

"Go, set a watchman.
Let him declare what he seeth."
ISAIAH 21:6

JULY 1979

THE SABBATH SENTINEL

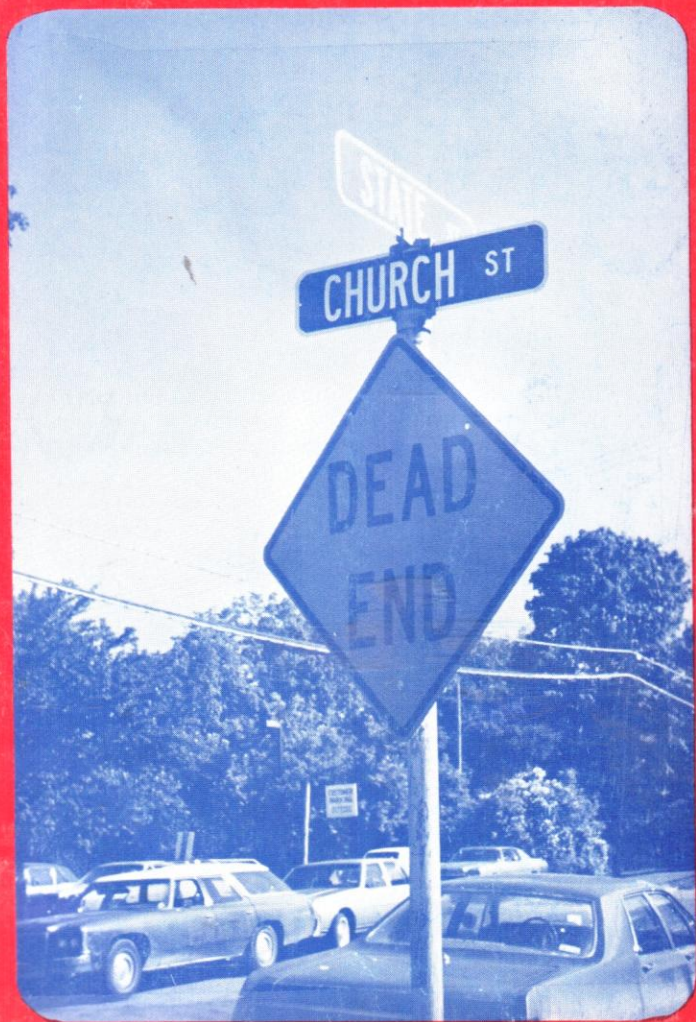
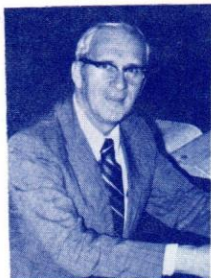


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A New Roof



EUGENE LINCOLN WEDON'T worry now when the rain starts coming down, for we have a new roof—guaranteed for twenty years, the dealer promised. Having never put on asphalt shingles, I asked neighbor Rabon Smalling to take charge of the work, and I helped.

And now we are dry and comfortable when the rain pours, as it can in mid-Tennessee.

I often hear someone describe a Sabbath keeper as being “under the law.” I feel this is an apt description, but not in the sense the sayer means it. The Ten Commandments—including the Fourth—are to me like a roof, protecting me from the spiritual storms raging all around. This protection is guaranteed not just for twenty years but as long as I

allow my Savior to keep me sheltered under this divine roof.

Eugene Lincoln

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THE SABBATH SENTINEL

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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.

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Was Christ Crucified on Wednesday?

R. L. ODOM

Editor's Note: We published an article titled "The Friday Crucifixion and Sunday Resurrection" by Roger L. Smith in the May issue. We are publishing this article so that two differing views may be given.

The Bible Sabbath Association, as an organization, takes no stand on this issue. These articles are being published so that readers may learn the main arguments of each viewpoint.

SOME people say that our Lord died on Wednesday and was resurrected on the Sabbath, the seventh day of the week, yet for many centuries Christians in general have taught, and still do teach, that Jesus was crucified on Friday, the sixth day of the week, and rose from the grave on Sunday, the first day of the week. The best solution to the conflict of opinions on this subject is to let the Bible speak, and let each individual decide for himself on the basis of that authority.

Proponents of the view that Jesus died on Wednesday and rose from the tomb on the Sabbath base their argument chiefly on two statements of Scripture:

1. "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

2. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said" (28:1-6).

They say that the phrase "three days and three nights" in Matthew 12:40 means that Christ

was to stay in the tomb exactly seventy-two full hours, and that the phrase "the end of the sabbath" means that He rose from the grave on Sabbath afternoon. Hence they reason that if the resurrection occurred on Sabbath afternoon, it is a matter of simple arithmetic to count back seventy-two hours from that point to Wednesday afternoon as the time of Christ's death, burial, and resurrection over four calendar days: (1) a part of Wednesday, (2) all of Thursday, (3) all of Friday, and (4) a part of the Sabbath. According to this view, Christ rose from the grave on the fourth day, inclusive, from the day of His death, *after* the end of three full days.

Most Christians hold that these events involved only three calendar days: (1) a part of Friday, (2) all of the Sabbath, and (3) a part of Sunday; and that Christ rose *on* the "third day." To learn what the Gospel writers meant, we must examine all New Testament texts on this.

Principles of Biblical Chronology

It is obvious that in Matthew 12:40 the word day as used in the expression "three days and three nights" does not mean a period of twenty-four hours but the daylight

day - Strong's no. 2250 *ἡμέρα* "may mean 3rd whole 24 hours."

portion of the twenty-four-hour day. Hebrew writers often mention both the light (day) and the dark (night) portions of the natural day in stating the number of calendar days involved in a historical happening. Moses followed this method in narrating the story of the creation of the world, saying: "God called the light Day, and the darkness he called Night. And the evening and the morning were the first day" (Genesis 1:5; see also verses 8, 13, 19, 23, 31). *That's 24 hours.*

Moses similarly speaks of "forty days and forty nights" (Genesis 7:4, 12) in telling the number of calendar days involved in the downpour of rain at the time of the Flood. He uses the same expression in relating his stay with God in the mount on two occasions (Exodus 24:18; 34:28; Deuteronomy 9:9, 11, 18, 25). The same method of reckoning time occurs in the report of Elijah's stay in Mount Horeb (I Kings 19:8). Jesus spent "forty days and forty nights" in the wilderness of temptation (Matthew 4:2). Two other Bible writers speak of it simply as a period of "forty days" (Mark 1:13; Luke 4:2). *From when they were ended*

Job's friends were with him "seven days and seven nights" before they began their discussion with him (Job 2:13). The Egyptian slave was without food and water "three days and three nights" (I Samuel 30:12, 13). Jonah was in the belly of the big fish for the same number of calendar days (Jonah 1:17; Matthew 12:40).

No they don't (These statements make it evident that the Bible writers were not attempting to define precisely the number of hours, minutes, and seconds of time involved.) To the contrary, the expression "a day and a night" is simply idiomatic Hebrew meaning "one day." *moreover* In ancient Hebrew usage it was customary to count any portion of a calendar day as a whole day in

stating the number of days involved in a particular event. This practice is still in vogue among the Jews. One of the best-known and most widely used Jewish reference works says: *There are Jewish customs properly fulfilled requires observation*

"In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before night, the annulment must be done within that little time" (*The Jewish Encyclopedia*, vol. 4, p. 475, art. "Day").

Another standard Jewish reference work states:

"In religious practices a part of a day is sometimes counted as a full day. Thus, in the case of the seven days of mourning, if the funeral takes place in the afternoon, the short portion of the day remaining is counted as a whole day; in the same way a very short part of the morning of the seventh day is considered to be a whole day. In reckoning the date of circumcision on the eighth day after birth, even a few minutes of the day that remains after the birth has taken place are considered to be a full day" (*The Universal Jewish Encyclopedia*, vol. 3, p. 493, art. "Day").

**Inclusive Counting an
Established Custom Before
Christ's Day**

This *inclusive* counting of a part of a natural day as a whole calendar day by the Hebrews and other peoples must be taken into account in the study of the chronological statements of the Bible. For example, God said to Noah: "Yet seven days, and I will cause it to rain upon the earth" (Genesis 7:4). "It came to pass after seven days, that the waters of the flood were upon the earth" (verse 10). The marginal reading for verse 10 expresses more accurately the Hebrew text by saying that it was "on the seventh day" that the waters of the Flood came. *So...*

Hebrew law required every boy baby to be circumcised when he was "eight days old" (Genesis 17:12). "In the eighth day the flesh of his foreskin shall be circumcised" (Leviticus 12:3). John the Baptist was circumcised "on the eighth day" (Luke 1:59). In the case of the Messiah, "when eight days were accomplished for the circumcising of the child, his name was called Jesus" (2:21). According to Hebrew inclusive reckoning, circumcision was to take place on the eighth calendar day, counted from and including the one on which he was born, regardless of the particular hour, minute, or second when the birth occurred. *The expression "day & night" does not fit this sort of practice.*

In the case of Joseph's brothers, "he put them all together into ward three days. And Joseph said unto them the third day, This do, and live" (Genesis 42:17, 18). The Hebrew reads literally: "on the third day." *The expression "day & night" is not appropriate.*

According to the record of King Rehoboam's controversy with his subjects about taxation, "he said unto them, Come again unto me after three days" (2 Chronicles 10:5). Then "Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day" (verse 12). A parallel account reads: "And

he [Rehoboam] said unto them, Depart yet for three days, then come again to me" (1 Kings 12:5). "So Jeroboam and all the people came to Rehoboam the third day as the king had appointed" (verse 12). The expression "the third day" as used twice in verse 12 literally reads "on the third day" in the Hebrew text.

The idiomatic expressions "after three days," "yet for three days," and "the third day" were clearly understood by the Hebrews to mean "on the third day"—that is, on the third calendar day counting from and including the one on which King Rehoboam dismissed the petitioners. *The "day & night" expression.*

When Queen Esther was informed by her kinsman of the plan to exterminate every Jew in Persia, she sent this message to him: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day" (Esther 4:16). And "it came to pass on the third day, that Esther put on her royal apparel" and went to a banquet for the king in the hope of asking him to spare her people (5:1-8). In this case the "three days, night or day" (literally, "night and day"), meant three calendar days. This is obvious from the fact that it was "on the third day" that the period of fasting ended.

The Principles Illustrated in the Crucifixion Story

Let us now apply the principles of Biblical chronology here illustrated to the story of Christ's death, burial, and resurrection.

Intending to frighten Jesus into leaving town in a hurry, some Pharisees said to Him: "Get thee out, and depart hence: for Herod will kill thee" (Luke 13:31). He replied, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I

5 Luke 13:31-33 *"the day following" tomorrow is synonymous with "the third day."*

must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" (verses 32:33). Here the expression "the third day" obviously means the same as "the day following [tomorrow]" in the next sentence, which repeats the same days.

At another time some Jews demanded of Jesus a sign, and He answered, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body" (John 2:19-21).

Later when Jesus was brought to trial false witnesses testified, "This fellow said, I am able to destroy the temple of God, and to build it in three days" (Matthew 26:61). "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark 14:58). While He hung on the cross the scoffers cried out at Him: "Thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross" (Mark 15:29, 30). On the day after Jesus was crucified the chief priests and Pharisees said to Pilate, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away" (Matthew 27:62-64).

Notice that they said "until the third day"—not "until after the end of the third day," which would have been on the *fourth* day.

Such idiomatic expressions as "in three days," "within three days," and "after three days" simply mean "until the third day." The Jewish leaders clearly understood that Jesus had meant

that the day on which He would rise from the dead would be the third calendar day—not the fourth—counted from, and including, that of His crucifixion. Here is Scripture testimony showing that such was the case.

After His ministry in Caesarea Philippi, Jesus told His disciples "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matthew 16:21). Another account reports Him as saying that He must "be killed, and after three days rise again" (Mark 8:31). Still another record quotes Him as saying that He must "be slain, and be raised the third day" (Luke 9:22). The Gospel writers thus make it clear that when Christ said that He would be raised to life "the third day" or "after three days," He meant three calendar days—not four—counted from and including that of His crucifixion.

Not long after His transfiguration Jesus said to the disciples, "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again" (Matthew 17:22, 23). Another account quotes Him as saying that "after that he is killed, he shall rise the third day" (Mark 9:31). This testimony also makes it clear that the day on which Christ would rise from the dead would be the third—not the fourth—counted from and including that of the crucifixion.

As the event foretold drew nearer, Jesus said to His followers again, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again" (Matthew 20:18, 19). Another

Gospel writer quotes Him as saying that "they . . . shall kill him: and the third day he shall rise again" (Mark 10:34). A third account records that He said they would "put him to death: and the third day he shall rise again" (Luke 18:33).

The three preceding paragraphs tell of three occasions when Jesus foretold His death—not indirectly as in His references to Herod and to the Temple, but plainly. He declared in unmistakable language that the day on which He would rise from the dead would be "the third day"—not the fourth—from, and including, the one on which He would be crucified.

Considered in the light of these eight other texts, quoted from Christ Himself, the one in Matthew 12:40 simply means that, in accord with idiomatic Hebrew usage and their custom of counting time *inclusively*, three calendar days—not four—were involved in the period from His death to His resurrection, without pinpointing the exact number of hours, minutes, and seconds.

Did Christ Rise on Sabbath or Sunday?

Advocates of the theory that Jesus died on Wednesday and rose from the grave on the Sabbath point to Matthew 28:1-6 in support of their position: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

On the basis of this scripture, the Wednesday crucifixionists claim that the two Marys went to the sepulchre on Sabbath afternoon—"in the end of the sabbath"—and were told that Jesus had already risen from the dead. They reason,

therefore, that the Saviour's resurrection could not have taken place on Sunday morning, but must have occurred not long before the two women went to the tomb on Sabbath afternoon. Is this argument as sound as it appears to be?

The point of issue in this passage of Scripture is the meaning of the Greek term *opse*, translated in the King James Version as "in the end of." In classical Greek *opse* meant, primarily, "late in" or "late on." However, by the time of Christ and the apostles *opse* had acquired at least two other meanings, particularly in the commonly used Greek of that period. One of these meanings is "after," and various recent English translations have so rendered the term. For instance, the Revised Standard Version of Matthew 28:1 begins: "Now after the sabbath." The other meaning was "even," as in Mark 13:35 (or, "evening" in the Revised Standard Version there), that is, the first watch of the night. What was the first watch? In Palestine, in Christ's time, both Jews and Gentiles followed the Roman practice of dividing the night into four watches. The second, third, and fourth watches are specifically mentioned and enumerated in Luke 12:38, Mark 6:48, and Matthew 14:25. Jesus enumerated all four of them in chronological order in this statement: "Watch ye therefore: for ye know not when the master of the house cometh, at even [*opse*], or at midnight, or at the cockcrow, or in the morning" (Mark 13:35).

The problem in Matthew 28:1, then, is one of determining which English translation of the Greek word *opse* is correct in that context. In his *Grammar of the Greek New Testament in the Light of Historical Research* (p. 646), A. T. Robertson notes that the meaning of *opse* in Matthew 28:1 "is a point for

exegesis, not for grammar, to decide."

Now, how are we to decide this point by an explanation of the text, since the word in question has more than one meaning? By the accepted principle that obscure passages of Scripture should be interpreted in harmony with those that are unmistakably clear on the subject under consideration. Inasmuch as the other three Gospels explicitly locate the visit of the two Marys to the sepulchre "very early in the morning the first day of the week," *opse* in Matthew 28:1 should evidently be rendered "after."

The Passover and the Crucifixion

The chronological relationship between the Passover and the death, burial, and resurrection of Jesus has an important bearing on the problem. "It was the preparation of the passover" when Jesus was crucified (John 19:14). The preparation of the Passover lamb by killing it, dressing it, and roasting it for the Passover supper took place on Nisan (Abib) 14, "before the sunset marking the end of that day—the day before the Exodus of Israel from Egypt (see Exodus 12:2-6; 34:18; Leviticus 23:5, 6; Numbers 28:16, 17; Deuteronomy 16:1-7). The Passover meal, consisting of the roasted lamb, bitter herbs, and unleavened bread, was eaten after the sunset that closed Nisan 14, in the early hours of Nisan 15 (Exodus 12:6, 8, 12, 29-31, 37, 51; Numbers 33:3).

The fact that "it was the preparation of the passover" (John 19:14) when Jesus was crucified is evidence that He, as the Lamb of God (John 1:29, I Peter 1:18, 19; I Corinthians 5:7), died on Nisan 14. The Babylonia Talmud *Sanhedrin* 43a (Soncino edition, p. 281) relates that "on the eve of Passover Yeshu [Jesus] was hanged. . . . Since

nothing was brought forward in his favour he was hanged on the eve of Passover." This statement is thought to refer to Jesus of Nazareth.

Further evidence is the fact that the men who took Jesus to Pilate for trial "went not into the judgment hall, lest they should be defiled; but that they might eat the passover" (John 18:28). This shows that the Jews, in general at least, had not yet eaten the Passover meal when they took Jesus before the Roman governor. This is consistent with the statement that Christ met with His disciples in the upper chamber to wash their feet and to eat the Passover supper with them, "*before the feast of the passover*" (John 13:1). Among the Jews, Nisan 15 has been pre-eminently "the Passover," because they eat the Passover supper in the night (fore part) of that day. When the Bible speaks of *killing* or roasting the Passover, it refers primarily to Nisan 14; but when it speaks of *eating* the Passover it refers to Nisan 15.

Inasmuch as Jesus would be nailed to the cross during the afternoon of Nisan 14, "the preparation of the passover" (John 19:14), and would be lying in the tomb during the ensuing night of Nisan 15, when the Jews in general would be eating their Passover supper, He ate the Passover supper with His disciples on the preceding night—that of Nisan 14—and before the people in general did. At the same time, He instituted the Lord's Supper by eating it with the disciples before the event it was to commemorate occurred. He did this because He would not be able to eat the Lord's Supper with them while He was hanging on the cross or lying in the tomb.

While the Gospels inform us that it was after the ninth hour (mid-afternoon) that Christ died (Matthew 27:45, 46; Mark 15:33, 34;

Luke 23:44), they do not pinpoint the time precisely. However, they do point to the day of the week on which His death occurred. He died on Friday, which the Jews called "the preparation, . . . the day before the Sabbath," for on the sixth day the necessary preparations were to be made for observing the seventh day, the weekly Sabbath (Mark 15:42; cf. Exodus 16:22-26; Luke 23:54).

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away" (John 19:31). (It was a "high day," presumably because a yearly sabbath—Nisan 15 (Leviticus 23:6, 7)—fell on the weekly Sabbath, making that day doubly holy. *John 7:137 negates this idea*)

"When the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathaea, an honourable counsellor, . . . went in boldly unto Pilate, and craved the body of Jesus" (Mark 15:42, 43). The request was granted, and Joseph, with the help of other believers, buried the body of our Lord. "And that day was the preparation, and the sabbath drew on" (Luke 23:54). Thus Jesus died and was buried on Friday afternoon, before the sunset marking the beginning of the Sabbath, the seventh day of the week.

When Jesus' followers had buried Him, they "returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:56). According to the commandment, "the seventh day is the sabbath" (Exodus 20:8-11). Then, "after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went

to see the sepulchre" (Matthew 28:1, RSV).

This rendering of the text in question agrees with the testimony of the other Gospel writers. For "*when the sabbath was past*, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and annoint him. And very early in the morning *the first day of the week*, they came unto the sepulchre at the rising of the sun" (Mark 16:1, 2). Then it was that the angel said to them, "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here" (verse 6).

The Testimony of Luke

Luke's testimony concurs with Mark 16: "*Now upon the first day of the week*, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared" (Luke 24:1). As in Mark they were told: "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and *the third day rise again*" (verses 6, 7). The angels here emphasize Christ's prediction that His resurrection would take place on the third day—not the fourth—from that of His death.

But one of the women who went to the sepulchre early in the morning on that first day of the week, Mary Magdalene, had not remained long enough to hear the glad announcement that Christ had risen. Arriving first at the tomb, she had been astonished to find the stone door rolled open. She had turned back immediately, in great distress, to carry the report to the apostles that Christ's body was missing, and Peter and John raced to the tomb, to find that her story was true. (See Luke 24:10-12; John 20:1-10). After the two apostles had

returned to their abode, Mary lingered and wept at the tomb, because she thought that someone had taken the body away. It was at this time that Jesus appeared to her (verses 11-17).

The resurrection itself took place on the first day of the week, not the seventh. The Gospel of Mark says (chap. 16:9): "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." The King James Version follows the normal Greek construction. The Greek text reads: "But having risen early the first day of the week he appeared first to Mary the Magdalene." On the other hand, *not one Bible text* says that Jesus rose on the Sabbath day!

After reporting that the women went to the tomb "upon the first day of the week, very early in the morning" (Luke 24:1), the Bible adds that two disciples "went *that same day* to a village called Emmaus" (verse 13). This was late in the afternoon of that same Sunday, for in their conversation with Him they said: "Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them" (verse 29).

On the way to Emmaus the two men recounted to Jesus, whom they had not recognized, "how the chief priests and our rulers . . . crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, *today is the third day* since these things were done" (verses 20, 21).

That first day of the week was "the third day"—not the fourth—counting from and including the one on which the Saviour had died. How could those two disciples have said that the first day of the week was "the third day since these things were done" if Jesus had died on the preceding Wednesday, which was *five days* before by Jewish reckoning?

When Jesus met with His apostles at the close of that first day of the week He said to them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead *the third day*" (verse 46). Thus He reiterated the fact that His resurrection took place on "the third day"—not the fourth—counting from and including the one on which He died.

Years later Peter declared that "God raised [Jesus] up *the third day*" (Acts 10:40). Paul likewise declared that "he rose again *the third day* according to the scriptures" (1 Corinthians 15:4).

Inclusive Reckoning of Seventy-two Hours Used in the New Testament

If the New Testament writers had meant to convey the idea that Christ lay in the tomb 72 full hours over a period of four calendar days, they would have spoken of that period as "four days" and not "three days," and of His resurrection as having occurred on the fourth day, not the third. A good illustration of the way the Jews of New Testament times counted time occurs in the story of Cornelius. Note the following:

1. An angel appeared to Cornelius in Caesarea at "*about the ninth hour of the day*"—approximately 3:00 p.m.—and told him to send for Peter at Joppa to come and instruct him (Acts 10:1-8).

2. "*On the morrow . . . Peter went up upon the housetop to pray about the sixth hour*"—at approximately noon. As soon as he had finished praying, the messengers from Cornelius appeared at the gate of the house and called for the apostle (verses 9-22). "Then called he [Peter] them in, and lodged them" (verse 23).

3. "*And on the morrow Peter went away with them*" (verse 23).

4. "*And the morrow after they*

entered into Caesarea." Peter and his companions went to the home of Cornelius, who explained to the apostle: "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing" (verses 24-33).

The period of time from the hour when the angel appeared to Cornelius until he personally related the story to Peter about the same time of day was approximately seventy-two hours. That period of time was idiomatically spoken of as "four days," not "three days," because it involved *four calendar days*.

The New Testament declares *Thirteen times* that the day on which Christ rose from the dead was "the third day"—counting from and

including the one on which He died. (Matthew 16:21; 17:23; 20:19; 27:64; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 21, 46; Acts 10:40; 1 Corinthians 15:4). *Not once* do they say that He rose on the fourth day from the one on which His death occurred.

Without the slightest shadow of doubt, therefore, we know that Christ died on Friday, the sixth day of the week; rested in the tomb during the whole of the Sabbath, the seventh day of the week; and rose from the grave on Sunday, the first day of the week. That is what Christ Himself taught, what the four writers of the four Gospels recorded, what Peter and Paul preached and Christians in general have always believed and taught.

But The expressions "seven days" Gen. 8:10, 12 means 8 days by inclusive reckoning. Gen. 7:4, 10; 31:23; 50:10; Ex. 7:25; 12:15, 19; 13:6, 7 Week Gen. 29:27, 28

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from the
**PRESIDENT'S
DESK**



To Secure These Rights

"That we may . . . read, mark, learn, and inwardly digest them"

(Book of Common Prayer)

SEPARATION of church and state is a unique American arrangement. It is not at all the rule among the nations of the world. The idea is gaining, but it still can be said that nations which have discovered and embraced this separation principle are comparatively few. Until the U.S. adopted the concept a little over 200 years ago all the world knew was union of church and state, with governmental sponsorship of favored denominations.

In ancient times the state was regarded as the supreme and final institution to make claim upon man's allegiance, and the king or emperor was often vested with the powers of God, even to the point of worship. The early Christians suffered much because of this.

In modern times the concept of divinity has been discarded. But absolute supremacy of the state or of its ruling body prevailed during the sixteenth and seventeenth centuries. It is still the theory of totalitarianism as attempted by Hitler and Mussolini that is now achieved and functioning in the communist world.

Sectarian leaders in the seventeenth and eighteenth centuries were leading advocates of the separation concept. They had suffered so much at the hands of the religious establishments of their time that they dreamed of an ideal solution of their problems.

Presidents James Madison and Thomas Jefferson were both properly known as the architects of our American system of separation of church and state. Both strongly believed that the interfunctioning of the two was bad; that a coerced religion was not a religion. To be authentic, religion must take its rise from the free conscience of the individual.

Our Founding Fathers clearly saw that many of the wars of Europe and much of her internal troubles had resulted from rival claims of church and state. They were determined to avoid in the New World the kind of church-state strife that had cursed and crippled the Old World. They resolved, insofar as relations with the state were concerned, to restore religion to the status it had enjoyed as a free, voluntary

society in the fourth century. They wrote the First Amendment:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"

"No law" means no law! Government was to be neutral among religious groups, neither inhibiting nor promoting churches or religion.

There were, to be sure, establishments of religion already in nine of the thirteen colonies, and taxes were levied to support them. There was nothing in the First Amendment to ban such establishments, since the prohibition there applied only to Congress. Actually, state establishments of religion persisted until Massachusetts terminated its Congregational establishment in 1833. But with the passage of the Fourteenth Amendment, on July 28, 1868, the federal prohibition also became a state impairment of the "establishment clause," and the "free exercise" clause became a fact. The Fourteenth Amendment states:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

This meant that state governments, like the Federal Government, could not pass laws respecting establishment of religion. The men who wrote the amendments to the Constitution were not vague about this "Bill of Rights" or about what it would cost to secure and preserve them.

The fact that Sunday "blue laws" remain on the statute books of most of the states of the union reveals that there exists a gulf between the principle and practice in the concept of separation of church and state, and there is a growing awareness among Sabbatarians for the need of total

conformity to this basic American principle.

Sunday "blue laws" (called this because they were originally written on blue paper) prohibited certain kinds of commercial business on that day. In early litigation, courts upheld these laws on the grounds that the legislatures had authority to protect the Christian day of worship from desecration. In more recent years the decisions were made on the grounds of health and welfare. It was interpreted that "it is beneficial to the people to have a prescribed day of rest." However, the religious rights of minority groups were not taken into consideration, and the enforced day of rest indeed imposed an impossible hardship on those whose day of rest and worship fell on Saturday.

The Supreme Court has repeatedly upheld Sunday blue laws on health and welfare grounds. Undoubtedly the issue will keep coming up in court again and again. Actually, the battle has just begun until we secure the rights promised in the Bill of Rights.

Clearly the "free exercise" clause of the First Amendment has been challenged. Every American citizen should have complete freedom to make his own decision in regard to his day of rest, without government coercion. The concept of separation of church and state is not only sound in principle, but also sound in practice. There is a conflict between the "ideal" and the "real," and the Supreme Court must strike a better balance between the "no establishment" clause.

We Sabbatarians, together, must stand up and speak out, courageously, making the vision of

(Continued On Page 21)

"If You Don't Like It, Nail It to the Cross"

LEONARD FREEMAN

The title used is the general attitude of the church world. If we don't like it, nail it to the cross. But what about God's Ten Commandment law? The Sabbath in particular. For that is the only one of the ten that is contrary to the church world. But thank God they all stand together or they all fall together. There is no such thing as "the Ten Commandments minus the Sabbath." For James 2:10-12 says "whole law" and "guilty of all." For he that said "Do not commit adultery" also said "Do not kill" as well as "Remember the sabbath."

Was it all nailed to the Cross, or is it all still binding and in effect? It would be possible for the Ten Commandments to have been nailed to the cross IF:

1. you could improve on perfect (Psalm 19:7,8, James 1:25), which you can't.) People talk about a better covenant, but there is no better than perfect. The "better" or "new" was an administration.

2. there was no sin; because sin is transgression of the law (1 John 3:4) cause the law gives the knowledge of sin (Romans 3:20; 7:7). Well, is there any sin? How do you know? (Law gives knowledge - Gospel gives remedy).

3. Jesus could have been wrong when he said "Think not that I am come to destroy the law" (Matthew 5:17).

4. Paul could have been wrong when he said, "Do we make void the

law through faith? God forbid" (Romans 3:31).

5. you could establish something by "doing away with it" (Romans 3:31).

6. you could break it and be judged by it when it was done away with (James 2:10-12).

7. If you can attain a promise from a law that was done away with (Ephesians 6:1-3).

Well, what was nailed to the cross? We know that something was. (Colossians 2:14, 16-17, Ephesians 2:15, Hebrews 9:1, 9, 10). The law of commandments contained in ordinances, or writing of ordinances, carnal ordinances (gifts, sacrifices, meat and drink offering, diverse washing, holy days, new moons, and sabbath days (yearly Sabbaths that were types) were nailed to His cross or abolished. They were types, but when the antitype came they were done away with. But the Ten Commandment law was not a type; it was the perfect and holy law of God (James 1:25, Romans 7:12). They were not a type, because a type is not perfect. There are two laws mentioned in the Scriptures pertaining to this, the Ten Commandment law of God and the commandments contained in the ordinances. One was called God's law, and the other called Moses' law (which was God's law of administration given through Moses). The Ten Commandment

law was spoken by God audibly to the Israelites (Exodus 19:2, 3, 7, 8, 17, 18).

These are two separate and distinct operations of God. One is the perfect law of God, which was in effect before now. This law gives knowledge of sin (Romans 3:20). How could sin have laid at Cain's door, because sin is transgression of the law (1 John 3:4). Which law? "Thou shalt not kill." The Law of God will always be in effect because it is the moral law of God. But the other, called the "book of the law" or "Moses' law" or "commandment contained in ordinances," was the administration or covenant that would become old and pass away and be replaced by a better or a new. These two operations of God cannot possibly be one and the same for the following reasons:

1. God's Ten Commandment law as declared by God (Deuteronomy 4:12-13). The book of the law, or Moses' law, was declared by Moses (Exodus 24:3).

2. The Ten Commandment law of God was written by the finger of God (Deuteronomy 9:10), and Moses' law was written by Moses (Deuteronomy 31:9).

3. The Ten Commandment law of God was written in tables of stone (Deuteronomy 4:12-13), but the book of the law, or law of Moses, was written in a book (Deuteronomy 31:24).

4. The Ten Commandment law of God was a complete law or covenant within itself; nothing more was added to it (Deuteronomy 5:22). But Moses' law was a separate law (2 Kings 21:8).

5. The Ten Commandment law of God was placed in the ark, the place of honor, by Moses (Deuteronomy 10:1-5), but Moses' law was placed in the side of the ark (Deuteronomy 31:26), a place of less honor.

6. The Ten Commandment

law of God defines sin (Romans 3:20), but Moses' law was added because of sin (Galatians 3:19). This is also the same reason that Jesus was manifest.

7. The Ten Commandment law of God is holy and good (Romans 7:12), but Moses' law is contrary to us (Colossians 2:14).

8. The Ten Commandment law of God is perfect; you can't have something better than perfect (James 1:25), but Moses' law made nothing perfect (Hebrews 7:19).

9. The Ten Commandment law of God established by faith (Romans 3:3), but Moses' law was abolished and nailed to the cross (Ephesians 2:15, Colossians 2:12-14).

10. The Ten Commandment law of God is spiritual (Romans 7:14, Romans 8:4), but Moses' law is carnal (Hebrews 9:9, 10).

11. The Ten Commandment law of God was a law of liberty (James 2:12), but Moses' law was a yoke of bondage (Galatians 5:1-5).

So we see a law, or a group of commandments, nailed to the cross. They were the old covenant or old administration. But God's Ten Commandment law is still in effect and binding. After He spoke it he added no more to it. It is complete within itself (Deuteronomy 5:4, 5, 22).

If the Ten Commandment law was nailed to the cross, why did Paul in Ephesians 6:1-2 refer to it and why did James refer to it in James 2:10, 11 and why wouldn't the saints bow to the antichrist image in the book of Revelation which is still future? Because it breaks the second of the Ten Commandments.

So we find the trend of the church world is "If you don't like it, nail it to the cross." But God help us not to be guilty of "making of none

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The Sabbath:

A Contemporary Need

DR. EDWARD J. HORSLEY

OUR TEXT is taken from Isaiah 44:10-24 according to the paraphrase of the Living Bible: "Who but a fool would make his own god—an idol that can help him not one whit! All that worship these will stand before the Lord in shame, along with all these carpenters—mere men—who claim that they have made a god. Together they will stand in terror. The metalsmith stands at his forge to make an axe, pounding on it with all his might. He grows hungry and thirsty, weak and faint. Then the woodcarver takes the axe and uses it to make an idol. He measures and marks out a block of wood and carves the figure of a man. Now he has a wonderful idol that can't so much as move from where it is placed. He cuts down cedars, he selects the cyprus and the oak, he plants the ash in the forest to be nourished by the rain. And after his care, he uses part of the wood to make a fire to warm himself and bake his bread, and then—he really does—he takes the rest of it and makes himself a god—a god for men to worship! An idol to fall down before and praise! Part of the tree he burns to roast his meat and to keep him warm and fed and well content, and with what's left he makes his god: a carved idol! He falls down before it and worships it and prays to it. 'Deliver me,' he says. 'You are my god!' Such stupidity and ignorance! God has shut their eyes so that they cannot see, and closed their minds from understanding. The man never stops to think or figure out, 'Why it's just a block of wood! I've burned it for heat and used it to bake my bread and roast my meat. How can the rest of it be a

god? Should I fall down before a chunk of wood?' The poor, deluded fool feeds on ashes; he is trusting what can never give him any help at all. Yet he cannot bring himself to ask, 'Is this thing, this idol that I'm holding in my hand, a lie?' Pay attention, Israel, for you are my servant; I made you, and I will not forget to help you. I've blotted out your sins; and they are gone like morning mist at noon. Oh, return to me, for I have paid the price to set you free. Sing, O heavens, for the Lord has done this wondrous thing. Shout, O earth; break forth into song, O mountains and forests, yes, and every tree; for the Lord redeemed Jacob and is glorified in Israel! The Lord, your Redeemer who made you, says 'All things were made by me; I alone stretched out the heavens. By myself I made the earth and everything in it.' "

"Who but a fool would make his own god." Throughout history human beings have consistently demonstrated their foolishness as they have sought to identify a power beyond themselves, a supernatural being, a god. The contemporary fundamental religious question is this, "Is there a God?" Is there really a God with a personal interest in humanity as the Judeo-Christian religion indicates?

This question is relatively modern. For most of man's history the question was not, Is there a God, but rather, Who is your God? Among polytheistic peoples, some of whom exist today, gods of an almost infinite number filled human thought and the question was, which of these do you recognize as your God? Most of these so-called

gods were derived from something seen or experienced. There were sun gods and moon gods, gods of wind, cloud, thunder and lightning, the gods of nature.

Most deities are the product of man's imagination. Is this true of the God we worship, the one we call Yahweh or Jehovah God? The accusation is frequently made that our God is the product of man's imagination, born of man's need for a power beyond himself. The accusation is not surprising because our God is not identifiable by objective standards or by laboratory procedures. The age-old question asked by Job 11:7 remains today: "Can you by searching find out God?" and the answer remains the same, "No, God cannot be found or understood just by intellectual processes."

CAN MAN FIND GOD?

How then is God to be found? Can there be any certainty for man that one's search for God will not be fruitless? The answer here is, "Yes, man may search and find, but only because God has chosen to reveal Himself. Our knowledge of God is by His revelation of Himself, a revelation provided specifically for the benefit of mankind."

God's revelation is not through philosophy or pedagogy. His revelation is by His acts in this world, His intervention in human history. Those events beyond human power or wisdom that speak of the active interest and presence of deity. As Canon Richardson has said, "God cannot be known to us in his inner being but only insofar as He reveals himself to us through his acts. It is only through the things he does or makes that we have knowledge of his everlasting power and divinity." In these acts, then, "those who have eyes to see" can perceive the nature, the character, and the purposes of God.

What are the outstanding acts of God which have particularly affected humanity and have been the major revelation of divinity? Three stand out beyond all others. First, the creation of the complexity of life in this world, second the events associated with the exodus of Israel from Egypt and, third, those events surrounding the life, death, and especially the resurrection of Jesus Christ. Let us consider the first of these, Creation.

Why did God create? One might assume that it is His nature to create as it is man's nature to build or write or to do any of those things which are a part of man's creative capacity. But why did God create the intricate complex of life which fills our earth? What prompted Him to initiate this highly complicated interrelated life structure? Why should God assume responsibility to originate and care for this massive but delicately balanced ecological system? Scripture suggests that the purpose was for God's own glory. Surely, to look upon nature is to be overwhelmed by the awesome wisdom and might of such a creator. Microscopic forms, complicated organ systems, intricate ecological balance, indescribable beauty of form and color, the interdependence of all organic life, and the dependence of all life on sun and season. "O Lord, our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens" (Psalm 8:1).

"What is man, that thou art mindful of him?" Yes, what is man, and why is man? God created for his glory but in spite of the marvelous perfection of all created things, in spite of the incomprehensible complexity of life and all of its relationships, God's glory required communication with that creation. That communication required a creature made in God's own image—a creature who could understand

and appreciate the meaning of all those forms of life. A creature who could understand truth, who could also create beautiful things and who could appreciate and do what is right. Here would be God's link with His creation. The crowning work of creation would be God's crowning glory—a created being with an intelligence to understand and to glorify his creator.

The creative mind which could conceive and create all this life, including human beings, was aware of the great potential of man for good but of an equal potential for evil. God must have known, and surely He must have been concerned, that the ultimate creative achievement—man—might become a destructive force which could destroy the rest of Creation. The Divine Intelligence could foresee a selfish exploitation of every aspect of the created product which could eventually destroy man himself.

GOD'S RELATIONSHIP WITH MAN

A second major concern of the Creator must have been the relationship between himself and His creation. The only created being who could appreciate and reciprocate in this relationship was man with his capacity for intelligence and for communication. Was there a real danger that man might lose sight of the source of life, the origin of his own being, and coming to worship the creature rather than the Creator? Might the forces of nature come to so dominate man's mind that he would become oblivious and blind to the origin of those forces? Might man be so overwhelmed and impressed by what he could not understand in the universe that he might ignore and then forget what had been revealed to him by the Creator of the universe?

It is obvious that God was aware of man's capacity to distort and to destroy the physical and spiritual potential of the creative masterpiece. Therefore, with that same divine wisdom and concern, God created another masterpiece to safeguard man from such a disaster. God established a seventh-day Sabbath as a memorial of the creative source of life and as a recurring weekly special opportunity for communication and worship of the Creator. The incomparable effectiveness of this safeguard, whenever man has accepted it, speaks eloquently of the divine origin of the Sabbath.

What has been the result of this protective mechanism of the seventh-day Sabbath? Where mankind has accepted and observed the Sabbath, it has proven to be a reliable safeguard against agnosticism and atheism. However, in general, human beings have neglected or rejected the Sabbath and the anticipated effects have occurred.

Man has created his own god. In general, he has worshiped what he could observe but could not understand. And this usually meant worshiping the forces of nature in its myriad forms. The sun became a dominant focus of worship, but the moon and stars, thunder and lightning, rain, wind, fertility, and all manner of creatures were given the status of god. In this polytheistic religious environment, then, the question was "Who is your God? Which of this multitude of deities do you worship, and how strong a god is he? What does he do for you and how harsh and demanding are your gods?"

As man's knowledge increased and his understanding of nature developed, he tended to reject as deities those forces which he came to understand. More and more of these gods were discarded, especially by

the more enlightened nations. Man's gods increasingly became the product of his philosophy and of his own desires. The Greeks and Romans created and retained a polytheistic hierarchy corresponding to their own views of life and of death. The mythical gods continued in their religious thinking in spite of the high level of their achievements in philosophy and other intellectual pursuits.

Since the Industrial Revolution and the accompanying revolution in science and in all areas of knowledge, there has been a marked tendency in the religious realm to discard the whole concept of the supernatural. This shift in man's thought from polytheism or even monotheism to agnosticism and atheism was given great impetus by the Darwinian theory of evolution and by subsequent development in all areas of science. The idea that all of nature evolved and that all observable phenomena are explainable on a rational basis has led most people to the view that there is nothing which is supernatural and that there is no divine being. Such an intellectual and religious position is not limited to the nonreligious area of society but is common also within many "Christian" churches.

Consider the example of a speaker who characterized himself as a spokesman for Mainline Protestant Christianity or MPC. He recently gave an address in which he contrasted MPC with "fundamentalists" who include what many of us would refer to as Evangelicals. He said that these fundamentalists "affirm popular pretwentieth century nonscientific notions of religious truths, particularly regarding the literal truth of the Old and New Testaments, the divine incarnation of God in, and the physical resurrection of Jesus Christ." On

the other hand, he said, "As authority in MPC, scientific reason and Greek-type philosophies have become equal or superior to Biblical faith and pietism. Reason outbalanced revelation in MPC." He further referred to "the nineteenth century triumph of scientific and rational thinking which downgraded or even eliminated revelation" and stated that, "MPC has demythologized the Scriptures." It is apparent that much of the religious world has rejected the concept of a Biblical God and the salient contemporary question is, therefore, Is there a God?

KNOWLEDGE—MAN'S GOD

Probably the majority of people today would deny a belief in a personal God, but they are unaware that they have substituted a god of their own creation. Man now worships knowledge and technology. The magnificent multiplication of knowledge in all of its aspects and the application of that knowledge to tremendous productivity and to the most sophisticated technology has led unconsciously or subconsciously to the worship of man's own achievements. Man, who used to worship every form of natural phenomenon, now worships the highest form of nature, man himself.

"Thou shalt not make unto thee any graven image," but man has come to worship what was made in the "image of God"—man himself. Man, who is so creative in his own right, creating marvelous products out of existing materials, has lost sight of the Creator who created everything out of nothing.

Is there, under such circumstances, the need for the restoration of the seventh-day Sabbath? Does contemporary society need to be reminded of the source of life and of man's own origin? No device, no ritual, no methodology or pedagogy

can compare with God's own provision, the seventh-day Sabbath, as a memorial to the source of life, to the sovereign power and to the wisdom of God. At no time in this world's history has there been a greater need for such an effective memorial.

A Sabbath has many functions and blessings. It provides opportunity for physical and mental rest and recreation. It is an opportunity for recharging the depleted batteries of one's emotional and physical resources. It is a time for family renewal. It provides opportunity for worship and for fellowship. But let us be aware that these functions of effective Sabbath observance relate to any regular day of worship—Sunday, Friday, Saturday, or any other day of the week. The one function which is uniquely the role of the seventh-day Sabbath is that purpose for which it was originally given, a memorial to the creative work of God.

The Sabbath is a permanent and regular reminder of our source of life. No replacement has been found for this holy time. No sanction has been given for the discontinuance of its observance. The need for this weekly memorial is as great or greater than ever. Our commitment to God's Sabbath continues to be a mark of His sovereignty in our world and of his

sovereignty in our lives.

And so the inquiry continues. The old question of which one is your God, has largely been replaced by, "Is there a God?" The need to find and identify the true divinity is still a fundamental human need. Some search with all the intensity of their being, seeking the answer to life itself. Others ask with the detached air of a strictly intellectual curiosity.

Whatever the attitude of the seekers, their search will find direction and renewed motivation by our observance and by our proclamation of the seventh-day Sabbath. God's sign, proclaimed by Ezekiel (Ezekiel 10:12 and 20), the Sabbath as His mark, His brand upon His people, is a sign not only for those who wear it but also for those who seek, helping them to find. It directs their search to the source of their lives and to the source of new life.

Is there a God? "The Lord your redeemer who made you says, 'By myself I made the earth and everything in it.' " Remember the Sabbath Day. Remember the source of your life.

Editor's Note: This article, adapted from The Sabbath Recorder, was given as a part of Sabbath Renewal Day, May 19.

PRESIDENT'S DESK . . .

(Continued From Page 13)

our Founding Fathers a reality. To secure these rights is truly a magnificent testimony to the deep desire and the firm intent of the American people to keep the faith that is their great heritage.

IF YOU DON'T LIKE IT, NAIL IT TO THE CROSS . . .

(Continued From Page 16)

effect the Word of God by our traditions."

Let's be law abiding Saints!

Jesus said, "If you love me, keep my commandments."



*Would you like to see the world
through new eyes?*

*To see your world from a very different
angle?*

*To understand yourself in new
perspective?*

*To better understand your friend,
and non-friend?*

*God gave us the Sabbath Day to look
at things—from His viewpoint.*

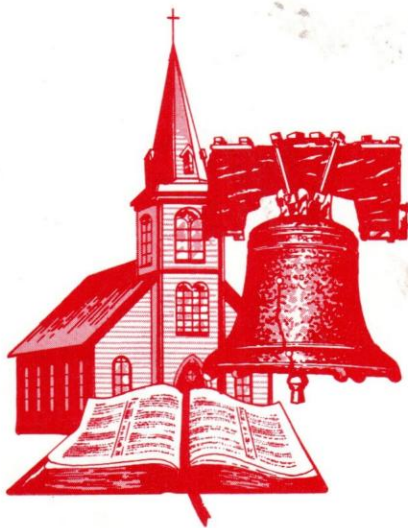
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PERSECUTION OF ROMANIAN CHRISTIANS CONTINUES

Romanian secret police have continued to demonstrate their intolerance for Christianity by sentencing Seventh-day Adventist, Mircea Dragomir, to four years in a Bucharest prison for his persistence to proclaim his faith.

Three Pentecostal believers, Shamu, Lacatush, and Paris, were attacked and imprisoned in Mediash while Pastor Pavel Niculescu and priest George Calciu, who are considered leaders of the religious dissidents, have been threatened with beatings.

Throughout Romania pastors and priests have been instructed to deliver sermons to their Christian congregations telling them not to request permission to emigrate.



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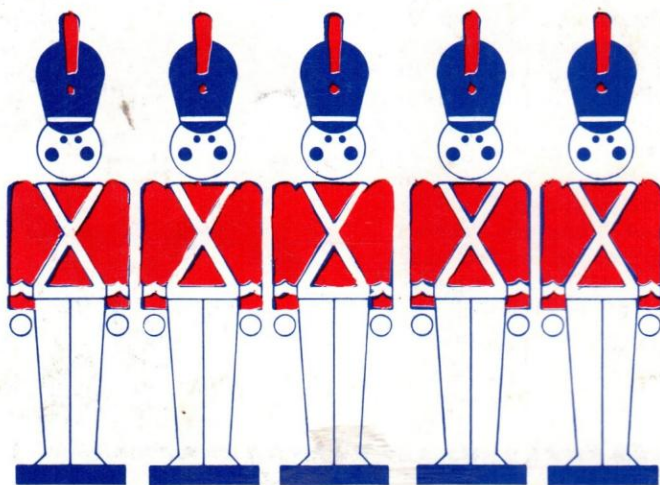
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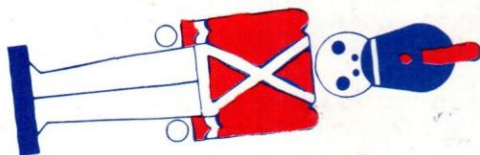
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