

The Sabbath



Before and After the Fall

❖ The Sabbath was observed before the fall. Because Adam and Eve disobeyed God's command, and ate of the forbidden fruit, they were expelled from Eden; but they observed the Sabbath after their fall. (*1SP 59.1*)

❖ It is referred to 172 times in Bible, such as keep my sabbaths, do no work, remember it, sabbath of rest, the seventh day is the sabbath, bear no burden on the sabbath, hallow the sabbath day, to be a sign, lawful to do well on the sabbath, Son of man is Lord even of the sabbath day

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- ❖ Genesis 2:1–3
- ❖ Exodus 20:8–11; 31:13–17
- ❖ Leviticus 23:32
- ❖ Deuteronomy 5:12–15
- ❖ Isaiah 56:5, 6; 58:13, 14
- ❖ Ezekiel 20:12, 20
- ❖ Numbers 15:32–36
- ❖ Exodus 31:15
- ❖ Matthew 12:1–12
- ❖ Mark 1:32
- ❖ Luke 4:16
- ❖ Hebrews 4:1–11

Seventh-day Sabbath-keeping was introduced in America by Stephen Mumford, who came from England and joined the Baptist church in Newport, Rhode Island, in 1664. As a result Seventh Day Baptists organized their first church in Rhode Island in 1671. (Carl Coffman, “The Practice of Beginning the Sabbath in America,” <https://www.andrews.edu/library/car/cardigital/Periodicals/AUSS/1965-1/1965-1-02.pdf>)

During the first months of 1844, Rachel Preston, a Seventh Day Baptist, introduced the Sabbath to Adventists in Washington, New Hampshire. She had shortly before visited the home of Cyrus K. Farnsworth in Washington, and, having become deeply interested in the Adventist views of the soon coming of Christ, accepted their teachings. In turn, she instructed the advent believers in the Sabbath truth. About forty accepted the Sabbath as a result of her witness, and began to observe the seventh day. (Ibid.)

About this time, T. M. Preble, an Adventist minister, accepted the Sabbath and began to teach it. His first essay on the Sabbath doctrine appeared in the *Hope of Israel* of February 28, 1845, published in Portland, Maine. (Ibid.)

It was from the writing of Preble that the attention of Joseph Bates was called to the matter of the Sabbath. Among early Adventists in, and for a short time after, 1846, much of the discussion relative to the time to begin and end the Sabbath came from Bates' pen. From his background as a former sea captain, and from his study of the Bible on the subject, he concluded that the proper time to begin and end the day was at six P.M. (Ibid.)

It was from the reading of this tract by Bates, and from listening to, and questioning his arguments, that James and Ellen White, early Adventist pioneers, decided to begin keeping the Sabbath.
(Ibid.)

It is now a little more than eight years since the Sabbath was first introduced among the Advent people; and as a people, they rejected it. A few stood firm amidst violent opposition. The Sabbath cause did not advance with us but very little up to 1849. At that time it began to rise, and its progress has been steady and firm till the present . . .

As a people we are brought together from divisions of the Advent body, and from the various denominations, holding different views on some subjects; yet, thank Heaven, the Sabbath is a mighty platform on which we can all stand united. (James White, reply to J. C. Rogers, *The Review and Herald*, August 11, 1853, p. 52)

The second Millerite Adventist minister to adopt the seventh-day Sabbath was Thomas M. Preble, in the summer of 1844. Publication of his article on the Sabbath in *The Hope of Israel as A Tract Showing that the Seventh Day Should Be Observed as the Sabbath* in March, 1845, was of major importance in bringing the Sabbath to Adventists generally. A few weeks later Joseph Bates read both the article and the tract, studied the matter carefully himself, and then visited Frederick Wheeler specifically to learn more about the Sabbath. (Raymond F. Cottrell, “The Sabbath in the New World,” *The Sabbath in Scripture and History*, p. 248)

It proved to be largely through Bates's dedicated witness among his fellow Adventists that they adopted the Sabbath. Asked "What is the news?" By a friend the day following his visit to the home of Frederick Wheeler, Bates replied, "The news is that the seventh day is the Sabbath of the Lord our God." Bates devoted the remainder of his life to proclaiming that news. A year later, in August, 1846, he published his own tract, *The Seventh-day Sabbath a Perpetual Sign*. Also that year he called the Sabbath to the attention of Hiram Edson, James White, and Ellen Harmon . . . (Ibid.)

“Elder Bates was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy-seat. Two angels stood one at either end of the ark, with their wings spread over the mercy-seat, and their faces turned toward it. This my accompanying angel informed me represented all the heavenly host looking with reverential awe toward the law of God which had been written by the finger of God.

Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel, 'It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was also laid the foundation of the Sabbath. I was shown that if the true Sabbath had been kept there would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry. The fourth commandment has been trampled upon, therefore we are called upon to repair the breach in the law and plead for the broken down Sabbath.

The man of sin who exalted himself above God, and thought to change times and laws, brought about the change of the Sabbath from the seventh to the first day of the week. In doing this he made a breach in the law of God. Just prior to the great day of God, a message is sent forth to warn the people to come back to their allegiance to the law of God which antichrist has broken down.

Attention must be called to the breach in the law by precept and example. I was shown that the third angel proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God and his law as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord.” (*LS80* 236.3)

- ❖ *The Seventh Day Sabbath, a Perpetual Sign, From the Beginning, to the Entering Into the Gates of the Holy City, According to the Commandment* (Bates, 1846)
- ❖ Sabbath conferences (1848)
- ❖ *The Present Truth* (1849)
- ❖ Determining when to begin the Sabbath (1855)
- ❖ Name (1860)

And God **blessed** the seventh day, and **sanctified** it: because that in it he had **rested** from all his work which God created and made. (Genesis 2:3)

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that **sanctify** them.
(Ezekiel 20:12)

. . . He would **meet with His people** by His Spirit when they should assemble at the house dedicated to His worship. (*PK 49.2*)

These brothers were **tested**, as Adam had been tested before them, to prove whether they would believe and obey the word of God. . . . They knew that in these offerings they were to express **faith** in the Saviour whom the offerings typified, and at the same time to acknowledge their **total dependence on Him for pardon**; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God.

(PP 71.2)

The time is not far distant when the **test will come to every soul**. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. (*5T 81.1*)

In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy **will then go out in darkness.** Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not **clothed with Christ's righteousness,** will appear in the shame of their own nakedness. (*5T 81.1*)

Day by day God instructs His children. **By the circumstances of the daily life** He is preparing them to act their part upon that wider stage to which His providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crisis. (*DA* 382.3)

Those who fail to realize their constant dependence upon God will be overcome by temptation. . . . Satan is planning to take advantage of our hereditary and cultivated traits of character, and to blind our eyes to our own necessities and defects. Only through realizing our own weakness and looking steadfastly unto Jesus can we walk securely. (*DA* 382.4)

Peter's Test—Matthew 14:22

- ❖ Jesus read the character of His disciples. He knew how sorely their faith was to be tried. In this incident on the sea He desired to reveal to Peter his own weakness,—to show that his **safety was in constant dependence** upon divine power. Amid the storms of temptation he could walk safely only as **in utter self-distrust he should rely upon the Saviour.** (*DA* 382.2)

Had he learned the lesson that Jesus sought to teach him in that experience on the sea, he would not have failed when **the great test** came upon him. (*DA* 382.2)

Practical homelife is the **great test of character**. By his tender thoughtfulness in the home, by the exercise of patience, kindness, and love, a man determines his character.—Letter 17, 1895 (*1MCP* 157.4)

I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God's people. The **great test on time** was in 1843 and 1844; and all who have set time since these great periods marked in prophecy were deceiving and being deceived. (*LS80* 221.1)

The descendants of Cain were not careful to respect the day upon which God rested. They chose their own time for labor and for rest, regardless of Jehovah's special command. There were two distinct classes upon the earth. One class were in open rebellion against God's law, while the other class obeyed his commandments, and revered his Sabbath.

(1SP 60.1)

The Sabbath will be **the great test of loyalty**;
for it is the point of truth especially
controverted. (*GC* 605.2; *4SP* 422.2)

The Sabbath is the great test question. It is the line of demarkation between the loyal and true and the disloyal and transgressor. This Sabbath God has enjoined, and those who claim to be commandment keepers, who believe that they are now under the proclamation of the third angel's message, will see the important part the Sabbath of the fourth commandment holds in that message. **It is the seal of the living God.** They will not lessen the claims of the Sabbath to suit their business or convenience.—

Manuscript 34, 1897. (*3SM* 423.2)

The Sabbath is God's time. He sanctified and hallowed the seventh day. He set it apart for man to keep as a day of worship. (*12LtMs*, Ms 34, 1897, par. 15)

The Sabbath is God's day, not yours. He has given us six days wherein we may work for a livelihood, and He has reserved only one day to Himself. Shall we seek to rob the Creator of the heavens and the earth by stealing His reserved time . . . (*12LtMs, Ms 34, 1897, par. 43*)

The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be **the great test** for the people of God, by which their eternal destiny will be decided. (*2SM* 80.4)

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. (Revelation 13:15)

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them. (*9T* 17.1)

Through his deception and delusion, Satan would, if possible, deceive the very elect. His is no minor deception. It is a masterly education he has been gaining for years. **He will seek to annoy, to harass, to falsify, to accuse, and misrepresent all whom he cannot compel to give him honor** and help him in his work. His great success lies in keeping men's minds confused and ignorant of his devices, for then he can lead the unwary, as it were, blindfold. (12LtMs, Ms 34, 1897, par. 2)

Heretofore those who presented the truths of the third angel's message have often been regarded as **mere alarmists**. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before. (*GC* 605.3)

In God's sight a man is not measured by his position [or] his wealth, but by his genuine goodness, by his power so employed as to minister to the lives of those around him.

(12LtMs, Ms 34, 1897, par. 46)