

NOVEMBER 1968

# THE SABBATH SENTINEL

Go set a watchman.  
Let him declare what he sees.

ISAIAH 21:6



A Note From the Editor

# Old Truth in a New Light



I URGE you to read the article "Divine Rest for Human Restlessness" by Dr. Samuele Bacchiocchi, beginning on page 10. Then after you have read it, consider that this is just a sample of what is contained

in his book by the same name.

So I further recommend that you get hold of the book and read it. In his book Dr. Bacchiocchi has put new life, new meaning, into what the Sabbath can become to twentieth-century people. He elevates it above the legalistic burden that it has been for many of us and presents it in such a way that

## IN THIS ISSUE

President's Desk .....	3
Jewish Group Supports Sabbatarian .....	4
What Does the Bible Say ...	6
Divine Rest .....	10
Spend a Sabbath With God .....	18
A Sabbath Prayer .....	22

we can appreciate its blessings and welcome its arrival each week.

And that is the essence of Sabbathkeeping.

## THE SABBATH SENTINEL

(USPS 474-580)

Vol. 32, No. 11; Issue No. 283    50¢ Per Copy    \$5.00 Per Year

Official Monthly Publication of The Bible Sabbath Association  
Fairview, Oklahoma 73737

EDITOR \_\_\_\_\_ Eugene Lincoln  
CONTRIBUTING EDITOR \_\_\_\_\_ Gilbert Sanford

The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

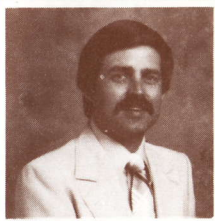
Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

**WRITERS:** Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 1109 Holton Lane, Takoma Park, Md. 20012. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

Second Class Postage paid at Cleveland, TN.

**POSTAL EMPLOYEES:** Please send forms 3579 to Box 1207, Cleveland, TN. 37311.



## From The President's Desk

BY JOHN D. BEVIS

WE in the United States are fortunate to live in a land where freedom of religion is a basic part of our rights as citizens. Our Bill of Rights specifically mentions freedom of worship as an inherent right that the state cannot take away.

In spite of the Bill of Rights and our Constitution, there have been and are movements that would seek to deprive us of this basic freedom. "Eternal vigilance" is still the price of liberty. The Bible Sabbath Association has long sought to protect and preserve this most basic of rights. As a minority group we know all too well the dangers associated with state interference in religious affairs.

We therefore share the concern and plight of fellow Sabbatharians who suffer from religious persecution in different countries around the world. God has in every land those who stand true to His Word—those who do not compromise truth in spite of persecution. Our hearts go out to those of our brethren who suffer for their faith.

The plight of a brother in the Soviet Union who has been arrested is even now imprisoned because of his faith has just been brought to our attention. East-West News Service reports that Rostislav Galetsky was arrested in Leningrad in early July. Brother Galetsky, only 32 years of age, is one of the leaders of the persecuted All-Union Church of True and Free Seventh-day Adventists. This group, we understand, is not associated or a part of the General Conference of Seventh-day Adventists. It is not recognized by the Soviet authorities,

and thus the members are set apart for persecution much the same as independent Baptist and Pentecostal groups in the Soviet Union.

The report from Keston College states that Galetsky has been living in hiding for some time, traveling from one secret Adventist community to another. The Soviet Secret Police, the KGB, reportedly have been seeking his whereabouts for the last five years.

Galetsky is a long-time associate of the late Vladimir Shelkov, who died in a Soviet labor camp at the age of 84 (as recently reported in the SENTINEL). Brother Galetsky, an evangelist for the True and Free Adventist Church, is reported to have signed a number of appeals on behalf of imprisoned human rights activists. In May, 1978, he founded an Adventist "Group for Legal Struggle and Investigation of Facts about the Persecution of Believers in the USSR." This group has researched and published over fifty documents on the imprisonment and harassment of Sabbathkeepers in the Soviet Union.

At this writing we do not know the exact charges against Rostislav Galetsky. However, in view of recent history we know that he probably faces a long sentence in a harsh labor camp at the very least.

What can we do? First and most importantly we can pray for God to intervene on behalf of Brother Galetsky and all those who suffer persecution for their faith. Then we can also write letters of protest to the ambassador of the Soviet Union, Anatoliy F. Dobrynin, in Washington, D.C. The letters should



## Jewish Group Supports Sabbatarian In Court Case



*Editor's Note: Though this case does not touch directly on the Sabbath, it has implications for those who do not work on the Sabbath.*

Do the fair employment provisions of the Civil Rights Act violate the Constitution's bar against establishment of religion?

This is the question in *Anderson vs. General Dynamics*, now before the Ninth Circuit United States Court of Appeals, which deals with the right of an employee to refuse to pay union dues on the basis of his religious beliefs.

The American Jewish Congress has filed a friend-of-the-court brief in the case on behalf of itself and the National Jewish Community Relations Advisory Council, a coalition of 11 national Jewish organizations and 108 local Jewish community councils. The announcement was made by Prof. Abraham S. Goldstein, co-chairman of the Congress' Commission on Law and Social Action.

The employee, David Anderson, worked for the General Dynamics Convair Aerospace Division in San Diego. The company dismissed Mr.

Anderson at the behest of the International Association of Machinists and Aerospace Workers, AFL-CIO, after he refused to join or contribute to the union as required by the union contract.

Mr. Anderson, a Seventh-day Adventist, said he could not support the union because of the tenets of his church. He offered to make a contribution to charity in the amount of the required union dues, but this was rejected by the union.

### Religious Accommodation Challenged

After losing his job, Mr. Anderson filed suit under Title VII of the Civil Rights Act of 1964, which requires employers to make reasonable accommodations to the religious practices of employees. However, the Federal District Court rejected the suit.

On appeal to the Court of Appeals for the Ninth Circuit, the lower court's ruling was reversed on the ground that there was no proof that Mr. Anderson's proposal to give to charity an amount equivalent to his union dues would work an undue hardship on the union or the employer.

The case was then remanded to the District Court, where General Dynamics and the union asserted that the religious accommodation provision of Title VII was unconstitutional. The District Court agreed, ruling that the provision

violated the Establishment Clause of the First Amendment.

Mr. Anderson then appealed again to the Ninth circuit in San Francisco.

The *amicus* brief argues that the U.S. Congress, by empowering unions and employers to enter into union shop agreements, "has burdened the free exercise rights of those whose religious beliefs forbid union membership or financial support," and that the Title VII provision of reasonable accommodation relieves that burden.

### **'Purpose of Accommodation Is Secular'**

The American Jewish Congress brief further argues that the reasonable accommodation provision does not violate the Establishment Clause of the Constitution.

The primary purpose of the accommodation provision, the brief states, "is the secular one of ending invidious discrimination in employment. To the extent that it purposefully achieves that end by easing the burden on those whose religious consciences mandate acts which are inconsistent with the operating principles of the workplace, it serves the legitimate purpose of accommodating free exercise values.

"Its primary effect is not to advance religion, but to insure equal employment opportunities. And it

fosters no excessive government entanglement with religion."

The brief notes further: "Many Seventh-day Adventists, including David Anderson, have religious objections to joining unions or paying union dues. Their objections are based on the church's teaching that 'Christians should stand apart from any organizations or alliance that might impinge on the lordship of Christ in the life...'

"This belief has often brought members of that faith into conflict with the nation's labor laws because provisions of the Taft-Hartley Act authorize union security agreements under which new employees are obligated to join the union within a specified time or to pay sums equal to union dues and initiation fees.

"The United States Supreme Court has never ruled on the question whether union security clauses violate the Free Exercise rights of persons with *bona fide* religious objections to union membership or support.

"The Court has ruled, in cases raising First Amendment freedom of association challenges to union security provisions, that the enactment of the federal statute authorizing union shop agreements is governmental action subject to constitutional constraints."

The American Jewish Congress brief was drafted by Victoria B. Eiger, staff counsel.

# *What Does the Bible Say About the First Day of the Week?*

BY SAMUEL BEATTIE

NO HONEST person who wants to please God can believe anything more or less than what God wants one to believe. Don't you agree?

Some well-known religious leaders have claimed that the first day of the week (commonly called Sunday) is a special day, a holy day, even calling Sunday the Lord's day. Many of them would put you on a guilt trip if you don't attend religious services on Sunday. Some states have laws that restrict business activities on Sunday. Some even say that it is a sin to work on Sunday, and they quote the Fourth Commandment as their authority.

Now no honest believer who is born of the Spirit of God and made a new creature in Jesus Christ wants to sin. Likewise, no believer in Christ wants to be condemned by Christ as a hypocrite because he or she has transgressed the commandment of God for the sake of man's traditions. Read what Jesus said to those highly religious men who substituted tradition for a commandment of God in Matthew 15:1-9.

There seems to be no question that up to the time of Christ's death on the cross the first day of the week

was another common workday among the Jews and followers of Christ except when one of the annual Sabbaths (also called "feast days") fell on the first day of the week. Annual sabbaths, like birthdays, occurred on any day of the week. Those familiar with Eastern pagan religions of the past realize that the first day of the week (Sunday) was a special day in honor of the sun god. Pagans sanctified Sunday even before the time of Christ.

What you and I should be interested in is, What does the God of the universe expect from you and me in terms of setting aside Sunday as a day of worship above the other days of the week? The question does not imply that one should not worship God seven days a week or only one day a week. Believers should worship God every day.

There seems to be no question that up to the time of Christ's death God's commandment which said, "Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work; but the seventh day is a sabbath to the Lord your God" (Exodus 20:8-10, RSV), was still God's will for His people.



On the other hand some people question the validity of God's commandment since the death of Christ in terms of sanctifying the seventh day commonly called Saturday.

If the whole of Christendom says to keep Sunday, but God says, "Keep the seventh day (Saturday)," I have no honest question as to what I should do. Peter said to the religious leaders of his day, "We must obey God, rather than men" (Acts 5:29). In absence of any commandment by God to do otherwise in terms of sanctifying Sunday, or Saturday, or any other day of the week, the only logical and right thing to do would be to obey God's commandment pertaining to the seventh day. Let's turn now to what the New Testament has to say about the first day of the week.

No one can argue that the first day of the week is mentioned only eight times. Let's analyze these eight passages to find out if God, or even Jesus, in any way suggested that the first day of the week was to replace the Sabbath or is to be called the Lord's day, or that the day was to be set aside in any special manner that differs from afore time.

The first mention of the first day of the week is found in Matthew 28:1: "Now late on the sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave," (NAS\*).

We learn that the first day of the week is the day following the Sabbath, but nothing otherwise to indicate that there is anything special about the day.

The second mention of the first day of the week, similar to the first, is found in Mark 16:2: "And very early on the first day of the week, they came to the tomb when the sun had risen." Nothing there.

The third mention of the first day of the week is Mark 16:9. Note that some English translations of the New Testament do not contain Mark 16:9-20, because it is omitted in some of the oldest manuscripts. Regardless, as it reads, from the Emphatic Diaglott (the original Greek did not have a comma after the first phrase in the verse), the interlinear word-for-word English translation is as follows: "Having risen and early first day of week he appeared first to Mary the

*Continued on page 8*

Magdalene, from whom he had cast seven devils." The original Greek has "early the first day of the week" related to when Jesus saw Mary Magdalene, but many English translations put a comma between "the first day of the week" and the appearing to Mary Magdalene so as to make the translation appear to say that Christ arose early the first day of the week. I believe this was a conscious effort by the translators to make the Bible say that Christ arose on the first of the week in order to try to support the sanctification of Sunday.

So far there is absolutely nothing to suggest any sanctification of the first day of the week, but let's continue.

The fourth mention of the first day of the week is found in Luke 24:1: "But on the first day of the week, at early dawn, they came to the tomb, bringing spices which they had prepared" (NAS). Nothing there.

The fifth mention of the first day of the week is found in John 20:1: "Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb." Nothing there. You will also note that each time that the visit to the tomb is mentioned, Christ was already gone.

The sixth mention of the first day of the week is found in John 20:19: "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, 'Peace be with you'" (NAS). Again nothing is said even to hint that the first day of the week is to be set aside, or be called the Lord's day, or replace the Sabbath.

The seventh mention of the first day of the week is found in Acts 20:7: "And on the first day of the week,

when we were gathered together to break bread, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight" NAS. Again nothing is said to indicate that God or anyone had sanctified the first day of the week.

But some will say, "This event is to be taken as an example to be followed by other believers and that every Sunday we should gather together and have breaking of bread." If Acts 20:7 is to be taken as a pattern for all believers, then Acts 2:42-46 should be part of the pattern. It reads, "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer....And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart" (NAS). No, none of the above scriptures institutes a pattern to be followed by all believers in terms of the frequency of breaking bread or any other activity.

One other point about Acts 20:7—Since the Bible reckoning of time begins the day at sunset, this gathering that Paul had corresponds to what today we call Saturday night, with Paul talking to midnight (midnight between Saturday and Sunday). That is why several versions of the Bible are translated into "On the Saturday night" (NEB), instead of the expression "the first day of the week."

The eighth and last mention of the first day of the week in the Bible is found in 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of the week let each of you put aside and save, as he may prosper, that no collections be made when I come" (NAS).



Again nothing to indicate any sanctification of the first day of the week. Paul simply wanted the believers in Galatia and Corinth to set aside weekly something for the saints at Jerusalem who were suffering hardship at that time. There is nothing contained in Paul's instructions to indicate a sanctification of the first of the week.

Probably the largest Sunday-keeping organization in the world, the Roman Catholic Church, through its spokesman, the late James Cardinal Gibbons, former archbishop of Baltimore, has summarized the truth about Sunday-keeping versus Sabbath-keeping in his famous book, *Faith of Our Fathers*, 11th edition, pages 72, 73: "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Do you agree that the Bible does not teach the sanctification of Sunday?

Do you agree that the Bible does teach the sanctification of Saturday (the seventh day)?

Do you believe that you should follow the tradition of men in terms

of sanctifying Sunday? Or do you believe in following the teachings of the Bible in terms of sanctifying the seventh day (Saturday)?

Hebrews 4:9 (Lamsa Version) states, "It is therefore the duty of the people of God to keep the sabbath."

Do you believe that you belong to that group called "the people of God"?

Exodus 20:10 states, "The seventh day is the sabbath of the Lord thy God." Do you believe that statement?

Jesus stated "The sabbath was made for man" (Mark 2:27).

Do you believe that statement?

You should answer to the above questions with God as your witness.

Now if you are honest and if you still believe that the Bible teaches that Sunday is the Lord's day, or that Sunday replaces the Sabbath, or that God has made void his commandment, "Remember the Sabbath day, to keep it holy" (Exodus 20:8-11), then you can earn a reward for your Scriptural proof. For details of this reward write to Samuel Beattie, 30040-12th Ave. S.W., Federal Way, Wash. 98003.

---

\*From the New American Standard Bible. Copyright © 1972 by the Lockman Foundation.

---

## Sentinel Editor Has New Address

The editor has moved from Old Hickory, Tenn., to 1109 Holton Lane, Takoma Park, Md. 20012. He will serve as assistant librarian and assistant copy editor for Review and Herald Publishing Association, with which his former employer, Southern Publishing Association, of Nashville, Tenn., has been merged.

## ANNOUNCEMENTS

Wanted—female pen pal, 35-45, Sabbathkeeper—for long-time 50-year-old Sabbathkeeper. Write: John Trescott, 1423 Cohasset, Lakewood, Ohio 44107.

Could anyone send me back issues of the following magazines: *The Faith*; *New Life*; *Keys*; *The Prophetic Watchman*; *Sacred Name Broadcaster*; *Sacred Name Herald*? I would be pleased to pay the postage. Robert Pash, Jr., 101 Bailey Road, Birkdale, Queensland, 4159 Australia.

# Divine Rest for Human Restlessness

BY DR. SAMUELE BACCHIOCCHI

*Editor's Note: The following article is a condensation of Dr. Bacchiocchi's book by the same name.*

OUR tension-filled and restless lives long for rest. Heart specialists often admonish us, saying, "You need to slow down and rest." Yet how difficult it is to work off tension, to quiet our restlessness! Some join athletic clubs, others meditation groups. Still others seek release from their tension by taking vacations, tranquilizers, drugs, or alcohol. Experience tells us, however, that even fabulous vacations or magic pills provide at best only a temporary evasion but not a permanent quieting of inner tension and restlessness. How, then, can our restless lives experience perfect rest and peace? In the opening paragraph of his *Confessions*, Augustine points to the real solution to the problem of human restlessness when he says,

"Thou O God has made us for Thyself, and our hearts are restless until they find rest in Thee."

True rest is to be found not in places or through pills but rather in a right relationship with a Person, the Person of the Savior, who says, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28, NIV). Perfect rest and peace are not a human achievement but a divine gift. It is an experience that comes to us when we allow Christ to harmonize our lives ("I will give you rest"—(Matthew 11:28). Why do we need divine assistance to experience true rest and peace in our lives? The answer is to be found in the fact that perfect rest is not achieved accidentally but is the result of an harmonious accord of the physical, mental, and spiritual components of our being. Can we by ourselves harmonize these three, that is, our body, mind, and soul? We can stretch our tired body on a bed, but if our mind and soul are troubled, we experience not rest but agitation,

tension, or even nightmares. As the various components of an orchestra need the direction of a skillful maestro to blend them into harmonious music, so the physical, mental and spiritual components of our being need the direction of our supreme Master in order for us to experience harmonious rest and peace.

How can we enable Christ to harmonize and quiet our restless lives? The Scriptures tell us that God gave to the human family before and after the Fall a special institution, the Sabbath: a day specifically designed to free us from our daily concerns and restlessness in order to experience rest in God (Hebrews 4:9-10). It is regrettable that many persons in the past as well as in the present have used and use the Sabbath not to experience divine peace and rest but to seek for personal profit or pleasure.

The story is told of a pastor calling upon a member who had missed church services for several weeks. The pastor asked him, "What keeps you away friend?"

"The member replied, "I'd rather be in bed on Sabbath morning thinking about the church than in the church thinking about my bed. At least my mind is in the right place."

Indeed, for many the right place to be on their "Lord's Day" is not in God's sanctuary but rather in the sanctuary of a bed, a boat, a car, a restaurant, a football field, a cinema, or a shopping mall in order to relax. The sad realities is that such sanctuaries at best provide a temporary evasion but leave an internal spiritual emptiness which is the root-cause of much exhaustion and restlessness today.

The prevailing materialistic view and use of the Lord's Day challenge us to consider: Is the Sabbath a superseded religious institution no longer relevant to space-age Christians? Or is this a

divine ordinance still essential to Christian growth and survival? It is hard to believe that in our time, when the tyranny of things enslaves many lives, we no longer need the Sabbath day, whose very function is to elevate human beings above the world of things in order to experience the peace and rest of God for which we were created. To appreciate more fully the vital function of the Sabbath for our present life, we shall briefly consider seven ways which proper Sabbathkeeping enables the Savior to bring His peace and rest to our restless lives.

### 1. Rest of Creation

A first way in which the Sabbath brings Christ's rest to our souls is by regularly reassuring us that our lives have meaning, value, and hope because they are rooted in God from Creation to eternity. What many thinking persons fear today is not total destruction but total meaninglessness. Not knowing where they come from or where they are heading, they feel disillusioned by their meaningless existence. Some, inspired perhaps by the recent book and film *Roots* by Alex Haley, try to overcome the sense of disillusionment and meaninglessness by tracing their ancestral roots in archives and libraries. Perhaps they hope to discover that at least some drops of royal or noble blood is flowing through their veins. Through the Sabbath Christ offers us this restful assurance that our ancestral roots are good because they are rooted in God Himself (Genesis 1:26, 27); that our existence has value because it is not the product of chance but of a personal choice of a loving Creator-Redeemer.

This reassuring message of the Sabbath is found in the Creation story, where the seventh day function as the culmination, celebration, and inauguration of

human life and history. The creation and blessing of mankind (Genesis 1:26-31) is followed by the creation and blessing of the Sabbath (2:1-3). Adam's first full day of life was a seventh-day Sabbath which he spent not working but celebrating with His Maker the inauguration of the completed and perfect Creation. It is noteworthy also that in Genesis the beginning of human history is placed immediately after the celebration of the first Sabbath, which as reported in Genesis 2:4, reads: "These are the generations [or "history," "story"] of the heavens and the earth." The implication is clear. The establishment of the Sabbath provides the starting point for measuring the unfolding of human history. To celebrate the Sabbath, then, means to joyfully commemorate, to use Philo's expression, "the birthday of this world." It means to experience "Christ's creation rest": the rest of assurance that our human life, in spite of its apparent futility and tragedy, has value because it proceeds from God and moves toward a glorious divine destiny.

## **2. Rest of Divine Presence**

A second way in which proper Sabbathkeeping brings Christ's rest to our lives is by enabling us to experience His divine presence. It is Christ's presence that brought stillness to the stormy lake of Galilee (Matthew 8:23-27), and it is also the assurance of His presence that can bring peace and stillness to troubled lives. This is basically the meaning of the holiness of the Sabbath which is frequently stated in the Bible. It consists in the special manifestation of God's presence through this day in the life of His people. The believer who on the Sabbath lays aside his secular concerns, turning off his receiver to the many distracting voices in order

to tune in and listen to the voice of God, experiences in a real sense the spiritual presence of Christ. The heightened sense of the nearness of Christ's presence experienced on the Sabbath fills the soul with joy, peace and rest.

Relationships, if they are to survive, need to be cultivated. This is true both at a human and human-divine level. I vividly recall the A, B, C, privilege-system that governed the social relationships among students of the opposite sex at Newbold College, in England, where I received my college training. A couple with an "A" status was entitled to a weekly encounter of about one hour in a designated lounge. However, those couples who qualified for a "B" or a "C" privilege could officially meet only biweekly or monthly. Frankly, I did my best to maintain the "A" status, because I viewed those brief weekly encounters with my fiancée as indispensable for the survival of our relationship. The Sabbath is in a sense a special weekly encounter with our Creator-Redeemer. This encounter, however, lasts not merely one hour but a whole day. It is a sobering thought that to enter into the holy Sabbath day means to enter in a special sense into the spiritual presence and communion of the Lord. By cultivating Christ's presence during the Sabbath time and activities, we experience His rest and peace every day of their lives.

## **3. Rest from Competition**

A third way in which true Sabbathkeeping brings Christ's rest to our lives is by releasing us from the pressure to produce and achieve. The pressure that our competitive society exerts on us can cause untold frustration. Competition can dishearten, dehumanize, and demoralize a person. It can turn friends into foes. In order to keep up with the Joneses, some Christians

today, like the Israelites of old, choose to moonlight on the Sabbath. But the Scriptures point to the senselessness of such a greediness when it states with a point of irony, "They found none" (Exodus 16:27). The Sabbath teaches a greedy heart to be grateful, and a grateful heart is the abiding place of Christ's peace and rest.

By temporarily restricting our productivity, the Sabbath teaches us not to compete but to commune with one another. It teaches us to view fellow beings not quantitatively but qualitatively, that is, not in terms of their income but in terms of their human values. If Mr. Jones lives on social security, during the week we may be tempted to think of him in terms of his small income. On the Sabbath, however, as we worship and fellowship with Mr. Jones we appreciate not the little that he makes but the much that he offers to the church and community through his Christian witness and example. Thus, by releasing us from the pressure of competition and production, the Sabbath enables us to appreciate more fully the human values of people and the beauty of things. This free and fuller appreciation of God, people, and things brings joy, harmony, and rest to our lives.

#### **4. Rest of Belonging**

A fourth way in which genuine Sabbathkeeping brings Christ's rest to our lives is by reassuring us of our belonging to Him. At the root of much human restlessness and insecurity is a sense of alienation, estrangement, the feeling of not belonging to anyone or anything. On the contrary, in a relationship of mutual belonging we experience love, identity, security, and rest. To enable human beings to conceptualize and experience a belonging relationship with Him, God has given helpful signs and symbols such as the rainbow, circumcision,

the Passover lamb and blood, the bread and wine. The Sabbath occupies a unique place among these various God-given covenant signs or symbols, since it has functioned as the symbol par excellence of the divine election and mission of God's people (Exodus 31:16, 17; Ezekiel 20:12, 20). Being the symbol of a covenant-commitment relationship, the Sabbath constantly reminds the believer who keeps this day of his belonging to God. "The Sabbath," aptly writes Chuck Scriven, "is the insignia of the man of faith, a sort of badge worn at God's request in order to recall God's loyalty to us and our loyalty to God. . . . It is a placard we carry to show the world what we stand for and whom we serve."

During the week a person may feel frustrated at a sense of anonymity. "Who am I?" he asks, as he lives and moves among the crowd. The answer that often echoes back is, "You are a cog in a machine and a number in the computer." On the Sabbath the answer is different. The Christian who observes God's holy and chosen day, hears the Lord saying, "You may know that I, the Lord, sanctify you" (Exodus 31:13). Being the symbol of a mutual divine-human commitment (covenant), the Sabbath offers to the Sabbathkeeper assurance of his belonging to God and opportunities to express it. By renewing in us the sense of belonging to our Creator-Redeemer the Sabbath restores a sense of human dignity, identity, peace and rest to our lives.

#### **5. Rest from Social Tensions**

A fifth way in which true Sabbathkeeping enables us to experience Christ's rest is by breaking down social, racial, and cultural barriers. The inability or unwillingness to appreciate and accept another person's skin color, culture, language, or social status is a major cause of much unrest, hate,

and tension in our contemporary society. After the Fall, an important function of the Sabbath has been to teach equality and respect for every member of the human society. Every seven days, seven years (sabbatical year), and seven weeks of years (jubilee year), all persons, beasts and property were to become free before God. And genuine freedom leads to equality.

The uneven divisions of the Hebrew society leveled out as the Sabbath began. Samuel H. Dresner explains: "Although one Jew may have peddled onions and another may have owned great forests of lumber, on the Sabbath all were equal, all were kings: all welcomed the Sabbath Queen, all chanted the Kiddush, all basked in the glory of the seventh day. . . . On the Sabbath there were neither banker nor clerk, neither farmer nor hired-hand, neither rich nor poor. There were only Jews hallowing the Sabbath." It is noteworthy that Isaiah reassures the outcasts of Israel, specifically the eunuchs and the foreigners of whom the Assyrian and Babylonian wars had produced a great number, that by observing the Sabbath they would share in the blessings of God's covenant people, "for my house shall be called a house of prayer for all peoples" (Isaiah 56:1-7).

Many social injustices could have been avoided in the ancient and modern society if the concern for human rights taught by the Sabbath (and its sister institutions, the Sabbath years) had always been understood and practiced. The Sabbath teaches us to be concerned for all, from our son to our servant (Exodus 20:10; 23:12; Deuteronomy 5:14). By teaching us humanitarian concern—especially at the moment of worship when we are truest to ourselves—the Sabbath challenges us to be sensitive toward the suffering or social injustices experienced by others. The bond of

brotherhood which the Sabbath establishes through its worship, fellowship, and humanitarian services influences by reflex our social relationships during the week. To accept on the Sabbath those who belong to ethnic minorities or to a lower social status as brothers and sisters in Christ demands that we treat them as such during the weekdays as well. It would be a denial of the human values and experience of the Sabbath if one were to exploit or detest during the week those whom the Sabbath teaches us to respect and love as God's creatures. By teaching us to accept and respect every person, whether rich or poor, black or white, as a human being created and redeemed by the Lord, the Sabbath breaks down and equalizes those social, racial, and cultural barriers which cause much tension and unrest in our society, and consequently it makes it possible for the peace of Christ to dwell in our hearts.

## 6. Rest of Redemption

A sixth way in which Sabbathkeeping brings Christ's rest to our lives is by enabling us to experience through the physical rest the greater blessings of divine rest and peace of salvation. The relationship between the Sabbath rest and Christ's redemption-rest is examined at length in Chapter V of my book. From the symbol of God's initial entrance into human time, the Sabbath became after the Fall the symbol of God's promise to enter human flesh to become "Emanuel—God with us." The rest and liberation from the hardship of work from social inequalities which both the weekly and annual Sabbaths granted to all the members of the Hebrew society was understood not merely as a commemoration of the past Exodus deliverance (Deuteronomy 5:15), but also a prefiguration of the future redemption-rest to be

brought by the Messiah. Christ fulfilled these Old Testament Messianic expectations typified by the Sabbath (cf. Luke 4:21) by identifying His redemptive mission with the Good News of release and redemption of the Sabbath, thus making the day the fitting vehicle through which to experience His rest of salvation.

It was on a Sabbath day that, according to Luke (4:16-21), Christ inaugurated His public ministry in the synagogue of Nazareth by quoting a passage from Isaiah (61:1, 2) and by claiming emphatically to be the fulfillment of the sabbatical liberation announced in that passage (Luke 4:21). In His subsequent ministry Christ sustained this claim by revealing His redemptive mission especially through His Sabbath healing and teaching ministry (cf. Luke 13:16; Matthew 12:5, 6; John 5:17; 7:22, 23). Finally, it was on that historic holy Sabbath that Christ completed His redemptive mission ("It is finished"—John 19:30) by resting in the tomb (Luke 23:54-56). Christ's Sabbath rest in the tomb reveals the depth of God's love for His creatures. It tells us that in order to give them life He was willing to experience not only the limitation of human time at Creation but also the suffering, agony, and death of human flesh during the incarnation. In the light of the cross, then, the Sabbath is a time to celebrate not only the Good News of God's perfect creation but also the Glad Tidings of Christ's complete redemption: it is the weekly celebration and jubilation of a liberated people; it is the day when we cease from our work to allow God to work in us, to experience through the physical rest His greater rest of forgiveness and salvation.

### **7. Rest of Service**

A seventh way in which the Sabbath brings Christ's rest to our

lives is by providing time and opportunities for service. Inner peace and rest are to be found not in egocentric (selfish) relaxation but rather in heterocentric (unselfish) service. The Sabbath provides the time and the reasons for serving God, self, others and our habitat. We serve God on the Sabbath by resting to acknowledge His claim over our lives and by worshipping to celebrate His marvelous creation, redemption and ultimate restoration. This celebration of God's goodness offers us a fresh experience of divine rest and peace in our lives. We serve our personal needs on the Sabbath by taking time to reorder our lives, to sharpen our moral consciousness, to experience divine forgiveness, presence, and rest.

We serve others on the Sabbath by coming closer to loved ones, friends, and needy persons, sharing with them our friendship and concern. The service we render unto others on the Sabbath honors God and enriches our lives with a sense of restful satisfaction. We serve our habitat on the Sabbath by learning to act as curators rather than predators of this earth; by taking time to admire rather than to exploit God's creation; by experiencing rest and peace through the appreciation of God's creation.

Can the Sabbath bring divine rest to our human restlessness? This study has shown that the Sabbath is a vital institution that does enable the Savior to bring perfect rest to our lives by offering us the opportunity to experience the rest of creation, the rest from divine presence, the rest of belonging, the rest from competition, the rest from social tension, the rest of redemption, and the rest of service. May the Sabbath become for all believers the day through which to experience divine rest for our human restlessness.



## **We're All in This Together**

This phrase may be becoming quaint, but it sums up what many of us who are members of the Bible Sabbath Association would like to believe we represent as we cooperate in promoting the bond of peace until we come to the unity of the Spirit.

Our organization is made up of Seventh-day Adventists, Seventh Day Baptists, Church of God (Seventh Day), Yahweists, and you name it.

We're all in this together. Don't you want to be a part? Send \$10.00 for membership today.

**The Bible Sabbath Association International**  
**Fairview, Oklahoma**



# BIBLE SABBATH ASSOCIATION BOARD OF DIRECTORS

John D. Bevis, President

P.O. Box 2133

Florence, Ala. 35630

Recording Secretary,

Mrs. Violet Rodgers

Rt. 1 Box 163A

Hatfield, Ark. 71945

Secretary-treasurer,

Lawrence Burrell

Rt. 1, Box 197

Fairview, Okla. 73737

1st Vice President

Eugene Lincoln

106 Hiller Drive

Old Hickory, Tenn 37138

2nd Vice President,

Terril D. Littrell

1840 Falcon Drive

Cleveland, Tenn. 37311

3rd Vice President,

Calvin Burrell

640 East 78th Place

Denver, Colo. 80229

## DIRECTORS-AT-LARGE

Leroy Bass

6903 Elmwood Avenue

Middleton, Wisc. 53562

Jerome Boyd

New Enterprise, Penn. 16664

John Kiesz

820 Woodlawn

Canon City, Colo. 81212

Joseph M. McGuire

4642 Avenue R

Birmingham, Ala. 35208

Gilbert Sanford

804 East 6th Street

Kennett, Mo. 63857

M.O. Flanery

Warsaw, Mo. 66355



## ▬ Sabbath Promotional Aids ▬

1980 CALENDARS (while they last) \$5.00 per dozen \$10.00 per 25

Attractive pens, printed with

"The Seventh Day Is The Sabbath" \_\_\_\_\_ \$3.00 per doz.

Bumper stickers \_\_\_\_\_ \$1.00 ea. or \$7.00 per doz.

Bible on Cassette \_\_\_\_\_ for loan for payment of postage both ways.

Home Bible Study Series (13-lesson book) \_\_\_\_\_ \$1.50 each

\$12.00 per dozen

Back issues of *The Sabbath Sentinel* (1979) \_\_\_\_\_ \$10.00 per 50

Tracts and leaflets (some 25 titles) \_\_\_\_\_ sample copies free

Membership application cards \_\_\_\_\_ Free

Book *From Sabbath To Sunday* (Bacchiocchi) \_\_\_\_\_ \$8.00

Letter Stickers \_\_\_\_\_ 100 for \$1.00

## THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

*The Sabbath is not just "a day off."*

## Spend a Sabbath with God

ONCE upon a time (in reality, not just a fable) there was a spot on this world where man and animal, and where man and woman lived in absolute peace and security. There, under the shade of trees known as much for their beauty as for the nourishing food they readily provided, God and man walked together in the cool of the day. This, of course, was that place spoken of in Genesis 2:8: "Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed" (NIV). But the first man and woman chose to turn their backs on God and on the garden He had created as their home, going their own way. By their disobedience sin became part of human nature, and its consequences, a part of human experience (Romans 5:12). Mankind began to know death (both physical and spiritual). Suddenly God seemed far away (Isaiah 59:2). The bearing of children became painful for women, and men could support their families only by painful toil in the sweat of the brow (Genesis 3:16-19). A new desire to control one another

jeopardized the marriage relationship (Genesis 3:16). Thus evolved the world we know today—created good, yet lying presently under a curse.

Will that curse ever be removed? Yes, it will, for those of us who have found new life in Christ. When Jesus returns for us, the curse will be completely and permanently removed, as our bodies and the physical universe itself are released from decay and futility (John 14:1-6; Romans 8:18-25). There will be a new heaven and earth under His control (Revelation 21:1-4). Jesus has already freed us from sin's punishment and power (Romans 8:1; 6:11-14); nonetheless, as Scripture says, "at present we do not see *everything* subject to him" (Hebrews 2:8, NIV). We must wait for the final redemption of ourselves and our world, with the Holy Spirit's presence in our hearts as its guarantee (Ephesians 1:13-14).

In the meantime can we find no relief from worldly cares, no rest along the way to heaven, no close walk with the God who spoke with our first ancestors in the cool of the



day in Eden? In the Book of Genesis we find that where God imposed a curse, He also pronounced a blessing. Mankind would bear the curse of physical pain and toil (Genesis 3:17-19), which would fill their hearts with worldly cares and distract them from fellowship with God. But God also “blessed the sabbath day and made it holy” (Genesis 2:3), providing temporary release from the curse and, in that way, a foretaste of heaven. On the seventh day of each week (Saturday) God invites us to rest temporarily from our labors, as He rested, “from all the work of creating that he had done” (Genesis 2:3, NIV). Sabbath rest, though it is a physical rest, is not the rest of inactivity or sleep; it is the rest of release (I.E., rest *from* something, as in the disengagement from appointed tasks, the laying aside of burdens). This quality is what makes the Sabbath a picture of heaven. For the essence of heaven is release from all that has separated us from the presence of God, release which has become a permanent condition. In this life only the

Sabbath (the “day of rest,” Exodus 16:23) anticipates the rest of heaven (when believers, “the dead who die in the Lord..will rest from their labors,” Revelation 14:13). That future rest is even called a “Sabbath rest” (i.e. a Sabbath-like rest) in Hebrews 4:9-11. So the Sabbath is not just “a day off;” it is a partial and temporary release from the curse, so that we may seek the presence of God as mankind did in Eden before they sinned, and as they will in heaven when redeemed from sin.

The Sabbath is God’s regular appointment with His people. It is not the only time they may have fellowship with Him (Hebrews 4:16 and 10:19-22 promise constant access to God), but it is God’s longstanding, regular, and Scriptural appointment with them. He expects us to clear our schedules and keep that appointment even when earthly business seems most pressing (“even during the plowing season and harvest,” Exodus 34:21). It is so important that God commands us to remember it: “Remember the Sabbath day by

keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy" (Exodus 20:8-11, NIV). Why is the Sabbath so important? Because it is the constant reminder we need so we will not forget who God is and what He had done for us ("Keep my Sabbaths holy, that they may be a sign between us. Then you will know that I am the Lord your God." "Ezekiel 20:20, NIV). With the Sabbath God has associated His gracious actions toward mankind: the Creation (Exodus 20), the Exodus (Deuteronomy 5), and the final redemption (Hebrews 4:9-11). Spiritually as well as physically, mankind needs Sabbath rest, for as Jesus said, "The Sabbath was made for man" (Mark 2:27, NIV). That it is commanded calls for our loving obedience, not grudging compliance: "For this is the love of God, that we keep his commandments. And his commandments are not burdensome" (1 John 5:3, RSV). By not working at our jobs on the Sabbath, we do not jeopardize our financial security. The lesson of the manna teaches us that since it is God who has given us the Sabbath, He will provide enough for us on the six other days when our work may be done (Exodus 16:29).

With all the blessings of the Sabbath and the clear Scriptural commands to keep it, why had it dropped out of the lives of most Christians today? The reason is that believers have been following the misguided human traditions of their churches, rather than the Word of God. The Pharisees did the

same thing with the Fifth Commandment that churches today have done with the Fourth Commandment (the commandment to remember to keep the Sabbath day holy). Jesus said to them, "Why do you transgress the commandment of God for the sake of your tradition?...For the sake of your tradition, you have made void the word of God" (Matthew 15:3, 6, RSV). Today by human authority and tradition the Sabbath has been picked apart, so that only a vague principle remains, which has been transferred to the first day of the week (Sunday) and renamed "the

---

---

**You can never  
return to the  
Garden of Eden,  
but you can spend  
a Sabbath with  
God.**

---

---

Lord's day." This constitutes a spiritualization of the simple and straightforward teaching of Scripture, which, as is usual with such a method, results in an impoverished shadow of the Biblical concept. Thus the Biblical day of delight in the Lord (Isaiah 58:13) has dwindled into a purely secular day of recreation for much of the church and for all but a few hours of that day, which are those specifically devoted to attending church. In this way many Christians today have unknowingly "made void the word of God."

The Biblical Sabbath has been spiritualized by those who say that it is really just a "principle" of rest, which is either (say some) carried over into the observance of the first day (i.e. Sunday as the "Christian" Sabbath), or (say others) is fulfilled

in the idea of “rest from self-justifying works” when a person trusts Christ as Savior. Scripture never speaks of a Sabbath “principle” of rest. It always speaks of a Sabbath “day” of rest, and that Sabbath day is not just any day of the week, but is “the seventh day” by virtue of God’s express designation and its inherent symbolism (Exodus 20:10f.) Even the period of the Sabbath is specified as a full sunset-to-sunset day (Nehemiah 13:19; Genesis 1:5; Leviticus 23:32), not a few hours of a day, or a whole lifetime of “rest from self-justifying works” or “age of grace.” Of course Sabbath rest itself is always described as physical rest from physical labor, not rest in some abstract sense (“you shall not do any work,” Exodus 20:10 and examples in Nehemiah 13:15 and Jeremiah 17:21-22). The New Testament does not depart from this understanding (when Hebrews 4 speaks of Sabbath rest as an illustration of heaven, it is again on the basis of rest from the Genesis 3 curse of physical labor—see Hebrews 4:10).

The idea that Christians should observe the first day of the week to commemorate Jesus’ resurrection receives as little support from Scripture as the idea that Sabbath rest is an abstract and “transferable” principle. Neither Jesus nor His disciples ever taught such a practice. When we would most expect to hear them speak about it—at times when they are expressly teaching the significance of the resurrection—it is conspicuously absent. What is important to them about the day of the resurrection is the fact that it would come after Jesus had lain in the grave for three days (fulfilling a sign—Matthew 12:39-40—and proving His physical death), not that it would be any particular day of the week (Matthew 16:21; 17:23; Mark 8:31; Luke 18:33; Acts 10:40, I Corinthians 15:4).

There are a few references in the New Testament to meetings of the disciples on the first day of the week, but they are not said to be their regular weekly gatherings for worship, and we might assume they got together on other days of the week as well (in Acts 2:46 we find them meeting “every day,” NIV). The name “Lord’s day,” which human tradition has assigned to Sunday, is never used of the first day of the week in the New Testament. It occurs only once in the New Testament (Revelation 1:10), where it is neither identified as referring to the first day nor described as a day for Christian gatherings (and if it refers to the day when Jesus’ resurrection was celebrated, which again is not stated, it might as easily be an annual celebration day as a weekly one). With such shaky Scriptural support, is it right for us to abandon the only day specifically identified by the Old Testament as “the Lord’s holy day” (Isaiah 58:13), and the only day in the New Testament of which Jesus claimed to be Lord (Mark 2:27), the seventh-day Sabbath?

We have not shared this information about the Sabbath with you in order to vify the probably well-intentioned (though misguided) motives of other church groups. If Christ is their Savior and Lord, as He is ours, then they are our brethren, regardless. But we do feel that you should have enough Scriptural information to decide for yourself what your practice will be. We hope you will choose the Word of God over the traditions of men and join us in observing the Biblical Sabbath. We believe (from Isaiah 58:13-14) that, “if you honor it...you will find your joy in the Lord.” You can never return to the Garden of Eden, but you can spend a Sabbath with God. May it be the blessing to you which He intended!

—From the Sabbath Recorder

# A Sabbath Prayer

Our Father, God, we bow our hearts and minds before You at this time and in this place. We acknowledge that this Sabbath is a memorial of your creativeness.

Only now, are we beginning to realize that this earth is just a satellite, whirling in space. It is a mere speck of Your universe, the dimensions of which are unimaginable. The Sabbath is a memorial of this creation.

Geological formations, looking like layered cakes in the earth's crust; ice fields and glaciers, with streams rushing from them; and oceans, and all that in them is, thrill us by their presence and by revealing Your creative control.

The power and strength displayed by geysers, volcanoes, and earthquakes reflect Your physical strength. We are thankful for sharing Your spiritual strength with us through the Sabbath.

The ebb and flow of the tides, the rising and setting of the sun and moon, and the springing of a plant from a dormant seed focus our minds on the order of things established by You. Thank You for ordaining the Sabbath.

We humans, designed by You and created in Your image, are humbled when we become aware that we are the highest of Your creations. The smell of a rose, the fragrance of mountain air, and a whiff of sea breeze are divine

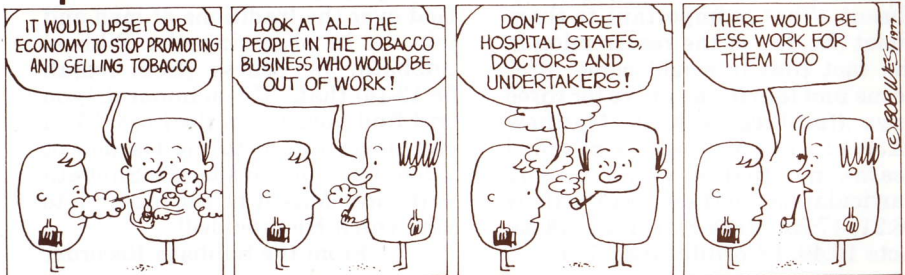
experiences. The strains of beautiful music, a mockingbird's song, and a loved one's voice fill us with joy. A colorful sunset, a bird in flight and a baby's smile make us grateful that we are alive, now and for eternity. We bask in all these experiences, but, most of all, we are grateful for that indwelling part of You that provides for appreciation.

We are, indeed, thankful for Your guidance to the authors of Scripture who reveal, in words, Your guidelines for religious thinking and behavior. For it is from Scripture that we learn Your will for the development of our emotions, attitudes, and aspirations. Furthermore, we are thankful for the Sabbath because its observance relates us to you and increases our awareness that You are God, designer of things organic and provider of eternal life. Help us to realize that the Sabbath is not to be kept, but is to be shared with your children and mankind, unfamiliar with Your saving grace.

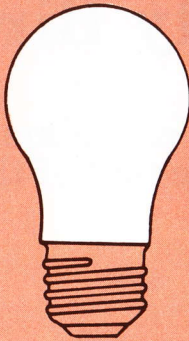
And now, our hearts are in accord with the one who first prayed, "Lord give us strength to change those things that need to be changed, give us the grace to accept those things that cannot be changed and give us the wisdom to know the difference." Amen.

—E. Keith Davis M.D.  
(From *The Sabbath Recorder*)

## Theophilus



# GOOD IDEAS



## COME EVERY MONTH

Take a minute to think about what you've just read. In this *Sabbath Sentinel*, you've probably found new ideas about God and man that can help you every day.

Fresh, new ideas like these are part of every *Sentinel*, whether the articles cover several subjects, or focus on a single topic.

Have the *Sentinel* delivered to your friend each month.

Just fill out and mail the coupon below.

**The Bible Sabbath Association**  
**Fairview, Oklahoma 73737**

Please send the *Sabbath Sentinel* to my friend.

1 year \$5

Check/money order enclosed.

Send to:

Mr./Mrs./Miss \_\_\_\_\_

Street \_\_\_\_\_ Apt./Rm. \_\_\_\_\_

City \_\_\_\_\_ State/Country \_\_\_\_\_ Zip \_\_\_\_\_

# This year be an Early Bird.

Order your Sabbath calendars so you will have them by the first of the year.



Only  
\$1.00  
each

Don't delay—Order today  
from

**THE BIBLE SABBATH ASSOCIATION  
INTERNATIONAL**  
FAIRVIEW, OKLAHOMA 73737