

THE *Sabbath Sentinel*

NOVEMBER 1993

assembly

identity

SAINTS

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THE BIBLE SABBATH ASSOCIATION



BIBLE
SABBATH

The Pattern of Sabbath Rest for Today

EDITORIAL

Do you think the Sabbath ought to be different from the other days of the week? Should the Sabbath be a time to go to church, or is it just as important to get away and enjoy ourselves?

Those were the questions that a Sunday-observer wrote to Dr. Billy Graham through the August 9, 1993 Indianapolis *Star and News*. But when the writer mentioned the Sabbath she was referring to Sunday: Is it necessary to treat the "Sabbath" (Sunday) differently from other days by going to church? Since the "Sabbath" (Sunday) is the only day of the week we can get away and enjoy ourselves, is it permissible to skip church?

Dr. Graham answered this lady by writing: "Today we have largely lost the sense of the Sabbath as a separate and unique day set apart from all the other days of the week. And we have lost something as a result. The pattern of setting apart one day out of seven is found at the beginning of the creation: 'God had finished the work he had been doing; so on the seventh day he rested from all his work' (Genesis 2:2)."

"One of the Ten Commandments made this the rule for God's people: 'Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work' (Exodus 20:8-11). Every Sabbath Jesus 'went into the synagogue, as was his custom' (Luke 4:16), and the early Christians came together weekly to worship and hear God's Word (Acts 20:7)."

After recognizing the Sabbath as being instituted at Creation and reaffirmed in both the Ten Commandments and the example of Jesus Christ, Dr. Graham concluded: "The real question is not whether you attend church every week (although I hope the time will come when you will). The real issue is the place God

has in your life. If He is unimportant to us and we ignore Him or keep Him at the fringes of our lives, then we will have little desire to worship Him and learn from His Word. But is that the right way to treat the God who made us, and who loves us and sent His Son to die for our sins? Honestly examine your own relationship with God. Then turn to Christ and give Him His rightful place in your life. When you do, you will discover the joy of celebrating one day of the week as He intended, by reserving it for both rest and worship."

Three of the four Bible texts Dr. Graham quoted from clearly state that the Sabbath is celebrated on a particular day, *the seventh day*, and not any one day in seven. The fourth text, Acts 20:7, specifically states: "On the first day of the week we came together to break bread" (*klasai arton*). That is contrary to Dr. Graham's assertion that they "came to worship and hear God's Word." We would expect Christians to gather for a farewell meal in view of the fact Paul was departing the next day for Assos (verse 13). This one farewell supper does not establish a pattern of worshipping on Sunday. The Greek phrase *klasai arton* ("to break bread") used here, and throughout the Bible, designates any common meal and does not suggest the Lord's Supper (which requires both bread and wine [i.e. "the fruit of the vine"]). Furthermore, the specific Greek term for the Lord's Supper is *kuriakon deipnon* (used by Paul in 1 Corinthians 11:20).

While there appears to be some movement among some Sunday-observers to apply the term "Sabbath" to the first day of the week, there is no Scripture to support that concept. And there are those, even among Sunday-observers who teach the importance of the seventh day as the Sabbath of the Bible.

A Sabbath Day Blessing for Us
InterVarsity Press has published an excellent series of books printed

under the title *Hard Sayings*. Walter C. Kaiser, Jr., is the author of two books in this series. His volume titled *More Hard Sayings of the Old Testament* addresses the fourth commandment and makes a surprising application for today's Christians. At the time of publication Walter Kaiser was dean and vice president for education at Trinity Evangelical Divinity School, and had taught there for more than twenty years. Here is what he wrote at the conclusion of Chapter 16 titled Remember the Sabbath Day to Keep it Holy: "The fourth commandment is both ceremonial and moral. It is ceremonial in that it specifies *the seventh day*. It is moral because there is a sanctity of time; it sets aside a portion of time for the worship and service of God as well as for the refreshment and recuperation of human beings. God is the Lord of time. As such, he has a legitimate right to claim a proportion of our time, just as he has a claim on a proportion of our money and talents. The fourth commandment's prohibition of any forms of normal work on *the seventh day* was so seriously regarded that it affected not only all members of the Israelite household but also all aliens residing in the land and even the country's cattle. The book of Hebrews, of course, continues to argue on the basis of the relevance of the sabbath rest for the people of God. *This sabbath still remains*. It is a 'stop' day, picturing the millennial rest of God that is to come when Christ returns the second time to rule and reign with his saints. *This commandment must not be lightly regarded as a piece of antique history or as conventional wisdom that may be used as one sees fit. Rather, it calls for an imitation of God's own action, and it carries a blessing for all who will observe it*" (page 84).

We at the Bible Sabbath Association heartily agree! — SC

SABBATH RESEARCH PROJECT

Do you have information concerning the history, origin, or practices of Sabbathkeepers? Help with this non-denominational research by sending bibliographies, information, suggestions to SRP, 172 Suncrest Drive, Greenwood, IN 46143.

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Subscription to *The Sabbath Sentinel* is \$15 per year in the US; \$18 outside the US (please remit in US funds).

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
SABBATH**



Hungarian Report

GUSTAV ZIEBART



While my wife and I were in Europe, Richard Wiedenheft (Executive Director of BSA) asked me to visit his son Dick who was teaching English in Budapest. Dick arranged for us to hold two Bible studies with his students while we were there. One evening we met with thirty English-speaking students representing a variety of nations (Canada, Sweden, Finland, France, and Ghana). We spent three hours with them fellowshiping, singing, and discussing the Bible and Christianity. Dick gave a study on the Bible as the foundation of the Christian faith. After this we broke into small groups in which we discussed experiences we have had with Christianity.

How Many Will Be Saved?

In my group the question was raised, "How many people will be saved when Jesus comes?" A Canadian girl responded that her Bible said "only 144,000." The other students asked "Will that be all?" One student who knew I was an evangelist asked me to comment. I replied, "The passage she quoted from is found in Revelation 7:4. The 144,000 mentioned there are a particular group. Revelation 14:5 states that in their mouth was found no guile; for they are without fault before the throne of God. I could not include myself in that group." I also pointed out that John did not see the 144,000 in chapter 7 but that he heard of them. A few verses further down, in verse 9, Scripture states that John saw "a great multitude, which no man could number." I added that this uncountable number should satisfy us regarding the number of people which will be saved.

The Christian Advent Church

The Christian Advent Church (formerly part of the Seventh-day Adventist Church in Hungary) has 250 members in Budapest and a total of about 2,000 in all Hungary. The



leader of the Christian Advent Church is Oskar Egervari. He invited us to speak at his church there in Budapest that Sabbath morning at 11 o'clock. Afterwards we studied the Scriptures with 80 people. We enjoyed our fellowship with them and were asked to come again.

Distributing Bibles in Budapest

While in Budapest we distributed 150 new Hungarian Bibles. At one gas station the owner spoke to me in perfect German. I responded in Hungarian hoping to spark a conversation. He was impressed and asked me where I learned such "good Hungarian." I answered, "In prison. I was a POW with 2,000 Hungarians." He asked, "Where?" I said, "In England." He replied that he had also spent time there. He then asked me, "What are you doing here in Budapest?" I said, "I am preaching the Gospel of Jesus Christ!" He asked, "Where?" I replied, "Right here before you," and I gave him a Bible. The connection was made and I told him that I would be back again to visit him.

Those few days in Budapest allowed us to gather important information about the work taking place in Hungary. Before I left, Dick and I discussed plans about preaching the gospel together again in Budapest. We are hoping to get more Bibles to the Hungarian people. Please continue to pray for the people of Hungary.

Note: if you would like to assist in this ministry to Hungary, contact Brother Ziebart at 2545 Tamarack Ave., Boulder, CO 80304.

Into His Marvelous Light

JEFF DAUGHERTY

"Jeffrey, you're not going to mow the lawn on the Sabbath are you?" my mother asked me one Sunday afternoon some seven years ago. "What do you mean?" I replied, "Sunday's not the Sabbath — never was." Little did I know that this simple exchange supplied the first spark that was to initiate a four-year trek from out of the darkness of human tradition into the marvelous light of the full gospel.

I had been preaching since the tender age of eighteen, first in the Church of God In Christ and now as a licensed minister with the Assemblies of God. I was on fire for God and didn't care who knew it. I would tell all who would listen (as well as a few who wouldn't) that if my religion and my Bible ever came into conflict, I would side with the Word. I never really expected that to happen, but then I never expected God to upset my little religious applectart either.

The spark that was struck during my pre-mowing briefing with Mom was now starting to burn a little more brightly. The increased illumination led me to take another look at the Ten Commandments. Sure enough, there was that seventh day Sabbath, right in the middle of them. Now I had been taught (and had even preached) that the commandments had been done away with. But somehow all that teaching and preaching faded away as I now heard Christ's words echo off the sacred page. "Think not that I am come to destroy the law...I am not come to destroy, but to fulfill...Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law...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."

That part about teaching others to break a commandment worried me, and my Pentecostal pride jumped right up at that part about being the least. I believed (and still do) in a big God who blessed in big ways, and I didn't want the least in anything where He was concerned. I had to get to the bottom of this.

So I hit the books. I laid down my en-

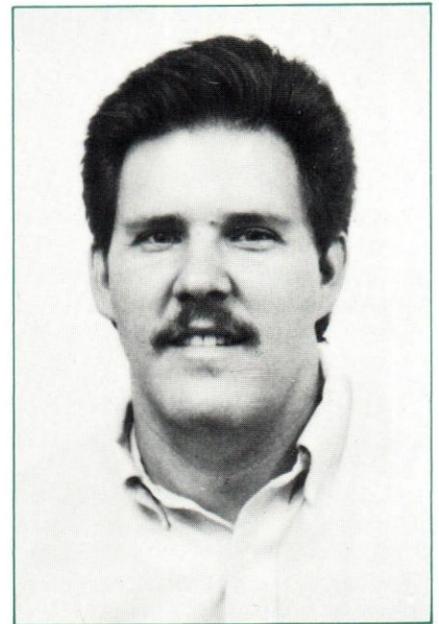
tire theological superstructure and asked God to help me rebuild it, based upon Him and Him alone. For the next year, my world was a pile of concordances, dictionaries, lexicons, and transliterations. I saw more of the Greek and Hebrew texts than I did of my wife — who was, by the way, very worried. She just watched as each day of study seemed to shake and tilt my applectart of "orthodoxy" a little bit more. She thought that I was going into a cult, and to be honest with you, I wondered myself.

Then one day my applectart hit three big scriptural bumps and tipped clean over. Genesis 2:3 showed me Sabbath in the beginning. Isaiah 66:23 showed me Sabbath at the end. Then Acts 16:13 showed me Sabbath right square in the middle of the apostolic church — and just a few pages away from my beloved second chapter of Acts! I surrendered. I simply got tired of arguing with the Word. You don't have to "kick against the pricks" long before you discover that it is a painful proposition.

I just could not figure this out. It seemed so clear in the Word and yet all the men that I respected rejected it. I mean how could Daugherty be right and Swaggart, Graham and Schambach be wrong? Besides, my wife was still holding out and truth be told, she held a lot more sway than Jimmy, Billy, and R.W. did.

It was just about this time that the little spark-turned flame burst into a roaring inferno as I sensed God's holy anger kindled within my spirit. "The real question," He seemed to be saying, "is not how can you question *them*, but rather how can you doubt *Me*?" Well. That changed my perspective a little, you can bet.

God then spoke the confirming revelation to my heart. "What is the full gospel?" He asked. I immediately quoted, almost by rote, my own little private catechism: "The Bible is the only rule of faith and practice, Jesus Christ is unchanging, and God desires that we appropriate all that He has given to us." His reply came swift and sure: "Your Sunday theology lifts



As a licensed minister with the Association of 7th Day Pentecostal Assemblies, Jeff Daugherty is in the formative stages of starting a new church in the Salem, Oregon area. May the Lord richly bless in your ministry, Jeff, as you continue to seek and preach His Word.

human tradition above My Word, proposes a changing and shifting Christ, and disqualifies you for the commandment-keeper's many blessings." What could I say? I quit Sunday and started observing the Bible Sabbath.

At first it was lonely in the light. I mean yesterday I was a nice young Assemblies of God preacher, and today I was a 7th Day Pentecostal, out standing in my own field, all by myself. But things got quickly better. My wife soon joined me out in the field, and every year now seems to bring more dear friends of like precious faith. No, we're really not alone. In fact, this field may even get a little crowded some day soon. I'm still waiting for Jimmy, Billy, and R.W. though. Oh well, I'll save them a place, they'll be along after a while.

THE GOOD NEWS!

"Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."
— John 3:36 NIV

So, What are You Called, Anyway?

F. PAUL HANEY

COVER STORY

How many times, when discussing religion with a stranger to your faith, have you been asked one particularly ominous question, one fraught with danger, one that gets you into trouble right away? "So, what church do you belong to?"

After a bold confession about your being a Christian who observes the Saturday Sabbath, a familiar and very puzzled look clouds over the questioner's face. You've stunned him and you can see he's having trouble with this one. In a moment, however, his furrowed eyebrows lift and his eyes brighten up: "Oh, I get it! You mean you're a Jew?!" You've just been a victim of . . . The Predictable Response.

How do you explain yourself and your hope to people who have been so thoroughly steeped in this world's orthodoxy and historical revisionism that by your very example of truly following Christ, you become the oddball of the day? How do you maintain any sense of believability in such an unfavorable setting?

As well informed and astute as Sabbathkeepers generally are on most points of their faith, many blunder pathetically into this opening gambit trap and wind up grasping for any straw that might appear to save their credibility. I am as guilty on this as the next one. Certainly, we want to help this sadly deluded person standing before us to understand that contrary to popular opinion, though unconventional, we're not really so strange after all.

Feeble, incoherent, or imprecise explanations blurted out as to our religious identity become especially counterproductive when we flounder in a sea of hastily concocted utterances that don't do justice to our God-given spiritual condition. On the other hand, we don't want anyone to think of us as contrary to Jesus Christ, opposed to authentic Christianity, or antagonistic to friendly discussion about comparative religion. Therein resides the crux of our dilemma. If we are unable to communicate what we stand for, how can anyone possibly



concur with us? Experience tells me that the world's comprehension of Sabbathkeepers is largely based on what they think they know, on what somebody else has told them, on hearsay evidence rather than facts. And if it's ever to change, we will have to see to it. No one will do it for us.

Assuredly, we want and need to share our views and our joy with all mankind, even though the greater percentage of people we run into really have little or no interest in our particular brand of Christianity. They couldn't care less. Most just want to know into which pigeonhole they can put us. And when they don't find that spot right away, we get jammed into whatever slot will work.

But in reality, we have no Acceptable Universal Identity that lends itself to immediate comprehension. Mention the words Catholic, Baptist, Pentecostal Tongues Movement, Moonies, or Snake-Handlers and you have created recognizable word-pictures . . . images magically appear on the silver screen of the mind's eye.

For a number of reasons, not the least of which is a lack of preparation and skill, but certainly not ability, many of us have become adept at groping for common Christian ground and meaningfulness with which to engage the uninitiated in conversation. I'm not absolutely certain, but our reticence to witness may be a fusion of lack of confidence, low personal commitment and esteem, an arrested belief in our ability to make a difference, and an abiding fear of offending people.

Interestingly, Christ seldom actually preached the seventh-day Sabbath convention as such. The crowds listening to Him no doubt understood and most probably observed the Lord's true Sabbath day of worship to one degree or another. Rather, at every opportunity, Jesus condemned the rampant practice of self-serving hypocrisy and the profusion of man-made laws that issued from and were interpreted by, the odious tyranny of the legalist ruling class. This body politic was part and parcel of the incredible burden which weighed heavily on the faithful. And Christ protested vehemently, in no uncertain terms, the forced compliance under that burden in the same way Moses intoned against Pharaoh. In essence, Jesus Christ thundered, "Let my people go!"

But had Christ indeed changed the seventh day of worship to the first day, as some say He did, a battle royal would have ensued, because everybody recognized the seventh day for what it was. However, neither the change nor the battle took place. And we have no record of Jesus or His apostles having any ambivalence whatsoever as to which day to hallow. They never argued the point.

We may be assured that the fault for today's confusing state of affairs does not rest completely upon Sabbathkeepers' shoulders. There are plenty of forces at work around the globe which would dearly love to see massive disorder and bewilderment on this and every other point of true Christian doctrine. And they've done a bang-up job so far. But as I understand it, God is not the author of confusion, so all the blame for the garbled information lies elsewhere and is liberally sprinkled throughout the land. It's not His fault.

People all over have learned what they know by sitting respectfully and quietly at the feet of acknowledged authorities and professor-types. The education any of us receives is exceedingly dependent upon our attention to and acceptance of what we hear and read. The fact of the business is that a listener's attitude toward

any given theological position is directly proportional to the speaker's ability to convincingly demonstrate that position. In the vernacular, we must "interface" with our audience and communicate the message. Now take a moment and tell me . . . Just who are we, anyway?

By definition, the word Sabbath (Hebrew "shabbath", Greek "sabbaton") means to cease from labor. Typically, this 24 hour time period is connected with Judaism and certain other "sects." Thereupon, it is further considered to be valid only if observed during the seventh day of the week, or Saturday.

Similarly, the first day of the week, Sunday, is observed by the majority of mainstream or orthodox Christian groups, and is done so for essentially the same reasons. It is their day of rest and worship. And regardless of application, each religious group believes their respective day of rest is somewhere mandated by holy writ. And all claim they are able to prove their case. Other writers go so far as to assert that "one day in seven" is sufficient to satisfy particular Biblical laws on the subject. Whatever the case, the greater percentage of people in the USA admit to some form of Christianity, and thus ostensibly accept Jesus Christ as their personal Savior. As a result, they attribute the primary ecclesiastical source of their Sabbath regulations to Him.

According to the New Century Dictionary of 1948, Sabbatarians are deemed to be those who strictly observe the Sabbath. It makes no distinction whether Saturday or Sunday is set aside for worship. But the dictionary goes on to explain that in order for Sunday-observing Christians to be considered true Sabbatarians, they must either observe the Sabbath "after the manner of Jewish regulations," or adhere to strict observances of Sunday, whatever that means. Clearly, the prerequisite standard of behavior in conforming to Sabbath practice for the most part is the body of Jewish regulations. These regulations and oral traditions may be found in the Mishna, one part of the authoritative Jewish Babylonian Talmudic writings.

"Sabbatism," it goes on, is the practice of observing the Sabbath. Presumably, the word "Sabbist" would de-

scribe a person practicing Sabbatism, but you couldn't prove it by me: I'm not even sure this word exists, unless it came into being just today. A more recent dictionary essentially echoes the above Sabbath definition, but inserts the religion of Judaism as the reference standard instead of Jewish regulations. It then refers to the Ten Commandments as the source of the Sabbath law.

Wilson's Old Testament Word Studies under the heading "Sabbath" tells us it means to rest from labor, and can be any day of rest, such as at the beginning or at the end of "the great Jewish festivals." It gives Exodus 16:23 (Strong's #7676) as a reference. Apparently, Mr. William Wilson neglected to check the context of Exodus 16, or read the chapter entirely, because in verses 1, 2, 3, 6, 9, 12, 15, 17 and 35 the audience to whom Moses is speaking is made up of tribes or families that are collectively called the children of Israel. Israelites, if you please.

Remember, this important meeting happened immediately after the Israelites escaped from Egypt and a little before their 40-year trek through the wilderness. At last count, there were 12 or 13 tribes (depending on your calculations) listed as Israel's (Jacob's) children. One tribe was led by a man called Judah. He is usually considered to be the progenitor of the Jews. Dittos on mistakes for Wilson's next reference of Leviticus 23:24, 39. Indeed, verse 24 even reads, "Speak to the children of Israel."

Vine's Expository Dictionary of New Testament Words tells us that the root for the Greek word Sabbaton (Strong's #4521) means to cease or desist. Actually, the New Testament word was adapted from the Hebrew. Vine's goes on to rightly mention that the observation of the seventh day of the week was enjoined upon Israel as a sign between God and His earthly people. Mr. Vine then points out that Old Testament regulations were developed and systematized to such an extent that the Sabbath observance became a tremendous burden on worshipers who would have otherwise rejoiced on that special day. He went on to indicate that due to an excessive and inordinate amount of overzealous regulations within Judaism, the Sabbath was turned into "A byword for absurd extravagance."

Enter Jesus Christ of Nazareth

Here was a man who, upon arriving on the scene, immediately upset the applecart of legalism and severely agitated the ruling Jews of the day by threatening to dissipate the power with which they held sway over the faithful. Jesus spoke of doing good on the Sabbath, suggested forgetting about all the bloated religious pomp and ceremony, and offered hope to the downtrodden masses.

The rank and file believers during Christ's day did not have the luxury of tucking a copy of the Old Testament books under their arms which they could whip out and study at the drop of a ram or bullock. This was an agrarian society. These loyal people were in the same old dilapidated wooden boat of ignorance that a lot of latter-day Christians were in prior to the invention of movable-type printing by Gutenberg in the middle 1400's. They knew only what they were told.

Truly knowledge translates into power. As it is written, "My people are destroyed for lack of knowledge" (Hosea 4:6), and "Therefore, my people have gone into captivity because they have no knowledge" (Isaiah 5:13). The same is valid today.

The Lord's attitude toward the Sabbath was such that He freed the people from man's short-sighted and narrow-minded rules and regulations, and restored the Sabbath day to its rightful and former position: the Sabbath was made for man. It was to be a delightful time and a tool for worship, rest from labor, reflection, study and good works. Jesus taught that physical activity per se was not the problem, but only that activity which detracted from the spirit of the law actually violated the law.

Jesus made it abundantly clear that, contrary to the conventional wisdom of the day, man was not made to be a slave of the Sabbath. Obligatory enslavement to overbearing manmade laws of self-righteous tyrants was about to end. Freedom with responsibility was on its way. Iron-fisted rulers saw their power base eroding and were fearful. The Messiah appearing on the horizon was a portent of future change, the first wind of a coming storm. Christ was a serious threat and a menace to the entrenched status quo.

Certainly Jesus Christ demonstrated

that the Ten Commandments did not evolve from Pharisaism, but rather from the mind of God Almighty, and this long before Judaism came into being. Which came first, The Creator, or the created?

And now for a genuine puzzler. If it is true that Saturday-observing Christians follow God's laws of worship, by what name might they be called which would reasonably and with some accuracy, reflect their status vis a vis orthodox religions? In short, what religious pigeonhole can we stick ourselves into?

Home-brew terms such as Christian-Jew, Jewish-Christian, Judeo-Christians, or other combinations that attach Christians to Jews is an attempt for folks to be both identifiable and palatable to the world. Perhaps it also gives us and others a sense of belonging and stability. We've all gotten stuck on this point. But these connections, however sincere, are counter-productive, inaccurate at best and ultimately fail to meet the challenge. You see, Judaism, by definition, rejects Jesus Christ of Nazareth. Christianity, by contrast, accepts and embraces Jesus. All the two religions have in common are the basic God-given laws passed on to the Israelites at Mount Sinai. You might color it Hebraism.

Christians, in following God's Old Testament laws are actually practicing Judaism. Remember, neither Abraham, Isaac, nor Moses were Jews. In light of this, the term Judeo-Christian or any combination thereof makes no sense and is not applicable to followers of Christ. What we have here is a contradiction of terms. An oxymoron, if you please.

Jesus Christ was of Judeo-Davidic ancestry, the house of David being a special branch from the house of Judah, and He Himself denounced Judaism in the severest of terms as ungodly commandments of men. We know the rest of the story. The Jews bristled. And as a result of Christ's blunt and harsh condemnation of Judaism, its proponents finally destroyed Him (Matthew 15:9; 1 Thess. 2:14-16; Luke 11:23; John 10:25-31; Acts 5:30; Gal. 1:6-12; 2 Chron. 19:2).

The children of Israel were originally called Hebrews, after Eber or Heber, the great-grandson of Shem and direct

ancestor of Abraham. Abraham practiced God's religion. Moses did the same. As a result, those individuals who followed Old Testament laws as did Abraham and codified by Moses, are indeed following the laws and precepts of our Creator.

Perhaps a phrase which includes the Hebrew or Israelitish connection combined with Christianity would be appropriate for Christians observing the Saturday Sabbath. It may come as a surprise, but Moses, according to the writer of Hebrews, was a Christian. And Moses was the very one who led the Israelites out of bondage and gave God's law to them, and thereupon to us in the first place. Later, Jesus came to bail us out of another kind of bondage. "By faith, Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible" (Hebrews 11:24-27 NKJV).

If we remember that John wrote about the Word, which was in the beginning, was with God, and was God, and further, that the Word became flesh in the form of Jesus Christ and dwelt among us, then it seems reasonable to accept how Moses could have been a Christian. Many other scriptures identify both The Lord of the Old Testament and Jesus Christ variably as The Rock, The Rock of Salvation, The Rock of offense, etc. Indeed, The Rock of the Old Testament that the children of Israel were aware of is unequivocally stated as being Jesus Christ. Those Israelites that "passed through the sea" were baptized "into Moses" and drank of that "spiritual Rock" which was clearly identified as Christ (1 Cor. 10:4). Further, Ephesians 3:9 and Hebrews 1:2 tell us all things were created through Christ.

So, according to the Bible, Christ was present, active and known by some at least, during Old Testament times. Who knows how much our Creator really told Moses or other prophets during their lifetimes (Deut. 34:1-4)?

But where does that leave us in our quest for a definitive name or descrip-

tive title setting apart as distinctive, our style of Sabbath worship? Should we somehow use the word "Rock" in our general designation? If we just call ourselves Christians, people often become confused when they discover we keep God's seventh day Sabbath, even though, technically, Christian is the proper Biblical term. Do you see the predicament?

How about "Seventh Day Christians?" That sounds generic enough. "Christian-Israelite" might be confusing. So what does an Israelite believe? Or perhaps "Hebrew-Christian?" "Christian-Hebraist?" "Mosaic-Christian?" Can you handle "Abrahamic Christian?" Maybe "Old Testament Christian" would do the trick. New Testament Christians, those believing in and worshipping Christ, were sometimes called Saints (Rev. 16). Imagine trying to explain calling yourself a saint.

Voltaire is credited with saying, "If you would speak with me, define your terms." That's a good idea. Let's be literal, say what we mean, and know what certain words mean when we say them.

Personally, I like the term "Seventh-Day Christian" best overall from these limited choices as being the most descriptive, but it does leave a little to be desired. "You mean you're a Christian ONLY on Saturday?"

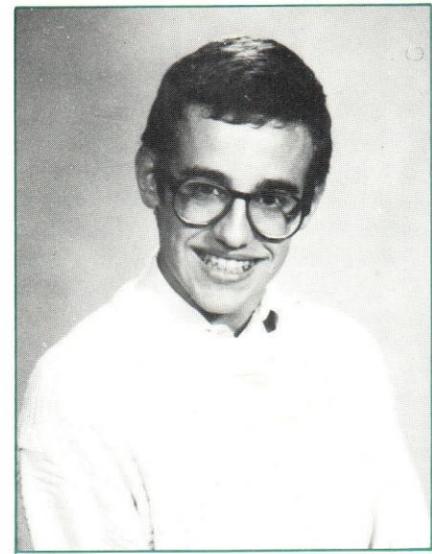
What are we to do, folks? Should we stay loose and keep the people guessing? Surely we ought to be able to present ourselves to strangers in a manner that will not automatically elicit screwed-up noses and wrinkled foreheads. How about it? Why not offer up some suggestions for a clear-cut designation for those of us caught up in this Christian no-name land? There must be something, some generic term we can call each other that is definitive, understandable and makes sense at the same time.

S



Focus on YOUTH

JAMES PATE



Many young people who witness the increasing problem of Satanism within the teenage community often feel perplexed and helpless. Many wonder what motivates youth to become involved in the cult, and others are afraid of how the tide of Satanism can affect them.

Whether you are a teen seeking help for yourself or hoping to help someone else become free from Satan's bondage, or simply wanting to be more informed, turn to Jesus Christ and heed His words: "Come to Me and I will give you rest — all of you who work so hard beneath a heavy yoke" (Matthew 11:28).

What factors motivate a person to become involved in Satanism? One former cult member with whom I talked stated that he joined after his friend was killed in an automobile accident. Angry and disappointed at God, he joined Satanism. Some teens attempt to escape the sad or mundane reality of their lives through the excitement of occult games or movies. Others turn to illegal drugs and then become involved in the Satanic cult.

After witnessing the many bizarre practices associated with devil worship, some members become disenchanted and seek a way out. Unfortunately this is easier said than done. As they attempt to disassociate themselves they are continually harassed by members with murderous intentions. They are sometimes tormented by evil spirits trying to frighten them into returning to devil worship. Much to their dismay they experience the slavery and bondage inherent in Satanism, and feel an invisible wall trapping them.

As we witness these events we often wonder if the divinely-inspired Word of God actually contains answers to the problem of Satanism. I believe the Bible contains much more than mere commands to abstain from evil divination or the worship of evil spirits —

for it provides assurance to those attempting to free others from the bondage of Satan. Jesus Christ, as our sinless Savior, relieved many distraught individuals who were continually plagued and possessed by Satan and his demons. Many people healed of demon possession then became instrumental in proclaiming the Gospel, describing the freedom and joy they now experienced to everyone who would listen.

An account of Christ's miraculous work of redemption from Satanic slavery is found in Luke 8:26-39. This passage powerfully expresses the comfort and joy found in Christ's control over the forces of evil, and should be read and understood by every teen faced with Satanism! "So they (the disciples and Jesus) arrived at the other side, in the Gerasine country across the lake from Galilee. As he was climbing out of the boat a man from the city of Gadara came to meet him, a man who had been demon-possessed for a long time. Homeless and naked, he lived in a cemetery among the tombs." This man was compelled by the devil and his evil spirits to live the hard life of a hermit, enduring the mockery of the other inhabitants in the town who shunned him. Such may even be true today of those caught up in the worship of Satan. In our society people often do not care about the problems of others and thus ignore those who desperately need help. So the situation faced by the demon-possessed man described in Luke is endured by thousands of teens in the Satanic cult today. Let them be assured that the same One who liberated the man plagued by Satan so long ago can liberate them today.

Continuing on in verse 28, we read of the great fear demons have of Jesus Christ. They frightfully exclaim, "What do you want with me, Jesus, Son of God Most High? Please, I beg you, oh, don't torment me!" James

2:19 tells us that even Satan realizes the supremacy of Christ: "Remember that the demons believe [in one God] too — so strongly that they tremble in terror!" If you are attempting to free someone from the Satanic cult, remember that when confronted by the divine power of Almighty God, the devil and his cohorts quickly retreat. By simply requesting the assistance of God, teens can witness the forces of darkness flee in terror — if God is for us, who can be against us?!

Verses 29-39 of Luke 8 go on to describe how Jesus healed the demon-possessed man and ordered the evil spirits into a herd of swine. When the man then requested to become a disciple, Christ answered: "Go back to your family ... and tell them what a wonderful thing God has done for you." The account finally concludes with: "And he went all through the city telling everyone about Jesus' mighty miracle."

How wonderful that the same Jesus Christ who freed many from the power of the devil in the past still frees those held by Satan today! Every teen seeking freedom in Christ can come to Him and receive the power to conquer Satan! It has happened before, and it still happens now to those who believe.

Lakeport Follies

HAROLD AND DONNA KUPP

Floras Lake is a fairly large lake on the Oregon Coast with only a sand dune separating it from the Pacific Ocean. In 1908 some land developers planned to dig a canal through the dune and create a seaport by connecting the lake and the ocean. They platted a city and called it "Lakeport."

Soon about 400 people moved to Lakeport with their heads full of visions about the future. Some of them were merchants eager to establish their businesses in a new and prosperous seaport.

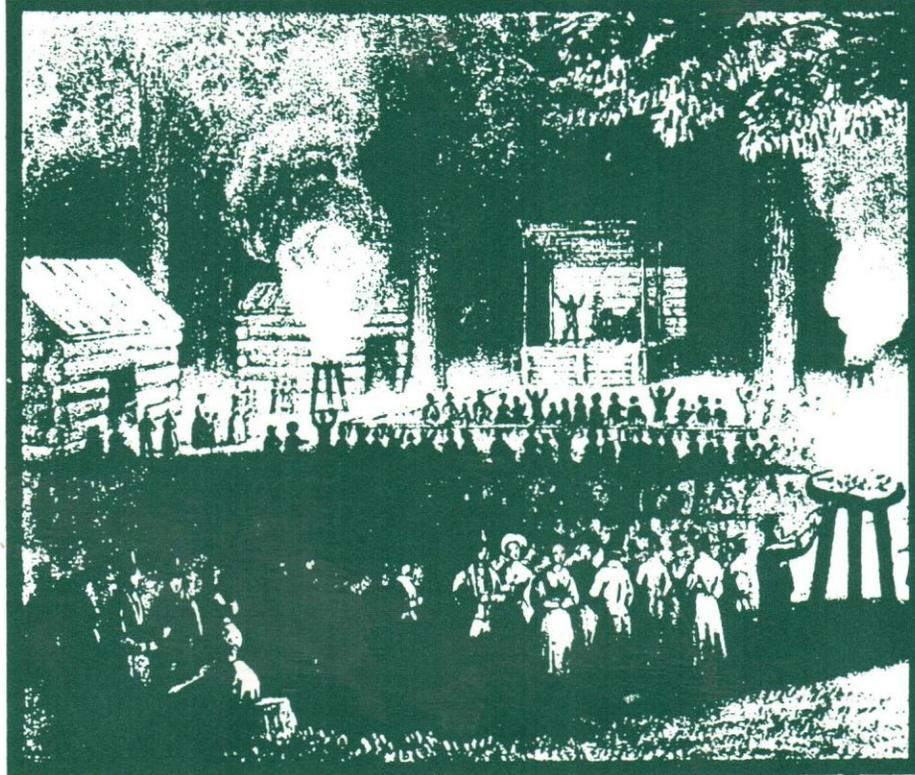
The little village by the sea grew quickly into the largest town in Curry County. It had a three-story hotel, a full-sized newspaper and a post office. The people were ready to make their fortunes — as soon as their ships came in.

A few years later the hotel was rotting, the stores were forsaken and the people gone. Someone had discovered the lake was 10 feet higher than the ocean. If they dug a canal, the lake would drain into the sea!

The story of Lakeport reminds us of these verses in James: "Now listen, you who say, 'Today or tomorrow, we shall go to this or that city, spend a year there, carry on business and make money.' Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes." (James 4:13-14)

Mortal men make mighty plans but they labor in vain when they ignore God's laws (including the law of gravity). If we build our lives upon the word of God, our hope will never drain away.

S



Statement of Ownership and Circulation

Owner and publisher: The Bible Sabbath Association, Inc., Rt. 1 Box 222, Fairview, OK 73737. Published monthly. Printed and mailed by Michael Galimore, P.O. Box 271, Bloomington, IN 47402. Editors: Sydney and Sherry Cleveland, 172 Suncrest Drive, Greenwood, IN 46143. The average number of copies for each issue during the preceding 12 months is as follows: 1200 printed; 637 mailed to term subscribers; 563 distributed as free samples or otherwise.

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The Sabbath Sentinel

Would You Like To Study With Me?

I believe in keeping an open mind, change when proven wrong, accept The Almighty's Word as SUPREME; we should keep the ten COMMANDMENTS with the STATUTES and JUDGMENTS (Exodus 20; Malachi 4); keep ALL His sabbaths — weekly, annual, land and "jubilee" (Exodus 23; Leviticus 23); weekly Sabbath 7th day NOT 1st day (Sunday) (Genesis 2); the TRUE Messiah has ALREADY come, set a PERFECT example, indeed THE Lamb without blemish, crucified in the MIDST of the week (Daniel 9:27) thus causing sacrifice and oblation to cease by offering His own blood, paid DEATH penalty for ALL who repent of breaking His LAW (1 John 3:4) continue to grow and OVERCOME, enduring to the END.

He summed up to the fullest, prophecies pertaining to the true Messiah and should have been accepted as The Heavenly Father's Son and CALLED "Immanuel" as Isaiah 7:14 stated! He DID spend three days and nights in the GRAVE (Matthew 12:40), was ALREADY resurrected when they came to anoint His body 'early' the FIRST day of the week — another WORK day! Had Pilate written on the stake "This is 'Immanuel' The TRUE MESSIAH and Savior of the WORLD" instead of "Yahshua, King of the Jews" they might have crucified him too! His sabbaths are a sign between Him and His people FOREVER (Exodus 31:13). It appears as Immanuel was expiring on the stake, He called The Heavenly Father "Eloi" giving rise to the thought, Immanuel may have been the "Yahweh" who spoke mouth to mouth with Moses and gave the Ten Commandments for all the children of Israel to hear directly (Deuteronomy 5; Mark 15:34-39)! Immanuel said we have NEVER heard the FATHER'S voice AT ANY TIME, nor seen His SHAPE (John 5:37).

Our Creator said in Leviticus. 25, when we enter the land He gives us, to plant and harvest it six years, let it rest the seventh. After much cogitation, I concluded U.S.A. should count land sabbaths and jubilees from 1620, the year the "Mayflower" landed the Pilgrims at Plymouth Rock. The first National Land sabbath was 1627; 1670 first jubilee, 1970 the last jubilee. Our land sabbaths are 1977, 1984, 1991, and 1998. I published this pattern in Kansas City, Missouri newspapers in 1977.

Not keeping land sabbaths and jubilee results in BURDENSOME debts, very FEW controlling the land, CAUSING others to be JOINED HOUSE to HOUSE in crowded cities with no place to farm or garden (Isaiah 5:8-13) culminating in mass starvation mentioned in Leviticus 26:29-35. USA has never kept land sabbaths on a National basis and now millions out of work, TRILLIONS in DEBT, SIX jubilees OVERDUE! "Proclaim Liberty throughout the Land" is written on US postage stamps, but not YET in our MINDS! Where there is no vision the PEOPLE PERISH (Proverbs 29:18). Get in the "SPIRIT" of the Jubilee! HELP each other get started on small plots of land, so EACH can have their OWN vine and fig tree (Zechariah 3)! Parents, help children, children your parents (Malachi 4)!

Had Russia planted and harvested TWICE the need for 1990, they wouldn't had to go to USA for food in 1991! I'm now thinking the Almighty is backing my plan for USA land sabbaths on a WORLDWIDE basis! If you wish further counsel or to get better acquainted, I would love to hear from you. Write: David Alvin Gregg, 353 S. Hwy 160, Golden City, MO 64748.

**TEACH ALL
NATIONS
PREACH THE GOSPEL
TO EVERY CREATURE**

Matthew 28:19 Mark 16:15

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