



Reasons of How Adventist Pioneers Accepted the Truth about Sabbath (1844-1863)

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ABSTRACT

Seventh-day Adventist Church (SDA) emerged as a denomination in the nineteenth century amid Sunday's observance domination. The majority of the SDA pioneers are Sunday keepers. The seventh-day Sabbath was first brought to the Millerite Adventists by Rachel Oakes. She is a member of the Seventh-day Baptist who joined the Millerite Adventists. The first time the seventh-day Sabbath was introduced in Millerite Adventists, there was upheaval and conflict. But finally, a group of Sabbatarian Adventists was formed which kept the seventh-day Sabbath. This group finally became SDA Church. The purpose of this work is to find out what were the reasons for the Adventists pioneers to accept the Sabbath. This paper argued that there were four reasons why Sabbatarian Adventists received the seventh-day Sabbath. First, the Sabbatarian Adventists kept the seventh-day Sabbath because of their investigation of the Bible, which led them to abandon Sunday observance and accepted the Sabbath. Second, one of the co-founders of the SDA, Ellen G. White, confirmed that the Sabbath is related to the temple in heaven, because the Ten Commandments, including the fourth commandment, still remains there and never been eliminated. Third, the pioneers of the SDA also found that there was a connection between the Sabbath and the three angels' messages, in which the issue will be the worship of God and its closely related to the seventh-day Sabbath. Fourth, they saw that Sabbath was related to eschatology. In this understanding, they understood that Sabbath would still be observed in the new world. This paper is a historical approach using documentary research method. For each reasons, researcher utilizes primary resources. Secondary resources are employed only to see current opinions about the issue.

Keywords: Sabbath, Millerite Adventist, Sabbatarian Adventist, Adventist Pioneers,
Ellen G. White

INTRODUCTION

The dominance of Sunday observance in America occurred especially in the 19th century where the author's research began. Sunday's dominance is getting stronger because of the Sunday Law which requires church members to worship on Sunday. But in the midst of the dominance of Sunday observance in America, there is another denomination that emerged in the 19th century that did not worship on Sunday, but worship on the Sabbath day. The

denomination is the Seventh-day Adventist Church (SDA). This paper will explore the reasons why SDA keep the seventh-day Sabbath, while other Adventists keep Sunday.

METHODS

In this research, the researcher uses qualitative research methods, namely documentary research. In this case the author conducted an investigation primarily on primary sources issued by Sabbatarian Adventists from 1844-1863. In addition to primary sources, the authors also use secondary sources. The primary sources are given to provide the actual facts and background when the events took place while the secondary is to serve the comprehensive information from the current writers.

In the investigation of primary and secondary sources, the researcher is greatly helped by technological advancements that can bridge the writer's need for ancient manuscripts, especially at the SDA Church, including: Adventist Archives, Adventist Digital Library, and also Center for Digital Library.

In addition to sources originating from the internet, the researcher also say thanks to James White Library, Andrews University, Michigan for providing access to the materials that the researcher need in this research; as well as the Center for Adventist Research, Berrien Springs, Michigan, which has provided some of the material the researcher need.

RESULTS

Reasons of How Adventist Pioneers Accepted the Truth about Sabbath

There were four reasons why Sabbatarian Adventists received the seventh-day Sabbath. First, the Sabbatarian Adventists kept the seventh-day Sabbath because of their investigation of the Bible; second, the Sabbath is related to the temple in heaven; third, there was a connection between the Sabbath and the three angels' messages; and fourth, they saw that Sabbath was related to eschatology.

First: The Investigation of the Bible about the Seventh-day Sabbath

In their fundamental beliefs, Advent Christian, the largest denomination of the First Day Adventist (Advent Christian General Conference, 2019) gives reason why they keep Sunday. In the tenth doctrine (Advent Christian General Conference, 2019) it says that,

We believe that the first day of the week, as the day set apart by the early church in commemoration of Christ's resurrection, should be observed as the Christian Sabbath, and used as a day of rest and religious worship. (Psalm 118:22–24; Luke 24:1–12; 1 Corinthians 16:2).

The observance of Sunday in the Advent Christian is based on the resurrection of Christ on Sunday which had been set apart by the early church as a day of worship to commemorate the resurrection of Jesus Christ.

Contrast with the Advent Christian, in the beginning of its movement, Sabbatarian Adventists which then becomes the Seventh-day Adventist Church had written four doctrines of their guidance which they called the leading doctrines, published in the *Review and Herald* from August 15, 1854 to December 19, 1854 and placed in the top left of each issue. The leading doctrines are: (1) The Bible, and the Bible alone, the rule of faith and duty; (2) The Law of God, as taught in the Old and New Testaments, unchangeable; (3) The Personal Advent of Christ and the Resurrection of the Just, before the Millennium; (4) The Earth restored to its Eden Christ, to be given to the Saints at the Resurrection.

The first leading doctrine clearly states that the Bible, and Bible alone, is the basis of the Sabbatarian Adventist faith. One of the SDA pioneers, Ellen G. White (1888, p. 595), stated the same thing, and she wrote that,

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority – not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support.

Ellen G. White emphasized that all human opinions, even church councils, even though they have been accepted by the most votes, must still be tested by the Bible. Because the Bible and Bible alone is the standard of the SDA doctrine. On this basis, when Sabbatarian Adventist pioneers received tractates or lessons about the Sabbath, they always test it with the Bible.

Sabbath was first introduced to Sabbatarian Adventists by Rachel Oakes who is a member of Seventh Day Baptist. She brought the seventh-day Sabbath message when he joined the Millerite Adventist. First Rachel introduced the Sabbath to Frederick Wheeler. Then Frederick Wheeler studied the Bible carefully, to find out whether the teachings conveyed by Rachel Oakes were in accordance with the Bible or not. But Wheeler found that what Rachel said was true and based on the Bible. Finally Wheeler received the Sabbath in March 1844. (Thomsen, 1971, p.42).

In August 1844, a pastor from the Millerite Adventist, Thomas M. Preble, who came from the Free Will Baptist (Thomsen, 1971), received the Sabbath. Preble lives close to Frederick Wheeler (Preble, 1845), where it is possible Preble knew the Sabbath from Wheeler. On February, 13, 1845, Preble wrote a letter to John Pearson. The letter was later printed in *Hope of Israel* magazine on February 28, 1845. Then the article was printed into a twelve-page tractate in March 1845 which titled, *A Tract, Showing That the Seventh Day Should be Observed as the Sabbath, Instead of the First Day: "According to the Commandment."*(Preble, 1845).

In this article, Preble explained that the Sabbath must be observed and not Sunday based on biblical evidences. One of these articles was received by Joseph Bates in April 1845. After reading it, Bates received the Sabbath. Bates said that Preble had convinced him of the fact that the Sabbath was a day that must be sanctified according to the Bible. (Bates, 1846).

In August 1846, Joseph Bates published his first tractate on the Sabbath entitled *Seventh Day Sabbath, a Perpetual Sign*. It was this tractate which later led James and Ellen White to receive the Sabbath in the autumn of 1846. (White, 1868). At first, James and Ellen White did not accept Bates's view of the Sabbath. They say that Bates misunderstood the Bible when he said that the Sabbath was a day to be sanctified, and not Sunday. (White, 1915, p. 269). But after they relearned and compared it with the Bible, they were finally convinced of the seventh-day Sabbath. James White said that, "He [Bates] wrote and circulated gratuitously a small work upon the subject [Sabbath]. By reading the little pamphlet, I was established upon the Sabbath, and began to teach it." (White, 1915). Likewise Ellen White also stated that, "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it." (White, 1948, p. 75).

The three major pioneers of the SDA Church: Joseph Bates, James White and Ellen White accepted the Sabbath because they compared the lessons they received about the seventh-day Sabbath with the Bible. After they were convinced that this was what the Bible said, they

finally accepted the seventh-day Sabbath. So it is clear that the acceptance of the three major pioneers of the SDA about the seventh-day Sabbath is based on Bible study, as their first leading doctrines said that the Bible and the Bible alone is the basis of the Sabbatarian Adventist faith.

Second: The Relationship of the Sabbath with the Sanctuary Doctrine

The SDA Church focuses its doctrine on the sanctuary and the mediation of Christ in the heavenly sanctuary. (Fortin, 1998). Donny Chrissutianto said that, “The doctrine of the sanctuary was the integrating factor that united all of the core doctrines known as the Present Truth.” (Chrissutianto, 2018, p.298). The same thing was also expressed by John H. H. Matthews (2017), when he wrote that,

The sanctuary doctrine helps the great truth of salvation and redemption, which is at the core of all Christian theology. In the sanctuary we see not only Christ’s death for us, but His ministry in the heavenly sanctuary as well. We can see, too, in the Most Holy Place the importance of God’s law and the reality of final judgment. (p. 70).

The SDA understanding of the sanctuary that leads to the Present Truth that distinguishes SDA from other Adventist denominations, that is: (1) Christ’s second coming appears personally, visibly, and before the millennium; (2) two phases of Christ’s priesthood service in the heavenly sanctuary, with special emphasis on the Most Holy Place, which began on October 22, 1844; (3) the condition of immortality of the soul and eternal destruction of the wicked; (4) continuity of God’s seventh-day Sabbath; and (5) manifestation of the gift of prophecy in the person and writings of Ellen G. White. (Timm, 1995, p. 56).

When the Millerite movement experienced disappointment because Jesus Christ did not come on October 22, 1844, many were disappointed and hurt. Others, however, decide to study harder the Bible prophecy which they believe refers to Jesus’ second coming. Their investigation has led them to a new understanding of the sanctuary. The years of 1844-1850 were important years in the development of the SDA doctrine. During those years, the pioneers wrote and published their investigations on the sanctuary and the Sabbath doctrine, and then related them. (Roeske, 1983, p. 4).

The first SDA pioneer to pay attention to the relationship between the sanctuary and the Sabbath doctrine was Hiram Edson, a follower of the Millerite movement who came from the

Methodist church. Edson realized that Christ, as the High Priest, was not foretold to cleanse the earth of sin in 1844 as Millerite believed then, but He moved to the Most Holy Place in the heavenly sanctuary, and began a new stage of His ministry. Edson also understands Revelation 11:19 which confirms the ark of the covenant that is in the sanctuary in heaven which contains the Ten Commandments of God. In this case Edson connects the continuity of God's seventh-day Sabbath with the heavenly temple, especially through the Scriptures in Revelation 11:19. Edson (1977) said that,

From my understanding of the opening of the tabernacle of the testimony in heaven, and seeing of the ark of his testimony [Rev. 11:19], and a few lines I had seen from the pen of T. M. Preble, I had been looking at the subject of the seventh-day Sabbath. (pp. 139-140).

After reading the tractate about Sabbath written by T. M. Preble (1845), Hiram Edson became increasingly interested in studying the Sabbath contained in the Ten Commandments in the heavenly sanctuary. Then Hiram Edson shared his understanding of the temple and the ministry of Christ in the heavenly sanctuary to O. R. L. Crosier and F. B. Hahn, which was finally written by Crosier in 1846.

Joseph Bates, who had also read the T. M. Preble tractate and had received the seventh-day Sabbath, also accepted the doctrine of the sanctuary as explained in the Crosier tractate. In November 1846, Joseph Bates visited Crosier and his friends after Bates read a tractate written by O. R. L. Crosier. At that moment, Joseph Bates and Hiram Edson began to feel more clearly the connection between the Sabbath and the heavenly sanctuary. (Schwarz, 1979, p. 63). On that occasion Joseph Bates introduced the Sabbath more clearly to Hiram Edson. After Joseph Bates "unfolded the Sabbath truth with the logical clarity for which he was noted (Froom, 1946, p. 960)," Edson was very impressed. Joseph Bates had not yet finished his explanation of the Sabbath, Hiram Edson could no longer stand his excitement, he jumped as hard as he could, shouting, "Brother Bates, that is light and truth. The seventh day is the Sabbath and I am with you to keep it." (Froom, 1946, p. 960). Since then, Hiram Edson received the seventh day Sabbath.

Joseph Bates, after visiting Crosier, Hahn and Edson, published the second revised edition of his first tractate, *The Seventh Day Sabbath, A Perpetual Sign* in January 1847. In this second edition of his tractate, Bates had linked the Sabbath with the heavenly sanctuary. Especially after Bates was convinced by the two visions received by Ellen White where she saw the

temple and the ark of the covenant in heaven that contained the Ten Commandments of God. (White, 1847).

In the introduction to the second edition of his tractate, Joseph Bates gave reasons why he published the second edition of his article. One of the reason is because he was convinced of the connection between the Sabbath and the heavenly sanctuary. Bates said that, “John looked and behold the Temple of the Tabernacle of the TESTIMONY in heaven was open. ... The Temple which contained the Tabernacle, the ark of the testimony, or ten commandments was open.” (Bates, 1847, p. iii). John the revelator saw the sanctuary in heaven opened and he saw the ark of the covenant which contained the Ten Commandments of God. Thus the Ten Commandments including the fourth commandment were never deleted or replaced, because they still remain in the ark of the covenant that is in the sanctuary in heaven. Bates further wrote that, “God, in a peculiar manner, to instruct his honest, confiding children, shows them spiritually under the sounding of the seventh Angel, the ark of his testament after the temple of God was opened in heaven. John xi: 19. These are the ten commandments.” (Bates, 1847, p. iii). Bates writes that God has His honest and faithful children who keep the Ten Commandments. That is why God showed John that the Ten Commandments are still in the heavenly sanctuary.

In his vision on March 6, 1847, Ellen White saw that the Sabbath would be a wall that separated the true people of God from the unbelievers. (White, 1882, p.32-33). Then on April 3, 1847, Ellen White had a vision of the relationship between the sanctuary and the Sabbath. (White, 1915). She explained her vision as follows,

In the Holiest I saw an ark. ... In the ark, was the golden pot of manna, Aaron's rod that budded and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth [the Sabbath commandment], shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious – a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. ... And I saw that if God had changed the Sabbath, from the seventh to the first day, He would have changed the writing of the Sabbath

commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven. (White, 1847)

Regarding her vision, in 1888 Ellen White wrote that, “None could fail to see that ... an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgement of the claims of God’s law, and the obligation of the Sabbath of the fourth commandment.” (White, 1888). She emphatically said that by accepting the truth about the heavenly sanctuary, it would recognize the Ten Commandments including the fourth commandment, the Sabbath.

Then in 1849, Ellen White spoke of the Sabbath as a test for God’s people. She states that the Sabbath is a test for God’s people because the ark of the covenant containing the Ten Commandments (Rev. 11:19) is still in the Holiest of the Holy in the heavenly sanctuary, and has never been changed or abolished. (White, 1849). A similar statement was also conveyed by several Sabbatarian Adventist pioneers, they asserted that the law of God and the seventh-day Sabbath had never been abolished because the Ten Commandments (Ex. 20: 3-17) were still found in the heavenly sanctuary (Rev. 11:19). (White, 1852).

In 1855, J. N. Andrews explained something similar with the other Sabbatarian Adventist pioneers. Andrews (1855) in his article said that,

The entrance [in 1844] of our High Priest to the most holy place to minister before the ark of God, calls the attention of the church to the commandments of God contained within that ark. The commandments of God have been shining out from the heavenly Sanctuary since that time. (p. 211).

Based on the reality in Revelation 11:19, “the temple of God was opened in heaven, and there was seen in his temple the ark of his testament,” James White argued that if the ark was empty, surely the apostle John would not have written that there was an ark of the covenant (the Ten Commandments) in the heavenly sanctuary. (White, 1852) Likewise with Uriah Smith who asserted that people could have said, the law of God had been abolished and no longer applies, but Revelation 11:19 states the opposite. God's law still exists and has never been abolished, including the fourth commandment. Smith (1854, pp. 84-85) wrote about this that, “man may affirm that the law of God is abolished; but see how far from truth this is, when we learn that it occupies the choicest place in heaven (Rev. 11:19).”

Regarding the relationship of the sanctuary and the Sabbath, in 1854 Uriah Smith gave a more detailed picture. Smith (1854) said that,

The subjects of the Sanctuary and the Sabbath were inseparably connected, for whoever admits the truth of the first, must admit also on the second. ... The Sanctuary contains the ark, the ark contains the law, and the law contains the fourth commandments unabolished and unchanged. So, if we admit that the 2300 days terminated in the past, ... we must admit the truth in regard to the Sanctuary. If we admit this, we must admit the Sabbath. (p.196)

Then in 1857, Uriah Smith again emphasized the relationship between the sanctuary and the Sabbath. Smith (1857) said that,

[T]o change God's law, man would have to ascend to heaven, dethrone Jehovah, burst through the angel guards into the sacred temple, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables. (p. 28).

According to Smith, the Ten Commandments still valid because the Ten Commandments still exist in the sanctuary in heaven. The only way that the Ten Commandments no longer valid is if someone ascends to heaven, destroys the ark of the covenant containing the Ten Commandments of God, then writes the new law with his own finger. But of course it is impossible. Thus, the Ten Commandments still valid and will never change. This is the second reason why Sabbatarian Adventists observe the seventh-day Sabbath.

Third: The Relationship of the Sabbath with Three Angels' Messages

Sabbatarian Adventist pioneers view the three angels' messages in Revelation 14: 6-12 as the basis of their message and mission. The first connection between the Sabbath and the three angels' messages is occurred in the Joseph Bates tractate printed in August 1846, *The Seventh Day Sabbath, A Perpetual Sign*. (Bates, 1846). Bates wrote that the saints who broke away from Babylon in the third angel's message were those who kept God's law including observance of the seventh-day Sabbath. Bates (1846) wrote that,

In the xiv ch. Rev. 6-11 [Rev. 14:6-11], he [John] saw three angels following each other in succession: first one preaching the everlasting gospel (second advent doctrine); 2nd, announcing the fall of Babylon; 3rd, Calling God's people

out of her by showing the awful destruction that awaited all such as did not obey. He sees the separation and cries out, 'Here is the patients of the Saints, here are they that keep the commandments of God and the faith of Jesus.' And this picture was so deeply impressed on his mind, that when the Saviour said to him 'Behold I come quickly and my reward is with me,' he seemed to understand this, saying – 'Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates in to the city.' xxii:14. Now it seems to me that the Seventh day Sabbath is more clearly included in these commandments, for it is the only one that was written at the creation or in the beginning. (p. 24).

Initially, Joseph Bates viewed the three angels messages in Revelation 14 as something that had happened in the past, until he met James White who helped him change his mind and finally Bates accepted James White's view that the third angel's message was happening and would continue. (Bates, 1847). These thoughts of Joseph Bates and James White are developing continuously until they come to an understanding that the SDA believe today where the three angels' messages are very important, and that each of these messages has the Sabbath message.

Sabbatarian Adventists see themselves as a group that "keep the commandments of God, and the faith of Jesus" (Rev. 14:12) which is the third angel's message. They argue that God's command referred here is the Ten Commandments (Ex. 20: 3-17; Deut. 5: 7-21), with special reference to the fourth commandment which is the observance of the seventh-day Sabbath (Ex. 20: 8-11 ; Deut. 5: 12-15). (Bates, 1847). Bates wrote that "Sabbatarian Adventist has been uniting in companies for the last two years, on the commandments of God and faith in testimony of Jesus" (Bates, 1847, pp.58-59), as described in Revelation 14:12. Bates further emphasized that "keep the commandments of God" (Rev. 14:12) with an emphasis on the Sabbath commandment in the fourth commandment as opposed with receiving "mark of the beast [Rev. 14:9-11], which equated with Sunday-Keeping." (Bates, 1847).

One follower of the Sabbatarian Adventist who was impressed with the third angel's message and its relationship with the seventh-day Sabbath was Mary E. Flower. She testified about the relationship between the Sabbath and the three angels' messages, where she had not been sure to keep the seventh-day Sabbath until she saw it in the third angel's message. Flower said that, "I had previously learned that the seventh-day was the Sabbath, but did not know

that I was required to keep it, until I saw it in the Third Angel's Message." (Flower, 1856, p.166). The theme of worship to God instead of worshipping the mark of the beast, has led her to conclude that she must worship the true God on His Sabbath.

Speaking of the third angel's message in Revelation 14: 9-12, Joseph Bates believed that the mark of the beast referred there was Sunday observance. Bates asked in his writing, "Is it not clear, that the first day of the week for the Sabbath or holy day is a mark of the beast?" (Bates, 1847) At first, Bates was very extreme about this. He assumed that everyone who kept Sunday meant receiving the mark of the beast on the third angel's message. But after Ellen White received a vision on March 6, 1847, Bates changed his wrong thinking. In the vision, Ellen White saw clearly that, "God had children who do not see and keep the Sabbath. They have not rejected light upon it." (White, 1882, p. 33).

Although Joseph Bates has identified Sunday keeping as the mark of the beast, he did not immediately give a further meaning to who the beast meant. In 1850, James White wrote that the mark of the beast referred in the third angel's message was "a prominent point of religious faith introduced by the Papal power which is the observance of the first day of the week." (White, 185) According to James White, observance of Sunday is a mark of the beast introduced by the Papacy.

By referring seventh-day Sabbath as a divine institution in Gen. 2: 1-3 and Ex. 20: 8-11 (Bates, 1846, pp. 3-8), and Sunday as a papal falsification in Dan. 7:25 (Bates, 1846, p.35). Bates finally concluded that Sunday was the mark of the beast referred to the third angel's message (Bates, 1847), while the Sabbath as "the seal of the living God" (Rev. 7:2). (Bates, 1848, p. 78). Even further Bates said that "the Sabbath believers and keepers as the sealing messengers of God's remnant people [Rev. 7:1-8; 14:1-5] under the preaching of the third angel's message." (Bates, 1849, p.34, 40).

Just as Joseph Bates linked the Sabbath to the three angels' messages, so did Hiram Edson. For Edson, the Sabbath is the essence of the third angel's message. Edson (1850, p. 11) explained that,

So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most prominent characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God.

A year later, Joseph Bates reiterated that the Sabbath must be restored through the third angel's message, which began in 1844. Bates wrote, "The time, then, to begin to restore the true Sabbath, in the third angel's message; was from 1844." (Bates, 1851).

The statement of the Sabbatarian Adventist pioneers that the message of the third angel is an extension of the message of the second angel, has led the Sabbatarian Adventist to distinguished the seventh-day Sabbath from the characteristics of Babylon in Revelation 14: 8. (Bates, 1846). In January 1847, Bates stressed that observance of the seventh-day Sabbath was a characteristic of God's remnant people that came out of Babylon (Rev. 14:12; 18: 4). Two years later, in January 1849, Bates added that Sabbatarian Adventist "had gotten the mark of the beast out of their foreheads and hands, by leaving her [Babylon] and embracing the true Sabbath." (Bates, 1849).

Regarding the mark of the beast in the third angel's message, Ellen White wrote emphatically in her book *Great Controversy*,

As men then reject the institution which God has declared to be the sign of His authority and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome – "the mark of the beast." And it not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive the "mark of the beast." (White, 1888)

Ellen White asserted that the observance of Sunday initiated by Rome was a sign of the beast. Now there are two choices, to obey God's command to keep the Sabbath or to obey human's command to keep Sunday. This is the meaning of worship which is the center of the three angels' messages, namely worship of God on His Sabbath. That is the relationship between the Sabbath and the three angels' messages according to the Sabbatarian Adventist view.

Fourth: The Relationship of the Sabbath with the Eschatology

The eschatological reason why Sabbatarian Adventists observe the Sabbath is because they believe that the Sabbath will continue to be observed until in the new world that God had promised. Hiram Edson said that the Sabbath would be observed until the end of time. Edson (1851) wrote thus,

The Passover was to be observed from the time of the deliverance from Egypt, until “Christ our Passover” was “sacrificed for us;” the communion was to be observed by the church from the crucifixion, until the Second Advent of Jesus; so the Seventh-day Sabbath was designed to be kept from the Creation to, at least, the close of time. (p. 54).

In 1851, J. N. Andrews wrote more clearly. Andrews (1851) said that,

The Sabbath is to be in the new earth; but it has long been trodden down by the little horn of Dan. vii; the saints are about to return to Paradise from whence they have so long wandered. Is it not in place then, that the holy Sabbath should here be brought out and vindicated, that the church of the living God may carry back to Paradise the very institution which was brought from [Eden].” (p. 36).

John N. Andrews said that the Sabbath is currently being trampled, but the Sabbath which is now being trampled down will continue to be observed until in the new world. Thus the people of God must keep the Sabbath in this world until in the new world.

In this case, J. N. Andrews relates it to what is written in Isaiah 66:22-23, “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.” Commenting on this verse, Andrews (1851) said that,

It [Sabbath] was instituted in Paradise. Gen. ii. ... Christ testifies, that “the Sabbath was made for man;” and that “till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled.” – We look forward to Paradise restored, and there stands the holy Sabbath. Is. lxvi, 22, 23 [Isaiah 66:22-23].

In 1855, J. N. Loughborough wrote to his readers that it was an unbelievable joy when all the ransom stood in a restored world and worshiped before God every Sabbath. This joy is described by Loughborough (1855) as follows,

The saints of God will be allotted their vineyards and fields, on the beautiful plains of the new earth. “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before

me, saith the Lord.” – Isa. lxvi, 23. Dear reader, is not the inheritance God has promised the saints good enough! In the midst of the earth restored, man will stand forth perfected, beautiful in form, free from pain, the stain of sin all washed away from his heart, and his lips speaking forth the praises of Him [from one Sabbath to another]. (p. 91).

Once again the understanding of the pioneers of the SDA explained that in the new world that God had promised, someday all the ransom people would rejoice because there was no more sin and their hearts were filled with praise to Him every Sabbath. That is the relationship between the Sabbath and eschatology in the Sabbatarian Adventist view

DISCUSSION

Conclusion

There are four reasons why Sabbatarian Adventists observe the seventh-day Sabbath, since the majority of its pioneers are Sunday keepers. First, because of Bible study that led them to observe the seventh-day Sabbath. Second, because the Sabbath is related to the heavenly sanctuary, where in the heavenly sanctuary there is the ark of the covenant which contains the Ten Commandments (Rev. 11:19). That means that the Ten Commandments, including the fourth commandment, the seventh-day Sabbath, were never deleted or changed. Third, the Sabbath is related to the three angels' messages. The three angels' messages have the theme of worship to the true God. This worship includes obedience to all of God's commands (Rev. 14:12) as a sign of God's people. The continuity of all of God's commands certainly includes the observance of the seventh-day Sabbath, which distinguishes it from the mark of the beast in the third angel's message (Rev. 14: 9-11), which was interpreted by the Sabbatarian Adventists pioneers as the observance of Sunday which was instituted by the Papal Rome.

The fourth reason is, the Sabbath is related to eschatology, where the Sabbath will still be observed by the ransom in the new world that God had promised (Is. 66: 22-23). The Sabbath instituted by God himself from the garden of Eden is a Sabbath that will continue to be observed by all the ransom until in the new world. Even though the Sabbath is being trampled now, but Sabbatarian Adventists believe that the Sabbath keeping continues until the eternity. That is the final reason why Sabbatarian Adventists observed the seventh-day Sabbath.

Finally they chose the name of their denomination on October 1, 1860: Seventh-day Adventist. (Adventist Archives, 2019). Ellen White said that, “The name Seventh-day

Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ." (White, 1848, p. 224)

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