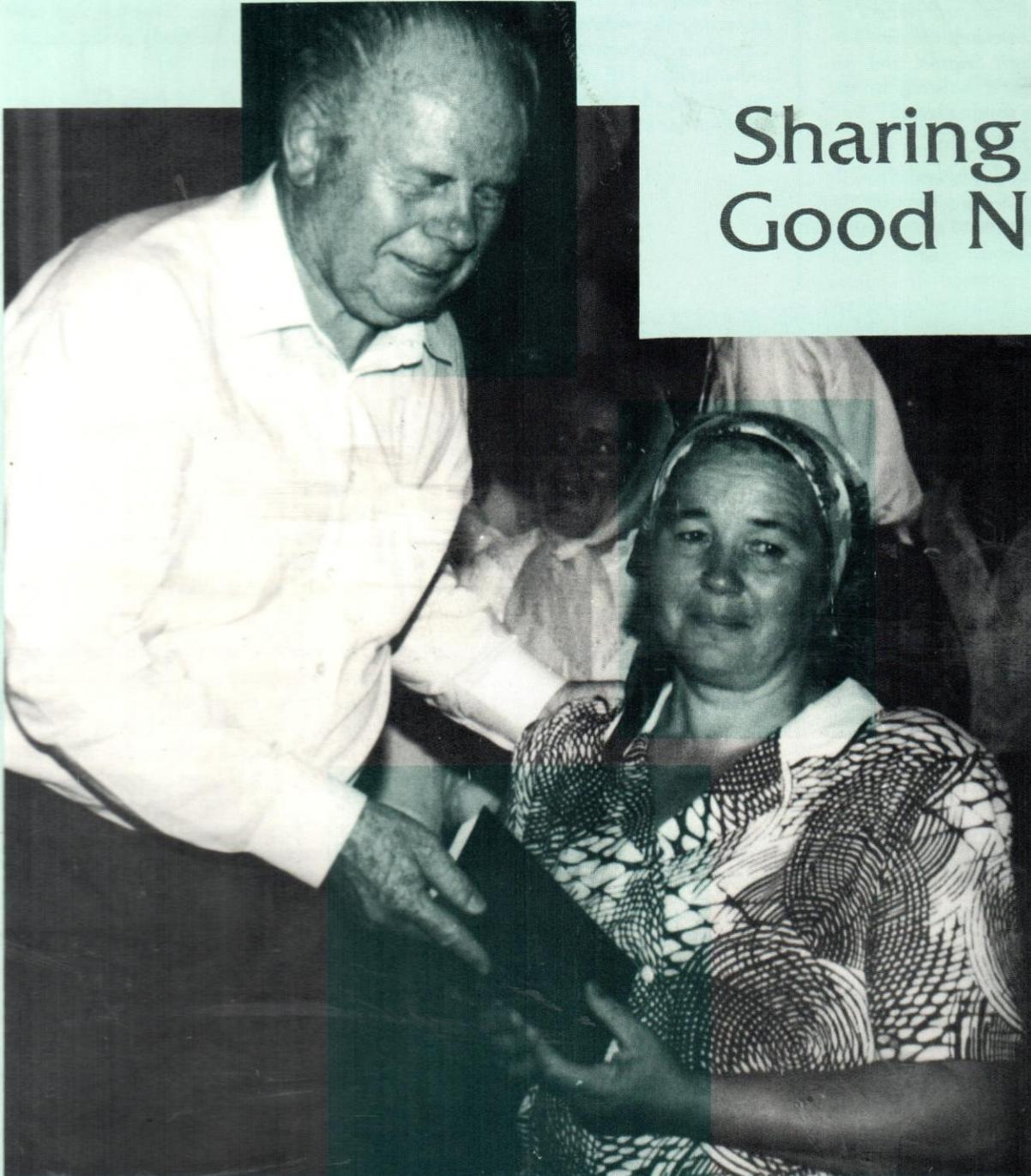


THE *Sabbath Sentinel*

FEBRUARY 1993

Sharing the
Good News



THE BIBLE SABBATH ASSOCIATION

 BIBLE
SABBATH

A WORD FROM THE PRESIDENT

I'd Like to Introduce You to . . .

I enjoy introducing my friends to other people, thinking that perhaps the resulting friendships will be close and long lasting. With that hope in mind, I'd like for each of our readers to "meet" Sydney Cleveland, the new editor of *The Sabbath Sentinel*, and his wife, Sherry, who is assisting in the preparation of the coming issues.

Making a choice was difficult for the three of us—Richard Wiedenheft, Calvin Burrell, and me—who were on the committee to recommend a new editor,

for we felt that several of those who applied would have served well in the position. We all prayed for guidance in the selection.

Now, about the Clevelands: Sydney is pastoring the Christian Community Church, a Sabbath-keeping church in Indianapolis. He was associated with the Review and Herald Publishing Association for seven years and served as a

Seventh-day Adventist minister for twelve years. Sherry has served as a professional secretary for fourteen years, and is a certified contract test administrator/assessor for the U.S. Department of Labor. Together they have co-authored Bible study guides, syllabi, and newsletters.

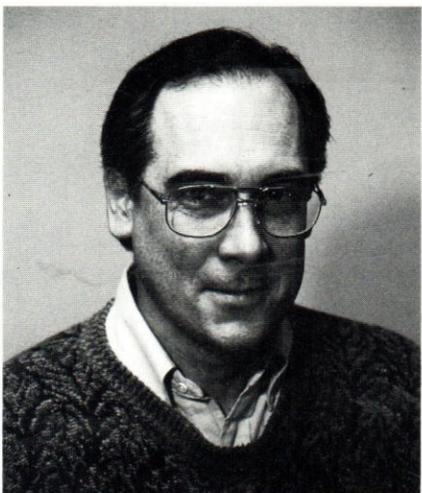
I know you will like them. Why don't you send them a welcome note?



EDITORIAL



Sydney and Sherry Cleveland



Michael Galimore

LOOKING BACK; LOOKING AHEAD

As Sherry and I take up our duties with *The Sabbath Sentinel*, we want to express our sincere appreciation for the excellent work of those who have preceded us. Our friend Richard Wiedenheft has faithfully edited this magazine for the past eight years. We appreciate him as a patient teacher, a kind friend, and an enthusiastic supporter of The Bible Sabbath Association. We are privileged to build on the solid foundation that Richard has passed on to us.

Another of our new friends is Eugene Lincoln, current President of BSA, and former editor of TSS for 25 years. We share a common background with Eugene, and have appreciated the high ideals and goals for TSS that he has shared with us. There is the faithfulness of Lawrence and Lottie Burrell, who are nearing their fortieth year of service to BSA as Secretary-Treasurer; and the steady guidance of Calvin Burrell. So many others have worked diligently on behalf of BSA and TSS; we express our gratitude to each of you: Dr. Allen Babcock, John Conrod, John Kiesz, George Estey, Leroy Bass, Violet Rogers, Steven Fauth, Gilbert Sanford, Richard Nickels, Howard Mesick, George Dellinger, John Garr, Kenneth Tustin, Erna Hendershot, and many others. We're looking forward to meeting each of you and praise the Lord for your work in His service!

With this issue *The Sabbath Sentinel* has changed formats. We believe the new format will increase this magazine's visual impact and appeal. Our sincere appreciation goes to Michael Galimore for his creative talents in graphic design! Mike has worked as a full time professional for over twenty years in this field, and we are truly blessed to have him on the Sentinel's team as Art Director.

This magazine exists to meet the needs of current and potential readers. Our goal is to continuously expand the readership as we share Christ and the liberty of His Sabbath. Therefore, we encourage you to share TSS with your friends and family. Consider a gift subscription and let your friends enjoy the Good News!

We have included two new items of special interest: a column titled "Focus on Youth" targeting the interests of young adults (teens); and an insert page titled "For Kids Only". We hope you will find these beneficial as TSS reaches out to our younger readers.

Beyond this we request your prayers that each person associated with *The Sabbath Sentinel* will receive both the wisdom and the knowledge necessary to make this magazine a glory to God and an inspiration to mankind.



February 1993

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The Bible Sabbath Association is dedicated to promoting the seventh-day Sabbath. As a non-sectarian association for Sabbathkeeping Christians, BSA accepts members who acknowledge Jesus Christ as their Savior, believe the Bible to be the Word of God, and uphold the seventh-day Sabbath. BSA takes no official position on other theological issues, and publishes *The Sabbath Sentinel* as a forum to promote understanding and share items of interest to Sabbathkeeping groups and individuals.

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Subscription to *The Sabbath Sentinel* is \$15 per year in the US; \$17 outside the US.

Bulk Subscriptions are available if 10 or more copies are sent in the same package: \$7 each subscription, \$10 outside US.

Address all correspondence regarding BSA membership, subscriptions to *The Sabbath Sentinel*, change of address, or classified advertisements to: The Bible Sabbath Association, RD 1 Box 222, Fairview, OK 73737; telephone (405) 227-3200. Make all checks, drafts, and money orders payable to The Bible Sabbath Association.

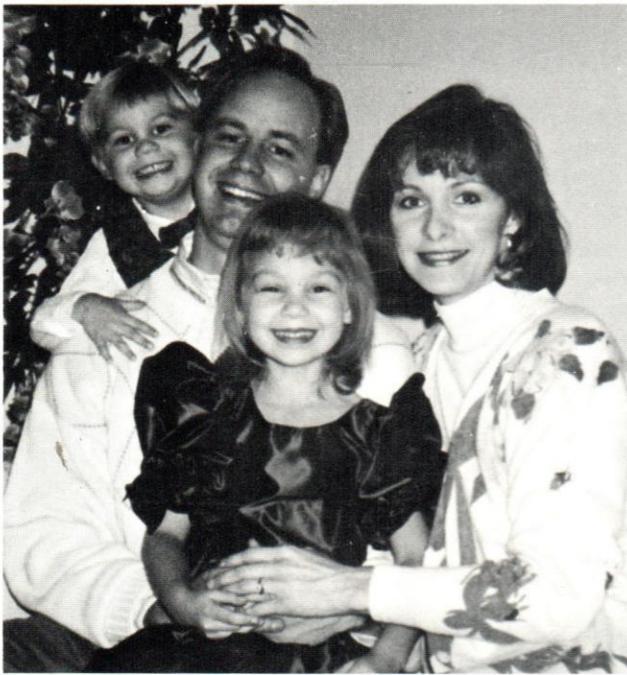
Correspondence and Manuscript submissions to *The Sabbath Sentinel* should be addressed to Sydney or Sherry Cleveland, *The Sabbath Sentinel*, 172 Suncrest Drive, Greenwood, IN 46143; telephone (317) 885-8122.

Opinions expressed in *The Sabbath Sentinel* are those of the writers and do not necessarily reflect the opinions of the Editorial Staff or of The Bible Sabbath Association.

Second class postage paid at Fairview, OK 73737 and Additional Mailing Offices. **Postmaster:** send change of address to *The Sabbath Sentinel*, RD 1 Box 222, Fairview, OK 73737.



BIBLE
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Mike Cleveland is a pilot for Continental Airlines, and a full time witness for Jesus Christ. He and his wife Kenda, and their two children, make their home in Vancouver, Washington.

Discovering Christ in Old Testament Types

MIKE CLEVELAND

Discovering "types" in the Bible means discovering Christ in a new way. For me, the study of "types" encourages genuine faith and produces real joy. The "types" are a gold mine of truth, and they are available to all who desire spiritual wealth. Just as an archaeologist knows that real treasures do not lie on the surface but must be dug up, so the "types" should be viewed as precious gems whose beauty and worth lies beneath the surface. Constant digging for treasure in God's Word brings many rewards: a renewed love for Jesus, a steadfast and unshakable faith, and a living hope.

"So what is a 'type?'" Glad you asked. A "type" is a Biblical event that teaches a spiritual truth. But rather than tell you about "types," please read on and let's examine two of them. Hurry, maybe we can find some precious jewels before the sun gets too hot.

Designer Fig Leaves

"When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gain-

ing wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves" (Genesis 3:6-7). "The LORD God made garments of skin for Adam and his wife and clothed them" (Genesis 3:21). Let's notice some things about these verses:

First, Adam and Eve had sinned and, as a result, were trying to cover themselves by their own effort and hard work. They had to get the fig leaves, measure themselves, sew the fig leaves together and so forth. Today, we still try to cover ourselves by our own effort, but in a much more refined way: we make designer fig leaves! Such works as witnessing door to door for Jehovah, missionary tours, charity work and even keeping the law can be an attempt to cover our sin, under the guise of doing good works. Not that these things are wrong in themselves, but if done as a covering they are not accept-

able in God's sight (vs. 21). "All our righteous acts are like filthy rags" (Isa. 64:6).

Second, God covered them with a sacrifice (vs. 21). He killed an innocent animal. Why? Because the wages of sin is death. But God so loved Adam and Eve that he allowed a substitute to die in their place. The death of that innocent animal pointed forward to the time when Jesus Christ would come as "the Lamb of God who takes away the sin of the world" (John 1:29). Next, God clothed them with that substitute. When God looked at Adam and Eve, He saw the sacrifice. He looked at them through their substitute and saw that their sin was covered. Today, God looks at us through Jesus and sees that our sinful nakedness is covered.

Third, Adam and Eve had a continual reminder of that sacrifice. They wore it, and it was part of them. They had put on the sacrifice. So the New Testament instructs us "clothe yourselves with the Lord Jesus . . ." (Romans 13:14). Two thousand years ago Jesus offered His robe to those who crucified Him. Today He does the same thing; He gives us His robe of righteousness, even though we put Him to death on the cross by our sins. "I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels" (Isaiah 61:10).

What can we learn by studying this type? Sin causes us to be naked before God. Our own works do not fit us for His presence. But God loves us so much that He sent His One and Only Son, that through His death and the shedding of His blood we can be covered with a robe of righteousness. That's a treasure worth holding on to.

Look! I see something gleaming in the sand over there, let's go dig it up.

The Miracle Working Tree

"Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water. When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) So the people grumbled against Moses, saying, 'What are we to drink?' Then Moses cried out to the LORD,

and the LORD showed him a piece of wood. He threw it into the water, and the water became sweet. There the LORD made a decree and a law for them, and there he tested them" (Exodus 15:22-25).

Now, the Israelites were very thirsty. They spent three days in the desert without water. They were dehydrated. Their throats were parched and their tongues were swollen. They were craving water. Here is a "type" of people who begin to wander in the wilderness of sin: they are thirsting for something that will satisfy them, but are dry and parched. All they find is bitter water.

Notice that a tree was the means used to quench their thirst. That which was bitter was made sweet by a piece of wood! Why did God use a tree to make the bitter water sweet? Because the bitter water of sin is made sweet by the cross. At the cross, we see One who died so we can live. We see One who suffered that we might rejoice, One whose pain is our gain, and One whom God temporarily rejected that we might be permanently accepted.

Are you going through a bitter experience in life right now? Turn and look at God's remedy for bitterness. See in that piece of wood a tree of life for you, because your death was nailed to it. Even if we go through the bitter waters of death itself, we will find they have been made sweet by that tree.

There is only bitterness in the wilderness of sin! A bitterness that will never quench our thirst. But God has supplied for our need by throwing a piece of wood into the bitterness. Now, His death is sweet and refreshing to you and me!

Well, the sun is setting, so let us take our treasures home. Say, could we share these treasures with someone else? S

THE GOOD NEWS!

"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life."

— John 5:24 NIV

Focus on Youth

According to a recent National Christian Music Research Project 91% of youth and music ministers say contemporary Christian music (CCM) is much more accepted in churches today than it was in the past. In addition, 67% of youth workers agree that many of their young people listen to CCM because the message applies to them. The survey also states that 94% of youth and music ministers say CCM is a vital tool for ministering to youth.

What do Christian parents think about CCM? When asked to respond to the statement, "The parents of my young people are somewhat leery about contemporary Christian music, so I have to be careful how it is used," 71% of youth ministers disagreed.

Adult active Christians surveyed show 15% listen to CCM regularly; 40% listen occasionally; 13% tried to but didn't like it and 25% have never really tried listening to CCM.

Now, it's your turn as a young adult to speak out! What type of Christian music do you listen to? What music inspires you? Why? Are you comfortable with contemporary Christian music? Who is your favorite artist? What do your parents think about CCM? Write us and share your experience with contemporary Christian music.

Send your letters to : Focus on Youth, The Sabbath Sentinel, 172 Suncrest Drive, Greenwood IN 46143. Please include your age, grade, school as well as your name and address. Watch for your response to be published in future issues. S

A Psalm for David.

The Lord ruleth me: and I shall want nothing.

He hath set me in a place of pasture.

He hath brought me up, on the water of refreshment: he hath converted my soul.

He hath led me on the paths of justice, for his own names sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

Thou hast prepared a table before me, against them that afflict me.

Thou has anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

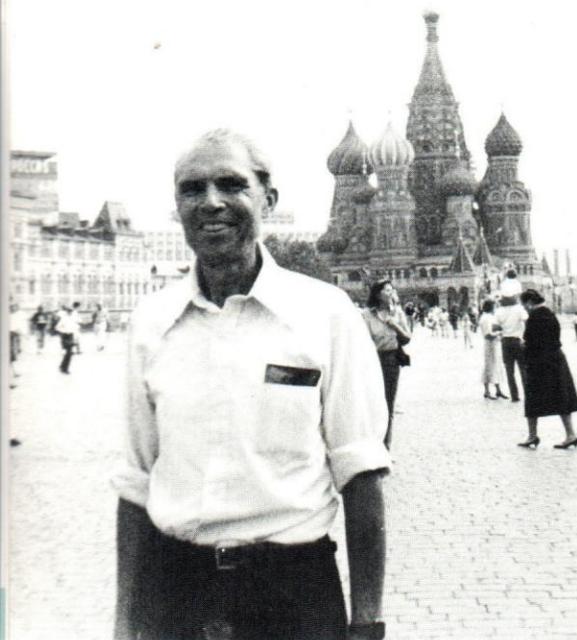
And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord unto length of days.

Rheimes-Douay Version translated from the Latin Vulgate, 1609. Courtesy of Larry Dean Spurgeon.

Why the Bible?

Illustrations from the tragic 70-year Soviet Bible ban



Dr. Desmond Ford standing before the famous Russian Orthodox church in Moscow. The church has symbolized religiosity since the time of the Czars

DESMOND FORD

The following was transcribed from Dr. Ford's inaugural lecture at the Good News Unlimited Bible School in Auburn, California.

Without the Bible, not one of us could have any certainty that we are infinitely and enduringly loved, despite what we are. There is not anyone who is whole upon this earth. We all experience maladies of heart and mind. This will be so until the kingdom comes. God's great church, composed of all the faithful in Christ in all denominations, is really a vast hospital where we are all convalescing, and the medicine is love. The physician is Jesus Christ, and the nurse (so to speak) is the Holy Spirit. But without this Book we could not know, with certainty, that we are loved enduringly, infinitely, and despite what we are.

Can you imagine what this world would be like if the world took the Bible seriously? There would be no war. There would be no third world with 40,000 children dying every 24 hours. There would be no wife bashing or child abuse. There would be no crime of any type. What a world it would be if only two sentences were believed: "God is love;" "thou shalt love thy neighbor as thyself." It would

change the whole globe! Is there any other book you know that can do that? The values that make life liveable are in this Book. Without this Book, we would not know who or what we are. Are we just animals, or are we made in the image of a loving heavenly Father? The human heart was made for God, and only the values expressed in this Book—of love, sympathy, compassion, forgiveness (which we all need everyday), truth, honesty, and purity—make life worth living.

A Holocaust of Ideas

Ideas are mental dynamite. Good ideas blast out error; bad ideas blast out truth. There is one idea that supercedes all other ideas—the idea of God. If God were taken out of the universe, everything good would be annihilated. Every joy of the mind, every unselfish love of the heart. And for all who understood what it meant, suicide would be the only option. Only devils and beasts would want to live in a universe without love. Life has neither meaning nor hope without the God of this Book. Nothing lasts. If there is a zero at the end, everything along the way is a zero. Dr. Dostoevski said long ago, "If there is no God, everything is permitted." If man is not made in the image of God, he can be made in the image of society—made, forced, coerced, bludgeoned. That is the key to our century. This is the bloodiest century of all history. There have been more martyrs for Christ in the twentieth century than all previous nineteen centuries put together.

Legacy of Russian Repression

The story begins in the nineteenth century when two German Jews became Christians. They had a family of nine. Of the boys, only one reached middle age. His name was Karl—Karl Marx. He was baptized at fifteen and became a compassionate Christian. He began to read bad ideas, lost the good ideas, went to a university, and forsook the Book. Karl hated work, and he could not handle money. He hated money-lenders and ultimately came to hate all men with money. In his twenties, he formed his philosophy of communism,

and then for thirty years he contrived a case for it with "scissors and paste," culling extracts from the blue books of the British Museum. It was called "scientific communism." It was very unscientific, reflecting the man who authored it. Marx had a love for power and violence. He hated private ownership and wealth. He wanted to dedicate his book *Das Kapital*, to Charles Darwin. He fancied that he had discovered the law of economic class life. Darwin would not permit it. Marx died and was rhetorically reincarnated forty years later.

Vladimir Lenin was Karl Marx reincarnated. He swallowed all that Marx had written and pronounced it "pure truth." "Whoever touches this is fragmenting pure truth." He gave up values and became an atheist at age sixteen. The German government smuggled Lenin and others into Russia during World War I in order to incubate the virus of communism.

The Vortex of Revolutionary Terror

While the Czar had taken seventeen lives a year by execution, Lenin set up a secret police organization that executed over 1,000 Russians every month. Stalin made this look like child's play.

(Continued on page 8)

The youth of Russia are potential heirs of Jesus Christ





A recently built church facility in Laza, Ukraine

Brethren from several villages meet for worship services at Laza



Bibles, Baptisms, and New Facilities

Victor Burford and Gus Ziebart Minister to Ukrainian Churches

VICTOR BURFORD

We arrived at the Czechoslovakia-Ukraine border, and it took three hours to cross it. Our contact person was not there—we could not communicate in Russian. We prayed and hoped. We drove our automobile five hours into the Ukrainian countryside without being able to read road signs. We decided to stop and rest. Our first contact was a woman who thought we could communicate better with a second lady who turned out to be the mother of the pastor who was our contact. We had arrived within one-half mile of our destination. This was the first of several exciting, unexplainable events on our trip that defied coincidence.

Why the Sabbath?

I wanted to find out why and how the Ukrainian believers had discovered the seventh-day Sabbath. I never found out, but I did learn that in 1905 a group did come together and many of them, (Continued on page 9)



Victor Burford and translator Elizabeth Koja preach outdoors



Seventeen new converts were baptized

Gus Ziebart presents Russian language Bible to Ukrainian Christian



Pastors and their families from Germany, Czechoslovakia, Romania, and the Ukraine

Lenin died amidst bureaucratic frustration. Stalin set up the cult of Lenin. Trotsky called Stalin "the most imminent mediocrity of the party." Images of Lenin and Stalin were erected throughout the country. The communists could not live without religion. They substituted *Das Kapital* for the Bible and Lenin for Christ. Stalin then substituted himself for Lenin. Ukrainians believe that Stalin was responsible for the deaths of forty million Ukrainians through agricultural failure and starvation. When Stalin's industrialization failed, he conducted show trials, denuding the state, the party, and the army of its best men. Out of the 139 members of the central committee, he executed 98. He died of hemorrhage in 1953 as he prepared to purge many of the nation's leading doctors.

A Miracle in Our Day

Then years later came "perestroika, glasnost." You and I have seen a miracle. We have seen one of the two super powers of the world go down, the threat of World War III abolished, the lifting of the shadow of nuclear holocaust. It took Poland ten years to get out of the USSR, ten months for Hungary, ten weeks for Eastern Germany, and ten days for the satellite states—a miracle! It has happened in our day.

Russia, today, reminds me of Calcutta. It's a swirling dusty environment. Most of Russia, outside the cities, is third world. Of the 18,000 rural hospitals in Russia, 12,000 do not have hot water, 5,000 do not have sewage, 3,000 do not have running water. There is now 2,000 percent inflation in Russia. The average income of peasants is nine dollars per month, and of pensioners, one-and-a-half dollars per month. Ethnic strife involves 107 national groups. In the Muslim territory 2,500 girls incinerate themselves every year to escape the shame of failed marriages. There are 30,000 abortions every day in Russia. Twenty million Russian children have allergies from ravaged ecosystems.

What about religion? Now, the government printing press is churning out religious literature in Russian. Three hundred ministers and priests have been elected to the Soviet Councils during the last two years. There is a maggot in their pie. There have been two churches in Russia for years, the

underground church and the visible church. The Russian Orthodox church is terribly opposed to evangelical churches.

One of the causes of communism was the church, as one of the causes of the French Revolution was the church. The most vehement religionists of all time crucified Christ. At the time of the Russian Revolution, the Russian Orthodox Church was hand-in-glove with the State, and they had no gospel for the people. It owned 23 million acres in Russia, factories, and the equivalent of seven billion dollars in banks.

True Religion versus Opium

Charles Kingsley, an Episcopalian clergyman, once said, "Any church that is deaf to the cries of the oppressed, any church who tells people that are being trodden under foot to bear and be content, has a religion that is the opiate of the people." That is where Marx took that phrase from. Kingsley was right. You can not be a Christian and not be interested in social ills.

Do you love Jesus? Do you love your fellow men? That is the test of true religion. True religion is not measured by how much you know; the devil could beat us all. True religion is not measured by faith; without love it profits nothing. It is not even measured by your Christian service. The work of the Christian is unselfish, sacrificial, giving love. Wherever a Christian reflects his Christ like that, there is the church. Sometimes, the outward visible church is stagnate, sterile—clinging to a barren orthodoxy rather than looking for the deep truths of the Word, executing any prophetic voices among them, and teaching the most horrible heresy of all—that people are saved by being linked to an institution. You are not saved by membership in any institution.

Because of the Russian Orthodox Church's failures, the Revolution ignited like lightning. Lenin hated religion because he hated the church. He wanted a free people, and he saw the church as making them enslaved. Hasn't the devil been smart? He has wrapped so much evil in so much good. Communism calls for equality and sharing. That's good. It also calls for sin and killing, and that's bad. It is the knowledge of good and evil that does the damage.

A Treasure Hidden

Both Adolph Hitler and Joseph Stalin went to church schools. Stalin trained to be a priest in the Russian Orthodox Church. Mussolini stabbed another boy in a church school. Stalin expressed hatred for the repression he experienced in seminary.

There is nothing more attractive and alluring than the love of God rightly represented. There is nothing better than the Gospel. The Bible talks about a treasure hidden in a field. This Book has been used to support slavery, racism, male chauvinism, and burning of women as witches. It has been often abused, rather than used. The treasure in the field is the Gospel. You may read it many times, but if you do not read it right, you do it more harm than good.

The treasure in the field is good news that despite what we are, in our weakness, folly, stupidity, guilt, and selfishness, God loves us still. He loved us enough to die for us. And when He died as the second Adam on that cruel tree, the original rebellion of man was reversed. The good news is that we were redeemed twenty centuries ago.

Sharing the Good News

Can the Russian people accept the Gospel? I found the Russian Christians to be wonderfully kind and generous. I spoke to the people about the story in II Kings 6 and 7. In the besieged Samaritan city, garbage is worth its weight in silver and gold. I applied the story in the way you would expect me to apply it: this world is the city of Samaria, besieged by the devil and his hosts, and we are living on garbage. Most of what is on TV is garbage. You can tell by the cover of most magazines that they contain garbage. The world is living on garbage, and it does not know that it has been redeemed. A great work accomplished, and the world does not know! The world is dying unnecessarily. Some of us beggars, some of us lepers have found out through the mercy of God. To our own great need, we have found out; our duty is to tell others the Good News. S

Share the Good News

Give a gift subscription
Send \$15 to The Bible
RD 1 Box 222

at that time, were fourth generation Sabbath-keepers. These people who, could not openly and freely worship God, loved the Lord and observed the Sabbath. They were able to preserve their faith through all those difficult years.

To me, this is a testimony to the fact that God is always present at times and places when you and I are not there. He speaks to people to draw them to Himself, and to touch their hearts—to communicate—to reveal to them the truths of His Word.

During the 1920s, these Christians began to organize and build churches. During World War II persecution started, and many lost their churches and their homes. They had to worship as family units. Today there are hundreds of groups representing thousands of Sabbath-keepers in the Ukraine.

We were stunned that we could talk about the Bible and certain doctrinal positions that we all hold in common. We had never taught them these things, but God had spoken to them. They had learned by reading God's Word.

This is a testimony to what God can do when we open His Word, and we open up our hearts and eyes to learn what is there. God does not need me to be there to do it. God can do it through His power and Word.

We feel that God is opening a door—that God is giving us the opportunity to reach out and work with these people. Just now, many of these people are coming together and expressing the Gospel for the first time. I was amazed at the joy, enthusiasm, and love we discovered among these people. We need to continue to pray for them daily. S

This article was transcribed from Victor Burford's remarks and slide lecture regarding his recent trip to the Ukraine. Pastor Burford is Director of Missions Abroad for the Church of God (7th Day).

With a Friend!

to *The Sabbath Sentinel*
Sabbath Association
Fairview, OK 73737

The Sabbath Sentinel

"QUOTABLES"

The Good News of Jesus Christ

"Paul considered the notion of salvation by works a heresy. What kind of religion do you practice in your home? One that emphasizes what God has done for us, or one that is filled with lists about what we must do to keep him from punishing us?"

—Michael Warren, "How to Help God Help Your Teens," *The Plain Truth*, January 1993

"The gospel (good news) is that in the life, death, and resurrection of Christ, we are reconciled to God. The fact that God has provided salvation in Christ's perfect work greatly simplifies life. It frees us to get on with the important task of human life: loving God and loving others."

—Good News Unlimited, December 1992

"No amount of exertion, not even self-denial or asceticism, can make one a disciple. Discipleship is purely a gift of God." —E. Schweizer

"After the cross, the disciples of Christ realized that the 'gospel of the kingdom' was so wrapped up in the saving ministry of Jesus that the rest of the New Testament simply speaks of the gospel in terms of the death, burial, and resurrection of Jesus Christ."

—Jerry Griffin, "The Beginning of the Gospel," *The Bible Advocate*, July-August 1992

"In the intense life of the early Church, surrounded as they were by bitter persecution, and often by the threat of martyrdom, the living presence of the living Christ was a day-by-day reality."

—J. B. Phillips, *Plain Christianity*, page 87, (1954) 1955

"The Christian commits himself in confidence to the God of history who reveals himself in present experience and is making history in and through individual believers today."

—Samuel Angus, *Essential Christianity*, page 181, 1939

"God has been reconciled to the world. You can come into an intimate, personal relationship with Him through faith in the blood of Jesus Christ—and as long as you continue in belief, you are a child of God, an heir of glory; you are in the kingdom of God. There is no condemnation. You stand daily before God as pure and righteous—because you are in Christ Jesus. That is truly great news! That is the Gospel!"

—Richard A. Wiedenheft, "What is the Gospel?" *Focus on Truth*, October 1987

"Look for Christ and you will find him, and with Him, everything else thrown in."

—C. S. Lewis, *Mere Christianity*, page 191, (1943) 1981

"To those who come to Him, Jesus Christ becomes the solution to all the problems of soul and body. The results of their experience with Him become the truly unanswerable argument of essential Christianity."

—Dr. Walter Martin, *Essential Christianity*, page 133, (1962) 1980



"A Brief History of Sabbathkeeping Christians"

I was disappointed in the November, 1992, article "A Brief History of Sabbathkeeping Christians." I think that some of the claims concerning the keeping of the Sabbath during the so-called Middle Ages are open to question, but I am not in a position to either refute or support those claims.

What disturbed me the most was the claim that the Pilgrims were Sabbathkeepers. Elder A. N. Dugger is totally unreliable in his documentation. He based his premise on the statement of Editor Hugh Sprague that "the Pilgrims were his direct ancestors, and that he very well knew their religious beliefs and practices. In addition, he stated that all his grandparents and great grandparents knew that the Pilgrims of the Mayflower days were strict Sabbathkeepers on the seventh day of the week instead of Sunday."

One cannot find reliable evidence to support this idea. The Piscataway Kuching in New Jersey (founded in 1705) contained many who were just a generation or so from the Pilgrims. Yet it was from a study of the Bible that they made the break from Sunday. There is never any mention of any of their ancestors being Sabbathkeepers. I believe that such undocumented claims seriously hurt the cause of Sabbathkeeping, for it causes people to mistrust what others may say.

My other concern is the implication that Seventh Day Baptists did not exist prior to the forming of General Conference, and the inference that people like Stephen Mumford and the others who founded the Newport Church in 1671 were merely generic Sabbathkeepers. The Newport Church records use both the term "Sabbatarian" and "Seventh Day Baptists."

Don A. Sanford, historian
Seventh Day Baptist Historical Society

While it is important to state why one observes the Sabbath, and also to tell of others who have kept the Sabbath in the past, it only weakens one's position when false information is given in defense of one's position.

The Waldenses were not Sabbathkeepers as we understand the term. The author of the much quoted *Jones' Church History* was an 18th century Presbyterian to whom the term "the Sabbath" meant Sunday; as opposed to his "the Jewish Sabbath," meaning sunset Friday to sunset Saturday. When Jones says that the Waldenses observed "the Sabbath," he is saying that they kept Sunday!

On page 277 of the *Martyrs Mirror* by Thielemann J. van Braght, one finds: "Also, as they (Waldenses) observed no other day of rest or holiday than Sunday, they were styled 'Insabbathi' or 'Insabbathas,' that is, 'Sabbathless,' for not observing Sabbaths."

Van Braght is one of the best sources for non-Catholic church history, yet even he often had to quote what Catholic sources say against non-Catholics. While I cannot find the source for the quote at this moment, I have seen the quote that, as opposed to

all other non-Catholic Christian groups of the second half of the Middle Ages who kept the (Christian) Sabbath (Sunday), a group known as the Passaginians kept the Jewish Sabbath and the Mosaic economy.

Apart from such one sentence mentions of the Passaginians, virtually nothing is recorded of them. From such little information, it is hard to prove a link through them of Sabbathkeeping Christianity from Bogomils to the 16th century Baptists. More likely is the possibility that the 16th century Sabbathkeeping churches developed as Jews, forced to convert to Christianity by the Inquisition, tried to hold on to some of their Jewish traditions under the cover of being Christians in Protestant lands.

Sabbathkeeping history is important. It is important enough to get it right. The Waldenses were not Sabbathkeepers. They were Sunday-keepers. They definitely were not the Thyatiran Era of the true Church.

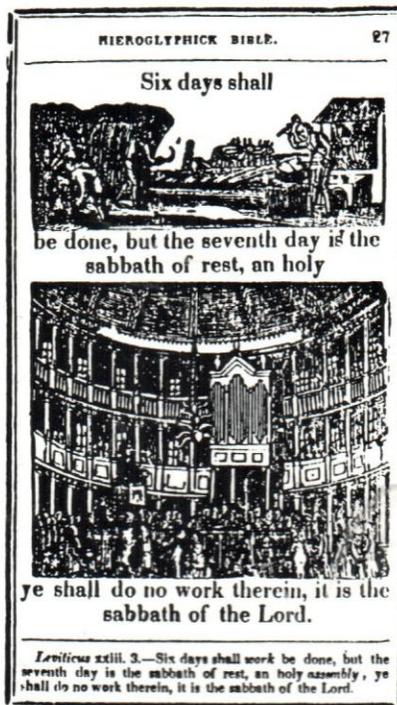
Larry Dean Spurgeon

John Kiesz responds to Sanford and Spurgeon:

Historian A. H. Lewis, in his book *The Sabbath and the Sunday*, wrote: "These Sabbathkeepers, connecting with their Waldensian brethren, keep the links unbroken between the Seventh-day Baptists of the United States, and the Apostolic Church, as it was before the Sunday usurpations, through the help of the civil law, and Pagan Cult, made war on God's Holy Day." — page 340.

From a historical work of the early part of the seventeenth century, entitled *Purchase's Pilgrimages*, a sort of universal history, we learn that the Waldenses, in different localities, "keep Saturday holy, nor esteem Saturday fasts lawful. But on Easter, even they have solemn services on Saturdays, eat flesh, and feast bravely, like the Jews."

During the twelfth century they were known in some parts of France and Italy as Passaginians. Of these Mosheim has the following in his *Ecclesiastical History*: "Like the other sects already mentioned, they had the utmost aversion to



the dominion and the discipline of the church of Rome; but they were, at the same time, distinguished by two religious tenets, which were peculiar to themselves. The first was a notion that the observation of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians, in consequence of which they circumcised their followers, abstained from those meats, the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath." — volume 2, page 273, 1860 edition.

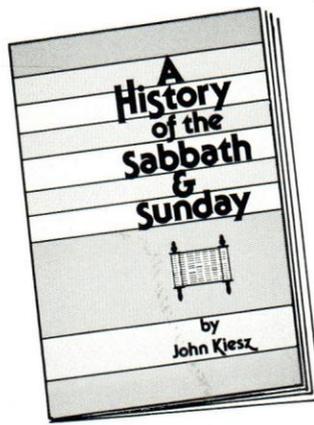
During the 16th century, according to Erasmus, the Bohemians continued to keep the Sabbath with great strictness. At the early period of the reformation when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh day, but were said to be so scrupulous in resting on it, that if anything went into their eyes they would not remove it till the next morrow." — pages 212, 213.

The matter of whether the Pilgrims (1620) were Sabbathkeepers has been in dispute for years, some vehemently denying their presence, while others just as fervently asserting their presence. Governor William Bradford in his History Of Plymouth Plantation does refer to the Sabbath, which actually applied to Sunday in his written records, but did not say that the whole colony were Sundaykeepers only.

I disagree with the statement that "Elder A. N. Dugger is totally unreliable in his documentation." I was a teacher at Midwest Bible College, Stanberry, Missouri, forty-five miles from St. Joseph, when this editorial appeared in The St. Joseph Gazette. Was A. N. Dugger unreliable in his conclusions, or was Editor Hugh Sprague unreliable in the first place?

Arthur Elwell Main, D.D., in Seventh Day Baptists in Europe and America, Volume I, page 149, says that just when or how the Sabbath truth first came to America from England was not known, but that as early as 1646 it was the occasion of much earnest discussion in New England. This dates Sabbath agitation twenty-six years after the Pilgrims arrived in 1620, and about eighteen years prior to the London Seventh Day Baptists sending of Stephen Mumford to America in 1664. Since Sunday observers would not have advocated seventh-day Sabbathkeeping, it appears evident that it came about by some of the Pilgrim descendants.

John Kiesz



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