

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will show them his covenant. Psalm 25:14

Foundations, Pillars, and Landmarks

Traveling to various places, we look for signs and landmarks that help us to know we are on the proper path. We used to have a log cabin at the end of the Smyrna Chapel Road that was a landmark for many years. We could direct people to travel until they came to the log cabin. That landmark made it very easy for people to know that they were on the correct road. A few years ago the log cabin, which had been a landmark for several years, was torn down and it became harder for people to find our little country chapel.

In our spiritual life we have landmarks that help us to know we are on the right path. As Adventist people we have landmarks to help us to know we are on the right path. We have pillars and foundational truths that help us to be solidly supported and that provide safeguards against false teachings and deceptions of many kinds. David asks, "If the foundations be destroyed, what can the righteous do (Psalm 11:3)?" The implied answer is that the righteous will have no hope. As Adventist people we have been given some wonderful and beautiful truths that serve as foundations, pillars, landmarks, and safeguards. God has also been pleased to help us, by the spirit of prophecy, to understand what these pillars are and their great value. This study will explore the writings of the Testimonies, which we accept as an inspired view of our history as a people, to see what inspiration says about our landmarks and pillars.

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14 (*The Great Controversy*, p. 409). (All emphasis supplied in this issue unless otherwise noted.)

This famous statement tells us plainly that the sanctuary teaching is the central pillar of our faith. That certainly makes it very important. As we continue our study we come to a well-known statement from *Counsel to Writers and Editors*:

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." [Righteousness by Faith included] One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's

Prayer Requests

We hope and pray that God is richly blessing you with his presence and his truth. Please join us in prayer that God will shepherd and protect his people from the false teachings and the winds of doctrine that are everywhere prevalent and that we will be watchful concerning this. We also entreat your prayers for our upcoming camp meeting in June that God will richly bless his servants and that we all will be better equipped for the days that are ahead. In addition, please remember Brother Lynnford Beachy and his family in prayer as they seek guidance on how the Lord desires to use them under the circumstances of family health issues. We hope to see many of you at camp meeting and until then may you fortify your minds with truth!

Ornycha Holt

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law. *The nonimmortality of the wicked is an old landmark (Counsels to Writers and Editors, pp. 30, 31).*

Here Ellen White mentions the sanctuary, the three angels' messages, the law of God, the Sabbath of the fourth commandment, and the nonimmortality of the wicked. Some have tried to limit our foundational teachings by looking at these in a very superficial way. Among many historic Adventists, the incarnation of Jesus is considered a landmark and pillar and much concern is expressed about this doctrine, yet it is not specifically listed by Ellen White as a pillar. When we speak of the three angels' messages, however, we must understand that these mean all that is involved in the everlasting gospel, the fall of Babylon, and the mark of the beast. Within these areas we find the nature of the God we worship, the incarnation, and other important concepts.

The first angel's message begins by saying, "Fear God." This would be impossible to do if we did not properly know God. 2 Peter 1:2, 3 says:

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

Here we see that having a proper knowledge of God is vital for receiving God's grace. By a knowledge of God we receive "all things that pertain unto life and godliness." Ellen White clearly noted the importance of knowing God and taught that it was, in fact, a foundational issue:

Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself.

A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character.

This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.

"The knowledge of the Holy is understanding." Proverbs 9:10.

Through a knowledge of Him are given unto us "all things that pertain unto life and godliness." 2 Peter 1:3.

"This is life eternal," said Jesus, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3 (*Ministry of Healing*, pp. 409, 410).

Beloved, if you are tempted to think that the truth about God is not a foundational doctrine, please read chapter 35 in *The Ministry of Healing*. A knowledge of God is the most foundational truth of all.

We are in a shaking time. "Soon the battle will be waged fiercely between those who serve and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain (*Testimonies for the Church*, vol. 9, pp. 15, 16)." We have also been told:

The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times (Testimonies for the Church, vol. 1, p. 300).

The Sabbath and the nature of man have been already noted as landmarks and pillars, but here they are mentioned, with the testimony of Jesus, as anchors that will help to hold God's people safely in perilous times.

For years we have seen the sanctuary under attack within and without Adventism. We have seen the law of God attacked even from within Adventism by cries of legalism. We have even seen the Sabbath to be lightly regarded, but today we are seeing an attack upon the seventh-day Sabbath of the fourth commandment in a manner that I have never expected by a teaching called the lunar sabbath.

We have noted the testimony of Jesus will serve as an anchor to God's people, and it will if we will read, study, and believe it. The scope of the rest of this article will be to examine the importance of our pillars. Let us continue by asking ourselves, "Did God give the Advent people fundamental truths?" I would like to appeal to the writings of Ellen White as an inspired view of our history, and they say very plainly that God did.

The principles of truth that God has revealed to us are our only true foundation (*Selected Messages*, bk. 1, p. 201).

The principles for which we fought in the early days . . . were brought out in the power of the Holy Spirit (*Ibid.*, p. 206).

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today (*Manuscript Releases*, vol. 1, p. 53; Letter 50, 1906).

Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time (*The Upward Look*, p. 352; December 4, 1905).

Ellen White boldly declares that we were given truth by God and that it was established early in our experience. In fact, writing in 1881 Ellen White could confidently say:

It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth (Testimonies for the Church, vol. 4, p. 595).

Ellen White wrote repeatedly about the truth that God has given us, including the seventh-day Sabbath, and that we are not to be moved from this great testing truth.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God (*Counsel to Writers and Editors*, p. 77).

Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. *But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority (Special Testimonies, Series B, no. 2, p. 59; 1904).*

As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time had not lessened their value (*Ibid.*, p. 51).

The most solemn warnings have been give to us concerning the moving of even a pin of our pillars, as noted in the following statement from *Early Writings*:

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, **“Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.”** I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform (*Early Writings*, pp. 258, 259; 1858).

Ellen White speaks of “a solid immovable platform” and directly quotes from an angel a fearful woe on any who would move even a pin of the message! Do you wonder why

I seem so serious about this? I am fearful that I may not speak boldly enough on this issue, for the destiny of souls are at stake! I would encourage all who have this issue of *Old Paths* in hand to careful read each and every page. Please allow God's spirit to speak to your heart. The new teaching of the lunar sabbath is not compatible with the testimonies. It is not the Sabbath preached more fully. It is a snare of Satan to try to induce God's people to step off the platform of truth at this late date under the guise of actually following God.

Allen Stump

“The Sabbath Test” continued from page 22

son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

God has not left the matter so undefined that we can not tell when the true Sabbath comes. “Six days,” he says, “may work be done; but in the seventh is the Sabbath of rest, holy to the Lord.” *He has given directions that on Friday, the day prior to the Sabbath, shall be prepared all the food to be eaten on the Sabbath. “Bake that which ye will bake,” he says, “and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.”* Servile work for a livelihood, or common business transactions upon the Sabbath, constitute those who take part in them transgressors. All labor necessary to provide for the sustenance of the body is to be done in the six working days.

In the fourth commandment the claims of God are expressed. In it he has specified his holy day; and he declares that so long as heaven and earth remain, not one jot nor tittle of his law shall be changed. “Think not,” he says, “that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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.”

If the Lord designed to change the day, why did he give no intimation of it? He certainly knew if he designed to do any such thing. When the transgressors of the law of God raise their objections to the Sabbath specified in the fourth commandment, they have their answer in the words of Christ: “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.”

Heaven and earth still stand to confirm every word that proceeds out of the mouth of God. For a time the powers of darkness have seemed to prevail, the man of sin has seemed to triumph; *but during all the days when darkness seemed to eclipse the light, the Sabbath has been kept by God's representatives.* And as we near the

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The Lunar Sabbath

A New Wind of Doctrine



In his book *Chess Traps, Pitfalls, and Swindles*, the famous chess author of the last century, Fred Reinfeld, explains that many chess games have been won by players who offered false advantages to their opponents. Traps, pitfalls, and swindles have been a hallmark of chess for the last 400 years. Players expect to obtain a good position only to find themselves in deep trouble after it is too late to change. Besides the competitive nature of chess, it is not difficult to see why heaven cannot approve of a game that has deception at its very core. Satan is the author of deception and he is involved in a bigger game than chess. He is involved in not just a game played on a black and white checkered board, but he is involved in a contest for the destiny of our souls. He will set traps, provide pitfalls, and swindle at every step of our Christian walk. He will offer us something that looks good, something that appears to give us an advantage, but something that in the end will lead to our destruction if continued in.

The subject of this study is the lunar sabbath. It is an issue that is being hotly-debated in Adventism, as well as in non-Adventist circles. An advertisement for a movie once said, "Coming to a Theater Near You." This is surely true of the lunar sabbath concept. If it has not come to you yet, it is coming. It is something that you will hear more of, and you need to understand its deceptive nature.

Satan is offering a trap today to God's people in the doctrine of the lunar sabbath. To some, it has an appeal and it seems to offer a way to "preach the Sabbath more fully," but as we shall see, it does not preach the true seventh-day Sabbath at all.

We might ask ourselves the question, "What is the lunar sabbath?" Actually, the concept, like the Trinity doctrine, is difficult to define, for there are various interpretations of this doctrine. In most variations, when the moon is in its new moon phase the month begins, and Biblically this is the way the children of Israel counted their months after the exodus. By the lunar sabbath reckoning, the sabbath is then measured off by counting the next seven days after the new moon. There are different variations, but I have found from my study that most people who believe in the lunar sabbath teach that the 8th, the 15th, the 22nd, and the 29th days of the month are sabbath days. With this system, the sabbath varies each month as to what day of the week it is observed because the weekly cycle of days becomes disrupted. In other words,

during some parts of the month such, as the latter part of February 2007 and the first part of March 2007, the lunar sabbath comes on what is commonly called Sunday. In the next monthly cycle, the lunar sabbath moves to Monday, with a month of sabbaths on what we today call Monday. Each month the day of the lunar sabbath will change. Thus, the sabbath floats each month from one day of the week to another. (Floating from one day of the week to another is based on the standard seven day week with which we are familiar.) Further, the cycle of the week is broken at the beginning of each month. While the weeks of the lunar sabbatarians are said to be seven days long, there is an interval of one or two days between the last day of the prior month's last week and the first day of the new month's first week! So the time between the last sabbath of the current month and the first sabbath of the next month will be either eight or nine days. Sometimes it is claimed that the extra days are not actually part of the week but are special days. However, this destroys the concept of the week as being a subdivision of time. It would be like saying an hour is sixty minutes long but sometimes there are an extra three or four minutes between hours that really do not fit anywhere else. The doctrine of the lunar sabbath teaches that the seventh-day Sabbath, as we have commonly understood it and have been worshipping God on, is a product of Satan.

It is said that the lunar sabbath was the sabbath of the Patriarchs but that somehow it was lost. There are different versions of when it vanished, but many say that it happened during the Babylonian captivity and that when the Jews returned to Jerusalem they continued to follow the Babylonian calendar that they had become accustomed to. There is, however, no reliable historical documentation to prove this.

In Romans 10 we find counsel from Paul that would be wise for us all to heed: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved (v. 1)," and I hope that is your prayer for me and it is my prayer for you and for all of God's people. We should have a great desire that all will be saved. "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end [or

the goal] of the law for righteousness to every one that believeth (Romans 10:2-4).” Paul is speaking of people who are looking for righteousness and who have a zeal for God but it is not according to knowledge. Today, there are many who are serious about the lunar sabbath. In fact, in reading through some of the literature on the lunar sabbath I have seen a people who appear very sincere in wanting to know and follow truth, but I have to say that Paul would declare their earnestness to be a wrongly-placed zeal.

I want to emphasize again very plainly, unequivocally, and without any question that I believe the lunar sabbath concept to be a trap of Satan to use the good zeal of the saints to finally disobey God, and I will show you why I say this before we are finished.

In this study, I want to reexamine the Bible Sabbath, to explore the reasons why I find it impossible to reconcile the lunar sabbath with the Bible and with the Spirit of Prophecy, to look at the concept of the seventh-day Sabbath as a pillar and landmark of our faith, and to explain why I believe this issue is so important.

The Seventh-day Sabbath Founded at Creation

The first part of this study should be “old school” to most of us, but I want to review the Bible teaching of the Sabbath, for there may be those who do not understand this concept. We will start in chapter 1 of the book of Genesis. In the first chapter of the first book of the Bible we have the initial account of creation. The Bible teaches that in six literal days God created the heaven and the earth. In chapter 2 we read:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (vs. 1-3).

Chapter 1 of Genesis provides an outline of what was created on each day of creation week and on the fourth day it says that God created the heavenly bodies:

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day (Genesis 1:14-19).

Some have argued that the moon was created on the first day and was declared on day four to be a sign for seasons and

times, but notice the language of the verses. God is speaking, and when he spoke, creation occurred. (See Psalm 33:6, 9.) Genesis 1:16 plainly says God made the sun, moon, and stars; and the reference point given in verse 19 is the fourth day.

Now, it is interesting that although it does say the sun, moon, and stars are to be for “signs, and for seasons, and for days, and years,” nothing is mentioned about weeks here.

In Genesis chapter 2 we read that God blessed the seventh day. The lunar sabbath teaching says that the sabbath is the seventh day after the new moon. However, this is very hard to reconcile with the creation account because on the first Sabbath the moon was only three days old, having been created on the fourth day. Even if that moon was in its new moon phase when God created it, the Sabbath still came too early on the seventh day of creation. It might be argued that the moon was created in a phase that was four days after a new moon. That is possible; however, guess work or conjecture must be employed to arrive at such a position and that is never safe. God would not require his people to base something as important as the Sabbath on speculation. The Bible says the seventh day was blessed and we know that the Bible says the seventh day is the Sabbath and the Sabbath is a memorial of creation. This is important to remember. Some have argued that the Sabbath is never called a memorial of creation. Why it is true that the exact phrase is not in the Bible, the concept surely is. In both Exodus 20:8-11 and Revelation 14:6, 7, we see a call to worship God as the creator and the Sabbath is the reminder of it. Further the Spirit of Prophecy plainly calls it a memorial of creation:

In Eden, God set up *the memorial of His work of creation*, in placing His blessing upon the seventh day (*Patriarchs and Prophets*, p. 48).

... the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ (*The Desire of Ages*, p. 281).

The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, *the Lord’s memorial of creation* (*Testimonies for the Church*, vol. 8, p. 117).

J. N. Andrews, in his book *The History of the Sabbath*, writes:

The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God. For the worship of God is based upon the fact that he is the Creator and that all other beings were created by him. The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and his creatures. This great fact can never become obsolete, and must never be forgotten (p. 510).

This statement was felt to be such a valid point that it was included in the book *The Great Controversy*, pp. 437, 438.

The Sabbath in the Heart of God's Law

One thing I like about the message we call “the truth about God” is that it is a straight-forward and plain message. When I listen to Trinitarians, I have to listen to many assumptions and hear a lot of things that appear ambiguous that use words such as “It is assumed” or “Only by faith can we accept this.” I am glad that the truth about God is very plain and straight-forward, and I believe the same is true about the doctrine of the seventh-day Sabbath. It is a plain, straight-forward truth, and for over one hundred sixty years the Advent people have been preaching it. We have been preaching that it is a plain, straight-forward truth. It is not a truth that is found in hints and insinuations. Right in the middle of God's Ten Commandment law, in the fourth commandment, we read: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work [notice the prohibition against doing any work] thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it (vs. 8-11).” In Genesis we read that God blessed the seventh day and in Exodus 20 the day he blessed is called the Sabbath day.

Interestingly, in Exodus 31:15-17 we read: “Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.” Who rested and was refreshed? God! Is it not amazing that God was refreshed on the seventh day Sabbath? God was saying in effect, “I have enjoyed this experience so much that I want this experience to continue every week with my people.” So God instituted the Sabbath. If you look at the record, he rested first and then instituted the Sabbath. He did not institute the Sabbath and then rest. Sometimes we gather on the evening of the Sabbath to “welcome the Sabbath,” but, friends, it is not the Sabbath that we are to welcome. We are welcoming the God of the Sabbath. That is the point. The Sabbath provides a special time of blessing whereby we can associate, communicate, and commune with our God in a special, close way that we do not have the rest of the week.

What is it that really makes something holy? It is the presence of divinity. When Moses was at the burning bush, he was instructed to take his shoes off for the ground he was

standing on was holy ground because the Lord was there. In Colossians 1 we find the Son active in the creation with the Father. Referring to Christ, we read: “In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and *invisible*, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he [Jesus] is before all things, and by him all things consist (vs. 14-17).” Did Christ have anything to do with the Sabbath day? He surely did. He played just as much a part in the institution of the Sabbath day as the Father did.

In Matthew 12:8 Jesus says: “For the Son of man is Lord even of the sabbath day.” It is a memorial of his creative power, not only to create the heaven and the earth, but to recreate a new heart in us. That is truly the importance of the matter. In Psalm 51:10 we read David's prayer: “*Create* in me a clean heart.” How was his heart to be cleansed? Through the Word of God! The Word is powerful (Hebrews 4:12); it is full of power to bring about salvation. Jesus said, “Now ye are clean through the word which I have spoken unto you (John 15:3).”

First Corinthians 1:30 states: “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” The Sabbath is not only a memorial of creation but it is the sign that Jesus has the power to create in us a clean heart. That is why in Ezekiel 20:12 we read: “Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.”

We read an important statement in *Patriarchs and Prophets*:

Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history (p. 111).

Ellen White does not say in this sentence that it was the Sabbath that was preserved but that it was the *week*—like the Sabbath—that was preserved. The week originated at creation; like the Sabbath, the week has been preserved; and like the Sabbath, the week has been brought down to us through Bible history! As we continue in *Patriarchs and Prophets* notice what is written next:

God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of *seven* literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man.

In the law given from Sinai, God recognized the week, and the facts upon which it is based (*Ibid*).

When you look at the law as given at Mt. Sinai, what are the facts concerning upon which the Sabbath is based? It is

the fact that God created everything in six days. Nothing is said at all concerning the moon. If the Sabbath was to be on the 8th, the 15th, the 22nd, and the 29th of each month, why did God not make it clear when he made all the other commandments so clear? Now notice what we read about the week:

After giving the command, “Remember the Sabbath day, to keep it holy,” and specifying what shall be done on the six days, and what shall not be done on the seventh, *He states the reason for thus observing the week, by pointing back to His own example: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it Exodus 20:8-11 (Ibid).”*

As Seventh-day Adventist people we carry a peculiar message. We carry a message that is very strange to many people, and we know this message specifically as the three angels’ messages. The three angels’ messages are what Adventism is built upon. It is part and parcel of all that we are and of who we are. Revelation 14:6, 7 says:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

As Adventist people, we have been quick to recognize that this is virtually a quotation from the fourth commandment, lifted out of the Decalogue and it is a call back to worship God as the Creator. As a people we have historically recognized this call to be a call to keep the seventh-day Sabbath. God’s creatorship is given in his Word as the reason he is worthy of worship. In Jeremiah 10 we read:

But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion (vs. 10-12).

God says, “This is one way you know that I am God—I have created all things.” Again, the memorial to that creation is the seventh-day Sabbath.

The Seventh-day Sabbath in the New Testament

In Revelation 4 we read about how the heavenly hosts worship God. Verse 11 records what these hosts say to the Father, who is sitting upon the throne: “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all

things, and for thy pleasure they are and were created (Revelation 4:11).”

Did Jesus keep the Sabbath? Let us look at Luke 4:16: “And he [Jesus] came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.” Now, whatever day this is, it is a day that he had acquired a custom in keeping and it is a day that was observed at the synagogue on a regular basis. There are people in the synagogue. Jesus is not meeting there by himself. This is clear from the context because quite a commotion arose over what he read. Jesus tried to correct many of their misconceptions about the Sabbath. He told them that the Sabbath was made for man and not man for the Sabbath and that he was Lord of the Sabbath day (Mark 2:27, 28). Jesus was accused many times of breaking the Sabbath day because he did not keep it as the religious leaders of his day held it, but, interestingly, he was never accused of breaking the Sabbath because of *when* he kept the Sabbath.

Isaiah 42:21 prophesied that Christ would “magnify the law, and make it honourable.” In John 15:10 Jesus said: “I have kept my Father’s commandments.” The Sabbath that Jesus kept when he was in the synagogue with the worshippers is the same Sabbath that we know of today. It is the same Sabbath that clearly has been continued historically from the time of Christ until today. There is a verse in Acts 15 that helps us to understand this very clearly. During the council at Jerusalem, James said: “For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day (v. 21).” He said, “Moses is preaching in the synagogue every Sabbath day.”

Now, it is interesting to note that the text does not say, “Being read in the synagogues on what they believe to be every Sabbath day,” or on “every false Sabbath day.” It says very plainly that they acknowledged that what was going on in those synagogues was during the Sabbath day. Now, perhaps you think James was wrong or mistaken. The Bible is inspired of God and we know it is a true record, but we realize that not everything in it that is spoken is a truth. Sometimes lies were told and those lies are faithfully recorded. (See 1 Kings 22:11.) Maybe James did not understand this truth. Maybe he was mixed up, but Peter is there and he offers no correction. Neither Paul nor Barnabas nor any of the disciples correct James.

Acts 13:14, 15 speak of Paul and Barnabas at Antioch: “But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on,” and of course they spoke on. In verse 42 we read: “And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath... Now when the congregation was

broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God (Acts 13:42-44).” Now, we might say that the Sabbath these verses talk about is a lunar sabbath but there is no contextual evidence for this. It would go against the historical record that the Jews at this time were keeping the seventh day of the week as Sabbath, what we would call Saturday today. We realize the name “Saturday” has no authority under inspiration, but if you look at the historical cycle of the seven days, it is the day that we put on the end of the calendar week, regardless of what it is called.

Acts 17:2 records Paul being at Thessalonica and it says: “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.” Again, Sunday-keepers take this verse and say, “But, you know what? It is not because the seventh day was the Sabbath anymore that Paul went there, but because it was still the the Jewish Sabbath and Paul went there to witness to the Jewish people.” This, of course, is reading something into the text that is not there. Nowhere in the Bible is the Sabbath called the Jewish Sabbath.

In Acts 18:4 Paul is at Ephesus “and he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.” We see that the apostles were preaching to the people in the synagogues on the Sabbath and there is no mention in any of these examples of a moon, a new moon, or of anything that would show that the Sabbath was a lunar sabbath.

Problems with the Lunar Sabbath

I would like to explain some of the reasons why I cannot accept the lunar sabbath concept besides what I consider a clear lack of Scriptural evidence.

In Exodus 16 we have the story of how God miraculously fed the children of Israel for forty years with bread from heaven:

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily... And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning (vs. 4, 5, 22, 23).

The manna came on a regular basis for five days. Five days they were to gather up a certain portion. On the sixth day the

manna came and they were to gather up a double portion. If any extra was gathered up during the first five days and kept over until the next day, the Bible says that it stank and bred worms. In verse 20 we are told some people decided that they would take more than they needed for the day. Perhaps their faith was not mature and they thought that the manna would not be there the following day, so they gathered extra. “Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them (v. 20).” But when they gathered the double portion on the sixth day, it did not stink or breed worms. “And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein (vs. 20, 24).” Now, what was the difference? In verse 24 it is talking about the manna they got on the sixth day. The manna they got on the sixth day was miraculously preserved and this continued for forty years. Now, please think about this. If they gathered extra manna on any day other than the sixth, that manna the next day would stink and breed worms. On the sixth day they were to take a double portion. The Bible never makes a provision for a triple portion or a quadruple portion to make up for the extra day(s) lunar sabbath proponents claim are at the transition between months and do not belong to any week. Neither is there any mention that after a certain Sabbath the people were to fast, rather the Bible says this process continued on every week for forty years. The reason I bring this up is because when the new lunar month begins the time from the last lunar sabbath of the prior month to the first lunar sabbath of the next month always has a time period of either eight or nine days. It is not seven days. The cycle changes because the moon does not change its phase in twenty-eight days, which would be four weeks of seven days each. The moon works in a twenty-nine and one-half day cycle; therefore, you have a shifting of about a day to a day-and-a-half every month. Exodus 16:35 says: “And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.” We also read from Ellen White: “Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day (*The Review and Herald*, October 28, 1902).”

The concept of the lunar sabbath also requires me to miscalculate Pentecost. I have a degree in mathematics but you do not have to be a rocket scientist to count to fifty. I say this because God has set things in an orderly way in his work. He is not the author of confusion (1 Corinthians 14:33). If you look in Leviticus 23 you will notice the appointed feasts of the Lord and when we come to the one we call Pentecost, (although it is not called Pentecost in the Old Testament), we read: “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days;

and ye shall offer a new meat [meal] offering unto the LORD (Leviticus 23:15, 16).” These verses tell of seven Sabbaths but this is to be understood as seven weeks. It is speaking actually of weeks. In the English translation of the Septuagint we read, “And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, *seven full weeks*.” This feast is also called the “feast of weeks” in Exodus 34:22; Deuteronomy 16:10, 16; and 2 Chronicles 8:13. If a week is seven days and you have seven times seven, that is forty-nine days. When you add one more day, you have fifty days. It says that it would be on the fiftieth day. The term Pentecost means fiftieth. It comes from the Greek expression (*pentekoste*) which means fiftieth. Pentecost was fifty days after the wave sheaf was offered.

I found this interesting statement in *The Signs of the Times*, March 7, 1878: “Fifty days previous to this [the giving of the law] the pillar of fire had lighted the path through the Red Sea that God had miraculously opened before the marching multitudes of his people.”

As we study the history of man we understand that this earth has been in existence for about 6,000 years, and there is going to be a millennium of 1,000 years and these time periods parallel the week—the idea of six units and then a seventh unit.

I know that many, if not all, lunar sabbath proponents know about many of the things I am sharing now, and some of them claim to have an honest answer, just as much as Sunday-keepers claim to have an honest answer to Exodus 20, Genesis 2, and many other verses. I have to look, however, at the weight of evidence, and as we look at the evidence we will see this brings an indictment that we might not be pleased with.

The prohibition against work on the annual feast days also teaches us an important lesson. The Sabbath commandment states: “In it thou shalt not do any work [*melakah*], thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates (Exodus 20:10).” Life’s work is to shut down during the Sabbath. Only the most absolute essentials are to be done on the Sabbath. That is why we cook our food the day before, we iron our clothes before Sabbath, and we take care of all the things that are necessary *before* Sabbath.

Let us consider Leviticus 23. It speaks of the seventh-day Sabbath and notice what it says to confirm what we read in Exodus 20: “Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; *ye shall do no work [melakah]* therein: it is the sabbath of the LORD in all your dwellings (Leviticus 23:3).” On the seventh-day Sabbath they were to do *no* work. Is the prohibition the same for all the annual feasts? No. The Day of Atonement has a similar prohibition, but let us look at some other feasts first. In Leviticus 23:5-8 we read about the Passover: “In the fourteenth day of the first month at even is the LORD’S passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do *no servile work [abodah melakah]* therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do *no servile work [abodah melakah]* therein.”

Pentecost is mentioned next, in verse 21: “And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do *no servile work [abodah melakah]* therein: it shall be a statute for ever in all your dwellings throughout your generations.” Again at Pentecost the prohibition is different than on the seventh-day Sabbath.

The Feast of Trumpets is mentioned and in verse 25 the Bible says: “Ye shall do *no servile work [abodah melakah]* therein.”

On the Day of Atonement, no work at all was to be done. “And whatsoever soul it be that doeth any work [*melakah*] in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work [*melakah*]: it shall be a statute for ever throughout your generations in all your dwellings (Leviticus 23:30, 31).” The Day of Atonement was so important that God made it clear the people were not to do any type of work on that day. God proclaimed a fast for that day. They were not to worry about cooking or preparing any food ahead of time for it was a day of fasting. We are living in the antitypical Day of Atonement, friends and even though we cannot fast every day, we should have that spirit.

Now, we come to the Feast of Tabernacles:

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do *no servile work [abodah melakah]* therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do *no servile work [abodah melakah]* therein (Leviticus 23:34-36).

The first day of the Feast of Tabernacles was the 15th day of the seventh month. The last day of the Feast of Tabernacles was the 22nd day of the month. By most accounts of the lunar sabbatarians these days were seventh-day sabbaths, but the Bible says that they were to do *no servile work*. Why did God state it this way instead of saying no work at all, if these days were seventh-day Sabbaths? God makes a distinction here. If the 15th and the 22nd days of the month were seventh-day Sabbaths, then the prohibition against work should have been total and not just against servile work, but it is not!

It has been asserted by some advocates of the lunar sabbaths that every Sabbath in the Bible that has the day of the month mentioned in connection with the Sabbath occurs either on the 8th, the 15th, the 22nd, or the 29th day of the

month; however, examples cannot be used to *prove* doctrine. Even if every Sabbath mentioned is on the 8th, the 15th, the 22nd, or the 29th, we are not assured that all the other Sabbaths were also on these days of the month and if one Sabbath can be found that is not on the 8th, the 15th, the 22nd, or the 29th, then we have disproved the theory. Such a Sabbath is found in Acts 20.

Paul was traveling from Europe to Asia and in verse 6 we read: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days." As you read this, it might seem ambiguous and you could think it possible that they left sometime after the feast but not immediately thereafter, but Ellen White tells us in *The Acts of the Apostles* on page 391 that they left right after the feast.

The Feast of Unleavened Bread ends on the 21st day of the first month. If the journey to Troas took two days, you would expect them to arrive on the 23rd day of the month, but it took five days, bringing them to the 26th day of the month.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together (Acts 20:7, 8).

The Bible says: "Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Paul left for Troas after the days of unleavened bread. According to Acts 16:11, this was normally a two day trip. It says Paul abode with them for seven days, and if you do the math, friends, it brings Paul down to the either the third or fourth day of the following month, depending on if you use inclusive reckoning or not. Paul was preaching to them that night. This was upon the dark part of the first day of the week. It was a Saturday night and the next morning Paul was going to be leaving, which was Sunday morning. Anyway you do the math and anyway you figure whether the lunar sabbath is the 21st or the 22nd, you cannot collate his leaving with the lunar sabbath. It just does not fit. There is no way the math works.

On at least one occasion, the children of Israel were commanded to work on the 22nd day of the month, which was supposed to be a sabbath. Numbers 10:11, 12 says:

And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

Verse 33 says: "And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them." This happened on the 20th day. If you take three days, anyway you add it up, that is traveling

over the 22nd day of the month. So, what God was telling them to do was, "Pick up all the camp and move the camp during the Sabbath." It is enough work just to pitch camp someplace temporarily, like at camp meeting, and it does not seem consistent with either the concept of the Sabbath nor the weight of evidence of other things that we will soon examine. Breaking camp, moving, and then setting up again for two and a half million people, friends, is a lot of work. According to Jeremiah 17:21, 22, they were not to carry great burdens in and out of their houses on the Sabbath, let alone carry their houses with them!

Interestingly, in Exodus 12 we read that the children of Israel departed from Egypt on the 15th day of the month, a day that it is claimed to be a sabbath:

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said (Exodus 12:29-31).

We know that the Passover occurred on the 14th and on the night after the Passover, the beginning of the 15th day, Pharaoh was anxious for Israelites to get out.

If we read Numbers 33:3, we see that "they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians."

The weekly cycle has its origin in Eden and almost all nations and civilizations, even those outside of Christendom, have adopted a seven day weekly cycle. The ancient Hindus, the Babylonians, and the ancient Chinese people all had a seven day week. The Romans at first had no week but began to adopt an eight day cycle, with the market day being the eighth day. I found it very interesting, though, that the eight day cycle began to fall out of custom during the time of Augustus Caesar. Do you remember who was born during the reign of Augustus Caesar? Jesus Christ was. So, even though it was not an official law or set up by the empire to have a seven day week, the custom of the people by the time of Christ's life was to actually have a seven day week. In AD 321, Constantine made the seven day week an official part of the Roman calendar, but unofficially the Romans had been using a seven day week for over three hundred years. During Constantine's reign, the current names were given to the days of the week, but the names have nothing to do with the cycle of days.

The ancient Mayan calendar used a thirteen and also a twenty day week. In ancient Egypt, the length of the week

was ten days, as it was also in France during the French Revolution. Communist Russia tried a five and then a six day week, but these were all exceptions. History traced into antiquity reveals many ancient people observing a seven day week.

Also, in almost all ancient languages, as well as modern languages, the word for the seventh day of the week is Sabbath. William Meade Jones was a sabbatarian who did research in the 19th century concerning different languages such as Hebrew, Chaldean, Samaritan, Babylonian, Assyrian, Arabic, Coptic, and many others. He lists the names of the days of the week as the ancients called them. They all had seven day cycles and it is interesting that the Hebrews would say "One day into the Sabbath," "Second into the Sabbath," "Third into the Sabbath," and so on. All these ancient people had a word for the seventh day that meant Sabbath.

This is true for many modern languages also. For example, the Spanish word for the seventh day of the week is *Sabado* and in Portuguese the word is *Sabbado*. William Meade Jones also gives a list of over one hundred languages, ancient and modern, that use the word Sabbath for the seventh day of the week. This would be highly unlikely and improbable if this idea of the seventh day Sabbath did not really originate in Eden many years ago.

Sunday worshippers have said, "Well, the Sabbath got changed, or the days of the week got mixed up," and we respond, "For the days of the week to have gotten mixed up every Jew would somehow have had to oversleep a whole day or somehow a day would somehow have passed by with not one Jewish person being aware of it. They would all have had to have gotten mixed up at the same time." We understand that the probability of that happening is astronomical.

I have been studying the history that the proponents of the lunar sabbath use. They at times quote Josephus, Philo, and others, and yet I find it interesting that some people who argue against the lunar sabbath also quote these same historians, sometimes from the exact same passages, to prove their points.

There really is no accurate, reliable, historical reference or way to ever prove the lunar sabbath was something kept by ancient Israel, by the apostles, or by Jesus himself!

Keeping the lunar sabbath might not be as easy as some might think. I have heard the argument that by using the new moon as a guide the common shepherd or the common person out in the field can always know when the Sabbath begins; however, this is not true. In fact, it is harder for someone to understand when the lunar sabbath starts than to keep track of every seventh day. Let me explain.

I have been alive now for almost fifty years and I know without any question or doubt that the weekly cycle has not changed in the last fifty years. If you go back one generation, my mother or father can tell you the same thing. We can all count seven days. Seven is not hard to count to, but think about this: Suppose you are a shepherd out in the field

waiting for the Sabbath to come but there is a three or four day storm and it is cloudy every night. It is hard to know when the new moon truly begins if you do not have astronomical knowledge. If you are just depending on sight alone, you may not be able to see the new moon because some days the moon is obscured and you cannot see when the conjunction of the moon occurs.

Also, the moon is not a static body in the heavens. I am sure that most of you are aware of the fact that the moon moves around the earth in such a fashion that the same side of it faces the earth at all times. The visible side of the moon is always the same. I was listening to a creationist tape recently. The issue was not the Sabbath or anything concerning lunar sabbaths, but it was explaining how unique the moon's motion through space is. The man on the tape said this type of motion could not have happened by chance. He said there had to be an extremely intelligent design for this to have occurred, and I believe that. Every other known heavenly body makes its revolutions in such a way that you have the opportunity to see the front, the back, the sides, and all parts of the body in its revolution, but this is not possible with the moon. The only way we know what is on the back side of the moon is by the pictures the astronauts took when they went around the moon. The fact is that from the earth we see only one side of the moon and just as God arranged this in an exact fashion he could also have set up an exact twenty-eight day orbit of the earth by the moon with seven day cycles. It would not have been hard for God to have done this, but he did not.

I am going to make a very bold statement, but I believe it is true. The lunar sabbath doctrine requires us to believe that the papacy really *did not* change the sabbath day; for, and please listen very well, the acceptance of the lunar sabbath requires us to believe that the seventh-day Sabbath, what we call Saturday, is NOT JEHOVAH'S day any more than Sunday is! Saturday is no more the Sabbath than Sunday is. In fact, some claim Saturday Sabbath to be a child of Satan! Inspired history, however, disagrees with this concept.

There are different views concerning the inspiration and the authority of Ellen White. Some people say, "Whenever she said 'I saw' or 'I was shown something,' I listen to what she says." These people have a minimal belief in her and her ministry and put little stock in anything else she says. Even if you only believe on that level, I want to share with you several statements that claim direct inspiration, not just a commentary by Ellen White concerning such things as how to raise children or the best thing to eat on Saturday nights. Notice carefully this first statement:

[The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine. ...](#)

[In the holiest I saw an ark; on the top and sides of it was purest gold. ... I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter](#)

than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. *I saw* that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. *I saw* that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws (*Early Writings*, pp. 32, 33).

Ellen White says that the pope made this change but not from a lunar sabbath. The papacy makes no claim that they changed the lunar sabbath. That was never in our understanding, and it was never in the writings of the Adventist pioneers or of Catholic writers. It is the seventh-day Sabbath that we know today as Saturday that the papacy claims to have changed. The name Saturday has a pagan origin, but regardless of whether we call it Saturday, Sabbath, or Sabado, we are talking about the seventh day of the common week.

In another statement in *Early Writings*, Ellen White talks about Satan trying to convince people that God's law is not binding, and then she says: "Satan ... told his angels that some would be so jealous of God's law that they could not be caught in this snare [the snare that there is no law anymore]; the ten commandments were so plain that many would believe that they were still binding, and therefore he must seek to corrupt only one of the commandments. He then led on his representatives to attempt to change the fourth, or Sabbath, commandment, thus altering the only one of the ten which brings to view the true God, the Maker of the heavens and the earth. [Now did he do this in Babylon during the captivity? No, that is not when Satan did this.] Satan presented before them the glorious resurrection of Jesus, and told them that by His rising on the first day of the week, He changed the Sabbath from the seventh to the first day of the week (*Early Writings*, p. 215, 216)."

The papacy does not say, "Look here, the first day of the week we are talking about is the lunar Lord's day, and so we will figure out when the lunar moon comes in and we are going to take the first day of the new week." That is not the papal sabbath. That is not the papacy's day of worship. That is not the day the papacy accepts nor is the lunar sabbath the day the papacy claims to have supplanted.

The Seventh-day Sabbath Is a Pillar of Our Faith Not To Be Moved

Friends, the Sabbath, and I believe the seventh-day Sabbath as we have understood it well, is a pillar of our faith. I will be honest—I am treading on ground that involves Adventism, history, and an acceptance that Ellen White was given messages from the Lord and she told us the truth. If you discount Ellen White as a prophet, then you can discount the next few

things I am going to discuss. They will not mean anything to you. If you believe, however, that Ellen White was a prophetess, that she was a messenger of the Lord, and that she was shown these things, then I beg of you to please consider these statements:

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God (*Counsels to Writers and Editors*, p. 30).

Remember earlier she spoke, as we read in *Early Writings*, about seeing the actual tables of stone that had been written by the finger of God and she said that around the Sabbath there was a holy glow—a halo. She goes on to write:

The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark (*Ibid*).

She is talking about what the landmarks and pillars of our faith are, and in this particular set she mentions the temple of God, the Ten Commandments, the Sabbath, and the non-immortality of the wicked, which she says are landmarks or pillars of our faith.

The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times (*Testimonies for the Church*, vol. 1, p. 300).

Ellen White says that the Sabbath is one truth that will serve as an anchor to hold us.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God (*Counsel to Writers and Editors*, p. 77).

When the Adventists began to keep the Sabbath, some thought that it was to be kept from 6:00 p.m. Friday until 6:00 p.m. Saturday. Others advocated the sunset-to-sunset position. In 1855, Elder James White asked J. N. Andrews to prepare a study on when to begin keeping the Sabbath. Andrews did just that and showed from the Bible that sun-down-to-sundown was the proper time to observe Sabbath. On November 20, 1855, Ellen White was given a vision showing God's approval for this. (See *The Early Years*, pp. 322-325.)

Are we to believe that God was pleased to correct his people over what time of the day to keep the Sabbath but allowed

them be wrong on what day was the Sabbath? Does it make logical sense that here is a pillar, a landmark, a foundational point of our faith and God corrects them on the time of the day to keep the Sabbath but lets them keep the wrong day for almost all of their existence? Based on the Bible truth about the Sabbath, as well as statements we will soon look at, it is very hard for me to believe.

Beloved, we were given truth! If a mason lays a foundation, the carpenter can frame a house upon it. This is adding to the foundation. but if after you build the house someone comes in and begins to tear away the foundation, you have problems. Now, we have to honestly ask ourselves: “Did God give the Advent people the fundamental truths that were needed for them to go into the kingdom? Is the Sabbath a fundamental issue?” I would like to appeal to the writings of Ellen White as an inspired view of our history. This history reveals that God did give us fundamental truths, of which the Sabbath is one, that will guide us into the kingdom.

The principles of truth that God has revealed to us are our only true foundation (*Selected Messages*, bk. 1, p. 201).

This foundation was built by the Master Worker, and will stand storm and tempest (*Ibid.*, p. 204).

Ellen White is saying we did not come up with these ideas on our own. She says God gave us these truths.

We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth (*Ibid.*, p. 205)?

The principles for which we fought in the early days . . . were brought out in the power of the Holy Spirit (*Ibid.*, p. 206).

Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority (*Ibid.*, p. 208).

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today (*Manuscript Releases*, vol. 1, p. 53; Letter 50, 1906).

She says that these main points of faith as they were held in 1906 were established early and they were established by God. Now friends, the fact is you can search Ellen White’s writings extensively, and you can search the pioneer writings exhaustively and you will not find them mentioning anything about lunar sabbaths. It was clearly not a foundational point. It was clearly not a sabbath that they knew anything about.

We can confidently say, The truth that has come to us through the Holy Spirit’s working is not a lie. The evidences given for the last half century bear the evidence of the Spirit’s power (*The Paulson Collection of Ellen G. White Letters*, p. 257, 1905).

Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time (*The Upward Look*, p. 352; December 4, 1905).

From the earlier events that occurred just after the passing of 1844 until 1905, we had truth given to us by the Holy Spirit. Now, I know this does not mean that we have all the truth. There is much more truth, as much more truth as God is infinite, to learn. If you read the second sentence of the first beginning paragraph of the last page of *The Great Controversy* you will find a beautiful statement:

As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise (*The Great Controversy*, p. 678).

As we learn more about the character and the love of God through the ceaseless ages of eternity, our love, our reverence, and our happiness will increase forever. God is infinite, friends, and no matter how much we think we have learned about God, there is more we can learn about him and we will be learning throughout eternity. While we are to learn more truth, notice what the pen of inspiration says about the message we had in 1881:

It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth (*Testimonies for the Church*, vol. 4, p. 595, 1881).

She says it is just as sure as God is alive that we have the truth! She did not say we have all the truth. She is very eloquent to point out in many places that there is more truth to learn, but if we were so far off on such a vital issue as the

Sabbath, how could she state that we had the truth as sure as God lives? I do not see how she could. The following statement is perhaps even more pointed. It is from a letter that was written on August 2, 1900 and she is writing concerning a sister who had an issue with the day (date) line. I have heard proponents of the lunar sabbath say that the day line is a problem, but here is what Ellen White said:

We have the positive word of God in regard to the Sabbath [Ex. 31:12-18 quoted].

Is it possible that so much importance can be clustered about those who observe the Sabbath, and yet no one can tell when the Sabbath comes (*Selected Messages*, bk. 3, p. 318)?

She is saying, “How can it be that we preach so much about the Sabbath but we are not supposed to be able to know when the Sabbath comes? Is that possible?” She goes on to say:

Then where is the people who bear the badge or sign of God? What is the sign? The seventh-day Sabbath, which the Lord blessed and sanctified, and pronounced holy, with great penalties for its violation (*Ibid.*).

Ellen White is talking about the seventh-day Sabbath the church was observing in 1900. Sometimes we quote Ellen White and we try to make her say things that she did not mean or did not say, but, friends, context is king. When you read the writings of Ellen White, you should read how she applied the things that she was saying and you should look at her life to see how she applied the things that she taught. At Smyrna we just published the sixth edition of *The Foundation of Our Faith* and in that book people may understand things that I state in different ways. One person may read something I say and interpret it one way and someone else may interpret it another way, but who is the best person to interpret what that statement really means? It would be me as the author, of course. If we really want to understand what Ellen White meant by certain things, we need to look at her life and see how she lived and look at the other things she taught and then we can understand quite well what she meant. She continues:

The seventh-day Sabbath is in no uncertainty. It is God’s memorial of His work of creation. It is set up as a heaven-given memorial, to be observed as a sign of obedience. God wrote the whole law with His finger on two tables of stone. . . .

Now, my sister, . . . I write . . . to tell you that we are not to give the least credence to the day line theory (*Ibid.*).

The day line theory states that you cannot know when the seventh-day Sabbath occurs because of the date line. Sister White says not to give the least credence to this theory.

It is a snare of Satan brought in by his own agents to confuse minds. You see how utterly impossible for this thing to be, that the world is all right observing Sunday,

and God’s remnant people are all wrong. This theory of the day line would make all our history for the past fifty-five years a complete fallacy. But we know where we stand (*Ibid.*).

In 1900 she said that our history for the previous fifty years had not been a fallacy. She said the believers knew where they stood and there was no uncertainty that they were keeping the right Sabbath and her practice substantiates it.

New Light—Old Truth

The foundation of a building is the most important feature of its construction. If the foundation is not set level and on a firm surface, the structure will have problems. God knew that in the establishment of the Advent movement the foundation was of the utmost importance. If the foundation was correct, then the light would be able to shine “more and more unto the perfect day (Proverbs 4:18).”

New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God (*Counsels on Sabbath School Work*, p. 34; original source *The Sabbath School Worker*, March 1892).

Beloved, there is to be new light, but it will only cause old truth to grow brighter. New truths will be discovered in God’s Word, yet these new truths will never contradict established truth.

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained (*Selected Messages*, bk. 1, p. 161; 1905).

Ellen White says we have way marks, pillars, foundations, and important points that have made us what we are and they are not to be changed.

As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time had not lessened their value (*Ibid.*, p. 51).

Are we not to welcome study and listen to proposed truth? The Bible says to “prove all things (1 Thessalonians 5:21),” but after they are proved, must we return to the chaff? No. In fact, we have been told:

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done

over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake (*Ibid.*).

She says that if we accept anything that moves a pillar it is a great mistake and we do it at the peril of our souls.

The Lunar Sabbath Is Not Preaching the Sabbath More Fully

It has been said that the concept of the lunar sabbath is preaching the Sabbath more fully. Think about the exact wording "more fully." If I start to preach to you more fully about the Sabbath later this afternoon, it is only because I was preaching the Sabbath to you earlier. You cannot do something more fully if you have not already been doing it. Let us examine the original statement from Ellen White:

And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth, and proclaimed the Sabbath more fully (*Broadside 3, April 7, 1847*).

She cannot be speaking of the lunar sabbath being the new sabbath that we are going to preach more fully because it is not something earlier preached. The teachers of the lunar sabbath proclaim that the day we have always known to be the Sabbath, Saturday, is no more the true Sabbath than Sunday is, and I do not think any of us would admit that preaching Sunday is preaching the Sabbath in any way. Therefore, preaching the lunar sabbath after preaching the seventh-day Sabbath is not preaching the same thing "more fully."

This statement was also published on April 21, 1847 in the publication *A Word to the Little Flock*. It was reprinted four more times while Ellen White was alive and twice with an explanation by her of what it meant. Let's read what she herself said she meant: "This view was given in 1847, when there were but very few of the Advent brethren observing the Sabbath, and of these, but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now, the fulfillment of that view is beginning to be seen (*Experiences and Views*, p. 54)." This was early in her experience and you find a similar statement in the book *Early Writings* (p. 85) where she says there were very few Sabbath-keepers at that time, very few people who were proclaiming the message, but that they were starting to do it in a more full way than had ever been done and they were not preaching the lunar sabbath!

Now, I know that I have probably stirred some controversy among those reading this article and no Christian really likes controversy, but I want to tell you why this is so important to me and why I have shared what I have. There is a fearful warning from heaven to anyone who dares to change the pillars of our faith, and from what we have read and from

much more that we could look at, the seventh day of the week, what we call Saturday is the true Bible Sabbath. It is the Sabbath that God gave the Adventist pioneers. The weekly cycle has never been broken, and the Sabbath has been kept in a perfect line of succession since then.

Fearful Warnings

Let us look at a statement from *Early Writings*. It is one of those *I saw* statements: "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. [She says there was an established faith.] God looked upon them with approbation. [Those who stood well-guarded and firm received God's approval.] I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, [Notice the quotation marks. This is something she directly heard in vision.] 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform (*Early Writings*, pp. 258, 259; 1858).

Friends, an angel from heaven says not to move even a pin or the smallest part of the message and that heaven pronounces a woe on anyone who does. So, is this serious? I tell you, friends, it is terribly serious. If Ellen White and the pioneer brethren were so wrong on which day was the Sabbath, then the fearful woe that the angel spoke of and the problems Sister White mentioned to the lady about the day line are indictments against Ellen White and against the movement. If she was correct, however, then those teaching the lunar sabbath should quit their erroneous ways as soon as possible for they are starting a new organization.

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth (*Selected Messages*, bk. 2, p. 390; MS 129, 1905).

We might not think of ourselves as an organization, but whenever you have a set of truths that you believe, in a sense you are organized in God's eyes. That is God's order; it is having a truth and believing it. Ellen White says when you step off of a platform of truth you are starting a new organization.

The next selection is a warning written in as strong language as can be given. It was written by Ellen White to the

workers at Paradise Valley Sanitarium after the San Francisco earthquake had occurred. It was published in an article called "The Defense of the True Sabbath." She wrote about the defense of the true Sabbath and while that which she is writing about concerns Sunday, in principle it will apply to any substitution for the true Sabbath. If the lunar sabbath is true, then Ellen White was condemning herself and all who taught the seventh-day Sabbath.

The Creator has with His own authority given you His Sabbath to observe; and yet human agencies will attempt to set aside the seventh-day Sabbath, which commemorates God's holy work of creating the world in six working days, and resting on the seventh day. *How can men dare assume the authority of Jehovah, and represent themselves as God, to change times and laws?*

I call the attention of thinking men to these things. *Dare you continue to take a human enactment that bears not the stamp of divine approval, and place it before the people as something to respect and honor? Will you substitute a counterfeit in place of the true and genuine? Will you thus meet God over His broken law, and stand with threats of persecution and severe punishment against the people whom you regard as criminals because they choose to obey the law of Jehovah in place of a spurious sabbath that man has created (Manuscript Releases, vol. 21, pp. 89, 90; A Letter of Ellen White to the workers at the Paradise Valley Sanitarium, "Results of the San Francisco Earthquake," "Defense of the True Sabbath," Written May 12 and 26, 1906).*

We should understand the seriousness of supplanting God's true Sabbath day with a false sabbath because there is no stronger indictment that can be made against us than that we are assuming the authority of God and representing ourselves as God. This is the very thing that Lucifer did. Ellen White says, "How can men dare assume the authority of Jehovah?" We do this, friends, when we put any sabbath in the place of the true Sabbath. She says, "Dare you continue to take a human enactment that bears not the stamp of divine approval, and place it before the people as something to respect and honor?" This authority belongs only to God, and she is saying in effect that we are becoming little gods by doing this and that is a terrible indictment.

I realize this is a long study and I thank you for bearing with me. I appeal to anyone who has given favor to the lunar sabbath to carefully consider the pathway this teaching is leading you. There are four major views about the Sabbath. The Sabbath is either the lunar sabbath, the first-day Sunday sabbath, the sixth day sabbath of Islam, or the seventh-day Sabbath of the fourth commandment. There is no room for compromise. One is of God, three are of Satan. You cannot say that one of those sabbaths is of God and then say another one is also of God. There is only one. There is no room for compromise. We have been told: "We have a truth that

admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth (*Special Testimonies*, Series B, no. 2, p. 55)?" So beloved, I urge you to carefully consider this matter between you and your God. You are not accountable to me. You are not accountable to any church; to this movement; or to your brother, your sister, your mother, your father, or your children. You are accountable to the Saviour who has bought you with his blood. Do not allow friend, family, foe, or anyone else to sway you from the plain path of God's Word.

If you see you have erred on this issue, then please forsake it and repent. Jesus will accept your sincere repentance and his love will encircle you completely.

"He [God] requires of His people faith that rests upon the weight of evidence, not upon perfect knowledge (*Testimonies for the Church*, vol. 3, p. 258)." None of us have perfect knowledge. No one has the answer for every Bible text or for every thought that is proposed by someone else, but we do have the weight of evidence. I believe Ellen White with all of my heart when she wrote in *Testimonies for the Church*, vol. 1, p. 300 that the testimony of Jesus would serve as an anchor to his people. As we review our inspired history and commentary as a people and when we review what God has done for us, we can see very clearly how God has led us and also what he has not led us in, and if we accept this it will be for our blessing and our benefit. "Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper (2 Chronicles 20:20)." If we reject God's leading and direction, heaven says there will be a woe against us.

Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated (*Testimonies for the Church*, vol. 3, p. 258).

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Timothy 2:15).

A Closing Prayer

Our Father in heaven, we are thankful for all that you do for us. We are thankful for the strength you provide us each day. Father, I ask that the essential elements of this message will have been understood well. May all of my words be permanently erased from the minds and thoughts of the people and only the words that are of you be remembered. I have tried to be as objective as I can. I realize that we are all human and we have our biases, but your Word is greater than our biases. I pray that this study will be a blessing and a stay to your people and that Jesus will be glorified, for I ask it in his name. Amen.

Allen Stump

More Thoughts on the Lunar Sabbath

Let us look now and examine some of the evidence given by proponents of the lunar sabbath.

Genesis 1:14-15. Here we find the ordination of YHWH's calendar. The sun to rule the year and day, the moon to rule the month and possibly more.

Friend, there is a sign (beacon-Genesis 1:14) in the heavens that marks the week. You'll find it exactly where YHWH says you will, in the quarters of the moon. The sun comes up every day of the year and other than the fact that it is higher or lower on the sky's dome it looks the same every day. However, every 7 days, the moon enters a different phase. New moon-first quarter-full moon and then last quarter before entering a "rebuilding" phase (<http://www.creationcalendar.com/CalendarIssue/CreationCalendarvsGregorian-short.doc>).

There are problems with these statements. Firstly, "possibly" means that things may or may not be. Secondly, while "signs ... seasons, ... days, and years" are mentioned, weeks are not. Thirdly, there is no command concerning the moon being a sign marking the week. Fourthly, the moon does not go through its phases every seven days. While the phases are close to seven days part, they are really closer to 7 and 3/8 days long. The four phases of the moon take place in 29 1/2 days not 28.

According to Psalm 104:19, the moon is declared to be appointed for times. The feasts appointed by the moon are mentioned in the Bible (Leviticus 23; Unleavened Bread, Passover, etc.) and are clearly noted as such. The weekly Sabbath is not mentioned as being appointed by the moon. The advocates of the lunar sabbath say: "He doesn't say which appointed times, so we must conclude that He means all of them (*Ibid.*, emphasis in original). The logic that says since God did not tell us for which times the moon was appointed he therefore must have meant *all* the times is not valid. The Scriptures *do* say which ones were appointed by the moon. To say that a lack of information is proof is very poor logic indeed.

Lunar sabbath proponents state: "**Leviticus 23:1-3** clearly states that the weekly Sabbath is the first of Yah's feasts or appointed times" Even in these Scriptures it is evident that the Sabbath is spoken of in a different manner from the others. Verse 4 serves as a separator between it and the others feasts and only the Day of Atonement had the same work prohibition. Yet, there is no mention here of the regulation of the Sabbath based on the moon.

"**Psalm 8:3-4.** The moon is ordained for visitation with man (*Ibid.*)." These verses say: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The text is

simply saying that as David looked upon the wonderful things of God's creation, he was thrilled with what he saw and wondered how God could consider man important. The Jewish Publication Society version of this Scripture reads: "When I behold Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast established; What is man, that Thou art mindful of him? and the son of man, that Thou thinkest of him?" Further, if this text can be used to show a system of worship based upon the moon, the stars must also be included for they appear in the same voice with the moon.

It is said that Amos 8:5 declares the new moon was not a working day. That is true, but neither was the Day of Atonement a work day and there is never a change in the weekly cycle for it. To be consistent, if one says that the new moon affects the weekly cycle because one was not to work on it, then one would also have to say that the Day of Atonement interrupts the weekly cycle.

Jeremiah 31:35, 36 are used to say that if the ordinances of the moon were removed we would cease to be God's people. But please read the verses:

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Even a casual reading reveals that Jeremiah is saying that as long as the sun rises and sets and the moon goes through its phases and changes the tides, Israel will be a nation before the Lord. The verses do not mention any of the feasts and we can only find them here by reading them into the text. Further, this was a promise to those who whose heart has God's law written therein. (See verse 31-34.)

Certain statements are made to support the lunar sabbath that require the assumption of many things. For example, we find this statement:

The 10th, 14th and 16th of Abib are, without exception, commanded work days. The barley could be harvested on the 16th after the Wave Sheaf had been offered, Leviticus 23:9-14. If there is a continuous 7 day cycle, every few years either the 10th, 14th or 16th will fall on a "Saturday". This is a problem we need to resolve. YHWH would never have a work day to fall on a rest day (*Ibid.*).

Let us first read the verses used as proof.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the har-

vest thereof, *then* ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings (Leviticus 23:9-14).

These verses state the harvest was reaped and then the firstfruits were offered: "...shall reap the harvest thereof, *then* ye shall bring a sheaf of the firstfruits." This is speaking of the barley harvest being waved before the Lord. After reading many commentaries, there seems to be little said by the commentators as to when the firstfruits for the wave offering were harvested. Were they harvested on the 16th just prior to the service or some day prior? The text itself indicates that it was prior, but even if they were harvested on the 16th, the harvest was just a few handfuls. God cannot condemn the saints for doing as he has commanded even when it falls on the Sabbath. Jesus said:

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless (Matthew 12:5)?

"God is no respecter of persons (Acts 10:34)" and if the priests could "work" in God's service as commanded, so could anyone who had fields with grain to wave. The context of Matthew 12:5 was when the disciples were hungry and needed food during the Sabbath and therefore harvested a few grains to eat. Jesus did not condemn them for this and how could he condemn service on the Sabbath which he has commanded be done?

One of the challenges that is often heard from those that teach the lunar sabbath is that every weekly Sabbath in the Bible that can be dated by the day of the month is always on the 8th, 15th, 22nd, or 29th day of the month. In fact, one website offers a \$10,000 reward for someone who can provide a Biblical reference for a Sabbath not on one of these four dates. As noted in the article "Lunar Sabbath," the Sabbath mentioned in Acts 20 had to be either on the 3rd or 4th day of the month, depending on the counting method employed. I clicked on the link to take me to the page offering the reward, since \$10,000 would be a nice help to the mission field, but there was no provision made to claim the reward nor link directing one to such a place.

THE SABBATH TEST

BY ELLEN G. WHITE

The Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when he had laid the foundations of the earth, when he had dressed the whole world in its garb of beauty, and created all the wonders of the land and the sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was set apart as God's memorial. God sanctified and blessed the day in which he had rested from all his wondrous work. And this Sabbath, sanctified of God, was to be kept for a perpetual covenant. It was a memorial that was to stand from age to age, till the close of earth's history.... Every man has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, "Ye shall not eat of it, . . . lest ye die." Of the Sabbath, God said, Ye shall not defile it, but keep it holy. "Remember the Sabbath day, to keep it holy." As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all his people. The experience of Adam is to be a warning to us so long as time shall last. *It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah.*... Notwithstanding the deplorable results of our first parents' belief of a lie, similar presentations are made today. Satan claims to be the prince of this world, and he wishes to obliterate from the minds of men all knowledge of the Creator, the rightful owner of the earth. As the most successful way to accomplish this, he has attempted to change the fourth commandment of the decalogue. He knows that *if he can change the Lord's rest day from the seventh to any other day of the week, if he can succeed in deluding the world in regard to this one commandment, he will gain the homage that is due to the Lord of heaven;* therefore he presents a day in his own honor,—a day that God has not blessed and sanctified.

God could not alter one precept of his law to meet man in his lost condition; for in so doing he would reveal that he was not an all-wise and infallible being, without variableness or shadow of turning. No man can prove that God has changed the thing that has gone out of his lips. God is not changeable. He is not a man, that he should lie. *One precept, one jot or tittle, of the law changed or altered, would have given Satan all he asked in heaven in his controversy with Christ.* Satan could not point to any time when the Lord had changed his holy rest day, when he had removed his sanctity from the seventh day of the week and placed it upon the first. Therefore he had to employ his deceiving power to make men believe that the fourth commandment had been changed.

The scheme of Satan has been successful, and he is well pleased that he can sway the religious mind by presenting a mass of false theories and innumerable conjectures and sayings of men. His disguise gives him an advantage in his master

Allen Stump

Continued on page 22, column 2

Youth's Corner – Prayer and Patience

Our lesson today is about P & P—Prayer and Patience. The first part of our lesson starts many years ago when Clara and Dora were attending a series of meetings that were being held in a small town near where they lived. The meetings were all about the Bible and because the pastor holding the meetings had come a great distance to tell the people about Jesus, he decided to stay in the little town while he held the meetings and he told the people where he was staying just in case they needed him. One day Clara told Dora, “I must go talk to the pastor. There is something that is troubling me a great deal, but I cannot get there. Will you take me?” Dora said, “Yes. Of course, I will take you.” They both knew the pastor was staying in a building next door to the meeting hall in the little town near where Clara and Dora lived, so they left to find the pastor.

When they arrived at the meeting hall, the doors were closed and it was dark inside, for it was not time for the next meeting. They went to the door beside the meeting hall and knocked as loud as they could over and over, but there was no answer. They could see the stairs inside, but the hallway was dark. They tried the door handle and it was locked. Clara said, “Oh, I do not know what I will do if I cannot talk to him because my problem is very big! I know he will know how to help me.” So they knocked again, but still nothing happened.

So, they went back to their car that was parked in front of the building and Dora said, “There is one thing we can do.” . . . Do you know what that was? It is one of the P’s we are studying. Prayer! That’s right. Dora said, “We can pray and ask God to help us because the pastor said he would be here if anyone needed him, but he is not answering.” So Dora prayed and asked our heavenly Father to please, if it would be his will, allow them to make contact with the pastor because Clara was so troubled and had something on her heart that was really burdening her. After they finished praying, Dora said, “Now, we will just sit back! We have to give God T-I-M-E to answer our prayer.” This is where the next P is needed. Patience! They needed to be patient. They sat in the car, knowing that God had heard them and that he would answer their prayer in the way he knew best and that he might need a bit of time to work things out. So, they talked in the car, and before long there was a tap-tap-tap at the car window beside Dora. She rolled down the window and a person was standing there who said, “Are you trying to get in touch with the pastor of these meetings?” Both Clara and Dora smiled and said, “Yes! We are.” This person then said, “Well, I have a store here and I noticed that you were knocking on the door where he is staying and that you came back your car and then had prayer, so I was wondering if you were trying to get in touch with the

pastor.” And Clara and Dora said, “Yes, we are!” This stranger then said, “Well, I know the outside door is locked, but I also know he is upstairs and there is a way through my store to get to the stairs, so why don’t you come through my store and then knock inside at the stairs and see if he will hear you?” They were so happy and that is just what they did! This time the pastor did hear them and he was very happy to be able to help with Clara. Clara and Dora had to be a little patient, but God did answer their prayer, and sometimes when we pray we have to be very patient, but God always hears us when we pray and he will answer our prayers as only he knows best.

Now, there is another story I want to share with you and this time it is about Bob. Bob and his mother lived in Mexico and his mother enjoyed doing missionary activities for her neighbors. At this particular time his mother wanted to cross the river and give out tracts to the people on the other side and she wanted Bob to go with her and to not only give out literature too, but to help row their boat across the river. The river drained into the Gulf of Mexico, and they were close to the mouth of the river.

While they were giving out literature, clouds crowded into the sky and it started to rain. Bob said to his mother, “Do you think we should go back?” Mother said, “Well, it looks like it might clear up a bit. Let’s just wait.” And sure enough, the rain stopped. They started handing out more literature and it started to rain again! Bob said, “Maybe this is the time we should go back,” but Mother said, “I am not so sure. I think it might clear up.” And sure enough, it did clear up. Bob was having patience, wasn’t he? Mother started to give out more literature and Bob helped her, when it started to rain again. Bob said, “Is it time to go back now, Mother?” Mother said, “No-o, I don’t think so. We will just wait and see if it clears up.” And it did clear up a little bit, but then it started to get windy and it started to get cool, and Mother said, “I think it is time to go back now. Let’s get our boat and row back across the river.”

And that is just what they did. They started to row across the river, but the wind got worse and the waves in the river started to come up into the boat, and halfway across the river, Mother said, “Bob, I think it would be best if we turned around instead of trying to finish our journey because a storm is coming in. We will be safest if we go back to the far side.” And that is just what they did and they safely made it back to the shore.

As they were getting out of the rowboat, Mother held a chain to tie the boat up with so that it would not float away, but the chain slipped out of her hands and before she knew it,

the boat started moving away. The river was carrying their rowboat away! The wind and current were strong, and the boat was heading down to the Gulf of Mexico and there was no way they could stop it! Bob watched the boat go and Mother watched the boat go, and Bob said, “Oh-h, Mother we should have gone back earlier! Now what are we going to do?”

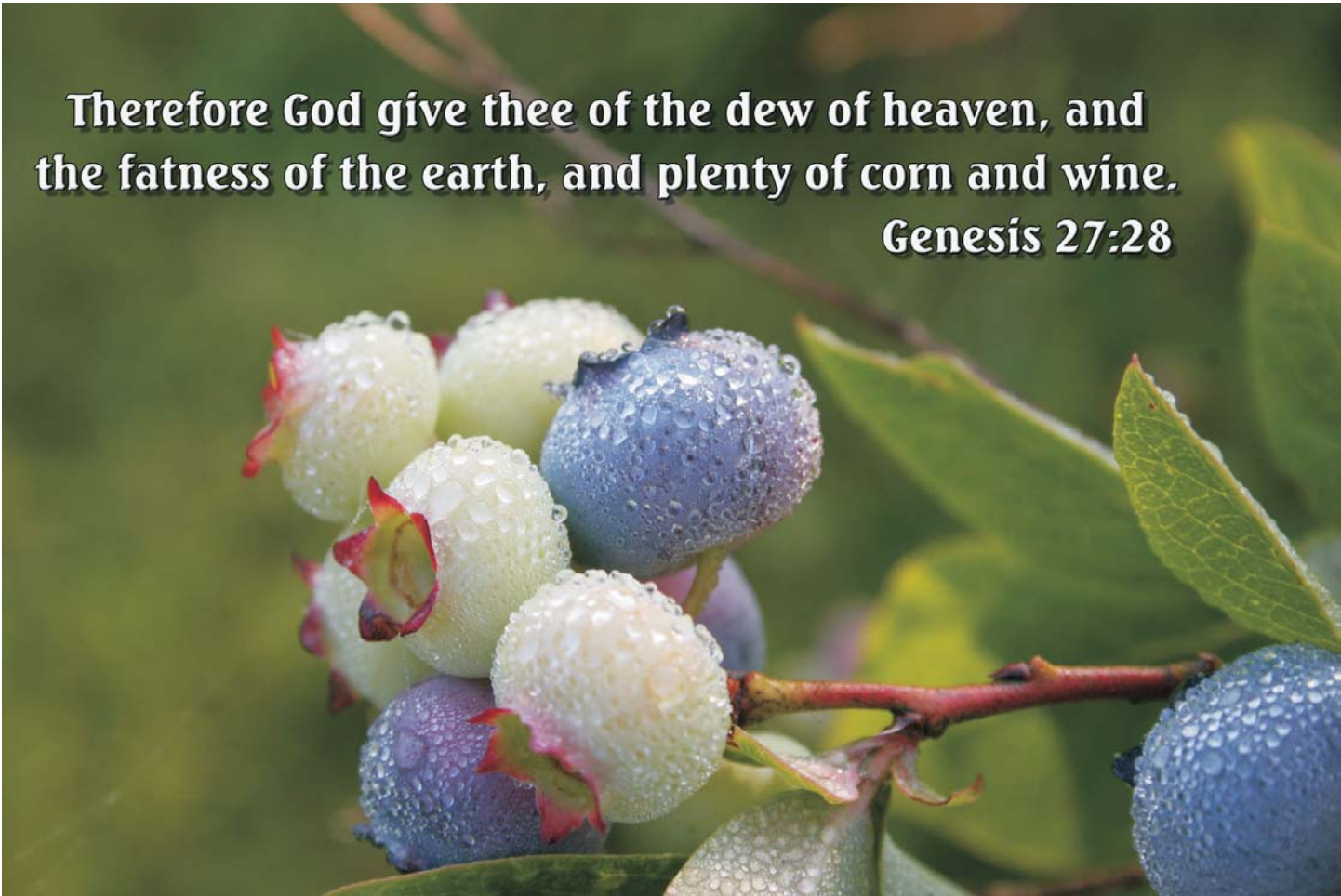
What could they do? They could pray! And that is just what Mother and Bob did. Mother asked our God in heaven to please help them because without their boat they could not get back home. They were stranded on the wrong side of the river. The rain was coming down, the wind was blowing hard, and their only boat was fast receding from sight; but Mother prayed in faith that God would help them. Then they had to have patience to see how God would answer their prayer. Their boat became smaller and smaller as it floated down the river. They kept watching and then it almost seemed like the boat wasn't moving! Bob said to Mother, “I think the boat has stopped!” They watched and she said, “Oh, no Bob it hasn't stopped. It's coming back this way!” We don't know if an angel brought it back, or if the wind sent it back, or if the tide

came in and brought it back, but it came back! The boat came close enough to Mother and Bob so that they could grab ahold of it and pull it to shore. Then they thanked our God in heaven for answering their prayer.

Mother and Bob prayed about their problem and then they had to have patience to see what God would do for them. There is no problem too big for God, and whatever we pray about he has an answer for. Now, we may not see the answer the same day that we pray, as Bob and his mother did and as Clara and Dora did, but whatever it is we ask God to help us with, we must believe that God has heard our prayers, continue to be in prayer about it, and then have patience, knowing that God will answer our prayers in just the right way at just the right time.

The two words to remember in our stories that begin with P are **Prayer** and **Patience**, and we all need to have much more of both!

Onycha Holt



**Therefore God give thee of the dew of heaven, and
the fatness of the earth, and plenty of corn and wine.
Genesis 27:28**

“Since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ (*The Desire of Ages*, p. 282).”

WV Camp Meeting June 12-16

Smyrna Gospel Ministries would like to invite all who are interested in preparing for the return of the Lord to attend camp meeting this June 12-16 at the Smyrna Sabbath Chapel in West Virginia. As always, we eagerly look forward to this special time of study, prayer, and fellowship, and we are very anxious to see all of you once again. We are also very desirous to meet new friends and family. Please do not let anything prevent your attendance this June because time is short and more than ever we need to draw closer to one another and closer to our Redeemer. Our theme will be "Total Preparation for the Lord's Coming."

While we acknowledge meetings are the main focus of camp meeting, we also realize it can be difficult to find time for personal time with God and with one another when the camp meeting schedule is very full, so we have scheduled free time in the afternoon and between sessions for this. Some of the speakers will be Lynnford Beachy, Ed Cyrus, Don Cox, Ann Ford, Dennis Robertson, and Willis Smith. We are also planning sessions on natural health treatments and a food preparation seminar by Sisters Arlene Bailey and Onycha Holt, in addition to plenty of special music and time for testimonies.

We plan to have some meetings for all age groups except children under age four. To help mothers with children who need a place to go when their children are fussing or when they just need a relaxing place, we will be sending a live video stream into the fellowship hall, dedicating it as a mother's-room area.

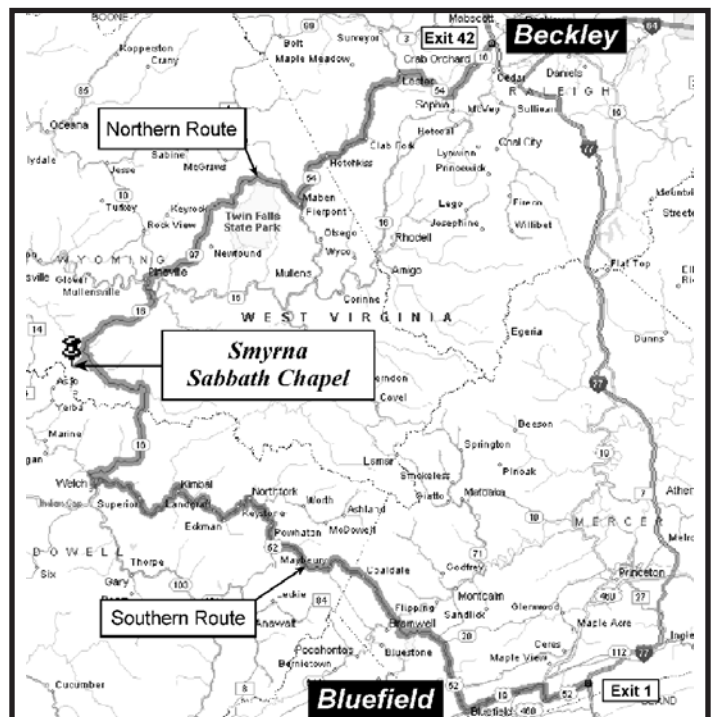
Camping is free to all, but each camper will be responsible for his or her own meals except on Sabbath when soup and sandwiches will be served at midday. Kitchen facilities will not be available, but camp stoves can be used in the camping area and ice for ice chests can be obtained one mile away.

This is a camp meeting. You need to bring a tent or make other arrangements for shelter. We do not have cabins or rooms available. Smyrna has a few tents and other camping supplies for those who do not have their own and who cannot afford to purchase them. The supply is limited, so if you need to use a tent, camp stove, sleeping bag, or other items, please request early. We have four shower units with hot and cold water. Do not forget items such as bedding, flashlights, food, toiletries, and insect repellent. Let our dress and deportment be such as becomes Christians.

While there is room for RV's, we do not have hook-ups. RV's will need to be self-contained. For those who wish, there are motels in the area. The nearest motels are: The Pocahontas Motel (304) 436-2250, Woody's Motel (304) 732-6540, The Cow Shed (304) 732-7000, and Twin Falls State Park Resort (304) 294-4000. If you need a room, please call early as the better motels fill up quickly due to a large influx of tourists at this time of year.

Directions:

Traveling from the North, Northeast, or Northwest: From Beckley, traveling I-77 south, take the third Beckley exit #42 (Sophia - Mabscott). Follow Sophia - Rt. 16, south branch of exit. After entering Rt. 16 south (four-lane undivided road at this point), go 3.6 miles and bear right on Rt. 54/97. Go 13.8 miles to Maben. Turn right on Rt. 97 and go 12 miles to Pineville. Upon entering Pineville you will stop at a "T" in the road. Cook Memorial Baptist Church will be on the right and an Exxon service station on the left. Turn left and go 1/3 of a mile. Stop at four-way stop. Turn left and go .8 of a mile. Turn right on Rt. 16 south. Go 5.9 miles. Watch for Smyrna sign on the left side of the road. Turn right at the sign and go 7/10 of a mile. (These values have been measured and are very accurate.) Beware traveling through the towns of Lester and Pineville.



Traveling from the South, Southeast, or Southwest: From Wytheville, VA, traveling I-77 north, take exit #1 upon entering West Virginia, immediately after exiting East River Mountain Tunnel. Follow Route 52 north to Welch 38.7 miles. At Welch follow signs for Route 16 North. Once leaving town, you will travel 9 miles. You will pass a Citgo gas station on the right. We are about 1/4 of a mile past the Citgo station. Watch for the Smyrna sign on the right side of the road. Turn left at the sign and go 7/10 of a mile. (These mileages are approximates and not exact values.) Beware traveling through the towns of Northfork, Keystone, and Kimball, they are well-known speed-traps!

Onycha Holt

A Brief History Of Sabbath-Keeping

1520s: **Martin Luther** sent theologians to dissuade Oswald Glait and Andreas Fischer from keeping the Bible Sabbath.

1529: **Andreas Fischer** and his wife were captured and sentenced to death, she by drowning, which was carried out, and he by hanging. He escaped, however, until 1540, when he was caught and hurled from a castle wall.

1548: **Oswald Glait**, who had survived many adventures as he preached the Sabbath, was captured and imprisoned. After a year and six weeks in prison, he was bound hand and foot and cast into the Danube.

1600s: **John and Dorothy Traske**, he a zealous Puritan minister, and she a talented teacher were imprisoned by strict American Puritans for Sabbathkeeping. He suffered much during a three-year sentence on a ship and recanted about the end of the sentence. She remained faithful for fifteen or sixteen years, until she died in a filthy, rat-infested prison.

Dr. Peter Chamberlen, for 32 years a Sabbathkeeper in England, and favorite obstetrician of nobility, was too valuable to persecute.

1661: **John James**, a Sabbathkeeping minister, was arrested as he preached one Sabbath. At Newbury, England, he was convicted on trumped-up charges, hanged, drawn and quartered.

1662: **Francis Bampfield** learned of the Sabbath while in prison for refusing to swear an oath. For nine years he preached in prison and raised up a company of believers there. When released, he moved to London where he was arrested three more times and finally died in damp, cold Newgate prison.

1664: **Stephen Mumford** emigrated to Rhode Island in America from England. In 1671 he organized the first Seventh Day Baptist church in America.

1700s: Moravian Sabbathkeepers in Bethlehem, Pennsylvania, convinced a visitor, German **Count Zinzendorff**, of the Sabbath.

1802: **Seventh Day Baptists** in America organized their General Conference with about 1200 members. They were not very energetic about evangelism.

1843: General Conference of Seventh Day Baptists makes a resolution to set apart November 1, 1843 as a day for fasting and prayer so that God would arise and plead for His holy Sabbath. They did not anticipate the manner nor magnitude of the answer God had been preparing to this prayer.

Rachel Oakes moved to Washington, New Hampshire, where she was to be one of Gods instruments for answering this prayer. (Maxwell, C.M., *Tell It to the World*, Review & Herald Publishing Association, Takoma Park, MD., 1977, pp. 67-73, published in *Lest we Forget*, vol. 4, no. 1).

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working. In his counsels the way is prepared in so specious a manner that his satanic cunning is not detected. Thus he turns men’s minds from the genuine to the false. The day instituted by God, when men should engage in the worship of Jehovah, is trampled underfoot, and Satan’s invention—a spurious, idol Sabbath—is exalted.

By the falsehoods and devices of the man of sin, the Sunday has gradually gathered to itself a covering of sanctity, and its claims upon the human race have become established; many now honestly believe that God has changed his purpose, and that he now designs Sunday to be exalted above the day which, in the beginning, he blessed and sanctified. Thus Satan gathers into his ranks not only the unbelieving world, but also the churches. Some who profess to be God’s peculiar people go over to the enemy’s side. They profane the day that he has sanctified, and exalt and honor a day on which he has placed no sanctity. Thus, just as surely as did Adam, they constitute themselves transgressors of the law.

Many who profess to be Christians have divorced themselves from Christ. They second the efforts of the man of sin, and, infused with his spirit, show determined opposition to the holy law of God. They array themselves against the fourth precept of the decalogue, and accept a spurious sabbath. They place themselves on Satan’s side of the question. They heed the voice of Satan rather than the voice of God. Notwithstanding the most positive assertions from lips in which is no guile, men professing to believe the word of God take the word of Satan, and believe his lie; and they act in accordance with the character of him who has deceived them. They are inspired with hatred and malice against those who will not receive the lies of the great apostate, who will not bow down to worship an idol sabbath.

The world and many of the professed followers of Christ are united in their efforts to honor the Sunday. Through the deceiving power of Satan, they will strive to make God’s law of no effect. But the word of God contains the truth, and all who support the truth of God for this time are doing their work for time and for eternity. Those who bring the word of God into mind and heart take their stand on the side of God and the heavenly universe. They will stand heart to heart and hand to hand in defense of the holy and the pure, while those who support error by word, and pen, and voice, and by the oppression of those who are linked with the truth, are ranged upon the other side. They are leagued with the first great apostate and the evil men who are his agents. The Word declares of these that they shall “wax worse and worse, deceiving and being deceived.”

God foresaw the workings of the arch-deceiver—every art and device in his crooked twistings and turnings. He knew that Satan’s purpose was to make void the law of God, especially the fourth commandment, which specifies in unmistakable language who is the living God, the Creator of the heavens and the earth. Therefore God gave his word through Moses: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy

Continued on page 3, column 2

The Value Of Good Books

Selected From *The Review and Herald*, October 20, 1859

“BINNEY’s Book of Christian Experience,” an old tattered volume, picked up at random by Baxter, awakened him to strong convictions of the evils of sin, and he finally found peace and hope in the perusal of “Libb’s Bruised Reed.”


His “Call to the Unconverted” awakened and saved Philip Doddridge.

Doddridge wrote his “Rise and Progress,” the reading of which led Wm. Wilberforce to Christ. Wilberforce wrote the “Practical View,” a copy of which being put into the hands of Leigh Richmond, while yet a stranger to the life and power of the gospel he was then preaching, brought him to seek for mercy at the cross of the Saviour. “The Dairyman’s Daughter,” written by him, has contributed to the salvation of thousands of souls.

Thomas Chalmers, too, became the spiritual son of Wilberforce, by reading his “Practical View,” while preaching an unknown Christ.

A poor sailor, who afterwards became a fervent Christian and successful preacher, author of many books and hymns, the use of which are co-extensive with our tongue - Rev. John Newton, was reclaimed from his vices, by the recollection of his pious mother’s counsels, and the reading of religious books. This man was the means of the conversion of Claudius Buchanan, so distinguished for his labors in the East Indies; and the “Star of the East,” a book published by him, first called the attention of Mr. Judson to the missionary work, and sent him to Burmah.

The sailor turned preacher was also the means of delivering Rev. Thomas Scott from the mazes of ruinous error, and of introducing him to the “Way, the Truth, and the Life.” Mr. Scott prepared the commentary known by his name.

Who can tell the value to the cause of God and good of men of the writing of good books? 



“[Ellen White] ... spent much time in reading to ... [her children] on the Sabbath from her large amount of choice selections on moral and religious matter, a portion of which she has recently published in a work entitled *Sabbath Readings*. Reading to them before they could readily read themselves gave them a love for useful reading, and they have spent many leisure hours, especially the Sabbath hours, when not at Sabbath school and meeting, in perusing good books, with which they were well supplied (Testimony of Adelia Patten, *The Progressive Years*, p. 95).”

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“The Sabbath Test” continued from page 3

second appearing of Christ in the clouds of heaven, when he comes to take the kingdom under the whole heaven, and reign as King of kings and Lord of lords; when light shines from the throne of God, and the Sabbath of the fourth commandment stands in its own merits and native dignity,—then all who are true to God will see and acknowledge its perpetuity. . . Satan has worked through deception to institute a spurious Sabbath, that the worship of God’s people might become an offense to the Creator. When the people did this in their ignorance, the Lord was merciful, and bore with them. Men will not be judged for light they have never had. But those who have kept Sunday, whose attention has been called to this error, but who would not open their eyes to behold wondrous things out of the law, will be judged according to the light that has come to them. All who will not give attention to the message from heaven will take the side of Satan, and will denounce the only true Sabbath. . . The Lord now requires of his church perfect obedience to all his commandments. He will not accept less than his due. Man may receive grace and truth to obey all his commandments, which are reasonable and just. All his righteous demands must be fully met; for this second probation granted to the fallen race cost an infinite price, even the life of the Son of God. . . If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling

service. Rational, accountable beings have the light in contrast with darkness placed before them, and they are invited to walk in the light in harmony with God. *If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the sabbath brought into existence by the man or sin,—they will treasure up against themselves the wrath of the Lamb* (From the articles entitled “The Sabbath Test, Nos. 1, 2, and 3” in *The Review & Herald*, August 30, 1898; September 6, 1898; and September 13, 1898. Although the article speaks about Sunday, the principles found within apply to any substitute). 

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Editor Allen Stump—editor@smyrna.org
Assistant to the Editor Onycha Holt—onycha@smyrna.org