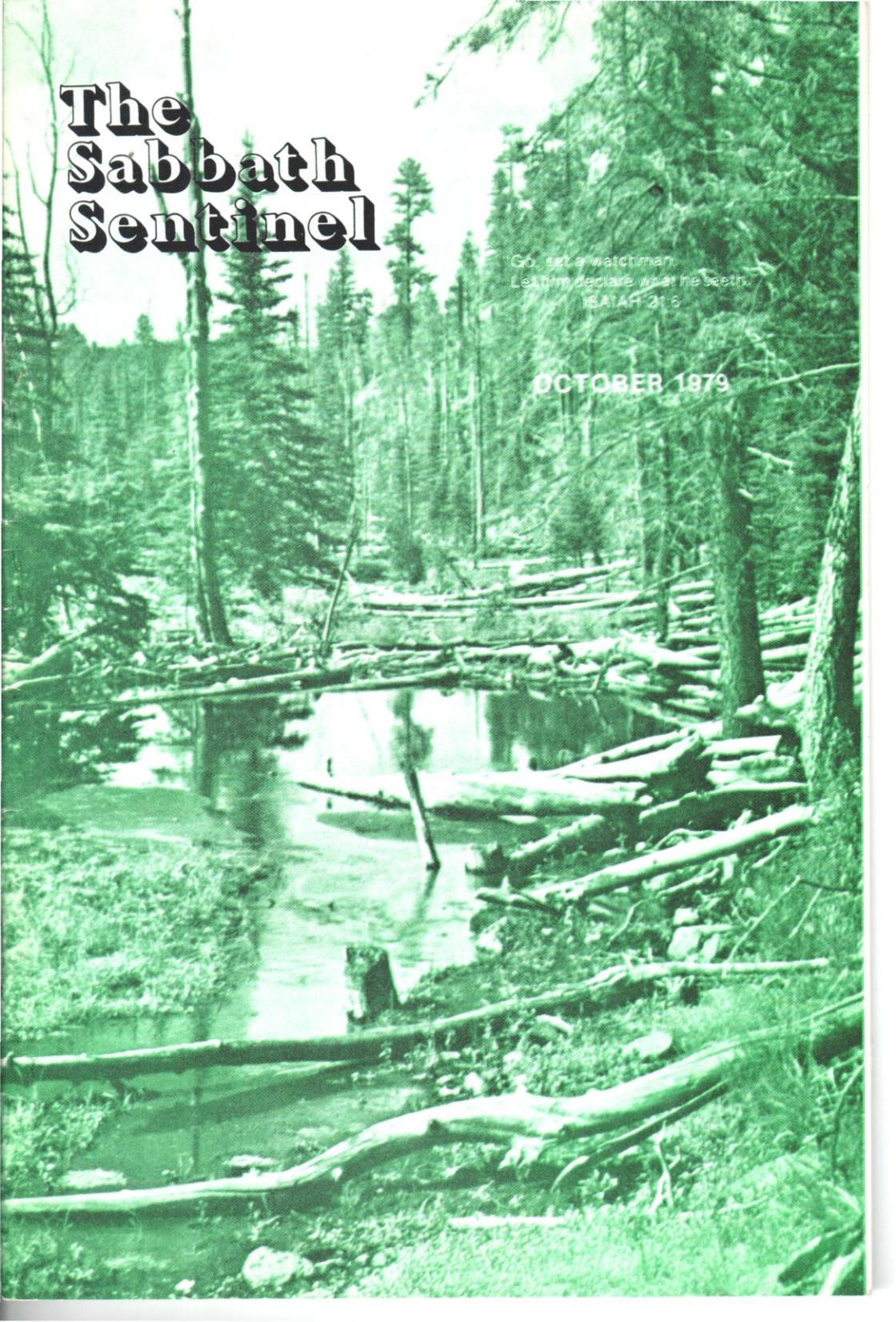


# The Sabbath Sentinel

A black and white photograph of a forest stream. The stream flows through a dense forest of tall, thin trees. In the foreground, several large, fallen logs are scattered across the stream and the banks. The water is calm, reflecting the surrounding trees and sky. The overall scene is peaceful and natural.

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

OCTOBER 1979

## A Note of Thanks



I THANK the Lord especially for two things He did for me during the past summer.

First, He miraculously provided the means for me to attend a four-day writers' workshop at Andrews University.

An acceptance from *Guideposts* magazine provided much more than the fees and transportation costs. These classes will help me as editor.

Second, soon after returning home I was involved in a two-car auto accident in which both cars were damaged beyond repair. But the Lord protected both drivers from injury.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Psalm 107:1)

### IN THIS ISSUE . . .

Looks at Books	3
A Differing Opinion	4
BSA Representative	5
The Eternal Covenant	6
The Sabbath From Adam to Moses Part 3	8
Jack Hays Solves A Weighty Problem	10
Hoosiers May Face	11
A Vision Becomes Reality	12
The Messiah and the Sabbath	15
President's Desk	18
You Can Keep God's Law	22
Announcement	22

## THE SABBATH SENTINEL

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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 margin on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Dr., Old Hickory, TN 37138. 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.

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# Looks at Books

Reviewed by Kristian Kristiansen

Josephine Cunningham Edwards, "*Son of the Vikings*". 1972. 128 pp. Lois Parker, "*Duncan, Son of Malcolm*". 1977. 96 pp. Each \$3.50. Both published at Nashville, Tennessee: Southern Publishing Association.

Here are two excellent fictionalized books for the leaders of tomorrow's world. The youngsters of today.

First, the ever-popular Josephine Cunningham Edwards has woven an exciting story that should encourage our young people and adults alike. It is about a young Danish soldier just prior to World War I who became a prisoner for refusing to bear arms and drill on the Sabbath. An application like his to get Saturdays off was unheard of in those days, and the Danish army could not—circumstances considered—afford letting rank insubordination like his go unpunished lest it shatter the morale of the army. And let it be added that military discipline was *harsh*.

It is a story from real life. Oscar Engen, who later became an octogenarian in USA, stood firm by his

convictions, giving a fine example of *dedication and the power of commitment*. One thing, he thought a bit ruefully, the whole episode had brought seventh-day Sabbath observance to the attention of the whole Danish army. Not only the army, but the whole country, knew of the conflict of one lone Seventh-day Adventist recruit. The newspapers all over Denmark had carried the story in one way or another" (pp. 77-78).

Mrs. Lois Parker, author of our second book featured here, recalls: "I started writing for my own entertainment, and for my children, who loved 'ancestor stories,' ranch and animal adventures, and nursing experiences, which last two provided most of the material for the shorter published material. I have written mostly family history, or fictionalized history for children and young adults. Have always enjoyed history so much it seems a



shame that many young people think it dull. Hence I try to show that it is made of real people, exciting, and very much related to us" (*"Contemporary Authors"*, Vol. 69/72, p. 463. Detroit, Mich.: Gale Research Company, 1978).

The present book is—like Mrs. Edwards'—based upon historical fact. Duncan, son of Malcolm III, is the prince and heir of Scotland when Margaret, princess of England, flees from William of Normandy's conquest. A conflict between the Catholic Church,

represented by Margaret, and the ancient Sabbath-keeping Scottish church soon develops. "Though Scotland forgot the Sabbath, she never fell completely under Rome's domination and early took up the Reformation" (p. 96).

Throughout the book are found not a few interesting discussions on the Sabbath versus Sunday issue. This reviewer is left with only one choice, that of warmly recommending Mrs. Parker's worthwhile re-creation of an episode in Middle Age religious history.

*Please send copies of books for review to Kristian Kristiansen, Box 705, DK-5230, Odense M, Denmark.*



## A Differing Opinion

I read R. L. Odom's article in the July SENTINEL, "Was Christ Crucified on Wednesday?" with interest. Bro. Odom put a lot of work in it. However, upon careful checking with the Scriptures I feel that his argument does not hold water.

Our Master Yahshua made exactly seven statements, or prophecies, concerning his death and resurrection, and SEVEN is the number of spiritual perfection. It is YHWH's hallmark, or seal, placed upon His Word, which is TRUTH, *that it is truth*. And as we seventh-day Sabbath keepers well know He put His perfect seal on His *special* day (He really makes a great fuss about it, doesn't He?), for in the Fourth Commandment given to our forefathers, the children of Israel, the Word says "He hallowed it" (Exodus 20:11).

Now the first of his seven prophetic utterances seems to be when He said in Matthew 12:40, "For 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." Jonah was three days and three nights in the belly of the fish (Jonah 1:17), and our Lord was likewise three days and three nights in the heart of the earth (*sheol*, or grave), a period of 72 hours to the minute in both cases, or *three complete days*. And three is the number of completeness.

Yahweh does His work in a beautiful numerical pattern, right on time. Let us note a part of this first utterance: "Certain of the scribes and of the Pharisees" asked him, the Teacher, to give them a *sign*. And what *sign* did he give them? "There shall no sign be given to it [*i.e.*, "the evil and adulterous generation"] but the sign of the prophet Jonas" (Matthew 12:38-45), and the second time Yahshua repeats this to them, as recorded in Matthew 16:1-4.

How could they ever forget this one and only sign? No wonder they came to Pilate the next day after the Lamb was slain and requested that

the sepulcher be made sure until the third day (Matthew 27:62-66). They thought thus to thwart the sure sign He gave them. But alas! "Late in the Sabbath of the sabbaths came Miriam the Magdalene and the other Miriam to see the sepulchre (Matthew 28:1, literal translation).

What follows is most enlightening. Note especially the false rumors spread abroad because of hatred and also because of love of money. Truly, beloved, there is nothing new under the sun!

Now the key to understanding the Scriptures is Israel. It is our book of instructions. And Matthew 28:1 and this whole matter of when Yahshua died and rose again, as well as other matters, can be understood only if we have the key and, of course, the Holy Spirit's guidance.

So, in conclusion Matthew 28:1 can be understood only in the light of Leviticus 23:15-17. Let me quote these verses from the Holy Name

Bible and explain.

"And ye shall count unto you from the morrow after the sabbath, from the day ye brought the sheaf of the wave offering [a type of the Resurrection]; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering [a type of Pentecost] unto Yahweh. You shall bring out of your habitations two wave-loaves of two tenth-deals; they shall be of fine flour, they shall be baked with leaven, they are the first fruits unto Yahweh."

This year the first of these sabbaths was of course, the Resurrection Sabbath and occurred on the fourteenth day of the fourth month, April. Fifty days later, or June 3rd, was Pentecost. Thus Pentecost always falls on the first day of the week.

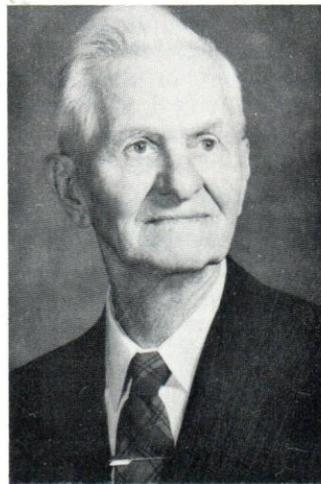
—Elder Warren M. Ziegler



## BSA Representative In Missouri Has 90th Birthday

M. O. Flanery of Warsaw, Mo., celebrated his ninetieth birthday on September 19, but he does not plan to slow down in his zeal to promote observance of the Sabbath in his area. The Missouri representative of the Bible Sabbath Association, Mr. Flanery has done much to further the aims of the Bible Sabbath Association in his state. He was one of the charter members of the organization when it was founded in 1945.

Mr. Flanery is one of the candidates for the Bible Sabbath Association's board of directors in this year's election.



# The Eternal Covenant

JIM MILTENBERGER

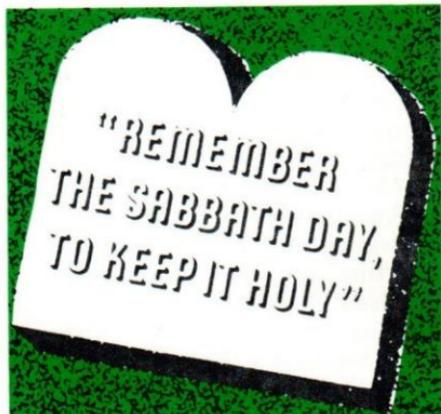
**I**N DANIEL 9:4 Daniel refers to “the covenant.” What is this covenant? To whom does it apply? What are the terms of “the covenant”? Let’s see what the Bible says about this covenant.

Notice in verse 2 that Daniel has discovered by reading “books” that a 70-year period of punishment by God should be about to end.

Daniel says in verse 4 that he made his “confessions.” Notice through verse 19 that Daniel confesses the sins of himself and those around him, and also the sins of his fathers, the men of Judah, Jerusalem, and *all* Israel that are *near*, and that are *far off* in the countries where God had *scattered* them because of their trespasses.

In verse eleven “the curse” is mentioned in the oath that is written in the law of Moses. Also notice that fulfilling the terms of this covenant brings understanding of the truth (verse 13).

Turn to Deuteronomy 7:9-11 where this “covenant and mercy” is recorded by Moses. Here are some of the conditions of this covenant: “The Lord thy God, . . . the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him [in other words, do not keep His commandments], to their face, to destroy them” (verse 9, 10). Notice in verse 11 the three things that must be obeyed: “[1] keep the commandments, [2] and the statutes, [3] and the judgments which I command you this day, to do them.”



Now turn to Exodus 20:5,6, where we find more mention of this covenant. In verse 5 we find, “I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me [those who do not keep His commandments]; and shewing mercy unto thousands of them that love me, and keep my commandments.”

In Deuteronomy 28 we find the curse mentioned in Daniel 9:11. Notice verse 45: “All these curses shall come upon thee, . . . and overtake thee, till thou be destroyed; because you hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.”

Chapter 29:14,15 shows that this covenant was made not only with those at Moses’s time but for *all* time. Chapter 30:6 indicates New Testament times. Verse 4 indicates our day today when space travel is now possible. Verse 10 again emphasizes the keeping of the commandments *and* the statutes.

Now then, God says in Deuteronomy 30:1,2, "When all these things are come upon thee, the blessing and the curse, . . . thou shalt call them to the mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God and obey his voice, . . . then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee." But this will happen only if (verse 10) "thou shalt hearken unto the voice of the Lord thy God, to keep his commandments *and* his statutes."

Nehemiah is one example of someone who called them to mind among all the nations where the Lord had driven them.

Notice Nehemiah 1:5 where Nehemiah addresses the God "that keepeth covenant and mercy" mentioned in Deuteronomy 7:9-11, reminding God to remember the very words recorded in Deuteronomy 30:1 and 28:64.

Ezra and Nehemiah fulfilled their part by reading in the "book of the law" (Nehemiah 8:8) and by keeping the holy-day statutes (verse 18).

Daniel is another example of someone who called to mind the "covenant and mercy"—the oath written in the law of Moses (Daniel 9:4,11; Deuteronomy 29:14,15).

Daniel points out that when you turn from your iniquities God allows you to understand the truth.

Ezekiel 20:12 says that God's Sabbaths (which I believe include the annual holy days—Leviticus 23:39) were given that his people might *know* (understand the truth) that God has set us apart for a special use (the meaning of sanctify). Ezekiel 20:19,20 says that God's sabbaths are to be a sign that we may *know* our God.

Daniel 11:32 takes us to the time of the end when some will "do wickedly against *the covenant*."

Daniel points out, however, that there will be some who *do know* their God (knowing and obeying God means hallowing His sabbaths—Ezekiel 20:20). These people who "do know their God" will "be strong, and do exploits" and shall help others to understand (verse 33).

Notice that verse 35 dates this "even to the time of the end." It appears that many are beginning to hallow God's sabbaths as commanded in Ezekiel 20:20. Many are beginning to understand and help others to understand.

Over the centuries and through various eras, the church of God has been persecuted, thousands martyred, and whole congregations and communities broken up and dispersed.

Through the hardships of the centuries many doctrines of the primitive New Testament church have been almost lost or forgotten except by scattered and isolated brethren, but preserved by God for others to rediscover in succeeding generations.

Ezra and Nehemiah rediscovered God's Sabbaths (Nehemiah 8:14). The files of church historian Richard C. Nickles indicate that God's sabbaths have been rediscovered in our day.

We can take hold of this "eternal covenant," keep God's Sabbaths, and qualify for more understanding. It may be "we shall be hid in the day of the Lord's anger."

The Sabbath Commandment is of such importance it is repeated in two different books of the Bible (Exodus 20:8-11 and Deuteronomy 5:12-15).

# The Sabbath From Adam to Moses

## Part 3

GEORGE DELLINGER

**H**AVING seen that the family of Adam kept the Sabbath, let us now move on to the men of God who followed.

The first one we meet with who was certainly observing the Sabbath is Enoch. In the Old Testament apocryphal books (Jubilees 4:18) we read of Enoch that he "recounted the Sabbaths of the years."<sup>1</sup>

Lange, in his *Commentary*, says, "Enoch, we cannot hesitate to believe, kept holy sabbath, or holy seventh day. . . ."<sup>2</sup>

Genesis 5:24 says, "Enoch walked with God." Hebrews 11:5 says, "He pleased God." Unless he was keeping God's laws, including the Sabbath, Enoch could neither have walked with God nor pleased Him. To suggest that he did not know about the Sabbath, when his ancestors did, is to suggest God dealt differently with men from generation to generation, something utterly contrary to God's nature.

Next we come to Noah. We have already seen that he was well aware of the week. This man, who "walked with God" (Genesis 6:9), certainly knew of and kept the Sabbath. The reference to Noah's building an altar to worship God in Genesis 8:20 follows Sabbath references in verses 10 and 12, which suggest he built the altar and worshiped God immediately upon leaving the ark, very possibly on the following Sabbath.

Here is another proof that Noah kept the Sabbath. Peter calls Noah "a preacher of righteousness" (2 Peter 2:5). Psalm 119:172 says of God: "All thy commandments are

righteousness." So righteousness amounts to being commandment-keeping. If Noah preached to those around him to keep God's commandments, then he kept them himself, and one of the commandments he obviously kept was the Sabbath.

Our next witness is Job, a man whom we have already seen knew of the week. This man is described by God Himself in Job 1:8 and 2:3 as perfect and upright, fearing God and eschewing evil, a man like whom there was no one else in the earth. Job was so careful about the possibility of sin that we read in Job 1:5 that he offered burnt offerings for his children after they had feasts because they might have sinned and cursed God in their hearts. He did this continually. This was a man who truly feared and served God. In so doing he most certainly kept the Sabbath.

We even find hints that Job himself may have been directly involved in conducting worship. In Job 4:3,4 we read that he had "instructed many," and his words had "upholden him that was falling." The patriarch says of himself, in Job 30:28, "I stood up, and I cried in the congregation." Finally, in Job 42:8,9 God commands Job's three friends to offer seven bullocks and seven rams as a burnt offering while he prays for them. When they did this, God accepted Job. All of this could have taken place the very next Sabbath.

Moving on from Job, we pass through the patriarchal period, a period when some say there is no hint of Sabbath observance. This claim will not stand up, as we shall

see. Matthew Henry says in his *Commentary*: "Sabbaths are as ancient as the world; and I see no reason to doubt that the Sabbath . . . was religiously observed by the people of God throughout the patriarchal age."<sup>3</sup>

Lange, quoted earlier, says: "To object that the Bible, in its few brief memoranda of their [the patriarchs'] lives, says nothing about their sabbath-keeping, any more than it tells us of their forms of prayer and modes of worship, is a worthless argument."<sup>4</sup>

Joseph H. Hertz says: "Abraham . . . Isaac . . . Jacob. The Patriarchs are often represented as having observed the Sabbath."<sup>5</sup>

In a prayer used in Jewish Sabbath afternoon services, the following statement occurs in reference to the Sabbath: "Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon."<sup>6</sup>

Cunningham Geikie says this about Abraham: "No details are given of the creed of Abraham, but . . . it must have included all that was true in the popular beliefs of Chaldea. This would imply his knowledge of the Sabbath; for the seventh day, by a tradition handed down from Eden, was 'holy' in his Eastern native land, and was honored by the cessation of all work on it."<sup>7</sup>

Of course the patriarchs kept the Sabbath. What do we read of Abraham? In Genesis 26:5 God says that "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." That had to include the Sabbath.

Furthermore, Abraham would have then passed on the true worship of the true God to his children and their children, including Isaac and Jacob, for we read in Genesis 18:19 that God said, "For I know this, that he will command his children and his household after him, and they shall

keep the way of the Lord."

One function of patriarchal worship we find mentioned a number of times is the building of altars: Abraham, in Genesis 12:7,8, 13:4 and 18, and 22:9; Isaac, in Genesis 26:25; Jacob, in Genesis 33:20 and 35:1, 3, and 7. Also, Genesis 21:33 tells us that Abraham planted a grove and called on the name of the everlasting God. In every case (except possibly the sacrifice of Isaac) building an altar and calling upon God must have included Sabbath worship.

*(To be continued)*

#### REFERENCES

<sup>1</sup>Jubilees 4:18, in R. H. Charles, *Apocrypha and Pseudopigrapha of the Old Testament*, Vol. II, p. 18.

<sup>2</sup>John Peter Lange, *A Commentary on the Holy Scriptures*, Vol. I, p. 197.

<sup>3</sup>Matthew Henry, *A Commentary on the Holy Bible*, Vol. I, p. 8.

<sup>4</sup>Lange, *ibid.*

<sup>5</sup>Joseph H. Hertz, *The Authorized Daily Prayer Book*, p. 579.

<sup>6</sup>Samuel M. Segal, *The Sabbath Book*, p. 122.

<sup>7</sup>Cunningham Geikie, *Hours with the Bible*, Vol. I, p. 258.



Returning from visiting her friend's church one Sabbath, the woman said, "Your minister kept talking about the epistles this morning. I'm ashamed to admit it, but I didn't know what he was talking about."

"Why, my dear, your ignorance is really amazing," the friend exclaimed confidently. "I thought everyone knew. Epistles were the wives of the apostles!"



## Jack Hays Solves A Weighty Problem

Jack Hays, a Seventh Day Baptist minister, in order to focus public attention on a home for special children being built at Chatawa, Miss., decided a year ago to lose weight. He received pledges totaling some \$6700. Jack had been large since a very young child, weighing 98 pounds before his fourth birthday, 215 at age eleven, 325 at age eighteen, and finally hitting the grand total of 435 on September 24, 1978.

On one occasion Jack had tried to give blood and was told that his blood pressure was 220 over 110 and that he was in danger of a heart attack or stroke. After the weight loss, the current blood pressure reading is 139 over 79. The transformation was achieved on a diet of white meat and green vegetables, and Jack will send anyone a copy of his diet if they will address a letter of request to Sunshine Mountain, P. O. Box 37, Chatawa, Miss. 39632, and enclose a self-addressed, stamped envelope.

Pledges have been received from as far east as Chaffee, New York, to as far west as Maui, Hawaii. The money went to the building fund of the Sunshine Mountain Home for Special Children. Pledges have been from as little as one cent to as much as one dollar per pound lost.

Sunshine Mountain is neither a medical complex nor an educational institution. It is a home—a family setting with parents, grandparents, brothers, and sisters; where each child has the security of knowing he



Jennifer Hays looks at her father's pants, size 56, which fit him snugly some ten months before. September 24, 1978, Jack Hays weighed at the Farmer's Feed Mill in Magnolia, Miss., and the scales read 435 pounds. On July 24 of this year the scales recorded a weight of 232 pounds, for a weight loss of 203 pounds in ten months. Jack has used the weight loss to raise money for Sunshine Mountain Home for Special Children, Chatawa, Mississippi, building fund by taking pledges on a per pound weight loss basis, and received pledges totaling \$6700.

belongs and the pride of such responsibilities as he is capable of handling; where the Lord of love, whose love encompasses children of all ages, is head of the household.

When complete, Sunshine Mountain will have room for 25 special boys and girls, and 25 retired couples. The retired

couples will act as part-time adoptive grandparents for one special child. The child will not live in their apartment, but they will be asked to spend as much time as possible with that child. The person forced to retire has a life expectancy of 30 months. Jack thinks there is a better way. The special child needs a super-abundance of love and attention, while the retired person needs to be needed.

Sunshine Mountain is located on 31 acres of ground just off Highway 51, some three miles north of the Mississippi-Louisiana state line. There is room for a swimming pool and a baseball diamond. It has three acres of fish ponds and a livestock contingency of puppies, pigs, chickens, and ponies. Every special child who is able will be encouraged to have an animal of his own to love and care for.

Plans are now being drawn to add a summer camp where handicapped and special children can come and be joined by college student "buddies." Together they will hopefully spend a week of growth in a new

learning experience for both.

"Somewhere there is a special child who needs a home and love. We are here with open arms and hearts. We have the home. Help us to find each other," Jack said.

"A mongoloid, or brain damaged child, a victim of birth defects, like a flower with petal torn and stem bent, still lends a fragrance just as sweet to the Lord above.

"Have you ever stopped to pet a stray puppy or kitten? But have you turned the other way when you met a handicapped child? We cannot explain why some children are special; we can only respond to the gentle tugging at our heartstrings for the needs of these children. Do not turn the other way again. Come visit Sunshine Mountain and open your heart. We seek your concern and prayers, and will gratefully accept your financial support."

Sunshine Mountain Home for Special Children is a ministry of the Sunshine Mountain Seventh Day Baptist Church. All donations are tax deductible.



## Hoosiers May Face Stiff Sunday Law

Sunday trips to shopping centers would come to an end under proposed legislation to require most Indiana stores to close that day to save energy.

The plan, put forth by state Representative B. Patrick Bauer, D-South Bend, will be introduced during the 1980 legislature. It would permit the state Energy Office to exempt businesses which demonstrate they must remain open on Sunday.

But Bauer said Wednesday

those businesses would have to show either great economic hardship or community need to win an exception. An example, he said, would be drugstores.

And stores remaining open on Sunday would have to close another day during the week, Bauer added.

"This plan complements the president's request that drivers leave their cars at home at least one day out of the week," Bauer said.

"The traditional day when life slows

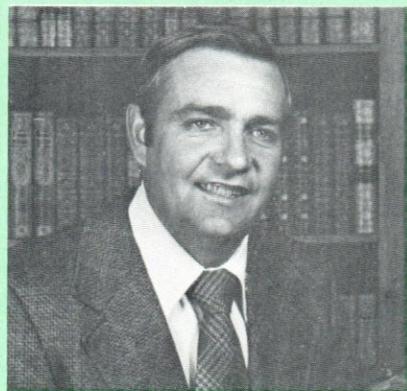
*(Continued On Page 14)*

## A Vision Bec

In the fall of 1978 a group of seven Christian people met to share a vision: to make available quality Sabbath School materials for children.

The Sabbatarian Outreach Society developed from this meeting. With each one taking a share of the first steps of prayer and preparation, plans were begun to prepare a full curriculum of Bible lessons for nursery through junior classes.

With a business manager and assistant manager, a secretary, editor, assistant editor, and writers, the work began. Some of the lesson study guides are already at the presses.



**President, Marvin Keim**

Marvin, a Christian and Sabbath keeper since he was 16 years old, attended Midwest Bible School, where he received his ministerial degree. In his fourteen years of service he has been involved with youth camps, vacation Bible school, counseling, and teaching Sabbath School, ranging from primary to adult classes.

With four sons of his own, Marvin sees the necessity of teaching children the Word of God.

Each member of the S.O.S. board is a born-again Christian, committed to the great task of providing a complete set of Bible lessons, correlated with our everyday life. Each has been involved in Christian leadership of some form and all have taught children or youth classes. They desire to provide lessons to help children gain knowledge of basic Bible truths.

We hope you have already met the Chairman of the board, Jesus Christ. Perhaps you would like to know the earthly members of Sabbatarian Outreach Society's board of directors.



**Vice President, Kenneth Riggs**

Kenneth has been active with Christian education for the past five years and feels tomorrow's church depends on us today, through the education of our youth. Through teaching the five- and six-year-old class in Sabbath School he sees the need for exciting literature for all age groups.

Kenneth has been a member of the Church of God (Seventh Day) for the past sixteen years. He has two sons, Anthony, 7, and Bryan, 3 years old.

## omes Reality



**Vice President, Perry Ayers**

Perry has taught classes for young people and adults many years and feels each person should have a good basic foundation in Bible learning.

Perry was converted in a Baptist church and two years later came to an understanding of the Fourth Commandment. He has three teenage children who are all active in the Seventh Day Bible Church in Tulsa, Okla.



**Secretary-Treasurer,  
Karen Riggs**

Karen, a member of the Church of God (Seventh Day) since the age of 14, has been active in children's work for the past five years. She has been a Sabbath School teacher, Christian education committee member, VBS director, and teacher. Along with her husband Ken, she has been young peoples and Junior Amabassador sponsor.



**Board member, Mildred Ayers**

Converted at the young age of eight and one-half years, Mildred taught her first Sunday School class at 12 years of age. She has taught Sunday School and Sabbath School

classes and worked as teacher or director of Vacation Bible Schools since.

For eleven years she attended the Child Evangelism Teacher Training classes, also teaching classes of all ages in parks, home, and missions.

In her spare time Mildred writes magazine articles. With her husband Perry and three children she attends the Seventh Day Bible Church, where she is presently director of the young adult choir.



**Board member, Dorothy Keim**

Dorothy became a Christian and Sabbath keeper at the age of 18 and shortly after began teaching. She was soon writing for a youth paper and compiling lessons for children. She is a firm believer in Christian education. Having had a desire since childhood to be a teacher, she put this love into teaching Sabbath and vacation Bible school when given the opportunity. She has also served in the public schools as a teacher's aid.

As a minister's wife (Marvin's) she has had many opportunities to teach and work with children.



**Board member,  
John McAlexander**

John, a deacon and youth teacher at the Church of God (Seventh Day) in Claremore, Okla., was baptized in 1970. He is married and the father of two small children.

He owns two businesses and, along with his wife, is active in church work.

For more information about the Sabbatarian Outreach Society, you may write S.O.S., P. O. Box 1110, Claremore, Okla. 74017.

**HOOSIERS MAY FACE . . .**

*(Continued From Page 11)*

down and businesses are closed is Sunday."

Bauer said he developed the proposal because it would be a way to save energy without causing undue hardship or spending tax dollars.

The plan is not novel, he said, because many states already require Sunday closings of most stores because of so-called blue laws, designed to encourage observance of Sunday as a day of rest.

"It was once in effect in Indiana, and other states still have blue laws and no ill effects," Bauer said.

"I think the potential savings far outweigh any difficulties," he said. "Anyone who closes the door to this proposal hasn't got his eyes open."

Bauer said Sunday would be the best day for most stores to close because many are already shut down, most gasoline stations are now closing on Sunday, and it is a day off for many workers.

The lawmaker said he expects business groups to lobby against the plan, but said he still feels it has a chance of passage.

"The merit of this bill is that it automatically does something about energy and at no cost to the taxpayers," he said.

# The Messiah and the Sabbath

GILBERT SANFORD

NEARLY all of what the Messiah taught concerning the Sabbath is found in the four Gospels. On the other hand, we can claim that anything taught in the Bible concerning the Sabbath or any other thing is the teaching of Jesus, for He and His Father inspired every word of it (2 Timothy 3:16). In this discourse we will, however, stay close to Matthew, Mark, Luke, and John and try to show what Jesus taught concerning the Sabbath. Now we must remember that these four Gospels were written many years after Jesus died and went to be with His Father. Hence they were not concerned with what Jesus taught or said about how to offer sacrifices or follow any of those ceremonies that pointed to the cross, for by that time these rites were fulfilled when Jesus died on the cross. This should make it clear that the things Jesus taught in the four Gospels are for our concern and instruction today and until Jesus comes again.

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Matthew 5:17-19).

In the first verse quoted many will try to tell you that *fulfill* means to fill up and bring to an end but that it does not mean to destroy. Just

what is the difference, for they get rid of the law either way? This leaves the student wondering what has happened to the English language. He looks for a dictionary and then wonders if he should not consult the English grammar instead. Reading on, though, any person can plainly see that Jesus did not intend to get rid of, or destroy, or do away with, any part of the law. Even if Jesus did have the power and authority to do away with His Father's commandments, it is clear that He did not intend to do such a thing. The strange thing is that those people who contend that the Sabbath was nailed to the cross along with the Ten Commandments will preach great sermons in their churches on Sunday taken from the Sermon on the Mount. If the commandments were nailed to the cross, then the Sermon on the Mount is meaningless.

During the ministry of Jesus there never was any argument or concern about keeping the Sabbath, but many questions arose about how it should be kept. The Jewish leaders were constantly looking for something wrong with Jesus so they could claim that He was not the Messiah. Later they even got enough false evidence so they could put Him to death. The people were paying far too much attention to Jesus by this time, and the Jewish leaders did not like this. They had made many man-made laws concerning what could and could not be done on the Sabbath, and they looked for ways in which Jesus and His disciples had broken these laws.

When they saw Jesus and His disciples picking wheat and eating

it on the Sabbath day they accused them of profaning the Sabbath. This is recorded in Matthew 12. Jesus then told them that the Son of man is Lord even of the Sabbath. By this Jesus did not mean that He was above the Sabbath and did not have to keep it but that because He made the Sabbath He had power to make rules concerning how it was to be observed, and it was not up to man to make these rules.

Then in verse 10 the problem is brought up concerning whether it was all right or not to heal on the Sabbath. Jesus did heal the man with the withered hand on the Sabbath, and He taught that it was well to do good on the Sabbath. It was never a question as to whether the Sabbath was to be kept, but how it was to be kept. Jesus did not keep the Sabbath as the Jews ruled that it should be kept, but He kept it as His Father would have it kept.

When we ask our children to do something that they do not want to do they will often make excuses. Some of these excuses are so poor that they are funny, and we tell our friends about them. Those who do not want to keep the Sabbath do the same. Many of these people will claim that the Sabbath is Jewish. You never hear a Sabbath keeper make this claim, for he knows the Sabbath was given when Adam and Eve were one day old. Some people will confirm that the Sabbath was mentioned in Genesis but that God did not bless it or really make it until He gave the Law on Mount Sinai. There is no proof of this. Jesus said in Mark 2:27, "The sabbath was made for man, and not man for the sabbath." Surely this was done on the first seventh day of Creation, and Adam and Eve were there and saw how it was done.

Since Jesus did not teach anything about changing the day, Sunday keeping must be a commandment of man. Is this what

Jesus was talking about when He said, "In vain do they worship me, teaching for doctrines the commandments of men"? If you read the context, it is plain here in Mark 7 that the issue was about the washing of hands, but the same can be said about keeping of any other day than the Sabbath.

In Mark 10:17-22 the rich young ruler came to Jesus and asked Him what he must do to inherit eternal life. Jesus then told him to keep the commandments and quoted from them, so we have no doubt what commandments Jesus was talking about. Now some may say that this was before the cross, and that is true but this was recorded long after the cross; this is what the disciples taught until they died, and we must take up where they left off.

In Mark 13:22 and other passages from these four Gospels Jesus warned that false Christs and false prophets would come and deceive, if possible, the very elect. How true this is! We see so many people accepting many strange and conflicting doctrines and teachings. Keeping Sunday and calling it "the Lord's Day" is a false doctrine of man, for Jesus never taught any such thing.

Shortly before Jesus left this earth He told the disciples very plainly, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even into the end of the world" (Matthew 28:18-20). All of the disciples did this except Judas, who by this time had killed himself. What did the disciples teach? They taught what Jesus taught, and they wrote the four Gospels to record for all time what Jesus taught. They did not teach

anything contrary to what Jesus taught, and they did not add more to it.

If we take a red-letter edition of the Bible, it is easy to see how much of the New Testament is the direct teaching of Jesus. Most of it is in the four Gospels, but you may search the red-letter Bible and you will never find where Jesus said anything about keeping another day or bringing the Sabbath to an end. If we call ourselves Christians or followers of the Messiah, then we must follow His teachings. Luke 4:16 tells us that it was the custom of Jesus to worship on the Sabbath, so plainly a follower of Jesus will do the same. How can we claim to be followers of Jesus if we do not do what He did?

I spoke of the red-letter Bible and what Jesus taught, but really

every word in the Bible, when rightly read and understood, is the teaching of Jesus and His Father. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

So we see that not only the direct words of Jesus in the four Gospels but all of the Bible is the teaching of the Messiah and His Father. It is given for our instruction for right living.

You may read the Bible from cover to cover many times, as I have done, and you will not find any instructions about how to keep Sunday or call it the Lord's day. I am sure it is very important to follow all the instructions of the Messiah.



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We need to know of instances where the Postal Service is failing to do its work.

from the  
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## The Blue Law Vigilantes

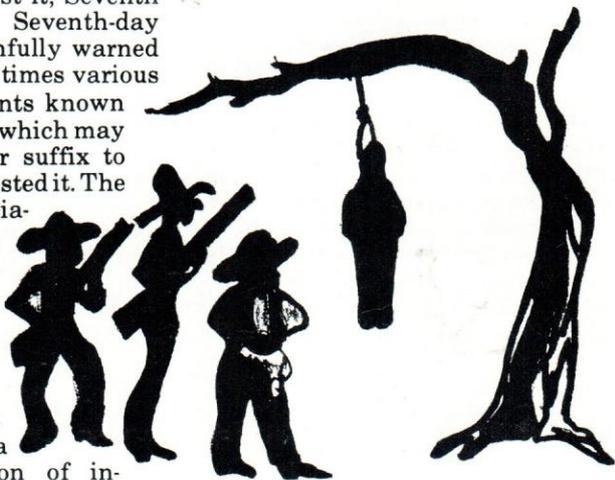
**M**ANY sermons have been preached and much has been written through the years about the evils of shopping on Sunday. Laws have been enacted which would regulate secular activities on the first day of the week, and stress has been placed upon church attendance on this day.

Some great men of wisdom and principle have seen the danger of Sunday legislation in the United States from the beginning. Roger Williams saw it; William Loyd Garrison wrote against it; Seventh Day Baptists and Seventh-day Adventists have faithfully warned against it. In modern times various Sabbatarian movements known as the Church of God, which may use either a prefix or suffix to their name, have protested it. The Bible Sabbath Association International, which represents a *united effort* of all Sabbatarians, opposes these unjust, religiously oriented laws.

Laws may be properly defined as a collective organization of in-

dividuals right to legal defense. The principle of collective right—its reason for existing, its lawfulness—is based on individual right. If every citizen is allowed to enjoy the unrestricted use of his faculties and the free disposition of the fruits of his labor, social progress is ceaseless, uninterrupted, and unending. The nature of the law is to maintain justice.

Unfortunately, men who have vested interests are often the ones who help make the laws which



govern our nation. There is a strong inclination in people to believe that anything lawful is also legitimate. This concept is so widely held that many have erroneously believed that situations are "just" because the law makes them so. Thus in order to make exploitation appear just and sacred, it is only necessary for the law to sanction it.

Human government, as inaugurated by the eternal God, Yahweh, is an absolute necessity, because depraved and sinful man must have a restraint placed upon his evil tendencies. No citizen should have any argument with the government as long as his person is respected, he is free to labor, and the fruits of his labor are protected against unjust attack.

No society can exist unless the laws are respected to a certain degree. The safest way to make laws respected is to make them respectable. When law and morality contradict each other, the citizen has the cruel alternative of either losing his moral sense or losing his respect for the law.

When law is confined to its proper function, everyone's interest in the law is the same. When law ceases to function in this capacity, it becomes an instrument of injustice and brings terrible consequences to its subjects. One may properly identify an unjust law as one by which all members of society are not equally protected.

When human government deprives any individual or any group of individuals of their inalienable rights, such laws should be abolished without delay.

There is a common tendency among fallen man to rule and dominate others. The annals of history bear witness to this fact: the incessant wars, mass migrations, religious persecutions, universal slavery, and monopolies in business. This fatal desire has its

*Word has been received of the passing of:*

*A. T. Friend  
Bakersfield, CA*

*He has been an active worker in BSA.*

origin in the very nature of man—in that primitive, universal, and insuppressible instinct that impels him to satisfy his desires with the least possible pain.

Since self-preservation and self-development are common aspirations among all peoples, naturally those who feel exploited of their natural rights may rebel against unjust laws and support a common force to defend the basic requirements of life.

Daniel Defoe once said, "All men would be tyrants if they could." Without fully subscribing to Defoe's hypothesis, I am inclined to believe that his supposition contains more than a grain of truth. How otherwise can we explain the antics of a breed of tyrants, the smug blue law promoters? Are they not responding to their inner need to exert power? What other underlying motives could these self-appointed saviors have?

### **The Spirit and Nature of Human Law**

Scientists deal every day with laws that cannot be disobeyed: for example, Newton's law of gravitation and three laws of motion. Human laws do not share this characteristic. The moral obligation imposed by man-made laws results precisely from the fact that it is possible to break them. This is why people may decry and

censure a law of the land, but no one will blame the falling apple.

This fundamental distinction is of such ancient origin, and truth so apparent, that one should scarcely need to mention it. There are, however, times in the history of civilizations when the difference seems to be forgotten, and ours is preeminently one of them. A substantial number of Americans tend to support legislation which seeks to control the day of worship and rest for all Americans, regardless of the religious convictions of some who feel that their day of worship and rest should be different than the one which has commonly been established by tradition.

When spontaneous acts of religious freedom cause disunity, an attempt is made to forestall this irregularity, apparently in hope of establishing in the realm of human affairs a predictability to rival what is found in the realm of physical science, where everything happens of necessity or not at all.

The demand for the perfect, uniform, universal code of conduct is a recurrent phenomenon, and books on the subject have clothed the walls of many spacious libraries. Concerning this subject, the Frenchman Montesquieu wrote, "The intelligent world is far from being so well governed as the physical. . . . This is because, on one hand, particular intelligent beings are of a finite nature and consequently liable to error; and on the other, their nature requires them to be free agents." Montesquieu continued in another place: "I do not pretend to treat the laws, but their spirit, and . . . this spirit consists in the various relations which the laws may bear to different objects."

Sunday blue laws have the wrong nature. Their applications are too narrow, and every right-thinking Sabbatarian cries out

against the torrent of indecipherable laws which regulate the freedom of worship. Yet the real affliction is not what blue laws say, but the spirit and the motives of the laws. Some of our lawmakers seem to have forgotten that they are not physicists and that we are not mere physical bodies or quanta of energy swarming about in space, but intelligent beings whose very natures require us to be free agents, to choose between what is morally right and what is wrong. If the intent of a law is wrong to begin with, it cannot be made right simply by modification; it must be eradicated without delay.

### Unjust Laws

How can we advocate breaking some laws and obeying others? The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. St. Augustine said that "an unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or law of God. An unjust law is one that is out of harmony with the moral law. To put it in the terms of Thomas Aquinas: "An unjust law is a human law that is not rooted in eternal law and natural law." Any law that uplifts human personality is just. Any law that degrades human personality is unjust. Sunday blue laws are not only unjust but they are unethical, illogical, subversive to the spirit and power of the gospel, and antagonistic to the simple principles of a government established on the concept of "separation of church and state."

The first amendment to our Constitution prohibiting "free exercise" of religion should never be tampered with. Besides being completely opposed to the Constitution, Sunday legislation violates the Golden Rule; for no man would himself wish to be compelled to observe a day of rest and worship if he were not convinced of the need

for such a religious act. Conformity to law counts for little if it is not backed by integrity of spirit.

Sunday legislation is one of the greatest schools of hypocrisy, and those who try to enforce it on others are vigilantes. The Bible Sabbath Association is opposed to, and shall continue to fight, Sunday blue laws on every front.

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## An Explanation and Apology

A few months ago we published the first of several articles explaining various beliefs on the day of Christ's crucifixion and resurrection. We thought that the series would help readers see why Sabbath keepers hold differing beliefs on this doctrine. Several years ago we had done this, with scarcely a ripple of reader response.

But this time!

We received many letters, some that condemned us to the lowest depths of hell and others that should have been mailed in asbestos envelopes. Many writers felt that we should have presented only the "right" doctrine—their belief!

Our original aim was to give each of several ideas a fair amount of space as nearly as we could. This aim we achieved,

more or less satisfactorily. The second aim was to help proponents of each belief see better why others believe as they do. In this we failed—failed miserably.

Too many are not interested in understanding why others differ with them. Christian love is washed down the drain by a deluge of "I'm all right, you're all wrong" bigoted, warped theology.

Maybe the apostle Paul erred when he opined that love is greater than minor points of doctrine, zeal, or even than of faith or hope. Some readers seem to feel so.

And we wonder why Sabbath keepers do not make more of an impact in today's love-starved world!

—The Editor



Minister: Officer, please don't give me a ticket just for parking a little overtime. I'm only a poor preacher, you know.



Policeman: I know that—I heard you last Sabbath.

# You Can Keep God's Law

For many years in religious circles there has been preached the idea that it is impossible to keep God's Law, so don't even try. Ironically, as people have listened and erroneously thought keeping God's Commandments impossible, those same people have deprived themselves of the fantastic blessings obedience to God's Law automatically brings.

But is that concept which has literally taken away many blessings, true? Is it Scriptural? Let's search the Scriptures and find out.

## Parents of John the Baptist

It is educational to note what the Holy Spirit inspired to be written in Luke 1:6 concerning Zacharias (the priest), and his wife, Elisabeth. These were the very parents of John the Baptist. And perhaps it is one reason why God chose them to bring John the Baptist into the world. Read it in *your* Bible. "And they were *both* righteous before God, walking in all the commandments and ordinances of the Lord *blameless*" (Luke 1:6).

The apostle John made an interesting comment (1 John 3:7), which we need to relate not only to the above Scripture, but also to our present day Christian lives: "Little children, let no man deceive you: he that does righteousness is righteous, even as he is righteous."

Wow! What a mouthful! Don't be deceived on so vital a subject. Zacharias and his wife were *both doing* righteousness (keeping the commandments—Psalm 119:172), and were righteous, even as Christ

is righteous.

But how? By what means?  
By the Holy Spirit!

## Holy Spirit - Power and Love

When you have come to the point of turning from sin (1 John 3:4), accepted Christ's sacrifice in your stead, God forgives and will give you His Holy Spirit. It is the Spirit "of *power* and of *love*, and of a sound mind," (2 Timothy 1:7).

That love is the keeping of God's Commandments (1 John 5:3). It's as if the commandments were a riverbed down which the Spirit of love flows. Also it is the Spirit of power by which the actual righteousness of God's Law can be fulfilled in us. Read it for yourself in Romans 8:4: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but [who walk] after the Spirit."

It is thrilling to realize that God does make possible the keeping of all of His holy commandments. After all, it is what God requires for our good always (Deuteronomy 6:24; 10:12,13).

## ANNOUNCEMENT

"From Sabbath to Sunday," a reprint of a series of articles previously published in *These Times* magazine, is available in pamphlet form. Single copies are 25 cents each; package of 25, \$2.95; and 1000 for \$99.50. Order from Southern Publishing Association, Dept. SS, Box 59, Nashville, TN 37202.

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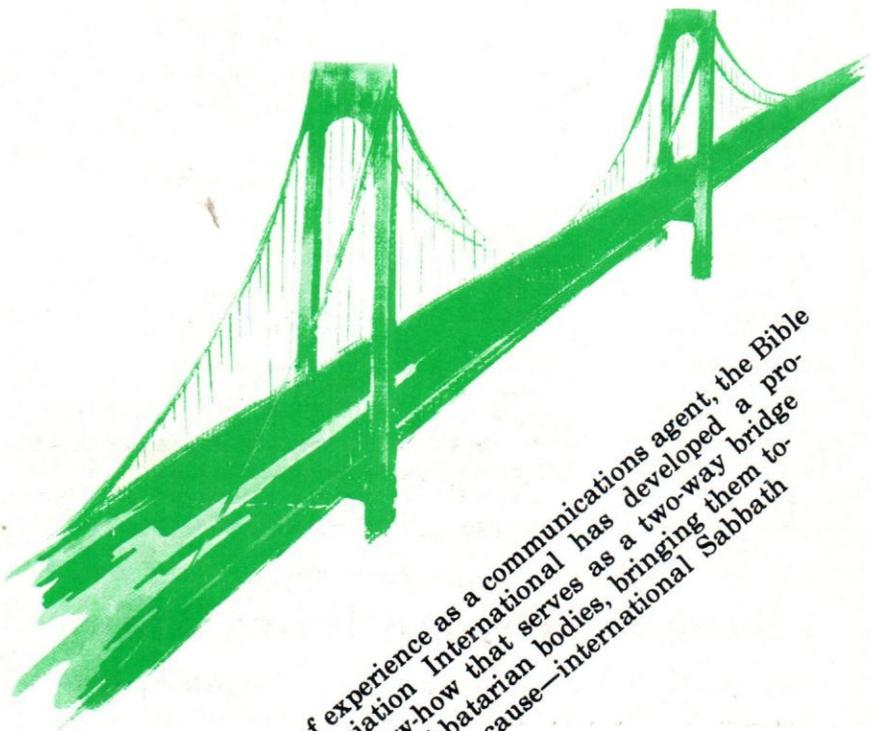
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