

August-September 1999

THE
Sabbath
Sentinel

PROMOTING THE SEVENTH-DAY SABBATH AND COOPERATION AMONG SABBATH KEEPERS

Welcome to the Fellowship...

SABBAT  **NIEUWS**

*of Those Who keep
God's Sabbath!*

BSA

The Bible Sabbath Association

Review: *Journey Into Truth* • Dutch Sabbath Keepers • *Exploring Christian Fellowship* • Why So Few Sabbatharians? • *Yes, Lord!* • Are Miracles the "Test?" • *Fellowship? With Who?*

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The Sabbath Sentinel

August 1999 Volume 51, No. 4

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Welcome to Our Fellowship!

Many different Sabbath keeping groups have tended to stay isolated from other Sabbath keeping groups over the decades. This has been done for various reasons, none of which are valid. In truth, it is testimony to the patience of our loving Father that He has allowed us to continue on these paths over the years. When we should have been finding ways that we are alike, we have been finding ways that we are different. To make things worse, and to our shame, we have used those minor differences to beat each other over the head. These things ought not to be said of anyone who claims to be a brother in Christ.

In this issue, we tackle this idea head on. *The Sabbath Sentinel* is a magazine devoted to the proposition that Sabbath keeping groups ought to find ways to cooperate, and that *The Sabbath Sentinel* ought to be aiding in that effort where ever we can. With that in mind, we seek to introduce two new groups to you, our readers, in this issue.

The first group is the First Baptist Church of Lucerne Valley California. This group of brethren came to the understanding that God's Sabbath ought to be kept. They then studied and prayed about it, conducted Bible Studies, and then held a meeting to discuss how they would continue. To the credit of the Southern Baptist Director, these brethren were allowed to determine the direction they wished to take without interference from the outside. They are now holding Sabbath Services, and are continuing Sunday services for those who still want them in the interim. We hope to have more from the pastor, Allen Stanfield, as time progresses.

Another group which we are spotlighting this issue is the Dutch "News of the Sabbath." who will be a kindred association in the Netherlands. They will need help in translating some articles for the Dutch speaking brethren. If any of you,

our readers, have any expertise in this area, I am certain that they would love to hear from you!

Noting that fellowship is important, and ought not to be neglected, Mr. Ernest Bergmann had submitted an article concerning fellowshipping across organizational lines, some problems he found with it and the blessings he received as a result of being a part of such an effort.

Kevin Butler asks and answers the question that many of us have had over the years. He asks, "Why are there so few Sabbatarians?" The answers to that question should be of interest to all of us who would love to see more people come to the knowledge of the glorious Way of God Almighty.

We also welcome several new writers to this issue. These have provided short, but interesting articles which should be of importance to all of us who hold His Way in high esteem.

Also, the question is asked, "With Whom should I fellowship?" Some groups have carved out a piece of the Body of Christ and taught doctrines of isolation from others who keep His Sabbaths. Is that really a Godly thing to teach? Should we fellowship with anyone who comes along, or are there standards that we ought to apply in selecting those with whom we fellowship?

We hope that you will find this issue as stimulating as our past issues. As always, if you have any questions or suggestions, please feel free to contact us at our mailing address on the inside cover, or at the BSA's, or editor's email address. We depend on your input to make this magazine one that lives up to its stated goal of promoting cooperation amongst those who keep God's Sabbath. Let us know how we are doing!

Royce Mitchell, Jr., Editor

Journey into Truth

by

Pastor Allen Stanfield

It is indeed truth that God does not need any one man to raise up children to worship Him. Indeed, as Christ stated, rocks can be raised up to His praise! This article is proof of the mighty hand of God in doing exactly that! When any group truly desires to understand the Father, and the Son He sent, and are willing to replace their preconceived ideas with His Ways, God can and does bring them into a more perfect understanding. This article shows the progress these brethren made in coming to the understanding that His Sabbaths are made for us! Please also welcome them into the company of the brethren!

About 1991, as the Associate Pastor of the First Baptist Church of Lucerne Valley, California, I prepared a sermon on 'Sunday Worship.' The following texts were included: Acts 20:7; I Cor. 16:2 and Rev. 1:10. The only frontal position I could generate was an emotional one in as much as Jesus had risen from the dead and the excitement of Resurrection Day along with the privilege to exercise or take advantage of grace. **Let's celebrate Sunday!**—but where was the authority? After presenting the sermon, a feeling of shallow-

ness lingered, a feeling of comfort came as I contemplated the knowledge of being in 'good company' of such spiritual writings as: *The Baptist Faith and Message*; Lewis Chafer D.D. of Dallas Theological Seminary; *Cambridge Companion to the Bible: Bible Dictionary*; William Barclay; and others. It also helped when my pastor also incorporated the same scriptures mentioned above in this apologetic for Sunday Worship.

Sometime later, after becoming the Pastor of the First Baptist Church, I was asking the Holy Spirit to guide me in a search of the scriptures, to explore every 'Sunday Keep-

church had decided to become Messianic Jewish Sabbath Keepers. I hastened to share with him that I too, along with some of the church staff, were strongly considering the Sabbath. To this point neither of us had any idea the other was being 'weaned' from Sunday. We visited with several of our congregation on their first Sabbath Worship Service.

Some friends informed me there was a Seventh Day Baptist Church in Riverside which my wife and I as well as four other families from my congregation visited. On this day I told Pastor Gabriel Bejjani I was already at the 'point of no return' to become a Sabbath

"As my study progressed I found others that had been thinking or acting upon becoming Sabbath keepers."

ing' and 'Sabbath Keeping' article and book I could find. As my study progressed I found others that were thinking or acting upon becoming Sabbath keepers. Our Women's Ministry Director shared with me her longing for the Sabbath Rest she had experienced early in her Christian life. I received a phone call from a longtime friend (a conservative Baptist Pastor) informing me that his

Keeper (which he shared from the pulpit). We visited with Pastor Gabriel that afternoon and he and his congregation began praying for us. His church supplied some very helpful materials including a book called *The Sabbath: God's Creation for Our Benefit* by Rodney L. Henry. This book was instrumental in helping to give a Scriptural approach to separating the 'ceremonial laws from



Those in attendance at the second Sabbath Service of the First Baptist Church of Lucerne Valley California.

the moral law (or Ten Commandments)' with which many in our congregation had been struggling.

In a Seventh-Day Adventist periodical *Liberty* (January/February, 1999) mailed to me, it was pointed out by Samuele Bacchiocchi (well known to Sabbath keepers as a Seventh Day Adventist writer and researcher with access to the Vatican Library and the first non-Catholic to graduate from the Pontifical Gregorian University in Rome,) that on May 31, 1998 in a letter from Pope John Paul II to the churches was trying to convince the world that the Roman Catholic Church had not changed the Sabbath to Sunday and that it was Scripturally sound to be worshipping on the first day of the week. He again used the familiar Scriptures used in my 'Sunday Worship Message'. This brought back the feeling of shallowness and a question as to why the controversy. How could men of such integrity and knowledge

come to opposite conclusions. This questioning often lands me on the opposite side of thinkers around me.

I remembered years ago having a copy of the book *From Sabbath to Sunday*, by Samuele Bacchiocchi, which had been given to me in a box of books by a Sunday-Keeper when he found out I would be studying for the ministry. Exploring the book, thinking I had found the "Golden Egg" documenting the authority for Sunday Worship. Instead I found it leading me in a direction I refused to go. After all I was studying to document Sunday Worship and I didn't want to be confused by the 'facts'. But now I found myself willing, willing to seek the truth. I searched for the book. Not finding it, I called the Seventh Day Adventist Book Store in La Sierra, California to ask about Bacchiocchi's book. I was informed that Bacchiocchi was scheduled to speak at the La Sierra University Church that very next

weekend. We attended with some Sabbath-keeping friends and one family from our congregation. Our friends sought out the pastor of the La Sierra Church whose mouth fell open when I was introduced as the pastor of a First Baptist Church. He said, "You mean a Sunday-Keeping church?" He later brought Dr. Bacchiocchi to us where we were visiting near the back of the auditorium. I made it known that I wanted to get his new book *The Sabbath Under Crossfire* which was to go on sale that next day. The pastor said he had some in his office and went to get a copy. Dr. Bacchiocchi made a gift of this book which he autographed as we visited. I, a Sunday Keeping, Non-Adventist Pastor was proud to be given a pre-sale copy. I was excited as I shared the book with my people and proclaimed that we had received a copy before our Seventh Day Adventist Friends had an opportunity to purchase one!

(continued on page 6)

Later this Lucerne Valley Seventh Day Adventist church learned of our study of the Sunday/Sabbath issue from the La Sierra Church. This let the 'cat out of the bag' and many in our small town were asking questions as to 'Why the sudden interest in the Sabbath at the First Baptist Church?'

We (the church staff, their families, and others both in and outside the church) decided to study and pray for a period of six weeks before taking any action (some covenanting to fast at least one day a week). We also agreed that we would individually search the Scriptures and pray without sharing or trying to influence one another.

I made an appointment with the the High Desert Southern Baptist Director of Missions to discuss our study. I gave him a copy of *The Sabbath: God's Creation for Our Benefit*. I asked him not to comment on his feelings until he had read and prayed about it. He counseled me to tell the church how I felt and present a study to "catch them up with me." After reading the book he agreed that it was theologically sound and he had no problem if we were keeping the Sabbath out of obedience. Although this was his first encounter with a Southern Baptist Church wanting to be Sabbath Keepers, he would not have any problem with our continuing in the South-

ern Baptist Association and living out our conviction to worship on the Sabbath.

After the six-week period agreed upon and following the Director of Mission's counsel, I called a special business meeting, and presented my conviction to the congregation. I asked for permission to have a month-long-Wednesday night study of what the Scriptures had to say about the Sabbath. This we did.

The previous pastor wrote two letters to me letting me know he was opposed to the church going to the Sabbath and sent his leaflet called *Lord's Day or Sabbath*. I supplied the congregation copies of this leaflet (a pro-Sunday leaflet.) I also supplied them with a copy of *The Sabbath: God's Creation for Our Benefit* along with my leaflet entitled *When, Where and Why*. *When, Where, and Why*, most of which is gleaned from Bacchiocchi's *From Sabbath to Sunday*, is a reply to *Lord's Day or Sabbath*. In addition to this reply, *When, Where, and Why* points out some things that I had read through the years that I believe are a desperate need to 'cut and paste Scripture' and 'grabbing at straws' by Sunday keepers. A few, not all, are included here;

1. *Cambridge Companion to the Bible: Bible Dictionary*, after a good explanation of the Sabbath under the

entry word **Sabbath** it ended with "the existence of Sunday is a most valuable safeguard of Christianity; it bears a constant witness on behalf of religious truth, and is a reminder to the world that there is such a thing as religion. A decay in the national religious life *always* *follows any increased tendency towards carelessness in the matter of Sunday observance." (*always?*)

2. "The division of time into the *week of seven days** was not a Jewish invention. It very probably originated in Babylon."—William Barclay (*God divided time into seven days in Genesis 1**)

3. "There is *no doubt at all** that from the early second century onwards—and perhaps even earlier—the Lord's Day has completely displaced the Sabbath, and that the two are never confused, and there even contrasted with each other. It is even said, as in the decisions of the Council of *Laodicea**, that it is an error for the Christian to keep the Sabbath..—William Barclay (*No doubt? —*Revelation 3:14-16*)

4. "The Lord's Day was *always the day when God's people* * met and assembled together,..."
—William Barclay (*Is this saying Sabbath Keepers are not God's people?*)

5. 'Beginning with His own work in creation, God has

chosen to sanctify, or set apart, *one-seventh** of all time ... Though in the present age the day to be celebrated is *divinely changed** from the seventh to the first day of the week.”—Lewis Chafer (*Divinely changed? One-seventh? — Under what authority?*)

6. The Scriptures expressly declare that *Sabbath-keeping, like circumcision**, is not obligatory on the Christian. “And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;...”—Previous pastor. (*Sabbath-keeping, like circumcision?*)

7. A common practice among some of my colleagues and of which I was guilty, is the careful ‘blending’ of Malachi 3:10 and I Corinthians 16:2 to imply that “Upon the first day of the week let everyone of you bring all the tithes into the storehouse as God has prospered him.” *Yahweh forgive me!**—Allen Stanfield (**Emphasis is the author’s*)

The shallowness and lack of integrity of the pro-Sunday writers had a lot to do with my accepting the Sabbath as God’s Rest.

During our time of

study, many expressed that they had longed for this for years. Others were not even interested, some were hesitant and a few were somewhat negative but continued the study and as time went on stated that they knew they would have to “out of love” obey the commandment to “Remember the Sabbath Day, to Keep it Holy”—Exodus 20:8.

At the end of the study time each person voted on their conviction as to whether the Scripture says we should become Sabbath Keepers. This required a constitutional change and a two-thirds majority vote. I can honestly say those who were diligent and stayed with the study were convicted to vote ‘yes’. Some who voted ‘no’ decided to stay with us and make the change. Yes, there were a few who could not. All but one Sunday School Teacher happily became Sabbath School Teachers. Praise the Lord!

We had as Sunday Keepers maintained a *Jubilation Service* (Music Fellowship) with several churches in the community. We want to continue this fellowship. We have had several pastors and laity who have given us their blessing either publicly, by letter, or in conversation without solicita-



“People will never understand Sabbatism until they try it, and try it on a high spiritual plane.” A.H. Lewis, *Spiritual Sabbatism*, American Sabbath Tract Society
Excerpt from the *Lucerne Church Bulletin*

tion.

We are looking forward to showing our love to God by “Keeping His Rest.”

Pastor Allen Stanfield can be reached by writing in care of TSS. We will forward any correspondence to him.

(We at TSS and BSA, as well as our many readers, welcome you as fellow Sabbath keepers! We look forward to coming updates as to your progress in understanding of the blessings associated with the keeping holy of His Sabbaths. Praise be to God, and to His Son, Jesus Christ, for the encouragement that comes from our new found brethren! editor)

Dutch Sabbath-keepers to Cooperate with BSA

By Mike Gassenaar

We started the *De Sabbat Stichting* (The Sabbath Foundation) in 1996. At that time we offered a prize of 10,000 guilders to anyone who could prove from the Bible that Sunday is the seventh day, or Sunday is the day of worship. Only 17 persons tried to get the prize. Nobody could. So in 1998, we offered 100,000 guilders, that is approximately \$50,000, U.S. dollars. They had to write their thesis in a maximum of 750 words. Now we have 35 persons who are trying to give such a proof. An independent jury is reading the scripts and most of the contributors wrote more than a 1,000 words. As you well know, nobody can prove this thesis.

The Sabbath Foundation is an independent organization from all kinds of Sabbath-keepers. In Holland we have more than 12,000 Sabbath-keepers, but only 6,000 are organized in a church, such as the Seventh-day Adventists or Baptists.

We try to reach the people with our brochure, "Busy, busy, busy." [See translation, on page 9.] Until now 1,500 Sabbath-keepers are members of our foundation, which means every three months they get our magazine, "Sabbat Nieuws," which means "News About the Sabbath." We

have readers in Holland, Belgium, Spain, Hungary, Letland (Latvia), Germany, Netherlands, Antilles, Canada, and France. These are people who understand the Dutch language.

For all Sabbath-keepers we organize several meetings here in Holland. They last one entire day, and two half days. Further, every first Sabbath of a month we meet each other on Friday evening to have a meal together and after the meal we open the Sabbath. May God bless all of you and your work. A hearty Shalom from me, Mike Gassenaar, Secretary for *De Sabbat Stichting*, Postbus 31, 7300 AA Apeldoorn, Netherlands.

It is really exciting to read we are the Netherlands version of your association (the BSA). We may see this as God's work all over the world, because in Belgium they will start the same foundation. We also would like to cooperate with you as much as possible. Please send us "The Sabbath Sentinel" every time it comes out. We use the "crown," the Hebrew letter *Shin*, the first character of the Sabbath, on our letterhead and magazine.

I was born March 26, 1952 into a Seventh-day Adventist family, so I always kept the Seventh Day as my day

of rest. I was baptized in 1968. I studied as an R.N. and anaesthetist. The last ten years I worked as a paramedic on the ambulance here in Apeldoorn. My lovely wife Jannie and I have two children. My biggest hobby is singing. So I always started a music group. We sing not only in our Church but most of the times in churches of Sunday-keepers. We also recorded a C.D. Unfortunately, I became sick and it was not possible for me to work anymore.

In January 1998 they asked me to help the Sabbath Foundation and so I did and I liked it very much. All kinds of people are calling by phone for help. Some days ago a lady called and said, "Yes you are right we have to keep the Seventh day as the Sabbath, but please tell me how do I start keeping the Sabbath and do I have to leave my Sunday church?" All kinds of questions I have to answer, so that means I have to study and I learn every day more about the creation of the Sabbath. This is a big blessing. My illness has one good point: if I was able to work, I could not sit by the telephone for nearly 12 hours a day. They can reach me from 10:00 A.M. till 10:00 P.M. [Note: Mike's phone number in The Netherlands is (055) 542 39 77.]



Mike Gassenaar

If you want me to write more articles about my experience with my work for The Sabbath Foundation, then I will. We will start with the translation of the BSA tract, "Roman Catholic and Protestant Confessions about Sunday."

On May 24, 1999, we organized a whole day for Sabbath-keepers and others interested in the Sabbath. In the morning hours there was a study about the Creation of the Sabbath. I sang twelve songs with the Gospel group. In the afternoon, there were three workshops: (1) When does the Sabbath start? (2) Baking Sabbath-rolls, (3) The number seven in the Bible. It was a very fine day. I sold 15 books from J.N. Andrews, *The History of the Sabbath*, and many other books.

I hope that we will work together to promote the Sabbath.

[Note by Richard C. Nickels: The BSA and the Dutch Sabbath Foundation need volunteers to translate each other's literature, such as The Sabbath Sentinel into Dutch, and Sabbat Nieuws into English. When Mike has translated "Roman Catholic and Protestant Confessions about Sunday" into Dutch, we need about \$1,000 to print many copies for distribution in Holland and other Dutch-speaking areas, including Curacao in South America. This outstanding BSA tract has led many to accept the Sabbath. The Spanish version is ready to print, but we need funds to do so. Truly the harvest is abundant. Pray that the Messiah will call more laborers into His harvest!]

Following is the translation of Dutch Sabbath Organization's Sabbath Tract.

"Busy, busy busy"

Our world is changing increasingly faster. Noticeable not only at the political and economical level, but also in our personal lives. Through advanced telecommunication equipment, we communicate without limits: twenty-four hours a day, seven days a week. Radio, television, computers (mobile) telephones and fax machines. With great intensity. It seems impossible to break free from it.

And what is the answer of modern man when one asks how he or she is? Busy, Busy, Busy. No wonder. Even during holidays the greatest part of our time has often already been allotted. It is ever more difficult to create for yourself moments of rest. Isn't that why more and more people are having a nervous breakdown?

"30,000 days"

Time is really extremely costly. You can never have another go at the same day again. And all you have at your disposal during a lifetime is 30,000 days at the most. High time to consider if you really do spend them all so well. What do you gain by working more, earning more, buying still more if you don't take time to enjoy yourself, to rest, to spend time with friends?

There is an old recipe to solve this kind of new-fashioned problems. It is the principle of 6 days work, the seventh day rest. The seventh day is Saturday, the Sabbath.

"What to Do?"

Keeping Sabbath is easy. You really give yourself 52 extra days off per year. On Friday night, when the sun has set, you allow yourself to release all your cares and obligations. The Sabbath is not a day of taboos, but a day of rest, inspiration, and friendship. The Sabbath is not for creating things but for

(Continued on page 10)

recreation. A day giving rest and energy. Twenty-four hours a day your business life is left to rest. And you give others a chance to do the same.

By making it clear to others for one day you are not available, you show respect for yourself and more than that, you interrupt the never ceasing beat the world tries to force you into.

To really experience what the Sabbath is, it is good to respect the Sabbath every week. Then you get into the rhythm of six days work, one day rest. And you will realize that keeping Sabbath is a great and valuable present that doesn't cost anything but yields a lot. The Sabbath is literally a gift from heaven.

"Ten Commandments"

In the Bible the Ten Commandments do not fill half a page. Yet no one can deny that if everyone should stick to these ten rules of life, the world would be a better sight. One of the pillars of the Ten Commandments is the Sabbath. God gave the Sabbath to humanity as a monument of creation. An essential point of rest in life's rhythm. He did not choose a random day of the week, but named a special day. The Sabbath is therefore, a day with a special blessing resting on it. Even God rested after six days of creative labor, an event from which our week directly, descends.

Do you want to know more? About the history and origin of the weekly day of rest, about the special meaning God gave to the Sabbath, about how Sunday superceded the Sabbath and about the Sabbath being a bridge between Christians and Jews? Send today the attached answering card

and mail it to the Sabbath Society and receive free and without further obligation, the comprehensive brochure, "The Seventh Day, a gift from Heaven."

I know that the prayers of all who wish to see the spread of God's Way are with this effort! Welcome to our fellowship! (editor)

jaargang 2

nummer 1

SABBAT NIEUWS

Moet een dominee zijn preken beperken tot de eigen parochie?

De mens is van nature weinig verstaande. Op grond van 13 maanden in mijn te gast in het ander gedrag komen dan hier te verspreiden. Het is de reden dat de kerk de kerk moet everten. Dit is de reden waarom ik nu eenmaal, in mijn tenen de weg die door van de gezinsleden. Het is de reden dat ik nu eenmaal, in mijn tenen de weg die door van de gezinsleden. Het is de reden dat ik nu eenmaal, in mijn tenen de weg die door van de gezinsleden.

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Het woord voor zaterdag: SABBAT

In dit nummer zal u een overzicht worden gegeven van de betekenis van het woord sabbat. Het is de naam van de zevende dag van de week, de zaterdag.

Taal	Zevende dag	Taal	Zevende dag
Engels	Sabbath	Frans	Sabbat
Duits	Sabbat	Italiaans	Sabbato
Spaans	Sabbat	Portugees	Sabado
Hebreeus	Shabbat	Arabisch	Sabbat
Perzisch	Shabbat	Indonesisch	Sabtu
Japanees	Sabbat	Koreaanse	Sabbat
Chinees	Sabbat	Russisch	Суббота
Slavisch	Sabbat	Roemeens	Sabotă
Slavisch	Sabbat	Polen	Sabat
Slavisch	Sabbat	Roemeens	Sabotă
Slavisch	Sabbat	Roemeens	Sabotă
Slavisch	Sabbat	Roemeens	Sabotă

Cover Page from a recent issue About The Sabbath"

EXPLORING CHRISTIAN FELLOWSHIP

by

Ernest P. Bergmann

There are several types of fellowships delineated in the Bible. The one of interest is Christian fellowship as defined by Strong's Number 2842, "Participation, Social Inter-course, Communion." More common words to describe the relationship of fellowship are: *Working Together, Hospitable Discourse, Breaking of Bread. It clearly shows a unity of spirit. In Nave's Topical Bible such fellowship is called "The Fellowship Of The Righteous."*

Paul describes the essence of Christian fellowship in 1 Corinthians 1:9,10. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Paul sets before us a lofty goal. We are called by God into His fellowship. We don't enroll in it. We are called to it. The calling comes when we accept Christ as our personal Saviour, and believe that He is the Christ, the Son of the living God, and are baptized. (Matthew 16:16 and John 6:69) In other words, when we become Christians. (See John 3).

We are also to be of the same mind (belief). We should fundamentally agree on the basic Christian tenets of the Bible. That doesn't mean we need to prepare a litmus test of doctrinal points. But, it also doesn't mean we can have fellowship with someone with whom we are in strong spiritual disagreement. Fellowship is established by the Holy Spirit, not by doctrinal purity.

In the Old Testament, Amos put fellowship in practical terms when he asked: "Can two walk together, except they be agreed?" (Amos 3:3).

We may have fellowship with people with whom we are in accord in God's word. Can such unity be achieved among the various Sabbath Keeping Groups? It depends — a hedge for "there are conditions."

Long ago, I attended a camp meeting in which many incongruous Sabbath Keeping groups gathered. The subject explored at the meeting was "Unity In Christ Only." A simple enough point of agreement? It wasn't. The fundamental problem was lack of spiritual contact between those who desired fellowship and those who wanted to impose their terms of fellowship on all in attendance. It amazed me how

seemingly "simple" words of the Bible could be redefined and applied to so many doctrinal viewpoints. Each one called himself a Christian, and I am sure each one was convinced he was (most were honestly convinced).

In spite of the theological differences, the meeting was inspiring and educational. As it turned out several enduring bonds of fellowship were formed despite the harsh words, legalism and dogmatism that occurred more often than it should have. On the basis of that meeting, as well as consequent meetings, I am convinced Sabbath Keeping Christians will never see eye-to-eye totally. But that does not mean we cannot be in harmony on some key issues.

Jesus extended fellowship to His disciples and a few close friends who supported Him and His work. He did, however, have personal relationships with many who did not follow Him unconditionally or who did not wholly comprehend His teachings. Some of Jesus' disciples had problems with their former lives. Matthew appears to have been fully aware of his own former job and social status. In Matthew 10:3, Matthew refers to himself as "Matthew the publican." Judas must have

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been aware of his problems. Clearly, Jesus looked beyond the initial appearance in selecting His disciples and the consequent fellowshiping with them. Indeed, Jesus went out of his way to soothe outcasts such as publicans and sinners (Matthew 9:11), former lepers, (Matthew 26:6) and even Pharisees (Luke 7:36). So it isn't what a person is, or the beliefs he holds, that limits fellowship. Rather it is what the person could become that is important. Who would have had fellowship with each of us on the basis of our pre-Christian tendencies?

Nicodemus and Joseph of Arimathea are fine examples of "lost causes" turning into fine Christians. Nicodemus' first meeting with Jesus is described in John 3:1-2.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

We can monitor Nicodemus' spiritual growth throughout the book of Matthew. Both men were of the group that gave Jesus the most grief during His ministry. Both were members of the Sanhedrin, the high Jewish governing council. Yet, when God finished His work with Nicodemus and Joseph, any

Christian would have enjoyed fellowship with them.

In 1 John 1:6-7 we have a condition for continued fellowship. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

We need to "walk in the light" to have fellowship with another Christian. Light and darkness don't mix. We need to be "visible Christians" doing the things of God, not just talking about them. If we appear to be people of the world we cannot be separated from the world's view of Christianity — a hypocritical viewpoint.

How do we achieve fellowship across even a modest range of Sabbath Keepers? In 1 Corinthians 12:13 we are told, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The Holy Spirit was the original bonding power of Christian accord. At this time, such a lofty expectation seems beyond our set of current theological differences. But groups of seekers can come together in the Spirit and in doctrinal har-

mony for Christian fellowship. Many congregations, if examined closely, are made of inter-related small groups with common doctrinal viewpoints. What is missing is the "belligerence" of the small groups, which is usually suppressed for the greater good of congregational harmony.

The camp meeting I attended was the most contentious gathering of "Christians" I have ever experienced. Yet, in the end, Christ was honored, there was spiritual peace within most of us, and we were all refreshed and enlightened by the experience. Even the disharmony was enlightening. At the close, most of us clung to the view of Christianity with which we started the meeting. But we all were civil and thoroughly enjoyed the theological discussions. We had fellowship in spite of ourselves. In the end, most of us had avoided letting our preconceived doctrines disrupt a series of challenging, thought-provoking, God-seeking sessions. Would that all of us Sabbatarians could come together in an attitude of love and desirous of understanding!

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Why So Few Sabbatarians?

First edited edition by Kevin Butler

The following article was published in the May 1999 issue of the **Sabbath Recorder**, the general church paper of the Seventh Day Baptists since 1844.

Because we know God says: "The Seventh-day is the Sabbath of the Lord," we keep it. However sabbath keeping is not the assurance of our success.

"Why so few Sabbatarians?" As a newcomer to Seventh Day Baptists, Rev. Madison Harry (see *Pearls from the Past*, page 12) asked this question in 1890. Harry went on to pose more questions and posit even more answers and theories. His article, "Why has not God blessed Sabbath-keeping Christians more?" appeared in *The Sabbath Recorder* on August 28, 1890. A revised version became a separate *American Sabbath Tract Society* booklet in 1894. The following is from his introduction: "Why has not God blessed Sabbath-keeping Christians more?"

This is both a perplexing and painful question to all who "delight in The law of God, after the inward man." The meager success of Sabbatarians de-

ters many from joining with us, though convinced of the scriptural foundation of our position, and not a few have abandoned our cause on that account. This is a sad and depressing fact. Why is it? Is it God's will it should be so? How much of our little success is necessary or unavoidable, and how much is due to our inefficiency as an aggressive power and evangelizing agency? This is a practical question. If it is due to the first cause wholly, then we are blameless. If in any degree to the latter, then "sin lieth at the door." We surely, if possible, should know how this matter stands. How much of our meager success is necessary and unavoidable?

"... the most violent persecutions did not prevent the spread of the Gospel in the early period of the Christian era, nor in later times."

Some palatable causes for our smallness Rev. Harry listed the following as some of the causes that have efficiently retarded our progress.

I. The advocates of a pure religion have always been few, compared with those who have departed from the simplicity of

the faith. This is true of every dispensation [He sites Noah and Abraham as examples.]

II. Some reforms must needs be last. They are never complete. They proceed step by step.

III. There are several special reasons why Sabbath reform is slow or last. Harry noted that Sunday-keeping was, perhaps, the "first violent departure from the plain command of God," commencing even before infant baptism or effusion (pouring). He also viewed Sunday-keeping as "the point of formal entrance by Satan into the realm of Christianity."

"The number ten signifies completeness," Harry explained. "*The Decalogue* (the ten words) is the circle of man's duties. Satan has broken that circle at the Fourth Commandment. He has compelled the Christian world to acknowledge his right at that point.

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God's Will To Be Small?

"Now having considered the principal discouragement in our way," Harry then inquired, "if they are a sufficient account of the small success of Sabbatharians in the world? Has it been God's will it should be so?"

He answers by pointing out that "the most violent persecutions did not prevent the spread of the Gospel in the early period of the Christian era, nor in later times. Even the Sabbath cause seems to have made progress at different times, especially in England shortly after the Reformation. Truth must command its own recognition, even by the offering of the blood of its friends if need be."

Christian denominations which are strongly convinced that they have the whole truth are very liable to console themselves with this flattering conviction: "*Why, we have the truth, and of course we must succeed.*"

What We Are Doing Wrong

In light of the above, Harry asks, "Are we not compelled to believe that there is some other account of the little success of Sabbath-keepers, than the powerful opposition and persecution they have met? Be patient with me brethren, if I now say that this

hindering cause lies in the methods and spirit of Sabbatharians. Allow me then to call attention to some discouraging facts that have forced themselves upon my attention in my short experience among them." (The remaining excerpts are Harry's words; I added the sub-titles - Ed.)

"We have the truth!"

Well, do something with it.

Christian denominations which are strongly convinced that they have the whole truth are very liable to console themselves with this flattering conviction: "Why, we have the truth, and of course we must succeed," and because they believe and feel thus, give

themselves little concern about spreading the truth. Because a man has a plow of the most approved pattern is not proof that he will raise a better crop than his neighbor will, with his wooden mold-board plow. Why? The first admires and boasts of his plow and doesn't do much

else, while the latter makes good use of his.

So brethren, because we know God says: "The Seventh-day is the Sabbath of the Lord," and we keep it, it is not the assurance of our success. Nor will publishing tracts and circulating them insure it. The only efficient way to make men consider our claims of truth is to carry it to them not in print merely - but in person. If we have more truth than others, by so much ought we to be more active, vigorous and self-sacrificing. Our responsibility is greater, our weapons are mightier, because we have the whole word of God, and our spiritual blood ought to be purer because it is not vitiated by so much error.

Truth is a leavening power, an active force, and must find expression or die. The purest water held at rest stagnates, and if the "whole counsel of God" is to prevail in the world, it must be carried through it, and to it, in living vessels. The Gospel cannot be sent by carrier-doves; somebody must "go." Let us not be deceived. Our possessing the whole truth will not convert the world; we must use the truth. We must bring it in living vessels to them.

"Sabbath truth cannot prevail!"

Where is your faith?

Another source of weak-

ness among Seventh Day Baptists is the conviction that Sabbath truth cannot prevail. Elder A.H. Lewis thinks the majority of them have never yet risen to the conception that our views can prevail. That they should feel so is somewhat natural and almost to be expected. All the powers of earth and hell have been especially combined against them. Not only the world, but the whole church, corrupted by tradition, have been joined in unholy wedlock against them. We have been peculiarly "the sect everywhere spoken against" and so legislated against, hunted, fined, bruised, and peeled incessantly, until at last Sabbatarians were quite willing to hide away in some secluded spot where they might be tolerated and believe and practice according to their convictions, and also quite as willing that the rest of the world should move on in the possession and under the domination of traditions.

They have scarcely asked or expected more than that they might enjoy the privilege of keeping God's Sabbath among themselves. Now it is evident that if we are not profoundly desirous of success of the whole truth, and have not also a strong faith in the success of the Sabbath, it will never prevail - at least in our hands. "According to your faith be it unto you."

"Move to a Sabbath church!"

No, move and build one.

[We] have mainly depended upon the colonization plan for building up in new places. It is our reproach in the eyes of other denominations, and the proof to them of the impracticability of our views. Is

"...therefore few indeed are the Seventh Day Baptist churches that have been built up in new communities by evangelizing them to Christ and the Sabbath."

that the way Christianity started in the world? Is it on that plan that any reformation worth naming ever did succeed? Think of Paul taking twenty or thirty Christians from Judea and colonizing them at Phillipi, for instance, in order to establish a church! The Christian body that pursues that policy will never take the world, *never*. That policy is the proof that they don't expect to do so. And therefore few indeed are the Seventh Day Baptist churches that have been built up in new communities by evangelizing them to Christ and the Sabbath.

Our people depend mainly on importation of the Sabbath element into new places to organize and build up new churches. Moreover, our people are unwilling to move into some new places. It does not seem to occur to them to put their let-

ters into the nearest struggling church - they don't know whether it will succeed or not, and they prefer to wait until they perhaps move into the neighborhood of some strong Sabbatarian church.

The moral effect of this

spiritual practice is to teach our young people that it is about impossible to keep the Sabbath, except in Sabbath communities. Here, no doubt, is the secret cause of so much Sabbath defection. Our young people, imbibing this spirit and seeing this policy, naturally conclude that when they move into Sabbath-less places, they cannot - *need not* - keep the Sabbath. They are taught by the spirit and policy of a denomination that Sabbath-keeping is out of the question except in the presence of a well-established Seventh Day Baptist Church. Two things are wanting here: sacrifice, and faith in the future triumph of all God's law.

"Come to us!"
Go to them!

Another serious lack in our spirit, and defect in our method,

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is the absence of purpose and a plan to evangelize the surrounding neighborhoods and country where our churches are established. So far as I am able to discover, the custom of our churches is to have one regular preaching service a week, usually in the forenoon on the Sabbath. I confess brethren, I was greatly surprised at this. Sixth-day night is usually given to prayer-meeting, and Seventh-day night to a singing or some entertainment. If Sunday churches were to do likewise, that is have preaching services in the forenoon on Sunday, their success in gathering in would perhaps not be more than half

“Now if we are “the light of the world,” let us not put all the light under one bushel; if we are “the salt of the earth,” let us not put all the salt on one piece of meat. “

what it is. One instance will illustrate. In less than twenty miles of one of our strongest western churches, a minister of the Gospel had lived for seventeen years in the same county, and had spoken in public in various places in the county, and up to the time of his keeping the Sabbath, themselves into these places and shine away the darkness, or salt the interest that is “ready to die.”

We never can bring the world back to the whole Word of God while we cling to the custom unwittingly contracted, perhaps of segregating in a few desirable localities. And now

pardon me if I say we need the spirit of the Scotch preacher who about three years ago, had not even heard of said Seventh Day Baptist Church. And yet this is a large and vigorous church, but so far as I know is not regularly holding any missionary post far or near.

How can we expect to evangelize the world with such a policy as this, or want of any policy? Is it any wonder that other denominations despise us, and consider us clannish? They see us huddling together and trying to own every farm in our immediate neighborhood, or every house and lot on a cer-

tain street, or in the vicinity of our church, and get the idea that the only way to be a Sabbatarian is to go and do likewise.

Be Salt and Light

Now if we are “the light of the world,” let us not put all the light under one bushel; if we are “the salt of the earth,” let us not put all the salt on one piece of meat. The Seventh Day Baptists have both more talent and wealth than I expected to find. And there are thousands of places in the land sadly in need of light and salt. Let us send it to them in the shape of a living

epistle, and if we can't send one, no doubt many might go who divided the text, “They that turn the world upside down have come hither also” as follows: “1) The world is turned wrong-side up. 2) It must be turned right side up. 3) And we are the chaps to do it.”

We Have a Special Mission

We must believe that we have a special mission, and that that mission is to the whole world, and not in the exceedingly few localities of our churches. It is futile to wait for the world to get ready to receive the Sabbath. “The field is already white unto the harvest.” “Pray the Lord for laborers.” “Go ye out into the highways and compel them to come in.” Surely we need one huge camp meeting, and to “tarry at Jerusalem until we are endowed with power from on high” that then we may “go into all the world and preach the Gospel to every creature.” We lack evangelizing power. We need “power with men and God.” But we surely never will receive it until we rise to the conjunction “that every plant which my heavenly Father hath not planted shall be rooted up,” the Sunday-Sabbath and all. How many of us are ready to say, “*Here am I, Lord, send me.*”

— Kevin Butler is editor of the *Sabbath Recorder*. Correspondence to him can be sent to TSS and it will be forwarded to him.

Yes, Lord! by Casey Dunnick

Over the past three years or so, the LORD has been managing to open my eyes to more and more of His word, especially concerning the Sabbath. Yet, as I had several decades of "Sunday Doctrine" to overcome, it has been a slow and sometimes uncertain progression. Then, recently, I stumbled across Matthew 23: 1-3.

"Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat:" At this point note that, "sit in Moses' seat," means, as Moses did, the Scribes and Pharisees are teaching what Moses taught - the Law, the Ten (all ten) Commandments, God's statutes and precepts, etc. Continuing, "All therefore whatsoever they bid you observe, that observe and do;"

Can it possible be stated any more clearly than that? Yes, we certainly are saved by grace. Yes, Jesus wants us to obey the spirit of the Law. Yes, Jesus said that our righteousness must exceed the righteousness of the scribes and the Pharisees, because *they did not practice what they preached!*

"But do not ye after their works: for they say, and do not." And, no, we are *not* in so doing to forget about, or break the "letter" of the Law. Significantly, we should not be breaking the Fourth Commandment. It isn't a "trade," the spirit of the law for the letter of the law. Matthew 23:23 says, "... and not to leave the other undone..." where Jesus was talking to them about what they were doing *instead* of the letter of the law.

We are to exceed their ways. That means more, not a trade. Not to "be saved," since we are saved by His grace, but simply to show our faith. "...faith without works is dead," James 2:20. We are to show our obedience. "...if a man love me, he will keep my words..." John 14:23. We are to show our repentance.

For me, this wiped away the lingering vestiges of doubts, and not only for me, but for my wife also, with whom I was blessed to be able to share this wonderful truth. I praise God for His mercy and compassion on us, in revealing His Word, that we might have the opportunity to accept and obey it. To Him I say, "Yes Lord!"

Are Miracles the "Test?"

by Bill S.

Miracles are not the "test" as to whether or not a man is a man of God. The book of Revelation describes a Great False Prophet who, at the time of the end, will work tremendous miracles. This man, in Revelation 13, is symbolized as a "lamb beast." He will have power from Satan to cause fire to come down out of the sky in the sight of men (Rev. 13:13-14).

When this world-famous religious leader begins to work his wonders, he will speak "as a dragon." His message will be that all men must worship his unholy partner, who is referred to as the Beast (Rev. 13:13-18).

In the first chapter of Job, Satan's power to do evil is described. The description of that power is expanded in the False Prophet, who will deceive millions, if not billions.

Don't let yourself become one of those deceived ones. When Christ returns, one of His first acts will be to remove the Beast and the False Prophet (Rev. 19:20). Those who have heeded their evil message will also be dealt with. We have the power to avoid such deception! Let us put it to use every day!

(Bill asked us not to use his last name, but we thank him anyway for his insightful article!)

Fellowship? With Who?

by Royce Mitchell, Jr.

That is a good question! Who exactly should we welcome into our fellowship? Should we fellowship with just anyone? Should we limit it to those who exactly share our opinions of scripture? Should our fellowship be confined to those who attend our own group? Or, should we expand that fellowship to those who are of other groups? How would we know if someone thought and believed as we do, anyway? What makes any one of us believe that we have the correct understanding of all things? What would we do if a person with whom we have been fellowshiping suddenly seems to have beliefs that do not coincide with our own?

For the answer to these questions, we must surrender our own ideas to the clear statements of Jesus Christ. If we are to fellowship with anyone, we must know if any restrictions have been placed on us. One guideline we are given can be found in Ephesians. 5:11, which says, "And have no fellowship with the unfruitful works of darkness, but rather expose them." (NKJ throughout, unless stated differently).

So, those who are engaging in works of darkness are to be avoided. Does that mean someone who stumbles and commits a sin? In 2 Thessalonians 3:14-15 it is stated,

"And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. (15) Yet do not count him as an enemy, but admonish him as a brother." We certainly can not admonish a brother with whom we have no fellowship! But, if such a one is sinning, we should admonish him or her, and then not keep company until they repent. So, this would go hand in hand with avoiding those who are engaged in "works of darkness." As a brother (or sister) we ought to admonish one who is caught in a sin, but avoid fellowship until such is cleared up! We are not to consider them as enemies of the Way, as it clearly says. In effect, we shun the one who is in sin, once we have admonished them.

But notice what else God says to us about these sinners! In I John 5:16-17 we are instructed, *"If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not leading to death."* We ought to be praying for that brother caught up in the sin! Sure, we can not fellowship with them, but we must also be

praying for them! The inference is that our prayers can be useful in causing a brother to be restored to life! How glorious is the Way of God!

Is there anyone else with whom we ought not to have fellowship? An answer to this question is found in 2 Corinthians 6:14, where it is stated, "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" Unfortunately this scripture has long been abused to mean that we should avoid all who are not of our own group, organization or congregation. That is a perversion of this scripture. How do we know this? Continue on in verse 15, *"And what accord has Christ with Belial? Or what part has a believer with an unbeliever?"* This verse is talking about avoiding fellowship with unbelievers!

So, we should be fellowshiping with believers then! Who is a believer? What should they believe? How do we know that they are a believer? Where will we find a definition so plain as to enable us to find a believer? Perhaps if we look to this scripture we can find some initial direction. 1 Tim 2:3-4 shows us, *"... God our Savior, who desires all men to be saved and to come to the*

knowledge of the truth." It looks like we consider all men to be worthy of fellowship, initially, since God desires them all to come to the knowledge of the truth!

But, if we do that, how do we begin to narrow down that list to those with whom we really ought to have fellowship? The truth is, we do not know who it is we should be fellowshiping with until we get to know them! That is how we can see what it is that they believe. That entails being friendly! So, that is step one, be friendly.

What is the next step? Well, we know that we should accept the words of Christ when He told us who his mother and brother's were. He said, "*And He stretched out His hand toward His disciples and said, 'Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother,'*" in Matt 12:49-50. Obviously one who is doing the will of the Father will not be engaged in works of darkness! At least now we have the beginning of a standard by which we can find brethren with which to fellowship! It is one who is doing the will of the Father.

What is the will of the Father? Books can be written on that subject, but let us boil it down to a few items that are acceptable to God and our Savior, Jesus Christ. First, our fellowship ought to be with one who keeps the Commandments of God. Secondly, that

person ought to have the testimony of Jesus Christ. Third, that person should have, or be preparing to receive the Spirit of God. What scriptures can we find in support of those basic standards? First, we find in Revelation 12:17 this statement, "*And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.*" There is an old proverb that states that the enemy of my enemy is my friend! Whoever the dragon, or Satan, is going off to make war with, could be described as one with whom we would want fellowship. They are those who keep the Commandments, and accept Jesus Christ! Note also Acts 5:32, where it says, "*And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him.*" The Holy Spirit is given to those who obey Him!

Now we have something we can hold onto. We should have fellowship with those who worship and obey the very God we do, and who accept the sacrifice of His Son. That is a pretty wide ranging field, as it represents the entire Sabbath keeping community.

Is there any in that community of believers with whom we should not have fellowship? I could not find in scripture any believer, who is not actively engaging in sin, with whom we should not allow ourselves to

fellowship! We know that sin is defined for us in I John 3:4, where it says, "*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law*" (KJV). What a wonderful symmetry is found in the word of God! It takes obedience to God to possess the indwelling of His Spirit, as well as acceptance of the sacrifice of Jesus Christ. Our fellowship is neatly rolled into one simple definition for us. We fellowship with those who have or are actively seeking the Spirit of God!

Some have said that we ought not to fellowship with those outside of our own congregational groups, or corporate entities. When we appeal to scripture, where do we find such a command? We do not find such. What is done with this scripture is to show that some have different beliefs based on scriptural texts, which do not agree with other beliefs of other groups. From there, it is "shown" that they are the right one, and the others are wrong, and then the other group is demonized and a warning is issued to avoid their fellowship, as if they are somehow evil because they believe some doctrine differently. Why would anyone in their right mind do such a thing? The only answer that is possible is a grab for power over men by men. The truth is that unless these people are in active rebellion against the Most High God, and His Laws, we can and ought to consider

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them brethren and to fellowship with them.

What about the Holy Days listed in Leviticus 23? If they don't keep these days, should we avoid them as sinners? How are we to judge what God has revealed to anyone? The truth is that nobody has the complete truth of the Way of God, and that we will all stand on our own, before the Throne of Judgment, to answer for what we did with what we knew! We will not be called into judgement for what someone else did or did not know! Our judgement will be for what we were given to understand. It is written in Romans 14:10-13, "*But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. (11) For it is written: "As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God." (12) So then each of us shall give account of himself to God. (13) Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way" (emphasis mine).*

We ought to consider our brethren in such a way that we do not put a stumbling block in their way. That is a serious statement. When we engage in argument, and cast doubts on the conversion of our brethren, just because they do not hold the exact same beliefs as we do, we judge them, and by our

own attitude, could put a block in front of them that could cause them to doubt the very faith that God has given them. Such would be a grave sin against our brother! We would be boasting in our knowledge, and such boasting is arrogance, and is evil (James 4:16)!

Differences in doctrine outside of the plainly written truth of God, are not reasons to avoid fellowshiping with the brethren. Instead, when our brethren find success in preaching the Gospel of Jesus Christ, that is, the coming Kingdom of God, we ought all to rejoice! When one group succeeds in conducting its affairs in such a way as to bring more sons to repentance, all of the Sabbath keeping brethren should give praise to God, from Whom all blessings flow.

That is part of the stated purpose of *The Sabbath Sentinel*. We desire to present the facts of God's Word in a way that shows how much all of us Sabbatharians have in common, rather than focusing on the minor differences that exist between our various groups. We all hold that we ought to be obeying God in every way that we can find His Will listed. We all believe in keeping His Holy Sabbath; that the understanding that we ought to keep His Sabbaths brings many blessings to us. With this in mind, we desire to look into the world, into all of the various groups which keep His Sabbath, and to extend the hand of fellowship to

them. We hope in doing this that all of our brethren will look to one another as just that, brethren. In that way, we can all stand before God, praising Him for providing us with many brothers and sisters, who likewise seek the Way given to us by our elder brother, Jesus Christ.

In truth, our similarities far outweigh our differences. As such, let us look to the welfare of each other. Let us seek the best for each other. Let us pray for the peace and safety of each other. Let us pray that the Gospel of Christ would be furthered by our individual efforts, and that our combined efforts would be successful in bringing many sons to glory!

If we join hands in doing the wonderful work of our Father, as Christ Himself said He was to do, then we can rest assured that our ways will indeed be pleasing to God. We have many brethren scattered amongst many denominations who all keep His Laws and have His Spirit. It is up to us now to decide whether or not we will accept those brethren as brethren, or whether we will allow man-made differences to come between us. It is up to us whether or not we will honor the command of God to maintain the same love, unite in spirit and be intent on one purpose, the preaching of His Gospel, and the feeding of His flock. Instead of looking at the ways we differ, let us instead look at how we can be united in love, doing His will.

letters to the editor...

The Road Not Taken

"I just read your article "The Road Not Taken" in The Sabbath Sentinel. That poem has long been a favourite of mine as well. You gave it a new significance, and deeper meaning, for me. I wanted to thank you for your article, "What is the Greater Spiritual Church of God"? I would welcome any literature you could send to me (I am trying to learn more about the importance of the Sabbath). I (also) liked (the) article "Unless You Change..." I grew up in a church that did not emphasize the Sabbath other than it being a day to attend a service. I now understand that the Sabbath is more than just a day for church-going — that the whole day should be devoted to God."

Robert Barlow

"I liked the latest TSS; but, I liked the one before better because it talked about issues confronting true sabbath keepers and helps for them. The last few years I almost feel like apologizing for believing in real sabbath observance. For years 1st-day people accused us of trying to be saved by works ...now "our own people" are saying that...It (the TSS) was encouraging and exciting to read. The Bible Advocate used to be like that...but, no more. Info on new groups is fine." Expressly liked" articles of encouragement, "Dislike:" Articles promoting luke warm

sabbath observance. I like articles for young people; because , I have a 14 year old daughter. I do think that you should not over do in that area because older people without children may not read it. In that area though I would like thoughts on dancing...we do not dance, but I notice that there are some who do and I wonder...am I being too strict with my daughter....I really think though that it is worldly."

Minnie Albert

(Thanks for your letter of encouragement, and insight. On dancing, it would do us all well to remember that David danced before the Ark of the Covenant as it was being brought into Jerusalem. Dancing in of itself is not the problem. As with all things men do, there are ways to bring honor to God as well as dishonor to Him, through dance. The best course, might be to teach our children to honor God, and let them seek wisdom themselves about things like dancing.- editor)

New Sabbath Keeper

"... I recently became a SABBATH KEEPER. I was blessed with a copy of the SABBATH SENTINEL and I read your article, I really enjoyed your words and I agree, I've been keeping the SABBATH for a couple of months now and the LORD keeps blessing me with new truths all the time, and I praise GOD for

that. I just wanted to say hello and let you know that it inspires me to hear about other SABBATH KEEPERS, may GOD BLESS YOU and KEEP YOU."

RETHA

Question about the Sabbath

"We enjoyed *The Sabbath Sentinel* and thank you for sending it to us, but how can one keep the Sabbath (Saturday) holy when everyone else goes to church on Sunday, although very few keep it holy?"

M/M Marvin Kilty

(You ask a great question about the Sabbath! It reminds me of Elijah, who despaired of being alone to serve God, until he was told about the 7000 others whom God had reserved! Read about it in 1Kings 19. Keeping the Sabbath in the face of the actions of the world around us, including our friends, can be a formidable task. You can rest assured that many of us have had the same questions that you have. Yet, the command and example of Christ illustrate that we must keep the day that He made holy. He also said that His yoke is light. He will provide a way for us to keep His Sabbath, if we really do want to do so. Since this subject could take up much space, might I suggest that you write for the BSA order form, at the address inside the front cover. The BSA provides much valuable Sabbath material, and at

a very low cost. This should help answer the rest of your questions! -Ed.)

Calendar of Events is Helpful Feature in TSS

"The March-May, 1999 issue of *The Sabbath Sentinel* was such an excellent issue with practical articles for Sabbath-keepers and their job, and in the military, and informing us of current discussions over the Sabbath with the *Sabbath Under Crossfire* book review and adversaries of the Sabbath article; we want to share it widely.

"We attended the 'Proclaiming the Sabbath More Fully Conference' at Michigan which was listed in TSS Calendar of Events and were richly blessed. Two concepts which were reinforced by several speakers were: the coming into unity of all the commandment-keeping believers, and that when we enter into the Sabbath by celebrating it and our life as gifts from Yahweh it is pleasing and glorifying to Him....We appreciate your ministry!"

Margaret & Ken Hawley

The Last Issue of TSS Appreciated

"We have read through the newly arrived TSS, and are pleasantly surprised at the inclusion of the article from one of our own, John Quincy Adams. The opening editorial and closing article drawn from Matthew 18:1-6 were wonderful. The article on keeping/breaking the Sabbath was also right in line with our tenets. The Sabbath should be observed as a delight with both reverence and celebration! The article on how we are to walk according to Scripture was inspirational as well. All the children's articles gave such hope for the future. Sabbatarian and Scriptural TRUTH looks to be in good straits for the future if these several articles are any indication! I think it would be the best issue I have seen in a long time and maybe ever."

Chris Barr

Readers Enjoy Youth Articles

"First, I am grateful for such a fine magazine as TSS, and devour each...issue. I wanted to

comment on an article in the Jan/Feb. issue entitled "Faith in God" by Mandie Nickels. This really caught my eye and shows some wonderful maturity and understanding for a writer so young. Her story has much to say to teenagers and adults alike. There is good and bad in every person, but most people are not receptive to God's truths. They simply haven't been called yet. By abiding in God's Word we can develop the character He wants, and, when the day comes, we can teach, train or just love these people.

Yes, Mandie, I look forward to meeting you in Christ's Kingdom."

Ron

"The June/July TSS was impressive even without color! It is encouraging to see the youth interested in the Sabbath. It is the youth that can reclaim our culture for the Kingdom of God here on earth. The *older* generation is apathetic, or just feels helpless to stem the tide of liberalism. The *I* generation is in charge. Will the *youth* have the strength and courage to break the rebellion that obsesses America? Sarah Toney so aptly describes what happens when one link in the ten (in this case, "Thou shalt not kill") is deleted by society - the whole civilization suffers. A society of death. When the Fourth Commandment was changed, and now being obliterated, it led the way for adultery, death, covetousness and lying to also be set at naught. The religion of America has become, "everyman did that which was right in his own sight." Now it is right for everyone to do his own thing as long as it does not hurt ME!"

Lettie Siddens

"A friend let me read a couple of his back issues of *The Sabbath Sentinel* and I must say, they were a blessing to me. The articles touched my soul like a breath of fresh air. I am in prison, with very limited funds, so I was quite happily surprised, and spurred into action, upon discovering I could obtain a subscription to TSS, free of charge. This I would very much appreciate. Thank you for your faithfulness in God's service."

Charles Dunnick

classified ads . . .

Bible Study Resources — Web site provides links to many study resources, as well as items of special interest to the greater Sabbatarian community. http://members.aol.com/ITH521/bible_study.html. Let us be the springboard in your search! (August 99)

FREE REPORT — How to Teach Your Children Biblical Work Ethics and the Principles That Guarantee Employment Success: The Road Map, PO Box 4154-SS, Kansas City, KS 66104. (April 00)

The Character and Personality of the Antichrist, 28pp, by Wily Elder, is available free from AFSS Corporation, PMB 720, 12555 Biscayne Blvd, #720, North Miami, FL 33181. (October 99)

Eschatology Journal, the end time newsletter is not on the Web. A sample issue is available free. Write to: AFSS Corporation, PMB 720, 12555 Biscayne Blvd, North Miami, FL 33181 (August 99)

It's BSA election time! If you are a BSA Member, you will be receiving a ballot soon in the mail to vote for your choice for the new leaders for the Board of Directors. Please vote for those you feel are best qualified to lead BSA into the next century! Pray for God's guidance in this summer's election of the new BSA Board of Directors!

Gift Subscriptions to TSS

Share the joy of the Sabbath with a friend! Send us names of others who would like to receive our magazine. A donation of \$10 per gift subscription is appreciated.

Calendar of Events

- August 7-9, 1999 Christian Renewal Conference in Chicago, Illinois. For info call Mike Linacre at (773) 288-5650. Speakers will include Ron Dart, C. Wayne Cole, David Havir and several others.
- Feast of Trumpets, September 11, for those who observe the Holy Days.

Classified ads (20% discount for second time, 30% thereafter) are available at the rate of \$1.00 per word (including each word and each group of numbers in the address - telephone numbers count as one word) for each issue in which the ad is published.

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Discounts- Advertise in the TSS Classified Ads section for more than one issue and receive discounts: \$1.00 per word 1st issue, then 20% off for 2nd issue and 30% off for subsequent times.

Ad copy without payment will not be accepted for publication. Deadline is two months prior to publication (i.e. if you want your ad to appear in the March/April issue we must receive it before January). BSA reserves the right to reject or edit any ad copy. Publication does not necessarily imply endorsement by *The Bible Sabbath Association* or *The Sabbath Sentinel*.

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Teaching the Law Audio Tape Series

A new audio tape series, entitled, "Teaching The Law," covers Genesis through Deuteronomy. The tapes each have two 45 minute lessons, and feature Mordakhai Joseph teaching Bible Law.

Mordakhai Joseph was born to a strictly biblically oriented orthodox family in Aden, Yemen. From ages four through nineteen, he was raised in Israel. After that, he lived a few years in Paris, France and then moved to New York. In 1969 he became a member of the Worldwide Church of God. From 1970 through 1975 he served on the faculty of Ambassador College, Pasadena, teaching modern and biblical Hebrew. In 1975 he was sent to the field ministry, serving in the Pasadena area and other local congregations nearby. Later, in the mid-1990's he served for two years in the Global Church of God. He presently attends with the Orange County Fellowship of God.

Dale Stogner, Orange County Fellowship leader and co-sponsor of this series, says, "By 'the Law', we mean to explain what the Law is and why there is a need to study it in a systematic way. For example, it is not possible to understand the New Testament if you do not understand the Old Testament. Many of the controversies surrounding the books of Galatians and Romans, etc. could be avoided if people had the proper background. The New Testament magnifies the Old Testament so the Old Testament needs to be understood. Further, the Law of God is really expressed throughout the entire Bible and includes God's value system, God's character and personality, how God thinks, etc. The Law of God is not limited to the Ten Commandments and the Old Covenant.

"That would be a narrow, superficial, and incorrect view. Also, we will attempt to point out the difference and the errors made between legalists trusting in obedience for salvation and those who have a false idea of what grace is to the point where they believe there is no Law today. And, we believe that the Jewish traditions, while perhaps containing some wisdom, are not scripture and scriptural teaching has precedence over any man or group of men's teachings.

The Bible Sabbath Association offers "The Teaching of the Law" tape series at the nominal price of \$2.50 per tape. Here is a description of the first tapes of the series. Many more are planned. Each tape has two lessons:

C208 Lesson 1 - The Law of God: Its Nature, Purpose, and Link to Eternity. Lesson 2 - Genesis Chapter One

C209 Lesson 3 - Genesis 1:2 The Spirit of God - Who and What is the Spirit of God.

Lesson 4 - Genesis 2:1 Finishing Heaven & Earth - Four Fulfillments

C210 Lessons 5 - 6 The Story of the Sabbath: Its Link to the Kingdom, Its Purpose and How to Keep It.

C211 Lessons 7-8 The Story of the Sabbath: Its Link to the Kingdom, Its Purpose and How to Keep It.

C212 Lesson 9 - Genesis 2:1-16 Man in the Garden of Eden.

Lesson 10 - Genesis 2:16-24, Genesis 3:1-5 Man's Disobedience

C213 Lesson 11 - Genesis 3:5-6. Lesson 12 - Genesis 3:5-6

C214 Lesson 13 - Genesis 3:6 Coveting Concept. Lesson 14 - Genesis 3:6-24

C215 Lesson 15 - Genesis 4:1-6 The concept of intimately knowing God.

Lesson 16 - Genesis 4:6-16 The way of Cain

C216 Lesson 17 - Genesis 4:17-26 The family of Cain.

Lesson 18 - Genesis 5:1-10 Genealogy of man; 6,000 year history Part A

C217 Lesson 19 - Genesis 5:11-end Genealogy of man; 6,000 year history Part A

Lesson 20 - Genesis 6:1-2 Concept of sons of God/Elohim and daughters of men Part A

C218 Lesson 21 - Genesis 6:1-8 Concept of sons of God/Elohim and daughters of men Part B

Lesson 22 - Genesis 6:8-22 Story of Noah and the Flood

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