahweh will sell Sisera into the hand of a woman” (absolutely appears a negative)!

The messenger of Yahweh appeared directly to Miriam/Mary in Luke 1:30 and told her not to be afraid. Hmmm, I think if I saw a messenger, it would be hard for me NOT to be afraid!

Let's look at some examples of very brave women, who "went against the odds" in doing what they felt was scripturally correct. Something to consider is that the folks of that age did NOT know whether Yahweh was directing the steps of these women or not, no more than today. We have to be very, very careful in issuing judgments against a person's behavior. In each one of these cases, these women may have been "put out" of an assembly of today--think about that in each of these examples~

Sarah (Genesis 18 through 23): Sarah was the model wife for generations to come all the way to today. She acknowledged Abraham as the head of the household, respecting him and his position AS head of household, and he respected her thoughts, opinions and concerns. In fact, our Heavenly Father told Jacob at one point on one issue, to "do what SHE said." There was an occasion where Abraham said Sarah was his SISTER and Abimelech, king of Gerar, came and TOOK HER TO BE HIS WIFE (Genesis 20:2-3)! Yahweh intervened and all was okay but can you imagine how Sarah felt? And then there's the fact of her bearing a son in her old age and nursing an infant! Can you imagine? This is the woman we, as females, should be looking to as an example. BUT, men also should be looking to Abraham!

Tamar (Genesis 38): Now the law says if a man dies without a son, his brother shall marry his wife to bare a son to keep the brother's name/line going forth (Deuteronomy 25:5). Judah's son, Er, was married to Tamar and he died. Judah told his brother Onan to go into

his brother's wife to raise up offspring for Er. Onan displeased Yahweh and also died. Judah told Tamar to wait until Shelah grew up and would marry her; however, that did not happen. Imagine the courage of this girl to "pretend" she was a harlot, enticing Judah to come into her and she became pregnant with his child! In the end, Judah said his daughter-in-law was more righteous than he as he did not give her to his son, Shelah.

Abigail (1 Samuel 25): Abigail was a beautiful and intelligent woman married to a harsh and evil man, Nabal. Nabal treated David's servants badly and when reported to David, they went back to kill Nabal. Abigail found out and took lots of food and drink to David's men and, upon seeing David, she bowed and asked the blame be put onto her. She said her husband was a worthless man but, had she seen David's men previously, she would have taken care of them. She asked forgiveness be upon her and her family. When Abigail went back home, Nabal was having a feast and was drunk, so she did not relay the events until the morning and his heart died. Ten days later, Yahweh struck him and he died. How intuitive was this woman that she thought to cover for her husband, who was evil, and to protect her family yet telling her husband what she did.

Shiphrah and Puah (Exodus 1:15-21): These were two Hebrew midwives who were ordered by the king of Egypt to put male newborns to death. Since they feared Yahweh, they did not do as the king commanded them and gave a reason for thus, that the Hebrew women gave birth before they even arrived. It took courage to go against the king knowing they could be in serious trouble. In the end, Yahweh established households for them both.

The five daughters of Zelophehad (Numbers 27:1-8): Here is another occasion in scripture where females were outspoken. These ladies not only went before Moses, but before the entire congregation (leaders and all) at the doorway of the tabernacle of meeting! They presented their case pertaining to inheritance to Moses, who took it before the Most High and Yahweh said the daughters "spoke what was right!" Imagine now, in today's world, how many leaders would say they were wrong to do that!

Ruth (Ruth): What a woman she was! Can you imagine losing your husband and leaving your entire family and area you have been brought up in to go with your mother-in-law to a group

of people you have never known? But she did. She loved Yahweh who she probably "met" through her late husband and she trusted in Yahweh, wanting to take care of her mother-in-law who was up in years. She was a very brave woman! Then she did as her mother-in-law told her, sneaking into a tent with all men! It had a very, very good ending, but she did not know that--she just trusted in Yahweh! Think of how this would be interpreted in today's day and age within groups who profess to live according to Scripture--she would be absolutely disgraced, despite her KNOWING what she was doing was right.

Jehoshseba (2 Kings 11:2-3): Here's a woman who took her nephew and hid him and his nurse from Athaliah, the child's grandmother and hid him seven years to keep him from being killed. He became king at 7 years of age (2 Kings 11:21).

Huldah (2 Kings 22:14-20): She was a prophetess, and a wife, but the prophecy given her was not favorable to the king of Judah. However, she still had to make it known when she was asked. Can you imagine what would happen if a prophetess were to say something unfavorable to many of the elders in assemblies today? I doubt that anyone questioned Huldah--scripture clearly says she was a prophetess.

Delilah (Judges 16:4-18): Delilah was not a good woman but Samson fell in love with her--bad love. After Samson told her three times a falsehood of where his power came from, he told her the truth regarding where his power came from and she used it against him. She was a cunning woman and not one for us to imitate. However, it shows an example of what can happen when your "heart" guides you instead of truth (Jeremiah 17:9).

Esther (Esther): This whole story is an incredible one of courage, strength, obedience and faith of a woman. Used by Yahweh, this woman was credited with saving the "Jews." As Queen, along with her uncle, she wrote with FULL AUTHORITY confirmation of the new observance called "Purim," which stemmed from the events recorded in this book.

Eve (Genesis 3:1-17): Most know the story of the creation of man and woman, but did you notice that the serpent talked to the woman, deceiving her and she told her husband who, in turn, listened to his wife OVER the Heavenly Father. It's not that he listened to his wife for we are given examples where a husband

was instructed TO listen to his wife by Yahweh. However, in this instance, the husband listened to his wife OVER the Father's instructions--huge difference! They were both punished--and they both lost their home.

Jael (Judges 4:17-21): This again is an amazing story of a woman. First of all, she entices Sisera to come into her tent. It appears they knew each other and there was peace between their families. But then, she took a tent peg and a hammer and hammered it through his temple! I do not know many folks, ESPECIALLY WOMEN, who could do this! Women are nurturers, not killers, but it did happen!

Rachel (Genesis 29:18): Rachel was the more

loved of Jacob. Jacob was deceived in marriage and was given her sister, Leah, first and then working seven more years for Rachel. But, Rachel was not quite as Yahweh-fearing as we think. She actually stole her father's IDOLS and then lied to keep her father from getting them (Genesis 31:34). This was quite sneaky and broke several commands of our Heavenly Father. Rachel is mentioned because of what she went through in not being able to bear children for so long when her sister continually bore children to Jacob and seemed to hold it over her head but then again, Leah was the unloved wife.

To be Continued in Part 2



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!

Letters to the Editor

We just wanted to commend you on the editorial in this last issue - Choose Life! It was a homerun. So well formulated to be a hard-hitting wake-up call! You said in two pages what we were trying to say in two volumes of our Two Trees, Two Kingdoms, Two Trees book set. LOL! You did a spectacular job of saying it too!

Also we want to commend Kelly on his ongoing heresy perspective. It is so very informative, and deals with a pertinent subject with us, as we have friends falling prey to some of the writings that stem from this gnostic poison.

Thank you both for the wonderful job you do every month! We want you to know you are greatly appreciated!!

Shalom,

Bill & Karen Bishop

Thank you for taking the time to write us about the magazine. I think that I can also speak for Kelly that we appreciate knowing that the things we write are finding receptive audience amongst the thinking brethren of this great movement of God. Kelly's research has been fascinating for me to read, also. This current edition with its information on Polycarp continues to be a great read, also.

Ed.

Reference to: C.M. White Church of God-Adventist – Article in the July-August 2023 issue. I have enjoyed reading this article very much!

The term advent has the designation of Christ coming or returning to the earth to gather the saints, the word means 'coming in-to.'

I respectfully submit to all Sabbatarian Christians that you indeed are a saint (sanctified person) therefore in that respect we are all spiritually Churches of God and thereby Seventh Day Adventists.

It is unfortunate that one organization has risen up and laid claim to the name that literally applies to us all and they are doing a great work. Other groups have been left to find a title or a name that is not or has not been used so as to designate their independence from all the others.

The same principle applies to many groups as written in Luke 9:49,50. We are all brethren in the greatest most important brotherhood on earth.

God reveals some things to some and other things to others while we are always looking for more truth.

Let me say we are saved by grace through faith. Grace is when we have found favor with God the Father, those who seek Him will surely find Him and be called to conversion. Faith is the substance of things hoped for and the evidence of things not seen as yet – Hebrews 11:1.

Every group of the Church of God (Sabbath Day) I have visited whether corporate or independent each have their own peculiar idiosyncrasies.

Let us remember Luke 9:61 NKJ - 61 And another also said, "Lord, I will follow You, but let me first go and bid them farewell who are at my house." 62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Regardless of whether we are independent or corporate we are admonished as written in 2 Timothy 4:2, Matthew 16:27, 13:47 thru 50 NKJ - 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. Jesus said, 27 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. 47 "Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, 48 which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. 49 So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, 50 and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

It is important to worship together without strife and not judge one another, we all will appear before the judgement seat of Christ.

Darl Arbogast

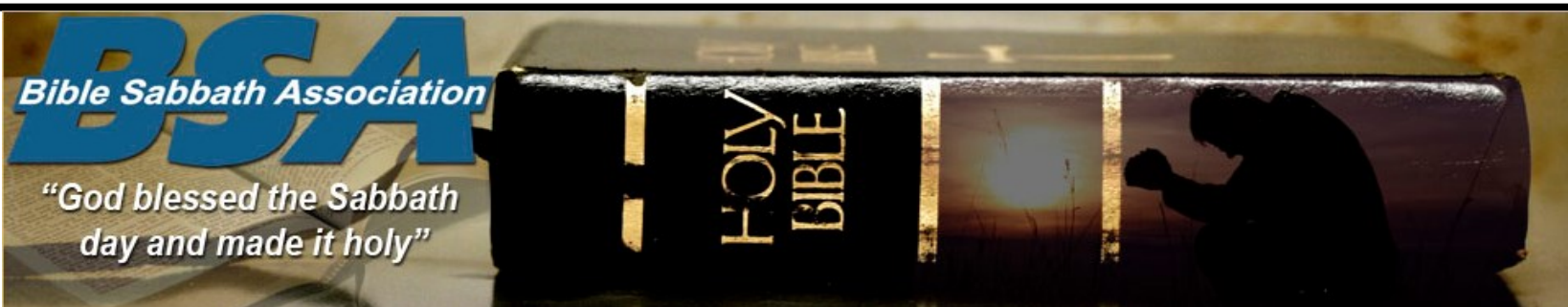
Thanks for the reminder of our common fellowship, something we strive at BSA to stir up. Sometimes we as brethren forget that the things we believe in common far exceed those things in which we differ! Because we here, despite our differences, can come together to create a magazine of understanding, our writers, like yourself, have truly fashioned a work that seems to be blessed by God! Thanks for your encouraging note!

Ed.

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