

The SABBATH SENTINEL

Serving the Seventh-day Christian Community

January, 1988



A Note From the President

Hello!

Somehow I feel strange writing this as "A Note From the President" rather than as "A Note From the Editor," as I did for many years. However, I feel that we have an excellent editor. Richard Wiedenheft and I have enjoyed working together since he has been the editor, and I look forward to working with him to further the goals of The Bible Sabbath Association.

I can see some goals that are essential and attainable in the next year or so. Among them are:

- *Increasing the membership of the association and the subscribers to The Sabbath Sentinel.*
- *Helping people to see that The Bible Sabbath Association does not compete with any denomination but that it supplements the outreach of individual denominations.*
- *Promoting further fellowship and understanding among Sabbathkeepers without any compromise of their individual differences.*
- *Helping people to see that the Sabbath is a blessing, not a burdensome requirement, for the Christian.*

We have other goals toward which we want to work. We'll discuss them in future months.

Being president presents a challenge, but—with the help of the Eternal—I'll do my best. Please pray for me.



A note from the editor:

*In this issue we are featuring an interview with and an article by Dr. Desmond Ford, a Sabbatarian theologian who, in my opinion, has a great deal to say to Sabbathkeepers of all persuasions. The article was taken from his book *The Forgotten Day*, a treatise which is rich with valuable Biblical teaching regarding the Sabbath.*

*Next month, the Creator willing, TSS will feature another interview—one with Dr. William Johnsson, editor of *Adventist Review*. Hopefully, we'll be able to present more interviews with Sabbatarian theologians, writers, and church leaders from time to time. Write and let us know what you think of the interview format.*



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The Bible Sabbath Association is a strictly nonsectarian association dedicated to helping Sabbathkeepers of all persuasions learn about and from one another and to promoting the one commandment that is repudiated by Christendom in general. BSA accepts as members all who acknowledge Jesus Christ as Savior, who regard the Bible as the word of God, and who uphold the seventh-day Sabbath; it takes no official position on other theological issues.

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**For those who don't know Him—
Jesus Christ and Him crucified!
For those who do know Him—
the liberty of His Sabbath!**

An Interview With Dr. Desmond Ford

Dr. Desmond Ford, a former Seventh-day Adventist theologian, is founder of the Good News Unlimited ministry and author of a number of books, including The Forgotten Day, a treatise on the Sabbath. His most recent work is Worth More than a Million, a 850-page book that intertwines the best of modern research about good health with the Gospel message. Dr. Ford is speaker on a radio program aired on 20 stations in the U.S. and Canada and a TV program that is shown weekly on six stations.

Last September, when Dr. Ford was in Maryland for several speaking engagements, Editor Richard Wiedenheft had the opportunity to interview him. The following is taken from that interview.

TSS: Dr. Ford, please tell us a little about your background.

Dr. Ford: I grew up an Episcopalian in Sydney, Australia. I trained in a newspaper office for several years and used to write fiction. Then I became converted to Christ, became a Sabbatarian. I trained for the ministry at Avondale College, and was in evangelistic work about seven years. I was called back to college to complete a degree; then the church sent me over to this country to get another degree. After receiving an M.A. in theology from Potomoc University, I studied at Michigan State University and got a doctorate in rhetoric, with a minor in theology. Then I went back to our seminary at Avondale where I was head of the theology department for training ministers.

TSS: Avondale is located where?

Dr. Ford: Avondale is about thirty miles south of Newcastle, seventy miles north of Sydney. I taught

ministerial students and others over a period of about sixteen years. Then the church asked me to go to England to get a second doctorate in New Testament at Manchester under F. F. Bruce. And then, after being back in Avondale for some more years, the brethren asked me to come over here as a guest lecturer at Pacific Union College. I was there for nearly three years, during which time I gave an address protesting the doctrine of The Investigative Judgement as being extra-Biblical.

TSS: What year was that?

Dr. Ford: That was 1979, October 22. And many people in the church agreed with me; almost all the scholars agreed in essence with my protest against that doctrine. It ceased to be taught at Andrews; it ceased to be taught at many places. Most of the scholars had given it up years ago. I said it publicly because at that time Robert Brinsmead was agitating in this area and I was



Dr. Desmond Ford

continually being asked about it so I had to say something. It wasn't any desire to hound the church. I only wished the Adventist church good and the continued blessing of God. But my position caused a storm and the church removed my ministerial credentials under that pressure. Since then I have been in Good News Unlimited, which is a non-denominational ministry seeking to elevate the gospel of Christ. To elevate the Gospel you have to show the right role of the law. So we have published a book, *The Forgotten Day*, which is an answer to my good friend Robert Brinsmead's positions against the seventh-day Sabbath. The Adventist Church did nothing by way of a book in response to his work, which took away hundreds of Adventists on the issue of Sabbathkeeping.

TSS: What is your current relationship with the Seventh-day Adventist General Conference?

Dr. Ford: I have nothing but a friendly spirit towards the brethren in the General Conference, and with many of them that would be reciprocal. I have very good friends in the General Conference, but we don't have any official relationship. My name is still on the roll of the Seventh-day Adventist Church. Many think it should not be there, others are sure it ought to be there. But my belief is that the church invisible is the true church of God. The denominations are only a part of it.

TSS: What do you see as the future of Good News Unlimited?

Dr. Ford: Only the dear Lord knows, of course, but we should like to be more useful in spreading the Gospel by public media. We now have access to millions if they choose to tune in to our programs; probably only thousands do. We're heard in northern California, in southern California, in different

places across America on radio, in Canada, New Zealand, and parts of Australia. Our magazine, *Good News Unlimited*, goes to about 4200 people in 20 countries. Australia sends out another one or two thousand, with some things Australianized.

TSS: Do you see GNU eventually leading to some kind of regular churchlike fellowship?

Dr. Ford: I have no intention of starting any other denomination. I think there are probably too many already. I believe the children of God are in all churches. I think the Sabbatarian groups have a cutting edge. God, in His mercy, in an age that needs the Sabbath more than it ever needed it before, is revealing the Sabbath—and also as a protest against evolution. You know Darwin wrote his first sketch, *The Origin of the Species*, in 1844. And the Seventh Day Baptists' stress on the Sabbath began to be more emphasized by Seventh Day Adventists after 1844. So I think that's all part of the providence of God. And now there are about six million Sabbathkeepers in the world.

TSS: I observe a number of tensions in the Seventh-day Adventist Church—tensions between conservative and liberal, those that feel Ellen G. White is not emphasized enough and those who feel she's emphasized too much. What is your perception of these tensions and how are they going to be resolved?

Dr. Ford: You're right. There are tremendous tensions. Adventism is growing most rapidly in the third world. These are not educated people as a rule; they are much more legalistic, more rigorous, more demanding of infallibility in government. The further you get up in education, for the most part, there is more openness, a greater preparedness to concede error in

some of the presentations of the past. So you have these two extremes: a third world with poor education and a stress on infallibility vs. very good education with greater openness.

Of course, there are some changes taking place within Adventism. Ellen White is no longer used so much from the pulpit as she used to be and this would have pleased her because she forbade that her books should be used from the pulpit. She has a hundred references that say the Bible, the Bible only, for doctrine. But we Adventists have failed to follow that counsel. There's less emphasis in Adventism on some of the distinctive teachings like "remnant church." There's less emphasis on textual, proof-text methods; there's more emphasis now on exegesis. So there are changes for the better, but these changes need to continue.

There is a lot of discussion among Adventist intellectuals about how to interpret Genesis 1 to 11. Many Adventist intellectuals believe that the Bible doesn't actually teach the world is six thousand years old and Adventist intellectuals are at various stages. They all believe God is Creator, but they think that sometimes the church has been too rigidly literalistic in the way they have interpreted the early chapters. So that's a source of tension in the church.

Another tension is administrative. Adventism doesn't allow enough lay participation in decision making. At General Conference time, only about one or two percent of those present are lay people, and there's strong reaction against that. There's a decrease in the number of ministerial enrollees because they sense it's not safe being in the ministry if you have convictions. So there are many, many tensions in Adventism.



Dr. Ford on the set before a broadcast.

TSS: Do you see an ultimate resolution to these tensions? Some have talked about a major schism. Do you see that as a possibility?

Dr. Ford: I see it as a possibility. There are a number of those who are strong believers in Scripture who believe that the church can't progress until it is less rigid, less oppressive. And it may happen one day. The biggest thing against that, of course, is that in our modern age everyone is so busy that few people set themselves to do something that is not materialistic in its results. So schism is a possibility, but I don't see anything that shows it's near.

TSS: What do you think Ellen G. White's role should be?

Dr. Ford: I think Ellen White should be regarded in a pastoral role, as one who was spiritually gifted but who should never be used to take the place of the Bible, who should never be used to define doctrine but who gave much spiritual

counsel and edification on the Christian life, on faith, hope, and love. Used in that role, always subsidiary to Scripture, she could be a blessing to the church. The *Conflict of the Ages* is a very beautiful series of books. But she should never be used as an infallible line from heaven.

TSS: I've noticed in my contact with Seventh Day Adventists that there are those who view the denomination as the one true remnant church, there are those who have a very ecumenical attitude—and I see tension between the two.

Dr. Ford: Yes, that's a very good summary. The traditional Adventist believes that he or she is a member of the remnant church, the sole object of God's supreme regard. Other Adventists are coming to understand that the true church of God is a church invisible, composed of all the regenerate whatever their name or sign. So there are those two

groups. Your appraisal of it is very correct.

TSS: Among first day Christians there is a strong evangelical community that transcends denominational lines; however, among seventh-day Christians, denominationalism seems to be very strong. Have you observed this absence of a sense of community among Sabbatarians?

Dr. Ford: Yes, like you I have observed its lack. It partly grows out of the fact that small groups are inclined to have a sense of inferiority for which they compensate by excessive claims, which segregate them from those they think are less privileged of heaven. So I think the problem grows out of that.

TSS: What can be done to foster a sense of community?

Dr. Ford: Only the preaching of the Gospel can really heal the things of pride and vanity which are so often devastating to the church's proclamation of the message. When people really understand the Gospel they realize that anyone in any



Dr. Ford presenting a message on distinguishing the Gospel from modern counterfeits in Washington D.C., where he was interviewed by the editor.

denomination who believes in Jesus and trusts in His merits is a brother or a sister. So that breaks down the boundaries. Only the Gospel is healing.

TSS: That's exactly the focus of GNU.

Dr. Ford: Yes, that's right. We've got to appeal constantly to the cross of Christ. You know I Corinthians says, Who is Paul, who is Apollos? They are only ministers by whom you believed. No other foundation can any man lay than that which is laid, Christ Jesus. So in other words, Paul says you should be surrendered to the cross of Christ not to groups.

TSS: One of the issues that keeps coming up among seventh-day Christians is the importance of the Sabbath. There are those at one extreme who think the Sabbath is optional; at the other extreme are those who say it's essential for salvation. Some have posed the issue this way: Can a person be saved if he murders every week? Can a person be saved if he breaks the fourth commandment every week? How would you respond to this issue?

Dr. Ford: We should be as specific as Scripture is specific and when the Scripture says, he that believeth hath everlasting life, we dare not add to that: he that believeth—and is baptized, he that believeth—who is baptized and is right on the premillennial advent, and who keeps the Sabbath, and who is a vegetarian. We have no right to add to the word of God. There's a curse on those who do at the end of the Bible. So, we mustn't be more stringent than Scripture, and Scripture says, he that believeth hath everlasting life. But it is also written "If you love me, keep my commandments." So it is obvious that the true believer marches with the Spirit and responds gladly to all light that is given. It's also clear

that worship is very important in Scripture. Worship is a very primary Christian duty, and corporate worship is only possible if there's an authoritative time for it. Unless God has spoken on the time for corporate worship, no time has authority. The only word in the Old and New Testament authoritative for corporate worship is the fourth commandment. So it is important as worship is important. But it is a part of the sequence of salvation not part of the route to it.

TSS: It sort of ties in with your comment that law is a standard not a method.

Dr. Ford: Yes.

TSS: What is your perception of The Bible Sabbath Association?

Dr. Ford: I'm very glad it exists. I think it occupies a very necessary

place because there are so many groups that are agreed about the Sabbath that haven't agreed on everything else. So I'm very, very glad it exists. My acquaintance with it is limited. I very much appreciate this privilege of getting to know its present executive director. In the magazine *THE SABBATH SENTINEL* I have seen much that is very, very good. I've been glad to observe a spectrum of sources rather than everything coming from only one source. I was glad to see a Bacchiocchi sequence of articles, which I thought very good. There are many letters and other articles that are helpful.

—Readers interested in information about Dr. Ford's books and *Good News Unlimited* may write to
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A certain Christian dreamed he was in the wilderness and Satan came to tempt him. Their conversation went something like this:

Satan: "If you worship me I will give you all the riches of the world."

Christian: "The first commandment says that we can have no other gods except Jehovah."

Satan: "If you will at least worship an image of me, I will make you a millionaire."

Christian: "The second commandment says not to worship graven images."

Satan: "Then, would you at least say that God doesn't exist? I will reward you well if you would become an atheist."

Christian: "No!"

Satan: "Well, then, I will give you a good-paying job if you will work on the Sabbath."

Christian: "All right. I guess that wouldn't be too bad."

—John A. Conrod, *Helping Hand meditation.*

Association Elects New Board of Directors

1988 to 1991

Elected as president is **Eugene Lincoln**, longtime board member, vice-president, and for 25 years, editor of *THE SABBATH SENTINEL*. A man well known to BSA members, Eugene works as a copy editor for Review and Herald Publishing Association at Hagerstown, Maryland, where he resides with his wife Darlene. Only a few years from retirement, Eugene was recently asked by R&H to devote half of his time to working on publication of an entirely new series of Bible story books for children. His comments about the challenges facing our association are published elsewhere in this issue.



Eugene Lincoln, first elected to the board in 1959, served as editor from 1960 to 1985, now begins a four-year term as president.

Outgoing president **Leroy Bass** was elected recording secretary. His efforts on behalf of BSA over the past four years are to be commended—especially his leadership in seeing the need for a paid executive director and in finding someone to fill the post. In addition to his service to BSA, Brother Bass, an ordained Seventh Day Baptist minister, is secretary of the SDB World Federation. He and his wife Marjorie, a medical doctor, live on Washington Island, Wisconsin, where they are developing a Christian retreat.

Reelected as secretary-treasurer is **Lawrence Burrell**, who has served the Association in that post for more than 30 years. With great devotion, Brother Burrell and his wife Lottie have run the offices in Fairview, Oklahoma, dedicated to serving in a very personal way all the people that look to BSA for information, encouragement, and support.

Calvin Burrell, son of Lawrence and Lottie, was elected first vice-president. He pastors the Denver Church of God (Seventh Day) and serves as president of the General Conference of the Church of God (Seventh Day), a post to which he was elected last summer.

Eugene and Violet Rodgers were elected second vice-president and director-at-large, respectively; she served the Association as

Dr. Allen Babcock was elected to the board as a director-at-large; he had previously served on the BSA board from 1970 to 1980. A chiropractor by profession, Dr. Babcock, age 55, lives in El Dorado Springs, Missouri, with his wife Merna. Brought up in a Seventh Day Baptist environment, Dr. Babcock currently meets with a small, independent Church of God (Seventh Day); he believes very much in fellowship with people of various persuasions. The Babcocks have four grown children, the oldest of whom pastors a Sabbathkeeping church in Sligo, Pennsylvania.

Special thanks goes to outgoing directors who have served on the board during the past four years:

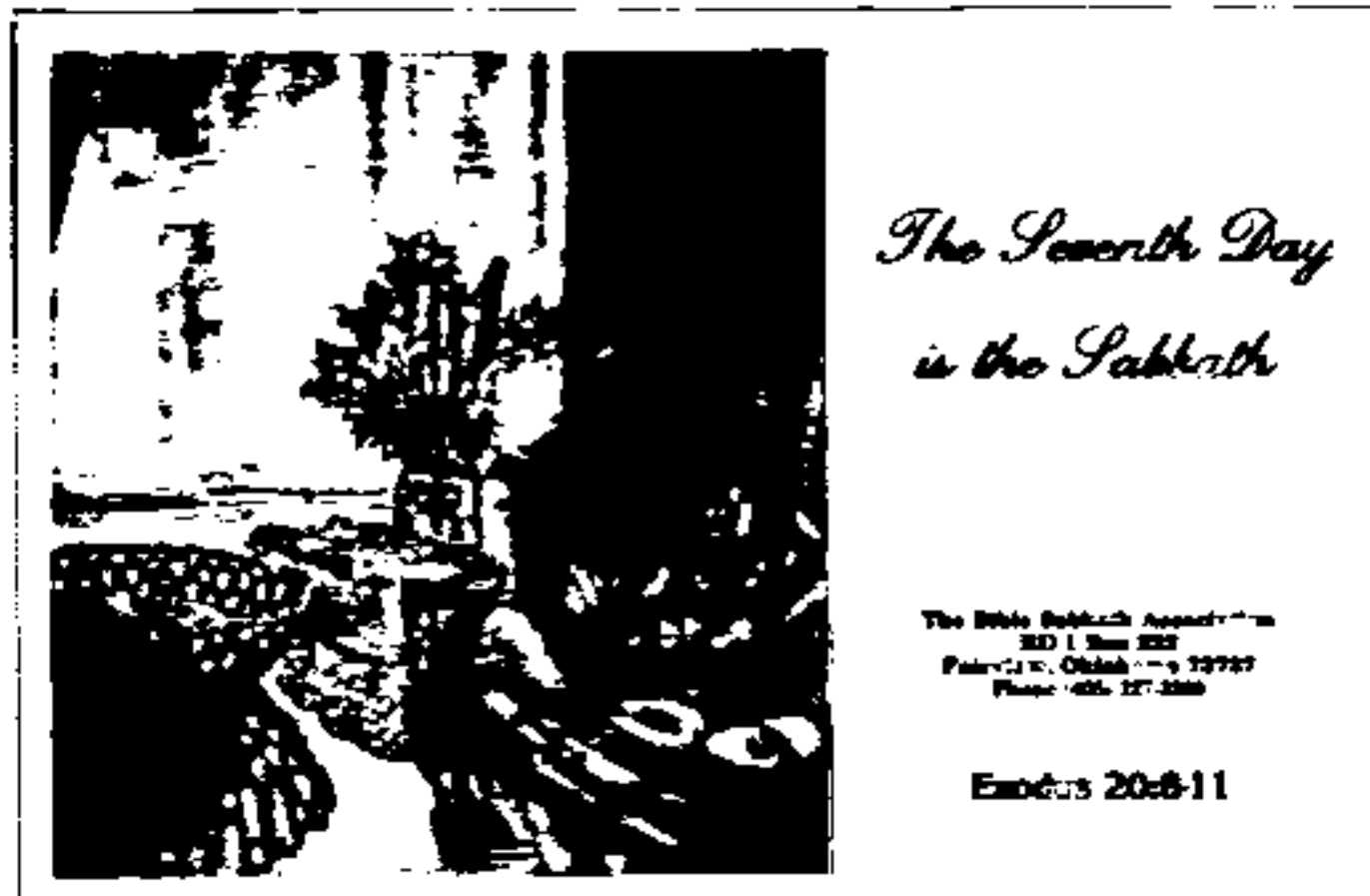
Jerome Boyd of New Enterprise, Penna., and M.O. Flanery of Warsaw, Missouri. We deeply appreciate their contribution to the Association and pray that God's richest blessings will be with both as they continue to serve Him. In view of Elder Flanery's long years of dedicated service to BSA, the board voted last July to honor him with the title Honorary Director Emeritus. Now 98 years old, Elder Flanery has been active in BSA from its earliest years.

Your prayers are solicited on behalf of all outgoing and incoming directors—as they work with the executive director and other staff members in sharing the Sabbath truth.

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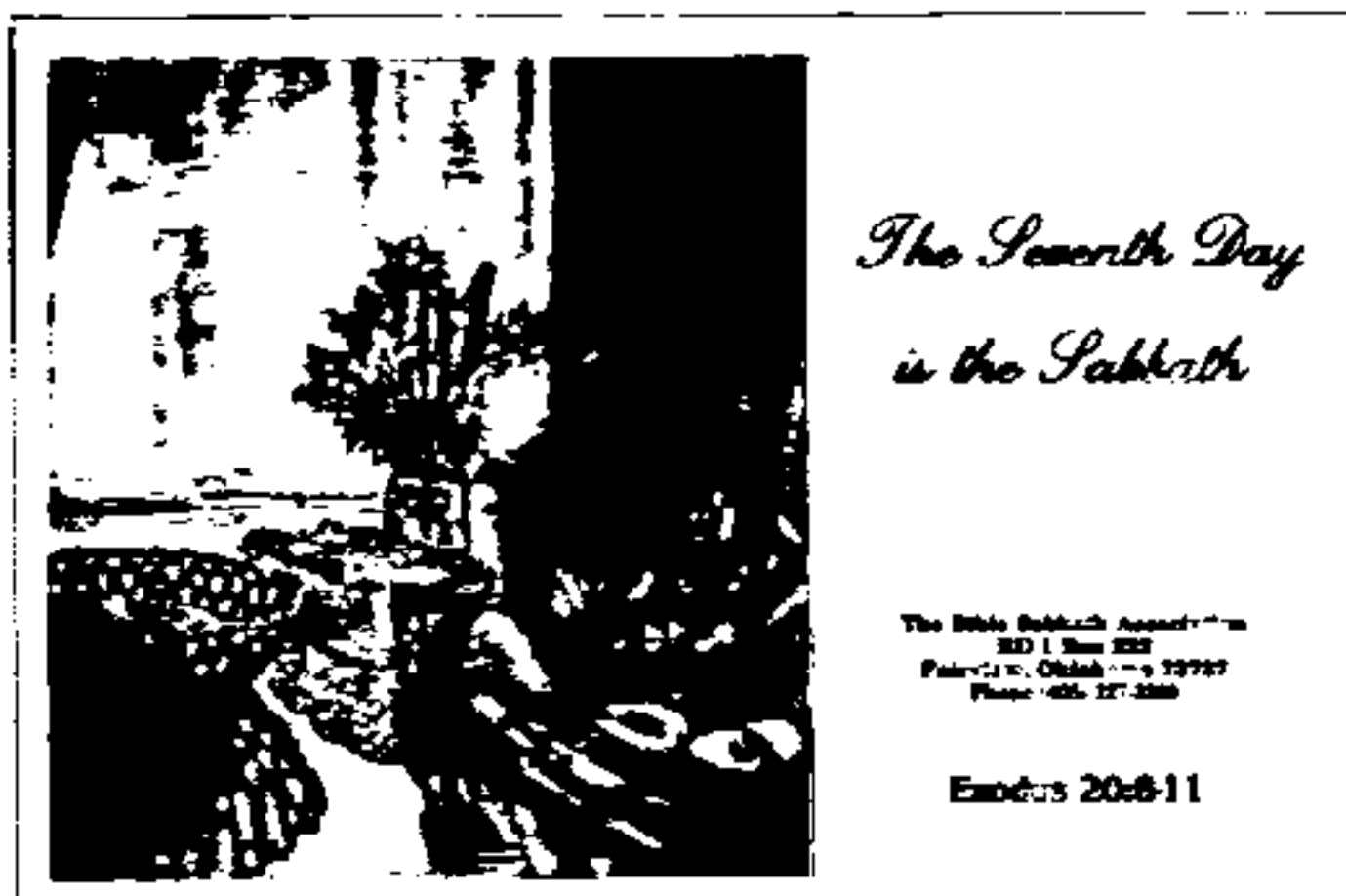
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Jewish Believer Survey

By Rick Chamberlin

In 1982, the Yehudim for Yeshua (usually known as the Jews for Jesus) conducted a survey of Jewish believers nationwide. The information obtained was gathered from a survey sent to about 8,000 Jewish believers. The statistics are based on the first 1,014 responses.

Jewish believers tend to be younger and more educated than the general Jewish population. They also tend to have a slightly higher rate of intermarriage with Gentiles. The Jewish believers show a strong Jewish identity in their observance of Jewish Holy Day celebrations, which does not surprise us, since the Holy Days have even more significance for Messianic believers. This is particularly noticeable with the exceptionally high degree of Holy Day observance among Jewish believers under 30 years old.

There are many different "tags" which Jewish believers use to identify themselves—including "Hebrew Christians," "Messianic Jew," "Jewish believer," "Jewish Christian," "Jew," and "Christian." Over 80% prefer a nomenclature identifying themselves as "Jewish." About 10% wanted no "tag." Less than 10%

wanted to be identified as "Christians" only. The degree of assimilation is similar to the general Jewish population, with many having a strong Jewish identity, and many with a relatively weak Jewish identity. When asked what initially attracted them to the Good News of the Messiah, 47% said that it was *believing individuals*. Only 8% said it was the Bible, and only 6% attributed it to other books and literature. Only 5% said it was because of a group, such as a Messianic assembly or church. Only 3% said it was because of a life crisis, which is a good indication that the Jewish believers are not a group of neurotics. When asked what agent most influenced them to make a decision for the Messiah, a huge 62% said that the direct agent was a person. Literature (including the Bible) accounts for only 6% of these decisions. This lends credence to the idea that the most important "Bible" that most people read is other people. Individuals are far more used than Messianic assemblies or missionaries or tracts.

It is the individual that is the most important factor in reaching Jewish people for Yeshua.

—Taken from Petah Tikvah (Door of Hope) magazine, January 1987

God's Bulwark Against Apostasy

By Dr. Desmond Ford

The experience of the ages has shown that Sabbathkeeping is the natural and necessary means essential to religious welfare, and if there is no stated sacred day, there will soon be no religion. As worship wanes, so does piety, and as piety wanes, so does orthodoxy. When truth dies, man's sun sets and he acts in harmony with the darkness enveloping him. How sad that man perpetually forgets what God asks him specifically to "remember" (Exodus 20:8).

The only words of Scripture actually spoken *and* written by our Creator, Redeemer, and Judge, are those of the Ten Commandments. Though here a salvific stream flowing through Jewish banks, (true also of Scripture as a whole, Jesus, and salvation itself—John 4:22), these commands are not Jewish. Given in the wilderness rather than in Canaan, they were thus shown to be for all men. They deal, not with circumcision, or the Passover, unclean meats, or sacrifices, but with the basic fundamental principles required for the welfare of all men—even (and we give them in order), loyalty, worship, reverence, holiness, respect for authority, love, purity, honesty, truthfulness, contentment. What is purely Jewish about these? With which can we dispense?

At the heart of this code are the only two positive commandments of the ten, enshrining counsel for Sabbath and family preservation. These two positive laws refer all men back to the twin sisters of Eden—Sabbath and marriage. When the Sabbath was instituted, man automatically was obliged to

observe the duties later listed on the first table. With the first marriage, the duties of the second table became obligatory. By placing these two commandments at the center of His law, God showed that all the Ten sprang out of man's original relationships with the Creator and on his own kind, and were permanent, not temporary, responsibilities.

The Sabbath occupies approximately one third of the Sinaitic law (the middle words of the message from Sinai are "the seventh day is the Sabbath"). While God forbids murder in two Hebrew words, He spends about one hundred and two on the duty of Sabbathkeeping. By releasing man from the encroachment of work, materialism, and greed, his eternal well-being is made possible.

In terms of space, more than half of the Ten Commandments have reference to our duty of worship—*Who* to worship, *How* to worship, the *Approach* of worship, and the *Time* for worship. All unrighteousness grows out of ungodliness. See Rom. 1:18. When man lost his connection with God (Gen. 3), he murdered his brother (Gen. 4). Like the spokes of a wheel, the nearer we are to the hub of reality (God), the nearer we are to each other. When we are right with God, we are right with each other. The evidence of the former is the latter. 1 John 3:14; 4:20.

Thus the worship of God is our primary duty. When this is right, all else will be right. If this is not right, neither can anything else be. Because mankind is so naturally worldly-minded, the thought of the

primacy of worship comes as a shock and is resented. But if we are indeed the creatures of God's hand, dependent upon Him for life, breath, and all things, it is obvious that our relationship to Him, and our acknowledgement of Him, should be our first concern.

Similarly, if worship was intended to be the primary staple of the life of the creature, and a permanent continuous obligation for all men, we would expect God to provide regular time for this private and public adoration of Him. Because we are social beings and creatures of habit, a specific time is called for, and unless God provided such a time, all human devisings would lack authority and fail in their intent. If each chose his own time, social worship would be impossible and the church would disintegrate.

How much time should be thus set aside? Only our Maker knows, and we must accept His word for it. Experience confirms what the divine revelation teaches, that "after six days we need something. After six days toil and weariness exhausted in strength, cast down in spirit, and struck by a thousand crossing darts, we require protection, security, recovery, uplifting, an experience and gladness of other worlds" (Joseph Parker).

As Dr. Dabney has written, "If the great duty of worship is essentially and morally binding, this necessary provision for compliance [the Sabbath] is also essentially and morally binding." And there the case for the perpetuity of the obligation of the fourth commandment might be rested. But there is yet more to say.

God, in the fourth commandment, set His seal on the whole law, as only this precept shows who it is that presumes to order man's conduct. Thus, Karl Barth, Haldane, and others have referred to it

as the chief and most important of the Ten. In its bosom was rest through fellowship with God, reminding man of past Eden and thus answering his fundamental questions as to who he was, where he came from, where he was going to, and how he should get there. It pledged also the restoration of Eden in the future, and mirrored the messianic rest achieved by the "finishing" of the work of redemption on another sixth day. It taught man that the end of life was fellowship with God, and that He who gave guiding laws was One who longed for communion with him.

The reason given for the Sabbath is not a Jewish reason but one that applies to all men, and if intended to be good for the future must also have been good in all the past. No biblical memorial is ever begun long ages after the event commemorated. As the blessings of the fifth and sixth days came on those days, so with the blessing of the seventh. The Sabbath began in Eden, and as "made for man" (Mk. 2:27) belonged not only to the first man, but the last and all in between. No evening is mentioned for it, as it symbolizes perpetual rest of heart for the creature rightly related to the Creator, and mirrors eternity itself.

God, while intending that significant moral decisions should be made from sufficient rather than blinding light in order to test man, has yet made duty sufficiently plain that the wayfaring man, though a fool, need not err therein. Now, none doubt the ever-binding nature of the commandments on the right and the left of the fourth commandment, and words spoken on another topic here apply in principle, "What God hath joined together, let not man put asunder"

*—excerpted from The Forgotten Day,
© 1981, used by permission.*

SDA Publisher in Soviet Union

In cooperation with the Protestant Church-owned Publishers' Association (PCPA), Review and Herald Publishing Association (R&H) shared a booth at the Moscow Book Fair for seven days during September. The fair brought together more than 3,000 publishers, who came to display their products. Harold Otis, president of R&H, and his wife, Rose, helped to man the PCPA display, which included 19 Adventist books. Mrs. Otis reported that there was a very high level of interest in the books. Visitors would sometimes spend more than an hour paging through *The Desire of Ages* and other titles; had publishers been allowed to take orders they could have sold thousands of books. Following the weeklong fair, American publishers, including Christian publishers, signed a contract for the 1989 fair, a contract which includes a provision for taking orders. More than 400 Christian books left over from the 1987 fair were divided between a Baptist seminary in Moscow and the new Adventist seminary located in the small town of Zaoksk, 125 km. south of Moscow.

While in the Soviet Union, the Otises spent a weekend at the Adventist church's headquarters in Tula, a city of 700,000 about two hours south of Moscow. There they shared in the joy of distributing 50 sets of *SDA Bible Commentaries* and 700 boxes of journals about the life of American Adventists published in the Russian language by R&H. The Commentaries went to English-speaking pastors from as

far away as Moldavia; the journals went to Adventists in many parts of the USSR including Ukraine, Kasahk Republic, and Siberia.

In a related development, Soviet authorities have proposed that the Seventh-day Adventist church establish a publishing house in that country.

General Conference President Neal C. Wilson plans to consider this proposal for what would be the 52nd Adventist publishing house in the world.

Seventh Day Baptists in China

The Sabbath Recorder recently published a letter from James Chang of Shanghai, China, that reports on the status of the church in that country. Chang wrote: "I have also heard how the Lord has multiplied his people in Chinese countryside. Though they have no church and pastor, they always come to Shanghai or other city to invite pastor, or sisters and brothers, to go there and tell the doctrine, in family, where a crowd soon gathers. But in the city, the family meeting is forbidden. Christians may congregate and worship at church [buildings] only. As I know, there are only seven church [buildings open] in Shanghai, all of them work out nicely under the leadership of the government. There is a church which has a Sabbath day worship, but the doctrines are the same as the Sunday meetings. I do hope that SDBs might again have their own congregation and witness here, even in other churches [buildings]. In reality, by man it is impossible; but by the Lord, miracles will appear. I hope all SDBs will pray for

us, Chinese SDB church."

Relief Work in China

The relief agency of the Seventh-day Adventist Church has reached agreement with the People's Republic of China to work on projects to improve living conditions for villagers in Zhandong province. The projects, which will be conducted by Chinese nationals under the direction of Adventist specialists, are to include renovating a hospital, developing a fish hatchery, an orchard, small agricultural industries, and digging wells.

Moore and More on Satellite

"Report Card for Home Schoolers," a new educational telecast designed to enlighten home schoolers and the general public, is being aired on Three Angels Broadcasting Network (3ABN). Hosted by Pat Humphrey, the magazine-type program will feature a segment by Dr. and Mrs. Raymond Moore, Seventh-day Adventists and pioneers and experts in the field of home education. Broadcasting twenty-four hours a day from Thompsonville in rural southern Illinois, 3ABN carries a variety of Adventist programming. The current schedule calls for six hours of programming to be repeated four times during the day. Developed by Danny Shelton, an Adventist layman, 3ABN is received from SATCOM (F1), Channel 17 and is carried by a few local cable companies.

Dr. Ford on Nationwide TV

Last September Dr. Desmond Ford taped two programs on the weekly "Accent on Health" series hosted by Maureen Salaman. The programs are scheduled to be aired early in 1988 on Trinity

Broadcasting Network.

J. Paul Green Resigns SDB Post

After six years as dean of the Seventh Day Baptist Center on Ministry, J. Paul Green submitted his resignation, effective at the end of 1987. During his tenure, Green developed and directed a number of programs for training SDB pastors and lay leaders, including one for pastoral candidates coming from or continuing in secular occupations. Green had previously served as pastor in Salem, W. Va., Marlboro, N.J., and Alfred Station, N.Y. He was the fourth person to serve as dean of the Center on Ministry since its creation 25 years ago, when the School of Theology at Alfred University closed.

SDB Annual Council Meets

Leadership of the Adventist Church worldwide met in Washington, D.C. during October for their 1987 Annual Council sessions. A report on the problem of chemical dependency among Adventist youth preempted usual business at the October 7 business session. Dr. Pat Mutch, director of the Institute of Alcoholism and Chemical Dependency at Andrews University, in addressing the group, noted that while 30 Adventist hospitals operate drug treatment centers, Adventists rarely use them—because of a denial of the problem within the church. The Annual Council adopted 95 recommendations as to how the church can deal with this growing problem.

In other business, the Annual Council delegates voted a \$151.5 million budget for 1988, an increase of 5.6 percent; adopted the theme "We Shall Behold Him" for the 1990

General Conference session in Indianapolis; adopted a statement on sexual behavior; and voted 1989 the Year of the Adventist Teacher, 1990 the Year of Missions.

Delegates to the Annual Council were addressed by three special guests, Sospeter Mageto, an Adventist layman who is ambassador to the United States from Kenya, Lynne Waihee, an Adventist and wife of the governor of Hawaii, and Dr. Imre Miklos, state secretary and president of the Office of Religion Affairs of Hungary. Dr. Miklos told the delegates that Hungary is aggressively building bridges to Christians in his country, whether they be the 4,000 Adventists or the 5 to 6 million Catholics.

SDB World Federation—Week of Prayer

The Seventh Day Baptist World Federation has set aside the week of January 3-9 as its 22nd annual Week of Prayer for SDBs around the world. *Individuals United Through Prayer* is the theme of the daily meditation booklet published for use during the week. It is a reprint of the first Week of Prayer booklet written for use in 1967 by two men who were among the originators of the idea of a world federation: Gerben Zijlstra of the Netherlands and Everett T. Harris of the USA.

Book on Churches of God, Seventh Day

Recently published is a 296-page book entitled *The Churches of God, Seventh Day: A Bibliography*. Written by Joel Bjorling, who is not a Sabbathkeeper, the book is published by Garland Publishing,

Inc., New York, and sells for \$48. Richard C. Nickels, who has researched and written extensively on the history of the Churches of God, Seventh Day, writes that the book is a listing of over 1,600 books, articles, and periodicals relating to contemporary Church of God (Seventh Day) groups. Nickels writes that Bjorling "... has done a remarkable job in pulling together a wide assortment of materials. His book is one of a series edited by J. Gordon Melton of the University of California at Santa Barbara of bibliographies on sects and cults Bjorling lists the literature of some 31 different groups . . . briefly analyzes the history and teachings of each organization." Nickels goes on to cite a number of shortcomings, including the high price, typographical and factual errors, and author bias. He concludes that a much better buy is BSA's *Directory of Sabbath-observing Groups* (we appreciate the plug). However, if you're interested in Bjorling's work, Richard Nickels will loan it to you for a month for \$5 to cover postage and handling. (Write Giving & Sharing, 4673 Onondaga Tr., St. Charles, MO 63303-7328).

Also available from Giving & Sharing is a history tree that lists a great number of various Church of God groups and diagrams how they are related historically. Author Nickels begins with the Adventist Movement of 1830 to 1844 and concludes with various groups that came out of Worldwide Church of God from 1974 to present. Another history tree shows the relationship and history of some twenty sacred name groups.

Resources Available From BSA

Books

<i>History of the Sabbath & Sunday</i> by John Kiesz (64 pp.)	\$3
<i>From Sabbath to Sunday</i> by Samuele Bacchiocchi (372 pp.)	\$8
<i>Divine Rest for Human Restlessness</i> by Samuele Bacchiocchi (320 pp.)	\$8
<i>The Law, the Gospel and the Sabbath</i> by Frank M. Walker (91 pp.)	\$3
<i>Right Face: A Handbook for Sabbathkeepers</i> by Eugene Lincoln (30 pp.)	2 for \$1
<i>Directory of Sabbath-Observing Groups, 1986 Edition</i>	\$7
<i>Back issues of THE SABBATH SENTINEL</i>	40 for \$5

Booklets

<i>Bible Truths about "Salvation by Grace Through Faith"</i> by Frank M. Walker (32 pp., 20/lb.)	50¢ each; \$8/20
<i>Questions for Seventh Dayists Answered</i> by Terril D. Littrell (18 pp., 30/lb) ..	20¢ each; \$5/30
<i>Sabbath Truth and Sunday Fallacies</i> by George A. Main (12 pp, 60/lb.) ..	10¢ each; \$5/60
<i>Has Sabbath Time Been Lost</i> by Joseph M. McGuire (10 pp. 60/lb)	15¢ each; \$9/60
<i>Why the Seventh Day Sabbath</i> (12 pp.)	20¢ each; \$17/100

Tracts

<i>Facts on Sabbath</i> (6 pp, 120/lb.)	5¢ each/ \$5/120
<i>Roman Catholic Confessions About Sunday</i> (8 pp, 100/lb.)	5¢ each; \$5/100
<i>Protestant Confessions About Sunday</i> (6 pp, 130/lb.)	4¢ each/ \$5/130
<i>The Weekly Rest Day</i> by George A. Main (4 pp, 200/lb.)	3¢ each/ \$5/200
<i>Sunday - The Lord's Day?</i> (4 pp, 200/lb.)	3¢ each/ \$5/200
<i>The Rest of Your Life</i> (1 p, 300/lb.)	2¢ each; \$5/300
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Because of high mailing costs, we request minimum orders of \$5, if possible.

You may mix various tracts to make up orders of at least \$5. Sample copies of tracts are available free if you enclose a self-addressed stamped envelope with your request. THANK YOU!

Promotional Aids

Sabbath Calendars for 1987	\$1.75 each; \$1.50 each for 10 or more
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TO REPEAT

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I know that Almighty God is not going to induct into His Kingdom *anyone* who is picayunish, selfish, miserly in their attitude toward money, faithless and fearful in their attitude toward tithing and giving!

—Garner Ted Armstrong in a letter to supporters,
9/22/86, Church of God, International

Why does an omniscient God (a God who knows everything) need an investigative judgment about which we often read in the Bible? I myself asked this question nearly forty years ago, and the following explanation was given me: God actually does not need such a judgment; but we do, so that we may be able to examine the records of the lives of some of our good friends and relatives whom we expect to see in heaven but who will not be there. God gives us a right to be satisfied concerning His righteousness.

—Editorial by A. Balback, *The Reformation Herald*, Jul/Sep '86,
Seventh Day Adventist Reform Movement

Happy marriages don't just happen. They are prepared for and planned for like other major life decisions such as career choice. Ironically, young people are often given a great deal of education and preparation to help them toward the world of work, but little or no training in how to choose a mate!

—Article on dating by Greg Albrecht, *The Good News*, Jan '87,
Worldwide Church of God

Life does not consist simply of black and white. Gray abounds much more. Issues are rarely between simple right and wrong. More often they are between what is bad, and which is less bad . . . As is almost always the case, error lies close to truth. In a world twisted and perverted by sin, choosing is not a simple matter for the conscientious. Because values constantly come into conflict in an unending series of life situations, the Christian is never relieved from the "strain" of faith: the necessity of constantly throwing oneself afresh upon the guiding Spirit of God.

—Desmond Ford, *Good News Unlimited*, March '87

But our "unity in Christ" is by no means uniformity. The Lord has endowed His people with the various natural talents and spiritual gifts, which need to be expressed and exercised to be of any value to us and others.

—Editorial by Stefan Kube, *Link*, Apr '87, *Seventh Day Baptists*,
Australasia

These quotes don't necessarily reflect the BSA's views. If you read concise, important statements by or about Sabbatarians, please send entire article or a copy, with quotation(s) circled, to Howard M. Mesick, Box 299-1, Hartly, DE 19953. Include publication's name and date.

LAW

ON THE LEGAL FRONT

Pastors must refer suicidal people to psychiatrists or face criminal penalties, reads an ominous ruling by the Calif. 2nd Dist. Court of Appeals. The decision arose from an 8 year, \$1 million lawsuit against Sun Valley's Grace Community Church. Ken Nally killed himself at age 24. Though Ken saw 5 doctors and a psychiatrist shortly before he died, his parents and the court blame the clergy who talked to him, apparently because pastors aren't legally considered therapists.

Dissenting judge John L. Cole accused his colleagues of "making law," deploring the "chilling effect on giving council at all" that the decision will have. He said the ruling placed an unnecessary burden on religion, a position echoed by the Nat'l Council of Churches.

You can't sell bras on Sunday, said the city council of Cornwall, England. They took store owner Mike Robertson to court for selling clothing on that day, violating Britain's blue laws. Mike then had retired gynecologist Kenneth Read testify that a bra is medically necessary for new mothers and female athletes. Medical aids *may* be sold on Sunday. The case has produced humorous remarks throughout the United Kingdom. This scribe has not heard the outcome, but the incident proves once again that blue laws do not uplift the community. Sorry about that.

A rabbi's son in New York state has won a US Dist. Court case against North Babylon Senior High

for refusing to change its graduation ceremonies from Saturday. David Smith, an observant Jew, was not able to attend. Judge Jacob Mishler ruled that the school had no compelling reason not to change, thus it placed an unconstitutional burden on Smith's religion.

Update: Pyro Mining Company must reinstate and pay damages to Danny Smith, who was fired in 1982 for refusing to work on Sundays. So says the US 6th Circuit Court of Appeals in upholding a lower court's decision. The Cedar Hill, KY, Sunday school teacher and church treasurer told the firm when hired in 1981 that he thought it was sinful to work on Sunday. Later Pyro went to a 4-days-on and 4-days-off schedule to increase efficiency, forcing everyone to work half the Sundays each year. The court felt Smith was fired due to his religious convictions.

Michigan may ban Sunday car sales for public health, safety, and welfare reasons, the US Supreme Court ruled in October on the first day of its '87-'88 term. The jurists upheld a lower decision that the equal protection clause of the 14th Amendment was not thereby violated. The same day the Supreme Court also said that abortuary doctors and patients, who claimed harassment by prolife groups, did not constitute a "class of victims" and therefore could not sue under the US Civil Rights Act.

Thanks to those who sent clippings.
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Now in second printing, Dr. S. Bacchiocchi's 120-page book on the time element of the crucifixion and resurrection. Order for \$4.95 postpaid from Biblical Perspectives, 4569 Lisa Ln., Berrien Springs, MI 49103. (1)

Tithing: Must we really? Ask Family of God, Campus View 727, Bloomington, IN 47401. (1)

New booklet compares Worldwide Church of God teaching on church government with that of Roman Catholic Church. Includes hard-to-find quotations from leading ministers and others. Booklets are fifty cents each. Order from Universal Church of God, Harold Menenway, Box 88401, Seattle, WA 98188. (1)

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The Christian Church of God holds weekly Sabbath services. Serving southeast Florida. For information write P.O. Box 3827, Lantana, FL 33465. (9-8)

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—Charles Graffius, in a sermon,
August '87.

The natural result of success is to enjoy victory at the top. But Christianity is worthless if it doesn't work in the valleys.

—Fred Walter, in an article on suffering
in the Bible Advocate, July—August '87.

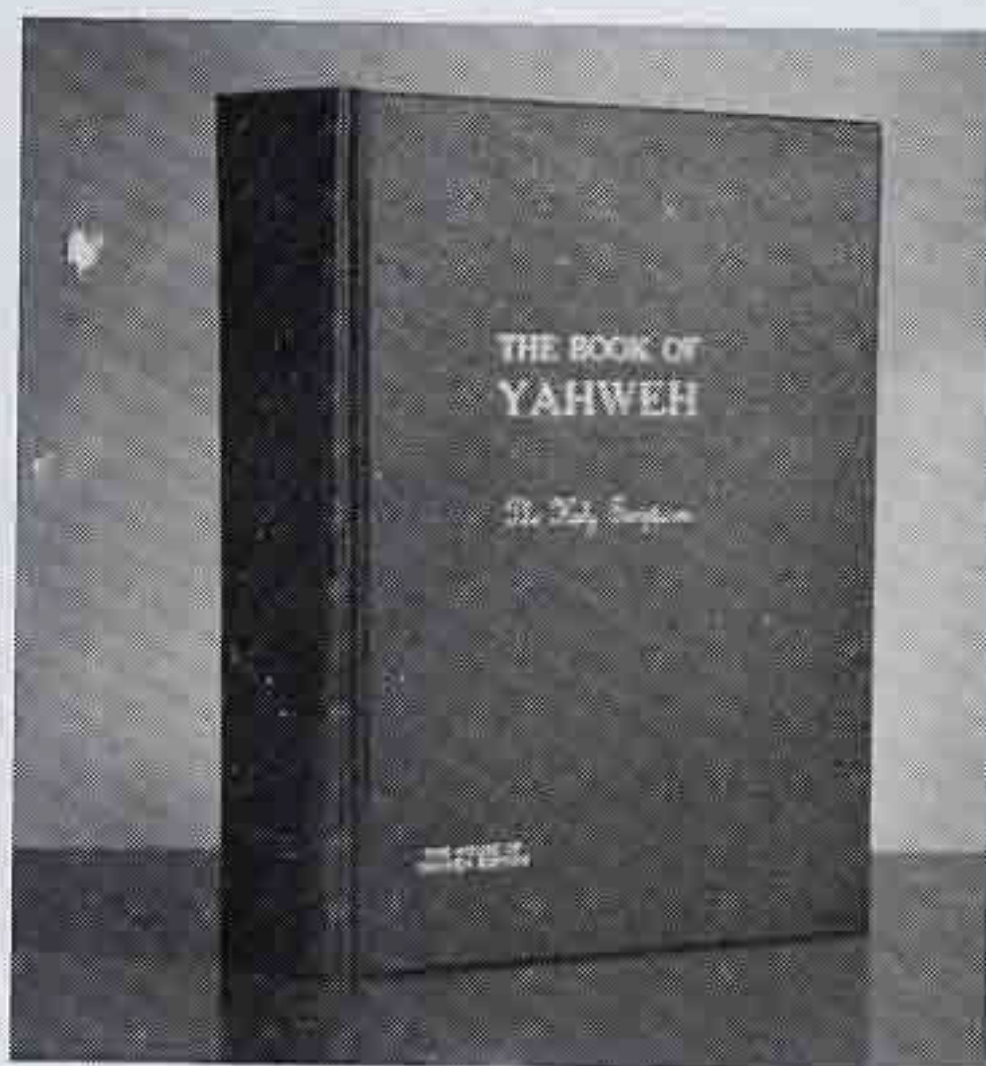
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