

The Sabbath Sentinel

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

OCTOBER 1984



The Sabbath In The New Testament

By Samuele Bacchiocchi,
Professor of religion and church history,
Andrews University

Editor's Note: Following is the first part of an article that will be continued in the next several issues. Dr. Bacchiocchi originally prepared it to be given during a lecture tour he took last August in South Africa.

Dr. Bacchiocchi was the first non-Catholic to be admitted to the Pontifical Gregorian University, in Rome, and he graduated summa cum laude, receiving a gold medal from Pope Paul VI.

He has written numerous books and articles, including the books From Sabbath to Sunday and Divine Rest for Human Restlessness.

A GLANCE at the hundreds of treatises produced since the Reformation on the Sabbath/Sunday subject suffices to convince anyone of the fact that truly the Sabbath has had no rest. The bibliographic survey of J. A. Hessey lists over 1000 treatises for the period up to 1860, and I presume that an equal number of studies have been produced since that time.¹ In recent years over a dozen dissertations and hundreds of articles have examined anew theological and historical aspects of the Sabbath/Sunday question.²

The extensive and continuous investigation of this subject is indicative of the great importance attached to it. After all, Sabbathkeeping is not merely an abstract theological concept but a

concrete manifestation of the practice of one's faith. If a Christian ignores God on the day he regards as the "Lord's Day," chances are that he will ignore God every day of his life. Perhaps one of the earliest symptoms of defection from Christianity is indifference toward the day regarded as Holy Day—indifference manifested in treating the *holy day* as a *holiday*, a time to seek for personal pleasure and profit rather than for divine peace and presence.

This trend is assuming alarming proportions in western Europe and North America, where, according to the *World Christian Encyclopedia*, some 2,765,000 persons each year cease to be churchgoers and practicing Christians.³ Thus the question of

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the Biblical validity and value of Sabbathkeeping for today is no longer an academic issue for scholars to debate but one that is closely related to the larger question of the survival of Christianity itself as a dynamic religion. In the light of this trend it behooves us as scholars and religious leaders to reexamine the New Testament teaching on the principle and practice of Sabbathkeeping in order to establish its relevance for our contemporary society.

To this subject I have devoted considerable attention during the past several years, publishing my research in two books and numerous articles.⁴ In this presentation I will attempt to summarize primarily that aspect of my research that has dealt with the teachings of the New Testament regarding Sabbathkeeping. For the sake of clarity this presentation is divided in three parts. In the first part I will mention briefly the three main prevailing views on the subject of the Sabbath in the New Testament. In the second part I will present four major reasons for my belief in the permanence of principle and practice of Sabbathkeeping. In the third part I will address the question of Paul's attitude toward the law in general and toward the Sabbath in particular.

Part One

Three Views on the Sabbath In the New Testament

1. Abrogation of the Sabbath

Three major views have been held historically regarding the New Testament teaching on Sabbathkeeping. We shall designate these views as (1) abrogation of the Sabbath, (2) transference of the Sabbath, (3) permanence of the Sabbath. Each of these views has been determined largely by the overall understanding of the relationship between the Old and

New Testaments.

The "abrogation" view of the Sabbath rests upon the understanding of a radical discontinuity between the Old and New Testaments. It can be traced back to some of the Early Fathers who taught that the Sabbath is temporary ordinance deriving from Moses, enjoined exclusively upon the Jews on account of their unfaithfulness and abrogated by the coming of Christ.⁵

This view was reiterated and elaborated in the sixteenth century by Luther and some radical groups such as the Anabaptists and Mennonites. The *Augsburg Confession* (153) exemplifies this view when it states: "Scripture has abrogated the Sabbath-day; for it teaches that since the gospel has been revealed, all the ceremonies of Moses can be omitted."⁶

The abrogation view has been repropounded and redefined in numerous recent studies, two of which deserve mention. The first is the work by Willy Rordorf, *Sunday: The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church* (1968), which argues that the Sabbath is a "social institution" introduced after the occupation of Canaan and annulled by Christ. The second is the newly released symposium (1982) *From Sabbath to Lord's Day*, sponsored by the Tyndale Fellowship for Biblical Research in Cambridge and produced by seven scholars who worked together on this project as doctoral and post-doctoral research students at Cambridge University. They argue for the termination of Sabbathkeeping with the coming of Christ by appealing to Christ's Messianic claims by which, they maintain, He transcended the Sabbath law and thus provided His followers with the necessary freedom to choose a new day of worship.⁷

Summing up the abrogation view of the Sabbath, we can say that it rests on the understanding of the existence of a radical discontinuity between the Old and New Testament, Judaism and Christianity, law and grace. The replacement of Sabbathkeeping by Sunday-keeping is viewed as a most noticeable evidence of the radical break of Christianity from Judaism.

2. Transference of the Sabbath

A second view sees the principle of Sabbathkeeping in the New Testament not as abrogated, but rather was transferred to Sunday. This position derives basically from a recognition of the existence of a basic underlying unity between the Old and New Testaments. This view was developed after the Sunday legislation of Constantine (A.D. 321) by transferring the requirements of the Sabbath to the observance of Sunday.⁸ The theological justification for this transference was developed gradually during the Middle Ages and reached its classic formulation in Thomas Aquinas (about 1225-1247), who distinguished between a *moral* and *ceremonial* aspect within the Sabbath commandment.⁹

Aquinas' distinction was repropounded with new qualifications by Calvin, who saw the moral aspect of the Sabbath—namely, the

pragmatic function of the Sabbath to allow God to work in us—to provide time for church services, to protect dependent workers, transferred to Sunday.¹⁰ On the other hand, the ceremonial aspect of the Sabbath, namely, the symbolic significance of the seventh day as a commemoration of Creation and prefiguration of Christ's redemption-rest "was abolished . . . on the advent of our Lord Jesus Christ."¹¹

Recently the "transference" view of the Sabbath has been redefined in such works as *This is the Day* (1978) by Roger T. Beckwith and Wilfrid Stott and *The Lord's Day* by Paul K. Jewett. These authors endeavor to present Sunday as the continuation and enrichment of the Sabbath.

III. Permanence of the Sabbath

A third view, to which I subscribe, sees the principle of seventh-day Sabbathkeeping in the New Testament as being not nullified but clarified and enriched by Christ's teaching and redemptive ministry. Historically this view has been held by Sabbatarians whose past existence is now becoming better known.¹² Recent studies, for example, have shown that Sabbatarians constituted a respectable group at the time of the Reformation, being listed in

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some Catholic catalogues of sects immediately after the Lutherans and Calvinists. Oswald Glait and Andreas Fisher successfully propagated Sabbatarian views among Anabaptists in Monrovia, Silesia, and Bohemia.¹³

The presence of seventh-day Sabbathkeepers at the time of the Reformation is attested in countries such as Poland, Holland, Germany, France, Hungary, Russia, Turkey, Finland, and Sweden. The Seventh Day Baptists became the leading Sabbatarian church in England during the seventeenth century.¹⁴ Their first church in America was founded at Newport, Rhode Island, in December, 1671.¹⁵ Seventh Day Baptists were instrumental for bringing the knowledge of the Sabbath to Seventh-day Adventists in 1845. Since then the validity and value of seventh-day Sabbath-keeping has been accepted and promoted by over a dozen denominations.¹⁶

The many years of study I have devoted to this subject have convinced me that the New Testament views the principle and practice of Sabbathkeeping not as being abrogated or transferred to Sunday, but as being valid and valuable for Christians. This conclusion rests upon four major reasons which I have discussed at length in other publications. In the second part of this presentation I will attempt briefly to summarize these four reasons.

(To be continued)

Footnotes

¹J. A. Hessey, *Sunday, Its Origin, History and Present Obligation*, 1860, two volumes.

²For a selected bibliography see my books *From Sabbath to Sunday*, 1977, pp. 333-338 and *Divine Rest for Human Restlessness*, 1980, pp. 313-316.

³See note 2.

⁴David B. Barret, *World Christian Encyclopedia*, 1982, p. 4.

⁵For a sampling of patristic testimonies,

see my book *From Sabbath to Sunday*, pp. 223-235.

⁶*Concordia, or the Book of Concord, The Symbols of the Evangelical Lutheran Church*, 1957, p. 25; cf. Philip Schaff, *The Creeds of Christendom*, 1919, III, p. 69.

⁷For example, A. T. Lincoln, one of the contributors, writes: "Jesus' personal claims whereby He transcends the Sabbath law provide the Christological key with which His followers could later interpret the Sabbath." (In *From Sabbath to Lord's Day*, ed. D. A. Carson, 1982, p. 364; cf. p. 113).

⁸For a brief but perceptive discussion of this development, see Willy Rordorf, "Sunday, the History of the Day of Rest and Worship" in *The Earliest Centuries of the Christian Church*, 1968, pp. 167-173; also R. J. Bauckham, "Sabbath and Sunday in the Medieval Church in the West," in *From Sabbath to Lord's Day*, 1982, pp. 303-309; L. L. McReavy, "Servile Work: The Evolution of the Present Sunday Law," *The Clergy Review* (1935): 273-276.

⁹A brief analysis of Aquinas' distinction between the moral and ceremonial aspects of the Sabbath commandment is found in my book *Divine Rest for Human Restlessness*, 1980, pp. 45-46, 49-51. A trenchant criticism of Aquinas' appeal to the natural law to defend the moral aspect of divine law is found in D. J. O'Connor, *Aquinas and Natural Law*, 1967.

¹⁰John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge, 1972, I, p. 343.

¹¹John Calvin (note 10), p. 341.

¹²For a brief discussion, see *Divine Rest for Human Restlessness*, 1980, pp. 51-53.

¹³A valuable survey of the ideas and influence of these Sabbatarians is provided by G. F. Hasel, "Sabbatarian Anabaptists," *Andrew University Seminary Studies* 5 (1967): 101-121. On the existence of Sabbathkeepers in various countries, see Richard Muller, *Adventisten-Sabbath-Reformation*, Studie Theologica Ludensia, 1979, 110-129.

¹⁴See W. Y. Whitley, *A History of British Baptists*, 1932, pp. 83-86.

¹⁵Seventh Day Baptist General Conference, *Seventh Day Baptists in Europe and America*, 1910, I, pp. 127, 133, 153.

¹⁶The 1980 *Directory of Sabbath-Observing Groups* (published by the Bible Sabbath Association) lists over 100 different churches and groups that are seventh-day Sabbathkeepers. Most of the groups, however, are rather small, consisting of a few thousand members.

Temptation usually comes in through a door that has deliberately been left open.

The Fourth Temptation

By John A. Conrod, Director
New Covenant Ministries

A Christian was tempted by the devil while he was in the wilderness. Satan said, "If you bow down to worship me, I will give you all the riches in the world."

But the Christian replied, "The first of the Ten Commandment says, 'Thou shalt have no other gods before me.' "

Then the devil said, "If you at least worship an image of me, I will make you a millionaire."

The Christian pulled back as he answered, "The second command-

ment says not to make any graven images or to bow down to them."

The devil tried again. "If you at least become an atheist and proclaim that God never existed, I will see to it that you will be financially secure throughout your life."

The Christian was shocked at such a thought. "The third commandment says not to take the name of the Lord in vain," replied the Christian.

"Well," said Satan, how about if you just stop observing the seventh day of the week as the Sabbath? I have a good-paying job for you, but it requires working on the Sabbath."

"That sounds reasonable enough," said the Christian. "I guess I can at least do that."

(See James 2:10).





President's Perceptions

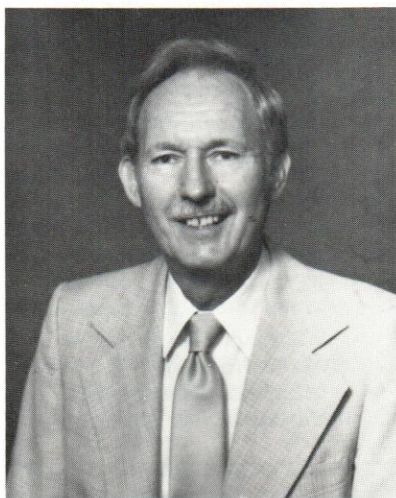
BSA's Foundation for

Our Forward Thrust

A report from the president

Nestled in the Endless Mountains (actual name) of northeastern Pennsylvania resides the Richard A. Wiedenheft family. President Leroy Bass and SENTINEL Editor Eugene Lincoln met with Dick Wiedenheft at his home near Scranton August 15-17. This was not only a wonderful get-acquainted visit but a working, forward-thrust planning visit with our new employee. Dick's wife Darlene and children, Dicky, age 14, and Marlene, age 11, love their rural home, as they have a riding horse and pony, two milk goats, a collie dog, and cats. Darlene is a marvelous cook and uses her own home-ground grains for cooking. She is a dedicated helper in Dick's work and a kind mother to her children.

Dick's fertile mind had already led him to prepare an agenda of items and ideas to run by us and seek our advice. We shared with Dick the aspirations, philosophy, and goals of the BSA as we go into a transition phase of our history. Let's share with you the specific things we discussed and are commencing to implement.



Leroy Bass, President

- We began work on a BSA cassette tape lending library.
- We planned to initiate letter contacts with church leaders.
- We finalized plans for the 1985 BSA calendar, to be included in

the December SENTINEL.

- We decided to send a questionnaire to all SENTINEL readers with plans to broaden appeal of SENTINEL.
- We worked on a Sabbath advertising program to be made available to individuals and to congregations. (Look for samples to appear elsewhere in this issue).
- We began work on an updated and streamlined BSA Directory (to include listings by states and by member publications).
- We discussed the two-pronged services: to Sabbathkeepers and to the world.
- We shall attempt to acquire the service of a Sabbathkeeping attorney for legal assistance to Sabbatharians.
- We made plans for a direct-mailing program to promote the SENTINEL to pastors

and to former subscribers.

- We talked about the creation of bulletin inserts.
- We planned an article with photo of Dick for publishing by the various denominational bodies, opening up the role and value which the BSA may contribute to the growth of all Sabbath-keeping churches with new believers, by the assistance we can provide to them.

We all have new assignments to implement our forward thrust. You, the readers, will likewise be asked for your written input to assist with this new image of the BSA we wish to project. Haven't you long been waiting and praying for this kind of forward thrust? Will you sanction it enough to respond, not only with your ideas when the questionnaire arrives, but also offer your financial and heart support? Your help, dear reader, is truly needed. Please join me in my own support for the work of Dick Wiedenheft, BSA coordinator. I personally believe that we have now begun our FORWARD THRUST.

Have You Read It Yet?

A History of the Sabbath & Sunday

By John Kiesz

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Sunday and Sabbath

By Edward A. Elstone

The majority of those who go by the name Christian feel that Sunday is a special day for rest and church-going. "Go to church on Sunday" is a slogan with meaning for them, and they believe it. Sunday does have a holiday feeling about it for them if it is spent loafing about at the cottage soaking up sun and beverages. Other days have a humdrum, workday feeling about them that is not so nice. Sunday is for religion, relaxation, sports, or sales. Those Christians that must work on Sunday, such as railroad men, bus drivers, and such are looked down on as second-rate Christians. By the very good Christians they are even considered to be a bad example and influence. By working on Sunday they cannot be as holy as they who absorb a good sermon and laze the collection plate. They are sure that "the Lord" commanded the church to keep Sunday. That is the mental attitude of contemporary Christendom.

Man is subject to change. Time takes its toll. As the great hymn writer William Monk well said: "Change and decay in all around I see. O Thou who changest not, abide with me."

Yahweh, as His name indicates, is eternal, unchanging, timeless, enduring for ages, eons, and forever. His Word, as He Himself, needs no change, for He knows all things.

In the beginning of Christianity, when the church was young and strong and virginal and virile, filled with the spirit of Yahweh that had empowered the prophets and saints, the seventh day was the rest day, or Sabbath. That was the blessed end of the week. Believers did not start the week with rest but with work. To those humble believers, still stalwart in the faith of the apostles, the day of the Creator's rest was their rest day, and holy it was. Then work-calloused hands took hold of the Scriptures and slaves and freedmen worshiped and studied together. When the sun had set they shared the fruits of their labors in a common meal known as breaking bread just as the disciples had shared in the days when the Master had led them in evangelical crusades throughout the land.

When their need for physical and spiritual bread had been filled they went to their places of labor, which started on the first day to the next Sabbath. Their lives were hard, for they had no machines with motors to do their work for them. Indolence and luxury was not part of the lives of the saints of Yahweh. The Sabbath then was indeed a blessed relief and a day of restoration. The Sunday of today is a very poor substitute.

A New Day for the BSA

I HAVE just returned from a visit to the home of Richard Wiedenheft, of Lake Winola, Penn., who has been appointed as public relations/coordinator for the Bible Sabbath Association. For parts of three days he, President Bass, and I enjoyed each other's fellowship and made plans that we believe will begin a new day for the Bible Sabbath Association and THE SABBATH SENTINEL. We began and ended our sessions with prayer—first a petition for divine guidance and the last a prayer of praise that the first had been answered so well.



In other parts of this magazine you will read some of the things we talked about. We hope you too will be enthused as the BSA begins to move forward to meet the challenges of the times.

I wish you could meet Mr. Wiedenheft, his wife Darlene (the same name as my wife), daughter Marlene, and son Richard, Jr. No doubt some of you will get acquainted with them soon as they come to your area to discuss the BSA.

Please pray for him, and remember to send regular contributions to support this new phase of our outreach.

Eugene Lincoln

THE SABBATH SENTINEL (USPS 474-580)



EDITOR Eugene Lincoln
CONTRIBUTING EDITORS Gilbert Sanford
George Dellinger

The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

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WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to editor, 1228 Wayne Avenue, Hagerstown, Md. 21740. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

Opinions in articles are those of the writers and not necessarily endorsed by the Bible Sabbath Association.

The Meaning of the Sabbath

By Sid Sikkema

WHY is there such a diversity of opinion among Christian people regarding the Sabbath day? The great majority say that Sunday is the New Testament Sabbath, while a small minority are firm in their assertion that the seventh day is still the Sabbath. Obviously one group or the other is wrong. This is why it is important to know what the Bible says, so that as we stand before Christ at His return we will be found doing His will rather than hear Him say, "Why did you not walk in the way plainly written out for you in the Word of God?" This article is not intended, by itself, to convince anyone one way or the other, but rather to inspire you to search out the pertinent portions of Scripture for yourself so that you, too, may know the will of God for *your* life and find pleasure in knowing what *God* wants you to do.

We are all aware that the Sabbath was given at the time of Creation, as recorded in Genesis 2:1-3. There is also a universal agreement that the seventh-day Sabbath remained in effect all through Old Testament times as it is set forth in Exodus 20:8-11. A difference of opinion seems to arise at this point, however, as to whether keeping the seventh day holy, as it is spelled out at Mount Sinai, is a part of the law of Moses or of the law of God given directly to mankind.

The Bible is not silent in this matter, for it tells clearly, there is a distinction, a very definite

distinction, between the law of Moses and the Ten Commandments, which are known also as the Law of God, the moral law, etc. We find, first of all, in Exodus 40:20, that Moses, under the instruction of God, placed the Ten Commandments written on tables of stone, *inside* the ark of God. In Deuteronomy 31:26 we find that, again under the direction of God, Moses placed the book of the law, which is the law of Moses, into a holding rack on the *outside* of the ark.

While the Ten Commandments are incorporated as a *part* of the "book of the law," these two scriptures do give us a definite distinction between the two. We know also that the law of Moses, or the book of the law, was written by the hand of Moses, while Exodus 31:18 points out definitely that the Ten Commandments were written by the finger of God. This should show beyond any shadow of doubt that the Ten Commandments, which includes the seventh-day Sabbath, are not a Jewish law but a law given for us directly by God.

Since there is complete agreement among Christians regarding the importance of nine commandments, where, when, how, and by whom did the idea ever originate that one commandment must now be segregated as something Jewish and consequently discarded in favor of a different day, observed in a different

manner? Whose responsibility was it in choosing the alternate day? These things can be interesting to look into, as the answers can be found quite readily if we but know where to look and willingly believe indisputable truth. Leads in this will be given a little later in this article.

What is the reason for the attitude of disdain that is so prevalent among so many Christians toward the seventh-day Sabbath? It seems to be regarded as a day filled with very unpleasant duties and obligations, being overrestrictive in living a normal life. I believe that the main reason for such an attitude is the emphasis that has been placed on certain aspects of the Sabbath as the children of Israel were commanded to keep it. Certainly their observance of the Sabbath *was* extremely rigid, as they were not allowed even to kindle a fire, as is shown in Exodus 35:1-3. Several restrictions written for Israel seem oppressive, but let us remember that the Bible records that the whole law of Moses was given for Israel to keep because the people insisted on transgressing that law which was written by the finger of God.

These overrestrictive measures do not apply to us in this day, but there are very reasonable ways written out in the bible as to *how* we should keep the Sabbath and be pleasing to God. Two of the finest illustrations of this are written in the Old Testament but are not the writings of Moses or the "law of Moses." The First of these is Nehemiah 13:15-22, which covers the bases on work and business. The second, found in Isaiah 58, outlines how the Sabbath should be a joy rather than a burden.

We find in the New Testament that Jesus healed on the Sabbath, His disciples picked and ate wheat,

and that Jesus said, "It is lawful to do good on the Sabbath," also that He is Lord of the Sabbath. But nowhere does the Bible record that He did or said anything to change the day. This returns us to the questions, who changed it, then; where is the change written? We can rest assured that if it is not in the Bible, then *God* did not change it. We have accurate records, however, as to *who* changed it, and with a little further investigation, why. For this information it is best to go to your local library, where you can use more than one good encyclopedia. Do not settle for the record in just one encyclopedia, but go to at least three or four different ones and look under the headings of both "Sabbath" and "Sunday" in order to have more than one witness to the truth of the subject at hand.

There are interesting observations we can all make by putting forth a little thought and effort. Ask a Christian, "Do you go to church on Sunday or on Saturday?"

Having asked this question and having received an answer, follow immediately with a second question: "Which day really is the Sabbath—Saturday or Sunday?" I'm sure you will find, as I have, that in general those who observe Sunday will respond somewhat in this fashion." I don't know, but Sunday is my Sabbath."

When the response is given by someone who observes Saturday as the Sabbath, you will hear words more like this: "The seventh day is the Sabbath." Now let's take a look at the second part of the first response, where a person says "Sunday is my Sabbath," and compare it to Exodus 20:10, where the finger of God wrote, "The seventh day is the sabbath of the Lord thy God." It shouldn't take much thinking to realize that there is a greater importance by far in the

Sabbath of *God* as compared to another Sabbath of *my* choosing.

Another observation is that you will find those who observe the seventh day seem to find a far greater joy in the observance of a holy day than those who observe Sunday. I believe we can find the answer to this in the words of Jesus when He asked the question, "Do men gather grapes of thorns? or figs of thistles?" Certainly in like manner the blessings of God will be visited more abundantly upon those who observe the day that He has ordained.

The general teaching of today that Sunday is the New Testament Sabbath may seem convincing when we view the many millions who follow that way, as contrasted by the few who observe the seventh day. The Bible, however, has some very pertinent things to say about the observance of that law written by the finger of God, which includes the Sabbath command. In 1 John 3:4, it says, "Sin is the transgression of the law." Remember, it was the

transgression of that same law that caused the law of Moses to be written with its many restrictive features. I have even heard it taught in this modern age that it is dangerous to try to keep the law, for if we fail in one point, we are guilty of the whole law.

Let's see what the Bible really teaches in this regard. James 2:10,11: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." There is, then, no escaping the fact that He that said, "Do not commit adultery" and "Do not kill," also said, "The seventh day is the sabbath of the Lord thy God; remember it."

We agree that Jesus paid the penalty for our transgressions, which is the breaking of the law, and that we are saved by grace, which is unmerited favor of God. Under these circumstances Paul

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asked the question in Romans 6:1: "What shall we say then? Shall we continue in sin, that grace may abound?" He continues very emphatically in the beginning of verse 2, "God forbid." It is the simplest of reasoning that, being pardoned for having broken the law of God, we now have every obligation to keep the whole law of God in order to be well pleasing to Him. This can be accomplished only when we have been forgiven and have received the gift of the Spirit of God, which enables us to keep the whole law of God with joy in our hearts and a delight in knowing that our ways are pleasing in His sight.

It seems to me that over and over again the Sabbathkeeper is asked to *prove* that he is right in observing the seventh day. A Sabbathkeeper does not mind this, because he delights to point out the truth of God's Word. We recognize the real problem, however, when we consider for a moment that the Sabbath observer is not the one who claims to have changed something. Now we see that the burden of proof lies squarely on those who observe Sunday and disregard the Sabbath of God. Until this fact is faced squarely, honestly, and willingly by the Sunday observer, there will be no change for the better in his way of obedience to the Word of God.

Why should it be regarded as such a great sacrifice to change one's time of worship from Sunday to the Sabbath? It is such a simple thing that God asks of us, and yet we allow it to loom large and foreboding over the heads of many Christians today who in many ways really want to serve the Lord.

For a classic example of the reward that God gives for being obedient in such simple things, read 2 Kings 5 about Naaman the Syrian, who could be healed only by

washing in the river of God's choosing rather than a more attractive river of his own choosing.

The experience of my wife and I has been that by obeying God in this one command, in addition to our otherwise normal service, according to His Word He has multiplied our blessings beyond measure and has given us that peace that passes the understanding of men. My prayer is that as you complete reading this you will immediately ask God for the leading of His Spirit as without delay you search out these things for yourself and become obedient to them, that the door of God's storehouse may be opened to you as He also brings into your life many great and wonderful blessings.

Do You Feel That You May Be Our Type?

Do you have a good typewriter, are you a good typist (preferably one who has had experience typing manuscripts for publication), and would you like to do a vital volunteer, nonpaid work for the Bible Sabbath Association?

You would? Then you're the one we're looking for.

We have several manuscripts that we would like to use in this magazine, but they are not typed, and we simply do not have the time to do it. If you are willing to type a manuscript or so every month, we would appreciate your help. Please contact the editor, SABBATH SENTINEL, 1228 Wayne Ave., Hagerstown, MD 21740. Our phone number is (301) 791-5823.

Because I Love You So Much

By Jim Christeson

BECAUSE I LOVE YOU SO MUCH, MOM AND DAD, I will honor you all the days of your life with my time, my love, and my support.

BECAUSE I LOVE YOU SO MUCH, MY NEIGHBOR, I will not kill you, nor will I even hate you. No, I will forgive you and pray for you.

BECAUSE I LOVE YOU SO MUCH, WIFE OF MY YOUTH, AND I LOVE YOU SO MUCH, MY NEIGHBOR, I will not consider scarring my marriage or yours by committing adultery. No, I will not even entertain adulterous thoughts.

BECAUSE I LOVE YOU SO MUCH, MY NEIGHBOR, I will not steal what you have. No, I will help you and give to you to help meet your needs.

BECAUSE I LOVE YOU SO MUCH, MY NEIGHBOR, I will not lie to you. No, I will help you find the truth so that we both may be made free.

BECAUSE I LOVE YOU SO MUCH, MY NEIGHBOR, I will not covet what you have. No, I will rejoice, knowing Jesus is blessing you and will also meet all my needs according to His riches in glory.

BECAUSE I LOVE YOU SO MUCH, MY JESUS, I would not even think of replacing You with some false "god."

BECAUSE I LOVE YOU SO MUCH, MY JESUS, I would not even think of setting up some dumb man-made idol to represent you, my living Jesus.

BECAUSE I LOVE YOU SO MUCH, MY JESUS, I would not even think of using Your wonderful name in vain.

BECAUSE I LOVE YOU SO MUCH, MY JESUS, my spirit, soul, and body cry out for a day, just one 24-hour period, where I can find release from my regular weekly routine and have special time to spend with my family so we can bask in the presence and glory of You, our Savior, Christ Jesus.

Jesus, in Your great wisdom, You anticipated my need for this special day to worship and praise You. So, in the beginning, as Creator of all things, You created just such a day, gave it to me, and called it the Sabbath (Mark 2:27).

As if this were not enough, Jesus, You took extra pains to set this special day apart by putting Your very own presence into it through resting, thereby bringing into existence a 24-hour time period each week that is holy, hallowed, and anointed (Exodus 20:11; Genesis 2:3). Your anointing comes to us at sunset on Friday and doesn't lift until the going down of the sun on Saturday (Leviticus 23:32).

No other day in our week carries this special Sabbath anointing. Any anointing, blessing, or move of Your Spirit that You lovingly send on a Sunday, the first day of the week, should be ten, fifty, and one hundred times more powerful and glorious if asked for and received from You on Your one and only, holy, hallowed,

anointed seventh-day Sabbath (Isaiah 58:13).

Lots of sincere, well-meaning folks out there will scoff and criticize our making such a "big deal" about our observance of the Sabbath, but after all, how could they ever know what rich blessings await them in the Sabbath; they will never be found in a church on the anointed day to witness the glory and power of God manifest itself. We must be at the right place, at the right time, doing the right thing to receive the Sabbath blessing.

Because I love You so much, my Jesus, and because I love You so much, my neighbor I will keep the commandments; all ten of them. As I keep them in the spirit, my love will manifest itself to the world in the flesh, through works and acts of commandment-keeping kindness.

To sum up, as a New Testament Christian, I am expressing my great love and respect for Jesus by performing deeds (works) that reflect the spiritual intent of the first four of the Ten Commandments. In like manner, I am expressing my great love and respect for my fellowman by performing deeds (works) that reflect the spiritual intent of the last six of the Ten Commandments (John 14:15; Romans 13:10; Matthew 5:17; Mark 12:30,31).

Today, if you were to observe my conduct in life, you would have to conclude that I am still keeping (fulfilling) all of the Ten Commandment law; however, my reason (motive) for doing so has changed.

Under the old covenant, righteousness was by commandment and decree, through physical dos and don'ts (works). The new covenant modifies and expands this concept by energizing it with spiritual intent. In Old Testament times, I would perform acts of

righteousness because it was commanded. Now, under the administration of grace, because I love, I want to perform (do works of love) and show my love through these acts of righteousness. These "love acts" for Jesus and for mankind can be described only in the words of the Ten Commandments.

Since love is the fulfilling of the law, sin is the transgression of the law, and if you love Jesus, you will be keeping the commandments. Then if I slip up and am found guilty of "breaking" some point of the commandments, I am simply failing to fully keep the whole "love law" through my failure to express this complete love for Jesus or for my fellowman in the area of my infraction (James 2:10).

Now, isn't it ironic that in our Christian world today we find many sincere religious people who claim that we are in "such great bondage" if we "keep the law," and yet they themselves are the very ones who will become the most adamant about the absolute necessity and moral duty to "keep" certain parts of the "love law." Take abortion, for example.

Imagine that: religious, antilaw proponents that are the most guilty of staunchly advocating the works side of the Ten Commandments—and don't even recognize what they are actually doing.

Now, can we see why Jesus said: "If you love me, keep my commandments."



Paul and Silas, seeking a place of prayer on the Sabbath day, went to a riverside, where they spoke to the women who had come together (Acts 16:13).



Found: Another Living Charter Member

This has to do with the statement on page 21 of the current (August) SENTINEL stating in an Editor's Note: "Miss Gerat and M. O. Flanery, of Warsaw, MO., are our only known surviving charter members of BSA."

I have been a life member of B.S.A. for 35 years, at its beginning by George Main and Ole Flaskerud around 1949. In fact, Brother Main wrote me that I was the first life member, having paid the \$100 fee for membership, and if I remember some more, as I was greatly enthused at this B.S.A. plan. And the dollar was 100 cents then, not the 20 cents it is now.

If you have the back issues of the SENTINEL of that period or thereabouts, they will bear me out, because Brother Main had printed therein of my membership and that others who were interested in the B.S.A. should write me, and if my memory serves correctly, two did so.

Then, as also stated in a SENTINEL and referring to the writer, "a friend" donated \$2800 to aid in developing a colony of Seventh Day Baptists on a large acreage owned by Brother Main at Pomona Park, Fla., where he and his son already had homes, during the time he (Brother Main) worked in Daytona Beach, for that city. I suggested the name "Sabbath City" for the colony. The name was accepted, and the project was advertised in ensuing SENTINELS. Many wrote for information, and many were interested. Land was cleared, some planting was done,

and even a man was hired to work there on it. I had figured to build on it, but my sea career needed five more years for a goodly pension.

Anyhow the Lord thought otherwise as to our plans, and I now can see, in the infallible wisdom of the Scriptures against isolation and the wrong kind of unity, and that the spreading of the leavening is that which God desires in His Christian followers.

I had visited the Mains in Pomona and much later the Burrells in Fairview when they took over the management at the Main's askance and the resulting vote. There was around \$450 of the \$2800 left, and I told Brother Main to turn it into B.S.A., which was done. Anyhow, whether I am classed as a "charter member" or not makes no difference whatever. It was—I write—for any kept record.

I'm in my eightieth year now, and as a Seventh Day Baptist and a life member of the American Bible Society for the past 39 years, since 1945, and a life member of the British and Foreign Bible Society for the past 37 years, since 1947, giving our Lord all the glory and credit, lest the flesh appear to boast, I have been enabled by ship, plane, and bus to personally travel to, and in, 124 nations, many cities in all 50 states of U.S.A., and many cities in the eight major provinces of Canada, placing salvation tracts and Bibles in the most strategic places, such as libraries, museums, bus, train, and plane terminals, YMCA's, YWCA's, USO's, USIO's,

hotels, motels, etc.—most have racks for literature. These and many other places, such as billboards, in magazines and other strategic and fruitful soil ever abound. But truly “the harvest is great, but the labourers are few.”

—For God’s Christian truth,
Roy Garrison

National Safety Sabbath Kits Available to Interested Congregations

“All religious communities are invited to join together to help reduce injuries, save lives, and live out the truth of their religious convictions,” said Leon Urben, manager of the National Safety Council’s religious activities department, in announcing the seventh annual observation of National Safety Sabbath set for early next year.

National Safety Sabbath, sponsored and coordinated by the Council, is an ecumenical celebration that brings worshipers of all faiths to a fuller understanding of safety. It will be observed February 14-17, 1985. “Caring for the well-being of another person is probably the greatest gift of love you can show someone,” Urben said.

This year’s campaign will have child passenger safety, poison prevention, and exercise safety as the areas of emphasis. Urben said campaign kits, to be available in the fall, will contain posters, handouts, planning guides, and other information. An innovation in this year’s program will be kits in

Spanish.

Congregations interested in receiving a free kit can write to the Religious Activities Department, National Safety Council, 444 North Michigan, Chicago, Illinois 60611. Kits will be distributed while supplies last.

Cassette Tape Messages Needed

BSA is expanding its cassette tape-lending library and plans to publish a catalog. You can help by sending in tapes of messages about the Sabbath and a broad range of other topics that would be of interest to readers of THE SABBATH SENTINEL, such as family, home, children, Creation science, church history, archeology. Messages about controversial doctrines on which BSA does not take a position will not be used in the catalog. Send cassettes to Bible Sabbath Association, RD 1, Box 475, Falls, PA 18615.

Seventh-day Adventists throughout North America celebrated Bible Emphasis Day during worship services Saturday, September 15.

“Adventists have always strongly emphasized the Bible as a guide to happier living, and as the source of their beliefs,” said a spokesman of the church. “However, we feel the time is appropriate to commemorate in this special way just how broad an impact the Bible has on our lives.”

Sophia Anderson Selected for Chorale

Sophia Dills Anderson, a youth from the Oklahoma City Church of God (Seventh Day), was selected as a member of the National Student Chorale, which toured the Far East June 26 through July 27.

The tour was sponsored by the People to People program founded by former President Eisenhower in 1956. The organization was begun as a grassroots effort to promote good will between Americans and citizens in other countries.

The tour included a week of cultural and historical orientation and rehearsals in Hawaii. Major concerts included a performance for the governor of Hawaii, an appearance at the Tokyo Choral Festival, and concerts in Beijing, Xian, and Shanghai, China, and in Hong Kong.

Chorale members were selected from audition tapes and by recommendations from choral directors around the United States. The students raised their own money for travel expenses, and many received aid from church and civic groups.

The Oklahoma City Church of God held an ice cream social to assist Sophia in her efforts to raise funds for her trip.

Sabbathkeeper Is Graduated In Unique One-Person Ceremony

W. Darrell Smith, who received his doctroate in optometry last May 17 from Ferris State College, in Big

Rapids, Mich., did not have to wait long until his name was called. He was the only one to receive a degree that day. The commencement ceremonies had been scheduled for Saturday, May 19, but Smith, a Seventh-day Adventist, asked to be excused from the ceremonies that day, and the administration approved his receiving the degree on the preceding Thursday.

The administration commended him for living up to what he believes. He is a member of the Fairhaven Seventh-day Adventist Church, in Flint.

When writing to the BSA . . .

If you are sending a contribution, wanting to become a member, sending a SENTINEL ad, or changing your address, write: Lawrence Burrell, secretary-treasurer, The Bible Sabbath Association, R. 1, Box 222, Fairview, OK 73737.

If you are sending an article for possible use in this magazine (not ads; send them to Fairview, OK), send it to Eugene Lincoln, editor, THE SABBATH SENTINEL, 1228 Wayne Ave., Hagerstown, MD 21740.

If you are sending cassettes for the new cassette ministry, suggestions for expanding the BSA ministry, or want someone to speak to your group on the Bible Sabbath Association, write to Richard Wiedenheft, public relations coordinator, RD 1, Box 475, Falls, PA 18615.

The Bible never calls the Sabbath "the Jewish Sabbath," but it does call it "the Sabbath of the Lord thy God" (Exodus 20:10).

Have You Tried Our Classified Ad Column?

Our classified ads are a new feature being offered as a service to Sabbathkeepers. Based on a per word rate of 30 cents (including names and addresses, with numbers counted as words), copy for classified ads should be sent to THE BIBLE SABBATH ASSOCIATION, FAIRVIEW, OKLA. 73737, for possible placement of an ad. Do *not* send ad copy to the editorial office. We reserve the right to reject any or all proposed copy. The ad will appear the second month from date of receipt at the office.

Publication of an ad does not

necessarily imply unqualified endorsement by the Bible Sabbath Association.

We will continue to publish announcements of denomination-wide meetings without charge.

“IN FOR LIFE”

Did you know that you can become a lifetime member of the Bible Sabbath Association for a contribution of \$500 within a one-year period?

Several folks have taken advantage of these lifetime memberships. What about you?

For further information, write to:

**The Bible Sabbath
Association
Fairview, Oklahoma 73737**

Will You Volunteer to Become a FAITH PARTNER?

We are hoping to have a full-time paid public relations director/coordinator to help the Bible Sabbath Association grow. But we need your regular help to provide the funds.

Will you become a faith partner? Please let us know how much you can contribute, the Lord helping you.

**Bible Sabbath Association
Fairview, OK 73737**

Yes! I want to help. With the Lord's help I hope to contribute \$_____ each _____

Name _____

Address _____

City _____ State/Province _____ Postal
Code _____

We read in the SENTINEL and note (page 10 of May) that you spell the Creator *Yahweh*; doesn't your SDA Commentary, vol. 1, pages 511 and 171, 172 state it should be YHWH?

Don't you think we should keep the spelling the way the Creator gave it?

Tetra means four. Look up the word *Tetragrammaton* in the dictionary or the encyclopedia.

The Creator gave Himself this name, YHWH. Scripture tells us we are not to add to or subtract (take away). See Revelation 22:18,19.

Some call the Son Yashua. He came in His Father's name. His Father's name is YHWH. Scriptures says, I YHWH, am your Savior and Redeemer (Isaiah 49:26, last part). Then how can we change His name to something besides YHWH?

On page 172 in your commentary: The Sacred name YHWH is the very foundation of the plan of salvation.

Why don't you write these things in the SENTINEL? Many will lose their souls because they call on the wrong name.

According to statistics the name of Jesus or Christ was never used for the Savior when He was on the earth.

Time is short: Let's help people while we can!

—Russ Earl,
Spirit Lake, IA

In the May, 1984, issue of THE SABBATH SENTINEL Roy Garrison disagrees with the statement about Seventh Day

Orchids and Onions

Baptists in the article about our Regents Park SDB church in the February, 1984, SENTINEL that "Seventh Day Baptists have no binding creed to which members must subscribe."

I would like your readers to know that this statement is quoted in item one of the Statement of Belief of Seventh Day Baptists. It is printed in SDB literature such as "Get Acquainted with Seventh Day Baptists" and "Seventh Day Baptists—a Peculiar People." In addition the statement is published on page 114 of The Bible Sabbath Association's *Directory of Sabbath Observing Groups* in the entry about Seventh Day Baptists. On page 99 of *A Manual of Procedures for Seventh Day Baptist Churches* it states, "Seventh Day Baptists are a non-creedal people."

From the foregoing evidence it can be concluded that the remarks made by your correspondent are not in harmony with the official published statements of Seventh Day Baptists.

—Graham Duffin, pastor
Regents Park SDB Church,
Sydney, N.S.W., Australia

Who Gets It?

Men, what becomes of your estate if you die without a will and you have no living children or grandchildren?

Your wife? Guess again.

Depending on the state in which you live—and the laws of descent and distribution—your wife may get less than half of your estate. It's best to check with your attorney and make a LEGAL WILL.

REMEMBER, the greatest benefits from this service comes with thorough planning long before illness or death is imminent.

And when you do, remember that the Bible Sabbath Association headquarters appreciates bequests and puts them to careful use.

If we can help you with your plans for a will let us know.

THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737



It's ready for you!

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This 147-page book lists alphabetically over one hundred Sabbath-observing groups throughout the world, gives a brief summary of their beliefs, and tells you where to get more information about them.

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Classified Ads

Watch Garner Ted Armstrong every Sabbath morning on SPN Cable Network. (10,11,12)

LOAN LIBRARY

1. Some 50 books on the Sabbath, Creation and related books.

2. The Bible on Cassette popular narrators—2 or 4 tapes each mailing.

3. Tapes on miscellaneous religious subjects by various speakers for sale \$2.50 each postpaid.

Complete listing sent on request.

Please send self-addressed, stamped envelope for reply and state which category you desire. Contributions (cash, books, tapes, etc.) to facilitate or improve the service of this library are most welcome. THE BIBLE SABBATH ASSOCIATION, FAIRVIEW, OKLAHOMA 73737.

CHANGE OF ADDRESS?????

By all means notify us in advance. Failure to do so will result in a 25¢ charge to our account by the post office and also the chance you will miss an issue of the SENTINEL.

THE BIBLE SABBATH ASSOCIATION
Fairview, OK. 73737

How to Promote the Sabbath in Your Area

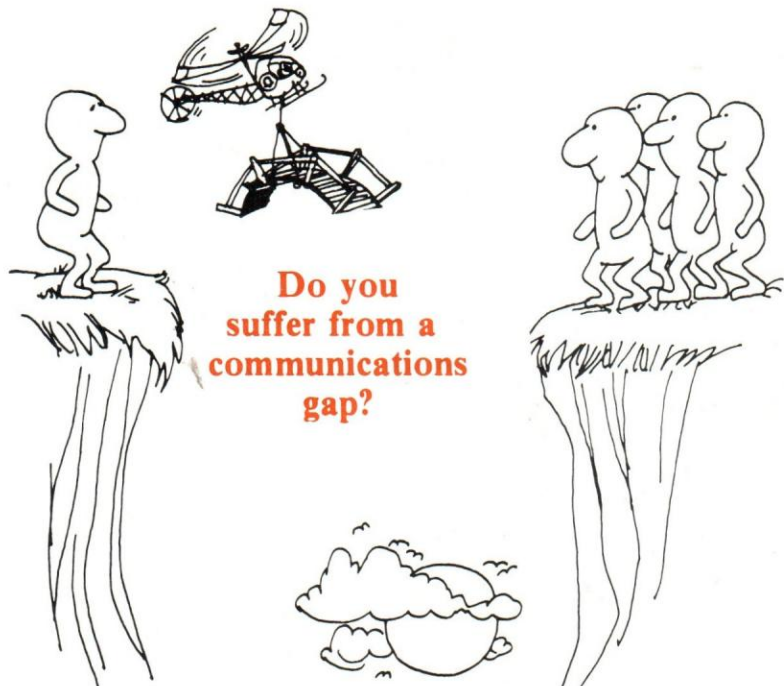
If you are interested in sponsoring ads in your local newspaper that will promote the Sabbath and the aims of the Bible Sabbath Association, we can help you. Write to Richard Wiedenheft, public relations coordinator, RD 1, Box 475, Falls, PA 18615 for ideas.

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Communication is often difficult business at best without clear and communicable goals.

The Bible Sabbath Association International is dedicated primarily to offering believers a great variety of experiences and viewpoints through the pages of THE SABBATH SENTINEL. This concept helps to introduce new and unknown groups and people to each other. Basically this concept works exactly as a telephone; it is a pivotal point or vehicle to transmit information between two or more persons at different locations with new and different ideas.

Keep the lines of communication open. Subscribe to THE SABBATH SENTINEL today for a friend or neighbor.

[] *Yes, I want to communicate with my friends. Please send a 1-year subscription for \$10.*

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