



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

THE SABBATH QUESTION - IRENIC OR POLEMIC?

First we need to define our terms so that all may clearly understand the question. "Irenic" comes from the Greek word - ειρηνη - which means peace, thus suggesting that the question we have proposed in the title of this article be approached in a peaceful manner. On the other hand, the word "polemic" comes from the Greek word - πολεμος - which means, war. Is the Sabbath Question, therefore, to be considered a question involving warfare? Are we to contend for the Sabbath as a part of the faith once delivered to the saints?

Why do we raise this question? In a brochure published by Dr. Samuele Bacchiocchi commending his book - From Sabbath to Sunday - he quotes book reviews by theological scholars, both Protestant and Catholic. From these reviews we note in two instances, reaction expressed by the words, irenic, and polemic. The Dean of Northwest Baptist Theological Seminary wrote - "Dr. Bacchiocchi's well-researched and well-written treatise combines erudition, devotion and an irenic spirit." Dr. Cosmas Rubencamp, Director of Campus Ministry for the Catholic Diocese of Richmond (VA) commented - "This non-polemical work, to my mind, represents a significant milestone in the dialogue between Seventh-day Adventists and Sunday-keeping Christians." Therefore, the question - Is the Sabbath Question - Irenic or Polemic?

In the chapter entitled - "The Impending Conflict" - from the book, The Great Controversy, the servant of the Lord wrote:

The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering - a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition. (p. 582)

No one can possibly interpret such words and phrases as "conflict," "struggle," "battle," and "long-standing controversy" as irenic. These words suggest a war which has been raging for a considerable period of time - from the very beginning of the controversy between good and evil. The Law of God is involved. How can anyone take an irenic approach to an issue as grave as this one?

The "long-standing controversy concerning the law of God" has been and still is being fought on more than one front.¹ However, in this essay we are concerned with the Sabbath. The Law of God is specific - "The seventh day is the sabbath of the Lord thy God." (Ex. 20:10) The commandment which so states was placed in

the very heart of the Law with the name of God, and His right of authority clearly expressed. He is the Creator, and as the Creator blessed the seventh day, and no other, as the memorial of that finished work. This day God designated to be a sign between Himself and His faithful people. (Eze. 20:20) No one, therefore, dares to take an irenic position in regarding any aspect of a question involving the Sabbath or the Law of God as a whole.

We may research, as Dr. Bacchiocchi has done (See from Sabbath to Sunday, Chapter VIII), and show that Pagan influences in their sun-cult worship, and sun-day had a direct effect on the acceptance of Sunday as the day of worship by the nominal Christian world. If, however, we fail to include the real meaning of Paganism in the over-all interpretation of such research, we produce merely a lukewarm irenic presentation which serves only as a basis for dialogue.

The last book of the Bible is declared to be "The revelation of Jesus Christ which God gave to Him, to shew unto His servants things which must shortly come to pass." (Rev. 1:1) In this book - not by accident, but by design - the enemy is represented as a "dragon." (Rev. 12:9) The words "dragon" and "serpent" are used interchangeably. (Rev. 20:2) The color of the "dragon" is given as "red." (Rev. 12:3) But this word in the Greek - *πυρρος* from *πυρ*, meaning fire - signifies "having the color of fire." The expression - "the great red dragon" that "old serpent, which is the Devil and Satan" - can be understood as the "fiery serpent" of pagan antiquity. Hislop tells us that "along with the sun, as the great fire-god, and in due time, identified with him, was the serpent worshiped. 'In the mythology of the primitive world,' says Owen, 'the serpent is universally the symbol of the sun.' In Egypt, one of the commonest symbols of the sun, or sun-god, is a disc with a serpent around it." (The Two Babylons, p. 227) What the book of Revelation is telling us is simply that the Sun-god of paganism is the old serpent, the devil and Satan.

Satan's angelic name - Lucifer - is given in the Hebrew as "Helel" or light-bearer. (Isa. 14:12) As one of the covering cherubs "he had been the highest of all created beings, and foremost in revealing God's purposes to the universe." (DA, p. 758) In the garden of Eden, as a bearer of light through the serpent, he sought to bring to our first parents knowledge which God supposedly was withholding from them. (Gen. 3:5) In his continued deception of man, he has sought to identify himself in symbol with that which bears light to the earth - the sun - and to use the day on which light was created - the first day - as his day. Isaiah thus reveals Lucifer as "the day star, son of the morning" or the sun. (Isa. 14:12, margin) Revelation combines the picture of the Old Testament, and identifies him as the "fiery serpent."

The Old Testament is replete with experiences - individual and collective - of the struggle between the God of heaven and the sun-god of earth. In the oldest book of the Bible, Job is quoted as saying that if he had looked at the sun in its rising, and had thrown a kiss in adoration, this would have been "an iniquity to be punished by the Judge" for in so doing he would "have denied the God that is above." (Job 31:26-28) When Moses sought the release of the Israelites in the name of the Lord God of Israel, he was met with the response from Pharaoh - "Who is the Lord, that I should obey His voice to let Israel go? I know not the

Lord, neither will I let Israel go." (Ex. 5:1-2) And the immediate point of contest between Moses and Pharaoh was the observance of the Sabbath, for Pharaoh charged Moses - "ye make them rest [Hebrew - sabbatize] from their burdens." (Ex. 5:5) The name - Pharaoh - was merely the official title of the Egyptian rulers and meant - "Son of Ra." Cumont, the recognized authority on ancient Sun worship, says of the Egyptians:

Not only did the royal race derive its origin from the Sun god Ra, but the soul of each sovereign was a double detached from the Sun god Horus. All the Pharaohs were thus the successive incarnations of the great daystar. They were not only representatives of divinities, but living gods worshiped on the same footing with those who traversed the skies, and their insignia resembled those of this divinity. (Franz Cumont, Mysteries of Mithra, pp. 91-92, quoted in Sunday in Roman Paganism, p. 233, 1944 edition.)

The deliverance of the children of Israel from Egypt was more than merely being delivered from physical slavery; it was deliverance from the power of Satan. The Sabbath, a memorial of the true God of heaven, takes on a new significance when viewed as the symbol of the contest with the son of the sun-god Ra - Pharaoh.

The apostasy at Sinai in the worship of the golden calf can be better understood when seen in its relationship to the sun-god worship of Egypt. In the Egyptian city of On, known to the Hebrews as Beth-shemesh [house of the sun, Jer. 43:13], the sacred bull, Mne, which symbolized the sun, was worshiped. In the only figure so far discovered of this bull, it is colored bright yellow, representing gold, thus suggesting that the golden calf worshiped at Sinai was formed according to this Egyptian sun-god. Interestingly the calf or bull symbols of the sun gods of the Egyptians, whether Mne, or Apis, are pictured as accompanied by the serpent, "representing the spirit of the gods." (J. M'Clintock and J. Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol 2, p. 27; quoted in Sunday in Roman Paganism, p. 234)

In the ordinances which God gave Israel, the worship of the sun was punishable by death. (Deut. 17:2-5) The apostasy of Israel during the times of the Judges is often prefaced with the sentence - "They forsook the Lord and served Baal." (Judges 2:13; 10:10; I Sam. 12:10) Baal - or Baal-shemim, Lord of the heavens - "is the name of the Sun god, the chief of Syrophoenician nations, as Astoreth was the principal female deity." (New Standard Encyclopedia, Vol. 2, p. 303; quoted in Sunday in Roman Paganism, p. 235) With this information certain aspects of Hebrew history acquire a deeper significance. For example, the story of Jericho - with the sin and punishment of Achan - can be better understood when one realizes that Jericho was devoted to the worship of Astoreth, the goddess of the moon. (See Patriarchs and Prophets, p. 487) She was adored as the wife of Baal, and as the queen of heaven. The contest on Mt. Carmel, and the preceding years of famine was a confrontation between the God of heaven, and the satanic Sun-god, Baal. Keep in mind that God has chosen to represent the final message as the Elijah message. If the Lord be God, then serve Him, is not irenic in import, but rather, polemic!

The fall out of permitting "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce" the children of Israel, is well summarized by Odom. He wrote: (*Sunday in Roman Paganism*, p. 236, 1944 edition)

It seemed for a time that the cult of the Phoenician Sun-god would entirely supplant that of Jehovah. It spread over into Judah until its groves, high places, altars, and "the Sun images that were high above them," (2 Chron. 34:4 margin) were found everywhere. Its abominations entered into the very precincts of the temple of Jehovah at Jerusalem, and a monstrous idol was set up there. (Jer. 7:30; 2 Kings 21:2-7) They "burned incense unto Baal, to the Sun, and to the Moon, and to the planets, and to all the host of heaven." (2 Kings 23:5) God-fearing prophets and kings from time to time called the people to repentance, and partial reforms were effected. But the apostasy became so great that God permitted the heathen Assyrians and Babylonians to take His people into captivity. However, in all this there was a faithful remnant that did not bow the knee to Baal.

The climax of these pagan abominations came shortly before the fall of Jerusalem under the onslaughts of Nebuchanezzar in the sixth century B. C. Concluding a description of the heathen practices there, Ezekiel says: "He brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the Sun toward the east." (Eze. 8:16)

In the Gospels, the Sabbath controversy does not involve a day of worship, but rather how the seventh-day was to be observed. (Matt. 12:12) In the times of the Apostles, the seventh-day Sabbath was universally recognized by the Christians. Reference is made to the first day, but never noted, nor commanded as a day of worship. Christ's resurrection took place on that day, but its memorial is given as baptism. (Rom. 6:4) A man's entrance into "newness of life" is not restricted to a day, but can occur on any day. "Now is the accepted time, now is the day of salvation." (II Cor. 6:2) The memorial of the Saviour's death is given - not as a day, but as a Supper. Its celebration, likewise, is not subject to a day. Originated on a Thursday night, it was celebrated by the disciples of Jesus, sometimes daily, sometimes on occasions of departure one from another. (Acts 20:7)

It must be noted that the Apostle Paul kept raising the danger signals in his recorded sermons, and epistles that soon after his death - and this would include the other Apostles - there would be a departure from the faith, a falling away, and "the man of sin" would be revealed. (Acts 20:29-30; II Thess. 2:3) In the first Century B. C., an oriental cult - Mithraism - made its appearance in the Roman Empire. "From the 2nd Century, the Emperors encouraged Mithraism because of the support which it afforded to the divine right of monarchs." Identified with Sol Invictus, Mithra, the sun-god of the Persians became the giver of authority and victory to the imperial house. This oriental religion became the chief antagonist to the Christian religion as both were developing within the Roman

Empire at approximately the same time. (Encyclopaedia Britannica, Article, "Mithras" - 1958 edition)²

It was at this point in its contact with Paganism that Christianity departed from the faith "giving heed to seducing spirits, and doctrines of devils."

A. Paiva, a Portuguese writer on the subject of Mithraism, states:

The first day of each week, Sunday, was consecrated to Mithra since times remote, as several authors affirm. Because the Sun was god, the Lord par excellence, Sunday came to be called the Lord's day, as was later done by Christianity. (O Mitraismo, p. 3)

This same author comparing the two religions wrote - "The one and the other hallowed Sunday, as the Lord's day, and the one and the other celebrated the birth of its god on the 25th of December; and it is beyond doubt that Mithraism preceded Christianity on this and other points." (ibid., p. 60 Quoted in Sunday in Roman Paganism, p. 149) Out of this amalgamation developed the Papacy.

Interestingly, Bacchiocchi while recognizing the pagan factor in the adoptance of Sunday as the day of worship seeks to cover and justify the actions of the Catholic church in this decision. He writes:

The specific choice of Sunday as the new Christian day of worship in contradiction to the Jewish Sabbath was suggested, however, not by anti-Judaism but by other factors. It appears that anti-Judaism caused a devaluation and repudiation of the Sabbath, thus creating the necessity to seek for a new day of worship; but we found the reasons for the specific choice of Sunday elsewhere. The diffusion of the Sun-cults, which early in the second century caused the advancement of the day of the Sun to the position of the first day of the week (the position held previously by Saturn), orientated especially Christian converts from paganism toward the day of the Sun. The choice of the day of the Sun, however, was motivated not by the desire to venerate the Sun-god on his day but evidently by two different factors. On the one hand, the existence of a rich Judaeo-Christian tradition which associated the Deity with the sun and light, apparently predisposed Christians favorably toward the day and symbolism of the sun. On the other hand Christians realized, spontaneously perhaps, that the venerable day of the Sun provided a fitting symbology that could efficaciously commemorate and explain to the pagan world two fundamental events in the history of salvation - creation and resurrection: "It is on this day that the Light of the World has appeared and on this day that the Sun of Justice has risen." [Quoting Jerome]

Sunday, moreover, commemorated adequately both the beginning of creation - in contradiction to the Sabbath, the memorial of its completion - and the resurrection of Christ, viewed as the beginning of the new creation. We have shown that the motif of the resurrection, which initially was not regarded as exclusive or dominant, in time did become the preponderant reason for Sunday worship. Lastly Sunday was chosen inasmuch as, being the eighth day following the seventh-day Sabbath, it could express the continuation, the fulfillment and the supersedure of the Sabbath

both temporally and eschatologically.

The picture then that emerges from the present investigation is that the origin of Sunday was the result of an interplay of Jewish, pagan, and Christian factors. (From Sabbath to Sunday, pp. 307-308)

By his concluding sentence, and the reasoning used to arrive at this conclusion, Bacchiocchi removes the whole issue of the Sabbath question from the polemic to the irenic. The change of the Sabbath institution from the seventh-day of the week as commanded by God to the first day of the week, according to Bacchiocchi, resulted from an interplay of not only Jewish, and pagan factors, but also Christian factors. A "Christian factor" which would seek to change God's Holy Law is apostate, and savors of "the Man of Sin," "the Little Horn of Daniel 7" which would think to change times and laws. (Dan. 7:25) But Bacchiocchi calls this power - "Christian"! Has Bacchiocchi forgotten, or doesn't he believe that "the papacy is just what prophecy declared that she would be, the apostasy of the latter times?" "Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?" (GC, p. 571) Bacchiocchi says, "Yes." God's word says - "No, a thousand times NO!

¹"The long standing controversy concerning the law of God" (GC, p. 582) has a much broader meaning than merely the observance of the seventh-day Sabbath. "In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, . . ." and "when men broke the law of God, and defied His will, Satan exulted. It was proved, he declared that the law could not be obeyed." (DA, p. 761) Thus those who are teaching today within the Seventh-day Adventist Church that it is impossible to reach perfection prior to the close of probation as the Scriptures and Spirit of Prophecy indicates to be the privilege of the saints through the power of God, are but false teachers, only echoing the sentiments of the devil. They are leagued with him against the law of God, and its Author, Whom the Bible pictures as being able to keep us from falling, and to present us faultless before His throne of glory. (Jude 24)

²Relation to Christianity.- The most interesting aspect of Mithraism is its antagonism to Christianity. Both religions were of Oriental origin; they were propagated about the same time, and spread with equal rapidity on account of the same causes, viz., the unity of the political world and the debasement of its moral life. The points of collision were especially at Rome, in Africa, and in the Rhone Valley, and the struggle was the more obstinate because the resemblances between the two religions, which were so numerous and so close as to be noticeable as early as the 2nd century, causing mutual recrimination.

"The fraternal spirit of the first communities, and their humble origin; the connection of their central figures with the Sun; the legends of the shepherds with their gifts and adoration; the flood, and the ark; the representation in art of the fiery chariot; the drawing of water from the rock, the use of bell and candle, holy water and the communion; the sanctification of Sunday and the 25th

of December; the insistence on moral conduct, the emphasis placed on abstinence and self-control; the doctrine of heaven and hell, of primitive revelation, of the mediation of the Logos emanating from the divine, the atoning sacrifice, the constant warfare between good and evil and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh and the fiery destruction of the universe - are some of the resemblances which, whether real or only apparent, enabled Mithraism to prolong its resistance to Christianity. At their root lay a common Eastern origin rather than any borrowing." (Encyclopaedia Britannica, Vol 15, p. 624, col 1, 1958 edition) With this evaluation, one can determine what Mithraism borrowed from Judaism as a result of the Exile in Babylon, and what was introduced in Christianity through pagan influences.

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EUSEBIUS AND BACCHIOCCHI

Elder A. T. Jones in his book - Individuality in Religion - set forth in a concise and authoritative way how the observance of Sunday became binding upon the Christian world following its adoption by the hierarchy of the nominal Christian church. Jones also reveals why the bishops of the church took the road they followed in the sanctification of the Lord's day of the pagan Sun-god, Mithra. He wrote - "The first legislation in behalf of Sunday was that by Constantine; and it originated in the church and was enacted solely upon the initiative and the demand of the bishops." (p. 120) [All references from historical sources will be taken from Individuality in Religion, Chapter IX] The first religious legislation on the part of Constantine included both Friday and Sunday, closing the courts and civil offices, "so that the day might be devoted with less interruption to the purposes of devotion." In the second law issued in A. D. 321, Friday was dropped, and Sunday alone remained a day for devotion. Bishop Eusebius, who was foremost in influencing this legislation, sets forth the objective in his Oration in Praise of Constantine, Chapter XVII. Speaking of Constantine, Eusebius declared:

Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day and to observe it as a festival, not indeed for the pampering of the body, but for the comfort of the soul by instruction in divine truth.

Eusebius justified this action because "all things whatsoever it was duty to do on the Sabbath, these we have transferred to the Sunday." (Commentary on the Psalms) While Bacchiocchi abjures legal legislation to effect changes in the present trends of secular society which has altered "traditional religious values such as the sanctification of the Lord's Day," he suggests we need "to revitalize both the worship and rest content of the Lord's day, by educating our Christian communities to understand and experience the meaning and obligation of the

seventh-day Sabbath." (The Sabbath Sentinel, August, 1978, pp. 3, 6)

While on the surface, this suggestion from Bacchiocchi may appear to be consistent Adventist teaching, one must keep in mind that Bacchiocchi never refers to the Sabbath as the Lord's day, but when he uses that term, it means, Sunday. [In his book - From Sabbath to Sunday - he denies that Revelation 1:10 refers to the Sabbath day. (p. 111f)] His suggestion pure and simple is that the nominal Christians who observe Sunday, use the meaning of the true Sabbath to enrich their observance of Sunday! This is exactly what Eusebius and his fellow bishops sought to do by legislation. Lest there be any lingering doubt as to Bacchiocchi's position, we need only to look at his message before a session of the Lord's Day Alliance, February 14, 1979 as reported in The Sabbath Sentinel, April, 1979. He stated to the convention:

As a Seventh-day Adventist I can only applaud and support your noble objectives and efforts, since a major raison d'etre for the existence of my church is to lead men and women into a deeper experience with the Saviour through a rediscovery of the meaning and blessings of Sabbath keeping. Though we differ on the day on which we rest, we mutually agree on its vital function for the survival of Christianity. . .

The fact that you are here tonight to plan how to preserve and promote the Lord's day in our Christian communities indicates that you fully recognize how vital is Sabbath keeping to the survival not only of Judaism but of Christianity as well. (pp. 6, 7)

During his presentation, Bacchiocchi quoted Dr Wesberry, executive director of the Lord's Day Alliance as stating unequivocally that "one of our nation's greatest needs. . . is to get back to the Fourth Commandment and once again 'Remember the sabbath day to keep it holy.'" Wesberry affirmed - "I will do all in my power to put great emphasis on the Fourth Commandment and to keep this before the people I speak to and talk to." On this commitment of Dr Wesberry, Bacchiocchi stated:

I would like to urge all of us to make the same pledge tonight. Let us pledge by God's grace to lead our congregations to a renewed understanding and experience of the blessings of the Sabbath and we shall soon see the physical, spiritual, and social life of our people revitalized. (Ibid., p. 16)

The fraternization between Bacchiocchi and Dr Wesberry resulted from Bacchiocchi sending Wesberry a copy of his book - From Sabbath to Sunday - beautifully autographed and signed with the notation from Bacchiocchi - "In recognition of your noble commitment to the preservation of God's holy day." (Ibid., p. 19) Is not this reminiscent of a contact which Elder T. E. Unruh made with Barnhouse, which has resulted in so much apostasy within the Church?

But again let us note another parallel between Eusebius, his fellow bishops and Bacchiocchi. The church historian, Neander, noted that there has arisen in the

church of Eusebius's time "a false theocratical theory. . . which might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way." (Quoted by Jones, op. cit., pp. 126-127) The bishops had worked out a scheme of a human theocracy patterned in imitation of the original and divine one projected by God for Israel. In the Life of Constantine by Eusebius the picture is crystalized. A. T. Jones summarized in these words:

The church was Israel in Egypt oppressed by Pharaoh Maxentius, and Constantine was the new Moses who delivered this new oppressed Israel. The defeat of Maxentius by Constantine in the battle of Milvian Bridge, and his drowning in the Tiber, was the overthrow of Pharaoh in the sea and his "sinking to the bottom like a stone." After this deliverance of the new Israel by this new Moses, the new Moses with the new Israel went on to the conquest of the heathen in the wilderness, to the full establishment of the new theocracy, to the entering of the promised land, and to the saints of the Most High taking the kingdom. Accordingly, by the new Moses a tabernacle was set up, and a priesthood in imitation of that divine original in the Scriptures was established. And still in imitation of that divine original in the Scriptures, Sunday was by law made the sign of this new and false theocracy, as the Sabbath was and is the sign of the original, the true, and the Divine Theocracy. (Individuality in Religion, pp. 127-128)

Now what does Bacchiocchi propose for this space age with its secularized society? Note carefully his conclusion, remembering that nowhere does he use the term, "Lord's Day" to mean the seventh day Sabbath, but rather to mean the first day of the week, Sunday. He writes:

In our cosmic age the Sabbath could well be the fitting expression of a cosmic faith, a faith which embraces and unites creation, redemption, and final restoration; the past, the present, and the future; man, nature and God; this world and the world to come; a faith that recognizes God's dominion over the whole creation and over human life by consecrating to Him a portion of time; a faith that fulfills the believer's true destiny in time and eternity; a faith that would treat the Lord's Day as God's holy day rather than a holiday. (The Sabbath Sentinel, August, 1978, p. 7; Liberty, Jan/Feb, 1979, p. 17)

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AVAILABLE AGAIN - By July 1, the book - Individuality in Religion - by Elder A. T. Jones will again become available for \$2.50 postpaid. Order direct from Pastor Jon Vannoy, P. O. Box 2271, Carson City, NV 89701. Get your order in early for this is again a limited printing.

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THE EVOLUTION OF BACCHIOCCHI

[In this analysis of the rise of Bacchiocchi from a child in a Roman Adventist home near the Vatican to a chair of theology at Andrews University via the Jesuit's Vatican University - The Pontifical Gregorian - will be based on the "Acknowledgements" (p. 5) in his book - From Sabbath to Sunday - and Bacchiocchi's personal testimony before the annual meeting of the Lord's Day Alliance's board of managers held in Atlanta, Georgia, Feb. 14, 1979. The latter was reported in The Sabbath Sentinel, April, 1979, pp. 8-9. Direct quotes from the book will be noted by (1); while quotes from The Sabbath Sentinel will be noted by (2).]

"I was born a stone's throw from the Vatican wall and under its shadow I spent the first 20 years of my life," so begins Bacchiocchi's recital of his life.² His father was a devout Roman Catholic until a Waldensian gave him a Bible to read. Discovering for himself from that Bible, the Sabbath truth, Bacchiocchi's father began keeping it before he knew of the existence of the Seventh-day Adventist Church. The pressures brought by relatives and friends because of this change can only be imagined, never fully recited.² Bacchiocchi tells of priests and relatives urging him as a youth to abandon "the heretical ideas" of his parents. It was during this period of his life he dreamed "that some day by God's grace [he] would investigate the Sabbath/Sunday question and the meaning of God's holy day for Christians today."² In his acknowledgements, he credits his parents for "the love they instilled in [him] for the Saviour and His Sabbath" which stimulated his desire "to investigate the historical and theological development of God's holy day."¹

The step toward the Jesuit's university at the Vatican came while Bacchiocchi was serving the Seventh-day Adventist church in Ethiopia as a Bible teacher in the college. A casual contact with "Father Rovasio" whom he terms "a beloved Catholic priest" led to his making application to attend the Pontifical Gregorian University at Rome. The priest told Bacchiocchi that he was no longer a "heretic" but now "a separated brother," and thus could be accepted because of the new climate in the Catholic Church due to Vatican II. This new concept of being "a separated brother" is heavily emphasized in his book. He writes - "I am particularly indebted to the Pontifical Gregorian University not only for admitting the first 'separated brother' in over four hundred years of her history, but also for treating me as a real 'brother.' I will treasure for the rest of my life the memory of the warm reception received and especially the example of moral integrity and dedicated scholarship so well exemplified in the life of the professors and students there."¹

We can only conclude that at this point Bacchiocchi began to lose his hold on the Word of God, and began the trail into fable and tradition. What had happened in his theological training prior to this point so that he forgot the messages of the book of Revelation, we are not told. It is evident that Bacchiocchi did not understand that no one who is "separated unto the gospel of God (Rom. 1:1) is a "separated brother" from Rome; but is rather called out of darkness into the marvelous light of truth. To return to such darkness and consider one's self a "brother" is to put out one's spiritual eyesight.

There is another interesting facet to this educational period in Bacchiocchi's life. He states that "it took about six months to process [his application to the Gregorian University] and to grant [him] some special dispensations" before being admitted.² He also acknowledges his heartfelt gratitude to his Seventh-day Adventist Church "for assisting me during my doctoral studies."¹ What "assistance" he received is not spelled out, nor what contacts were made and with whom prior to his admittance to the university. But it is evident that upon the completion of his work, he was given immediately a teaching position at Andrews University.

It is most difficult to put together the environment under which he lived as a youth in a home where his father made such a decisive decision in regard to the seventh day as the Sabbath, and what youthful Samuele must have believed then, with the belief expressed by the Dr Bacchiocchi before the board of managers of the Lord's Day Alliance in Atlanta, February 14, 1979. The Dr. Bacchiocchi said:

Since to try to bring about a general return to the observance of the Biblical seventh-day Sabbath would be even harder than trying to go from miles to kilometers - especially today when most Christians want holidays and not holy days - it is perhaps most desirable and fruitful for us to discuss how we can work together to help our people to experience the physical and spiritual blessings of a day of rest, worship and service, whether this be Saturday or Sunday. (The Sabbath Sentinel, April, 1979, p. 14)

The only possible conclusion to be drawn is that the influence of the Jesuit university has had a molding and adverse effect on a brilliant mind so that it is now under the control of a power foreign to the truth of God that "the seventh day is the sabbath of the Lord thy God," and that day, and that day alone did receive the blessing of God - a blessing conferred on none of the other days, and a blessing that cannot be transferred!

The emphasis which Bacchiocchi is giving the Sabbath - exemplified in his booklet - Rest for Modern Man - published by the Southern Publishing Association is simply - "Remember the Sabbath day to keep it holy." This is the same emphasis to be found in Catholic Catechisms; the same emphasis given by the Lord's Day Alliance; and the only part of the Fourth Commandment inscribed on the gold medallion given to the Pope by Dr. B. B. Beach as a symbol of the Seventh-day Adventist Church. So while every sincere Seventh-day Adventist may be aghast at Bacchiocchi's remarks, Bacchiocchi is but echoing the new emphasis as proclaimed by the Church in the medallion struck for the Church to give to dignitaries. [For picture of the medallion, see Friendship Edition of The Adventist Review.] This writer has carefully checked the booklet - Rest for Modern Man - and has failed to find a single place where the part of the Fourth Commandment which reads - "The seventh day is the sabbath of the Lord thy God" - is quoted. The closest reference to this point is a question asked in the beginning of the book, but never answered. It reads - "Should man sanctify the Sabbath by resting the twenty-four hours of the seventh day?" (p. 6) Bacchiocchi answered the question before the board of managers of the Lord's Day Alliance. The answer was - "No" - just keep one day in seven as a holy day! How tragic the evolution of Samuele Bacchiocchi.

REPORT OF BOARD OF MANAGERS ANNUAL MEETING OF THE LORD'S DAY ALLIANCE

[This report is taken from The Sabbath Sentinel, April, 1979. The meeting was held in Atlanta, Georgia, February 14, 1979.]

Opening remarks of Dr. Charles A. Platt, president of the Alliance:

"One of the principle features of the Alliance in its ninetieth year of service to Christ and His church [Do not forget the Lord's Day Alliance was first organized in 1888.] has been the expansion of our horizons through the dynamic leadership of our executive director, Dr. James P. Wesberry. He has led us along new paths and opened new vistas of Christian witness not heretofore emphasized. Evidence of these expanded horizons is the fraternal relationships we have enjoyed with out Roman Catholic brethren and representatives of the seventh-day Sabbatharians. Dr. Terril D. Littrell [President of the Bible Sabbath Association] and Dr. Samuele Bacchiocchi, who have taken of their time to share with us the concept of the Lord's Day observance from a new and fresh perspective, have broadened our horizons, and I am convinced that men of their ability and caliber can be included in our work. If the Sabbatharians interpret the Sabbath in a different way, that is all right; it helps us to broaden our persepective and to be more inclusive."

Dr. James P. Wesberry, Executive Director, reported on his visit to Andrews University:

"One of the most far-reaching and effective visits since our last board meeting was to Andrews University and Seminary in Berrien Springs, Mich., on December 2, 1978. Dr. Samuele Bacchiocchi, professor of history and teacher of theology, (author of From Sabbath to Sunday), extended the invitation for me to address a forum in the Seminary Chapel. There were about 800 college and seminary students and other distinguished guests present, some sitting on the floor and others standing, with all seats packed. I spoke on 'The Lord's Day Alliance,' followed by Dr Bacchiocchi, and answered questions from the audience. I was later also interviewed for a radio program. I was overwhelmed by the beautiful hospitality of Dr. and Mrs. Bacchiocchi and by the gracious response of the audience, all of whom stood and applauded in expression of their appreciation.

"Dr. Bacchiocchi was the first non-Catholic to graduate from the Pontifical Gregorian University in Rome. He received a gold medal from Pope Paul VI for graduating with the academic distinction of summa cum laude.

"Dr. Bacchiocchi had very kindly sent me a copy of his book beautifully autographed with his compliments, 'In recognition of your noble commitment to the preservation of God's holy day.' This has led us into a friendship through correspondence and to an invitation to visit Andrews University and Seminary, which was one of the highlights of my many beautiful, ripe, rich and rewarding experiences as executive director of the Lord's Day Alliance of the United States. In spite of any differences of opinion in reference to the Sabbath question I had once again clasped hands across differences and denominational lines and felt the warm grip of sincere and gracious friendship among my brothers and sisters in

Christ. I came away from Berrien Springs feeling that we really helped each other toward a better understanding and in good Christian fellowship."

SIGNS OF THE TRENDS

Atlanta, Ga, Feb. 14, 1979. Dr. Wesberry, Executive Director of the Lord's Day Alliance welcomed Dr. Terril D. Littrell, President of the Bible Sabbath Association to the annual meeting of its Board of Managers as "a friend and brother who shares concern for the observance of the Fourth Commandment." He was invited to stay for the closed session of the board of directors of the Alliance. (The Sabbath Sentinel, April, 1979, p. 20)

Further: "Dr Littrell has been invited by Father William Robbins, an Episcopal priest and one of the board members, to speak before the Lord's Day League of New England. This organization was chartered by the Commonwealth of Massachusetts in 1895 'to maintain the observance of the Sabbath as a civil day of rest and a day for religious worship.' Father Robbins said, 'After Dr Littrell's address to us last year, we are including both Saturday and Sunday keepers in our organization.'" (Ibid.)

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FROM THE OFFICIAL VATICAN NEWSPAPER - L'OSSERVATORE ROMANO (Portuguese Edition)

Aos Secretarios da Familias Confessionais Mundiais
(To the Secretaries of the World Confessional Families)

PROCURAR O OBJECTIVO DE UMA UNIDADE PLENA
(Seeking the objectives of complete unity)

These were the headlines of the Vatican report on the special audience given by Pope Paul VI to the Secretaries of the World Confessional Families which included Dr. B. B. Beach of the Seventh-day Adventist Church. The full article which gives the Vatican viewpoint appeared on page 12 of the May 22, 1977 issue. The translation which we have just received follows:

After the general audience of Wednesday, the 18th inst., the Holy Father received the participants of the Conference of Secretaries of World Confessional Families. The group was accompanied by Bishop John Howe, General Secretary of the "Anglican Consultive Council" and Mr. B. B. Beach, General Secretary of the "Seventh-day Adventists" met the Pope. This was the first time that the representatives of the "Seventh-day Adventists" met the Pope.

To commemorate this significant moment, they offered an artistic gold medal to the Holy Father.

The Holy Father directed the following discourse to them:

"Dear Brethren in Christ,

"We rejoice to be able to receive such an important group today, and we welcome you to Peter's See. In you we greet the representatives of a considerable portion of the Christian people, and through you we send our wishes of grace and peace in the Lord to your Confessional Families.

"We are happy to express, in your presence, our common faith in Jesus Christ, the Son of God, the only Mediator with the Father, the Saviour of the world. Yes, brethren, together with the Apostle Peter, we proclaim that 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' Acts 4:12.

"On her part, the Catholic Church is solemnly engaged, through Vatican Council II, in an ecumenism based on increased fidelity to Christ the Lord and on heart conversion (see *Unitatis Redintegratio*, 6-7). At the same time she is conscious that 'nothing would harm the Catholic doctrine and obscure its genuine and precise meaning.' (*ibid.*)

"Reinforced by the power of the word of God, let us therefore pursue, despite all difficulties, the objective of full unity in Christ and in the Church. And, with humbleness and love, let us direct our thoughts and our hopes to our Lord Jesus Christ. Glory be given to Him, as well as to the Father and to the Holy Spirit, forever and ever."

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The Special Report - a three-article documentary on the Beech visit to the Pope; the roots of the ecumenical movement, and the background of the Barnhouse-Martin dialogue with the Church leaders - is available for \$1.00 through the Adventist Laymen's Foundation, P. O. Box 178, Lamar, AR 72846

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Monthly Convocation - June 2. Sabbath School, 9:30 am; Worship and Study at 11.

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XII - 6 (June, 1979)

"WATCHMAN, WHAT OF THE NIGHT?" IS PUBLISHED MONTHLY BY THE ADVENTIST LAYMEN'S FOUNDATION OF MISS., Inc., P. O. Box 178, Lamar, AR 72846