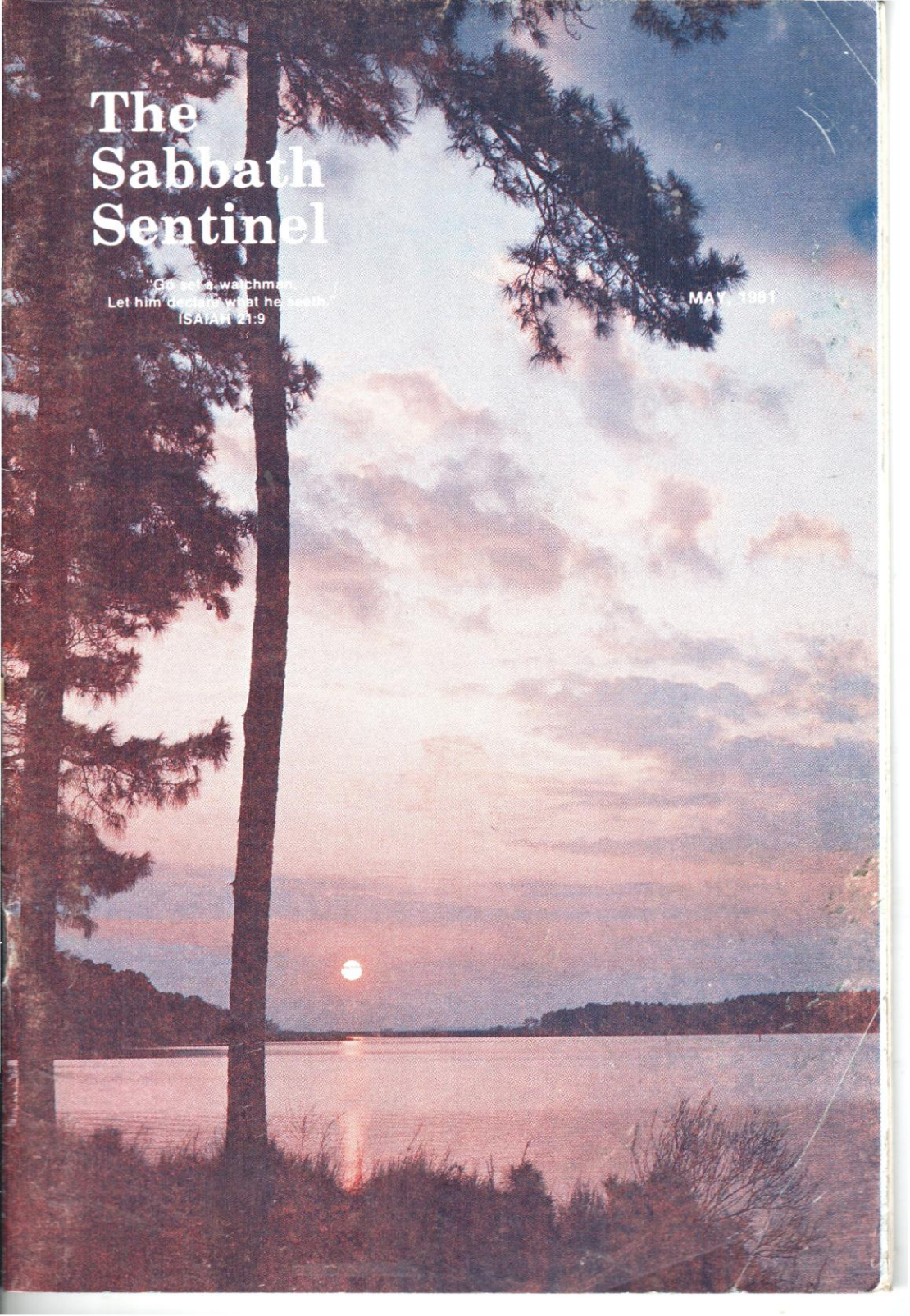


The Sabbath Sentinel

"Go set a watchman,
Let him declare what he seeth."
ISAIAH 21:9

MAY, 1981



What Is Sin?

By JOHN TRESCOTT

ONE question we ought to ask ourselves is, Why are so many of the ministers of the Christian religion, if indeed it is Christian, having such a difficult time speaking out crystal clear on what sin is? One could wonder if it is an actual refusal to accept and teach the clear Bible definition, perhaps because they are afraid if they spoke with authority on this subject most of their congregations would walk out.

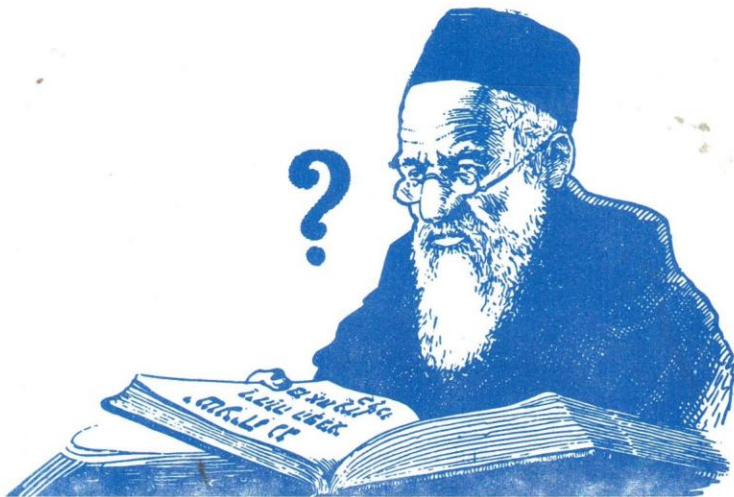
One well-known radio and TV preacher from Ft. Worth, Texas, recently stated that he would give a Bible definition of sin. He quoted the last part of Romans 14:23: "Whatsoever is not of faith is sin."

Beautiful! That is a direct quote from Scripture. And yet there is a rule of Bible study that if one really wants to understand the Bible, a crystal-clear Scripture should always be used to clarify a Scripture not truly clear. To quote Romans 14:23 and not go on to tell people what it is that is not "of faith" allows people to determine for themselves what sin is. That is precisely what Satan told Eve, when he said, "You shall be as gods, knowing good from evil." That meaning of the Hebrew is that they would be able to distinguish or

discern for themselves what is good or evil (sin).

Not let us ask a question. What is the meaning of "whatsoever is not of faith is sin?" Can you murder someone "in faith" and be guiltless of sin? Can you commit adultery "in faith" and be guiltless of sin? Can you steal or bear false witness against your neighbor "in faith" and be guiltless of sin? Can you take the name of God in vain "in faith" and be guiltless of sin? Or can you fall down and worship idols "in faith" and be guiltless of sin? Can you have a different god than the God who led up the children of Israel out of Egypt, "in faith" and be guiltless of having another god before the true God? The answer is obvious. Of course not!

Let us go further. Another definition of sin in the Bible is found in 1 John 5:17 . . . "All unrighteousness is sin." Then what is unrighteousness? It is the opposite of righteousness. Is there a clear Scripture to define righteousness? Indeed there is. Turn to Psalms 119:172: "for all thy commandments are righteousness." Oh, I see, then anything not in keeping with the commandments of God is unrighteousness. Of course. This



clearly shows one cannot break the commandments "in faith" and not be guilty of sin.

To this James 2:10 agrees, "For whosoever shall keep the whole law, and yet shall offend in one point, he is guilty of all."

What have we found then? We have seen that the phrase "whatsoever is not of faith" actually means any act not in keeping with the commandments, any breaking of the law of God. Thus whatsoever is "of faith" is the keeping of the commandments. Paul asked in Romans 3:31, "Do we then make void the law through faith?" and he answers, "God forbid: yea [through faith], we establish the law."

Example: It requires no faith at all to work on Saturday. But it does require faith to refuse to work on God's holy Sabbath (Friday sunset to Saturday sunset) even when threatened with the loss of your job, that if you do not work on God's Sabbath you will be laid off or fired. Then to keep the Fourth Commandment requires faith that God will not let you down and will provide for you, for those who trust Him enough to keep His commandments in a spiritually darkened world. Since His

commandments are a lamp and the law is light (Proverbs 6:23), keeping the Sabbath commandment makes you a light to the world that refuses to keep it because of their lack of faith.

In view of all this, can we come up with an easy, crystal clear definition of what sin is?

Try this: "Whosoever commits sin transgresses also the law: For sin is the transgression of the law." How does that sound? Perfect. Why? It is a direct definition from the pure Word of God found in 1 John 3:4.

God only determines what sin is. You and I are given the freedom to chose whether to obey or disobey. Let no man deceive you. You can keep God's law by the power of the Holy Spirit. That's why the Holy Spirit is so needed in your life, to give you the power and love to keep the commandments. In this age of gross deception John gives a key to keep you from being deceived. 1 John 2:4: "He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him."

My friend, "This is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

What Really Happened To Shelkov, Sabbatarian Martyr?

Editor's Note: This is an open letter written to Leonid Brezhnev by Dina Vladimirovna Lepshin, daughter of Vladimir Shelkov and wife of I. S. Lepshin, telling what happened on March 14, 1978, at the time of the final arrest of Elder Shelkov.

IN THIS letter we are making it known that a violent, despotic, and cruel reprisal, a crying injustice, took place in our home. Vladimir Andreyevich Shelkov (83 years old), chairman of the All-Union Church of True and Free Seventh-day Adventists, and Ilya Sergeyevich Lepshin were seized and arrested.

Having broken into the house by means of deception, sending an unidentified mob of more than 20 so-called "official representatives," men from the KGB, the Ministry of Internal Affairs, and the prosecutor's office stated that they would be carrying out a search. With insults and threats they pushed us all into one room (those of us at home were my very aged 83-year-old father, my seriously ill husband, my two sisters-in-law, niece and aunt, and my two children). We were forbidden to make the least move into the rest of the house, and after an armed guard had been set over us, they proceeded to carry out the search.

The shame and horror of it! The things that went on then!

They brought in crowbars,

spades, tongs, axes, probes, powerful lights, cameras, firearms, walkie-talkie radios, and so on. They broke through the ceilings, demolished the chimneys, breached and took up the floors, hollowed out and pulled down walls, tearing down the plaster; they dug huge, deep holes under the floors (up to 2 meters in depth), broke up the asphalt paving, dug up the whole courtyard and breached ceilings, walls and floors in neighboring buildings. They investigated all cesspools and toilet bowls. In a word, it was as if a bomb had gone off. This act of plunder was presided over by German Vasilevich Ponomaryov, criminal procurator and junior counselor of justice at the Tashkent procurator's office. All others taking part in the pogrom categorically refused to give their names or official positions, though we asked them more than once to show us their identity cards.

G. V. Ponomaryov, as the person in charge, also refused to name the others, saying, "What do you need their names for? So you can write about it afterwards?"

My father said, "Yes, we shall write about you, as all your actions are unjust and illegal."

The procurator would not allow any of the residents to be present in the rooms being searched. Even the "witnesses" were deprived of this legal right and only looked on from afar. Such an unceremonious, unjust ban harshly tramples underfoot the right to be present at all the investigator's activities during the search. When this illegality was pointed out to Ponomaryov, he rudely told us to mind our own business, as he was a lawyer and knew what he was doing.

Ponomaryov behaved insolently and despotically, bragging and blustering, saying, "I just have to say the word, and the world will turn upside down."

We protest against this illegal search, as the warrant was made out for only one person, but the search was carried out contrary to law and justice and by other persons in violation of Article 55 of the Soviet Constitution, concerning the inviolability of the home.

"Article 55. Citizens of the USSR are guaranteed inviolability of the home. No one may, without lawful grounds, enter a home against the will of those residing in it." —Constitution (Fundamental Law) of the Union of Socialist Soviet Republics (Moscow: Novosti Press Agency Publishing House, 1977), p. 48.

Our seriously ill mother, in whose name the search warrant was made out, was in the hospital at the time, in a hopeless condition. We

had been taking turns to watch at her bedside around the clock, but during the four-day search we were categorically forbidden to go to her by Procurator Ponomaryov.

When the hospital authorities sent a message saying that our mother was dying and that we should come at once, Ponomaryov remained deaf to all our requests and pleas to be allowed to visit our mother. Only after prolonged and insistent demands was I taken to the hospital, accompanied by two procurators and two officials (whose names were not given), but I was not allowed to see my mother: Ponomaryov himself went in and obtained the required improved report on mother's satisfactory condition from the surgeon in charge. I was forcibly pushed back into the car; no one paid the slightest attention to my pleas and prayers to see my mother, and I was taken back to the house, which was still being searched.

My husband, I. T. Lepshin, seriously ill, has to stay in bed and suffers from severe heart attacks and migraine every day. During the search his state of health took a sharp turn for the worse, and medical help was vitally necessary, but Procurator Ponomaryov would not allow emergency aid to be called. However, when he saw that the matter might end badly, he summoned his own medical workers. After an injection the sick man felt even worse. I asked to see the ampule from which the injection had been given, but the nurse rudely pushed me back.

After this my husband was put in an ambulance and driven off to an unknown destination. I only know that a KGB man got into the ambulance with him and began to try to persuade him to cooperate with them, promising him freedom.

We are extremely perturbed at the hardhearted, inhuman behaviour of the KGB officials, their

amorality and sadism. After all this, how are we to understand your words, Leonid Ilyich?: "Respect for right and law must be each man's personal conviction. This applies especially to the actions of state officials. Attempts to get around the law or ignore it, no matter why, cannot be tolerated. Nor can we tolerate violations of individual rights or damage to citizens' self-respect. For us as communists, upholders of the highest human ideals, this is a matter of principle" (XXIV Congress of the CPSU, Moscow, 1971, p. 81).

You, comrade Brezhnev, said in your speech to the Central Committee of the CPSU on 24 May 1977: "We know, comrades, that certain years after the adoption of the present Constitution were clouded by unlawful acts of repression, violations of the principles of socialist democracy, of the Leninist norms of party and state life. This was contrary to the provisions of the Constitution. The Party precisely condemns those practices, and they must never be repeated."

One of the victims of that Stalinist repression was our father, who was sentenced three times for his purely religious life and his struggle against the atheist dictatorship and who spent 23 years of his life in camps and prisons.

And now our father has been arrested again. My husband has also been arrested.

Is it turning out, then, that "certain" distant years in the past, which were clouded by illegal acts of repression contrary to the provisions of the Constitution, have today once again become acceptable after the adoption of the new Constitution?

In addition, during the search Ponomaryov threatened by father with special punishments, tortures, and new experimental methods of interrogation, saying "When he's

there, with us, he'll tell us everything and pay for everything in full now he'll start talking in a different style."

All this has convinced us yet again that religion is a crime in our country and that believers are archcriminals. Owning religious literature is forbidden by the state. So Ponomaryov, looking at a pile of religious books, said, "I'm very hard on criminals; I hate them." This was while he was still in our house, long before the preliminary investigation, but we were already criminals! Is this not just arbitrary power?

"Article 52. Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship. . . ." (*ibid.*, p. 47).

We firmly protest against such violent acts and demand full observance of justice and the laws as expressed in the teaching of Lenin, the Constitution of the USSR, international agreements, The Declaration of Human Rights, and the Final Act of the Helsinki Conference. Are all these humane and equitable international legal norms now being proclaimed and published abroad just so much empty air? We don't want to believe that.

This whole act of banditry, carried out by insolently shameless KGB men, went on for four days. The search warrant stated that "the residence of V. F. Shelkova may contain stores of manuscripts, libelous literature, machinery designed to print or reproduce such literature, and objects and documents which may be relevant to the case."

As a result of the search, all purely religious literature was

confiscated: Bibles, psalms, books dealing with moral and spiritual subjects, religious poetry, and tape recordings of sermons and psalms, and all our savings down to the last penny. As for libelous literature, for confiscation of which the warrant was made out, we have never had any. The confiscated literature was purely religious in content and was not directed against Soviet power.

Note: Elder Shelkov later died in prison.

Amazing Quote

BY BILLY GRAHAM

God's Law was given to His people, Israel, through the ministry of Moses. However, the Ten Commandments (Exodus 20:1-17) express the eternal moral law of God and should be a moral guide for all men.

Many people today deny that there are any firm moral standards in our world and feel that we are free to live any way we choose. Nothing could be further from the truth! God's Law is still valid, and we will inevitably suffer the consequences if we fail to obey it.

Ultimately we don't break God's law—it breaks us! If we fail to follow His perfect law, we will pay the price in sorrow and bitterness.

At the same time, the Bible also tells us that we cannot earn our salvation simply by obeying the Ten Commandments. God is a holy God, and His standard is perfection. The Ten Commandments are more than a guide; they also show us how far we fall short of God's standard.

The Bible says, "For all have sinned, and come short of the glory of God" (Romans 3:23).

However, the Bible says further that we can be saved, even though we have sinned and broken God's Law. God's Son, Jesus Christ, died

on the cross to take away our sins, and by trusting Him (instead of our own good works) we can have eternal life.

No, we cannot be saved by obeying the Ten Commandments. But once we come to Christ, we want to please God in all that we do, and that includes obeying His moral Law.

Point to Ponder

Editor's Note: This is something new and experimental. If it proves popular, we shall do it again from time to time. In it we shall present a situation involving Sabbathkeepers and give various possible reactions to what has been presented. Before you decide on this one, consider these things: Does the action I choose enlarge or diminish my Christian witness? Does it illustrate putting Christian principles into effect? If I were the other person, would it draw me nearer to the Sabbath truth or would it prejudice me further?

The Situation

You have just moved into a new community in which you are the only Sabbathkeeper. No doubt the neighbors notice that you dress up each Sabbath morning and go somewhere with your Bibles. But you want to impress them further that you do not observe Sunday. You have a clothesline out back, since you do not have a clothes dryer. Ordinarily you have done your washing on Mondays, but you wonder if you would emphasize the fact that you're a Sabbathkeeper if you do the wash and hang the clothes on the line on Sundays. Then when your neighbors see you hanging them up, and ask you about it, you can testify of your Sabbath belief.

Would this be wise? Why, or why not? Do not send your answer to us, but discuss them with others.



From The President's Desk

BY JOHN D. BEVIS

ONE OF the arguments we often hear when we present the Sabbath to someone is, "Well, any day will do." I have also met those who informed me that they kept every day as a Sabbath or that simply one day in seven is sufficient. We know that such reasoning completely ignores the plain letter of the Fourth Commandment. God does not ask us to make a day holy, He already has done so. He does ask, in fact commands, that we "remember" to keep His day holy.

In fact all days are alike. Resting on a day will not make it holy or make it the Sabbath. If that were so, then when we retire for the night we would be making this period of time holy—by our resting. Going to church, singing, or praying does not make a day holy.

Holiness belongs to God. He alone is holy, and He alone can sanctify and make a period of time holy. "Wherefore the law is holy, and the commandment holy, and just, and good" (Romans 7:12). God, our Creator, in His wisdom, ordained that man was to work six days and rest the seventh. He gave us this special day as a time of rest, worship of our Father God, and as a time of fellowship with those of like faith. What joys we experience as we follow God's plan and will for our lives!

For many years, Elmer E. Franke was pastor of the People's Christian Church (Sabbatarian) in New York City. In recent years I have had the privilege of preaching to this congregation on many occasions. Pastor Franke was an ardent defender of the Sabbath and a prolific writer. He wrote in rebuttal to those who were advancing the "seventh part of time" theory, and I believe we will appreciate these words today. He writes:

"Sunday is not the Sabbath. It is the first day of the week, the day upon which God began His work in creation. Sunday was first called the Sabbath by the Third Council of Orleans (a Roman Catholic Council) in the year 538 A.D.

"No Christian ever tried to make Sunday fit into the Ten Commandments until over one thousand years after the Council, or until the year 1595 when Rev. Nicholas Bound invented 'the seventh-part-of-time' theory. His argument was that all days are alike, and any day is the Sabbath if we keep one seventh part of our time. Thus he wrestled the seventh day from the commandment, and based Sunday-keeping on the law of God which says—'the seventh day is the sabbath of the Lord thy God.'

"Since then, many theologians have found their safest argument in this invention, and have hidden the

Sunday institution under the sacred folds of the fourth commandment.

"Sunday-keepers who are fond of stigmatizing God's Sabbath as 'the Jewish Sabbath,' owe it at least to this man that they have one argument left for Sunday-keeping, and should erect a monument to his memory; and if perchance they cannot accurately locate his grave, they need not be discouraged, for perhaps they can guess any one in seven, which will be near enough.

"Select the seventh or any one of seven, place the monument there;

any grave will do, so long as it is one in seven. Over that grave can be placed the inscription, 'Here, or in one of these seven graves, lies the body of Nicholas Bound, who discovered the definite article "the" can be changed to the indefinite "a" without doing violence to God's eternal law.'"

Quite an argument Pastor Franke used, wasn't it? No doubt this will provide additional food for thought as we seek ways of sharing the Sabbath with others.

The True and Free Seventh-day Adventists

BY MARITE SAPIETS

The recent death in a Soviet labor camp of 84-year-old Vladimir Shelkov, leader of the All-Union Church of True and Free Seventh-day Adventists, has highlighted the activities of this small Christian sect in the USSR. Although it was known in the West that it existed as a body separated from the officially recognized Adventist Church—it is periodically attacked in the Soviet antireligious press—it was only in the 1970s that True and Free Adventist *samizdat* documents began to reach the West.

Certain facts soon became clear from a study of these documents: There was an unofficial press, *True Witness*, run by the True and Free Seventh-Day Adventists as a centrally-organized group; and a large number of documents, pamphlets and articles, even books, were being produced by this "publishing house" and distributed all over the USSR (as proved by the lists of material confiscated by the KGB during searches of Adventist

homes as far apart as Riga and Samarkand). In fact, owing to the information provided in these documents about the history and doctrines of the True and Free Adventists, more is now known about them than about the "official" Adventists, who have no publication of their own.

—Religion in
Communist Lands

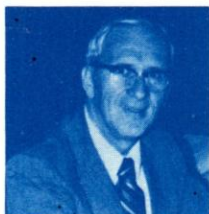
Lesson in Theology

This is just too good to keep to ourselves. Jimmy Cornelison, writing in the "Postscripts" column of the Charlestown, S. Car., *Evening Post* (February 24, 1981, page 1-B) said:

"Somewhere in the Scriptures—near the beginning, which must mean it's pretty important—it says plainly that Sunday is a day of rest."

Come, now, Mr. Cornelison! Is that what it really says?

Brick Walls Around Us



"We missed you folks at church last Sabbath," a friend said to my wife on Sunday.

"Oh," she replied, "we visited the Adelphi Seventh Day Church of God."

"The what?"

As she explained she realized that the concerned friend didn't realize anyone except our denomination keeps the Sabbath.

At least a dozen Sabbatarian groups meet in this area, but evidently most of them have built brick walls around themselves, beyond which they seldom venture.

I invite you to venture beyond your imaginary brick wall and visit another Sabbatarian group if you have a chance. Some things will surprise you. Perhaps the service will be too unstructured—or on the other hand, it may be too formal. The chances are slight that you'll change your belief because of the visit, but you'll find that you have broadened your thinking a bit. You'll find yourself liking these people, though you may not agree on some doctrinal points. You'll realize that the Sabbath binds us together as does no other doctrine.

That's what the Bible Sabbath Association is all about.

Eugene Lincoln

THE SABBATH SENTINEL

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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.

What Do You Think?

You can help us make some important decisions if you will fill out this questionnaire and return it to us (SENTINEL Quiz, 1109 Holton Lane, Takoma Park, MD 20012) as soon as possible. If you do not want to cut it out of your magazine, just write the questionnaire numbers on a sheet of paper or postal card with the responses for each question.

1. My age group is: (a) under 20; (b) 20-35; (c) 35-50; (d) over 50.
2. I am a (a) regular; (b) occasional SENTINEL reader.
3. I feel the Sabbath message as is usually given in the magazine is (a) too strong; (b) too mild; (c) about right.
4. My three favorite features, or kind of articles, are:
(a)
(b)
(c)
5. I (a) do; (b) do not; like the general appearance of the magazine.
(Suggestions?)
6. The magazine could be improved by:
.....
.....
7. If, because of rising production and postal costs, a change had to be made, I would prefer (a) paying much more for my subscription; (b) making the magazine a quarterly, with more pages.
8. I think the Bible Sabbath Association could become more effective and better known by:
.....
.....
9. Additional comments:
.....
.....
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The Tower Celebrates 40 Y

The Tower of Prayer, Seventh Day Assembly, located at Harrell and Shaffer St., in Dyersburg, Tenn., recently celebrated 40 years of service to God and man. The thriving, growing congregation of Pentecostal Sabbathkeepers started out in the home of Mr. and Mrs. Donald E. Ketchum. Mr. Ketchum is deceased, but his wife, Mildred, who later married a businessman in Dyersburg, Mr. William Calvin Ball, continues to serve as leader of the church. She is assisted by Pastor Lee Trimmer.

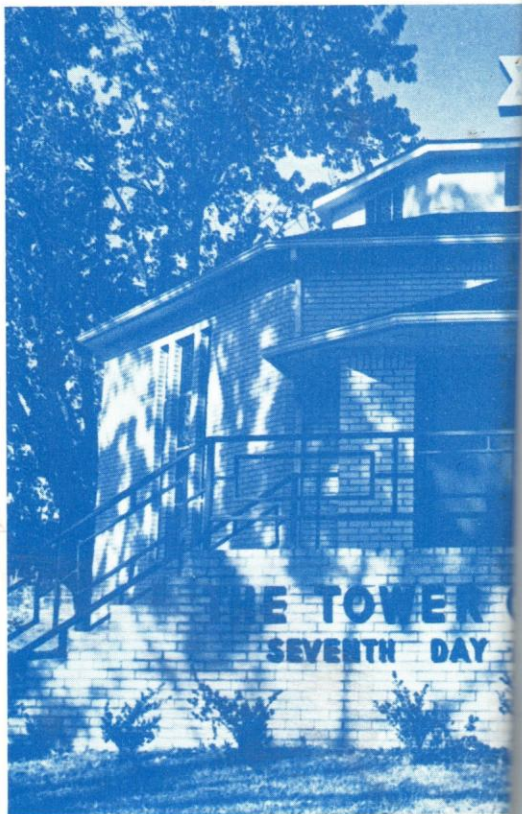
Mildred Ball's mother, the late Ida M. Chandler, was one of the first lady missionaries of the seventh-day faith in Western Tennessee. Mrs. Chandler helped to organize classes and teach the Bible to those whom the Lord sent to learn of Him.

As the mission grew, a 16-by-20-foot chapel was added on the west side of the modest frame home. This addition was dedicated as the "Prayer Room Mission" in May, 1950. In six years the growth was so large that the entire home was used for worship services until the Tower of Prayer was erected in 1973.

What is the secret of success of this church's growth?

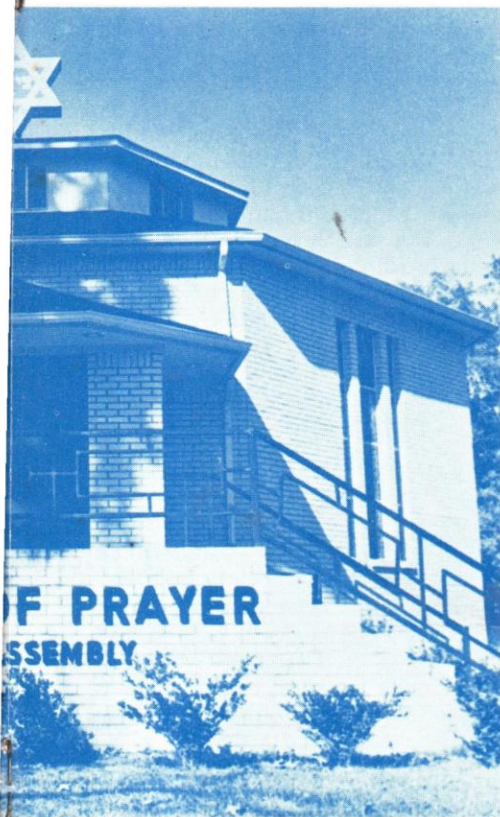
"We love people," Mrs. Ball says.

"The membership is community minded," says Pastor Lee Trimmer. "We minister not only to spiritual needs of people on Sabbath, but we minister to their physical needs as well. We distribute food, clothes, household items, and Bibles to those who request them."



TOWER OF
7th Day

of Prayer ears Of Service



TOWER OF PRAYER
Assembly

The Tower of Prayer supports foreign mission work in India and the Philippines on a transdenominational basis.

All believers are welcome to the services at the Tower of Prayer. Bible classes are at 10:00 a.m., followed by divine worship at 11:00 a.m. Charismatic-style prayer and praise services are conducted on Wednesday at 7:00 p.m., and worship and study is conducted on Friday evening at 7:00.

Mrs. Ball wrote the following, which appeared in the *State Gazette*, Dyersburg, Tenn., on February 27, 1981:

THESE FORTY YEARS!

I thank God for these forty years He has blessed in His own way—for tears of joy and some of sorrow He has sent upon our way. We have our sunshine but, we know He sees our need for rain, so He sends clouds about to help us. His blessings all are gain! If, in our great storehouse of thought we think to praise Him more—the blessings counted daily will be a mighty score! For little things are great, when given to the Lord—Our little children, His holy tithe, our offerings and many more, are but a sure reminder they multiply the more!

So, we shall always serve Him, and help our fellowman who once were little children He placed with in our hands. We offer to our God the very best of what we find to do for when He counts up the score, we may wish we had labored more!

Mildred Ball

Which Day Is The Sabbath?

BY MRS. RAY HIKES

Editor's Note: This article is slightly revised from a letter to the editor that was published in The Frederick (Md.) News on March 11.

MANY people seem to have the mistaken conception that Sunday is the Sabbath or the Lord's Day. I would like to clarify the meaning of this important day and its significance to us today as Christians.

The *Britannica Junior Encyclopaedia*, Vol. 18, p. 5691, tells us, "Sunday, the first day of the week and the Christian day of rest and worship, is often mistakenly called the sabbath."

First, I will briefly trace the history of the Sabbath throughout the Old Testament. God made the seventh-day Sabbath at the close of Creation week, sanctified it and gave it to Adam and Eve. The Sabbath was to be a sign distinguishing God's people from the heathen nations. (See Exodus 31:13, 16, 17, and Revelation 14:12.)

The Bible clearly teaches that before Mount Sinai there was a knowledge of God's law (see Genesis 26:5). But at Mount Sinai God presented His law in more precise terms in order to make all the more explicit the nature of sin.

The Children of Israel also kept the Sabbath. They were to refrain from gathering manna on the seventh day, (see Exodus 16:4, 20-30, especially verse 28). Therefore, they knew of and kept the seventh day at least six weeks before they came to

Mount Sinai, where the commandments were given to man in written form.

When God gave the Ten Commandments, He commanded His people to "remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth: . . . wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

One cannot remember that which he has not already known. As stated in previous texts, the commandment specifically pointed out that "the seventh day is the Sabbath of the Lord thy God." Not of the Jews, Greeks, or other sects; it was for all people of all nations (see Numbers 15:16 and Isaiah 56:6, 7).

Now let's look at the Sabbath in the New Testament. Jesus, "as his custom was," kept the seventh-day Sabbath according to the commandment. (Luke 4:16, 18). If time or the Sabbath had been lost, Jesus would have corrected it for His followers (see 1 Peter 2:21 and 1 John 2:6).

Jesus lived under the Julian calendar, which was in effect from approximately 44 B.C. to A.D. 1582.

The disciples kept the Sabbath for many years after His

resurrection (see Acts 13:14-16, 42, 44). There isn't any Biblical record that they ever observed any other day as a day of holy rest. Neither is there any Biblical evidence that the Sabbath of the Fourth Commandment was abolished at the cross. The Bible records 78 Sabbaths which Paul kept long after the Resurrection of Jesus.

In Matthew 24:20, Jesus plainly taught His followers to prayerfully keep the Sabbath when Jerusalem should be destroyed. This occurred in A.D. 70, about 40 years after His resurrection and ascension.

Next, I will examine several potential questions regarding the validity of the seventh-day Sabbath. First, some say that because of calendar changes it is impossible to be certain that the weekly cycle has remained unchanged. The Julian calendar has been changed but once since 44 B.C. This change was made by a decree from Pope Gregory in October, 1582. Ten days were dropped out of the month to make the vernal equinox fall where it normally should in the year.

So, if the month normally had 31 days, it now had only 21 days. The change occurred on October 4, a Thursday. The next day was October 15, a Friday. So you can see that there was no change in the weekly cycle.

A second question I will answer deals with Colossians 2:14-17. Some say this text indicates that the Ten Commandments, including the Sabbath, were nailed to the cross. However, Paul is speaking not of the Ten Commandments but of handwriting of ordinances written by Moses in a book giving rules for feasts and ceremonies and holy days and the appropriate meat and drink offerings that went with them.

There is no such mention of meat or drink offerings in the Ten Commandments. These ordinances by Moses were what was nailed to

the cross, as they were not necessary now because of Christ's sacrifice (see Ephesians 2:15).

Another misunderstanding deals with the Lord's day. Some claim Sunday as the Lord's day, but Jesus declared He is Lord of the Sabbath, so therefore the Sabbath must be the Lord's day, (see Mark 2:27, 28). Colossians 1:14, 17, tells us Christ made all things at Creation, including the Sabbath and, in Matthew 5:17-19, Jesus tells us His death did not change this day of rest.

As you can see, the Bible clearly defines the Sabbath as the seventh day of the week (Saturday). Then you ask, "Who changed it?"

The Catholic Church readily admits from its own publications that it changed God's Sabbath from Saturday to Sunday. Peter Geiermann, *The Convert's Catechism of Catholic Doctrine* (1957 ed.) p. 50.

"Q — Why do we observe Sunday instead of Saturday?"

"A — Because the Catholic Church transferred the solemnity from Saturday to Sunday."

Martin J. Scott's book *Things Catholics Are Asked About*, page 136, says, "Nowhere is it stated in the Bible that worship should be changed from Saturday to Sunday."

The first Sunday law was issued by Emperor Constantine in March 7 A.D. 321. This law forbade most Sunday work. This decision was confirmed by the Laodicea Catholic Council in A.D. 364. Thus the Catholic Church declared the right to change the day of worship.

The Protestant involvement originally grew out of the Catholic Church. While the Protestant churches have done away with some Catholic doctrine, most have continued to follow the unbiblical doctrine of Sunday worship, and most do so out of ignorance of the Bible.

Peter and the apostles stated in

Acts 5:29, "We ought to obey God rather than men." And in order to do so we must search diligently for ourselves, studying line upon line and precept upon precept and study to show ourselves worthy unto God and He will give us understanding and light from above.

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OUR READERS RESPOND



Greetings again from Vancouver! And a beautiful city it is!

Merrily and I would like to see harmony and unity between all Sabbathkeeping Christians in our province and our country. Recently our church developed a working relationship between the Church of God (Seventh Day) group and ourselves, where we exchange sermons, services, potluck dinners, etc. Perhaps with the development of the principle of our Bible Sabbath Association, we can see Isaiah's prophecy fulfilled: "And those from among you will rebuild the ancient ruins; You will raise up the age-old foundations; And you will be called the repairer of the breach, the restorer of the streets in which to dwell" (Isaiah 58:12, NASB*).

—John and Merrily Bennett,
North Vancouver, B.C.

Greetings in the matchless name of Yahshua, the Messiah, the only Redeemer, and King of kings, coming soon to claim His own.

Thank you very much for sending me your magazine regularly since 1967. Please continue to keep my name on your mailing list. Thank you.

I read it from cover to cover.

Yah bless you and use you further in promoting the Sabbath ministry.

—Alex D. Ratnam,
Hyderabad, Old Malakpet,
India

Thank you for sending the SENTINEL. I really enjoy it.

Just a point of correction—which would be important to your WCG and CGI readers. Kristiansen's article on Pella (March issue, p. 9) says the Jerusalem Christians fled to Pella in A.D. 69. This is a common mistake. It was in A.D. 66. This is important in understanding the history of the period.

—Emett L. Martin,
Pasadena, Calif.

*From the New American Standard Bible. © 1960, 1962, 1963, 1968, 1971, 1972, by The Lockman Foundation, A Corporation Not for Profit, La Habra, Calif.

What the Bible Says About the Lord's Day

BY WILBUR FOOR

FROM listening to the many arguments for both Sunday and the seventh-day Sabbath, it might appear the Bible is confused as to which day it supports. This, of course, isn't true. The Bible, being inspired of God, can support only one. And because it can support only one, all the arguments for the other day are totally without Bible support. Now, the all important question is, Which day has the Bible's backing? The answer to that question will disappoint many sincere Christians. However, based on the sure testimony of our Lord and confirmed by the apostles, the Bible's choice is clear. Its full and only support is for the seventh-day Sabbath.

Sunday Without Bible Support

Among the things that should cause Sunday-keepers concern is the ominous fact that there is no stated confirmation of Sunday in the Bible. Surely if Sunday were intended to become the day of worship, the Bible would have so stated.

Sunday advocates assert that a stated endorsement isn't necessary, since Sunday received implied endorsement. This argument would be fair enough if implied (not assumed) endorsement could be found, but here again, there is none. Only by misinterpretation could the Bible appear to endorse Sunday. For hundreds of years defenders of Sunday have been trying to prove a

wrong premise, and as sure as night follows day, anyone who tries to do that will have unsound arguments.

By examining the two scriptures most relied upon to show Sunday actually being observed (1 Corinthians 16:2 and Acts 20:7), some of Sunday's flaws should become quite apparent.

1 Corinthians 16:2

"Upon the first day of the week let every one of you lay by him in store so God hath prospered him, that there be no gatherings when I come."

From this verse Sunday-keepers have been taught to hear Paul saying to the Corinthians, "When you come to church each Sunday, bring an extra offering along and put it in a fund there for the needy saints."

Is that really what Paul expressed? Not at all. In no way did he mention or imply Sunday services. Rather, his instructions ruled out the possibility of the money, or whatever they were giving, being brought to a central location like a church. Accepting Paul's words for what they say, we find he was directing each Christian ("every one of you") to take inventory on Sunday ("upon the first day of the week") to see what he could spare ("as God hath prospered him") for the saints mentioned in verse 1. That which the person finally decided to give was to be put



aside at home, ("lay by him in store") for efficiency, ("that there be no gatherings when I come"). When Paul indicated the gift should be held by the person giving it, he completely demolished that Scripture as an argument for Sunday.

One might ask, Why, then, did Paul specify the first day of the week, if the first day didn't have any significance? Paul didn't answer that question; but because the first day of the week would have been the first work, or business, day of the week, it would be an appropriate time to schedule the task. Also, unless a certain time was specified, the job might have been neglected and Paul not find the people ready with their gifts when he came by. The inference that Paul considered the first day of the week to be a common workday is confirmed as we examine the other scripture that is supposed to show Sunday being observed.

Acts 20:7

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

This time one is supposed to see Christians keeping Sunday by coming together on the first day of the week for preaching and on this particular first day, also the "Lord's Supper." When one realizes this meeting was held on the first part of the first day of the week, or on Saturday night, because of Jewish time, this verse is actually damaging to Sunday. If Sunday were the day for worship, why didn't they wait until morning (Sunday) to have their meeting? The answer is clear, Paul and his companions, all devout Christians, felt no obligation to use Sunday as a religious day. The fact they planned to use the daylight hours of Sunday for travel ("ready to depart on the morrow")

proves it. Instead of preaching, Paul used Sunday for a twenty-mile hike and a boat ride (verses 11-15).

Some might argue this meeting occurred on Sunday evening instead of on Saturday night. Even if that were true, it still wouldn't have helped Sunday's cause, as most of the meeting would have taken place after Sunday had expired. This fact would also destroy the claim that this meeting was intended for the purpose of having the Lord's Supper on Sunday—especially when they broke bread after midnight (verses 7, 11).

Whether the meeting was Saturday night, Sunday night, or ten o'clock Sunday morning, it wouldn't have mattered on this point, due to the fact that there is no indication a communion service was intended. When the Bible said "the disciples came together to break bread," it didn't say they came together to have the Lord's Supper. Only if the term "break bread" and the term "Lord's Supper" were synonymous—which they are not—could that claim be made. The term "break bread," meant to eat and was the common expression used to convey that meaning (Luke 24:30, 35; Acts 27:35). Surely such an ambiguous term would not have been used to indicate the Lord's Supper, especially when the unmistakable term, "the Lord's Supper" was in general use at that time (1 Corinthians 11:20).

Other Considerations

How could it be said that Paul was partaking of the Lord's Supper in Acts 20:11, when he broke bread and ate, and not in Acts 27:35 where, before he was shipwrecked he did the same thing—broke bread and ate? If Acts 27:35 had nothing to do with the Lord's Supper, which it didn't, then how could it be said that Acts 20:11 did?

Likely Acts 20 is the recounting

of an evening fellowship meeting that lasted till morning because Paul was about to leave. Notice how unimportant the food seemed to be; only after Paul's preaching was interrupted at midnight by Eutychus' fall (verse 9) did the people finally decide to eat.

Sabbath Proof

The Sabbath being one of the Ten Commandments, this brings the Sabbath issue finally to the question of whether the Ten Commandments were brought over into the new covenant, and if so, if they were brought over intact. Sunday supporters agree as to the question but are divided as to the answer. One group claims the Ten Commandments came into the new covenant, but the fourth one was changed to accommodate Sunday and to drop the Sabbath. The other group believes that because the Ten Commandments were part of the old covenant, they were abolished along with it. Then later, according to them, nine of the ten were reinstated—leaving out the Sabbath one.

Many in this second group give as their argument, first, those new covenant scriptures that refer to the Ten Commandments as "the law." Then they cite those that state we are no longer under the law. Together these appear to say that we are no longer under the Ten Commandments, and thus are no longer required to keep the Sabbath.

We agree The Ten Commandments are called the law. "I had not known lust, except the law [tenth commandment] had said Thou shalt not covet" (Romans 7:7). Their argument then, appears logical and might be difficult to refute, were it not for some new covenant Scriptures that seem to disagree. These indicate the law is still very much with us. One of these informs us that we don't make void the law, but rather we establish it (Romans

3:31). Another states, "The law hath dominion over a man as long as he liveth" (Romans 7:1). Still another tells us, "The wife is bound by the law" (1 Corinthians 7:39). And finally, Jesus said the law would be here for as long as the earth remains—"Ans it is easier for heaven and earth to pass, then one tittle of the law to fail" (Luke 16:17).

Now, with one group of scriptures clearly telling us the law was abolished and another clearly telling us it was not, then obviously these are at least two different things in the Bible called "the law"—one abolished and one remaining. This being true, then all that is necessary to prove the Sabbath is to prove the Ten Commandments, intact, are contained in the law that remains.

Proof Supplied

Jesus, in almost a single breath, gave the proof. In one statement He destroyed any possibility of the Sabbath's being changed to another day or that the Sabbath could ever be terminated. Notice again His words: "And it is easier for heaven and earth to pass than one tittle of the law [ten commandments] to fail" (Luke 16:17). How do we know it is the Ten Commandments He was speaking of that couldn't be changed (even to the dotting of an i) and that would remain as long as the earth stood? He made that abundantly clear as He continued, and in the same context said, "Whosoever putteth away his wife, and marrieth another, committeth adultery" (verse 18). There can be no doubt here. As every Bible scholar knows, it's the Ten Commandment law that prohibits adultery (Exodus 20:14). So Jesus had to be speaking of the Ten Commandment law that would last to the end of the world unchanged.

Confirming Proof

In total agreement with his

Lord, Paul said the same thing. In both 1 Corinthians 7:39 and in Romans 7:1-3 he too, when referring to the law for the new covenant was speaking of the Ten Commandments. His reference in each to the commandment forbidding adultery proves it.

James in complete agreement, said none of the Ten Commandments can be left out. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery [seventh commandment], said also, Do not kill [sixth commandment]. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2:10, 11).

John agreed, saying it is (not was) sin to transgress the law (1 John 3:4).

Surely, under the combined weight of all this positive proof there should be no doubt as to which day the Bible supports for the New Testament Church and which day it totally rejects.

Not a Burden

Some think of the Ten Commandments more or less as ten suggestions. Many go so far as to say that they are impossible to keep. These people have a two-edged sword in their hands with which they are also cutting God. Saying the Ten Commandments can't be kept is, in effect, accusing God of imposing a law (Ten Commandments) on the old covenant people that was impossible to keep. It would also imply that He then instituted the death penalty (John 8:4, 5) so He could have them killed for something they couldn't help.

Christians must be law abiding: we don't have the option of whether or not to obey the commandments. Jesus said keeping them is necessary to have eternal life (Matthew 19:17). He also invalidated the religion of those He

found knowingly violating them (Matthew 15:1-9). True, we must obey the commandments, but God doesn't want us to obey them only because obedience is compulsory. He would have us see in all the commandments an expression of His concern for us. Just as the commandments against stealing, adultery, and murder were intended for man's own good, so was the Sabbath. Jesus said it was made for man (Mark 2:27).

As God rested and was refreshed on the Sabbath day, so the Sabbath day for man is a time for rest and refreshing—both physical and spiritual. It is a day to be kept holy, when secular things are to be

put aside so special undetracted emphasis can be placed on the things of God. Surely we need that!

We should also remember that the paramount reason for observing the Sabbath is as valid and appropriate today as when God gave it. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day and hallowed it (Exodus 20:11).

How better can we express our love, obedience, and appreciation to God our Creator, than to honor His memorial of Creation—the holy Sabbath?

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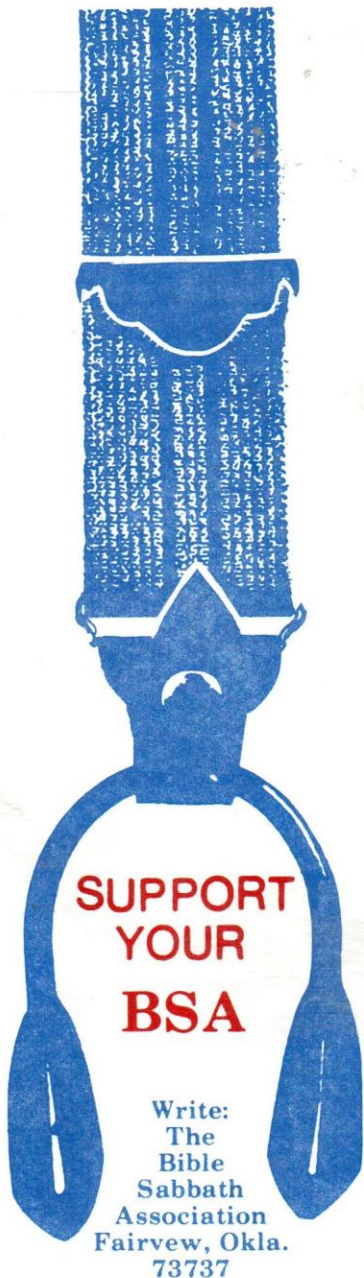
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