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**Nurturing Sabbath observance in the Lawrenceburg and
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Riggs, John Delano, D.Min.

Andrews University, 1993

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Andrews University
Seventh-day Adventist Theological Seminary

NURTURING SABBATH OBSERVANCE IN THE LAWRENCEBURG
AND PULASKI, TENNESSEE, SEVENTH-DAY
ADVENTIST CHURCHES

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
John D. Riggs
April 1993

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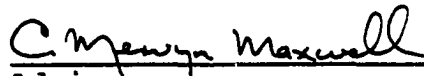
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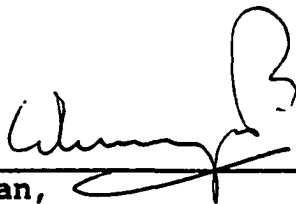
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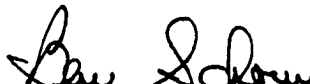
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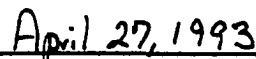
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ABSTRACT

NURTURING SABBATH OBSERVANCE IN THE LAWRENCEBURG
AND PULASKI, TENNESSEE, SEVENTH-DAY
ADVENTIST CHURCHES

by

John D. Riggs

Adviser: C. Mervyn Maxwell

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: NURTURING SABBATH OBSERVANCE IN THE LAWRENCEBURG AND
PULASKI, TENNESSEE, SEVENTH-DAY ADVENTIST CHURCHES

Name of researcher: John D. Riggs

Name and degree of faculty adviser: C. Mervyn Maxwell, Ph.D.

Date completed: April 1993

Problem

Sabbathkeeping practices vary widely from congregation to congregation and among Sabbathkeepers individually. This study attempted to evaluate the Sabbathkeeping practices of two congregations before and after a series of sermons and a discussion session and to effect a change in these practices as compared to those of the control church, which did not have the benefit of the sermons and discussion.

Method

Sermons were developed that followed the theology of Sabbath observance as presented in chapter 2 of this project and were delivered to the test churches. A questionnaire was administered

twice to the two test churches, before and after the sermons and discussion, and also twice to the control church, which did not hear the sermons or the discussion. The comparison of the first and second administrations of the questionnaires was done by computer analysis by Dr. Roger Dudley of the Institute of Church Ministry at Andrews University.

Results

Personal observations of the behavior of members of the test churches and the results of analysis of the questionnaires revealed a need and desire for change in Sabbath observance. The comparison of the test group and control group indicated that this project was useful in effecting change in Sabbathkeeping practices.

Conclusions

There are definite relationships between length of time as an Adventist, study habits, and spirituality and one's attitude toward Sabbath observance. Although it is difficult to judge motives or to measure changes in the affective domain, which involves values, beliefs, and feelings, a minister can nurture observable growth in his congregation in the area of Sabbathkeeping.

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CHAPTER I

INTRODUCTION

Need for This Study

On January 14, 1990, at the NFL championship game between the Los Angeles Rams and the San Francisco Forty-niners some fans held up a banner which read: "On the seventh day God created the Forty-niners." This football game was being played in Candlestick Park which, along with the whole San Francisco Bay area, had been rocked by a devastating earthquake only months before on October 17, 1989.

Then on Monday, January 29, 1990, Mark McEwen remarked on "CBS This Morning": "I still say it [the Super Bowl] should have been on a Saturday. We all wouldn't be waking up with such bleary eyes this morning." The day before, Sunday, January 28, 1990, the San Francisco Forty-niners routed the Denver Broncos 55 to 10 in the New Orleans Superdome before a record crowd, most of whom were spending from five to ten thousand dollars each to see this game.¹ Truly one can find a large segment of the North American population at worship on a Sunday afternoon at a football stadium or watching the game before the television screen. Worship for most churchgoers

¹The above statistics, including the words on the banner at the January 14, 1990, NFL championship game, appeared on the nationwide television newscast "CBS This Morning," Tuesday, January 15, 1990, and Monday, January 29, 1990.

has deteriorated into a meaningless ritual, or round, of ceremonies, acts, and formulas, and, unfortunately, this is true even of many Seventh-day Adventist (SDA) churchgoers in North America. With a constant rustle and undercurrent of motion going on during the service, even during the sermon, many Adventist worship services are becoming rather noisy. Church services in Ellen White's day had deteriorated into a meaningless ritual, for she wrote, February 2, 1895: "The prevailing monotony of the religious round of service in our churches needs to be disturbed. . . . The Holy Spirit's power will move upon hearts when this dead, lifeless monotony is broken up."¹

This same dead, lifeless monotony exists in many Seventh-day Adventist churches today² partially because many have no sense of

¹Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, California: Pacific Press Publishing Association, 1962), 204. Seventh-day Adventists believe that "one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested." Ministerial Association, Seventh-day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrines (Hagerstown, Maryland: Review and Herald Publishing Association, 1988), 216. See also Arthur L. White, Ellen G. White--Messenger to the Remnant (Washington, D.C.: Review and Herald Publishing Association, 1969), 44-50, 109-125.

²The Fifty-fifth General Conference Session at Indianapolis received on July 9, 1990, at 9:30 A.M. the "Sabbath Observance--Guidelines," which were originally voted in 1969 by the Autumn Council as a document on Sabbath observance. A study leading to the presentation of this document in its present form began in 1983 with the intention of producing a document that could be used by pastors as a basis for counsel for members who asked for guidance in their study of Sabbathkeeping principles. This study produced a document which was presented at the 1983 Autumn Council for study, and after some revisions, was received by the 1984 Annual Council and distributed at the 1985 General Conference Session in New Orleans.

entering the sacred presence of a holy God when they walk into the sanctuary on Sabbath morning. The fact that the sanctity of the seventh-day Sabbath and the appointment that man has with his Creator on that day is not recognized or understood by many Seventh-day Adventists is also part of the reason for the noisy irreverence and monotony.¹ Another result is a general laxity in observing the Sabbath.

This problem of laxity in Sabbath observance has apparently not changed significantly since the day when Ellen White wrote:

Not all our people are as particular as they should be in regard to Sabbath observance. May God help them to reform. It becomes the head of every family to plant his feet firmly on the platform of obedience.²

The fact that laxity in Sabbath observance and disobedience to the Ten Commandments impacts the worship experience can be clearly discerned from several passages in the New Testament. In Matt 15:3b Jesus asked the scribes and Pharisees in reference to the fifth commandment of the Decalogue, "Why do ye also transgress the commandment of God by your tradition?" By "tradition" Jesus was referring to the massive body of oral, rabbinical regulations that

The July 12, 1990, issue of the Adventist Review prefaced the printing of the document with the hope "that this will provide an impetus toward a real reform in Sabbathkeeping on a worldwide basis." Fifty-fifth General Conference Session, "Sabbath Observance--Guidelines," Adventist Review, 12 July 1990, 8-13.

¹See the results of "A Survey of Attitudes Toward Sabbath Observance" below. This survey administered in three Seventh-day Adventist churches in southern middle Tennessee indicates that there is not only a laxity in Sabbath observance on the part of some of the members in these churches but also a lack of understanding of what constitutes proper Sabbath observance.

²Ellen G. White, Testimonies for the Church, 9 vols., (Mountain View, California: Pacific Press Publishing Association, 1948), 7:123.

had grown up around the Torah. Because the Jewish leaders had come to view this oral tradition as more sacred than the law itself, they believed that a person need not concern himself with the spirit of the written law if he complied with the letter of the traditional interpretation of the law.

Therefore, by the time of Christ, "this legalistic system reduced religion to a matter of form and banished the spirit of true worship and obedience, without which a man serves God in vain" (see John 4:23, 24; cf. Mark 7:7).¹ This is why Jesus said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7, cf. Matt 15:9).

The third of the three angels of Rev 14 declares:

If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; . . . and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus (Rev 14:9-12).

These three angels are contrasting the true worship of those who "keep the commandments of God"--all ten of them including the fourth--with the false worship of those "who worship the beast and his image." The first angel, after announcing that the hour of God's judgment is come, says, "Worship him that made heaven and earth, and the sea, and the fountains of waters" (Rev 14:6). When we understand that the Sabbath as a memorial of creation is at the

¹"Mark," SDA Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald Publishing Association, 1953-57), 5:622.

foundation of worship because it reminds us of why we are to worship God--He is our Creator¹--then we can see why Dr. Raymond Holmes says that "according to the first angel of Revelation 14 . . . worship is the great cosmic and personal issue of earth's final hour."²

I might add that both the day of worship and the way of worship are included here, and one must agree with both Dr. Holmes and Ellen White that the third angel of Rev 14 reveals the impossibility of worshipping the true God without obedience³ because "without obedience to His commandments no worship can be pleasing to God."⁴

It is my contention that worship is intimately related to both the observance of the seventh-day Sabbath and an awareness of the relationship between what is done here on earth on a Sabbath morning and what is done in the heavenly ministry of Christ. A superficial experience in worship and laxity in Sabbath observance reflect a superficial relationship with the Lord of the Sabbath.

Historically, when the church has begun to suffer from a lack of influence and when it has begun to lose its hold in the lives of the people, it has sought to correct this with externals, such as new forms of worship. The Middle Ages are a prime example of this. When heart religion begins to grow cold within the church, the temptation

¹Ellen G. White, The Great Controversy (Mountain View, California: Pacific Press Publishing Association, 1950), 437.

²C. Raymond Holmes, Sing a New Song! Worship Renewal for Adventists Today (Berrien Springs, Michigan: Andrews University Press, 1984), 40.

³Ibid., 40-41.

⁴White, Great Controversy, 436.

is to try to make up the difference with high liturgy, pomp and ceremony, or experimentation with music and artificial stimulation of the emotions.

The underlying problem in the Seventh-day Adventist church today is not with the Sabbath doctrine or with the Sabbath worship service per se. Dull, uninteresting worship services on Sabbath morning are merely a symptom of a deeper problem. I believe the answer to this problem is not in the so-called celebration-type worship services, services patterned after those in some charismatic churches, where the Sabbath becomes a festival of fellowship.¹ While there is nothing wrong with the word "celebration" per se, it has become a designation among Seventh-day Adventists for those churches that have entertainment-type worship services, rather than the more traditional Anglo-North American form.

I am concerned about worship format because I realize that some aspects of worship can become problematic. I believe that Seventh-day Adventist worship needs to flow out of Seventh-day Adventist theology. While some latitude in worship format may be necessary to accommodate various cultures and age groups, yet I am convinced worship form can influence our theology and mission

¹Even Garrie F. Williams, an advocate of the "celebration" type service, admits that there may be problems with this form of worship. Formerly a Seventh-day Adventist pastor in Oregon and author of a series of study guides on the book of Revelation entitled Window to Revelation, he admits that "the form that a worship service should take should be discussed and decided with much prayer in every local church" because "some celebration-type worship services may have elements of a false revival" (see White, Great Controversy, 464). Williams goes on to qualify this statement by adding that it is not true that all celebration-type worship services have elements of false revival. See his "Celebration Crisis" in the Trinity Power Ministries Newsletter, Spring 1990, 7.

negatively. I am especially concerned about those forms of worship that tend to produce emotional responses rather than the deep repentance that is vital to true worship. Ellen White shared this concern about certain excitement-hungry Adventists in 1863:

Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ.¹

I also have this concern because, as a part of this in-ministry project, I will be preaching a series of six sermons which I hope will produce change in the worshiper's attitudes toward Sabbath observance. I would like the worship format to encourage heart-searching and a desire to learn of Christ. As a Seventh-day Adventist, my theology of the Sabbath grows out of Rev 14:6-12, which indicates that both the day and manner of worship will be involved in the final crisis before Christ returns to the earth.

Adopting a charismatic form of worship will not solve the problems in the Seventh-day Adventist church because form is no more worship than sex is love. True worship is not merely something we do; it involves what we are. We can do whatever we want to enhance the form of a worship service, but we ourselves might still be a tinkling cymbal and sounding brass.

¹White, Testimonies, 1:412.

The problem is not with the order or form of worship (liturgy). Since liturgy is influenced by what a person believes¹ and how he lives, the problem lies mainly with belief and practice because the Holy Spirit is given to those who obey God (Acts 5:32). Herein lies the connection of worship with the Sabbath. According to Dr. Raymond Holmes, "It is not possible for a Seventh-day Adventist to think about worship or to participate in worship without reference to the Sabbath and its meaning."²

According to Ellen G. White, the very "name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind."³ In fact, she counsels against lowering our standards and cloaking our faith to secure patronage.

The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them.⁴

Since the Sabbath doctrine is closely related to the sanctuary doctrine⁵ and the everlasting gospel (see Rev 14:6-12),

¹The arrangement of church furniture, as well as liturgy, is influenced by what a person believes. For example, the difference in the placement of the communion table and the pulpit in Baptist and Roman Catholic churches reflects their understanding of the centrality of the Word in the Baptist church versus the centrality of the altar in the Catholic church.

²Holmes, 27.

³White, Testimonies, 1:224.

⁴Ibid., 223.

⁵The sanctuary doctrine is the systematic framework that connects the whole of Seventh-day Adventist theology, of which the seventh-day Sabbath is a vital part. For further discussion, see chapter 2 of this paper.

Seventh-day Adventist worship should reflect the uniqueness of the Adventist understanding of this relationship. When Seventh-day Adventist Christians understand what Christ has been doing in the heavenly sanctuary since the close of the 2300-day prophecy in 1844, it should cause them to reflect soberly on their relationship to Christ and on the way they live. This is not facilitated by a form of worship that artificially stimulates emotional and even ecstatic experiences. The test of true worship is evidenced by "repentance toward God and faith in our Lord Jesus Christ,"¹ which bring conversion and a deepening conviction of one's unworthiness, rather than a sense of well-being.

Celebration worship services use contemporary music and choruses that are "even projected on a screen."² This frees the hands for praise as in Pentecostal services. The use of heavy bass and drums generates artificial emotional and ecstatic experiences that could lead to speaking in tongues.

¹Ibid., 224.

²Larry R. Evans, From Cell to Celebration (Clackamas, Oregon: Neighborhood Home Bible Study, 1989), 29. See also Morten Juberg, "Us and They; The Story of the Milwaukie Church," North Pacific Union Conference Gleaner, 18 June 1990, 4-5. Juberg says Pastor David Snyder introduces his worship service with what he calls the "Milwaukie Church Lifetime." He quotes Snyder as saying, "It's a time when we dedicate babies, give the announcements, show Mission Spotlight." Then Juberg says, "What rankles critics the most is the music in the section of the worship service called the Song of Celebration. It is led by a vocal trio backed by a small band which includes two guitars, a synthesizer, a piano and a bass guitar. The group is called Set Free.

"There are no hymn books, no organ music. Words to the songs are projected on the front church walls. The choice of music draws a great deal of fire from those who don't like gospel melodies. 'We want people to look up, not bury their faces in a hymn book,' Snyder notes."

This type of worship experience, with the exception of the contemporary music, heavy bass, and drums, is not new to Sabbathkeeping Adventists. In the autumn of 1850 James and Ellen White were present at the conferences in Topsham and Paris, Maine, where ecstatic experiences occurred. There had also been four earlier ecstatic experiences among early Sabbathkeeping Adventists in which an unknown tongue was spoken. Two of these were of major importance because "one led to encouragement and gave impetus to the work of God; the other misled in a doctrinal line."¹

On July 2, 1848, James White wrote from Berlin, Connecticut, about an ecstatic experience in which a Brother Chamberlain who, while speaking in an unknown tongue, endorsed an erroneous interpretation of Scripture concerning the time to begin and end the Sabbath.² Finally in December of 1850, in Paris, Maine, God gave stabilizing counsel concerning these experiences in a vision to Ellen G. White. The day after this vision, Mrs. White cautioned that her experiences in vision were not to be confused with ecstatic experiences, which she described as unhealthy and unnecessary excitement.³

Referring to these ecstatic experiences as exercises, she wrote:

¹Arthur L. White, Ellen G. White, vol. 1, The Early Years, 1827-1862 (Washington, D.C.: Review and Herald Publishing Association, 1985), 196.

²James White, Berlin, Connecticut, to "My Dear Brother," 2 July 1848, Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan.

³Ibid., 202.

I saw that the exercises were in great danger of being adulterated and their former opinion and knowledge in governing in a measure their exercises, therefore implicit confidence could not be placed in these exercises. . . .

I saw that we should strive at all times to be free from unhealthy and unnecessary excitement. I saw that there was great danger of leaving the word of God and resting down and trusting in exercises.

I saw that God had moved by His Spirit upon your company [at Fairhaven] in some of their exercises and their prompting; but I saw danger ahead.¹

One must indeed conclude that the answer to the problems of dull uninteresting worship services is not in artificial stimulation in the worship service.

Ellen White declared: "An enemy has been at work to destroy our faith in the sacredness of Christian worship."² Norval F. Pease, seeking a solution to the problem of irreverence and an inadequate understanding of the sacredness of worship among Seventh-day Adventists, wrote the following paragraph.

What is the answer to the problem of worship in our churches? It will not be found in ignoring the problem. If it is true that an enemy is trying to destroy the sacredness of Christian worship, we need to do something about it. Contentment with confusion, meaninglessness, and immaturity will not defeat this enemy. Neither will the answer be found in an uncritical acceptance of the procedures of some other church. We are Adventists, and we must approach worship as Adventists. A worship service that meets the needs of Methodists, Episcopalians, or Presbyterians may be unsatisfactory for us. The answer will be found in (1) a thorough knowledge of the Biblical, theological, and historical aspects of Christian worship, and (2) a thoughtful application of this knowledge to Adventist worship today.³

¹Ellen G. White, Manuscript 11, 1850, quoted in Arthur L. White, Ellen G. White, 1:202. For more accounts of charismatic experiences in early Adventism see Adriel Chilson, "Pentecostalism in Early Adventism," Adventist Review, December 10, 1992, 18-19.

²Ellen G. White, Testimonies, 5:496.

³Norval F. Pease, And Worship Him (Nashville, Tennessee: Southern Publishing Association, 1967), 8.

Holmes has approached the problem from the point of view of the "liturgical mission" of the Seventh-day Adventist church.¹ He seeks to incorporate three of the unique doctrines of the church--the Sabbath, the second coming of Christ, and the heavenly ministry of Christ--into the Adventist liturgy. Thus, seventeen years after Pease's publication, Holmes thoughtfully applies "the knowledge of the biblical, theological and historical aspects of Christian worship" to Adventist worship today.²

The answer to the problem of dull, uninteresting worship services also lies in the believer's relationship to Jesus Christ. There is a need for the worshiper on earth to understand that the heavenly ministry of Christ, just prior to His second advent, is a purifying and cleansing work and that our worship here on earth must include confessing and forsaking sins so that they can be blotted out of the heavenly records. This understanding holds up the standards of the church, rather than lowering them,³ because it promotes a form of worship that is biblical, evangelistic, and reverent. There would

¹Holmes, 10.

²Pease, 8.

³According to Isa 6:1-6 and Ellen G. White, Testimonies, 5:109; 5:492; 6:144, a genuine experience in worship causes the believer to tremble in awe as he encounters the majestic Creator of the universe. This experience will lead him to love and respect God's law as he seeks to do those things which please his Redeemer who purchased him at such a great price. An artificial emotional experience in worship--one created by the improper use of music (i.e., the use of heavy bass and drums, drama, etc.), creates a noisy emotional atmosphere and an attitude that causes men, in cases I have observed, to "employ every means to make less prominent the difference between Seventh-day Adventists, and observers of the first day of the week."

be less danger of forgetting the presence of God, the consciousness of which is the basis of all worship.

C. Mervyn Maxwell has suggested several ways that Adventist worship services might be made more interesting and vital without resorting to the "celebration" format. Following the counsels of Ellen White, he suggested "that we should sing hymns 'with the spirit as well as with the understanding [1 Cor 14:15]'," that we ministers "spend more time teaching members how to work for souls and less time preaching ordinary sermons,"¹ that we "allow plenty of time on Sabbath morning for members to report what God has done through them during the week," and that we "should preach as if the Seventh-day Adventist message mattered, for eternal life or eternal death."²

Moses, finding himself in the presence of God at the burning bush, did not wave his arms in the air and shout, "Glory hallelujah!" Instead, he complied with God's command to remove his sandals, for the ground upon which he stood was holy (Exod 3:5, RSV). Likewise the priests were not to enter the sanctuary wearing shoes upon their feet. Instead they, along with Moses and Aaron, were required to wash their feet "when they went into the tent of meeting and when they approached the altar" (Exod 40:32, RSV).

The seraphim which Isaiah saw above the throne of God were not gazing unabashedly at the Deity. Instead, with two of their six

¹Ellen G. White, Testimonies, 7:19, quoted in C. Mervyn Maxwell, "Baby Boomers, 'Celebration' Churches, and Moral Leadership," Worship talk presented at the Lake Union Conference worship, Berrien Springs, Michigan, 11 March 1991; rev. 10 November 1991, 3.

²Ellen G. White, Gospel Workers, rev. and enl. ed. (Washington, D.C.: Review and Herald Publishing Association, 1948), 168, 171, quoted in Maxwell, 3.

wings they covered their faces and with two others they covered their feet (Isa 6:2, RSV). The creature in the presence of his Creator is subdued. There is a solemn awe that rests upon those who recognize that the God who met with believers in the Old Testament sanctuary, who became an offering for their sins by dying on a cross, and who became their mediator in the heavenly sanctuary after His ascension, has also condescended to meet with them on the Sabbath.

The answer to the problem of laxity and tedious, unimaginative worship services lies in the believer's relationship with Christ and in an understanding of the relationship of worship here on earth on Sabbath morning to the ministry of Christ in the heavenly sanctuary. The believer must learn to follow Christ by faith into the Holy of Holies and thereby realize the seriousness of putting sin out of his/her life during the present antitypical Day of Atonement and cleansing of the heavenly sanctuary. This is not achieved by ignoring repentance and placing an overemphasis on feeling and fellowship as do many "celebration" churches.

I believe it is unthinkable that a knowledgeable Seventh-day Adventist would not understand the relationship between the Old Testament Day of Atonement and the ministry of Christ, since the sanctuary is the systematic framework that connects the whole of Adventist theology.¹ The sanctuary was the center of the Old Testament Hebrew system of worship, and it was the center of the experience of the Seventh-day Adventist pioneers because of their

¹Ellen G. White asserts, "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." See her book Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), 221.

understanding of the significance of 1844 in relationship to the heavenly ministry of Christ. The sanctuary should also be at the center of our experience in worship because of the relationship that exists between our worship on Sabbath morning and the heavenly ministry of Christ.

It seems that most Seventh-day Adventists today think of the Day of Atonement only in terms of that day spoken of in Lev 23:27, when the two goats were chosen and the ceremonial cleansing took place. That day, the tenth day of the seventh month, was a holy convocation and a Sabbath (one of seven ceremonial holy days during the Hebrew year, see Lev 23) in which the children of Israel were to afflict their souls and offer an offering made by fire unto the Lord.

But the Day of Atonement was to be preceded by the blowing of trumpets on the first day of the seventh month, when another holy convocation was held. The blowing of trumpets on the first day of the seventh month signaled that the Day of Atonement was at hand and that the next nine days were to be days of preparation for Yom Kippur, the actual Day of Atonement.¹ Although the only commanded fast was that on the tenth day of the seventh month (see Acts 27:9), the conscientious would engage in serious soul searching during the preceding nine days. Likewise, Seventh-day Adventists today should engage in serious soul searching in these days following 1844 when Christ has been engaging in the second phase of His heavenly ministry.

I feel a personal need for greater skills in nurturing the experience that will develop from an understanding of the above-

¹"Leviticus," SDA Bible Commentary, 1:805.

mentioned relationships. Since the Sabbath will in the last days be a sign of loyalty to God,¹ and since "loyalty to God means abiding by His will to the extent of one's knowledge and ability,"² it seems imperative to me that we as Seventh-day Adventists living in the last days develop an understanding of the place of Sabbath observance in our lives. If it is true that dependable loyalty and agape love are more closely akin to decision and action than to emotion and feeling,³ then Seventh-day Adventists would be much better prepared for the final crisis if they would learn now to think, feel, and behave in ways which God can approve. I believe that proper Sabbath observance is a vital part of this preparation. But it is also my contention that one must have a relationship with Jesus Christ before Sabbath observance and worship will mean anything to the worshiper.

Problems and Objectives of This Study

The importance of Sabbath observance in the final crisis is amply illustrated by Fernando Chaij, who wrote:

Since the observance of Sabbath is the external manifestation of the seal of God, and the observance of Sunday under law becomes the mark of the beast, and because the first acknowledges loyalty to the Creator and the second to Rome and the Satanic power, it naturally follows that the day of rest becomes the great central theme of the controversy in the last days.⁴

¹Ellen G. White, Great Controversy, 605.

²Arnold Wallenkampf, "What Does God Want from Us?" Signs of the Times, June 1990, 14.

³Ibid.

⁴Fernando Chaij, Preparation for the Final Crisis (Mountain View, California: Pacific Press Publishing Association, 1966), 91.

This is Chaij's commentary on Rev 12:17 and Great Controversy, pages 590 through 592, which predict the persecution of commandment-keepers in the last days by "the dignitaries of church and state."¹ When we understand the significance of these statements from the Bible and the writings of Ellen G. White, we realize that it is impossible for a Seventh-day Adventist "to do pastoral work without asserting theological convictions."²

Therefore this in-ministry project first sought to define proper Sabbath observance as informed and explained by a theology of the Sabbath. This is discussed in chapter 2, entitled "Concepts and Methods." It then describes the application of that theology and those concepts and methods in the first and second administrations of a questionnaire, in six Sabbath-morning presentations, and a discussion group session.

This paper does not deal with the change of the day of worship from Sabbath to Sunday or the calendar changes. These changes are discussed thoroughly by Dr. Samuele Bacchiocchi's doctoral dissertation, From Sabbath to Sunday,³ Carlyle B. Haynes's book From Sabbath to Sunday,⁴ and by Gerald M. Clemence's article entitled "Calendar" in the McGraw-Hill Encyclopedia of Science and

¹Ellen G. White, Great Controversy, 592, quoted in Chaij, 92.

²Daniel Augsburger, "The Minister as a Theologian," Ministry, May 1990, 4.

³Samuele Bacchiocchi, From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity (Rome, Italy: The Pontifical Gregorian University Press, 1977), 74-212.

⁴Carlyle B. Haynes, From Sabbath to Sunday (Washington, D.C.: Review and Herald Publishing Association, 1928), 7-11; 31-48; 65-73.

Technology.¹ Neither does this paper attempt to deal with the inspiration and authority of the writings of Ellen G. White, since these have been ably defended by many others including John J. Robertson's The White Truth² and Arthur L. White's Ellen G. White--Messenger to the Remnant.³

This paper also does not attempt to discuss the various theories concerning the origins of the seventh-day Sabbath. Although Niels-Erik A. Andreasen's doctoral dissertation, The Old Testament Sabbath--A Tradition-Historical Investigation, deals with the origin of the week and the Sabbath, the structure and history of the various traditions which contain Israel's theological contemplations on the Sabbath institutions, and information about Israel's Sabbath observance, it does this by an examination of the form, content, function, and history of the Sabbath material within the Old Testament. In other words, the direct subject of his investigation was not the Old Testament Sabbath institution itself, but the Old Testament Sabbath literature. However, in his third chapter, "Interpretation and Tradition," he has a section entitled "The Sabbath and the Seventh Day" in which he rejects the idea that the seven-day week was derived directly from a seven-day festival period related to the spring and fall harvest festivals. He concludes that

¹Gerald M. Clemence, "Calendar," McGraw-Hill Encyclopedia of Science and Technology (New York: McGraw-Hill Book Company, 1960), 416; quoted in SDA Bible Students' Source Book (1962), s.v. "Calendar, Gregorian."

²John J. Robertson, The White Truth (Mountain View, California: Pacific Press Publishing Association, 1981), 13, 14, 20, 28-36.

³Arthur L. White, Messenger to the Remnant, 5-14, 22-26, 99-104.

"the creation Sabbath theme is perhaps closer to the real explanation, which the Old Testament is capable of giving for [the origin of] the seventh day."¹

This paper deals with the question of whether the Israelites had a knowledge of and observed the seventh-day Sabbath before Sinai. It discusses this issue in connection with the manna experience of Gen 16:28 and the word "remember" in Exod 20:8.

Since the Sabbath safeguards our relationship with God and encompasses our entire relationship with Him, pointing men and women in this age of materialism to the spiritual and to the personal, then "the consequences for forgetting the Sabbath day to keep it holy are serious" because "it will lead to the distortion and eventual destruction of a person's relationship with God."²

The ultimate goal of this project is to establish a ministry for nurturing church members in the area of Sabbath observance. It is expected that the materials developed in this project will be an effective means of reaching this objective.

This project should help church members develop a closer relationship with Christ and become better prepared for the crisis of last-day events, since no one can properly observe the Sabbath apart from a close relationship with Christ and since the Sabbath will in the last days be a sign of loyalty to God. My ministry will be enhanced by making Sabbath observance more meaningful to me and by

¹Niels-Erik A. Andreasen, The Old Testament Sabbath--A Tradition-Historical Investigation, Society of Biblical Literature Series, no. 7 (Ph.D. diss., University of Montana, 1972), 1-273.

²Fifty-fifth General Conference Session, "Sabbath Observance--Guidelines," 8.

enabling me to learn how to more effectively communicate its importance. I hope that the methodology and suggestions growing out of this project may be helpful to other pastors and members of Seventh-day Adventist churches seeking help in learning to "proclaim the Sabbath more fully."¹

¹Ellen G. White, Life Sketches of Ellen G. White (Mountain View, California: Pacific Press Publishing Association, 1943), 101.

CHAPTER 2

CONCEPTS AND METHODS

If it is true that "there is no isolated meaning, there are only interrelated meanings; for meaning is constituted and exists in a system,"¹ then it should be possible to find a theological system of truths in which (1) Sabbath observance was instituted and intended by God² as described in Scripture and the writings of Ellen G. White,

¹Reason, the mental process or faculty by which knowledge is acquired, has been provided a structure or framework by the very fact that meaning exists only in subject-object relationships. In the philosophical study known as Ontology, the subject of investigation is Being itself, but we comprehend the nature of Being only as we understand how it relates to an object or objects such as time and space. There are basic relationships in reason's structure, and I believe there are also basic relationships among the biblical doctrines of the Sabbath, sanctuary, and the nature of man.

Fernando L. Canale explains that "the ontological and epistemological frameworks of reason's structure in their relationships provide the basis for the unity and coherence of the cognitive enterprise as a whole. That coherence and unity of meaning is what is known as a 'system' of meanings or significations. . . . Meaning exists only in the subject-object relationship in the context of both ontological and epistemological frameworks which provide the ground for a coherent network of meaning that enables meaning to flow harmoniously among the parts of the whole and between each part and the whole." See the chapter entitled "The Onto-Theological Structure of Reason" in Fernando Luis Canale, A Criticism of Theological Reason: Time and Timelessness as Primordial Presuppositions, Andrews University Seminary Doctoral Dissertation Series, vol. 10 (Berrien Springs, Michigan: Andrews University Press, 1983).

²For more details concerning several conflicting hypotheses of a possible extra-biblical origin for the Sabbath, see the discussion on page 25 of this paper.

and (2) Sabbath observance was practiced by early Seventh-day Adventists. In other words, if "meaning is constituted and exists in a system," did early Sabbatarian Adventists find a theological framework, a theological system of truths, that provided meaning for their Sabbath observance? And if they did find such a system, what were the "absolute presuppositions"¹ which provided the source of meaning for that theological system or framework? Are there any absolute presuppositions for Sabbatarian Adventist theology? These are the questions I try to answer in this chapter. I also seek to show that there is an important difference between the basic presuppositions of most Protestant and Roman Catholic theologies and those of Seventh-day Adventist theology.

Dr. Canale asserts that "the criticism of reason has been the result of a historical process led by tradition."² Furthermore, anyone's view of the world has been colored not only by personal satisfaction with its correctness but also by the "inherited background against which [they] distinguish between true and false."³

This is true of Western man's understanding of God and man, the two primary presuppositions in any study of the Bible. For most Protestant and Catholic theologians, understanding of God and man has

¹Canale, 44.

²Ibid., 50.

³Ludwig Wittgenstein, On Certainty (New York: Harper and Row, 1969), 95; quoted in Canale, 50.

been dictated by Greek philosophy (i.e., that of Plato and Aristotle).¹

I intend to show that Seventh-day Adventist theology has not developed in the same manner as that of Roman Catholicism and most Protestantism because the presuppositions or definitions of the latter have been provided by philosophy, not the Bible. This difference becomes important as we understand how it relates to the Sabbath and sanctuary doctrines.

Greek philosophy (i.e., the universe as viewed by Plato and Aristotle) allows no change in heaven, since its definition of God is unchangeable timelessness. God is Being which is eternal and

¹Thomas H. Tobin, in commenting on the Middle Platonic work entitled Timaios of Locri, On the Nature of the World and the Soul, made these remarks: "Middle Platonism is the particular form that the Platonic philosophical tradition took between roughly 80 B.C. and A.D. 220. It represented a rejection of the skepticism of the Middle and New Academies (ca. 280-20 B.C.) and a renewed interest in Platonic Cosmology. In that form, the Platonic philosophical tradition is of great interest to students of ancient religion. This is because of its immense influence on the religious outlooks and sensibilities of the early centuries of the Christian era. During this period it was probably the single most important philosophical tradition in the Graeco-Roman world. It also deeply affected early Christian writers such as Clement of Alexandria (ca. A.D. 150-215) and Origen (ca. A.D. 185-254) to name but two. Middle Platonism also influenced the Jewish biblical interpreter, Philo of Alexandria (ca. 20 B.C.-A.D. 50), and through him much of early Christian interpretation of the Bible." See Timaios of Locri, On the Nature of the World and the Soul, trans. Thomas H. Tobin, Society of Biblical Literature Texts and Translations, no. 26, Graeco-Roman Religion Series, ed. Hans Dieter Betz and Edward N. O'Neil, no. 8 (Chico, California: Scholars Press, 1985), 1.

These early church fathers had a profound influence on the development of Roman Catholic doctrine, which in turn has heavily influenced most Protestant doctrine because Protestantism has its roots in the Roman Catholic church. Although the Protestant reformers rejected several nonbiblical doctrines, they retained many that were Roman Catholic. Among these were the doctrines of the immortality of the soul and Sunday sacredness. In fact, the Protestant interpretation of the nature of God and man is largely still Roman Catholic, which is in turn based on Plato's and Aristotle's cosmology.

changeless; earth is a shadowy reproduction of heaven where there is change and evil.¹

This idea of changelessness in heaven is completely destructive to the Seventh-day Adventist doctrine of the sanctuary, because it allows no change in the heavenly sanctuary in 1844.² This difference between the origins of Protestant and Roman Catholic theology and that of Seventh-day Adventists is important also because both the manner and the day of worship for Adventists has been influenced by our understanding of the relationship between the Sabbath and the sanctuary doctrine.

Because the sanctuary is the systematic framework that connects the whole of Seventh-day Adventist theology, Adventists do not see humanity in isolation or God in isolation as theologies based on Greek philosophy do. Adventists see reality as a whole and God and humanity in relationship to each other. The Great Controversy is about the whole of the meaning of reality, not the sum of our beliefs about each of the current twenty-seven doctrines of the Seventh-day Adventist church.³ The Bible connects these doctrines through the sanctuary.

For the first 2500 years of earth's history the only sanctuary was the one in heaven; the Creator met Adam and Eve after the fall at the gate of the Garden of Eden to worship and offer sacrifices (Gen 3:20-24). Then, after the Exodus and the giving of

¹Ibid., 33, 35, 43, 47.

²Although God Himself is changeless (Mal 3:6), I cannot accept the idea of a changeless heaven because of Heb 10:11-14; 1:1-4; 8:1-5; 9:1-12, 23-28; and Dan 7:9-14.

³Ellen G. White, Great Controversy, 5-14.

the law at Mt. Sinai, God met humanity before the veil of the earthly sanctuary (Exod 25:8, 9; Lev 5:17-19; 6:6, 7, 24-30). What part did the seventh-day Sabbath play in those meetings at the gate of the Garden of Eden and at the door of the sanctuary?

After Christ's ministry in Palestine and His sacrifice on Calvary, humanity meets its Creator by faith following Him in the heavenly sanctuary (Heb 9:23-28; 10:19-25). The sanctuary was the center of the Old Testament Hebrew system and is the center of the experience of the Seventh-day Adventist pioneers because of their understanding of the significance of 1844, the termination of the 2300 year-day prophecy of Dan 8:14, in relationship to the heavenly ministry of Christ.

The secret of the success of Seventh-day Adventist evangelism in comparison to that of Seventh Day Baptists is, as I show later in this paper, our understanding of the relationship of the Sabbath to the sealing message of Rev 7. As our pioneers pondered the three angels' messages of Rev 14:6-12, they discovered that the third angel's message not only talks about Sabbathkeeping, but also identifies those who will suffer under the seven last plagues. They are those who accept into their minds the "mark of the beast" because they do not exercise enough faith to keep the commandments of God (see Rev 14:6-12).

It is interesting to note that, while under the new covenant of Heb 8:6-13 God's Spirit helps us keep all of the Ten Commandments, the Sabbath commandment is the only one of the decalogue in which God expressly meets with His creatures in its

observance. This sets it apart as unique. God kept it in the beginning (Gen 2:1-3), and He asks us to meet Him there (Exod 20:8-11). The seventh-day Sabbath was designed as the meeting place for God and the human family because it provides the cathedral in time in which it may meet its Creator. The sanctuary provides the place of worship by faith today (see Heb 6:12-20), but the Sabbath provides the time of worship, a specific day which God has set aside wherein He meets with His creation.

God set aside this place in time so that He could meet every individual of every generation there. There is nothing so universal as time.¹ Therefore God set aside this memorial of creation (Gen 2:1-3) as a cathedral in time to be a place where He can be with His people. This understanding adds meaning to Rev 21:3 and

¹Niels-Erik Andreasen explains that, "Traditionally time has been explained as a uniform variable, that is, a kind of temporal line that advances in regular and uniform segments." See his The Christian Use of Time (Nashville, Tennessee: Abingdon Press, 1978), 12.

This explanation allows us to anticipate the appearance of the sun, moon, and the stars at regular fixed intervals on the time line. Likewise birthdays, anniversaries, and holidays can be fixed in time. Recently, however, the eruption of relativity theories and quantum physics has changed this rather manageable concept of time. Andreasen continues, "No longer is time explained as a uniform variable--an extending time line, onto which events can be plotted--rather time is now seen to be itself determined by events. For example, two events, some distance apart, may occur at different times to different observers. If they are simultaneous to one observer, they are not simultaneous to a second observer who moves with respect to the first observer."

Andreasen concludes that time is still desperately difficult to explain. Augustine, when asked the question, "What is time?", posed this answer: "If no one asks me, I know; if I wish to explain it to one who asks, I know not." (Augustine, Confessions, XI, 14, quoted in Andreasen, The Christian Use of Time, 12).

Regardless of how difficult it may be to define or explain time itself, the biblical concept of a weekly day of rest (sabbath, a segment of time) is God's appointed means of guiding humanity into a creative use of time and also His means of making it holy (Exod 31:12, 13).

Isa 66:22, 23 where God indicates His desire to be with His people. In one sense He is with His people every day, and yet He has said, "There is one day I want to set aside that is different from all the rest. I want you to be able, without guilt, to push aside all the things that keep you so busy and let me spend that time with you." God made this appointment with His people in the beginning and He underscored it when He spoke to them through the Ten Commandments at Mt. Sinai.

It is interesting to note that there are parallels in many of the pagan religions for the other nine commandments. Some vestige of the other nine can be found in other great moral codes such as the Code of Hammurabi.¹ But none of these had anything that approximated the Sabbath. Why? How does an idol meet with its people? The beauty of the Sabbath is found in the fact that God meets with humanity in its observance. One reason that the law was given was that God's people needed coaching in holiness, and I believe now as never before the Sabbath is a recurring call to holy living. No wonder our adversary, the Devil, hates it.

Sabbath Observance as Instituted and Intended by God
as Described in Scripture and the Writings
of Ellen G. White

After systematically examining and rejecting five extra-biblical hypotheses for the origin of the Sabbath, Dr. Gerhard F. Hasel makes this observation:

¹See "Archeology and the Recovery of Ancient History," SDA Bible Commentary, 1:117, 118 and J. A. Thompson, The Bible and Archaeology, with a Foreword by F. F. Bruce, 3d ed. (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1982), 19, 21.

No single hypothesis or attempted combination of hypotheses has succeeded in providing a conclusive solution to the quest of Sabbath origins. It may be concluded that from the point of view of religio-historical investigation the Sabbath is unique to Biblical religion.¹

Therefore I have not devoted space to an investigation of astrological, agricultural, and sociological hypotheses,² but am proceeding directly to the biblical account in Genesis and Exodus as we begin our exploration of the theme of Sabbath observance as instituted and intended by God.

Rest

The creation Sabbath or the seventh day of creation week³ appears as the rest day of the Lord in Gen 2:1-3, Exod 20:8-11, and Exod 31:12-17. As soon as the institution of Sabbath observance appears in the scriptural record, we find that the basic biblical motivation for that observance is provided also. Thus we find that in Gen 2:1-3 "God not only provided a day of rest, but also blessed

¹Gerhard F. Hasel, "The Sabbath in the Pentateuch," in The Sabbath in Scripture and History, ed. Kenneth A. Strand (Washington, D.C.: Review and Herald Publishing Association, 1982), 22. See also Hans K. LaRondelle's article on page 278 of this volume and Gnana Robinson, The Origin and Development of the Old Testament Sabbath (Frankfurt am Main: Verlag Peter Lang, 1988), 27-37; 51-108. Robinson submits his views on a moon-centered explanation for the origin of the Sabbath. This book is a shortened version of his doctoral dissertation presented to the Evangelical Theological Faculty of the University of Hamburg in June, 1975. The actual publication of the book was delayed until 1988 when published by Verlag Peter Lang.

²Ibid., 21, 22.

³For a discussion of the biblical account of creation, scriptural proof for the doctrine of creation, and divergent theories respecting the origin of the world, see L. Berkhof, Systematic Theology (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1974), 126-140.

and set apart the seventh day for the use and benefit of man."¹ Then in Exod 20:8-11 God commanded mortals to follow His example of resting on the seventh-day Sabbath,² but in Exod 31:12-17 we find the ultimate reason for the command to observe the Sabbath in the statement, "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed" (vs. 17b).³ God's right or claim to humanity's worship and rest on the Sabbath lies not only in His example but also in the fact that He created us.

In Gen 2:1-3 God, by His example, set the pattern that He would have humanity follow. God created the world in six days⁴ and then rested on the seventh day. Therefore, following this example, mankind should labor and do all work on the six days that precede the seventh and rest on the seventh day. The rest of the Sabbath originally filled a spiritual need in that humanity was asked to lay aside its own interests that it might more fully "contemplate the works of God and meditate upon His power and goodness."⁵ But after

¹G. H. Waterman, "Sabbath," The Zondervan Pictorial Encyclopedia of the Bible (Grand Rapids, Michigan: Zondervan Publishing House, 1975), 5:183.

²"Genesis," SDA Bible Commentary, 1:221. "Exodus," SDA Bible Commentary, 1:604.

³Hasel, "Sabbath in the Pentateuch," 22.

⁴For a discussion of the significance of the Hebrew word "yom" (day) with its relationship to biblical creationism and modern evolution, see Gleason L. Archer, Jr., A Survey of Old Testament Introduction (Chicago: Moody Press, 1974), 184-195. See also Roland K. Harrison, Introduction to the Old Testament (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1974), 454-461 for an explanation of the Mesopotamian creation myths, i.e., "Enuma Elish."

⁵Ellen G. White, The Story of Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1958), 48.

sin the Sabbath fulfilled a physical need as well, providing rest from the "life of toil and care which was henceforth to be man's lot."¹ Sabbath observance, as God intended it, is not only rest from physical labor, but is a link between heaven and earth, and when humanity enters fully into the spirit of the Sabbath, it finds a valuable aid in obeying the remainder of the decalogue.² Indeed,

The Sabbath points us back to a perfect world in the long ago and reminds us of the time when the Creator will again 'make all things new' (Rev. 21:5). It is a reminder also that God stands ready to restore within our hearts and lives His own image as it was in the beginning (Gen. 1:26,27). He who enters into the true spirit of Sabbath observance will thus qualify for receiving the seal of God, which is the divine recognition that His character is reflected perfectly in the life (Eze. 20:20).³

Dr. Raymond Holmes is correct when he says that after the fall the Sabbath declared the glory of God as Redeemer and Sanctifier. He explains that "before the fall man enjoyed the Sabbath in unblemished fellowship with God: after the fall his fellowship with God took place in terms of restoration." Therefore true Sabbath rest after the fall "consists of entering the faith relationship with Jesus the High Priest (Hebrews 4)."⁴ (See also Exod 31:13.)

So, in the first place, Sabbath observance as intended by God includes the idea of rest, both in taking a rest and in ceasing to

¹Ibid.; see also "Exodus," SDA Bible Commentary, 1:605.

²"Exodus," SDA Bible Commentary, 1:604.

³Ibid.

⁴Holmes, 34.

work¹, and more importantly, resting in the power of God. (See Isa 30:15, Ps 37:7-9, Matt 11:28, 29.) Entering into God's rest on the Sabbath indicates that one has made Christ the center of his/her life. Therefore there is a redemptive aspect to Sabbath observance as man rests by faith in Christ, trusting in His redeeming sacrifice (see Heb 4:1-11).²

¹Hasel says in "Sabbath in the Pentateuch," page 23: "The idea that God 'rested' on the seventh day appears in Gen. 2:23; Ex. 31:17; and Ex. 20:11. The latter text uses the Hebrew verb, 'to rest, take a rest,' while the former passages employ the verb, 'to cease (working), stop (work), rest.'"

²In this I agree with Dr. Samuele Bacchiocchi, who believes that the Sabbath has a redemptive meaning in the New Testament. Bacchiocchi explains that Jesus's acts of healing were "not merely acts of love and compassion, but true 'Sabbatical acts' which reveal how the Messianic redemption typified and promised by the Sabbath was being fulfilled through Christ's saving ministry."

The Sabbath rest of the Old Testament nourished the hope of the future Messianic peace and rest. To support this idea Bacchiocchi cites the Sabbath liberation of the weekly and annual Sabbaths, particularly the sabbatical release from social injustices which prefigured the mission of the Messiah, who would "proclaim liberty to the captives and the opening of the prison to them that are bound" (Isa 61:1). He also suggests that the "Sabbatical structure of time" supports this idea. By this he means that the Sabbath years, every seventh year (Lev 25:8), "apparently inspired the use of the Sabbatical structure of time to measure the waiting time of Messianic redemption." See the seventy years of Dan 9:3-19 and the seventy weeks of Dan 9:24-27.

Bacchiocchi says that another Messianic feature of the Sabbath years "related to the trumpet blast [Isa 27:13] is the date of the tenth day of the seventh month (Atonement Day) on which the ram's horn [or a silver trumpet] was blown to inaugurate the year of jubilee (Lev. 25:9). It was the cleansing and new moral beginning offered by God to the people on the Day of Atonement (Lev. 16:13-19) which inaugurated the Sabbatical release of the Jubilee year.

"The connection between the Day of Atonement and the Jubilee year was noticed by Rabbis who say: 'The Lord would forgive Israel's debt on the seventh month, which is Tishri, at the blast of the shofar, and just as the Holy One blessed be He has had mercy on Israel in this age at the blast of the shofar, also in the future I will have mercy on you through the shofar and bring your redeemed ones near.'" Behodesh Hashebihi 172a, quoted in Samuele Bacchiocchi, The Sabbath in the New Testament (Berrien Springs, Michigan: Biblical Perspectives, 1986), 62-65, 69. See also idem, From Sabbath

Preparation

There are several specific instructions in the Pentateuch regarding activities that are prohibited on the Sabbath. For example, the prohibition against kindling a fire on the Sabbath (Exod 35:3) is probably among the most familiar, but Num 15:32 forbids even the gathering of firewood on the Sabbath. The "preparation principle"¹ is found in Exod 16:23, where the people are instructed to bake and seethe, or boil, their food on the day before the Sabbath, implying that these activities were not permissible on the Sabbath. The first written record of preparation for the Sabbath was the manna experience of Exod 16 when God:

marked the sixth day of the week as a day of preparation for the Sabbath by giving a double portion of manna, by allowing the people to gather twice as much on the sixth day, by preserving the manna gathered on that day (which He did not do on any other day, see verses 19 and 20), and by commanding the people to prepare their Sabbath manna on the sixth day. Verse 35 implies that this arrangement lasted for 40 years. In this way the principle of preparation for the Sabbath was impressed deeply upon the minds of God's people.²

The day on which Christ was crucified is designated in all four Gospels paraskeue, "preparation."³ Mark explains that the paraskeue, or preparation, is pro-sabbaton, "fore-sabbath," that is, the day before the Sabbath (Mark 15:42). By the time of Christ

to Sunday, 19-26.

¹Thomas Blincoe has given suggestions for preparing for the Sabbath in this age of modern technology in "The Preparation Principle," Ministry, June 1988, 6-8.

²Ibid., 6-7.

³See Matt 27:62; Mark 15:43; Luke 23:54; John 19:14, 31, 42.

paraskeue had become the technical name for Friday¹, the day to complete preparation for the Sabbath.

The Jews asked that the legs be broken and the bodies of Christ and the two thieves be taken off their crosses before the Sabbath (John 19:31), fulfilling in their minds the requirement of preparation in Deut 21:22, 23.

Anticipation

The need for spiritual preparation for the Sabbath is implied in the fourth commandment in the words, "Remember the Sabbath day to keep it holy" (Exod 20:8). We must be holy if we are to keep the Sabbath holy. When we observe the Sabbath as God intended, we will enter into a deeper relationship with our Creator and Redeemer for the simple reason that, although keeping the Sabbath is in a sense a legal matter because it is part of God's law, the Sabbath can never be kept by the power of legal reasoning.

Since dependable loyalty and agape love are more akin to decision and action than to emotion and feeling, I believe with Frances Crow that "true Sabbathkeeping is a matter of the heart,"² if heart is understood in the biblical sense of "mind" (Prov 10:8; Mark 2:6; Exod 31:6; Deut 29:4; 1 Kgs 3:9). True Sabbathkeeping necessitates a deep inner relationship with the Creator that can only come from quality time spent in His presence. Such a relationship results in a continuous anticipation of the Sabbath as another

¹Walter F. Specht, "The Sabbath in the New Testament," in The Sabbath in Scripture and History, 103.

²Frances Crow, "The Sabbath Test," Our Firm Foundation, October 1988, 61.

opportunity to commune with a close Friend (see 1 John 2:3-7; 3:3; John 14:15; 15:10).

Anticipation of the Sabbath greatly enhances the process of preparing to spend eternity in God's presence because Sabbath preparation involves putting away sin and purifying the character. Since true Sabbathkeeping is a sign of intimate love and fellowship with our Creator (see Exod 31:13; Ezek 20:12; and Isa 66:22, 23), acceptance of the Sabbath message is essential in the process of preparation for the second coming of Christ.

Joseph Bates, a sea captain who became a Millerite Adventist, also believed that the Sabbath and the cleansing ministry of Christ in the heavenly sanctuary were intimately related and essential in the preparation for the second advent of Christ. According to C. Mervyn Maxwell,

Bates believed that Christ's new ministry [which began in the Most Holy Place of the heavenly sanctuary in 1844] imparted a vital new awareness of the privileges and responsibilities of Sabbath observance. For him, Christ's cleansing of the sanctuary connoted more than removing sins from records in a heavenly temple; it involved purification of the characters of the 144,000 saints on earth as the Sabbath message, voluntarily accepted, served to sanctify them and render them zealous of good works in essential preparation for the second coming of Christ.¹

We are actually counseled to remember the Sabbath in our minds all through the week, making continual preparation to keep the day holy.² This implies that preparation for the Sabbath on Friday

¹C. Mervyn Maxwell, "Joseph Bates and Seventh-day Adventist Sabbath Theology," in The Sabbath in Scripture and History, 357-358. See also Joseph Bates, A Vindication of the Seventh-day Sabbath (New Bedford, [Massachusetts]: Press of Benjamin Lindsey, 1848). Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan.

²Ellen G. White, Testimonies, 6:353.

(see manna experience of Exod 16 above) is actually special preparation and that there are, in fact, two periods of preparation for the Sabbath, with the spiritual preparation all week long being the more important.

Indeed, as Ellen White says, "While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day."¹ She continues three paragraphs later, "On Friday let the preparation for the Sabbath be completed."²

If we remember the Sabbath and anticipate it all through the week, no duty to be done during the six working days will be forgotten and left to be done on the Sabbath. Ellen White draws an interesting parallel between the six days of preparation we must go through before the Sabbath and the six days that Moses waited for the Lord to appear to him in the Mount. This parallel illustrates the principle of anticipating the Sabbath. Patriarchs and Prophets says that those six days when Moses was waiting for the Lord to give him the Ten Commandments were for him a time for close self-examination.³

So anticipation of the Sabbath includes preparation of the heart to enter God's presence. It is interesting to note that after Moses's six days of preparation (see also Exod 24:16) and close self-examination, on "the seventh day, which was the Sabbath, Moses was called up into the cloud."⁴ Therefore we may conclude that Sabbath observance, as instituted and intended by God, includes anticipation.

¹Ibid., 354.

²Ibid., 355.

³Ellen G. White, Patriarchs and Prophets, 313.

⁴Ibid.

Worship

The specific instructions given by God to illustrate the broad principles of Sabbath observance¹ were later interpreted by the Rabbis in the Mishnah and expanded into a list of thirty-nine classes of work prohibited on the Sabbath.² This concentration on details reveals that "no other institution was more important to Judaism than the Sabbath, and only circumcision comes near equaling it."³

¹In Exod 34:21 the Sabbath rest is to be observed even in "earing time and in harvest." See also the comments on Exod 35:3 and Num 15:32 above.

²Robert M. Johnston, "The Rabbinic Sabbath," in The Sabbath in Scripture and History, 78. See also the tractate Shabbath in the Mishnah, Shab. 7:2, and Shabbata 2 of the Mekilta (a commentary on the legal portions of Exodus) as cited in the above work. According to Yizhar Hirschfeld, "The Talmud is the great work of rabbinic law and lore produced in the aftermath of the Roman destruction of the Jerusalem Temple in 70 C.E. The Talmud has two parts, the Mishnah, a code of law compiled by Rabbi Judah ha-Nasi (the Prince) about 200 C.E., and the Gemara (sometimes itself referred to as the Talmud), the record of the extensive discussions over the meaning of the Mishnah that took place in rabbinic academies. To make things a bit confusing, the Gemara with the Mishnah exists in two versions--one the product of the academies in Babylon and the other of the schools in Israel. The former, compiled about 500 C.E., is called the Babylonian Talmud and the latter, compiled about a century earlier, is called the Jerusalem, or Palestinian, Talmud.

The name Jerusalem Talmud, however, is a misnomer. It was produced not in Jerusalem but primarily in the academies at Caesarea, Sepphoris and--above all--Tiberias. For that reason, it is sometimes called the Talmud of the Land of Israel or the Talmud of the West (to distinguish it from Babylon, in the East). See Yizhar Hirschfeld, "A Tale of Two Talmuds," Biblical Archaeology Review 17, no. 2 (March/April 1991): 48.

Although these two versions of the Gemara and the Mishnah came into being after the New Testament period, much of the material that they contain was already in existence in the time of Christ, as is evidenced by the Sabbath controversies (see Matt 12:1-8; Mark 1:21-28; Luke 13:10-17; John 5:1-9, comparing the subjects of these controversies with the thirty-nine categories of work forbidden on the Sabbath by the Mishnah).

³Ibid., 71.

While it is true that, after the fall, the Old Testament instruction for Sabbath observance included rest from work and labor, there seems to have been a serious neglect by the post-exilic Jews of establishing a deep spiritual relationship with God, which is the basis of real worship. Perhaps this is why this attention to details was later the subject of the Sabbath controversies between Jesus and the Jews.¹ Walter F. Specht asks, "Why did these controversies take place? What were they all about? Why did the Gospel writers regard them of sufficient importance as to record them for the instruction of the church?"²

After rejecting, along with John R. Sampey, the idea that the point at issue in these controversies might be whether the Sabbath should be kept or not, he then concludes that the issue was "plainly . . . the manner of Sabbathkeeping."³ So the question even in Christ's day was not whether the Sabbath should be kept or not, but how it should be kept (see Matt 12:1-8; Mark 2:23-28; Mark 1:21-28; Luke 4:31-37; Luke 13:10-17; Luke 14:1-4; John 5:1-9). Jesus did not reject the Sabbath institution itself but only the man-made rabbinical rules for Sabbath observance.

The holiness of the Sabbath does not stem from anything that one does in his/her observance of the day, but from an act of God. God's rest on the seventh day provides a point of meeting with humanity. "In resting on the Sabbath man participates in God's rest,

¹Specht, 94.

²Ibid.

³Ibid.

meeting with his Creator."¹ In resting with God on the Sabbath, one also remembers the saving acts of God (Deut 5:6, 12-15), the righteous acts of God (1 Sam 12:7; Judg 5:11), the gracious acts of deliverance, and God's plan of redemption.² Walter Specht described the Sabbath as "a day when man forsook his secular pursuits and devoted the day to worship and to the service of God" rather than a day for merely the cessation of labor.³

Since the above-mentioned Sabbath controversies centered around the manner of Sabbathkeeping, one must conclude that Jesus considered Sabbath observance very important. What then did Christ teach about how the Sabbath should be kept?

The Example of Jesus

When we examine the New Testament for the manner in which Christ spent the Sabbath, we find that He went to the synagogue, preached, healed, studied, prayed, meditated, and took walks.⁴ Some

¹Hasel, 25-26.

²Commenting on the words, "Thou was a servant," in Deut 5:15, Nichol, ed., Bible Commentary, 1:972, makes these points: "Every act of God on our behalf constitutes a reason why we should 'remember,' that is, to reflect upon, acknowledge, and appreciate this love and beneficent care. It is God's purpose that on the Sabbath day whatever interferes with the direct and personal fellowship between the creature and his Creator should be laid aside. . . . Their deliverance from Egypt constituted an additional reason why the Israelites should reverence the Sabbath, yet the very words of the fourth commandment itself point back to the origin of the Sabbath at Creation (Ex. 20:8-11) as the reason for the command here to 'keep the Sabbath day to sanctify it.' It should be remembered that the form in which God spoke the Ten Commandments upon Sinai is that given in Ex. 20, not in Deut. 5."

³Specht, 96.

⁴See Matt 12:1-8; Luke 4:16-27; Mark 2:23, 4:31, 6:2; Luke 4:31-41, 6:6-11 for examples.

of these activities (e.g., healing and walking through the fields) brought Him into direct conflict with the scribes and Pharisees.

The gospels do not say exactly how His time was divided, but a change came with His entrance upon His public ministry. After His baptism and His temptation in the wilderness (Luke 3,4; Mark 1; Matt 3,4; John 1), the gospels give more prominence to His doing good and healing. I agree with M. L. Andreasen that "Christ was not a recluse, keeping to Himself and withholding from the world His presence and His service."¹ On the contrary, He mingled with people and attended public worship (Luke 4:16)² even though the worship services of His day were a mere round of ceremonies that adhered to rigid rules which departed from the word of God and exalted instead man-made theories (Matt 15:1-9).³

Perhaps most Seventh-day Adventist worship services today do not follow such rigid rules as those found in the Mishnah, but in many there is a "prevailing round of monotony." Some worship services are merely endured until the benediction releases the saints from the burdensome ritual. We know that in Ellen White's day worship services were in many cases lifeless and boring. She also says that it is improper Sabbath observance to be "confined nearly

¹M. L. Andreasen, The Sabbath (Washington, D.C.: Review and Herald Publishing Association, 1942), 42-43.

²See Ellen G. White, The Ministry of Healing (Mountain View, California: Pacific Press Publishing Association, 1942), 143; and idem, The Desire of Ages (Mountain View, California: Pacific Press Publishing Association, 1940), 84.

³Ellen G. White, Desire of Ages, 84.

all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers."¹

Nevertheless, if we would follow the example of Christ, we should devote a portion of every Sabbath to worship and the regular attendance of worship services (Luke 4:16). M. L. Andreasen says:

The Sabbath is not a day for excursions and travel. It is not a day for sight-seeing and merrymaking. It is a day of solemn convocation and worship, a day of prayer and of seeking God. No one should needlessly absent himself from worship on that day. . . . The Sabbath is first of all a day of worship, a day on which God's people assemble to hear the Word and to tell of their own experiences and be encouraged by the reports of others.²

Ellen White agrees with Andreasen on this point, saying:

It is necessary that the people of God assemble to talk to Him, to interchange thoughts and ideas in regard to the truths contained in His word, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest.³

She continues in much the same vein:

It is displeasing to God for Sabbathkeepers to sleep during much of the Sabbath. They dishonor their Creator in so doing, and, by their example, say that the six days are too precious for them to spend in resting. . . . They should, upon that day especially, interest their families in its observance and assemble at the house of prayer with the few or with the many, as the case may be.⁴

Indeed "human life on this earth began with God in worship, and it is to end with God in worship."⁵ Humanity's first complete day on this earth was the Sabbath, a day spent with God in worship

¹Ellen G. White, Testimonies, 2:583.

²M. L. Andreasen, The Sabbath, 43.

³Ellen G. White, Testimonies, 2:583.

⁴Ibid., 704.

⁵Holmes, 30.

(Gen 1:26-2:3). Dr. Raymond Holmes believes that the focus of worship for the church of the last days is the celebration of creation and redemption, to which the Sabbath points¹ because "worship for the Christian centers in redemption, and redemption centers in Christ."² Man and woman were created in the image of God (Gen 1:27), and they enjoyed communion with their Creator with no obscuring veil between (Gen 2:29, 22; 3:8-12).³

Before sin entered our world, earth and heaven were united because man and woman could talk with God in the Garden.⁴ After the fall, this face-to-face communion was destroyed because sinful humanity could no longer stand in the presence of a holy God.⁵ But the Sabbath is a weekly appointment with God through which we can come into His presence to renew the Edenic communion to some extent. Although it is true that we cannot come face to face with Him as Adam did in the Garden, we nevertheless come into the presence of His Holy Spirit each Sabbath in a way that is not possible on any other day. God wants to be with His people, and He has made an appointment to meet them each week on the seventh-day Sabbath.

¹Ibid., 29.

²Ibid., 37.

³Ellen G. White, Patriarchs and Prophets, 50-51. See "Genesis," SDA Bible Commentary, 1:231.

⁴C. F. Keil and F. Delitzsch, Commentary on the Old Testament, vol. 1, The Pentateuch: Three Volumes in One (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1976), 1:97.

⁵Compare Exod 33:20; Judg 13:22; John 1:18 with Gen 32:30; Judg 6:22; and Isa 6:5. See also the commentary on the words "no man hath seen God" in "John," SDA Bible Commentary, 5:905.

In Old Testament times the Israelites could not come into the Holy of Holies of the sanctuary and thereby into God's presence. Only the high priest could enter there, and that only once a year (Heb 9:7; Exod 30:10). But God was there in that sanctuary with His people because He had commanded, "Let them make me a sanctuary that I may dwell among them" (Exod 25:8). God wanted to be with His people. The Creator wanted to be with His creatures, and so He came down in a cloud by day and the "appearance of fire by night" and hovered over their tabernacle in the wilderness (Exod 40:34-38; Num 9:15, 16) and later over their temple in Jerusalem (2 Chr 5:13).

Then "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal 4:4, 5). God wanted to be with His people and reconcile them to Himself (2 Cor 5:18). And now that Son, Jesus Christ, has come into the Holy of Holies¹ in the heavenly sanctuary to become our great High Priest. Having forever limited Himself to a human body,² He has now sent the Comforter, the Holy Spirit, to be with us, and every Sabbath the Holy Spirit hovers over God's churches. But humanity must come to the worship experience on Sabbath morning seeking an encounter with its Creator, even as Isaiah came to the temple seeking God (see Isa 6:1-9). A careless attitude in worship, whether generated by a lack of commitment to Christ or by a habitual adherence to ritual,

¹Compare Heb 9:8, 11, 12, 24 with Dan 7:7-14. See also "Daniel," SDA Bible Commentary, 4:828-829 and Ellen G. White, Great Controversy, 435-436.

²Compare Phil 2:5-11 with John 16:5-7. See also Ellen G. White, "Ellen G. White Comments--Hebrews," SDA Bible Commentary, 7:925, which says, "Christ has carried His humanity into eternity."

will not recognize the opportunity available to each sincere worshiper on Sabbath morning.

Humanity must worship because God has placed the need for worship in every heart,¹ and the Sabbath provides the time for that need to be filled. Humanity has the opportunity to come into the presence of its Creator every Sabbath, but the attitude that one brings to the encounter is, in large measure, responsible for what one takes away from the encounter with God in worship.

Comparison of two sermons in the book of Acts is very revealing in this regard. Acts 2:14 begins a "detailed, well-reasoned discourse"² in which the apostle Peter unfolds with method and clarity the prophecies concerning Christ. This is the first recorded sermon of the new church. It is carefully anchored in the Old Testament prophecies,³ and it validates Jesus as the Person He claimed to be, calling attention to the fact that He was "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you" (Acts 2:22).

Acts 7:2 begins another sermon in which Stephen tells the same story to another group. It was calculated to win approval, to

¹See Rom 1:18:25. Man will worship the creature or an idol, if he does not worship his Creator. Man does not have an excuse for his failure to worship God because God has revealed Himself to man in three ways: "by an internal revelation to the reason and conscience of each man (Rom. 2:15; cf. John 1:9), by an external revelation in the works of creation (Rom. 1:20), and by special revelation in the Scriptures and in the person and work of Christ, which confirms and completes the other revelations." See "Romans," SDA Bible Commentary, 6:478.

²Ibid., 6:141-142.

³Peter quotes Joel 2:28-32, following quite closely the LXX; Ps 16:8-11; and Ps 110:1.

trace historically how the Jews had persistently rejected the leadership God had tried to provide "through Moses, the prophets, and the long-foretold Messiah," and "to show the nature and meaning of the worship that God had prescribed for the patriarchs and for His chosen people, in relation, as must be recognized, to Christ's newly inaugurated work at the right hand of God."¹

Although both of these sermons tell the same story, there is a dramatic difference in the manner in which they were received. In the first case there was an opening of the heart to the work of the Spirit as the hearers "were pricked in their heart" and cried, "Men and brethren, what shall we do?" (Acts 2:37). In the second case a rebellious spirit led to murder as the audience stoned Stephen to death. The one constant in both circumstances was the preaching of the truth. The principle variable was the attitude of the hearers.

Many times our attitude determines what we take away from the worship service on Sabbath morning. Here is a further reason to anticipate the Sabbath and prepare for it spiritually all week. Just as it was for the Jews of Stephen's day, it is important that twentieth-century Christians recognize the nature and meaning of the worship that God has prescribed for His people today in relation to Christ's ministry in heaven. That heavenly ministry is the antitypical Day of Atonement and should be characterized, as in the type, by soul searching and confessing and forsaking of sin.²

¹"Acts," SDA Bible Commentary, 6:207.

²As early as February 7, 1846, O. R. L. Crosier, a Millerite Adventist teacher, argued in an "Extra" edition of the post-Millerite periodical The Day-Star that the sanctuary of Dan 8:14 was the one in heaven; that in October, 1844, at the close of the 2300 days of Dan 8:14, Jesus entered its Most Holy Place to begin a work of

A comparison of Rev 13:15-17 with Rev 14:6-12 reveals that worship will be the great issue in the final events of the great controversy on earth between Christ and Satan, becoming the test of loyalty for God's remnant church. Worship is the great issue not only in the great controversy between Christ and Satan but also in the events of the heavenly sanctuary as the books are opened to determine where each individual's loyalty lies. According to Holmes, it is the major activity of the church. He says: "Worship is the life blood, the heartbeat of the last-day church. It is essential for its life and mission. If this church does not worship, it will soon disappear in spite of its institutions and programs."¹

J. N. Andrews seems to disagree with this, however, de-emphasizing the role of worship in the meaning of the Sabbath in this way:

The Sabbath has been advocated on the ground that it secures to man a day for divine worship, in which, by common consent, they may appear before God. This is a very important consideration, and yet the Bible says little concerning it. It is one of the incidental blessings of the Sabbath, and not the chief reason for its observance. The Sabbath was ordained to commemorate the creation of the heavens and the earth.²

I agree with Dr. Holmes that worship is an extremely important issue

atonement and a blotting out of sins (Acts 3:19) parallel to the cleansing of Israel on the Day of Atonement of Lev 16. See his article entitled "The Law of Moses" in The Day-Star, 7 February 1846. This article is an excellent exposition of Lev 16 and also of Mal 4:4; Gal 3:7; and Heb 8:1, 2; 9:1-5, 9, 11, 23, 24.

¹Holmes, 48.

²J. N. Andrews, History of the Sabbath and First Day of the Week (Battle Creek, Michigan: Review and Herald Publishing Association, 1887; reprint, Sunfield, Michigan: Family Health Publications, 1987), 514 (page reference is to reprint edition).

in Sabbath observance, and even Andrews himself goes on to point out that:

The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due God; for the worship of God is based upon the fact that He is the Creator, and that all other beings were created by Him.¹

In other words, we owe God worship because He is our Creator, and we are His creatures. Andrews continues:

The Sabbath, therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten. To keep it in man's mind, God gave to him the Sabbath.²

A worship service was to J. N. Andrews only a small part of the full meaning of worship. However, I must emphasize with him and with Ellen White that the Sabbath lies at the very foundation of divine worship because it reminds us of why we are to worship God (i.e., because He is our Creator).³

The Meaning of Sabbath Observance

Perhaps because the Sabbath lies at the very foundation of worship, Satan (it appears) has sought through the symbolic "little horn" to change "times and laws" (Dan 7:25).⁴ Worship will play a

¹Ibid., 515.

²Ibid.

³Ellen G. White, Great Controversy, 437-438.

⁴Uriah Smith, The Prophecies of Daniel and the Revelation, rev. ed. (Nashville, Tennessee: Southern Publishing Association, 1944), 135-143. See also "Daniel," SDA Bible Commentary, 4:831-833. In commenting on the word "times", this commentary says: "For the Little Horn to endeavor to change times would indicate a deliberate

dramatic role in the final crisis. The day of worship "will be the great test of loyalty, for it is the point of truth especially controverted."¹ In fact, Ellen White has said that "without obedience to His commandments no worship can be pleasing to God,"² and then she quotes John 5:3 and Prov 28:9, which say: "'This is the love of God, that we keep His commandments.' 'He that turneth away his ear from the hearing of the law, even his prayer shall be an abomination.'"

The importance of this issue of worship and Sabbath observance seemed clear to Ellen G. White. To her, in the final test, "the conflict is between the requirements of God and the requirements of the beast. The first day, a papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast."³

When the little band of Adventists first began to observe the Sabbath, it was to them purely a test of loyalty. They understood that the second advent of Christ did not take place on the tenth day

attempt to exercise the prerogative of God in shaping the course of human history." In commenting on the word "laws" it says, "Here it is evident that divine law is referred to, inasmuch as human law is changed at will by those in authority, and such changes would hardly become the subject of prophecy."

¹Ellen G. White, Great Controversy, 438-450, 605. See also Henry H. Halley, Halley's Bible Handbook (Grand Rapids, Michigan: Zondervan Publishing House, 1965), 724-726, and "Revelation," SDA Bible Commentary, 7:815-832 for an explanation of the two beasts of Revelation 13 and the Sabbath as the seal.

²Ellen G. White, Great Controversy, 436.

³Ellen G. White, Testimonies, 1:223.

of the seventh month of 1844,¹ not only because of Christ's unfinished work in the Most Holy Place but also because the seventh-day Sabbath had to be restored before Christ would return.²

James White, one of the founding fathers of the Seventh-day Adventist church, believed that the mission of the third angel of Rev 14:9-11 did not end in 1844 but commenced in the "patient waiting time" when various Adventists began to observe the Sabbath, following the disappointment of October 22, 1844. He believed Rev 14:9-11 was concurrent with Rev 14:12. In his A Word to the "Little Flock" he wrote:

As the patient waiting time has been since the 7th month 1844, and as the class that keep the Sabbath, etc. have appeared since that time: it is plain that we live in the time of the third angel's message.³

Thus James White interpreted Rev 14:12, "here are they that keep the commandments of God, and the faith of Jesus," in a way that integrated the Sabbath into the Advent experience.

But what does this fact, that worship and Sabbath observance will become "the great test of loyalty," mean to us today? Some are very concerned that we be aware of the "inseparable connection between true Sabbathkeeping and overcoming all sin."⁴ According to

¹For a discussion of the "Seventh Month Movement" among the followers of William Miller, see below under the heading "Sabbath Observance as Practiced by Early Seventh-day Adventists."

²p. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1977), 105-106.

³James White, Ellen G. White, and Joseph Bates, A Word to the "Little Flock" (Brunswick, Maine: By James White, 1847; repr., Washington, D. C.: Review and Herald Publishing Association, 1944), 11.

⁴Craw, "Sabbath Test," 6.

Alden Thompson, these are the Seventh-day Adventists who are "inclined to read private publications, being rather troubled by what they consider a 'worldly' tendency in our church papers."¹ They are also inclined to "see the church as a fortress, God's beachhead on this hostile world. Besieged, surrounded, attacked on every side, they emphasize the church's job to stand fast."²

I have personally observed that some Seventh-day Adventists observe the Sabbath more strictly than others, and that some perceive different theological purposes for the Sabbath than do others. Crow, Thompson, and Brothers have pointed out a problem within the Seventh-day Adventist church today which impacts the understanding of worship and Sabbath observance. These writers have shown that there are groups within the church who approach worship and Sabbath observance from very different perspectives, ranging from those who have a strict, rule-bound, almost pharisaical view to those who are very lax in their attitude toward the Sabbath, allowing things that the Bible and Ellen White have described as improper for the Sabbath.

Ellen White says:

God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words.³

¹Alden Thompson, "We Need Your Differences," Adventist Review, 2 November 1989, 17.

²Greg Brothers, "Frogs, Toads, and Church Standards," Adventist Review, 6 July 1989, 17.

³Ellen G. White, Testimonies, 2:703.

She makes this comment after having quoted Isa 58:13-14, which promises great blessings to those who hold the Sabbath in high esteem and realize the obligations resting upon them with regard to its observance. If the Sabbath is to become "the great test of loyalty," then it would seem imperative that we understand what proper Sabbath observance is and what our attitude toward it should be.

In fact, the first step toward developing a meaningful experience in Sabbath observance is to decide why it should be kept. When the Sabbath is kept, it is a witness to the fact that one has entered into the rest that comes from trusting God alone as the basis of salvation and hope in the future. The Sabbath provides the time necessary for the development of a relationship with God, and therefore its observance is a delightful entering into His rest and acceptance of an invitation to fellowship with Him. It is no little thing when one forgets the Sabbath day because "it will lead to the distortion and eventual destruction of a person's relationship with God."¹

This will be especially true as we approach the second advent because the Sabbath commandment, located in the center of the moral law, is the seal of God and, as we have seen, will become "the great test of loyalty, for it is the point of truth especially controverted."² A person must decide for or against the Creator God and His day of worship in the final crisis. Voluntary acceptance of

¹See "Report of the Ad Hoc Committee on Sabbath Observance," as presented at the 1983 Annual Council and 1984 General Conference Colloquium and Spring Council and revised June, 1985, for the 1985 General Conference Session. (Ellen G. White Research Center, Andrews University, Berrien Springs, Mich.), 4, photocopied.

²Ellen G. White, Great Controversy, 605.

the Sabbath message is essential in the process of preparation for the second coming of Christ since it serves to sanctify the believer, preparing him to stand with the 144,000.

What is the meaning of the Sabbath and Sabbath observance?

Those who are concerned that we must be aware of the "inseparable connection between true Sabbathkeeping and overcoming all sin" point to a statement by Ellen White, saying:

The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power. Actual results are to be reached through a belief in Christ as a personal Saviour. Purified by obedience to the law of God, sanctified by a perfect observance of His holy Sabbath, trusting, believing, patiently waiting, and earnestly working out our own salvation with fear and trembling, we all learn that it is God that worketh in us to will and to do of His good pleasure.¹

Even though Ellen White talks here about being purified by obedience to the law of God and being sanctified by a perfect observance of His holy Sabbath, she also says that we will learn, while working out our own salvation with fear and trembling, "that it is God that worketh in us to will and to do of His good pleasure." We shall learn, while being obedient to God's law and perfectly obeying His Sabbath, that such an experience is not possible without a deep personal relationship with God and a complete surrender of our will to the influence of His Holy Spirit who is at work "in us to will and to do of His good pleasure."

There is nothing in our Sabbathkeeping which justifies us before God, but there is in it an expression of our gratitude for Christ's saving acts and heavenly ministry, and there is also an experience of sanctification in true Sabbathkeeping (Exod 31:13;

¹Ellen G. White, Evangelism, 290.

Ezek 20:12). Dr. Holmes says that the access we have to the Father through Christ and the fact we can enter the sanctuary in full confidence that no sin stands against us should be the reasons why Adventists worship.¹ When we discover the relationship between what is going on here in worship on Sabbath morning and what is going on in the heavenly sanctuary in this the antitypical day of atonement, our worship and Sabbath observance take on a new meaning and importance. We now have, by the heavenly ministry of Jesus Christ, access to the Father, and our sins are being removed by His act of removing all record of them from the heavenly sanctuary.²

However, we must also come to the realization that Christ removes, or blots out, the record only of those sins which have been confessed and forsaken (1 John 1:9; Heb 10:19-30). Therefore in our worship we must seek a closer relationship with the Lord, and we must be confessing and forsaking sin so that He can remove the record of that sin from the sanctuary above and from our lives. There is then here on earth an intimate relationship between Sabbath observance and worship and the ministry of Christ in the heavenly sanctuary. The very essence of Adventism lies in this relationship between the Sabbath and the sanctuary.

¹Holmes, 51.

²See Heb 9; 10:23-28; Dan 8:14; Rev 5:1-13. See also Edward Heppenstall, Our High Priest (Washington, D.C.: Review and Herald Publishing Association, 1972), 107-129; 157-185 and Ellen G. White, Christ in His Sanctuary (Mountain View, California: Pacific Press Publishing Association, 1969), 8-9; 38; 101-113.

Separation

Since the sin of man and woman in the Garden of Eden (Gen 3), a separation exists between a holy God and His sinful creatures. The Sabbath helps bridge that gulf of separation that sin has caused. It provides the time for us to lay aside all the problems of earning a livelihood, all the stress of this life, and come into the presence of our Creator so that we might build a relationship which provides the strength to deal with our problems. Without the Sabbath there would be little but the labor, toil, stress, and pressures of life. Every day would be much the same, and there would be very little time to come into God's presence. There would be a continual awareness of separation from God that sin has caused (Isa 59:2; Gen 3:22-24).¹

In fact all seven days of the week are alike in that there are twenty-four hours in each day, and at any given time during the year the periods of daylight and darkness are almost the same for each day. One cannot find any ground for the difference between the Sabbath and the other days of the week in nature or science. There is only one reason for keeping the seventh-day Sabbath instead of any other day of the week, and this is simply that God says we should "remember the Sabbath day, to keep it holy (Exod 20:8).² "The [seventh-day] Sabbath draws its meaning from the difference between it and the other days of the week."³ The seventh day is the only one of the seven that has been blessed by God, and this makes it unique.

¹Ellen G. White, Patriarchs and Prophets, 52-56.

²M. L. Andreasen, The Sabbath, 29.

³N[orth]A[merican]D[ivision of Seventh-day Adventists] Church Ministries, Welcome to the Family (Takoma Park, Maryland: Home Study International, 1987), 64.

Communication

The Sabbath provides the time to meet with our Creator in a special way that is not available on the other days because God blessed and hallowed it and set it apart for rest (Gen 2:1-3; Exod 20:8-11). But this time will not be profitable to the Sabbathkeeper unless a great portion of it is spent in communicating with God. There are many ways in which the believer can achieve this communication.

First and foremost is God's special revelation of Himself in the Scriptures. The Sabbath School and Sabbath morning worship services provide excellent opportunities to communicate with God through the medium of the Bible, in addition to personal Bible study. The Seventh-day Adventist Bible Commentary suggests that God's "special revelation in the Scriptures and in the person and work of Christ . . . confirms and completes the other revelations."¹ In the Scriptures is revealed God's plan of salvation for mankind, and there is a connection, or interrelationship, between all true doctrine and our Savior.² Of course, a person may first begin to communicate with God through nature or an internal revelation of conscience. Through nature, the vast creation of God, humanity may behold "the invisible things" of the Creator, "even his eternal power and Godhead" (Rom 1:20).

¹"Romans," SDA Bible Commentary, 6:478.

²Ellen G. White, Counsels to Parents, Teachers, and Students (Mountain View, California: Pacific Press Publishing Association, 1943), 453. See also *idem*, Selected Messages (Washington, D.C.: Review and Herald Publishing Association, 1958), 2:87.

A Sabbath afternoon spent communicating with the Creator in the beauties of nature, enjoying the "free, invigorating air of heaven" can refresh, enliven, and elevate the mind of the believer. This is evidently the reason why Ellen White says that "during a portion of the day, all should have an opportunity to be out of doors."¹ This is especially true of children because their developing minds can be better impressed and receive a more correct knowledge of God by spending a part of their Sabbath hours in the company of their parents outside.² This form of communication with God is described as "an external revelation in the works of creation."³ Sabbath observance as instituted and intended by God can enhance and aid in this communication process by providing the time for the believer to seek his/her Creator.

Of course, if the individual has never heard of the Sabbath and God is revealing Himself through "an internal revelation to the reason and conscience . . . (Rom. 2:15; cf. John 1:9),"⁴ then the Sabbath would not play a role in this process until the person is led to it by means of an understanding of God's "special revelation in the Scriptures."⁵

In the final struggle for the control of the mind, communication will play a crucial part. There is a constant battle between the forces of Satan and those of God (Eph 6:12;

¹Ellen G. White, Testimonies, 2:538.

²Ibid.

³"Romans," SDA Bible Commentary, 6:478.

⁴Ibid.

⁵Ibid.

Phil 2:3-8).¹ The role of two doctrines in this final struggle becomes clearer when we consider these words from The Great

Controversy:

The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejectors of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday.²

Through the doctrine of the immortality of the soul, which lays the foundation of spiritualism, Satan is seeking to cause humanity to reject the Sabbath of the fourth commandment.

When we consider the present popularity of spiritualistic ideas,³ we can see that Satan is setting people up to give greater weight to the word of evil angels impersonating deceased relatives than they give to the word of God. Ellen White makes this clear in this statement:

Spiritualism is the masterpiece of deception. It is Satan's most successful and fascinating delusion--one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones, and relate incidents connected with

¹Dr. Tim LaHaye, founder and president of Family Life Seminars, asserts, "The principle struggle of life is to determine who will control man's mind." Tim LaHaye, The Battle for the Mind (Old Tappan, New Jersey: Fleming H. Revell Company, 1980), 23.

²Ellen G. White, Great Controversy, 590-591.

³See Jack J. Blanco, "New Age Series--I: Mysticism Confronts Adventism," Adventist Perspectives 2, no. 1 (1988): 28-34; idem, "New Age Series--III: Mysticism's New Challenge to Adventist Christians," Adventist Perspectives 2, no. 3 (1988): 27-34; Norman R. Gulley, "New Age Series--V: The New Age Attack on Jesus Christ," Adventist Perspectives 3, no. 2 (1989): 48-56. See also Douglas Groothuis, "Confronting the New Age," Christianity Today, 13 January 1989, 36-39.

their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over them, and communicating with them.¹

As she continues in this vein, she makes this point:

These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the Word of God. Thus men and women are led to reject the truth, and give 'heed to seducing spirits.'²

So it is evident that communication plays a vital role in preparing people for this final struggle, and the Sabbath is a day for communicating with God because His rest on the seventh day provides a point of meeting with men and women, especially in worship.

The Sabbath Institution as a Part of God's Law

The Sabbath and its observance are a sign which marks the special relationship between God and His people.³ In fact, a relationship between the God of the Sabbath and the observer of the Sabbath is a prerequisite to Sabbath observance as instituted and intended by God.⁴ Adam and Eve enjoyed a relationship of face-to-face communion with God in the Garden of Eden before the fall which Sabbath observance helps to approximate.

¹Ellen G. White, This Day with God (Washington, D.C.: Review and Herald Publishing Association, 1979), 247.

²Ibid.

³Hasel, 34-35.

⁴See John T. McNeill, ed., Calvin: Institutes of the Christian Religion (Philadelphia: Westminster Press, 1975), 1:350-355 for an explanation of the claims and function of the moral law. See also Ellen G. White, Thoughts from the Mount of Blessing (Mountain View, California: Pacific Press Publishing Association, 1956), 46.

When we note that "the seventh day of the week became the rest day of the Lord,"¹ we wonder with J. N. Andrews, "Why does not the record simply state the cessation of the Creator's work? Why did he at the close of that work employ a day in rest?"² Andrews answers his own question by reminding his reader that the next verse reveals that God was "laying the foundation of a divine institution, the memorial of his own great work."³

If the Israelites had continued to remember this great memorial meeting with their Creator each Sabbath, enjoying that special experience of closeness to God, they would never have slipped to the depths that they reached in Egypt.⁴ It must be remembered that the Hebrew people were slaves in that land and were exposed to idolatry for 430 years (Exod 12:40). This is one reason, even though it was Christ who gave the law on Mount Sinai and the Mount of Blessing (see 1 Cor 10:1-4), there was such a vast difference in the manner in which He proclaimed it at different times--in thunder, lightning, smoke, and flame on Sinai, and in the stillness of summer with no sound but the song of the birds on the Mount of Beatitudes (see Exod 19:16-20:19; Matt 4:25-7:29).

Because the children of Israel had been "degraded by the long bondage in Egypt," they needed "to be impressed with the power and

¹Andrews, 14.

²Ibid., 15.

³Ibid.

⁴Ellen G. White, The Story of Prophets and Kings (Mountain View, California: Pacific Press Publishing Association, 1943), 182.

majesty of God," hence the noise of Sinai.¹ They needed the discipline of Sabbath observance so that by regularly resting on the seventh day they might be restored to the relationship that humanity once enjoyed with its Creator. Regular Sabbath observance would teach them to be obedient to their Lord, keeping His commandments and His laws. The Sabbath was made for all mankind (Mark 2:27, Isa 56:1-8), but at this point in the history of the world, God chose to formally give the Sabbath and His instructions regarding its observance to the children of Israel.

Before the formal giving of the Ten Commandments on Mount Sinai, God asked the Israelites an interesting question through Moses. After they had been told that they would not find the manna on the seventh day, some went out to gather it anyway, provoking the question, "How long refuse ye to keep my commandments and my laws?" (Exod 16:28).

The question that comes to mind is not, "Was there a Sabbath commandment known before Sinai?",² but rather, "Was the precept of Sabbath observance the only instruction that was given to Adam in the Garden of Eden?"

When the Sabbath was given to Moses and the children of Israel on Mount Sinai, it was imbedded in the midst of the Decalogue (Exod 20). It was not an isolated command given to a group of runaway slaves. Since the Sabbath was part of the decalogue in both Exod 20 and Deut 5 and since Exod 16:28 asks those who went out on the Sabbath to gather manna, "How long refuse ye to keep my

¹Ellen G. White, Mount of Blessing, 45.

²Hasel, 25-26.

commandments and my laws?", the question naturally arises, "Were those laws, of which the Sabbath command was a part, in existence before Sinai?"

Keil and Delitzsch agree that the words "'Remember the Sabbath day, to keep it holy' presuppose an acquaintance with the Sabbath, as the expression 'remember' is sufficient to show," but they add that this does not necessitate the presupposition "that the Sabbath had been kept before this."¹ Their commentary states that even though Israel must have known that God had, by His resting, sanctified the seventh day after having created the world in six days, "hitherto there had been no commandment given to man to sanctify the day."² They ignore the obvious implications of Exod 16:28, stating rather weakly:

On the seventh day some of the people went out to gather manna, notwithstanding Moses' command, but they found nothing. Whereupon God reprov'd their resistance to His commands, and ordered them to remain quietly at home on the seventh day. Through the commandments which the Israelites were to keep in relation to the manna, this gift assumed the character of a temptation, or test of their obedience and faith (cf. ver. 4).³

Obviously Keil and Delitzsch are applying the "commandments and laws" of Exod 16:28 to the manna experience only and do not see the question, "How long refuse ye to keep my commandments and my laws?" as indicating that there were laws in existence before the formal giving of the Law on Mount Sinai. In fact, they preface their remarks with the statement that the manna experience proves that the

¹Keil and Delitzsch, vol. 1, 2:119.

²Ibid.

³Ibid., 2:69.

Israelites "were not acquainted with any sabbatical observance at that time."¹

This is in accord with the view of most critical scholars who date the seventh-day Sabbath only back as far as the time of Moses, saying that the Sabbath commandment of Exod 20 and Deut 5 is simply the product of later redactors.²

However, the neo-orthodox theologian, Karl Barth, does not agree with this view. Barth holds the Sabbath to be a creation ordinance with "God's resting on the seventh day in Gen. 2:2 as the 'secret' beginning of God's covenant of redeeming man."³ He believes that the creation Sabbath must be understood christologically from the very beginning in Gen 2, because it speaks prophetically of Christ. And yet at the same time, Barth believes that "the resurrection of Christ has terminated the history of God's covenant of grace together with its sign, the Sabbath day."⁴

Ernest Jenni, who follows in Barth's footsteps, is an example of scholars who believe that the Sabbath commandment of Exod 20:8-11 points back to God's rest in creation, but the command in the Decalogue of Deut 5:12-15 points back only to Israel's deliverance from Egypt. However, his view is the "radical-critical concept,"

¹Ibid., 68-69.

²For an excellent discussion of the views of Rudolf Bultmann, Ernst Kasemann, and Willy Rordorf in this regard, see Hans K. LaRondelle, "Contemporary Theologies of the Sabbath," in The Sabbath in Scripture and History, ed. Kenneth A. Strand (Washington, D.C.: Review and Herald Publishing Association, 1982), 278-280. He also discusses the neo-orthodox theologies of the Sabbath of Karl Barth and Ernst Jenni on pages 280-284.

³Ibid., 280.

⁴Ibid., 281.

which holds that both of the "theological foundations of the Sabbath commandment" were "certainly added to the commandment later," the foundation of Exod 20:11 being "priestly" and that of Deut 5:14, 15 being "Deuteronomic."¹

I believe, with Gerhard Hasel, that the present form of Exod 16 reveals unquestionably that there was indeed a Sabbath commandment known before Sinai.² More than this, Exod 16 hints that there was a body of "laws and commandments" in existence before Sinai even though nothing is said about the origin of it. M. Buber appears to concur, stating that the Sabbath "is not introduced for the first time even in the wilderness of Sin, where the manna is found. Here, too, it is proclaimed as something which is already in existence."³

When Ellen White expressly states that the law of God existed "before this earth was called into being,"⁴ it is evident that she is not simply referring to natural law but to the "great principles of righteousness" which "control the life of all intelligent beings," including not only humanity but also the angels.⁵

Commenting on the origin of the Sabbath in connection with the manna experience of Exod 16, Ellen White makes this statement:

In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not

¹Ibid., 283.

²Hasel, 27.

³M. Buber, Moses: The Revelation and the Covenant (New York, n.p., 1958), 80, quoted in Hasel, 27.

⁴Ellen G. White, Mount of Blessing, 48.

⁵Ibid.

instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, 'How long refuse ye to keep My commandments and My laws?'¹

No other explanation completely satisfies all the data of the biblical account other than the conclusion that the Sabbath and Sabbath observance, as instituted and intended by God, were part of a system of laws that existed at least as early as the creation of this world. This body of divine law is preserved in Scriptures.

Sabbath Observance as Practiced by Early Seventh-day Adventists

Before discussing the Sabbathkeeping practices of early Seventh-day Adventists, I should note that the Sabbath was observed throughout the Old and New Testament periods. Gen 2:1-3 and Exod 20:8-11 reveal that the Sabbath was introduced at Creation and formally given to Israel in the giving of the Ten Commandments at Mt. Sinai. In Exod 31:12-17 the Lord declared to Moses that the Sabbath was to be a perpetual covenant and a sign between Him and the people of Israel forever, that He was the Creator of the world and the Sanctifier of His people. A reference to the Sabbath in the narrative of the Shunammite woman (2 Kgs 4:8-37) gives evidence for the observance of the Sabbath in ninth century B.C. pre-exilic times.

By the time of the eighth century B.C. prophets, Amos, Hosea, and Isaiah, business dealings on the Sabbath were prohibited in the

¹Ellen G. White, Patriarchs and Prophets, 296-297.

northern kingdom (see Amos 8:5). A reference to the Sabbath in Isa 1:13 is evidence that the weekly Sabbath was observed in the southern kingdom of Judah also in the eighth century B.C. A sermon on the Sabbath in Jer 17:19-27 indicates that the Sabbath was publicly preached in the seventh century B.C. When Nehemiah came to Jerusalem after the exile, he evidently found a lax attitude toward Sabbath observance (see Neh 13:15-22; 10:31-40) and consequently instituted reforms.

Luke 4:16; Acts 13:13-52; 16:1-15; 17:1-9; 18:1-4 reveal that the day of worship was never a question in the New Testament era. Instead the manner of Sabbath observance was the controversial issue (See also Matt 12:1-8; Mark 2:23-28; 1:21-28; Luke 4:31-37; 6:1-5; 13:10-17). From an analysis of the Sabbath material in the Gospels, Dr. Samuele Bacchiocchi concludes:

The ample report of the Gospel writers of the conflicts between Christ and the Pharisees on the manner of Sabbath observance, is indicative first of all of the serious estimate in which the Sabbath was held both in Jewish circles and in primitive Christianity. The extensive accounts of Christ's Sabbath pronouncements and healing activities presuppose, in fact, that primitive Christians were involved in debates regarding the observance of the Sabbath. We found, however, that they understood Jesus's attitude toward the Sabbath not as a veiled forecast of a new day of worship, but rather as a new perspective of Sabbath-keeping. This consisted both in a new meaning and a new manner of observance of the Sabbath.¹

The intent of Christ's Sabbath pronouncements and healing activities was to teach that Sabbath observance should be motivated by a love for God as Creator and Redeemer rather than by a burdensome legalism that made Sabbathkeeping part of a legalistic ritual.

¹Bacchiocchi, From Sabbath to Sunday, 72.

Further study reveals that the day of worship was changed from the seventh day to the first day of the week in a gradual process that began after the death of Christ and His apostles. Ellen White attributed the general (though not universal) abandonment of the seventh-day Sabbath to the burdens that the Jews had imposed on it and the general (and virtually universal) adoption of Sunday to the joys of the resurrection. It was in the fourth century that the "day of the sun" became the sole day of worship for pagan and Christians alike.¹

How did Adventists rediscover the Sabbath?² What doctrines provided the theological framework that gave meaning to their Sabbath observance? As we seek answers to these questions, I begin with a brief summary of the history, or roots, of Sabbatarian Adventism, beginning with the Millerite movement of the 1830s and 1840s.³ Then the Sabbathkeeping practices and beliefs of some of the founders of the Seventh-day Adventist church are discussed.

¹Ellen G. White, Great Controversy, 52-53.

²Worship on the first day of the week found its way to the shores of New England in the early 1600s. Evidence for this fact are the "False Blue Laws" of Connecticut (see Alice Morse Earle's The Sabbath in Puritan New England [New York: Charles Scribner's Sons, 1891; repr., Detroit, Michigan: Singing Tree Press, 1968], 245). Earle quotes three of what she termed the "most bitterly resented false laws which refer to the observance of the Sabbath." Equally sharp "Sunday laws" were contained in the Vermont "Blue Book," 248. These laws forbade travel, cooking, making beds, sweeping the house, cutting hair, shaving, kissing, riding, or walking anywhere except "reverently to and from meeting," 245.

³The story of the development of the Seventh-day Adventist church from the Millerite movement is discussed in this paper only as far as it relates to the development of three major doctrines of the church (i.e., the Sabbath, the sanctuary or heavenly ministry of Christ, and the Spirit of Prophecy).

William Miller and the Great Second Advent
Awakening in America: The Beginnings
of Sabbatarian Adventism

William Miller, an American farmer turned Baptist preacher, became the founder of the movement popularly known as Millerism, or the Millerite movement. This movement was "characterized by a distinctive type of premillennialism and [gave] rise to a group of denominations classed as the Adventist bodies."¹

Although born into a Baptist home, young Miller experienced spiritual conflicts which later intensified after discussions with Deist friends. A subsequent conversion experience, however, led Miller to commence an intense two-year period of Bible study.²

Miller's method of studying the Bible was very different from that of the Protestants and Roman Catholics of his day. He said:

I determined to lay aside all my prepossessions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded, as to leave me free from embarrassment respecting any mysticism or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure

¹SDA Encyclopedia, 1976 ed., s.v. "Miller, William."

²For a more complete discussion of Miller's childhood and conversion experience, see Maxwell, Tell It to the World, 9-84; LeRoy Edwin From, The Prophetic Faith of Our Fathers, 4 vols. (Washington, D.C.: Review and Herald Publishing Association, 1982), 4:443-905, 941-963; SDA Encyclopedia, 1976 ed., s.v. "Miller, William"; William Miller, Apology and Defence (Boston: Joshua V. Himes, 1845); idem, The Midnight Cry, 17 November 1842, in Sylvester Bliss, Memoirs of William Miller (Boston: Joshua V. Himes, 1853), 23, 24; Samuel Eliot Morrison, The Oxford History of the American People (New York: Oxford University Press, 1965), 398; Alexander Proudfit, Practical Godliness in Thirteen Discourses (Salem: n.p., 1813), quoted in Maxwell, Tell It to the World, 271; and Paul A. Gordon, Herald of the Midnight Cry (Boise, Idaho: Pacific Press Publishing Association, 1990), 5-123.

portion. Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty.¹

The major hermeneutical principle that Miller used was to let the Bible explain itself. He tried not to rely on any "prepossessions" but made a conscious effort to lay aside all preconceptions, prejudices, and presuppositions. However, even with this conscious effort, his most serious error lay not in his mathematical calculations concerning the 2300 days of Dan 8:14, but in the fact that he retained the popular notion that the sanctuary to be cleansed at the close of the 2300 days was this earth.²

Between 1816 and 1818 Miller reached a number of conclusions as a result of his study, the most shocking of which was, in his words:

I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion that in about twenty-five years from that time all the affairs of our present state would be wound up.³

He reached this amazing conclusion by applying the "day for a year" principle of Num 14:34 and Ezek 4:6 to the 2300 days of Dan 8:14, which reads, "Unto two thousand three hundred days; then shall the sanctuary be cleansed." He was correct in his belief that these 2300 years would begin in 457 B.C., but incorrect in his assumption that

¹Miller, Apology and Defence, 6. See also Gordon, 29-31, for a list of rules that Miller adopted in his study and interpretation of the Bible.

²Miller had concluded, on the basis of his application of the "year-day principle" (See Num 14:34 and Ezek 4:6), that Christ would come back to cleanse the earth by fire. See his Apology and Defence, 11-12.

³Ibid.

the earth was the sanctuary to be cleansed at the close of the 2300 years at the second coming of Christ.

Not discerning this error, his discovery was so startling that Miller felt his duty to warn the world of the nearness of the end. But at the same time he feared to do so "lest by some possibility [he] should be in error, and be the means of misleading any."¹ So for the next five years, from 1818 to 1823, he examined all the objections to this discovery that came to his mind. At the close of these five years, he was convinced that he should begin to share these discoveries. Even so, he did not start preaching until 1831.

When Miller did begin to preach, almost everywhere he went there were conversions. After several years of working alone, he was joined by other ministers, and the Advent movement swelled--"fifty thousand to one hundred thousand comprising the loyal core--with some five hundred preachers and fifteen hundred public lecturers proclaiming its urgent message to all men everywhere."²

Miller, like the great reformers of the Reformation of the sixteenth century, did not come to a complete understanding of Bible truths lost during the Middle Ages. His theology of the Sabbath also partially reflected the arguments of most Sunday keepers of his day and indeed those used by Sunday keepers from the second and third centuries.

For example, in answer to the question as to "whether the seventh or the first day of the week ought to be kept as a sabbath,"

¹Ibid., 13.

²Froom, Prophetic Faith, 4:444.

the first of two reasons Mr. Miller gave for choosing to keep the first day was the resurrection of Christ "and his often meeting with his disciples afterwards on that day."¹

He also stated that he believed "that the proper creation sabbath to man came on the first day of the week" because of the "example" of the apostles and Adam who "must have rested on the first day after his creation."² He reasoned:

Adam must have rested on the first day of his life, and thus you will see that to Adam it was the first day of the week; for it would not be reasonable to suppose that Adam began to reckon time before he was created.³

¹See William Miller's "Lecture on the Great Sabbath," published in Views of the Prophecies and Prophetic Chronology, Selected from Manuscripts of William Miller with a Memoir of His Life, by Joshua V. Himes (Boston: Joshua V. Himes, 1842), 158. Actually there were only three separate meetings of the resurrected Christ with His disciples on the first day recorded in the New Testament, and all three were on the same first day. (1) There was the meeting with the two Marys and the disciples at the tomb (Matt 28:1-9; Mark 16:2; Luke 24:1-3; and John 20:1). (2) Luke 24:13 says that the meeting of the resurrected Christ with two disciples on the road to Emmaus occurred on the same first day of the week that Christ met with the two Marys after He came forth from the tomb. (3) John 20:19 records a meeting with the disciples on the same first day in a room where the doors were shut because the disciples were afraid of the Jews. See also Joseph Bates's The Seventh Day Sabbath, A Perpetual Sign (August 1846), 34, where he quotes "Father" Miller's reasons for the change in the day of worship from his lecture on the great Sabbath and then refutes Miller's reasoning with these comments: "Now I say there is no more truth in these assertions, than there is in those I have already quoted [meaning the assertions of Dr. Adam Clark who tried to establish from John 20:19 and 26 a weekly meeting of the Apostles on the first day of the week]. There is not one passage in the Bible to show that Christ met with his disciples on the first day of the week after the day of his resurrection, nor that the first day of the week was ever afterwards observed as a day of worship; save only in one instance, and that shall be noticed in its place."

²Miller, "Lecture on the Great Sabbath," 158.

³Ibid. Joseph Bates counters this reasoning thus: "If Adam could reckon time only from his creation, then by the same rule no other man could reckon time before his birth, and by this showing Christ could not reckon his time until after his resurrection." See

The second reason Miller gave for choosing to keep the first day was that "the sabbath is a sign of the rest which remains for the people of God." This rest, according to Miller, was not to begin until after the resurrection of the saints and therefore would be "the beginning of time in the new heavens and new earth, as the creation sabbath was the beginning of time with Adam." Miller concluded that since Christ "will have been six thousand years creating his bride," the church, this rest in the new creation will be to him the seventh day, but "to man in his perfect state it will be the first day."¹

Miller summarized these two arguments for keeping the first day in this way:

I say the sabbath, with God, was the seventh day; but with man, it was the first day, as is evident by the account of the creation; for the sabbath was the first day which man enjoyed in time: even so the sabbath is the seventh day with the Lord, with Christ; but with the church in the new creation it will be the first day. Creation opened to man by a sabbath; so will eternity open to man by a sabbath. As man began time with a sabbath, so also will man in the new creation, begin eternity by the keeping of a sabbath; for it is a 'sign,' says our text. Thus the first day of the week is a sabbath for man.²

Miller contended that the Apostle Paul in Heb 3 and 4 referred to Exod 31:17 to use the seventh-day Sabbath as a sign of "the great sabbath of rest, which the Apostle Paul exhorts us to labor to enter." This is the millennium or "the seventh thousand years [which] would be a sabbath rest for Christ and his people."³

his The Seventh Day Sabbath, A Perpetual Sign, 34.

¹Ibid., 158-159.

²Ibid., 160.

³Ibid., 165, 170. Samuele Bacchiocchi points out, however, that the Sabbath of Heb 3 and 4 is not a sign of a seventh thousand

Followers of Miller, therefore, as a rule continued to worship on the first day of the week.

The Millerite movement grew, bringing joy and hope to thousands expecting the soon return of their Savior to the earth. According to Froom, there were two major phases of this movement made up of eight progressive stages, or epochs. The first major phase began with Miller's first sermon on the second Sunday of August 1831 and extended to the revised expiration of the "Jewish sacred year 1843." This came to be known as the initial or preliminary "1843" phase.¹

The second or "1844" phase was a very short intense period known as the "seventh month movement" because it would climax with the "Day of Atonement type of the 'tenth day of the seventh month' (Tishri) of the Jewish sacred year '1844'" which would coincide with October 22, 1844.²

years' rest but a spiritual rest in Christ without the works required by the Jewish ceremonial system. Since neither Moses nor the adult generation that left Egypt in the Exodus entered Canaan and, although Joshua did lead the next generation into Canaan, he did not lead them into God's spiritual rest, then God's people have not yet entered into His rest and "there remaineth therefore a rest to the people of God" (Heb 4:9). The Sabbath is said to be a sign in Ezek 20:12, not of the "the great sabbath of rest" but of the fact that the Lord sanctifies believers. I conclude with Bacchiocchi that "The Sabbath rest that 'remains for the people of God' (4:9) is presented primarily as a present experience into which those 'who have believed are entering' (4:3)." See his Sabbath in the New Testament, 81-82.

¹For a discussion of the two phases and eight progressive epochs in the Millerite movement, see Froom, Prophetic Faith, 4:445-450. William Miller's acceptance grew through the "1843" phase, from lay preacher to "regularly licensed preacher" to a licensed minister with an interdenominational certificate. See *ibid.*, 4:498-502.

²*Ibid.*, 4:446.

When Christ did not return in the "Jewish sacred year of 1843," which extended from the spring of 1843 to the spring of 1844, the believers were perplexed. But "their disappointment in the spring of 1844 was not so acute as it was going to be on the day after October 22" because they had not set their hopes on any "particular day within the year."¹ From the sunset of April 18, 1844, which was understood to be the expiration of the Old Testament-based year 1843, to the beginning of the "seventh month movement" in August 1844, the Millerites saw themselves as the virgins in the tarrying time based on Matt 25:5, 6 and Hab 2:3.²

Then came the short and intense "seventh month movement" which culminated in the "great disappointment" of October 22, 1844. The intensity of the disappointment is illustrated in the words of a young Millerite minister, James White, who wrote later:

When Elder Himes visited Portland, Maine, a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child.³

Out of these disappointed Millerites came the small group of leaders that formed the nucleus of Sabbatarian Adventism, who, believing themselves to be the true successors of the movement, found new energy in the explanation that the "cleansing of the sanctuary"

¹Maxwell, Tell It to the World, 27.

²Froom, Prophetic Faith, 4:786. See also Damsteegt, 96-98, 122.

³James White, Life Incidents, in Connection with the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV (Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1868), 96. See also Virgil Robinson, James White (Washington, D.C.: Review and Herald Publishing Association, 1976), 32.

of Dan 8:14 represented, not the end of Christ's ministry in heaven, but only a new phase of it.¹

There were three key teachings, which developed in three isolated and independent places, that became the basis of Sabbatarian Adventism. Although these three teachings developed independently, they:

came to be regarded by them as interrelated in what they believed to be the prophetic charter of their mission. These three were: (1) The sanctuary, as embracing the special, or final, ministry of Christ in the holy of holies of the heavenly sanctuary, giving new meaning to the message, "the hour of God's judgment is come;" (2) the Sabbath, that is, observance of the seventh day, as involved in the keeping of the "commandments of God," and (3) the Spirit of prophecy, or the "testimony of Jesus," to be manifest in the "remnant" church, or last segment of God's church of the centuries.²

In a footnote Froom explains that the Scripture passages mentioned above are:

the three consecutive messages of Revelation 14:6-12, involving the proclamation of "the everlasting gospel," "the hour of God's judgment," the worship of the Creator, the warning against apostasy, and "the commandments of God and the faith of Jesus." (Rev. 12:17), which, according to John the revelator, is "the spirit of prophecy" (Rev. 19:10).³

The Heavenly Sanctuary Ministry of Christ

The first of these three teachings, the sanctuary phase, was discovered in Bible study by Josiah Litch, Enoch Jacobs, Joseph Turner, and Apollos Hale. But after the disappointment of the night of October 22, 1844, Hiram Edson and those who had waited with him in his farm home near Port Gibson, New York, went out to his barn to

¹SDA Encyclopedia, 1976 ed., s.v. "Millerite Movement."

²Froom, Prophetic Faith, 4:844-845.

³Ibid., 4:845.

pray for light and an explanation of their disappointment. Then while taking a shortcut through the cornfield to visit some of the Millerite neighbors, Edson says:

I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth [on October 22], . . . that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth.¹

After group study, Edson, O. R. L. Crosier, and Dr. F. B. Hahn of Canandaigua became convinced the heavenly sanctuary was a real place where Christ was now attending the "wedding" of Luke 12:35, 36 and participating in the preadvent judgment. Edson had realized in the corn field that Dan 7:13 says Christ came "to the Ancient of Days" not "to the earth," and that we are to wait for Him to "return from the wedding," which is "Christ's marriage to His bride, the New Jerusalem, the capital of His new kingdom (Revelation 21)."²

Edson now realized that the Millerites were supposed to enter the wedding with Him by faith on October 22, 1844. From their study of the Scriptures, Edson, Crosier, and Hahn learned that Christ's ministry in the heavenly sanctuary was prefigured in the ceremonial types of the Old Testament sanctuary service, particularly the day of atonement. The daily atonement of the Old Testament sanctuary service was a type of Christ's ministry in the Holy Place of the

¹From an undated, untitled manuscript by Hiram Edson preserved in the Adventist Heritage Center, James White Library, Andrews University, quoted in Maxwell, Tell It to the World, 49.

²Maxwell, Tell It to the World, 53.

heavenly sanctuary. The yearly atonement of Yom Kippur was a type of Christ's ministry in the Most Holy Place of the heavenly sanctuary.¹

The "Spirit of Prophecy"

While this study was taking place in Port Gibson, a young woman named Ellen Harmon had "begun to display a singular spiritual activity."² At a morning prayer meeting with a group of Adventist women near Portland, Maine, Ellen received her first vision, which visualized the Advent people traveling on a path to the Holy City. This vision reassured Ellen and her friends that the "Midnight Cry," based on the parable of the ten virgins of Matt 25:6 and begun by Samuel Sheffield Snow and the "seventh month movement," was light from God set at the beginning, not at the end, of the path.³

This was the first of many visions Ellen Harmon, later Ellen White after her marriage to Elder James White, was to receive as she guided the Sabbatarian Adventists in their early years. This was the beginning of the Spirit of Prophecy phase of the three key doctrines of Sabbatarian Adventism.

The Sabbath

The last of the three key teachings that began to characterize the group which became Sabbatarian Adventists in the aftermath of the Millerite movement⁴ was the Sabbath. This Froom traces to the teachings of Joseph Bates and others in Massachusetts

¹Ibid., 64.

²Froom, Prophetic Faith, 4:846-847.

³Maxwell, Tell It to the World, 58.

⁴Froom, Prophetic Faith, 4:844.

and New Hampshire.¹ Froom, Spalding, and Maxwell all show that in time these three key teachings and the three groups who discovered them all united² to form what would become the Seventh-day Adventist church.

These Sabbatarian Adventists began to find the key teachings of a theological system which was anchored in Scripture. This process of discovery and Bible study by three separate groups and their eventual unification is summarized by Froom in this way:

These three primary teachings--the Sabbath, the sanctuary, and the Spirit of prophecy, along with the old basic, established, and fundamentally evangelical positions, as well as immortality only in Christ and the foundational Adventist teachings on the second advent and the Bible prophecies--formed the basis for the emergence of a new theological system, balanced in form and Scriptural in emphasis. Slowly the doctrinal framework of the Sabbatarian Adventists took definite shape.³

If Sabbatarian Adventists had followed the Bible study methods of Roman Catholics and most Protestants of their day, I believe they could not have discovered the doctrines of immortality only in Christ, the sanctuary ministry of Christ, and the Sabbath, because of the basic presuppositions of those groups.

¹For a fuller treatment of the discovery of the seventh-day Sabbath by Adventists, see pp. 85-100.

²See Froom, Prophetic Faith, 4:847; Arthur Whitefield Spalding, Origin and History of Seventh-day Adventists, 4 vols. (Washington, D.C.: Review and Herald Publishing Association, 1961), 1:115-130; Maxwell, Tell It to the World, 51-59, 67-69, 74-76, and especially 85-92. See also Ellen G. White, Great Controversy, 423, and LeRoy Edwin Froom, Movement of Destiny (Washington, D.C.: Review and Herald Publishing Association, 1971), 87, where he says that the three key doctrines, the sanctuary, Sabbath, and Spirit of prophecy, although discovered by different men in different places, were the base of a coordinated system of truth.

³Froom, Prophetic Faith, 4:848-849.

A Brief Analysis of the Origins of
the Theological Framework of
Sabbatarian Adventism

An analysis of the way Sabbatarian Adventists arrived at the doctrines which now form the basis for the theological framework of the Seventh-day Adventist church shows that early Adventists did discover a theological system of truths which was anchored in the Scriptures. These doctrines grew in number to become the twenty-seven fundamental doctrines of the Seventh-day Adventist church today.¹ These were discovered through a series of different emphases in the study of Scripture.²

First in their study of the Bible using the two hermeneutical principles of analogy of Scripture and typology, there was a preoccupation with chronology and the prophecies of Dan 8 and 9, especially the 2300 days of Dan 8:14. After the disappointment of October 22, 1844, there was the conviction among nearly all Adventists that the door "of mercy" of Matt 25:10 had been shut for the churches of the world on the tenth day of the seventh month, 1844.³ Then there emerged a number of conflicting views about the shut door concept. Finally a conference of Adventists was called together by Joshua V. Himes in the end of April 1845 at Albany, New

¹For a complete biblical exposition of the twenty-seven fundamental doctrines of the Seventh-day Adventist church, see Ministerial Association, Seventh-day Adventists Believe.

²Froom shows how the basic Adventist truths, first discovered separately in different places, finally came together in the 1848 conferences. See his Movement of Destiny, 77-90, especially 86-87. In this, however, he has been shown to be wrong by later research. The discovery of Bates's Vindication of the Sabbath indicates that the synthesis occurred before the 1848 meetings were held.

³Damsteegt, 106.

York. After this conference, which did little to unite the believers, Apollos Hale:

was able to distinguish four major classes of Adventists: (1) Those who deplored or even condemned their past Advent experience and were strongly opposed to any further time calculations; (2) those who expressed confidence in the former calculations and felt that the predicted events had taken place; (3) those whose confidence had been shaken by the Disappointment so that they were now afflicted with doubt; (4) those who continued setting time, building their calculations upon anything they could find.¹

Of these four major classes of Adventists, I am especially interested in the second group because out of it the Seventh-day Adventist church finally emerged.² This second group, acknowledging the validity of the seventh-month movement and the fulfillment of the time calculations, in their efforts to understand the disappointment of October 22, 1844, had to answer two major questions:

- (1) What was the coming of the Bridegroom if the parable of Mt. 25:1-10 had its fulfillment in the Seventh Month movement and the coming of the Bridegroom did not signify the Second Advent?
- (2) What was the meaning of the cleansing of the sanctuary of Dan. 8:14 if the 2300 days had terminated on October 22, 1844?³

They found the key to the solution to these two problems in a study of Christ's high priestly ministry in the heavenly sanctuary. They discovered that the coming of the Bridegroom of Matt 25:10 must be interpreted as the coming of Christ to the most holy place in the heavenly sanctuary on October 22, 1844, in fulfillment of the type of

¹Ibid., 114. Spalding deals briefly with the confusion of interpretation among early Adventist leaders after the disappointment of October 22, 1844, in his chapter entitled "Light through Darkness." See his Origin and History, 1:136-138. See also Froom, Prophetic Faith, 4:827-842 for a more complete discussion of this confusion and the Albany, New York, meeting.

²Damsteegt, 114-115.

³Ibid., 115.

Lev 16. The cleansing of the sanctuary of Dan 8:14 indicated the nature of Christ's heavenly ministry after that date.¹

The next in this series of different emphases in the study of Scripture can be seen when, along with the idea of the cleansing of the sanctuary and the preadvent judgment following the disappointment, the early Sabbatarian Adventists also connected the Sabbath of the three angels' messages of Rev 14:6-12. James White, and eventually Joseph Bates, interpreted Rev 14:12, "here are they that keep the commandments of God, and the faith of Jesus," in a way that integrated the Sabbath doctrine into the Advent experience.² Much of the confusion that existed in the ranks of early Sabbatarian Adventists was resolved in the seven Sabbath conferences held in Connecticut, New York, Maine, and Massachusetts between April and November 1848.³

Early Sabbatarian Adventists were not concerned with developing a formal theology of God and man.⁴ Fernando Luis Canale in his doctoral dissertation, A Criticism of Theological Reason,

¹See Damsteegt's discussion of the "Bridegroom theme" in *ibid.*, 117-122.

²*Ibid.*, 142.

³For a complete discussion of these 1848 Sabbath Study Conferences, see Froom, Prophetic Faith, 4:1021-1048. Froom calls them Sabbath Conferences, but C. Mervyn Maxwell and A. L. White have appropriately renamed them the "Sabbath and Sanctuary Conferences."

⁴The theology of man of early Sabbatarian Adventists was the conditional immortality of man introduced into the Millerite movement by George Storrs. See Damsteegt's Message and Mission, 132. They did not have a formal theology of God and man such as that developed by L. Berkhof in his Systematic Theology.

states that Catholic and orthodox Protestant theology developed from "extra-theological theories of knowledge."¹ He explains:

In general terms Catholicism has been aware of reason's foundational role in the constitution of theological meanings in both natural and dogmatic theology. From its Thomistic tradition, and even earlier, Catholicism has developed its theological reflections within the framework provided by a Christian adaptation of the classical Platonic-Aristotelian theory of knowledge (which, by the way, was epistemology but not yet criticism of reason, which appears late in the history of philosophy).²

While Canale admits that it has been more difficult to articulate a particular theory of knowledge in Protestantism, he goes on to say, "Protestant Orthodoxy followed rather closely the Thomistic interpretation of reason. Liberal Protestantism has followed in different ways the basic results of Kant's criticism of reason."³

Kant believed that pure reason is capable of knowing only the things in space and time. He believed in a soul and noumen, or God, which were beyond space and time and unknowable.⁴ God is unknowable, according to Kant. For the liberal Protestant theologian, there is no natural theology, and there are no such things as miracles which interrupt the historical continuum or order of causality.

The Catholic theologian, however, says that revelation is the ability of the prophet to see, not the things of this world, but God. Therefore the Catholic theologian goes to the Bible to find eternal, timeless truths using his presuppositions based upon Greek

¹Canale, 4-5.

²Ibid., 6-7.

³Ibid., 7.

⁴Ibid., 97. See also Williston Walker, A History of the Christian Church, 3d ed. (New York: Charles Scribner's Sons, 1970), 485-486.

philosophy. The ultimate statement of timeless truths, however, comes from the ultimate eye, the pope. This theology makes the Bible not absolutely necessary but just morally so and paves the way for a body of church tradition and papal dictates.¹

Early Sabbatarian Adventists had no such basic presuppositions. They developed their theology directly from a study of the Bible, beginning with a study of the prophecies. After their initial preoccupation with chronology, the 2300 days of Dan 8:14, and numbers, the founders of the Seventh-day Adventist church developed an interest in archaeology. The work of Dr. Siegfried H. Horn² in the twentieth century is one notable example, although there was an interest in this field even in the nineteenth century.

In 1954 L. E. Fromm's massive work, The Prophetic Faith of Our Fathers, was published. It dealt extensively with the history of interpretation in the Christian church, from early church exposition and subsequent departures in volume 1 to the nineteenth century New World exposition and Second Advent Movement in volume 4.

In 1961 Arthur Whitefield Spalding's four-volume Origin and History of Seventh-day Adventists concentrated on the Second Advent Awakening in America and the development of Seventh-day Adventist

¹See Loraine Boettner, Roman Catholicism (Philadelphia: Presbyterian and Reformed Publishing Company, 1973), 75-103 for an excellent discussion of how tradition nullifies the word of God, the question of authority, and the Protestant and Catholic attitudes toward the Bible. See also Bernard Lonergan, Method in Theology (Minneapolis, Minnesota: Winston Press, 1972), 7-25, especially 20-25 for a discussion of the functions of transcendental method in Roman Catholic theology.

²But even here the initial interest in numbers can be seen in Siegfried H. Horn and Lynn H. Wood, The Chronology of Ezra 7 (Washington, D.C.: Review and Herald Publishing Association, 1970), 13-116.

theology. This was still basically a historical work. Dr. C. Mervyn Maxwell's Tell It to the World, published in 1976, is a wonderfully readable believer's history of the origins of the Seventh-day Adventist church which carefully traces the hand of God guiding the development of His remnant church.

A year later P. Gerard Damsteegt's Foundations of the Seventh-day Adventist Message and Mission examined the unique method of biblical interpretation which lay behind the development of the major doctrines which have motivated the mission of the Seventh-day Adventist church. This excellent work describes how Seventh-day Adventists arrived at the biblical arguments which have formed the basis of support for their concept of their place in the history of the Christian church and the reason for their existence.¹ Richard W. Schwarz's Light Bearers to the Remnant, published in 1979, provided a concise but comprehensive history of the Seventh-day Adventist denomination which portrays its rise and development as accurately as possible, while at the same time recognizing that there are "many aspects of Seventh-day Adventist history which can be fully understood only in the light of the great controversy which continues to rage between Christ and Satan."²

As excellent as these works are, Seventh-day Adventist theologians have yet to produce a uniquely Seventh-day Adventist systematic theology which clearly defines our basic presuppositions. There is no Seventh-day Adventist work that attempts to do what

¹For complete bibliographic information of the above-mentioned works, see footnotes above.

²R. W. Schwarz, Light Bearers to the Remnant (Mountain View, California: Pacific Press Publishing Association, 1979), 8.

Professor L. Berkhof has done with his Systematic Theology. The closest thing to an Adventist systematic theology is the Ministerial Association's Seventh-day Adventists Believe¹ Seventh-day Adventist theology did not develop in the same manner or with the same presuppositions as that of any Protestant church, much less Roman Catholicism.

A Brief Survey of the Discovery of the Sabbath
by Adventists

The Second Advent message of the Millerite movement came to the Washington, New Hampshire, Christian Church before February 1, 1843, according to a report by Joshua Goodwin who held meetings in that part of the country. In Joshua V. Himes's Signs of the Times, February 1, that year, Goodwin wrote, "My brethren and sisters generally in this place, are looking for their redemption this year."²

Rachel Oakes (later to become Mrs. Preston after a second marriage) attended communion services in that church one Sunday morning early in 1844 while visiting her daughter, Rachel Delight Oakes, the school teacher. Most of the congregation were Adventists, including the young Methodist minister, Frederick Wheeler.³ Mrs. Oakes had also been a member of the Methodist church before she began to observe the seventh-day Sabbath and joined the Seventh Day Baptist

¹For complete bibliographic information, see footnotes above.

²Joshua Goodwin's report in Joshua V. Himes, ed., Signs of the Times, 1 February 1843, 158, quoted in Spalding, 1:398.

³See Maxwell, Tell It to the World, 67-68; Froom, Prophetic Faith, 4:942; and Spalding, 1:115.

church.¹ When Wheeler, the Methodist-Adventist circuit-riding preacher presiding over the communion service, made a remark about keeping the commandments of God, Mrs. Oakes was visibly moved, but contained herself until Wheeler visited her later during the week.

Obviously Wheeler and Mrs. Oakes were not the typical Millerite or Seventh Day Baptist of that day. According to an editorial in the Millerite paper, The Midnight Cry, some of the Millerite leaders thought the Sabbath was an old broken Jewish yoke.² The Seventh Day Baptists, on the other hand, were skeptical of an Advent movement which did not recognize the seventh-day Sabbath.³

In spite of these views, when Rachel Oakes witnessed to Frederick Wheeler about the seventh-day Sabbath, he accepted it and became the first Sabbathkeeping Adventist minister in North America, beginning his observance of the seventh-day Sabbath about March, 1844.⁴ This was before the "seventh month movement" began.

Then, in August of 1844, either he or Mrs. Oakes or some other Sabbathkeeper brought the beautiful experience of Sabbath observance to Thomas M. Preble,⁵ a Free Will Baptist Adventist, who authored a tract entitled Tract, Showing That the Seventh Day Should

¹Froom, Prophetic Faith, 4:948.

²This editorial, "The Lord's Day [No. 2]" in The Midnight Cry, 12 September 1844, 77, quoted in Froom, Prophetic Faith, 4:944 says, "We love the seventh-day brethren and sisters, but we think they are trying to mend the old broken Jewish yoke, and put it on their necks, instead of standing fast in the liberty wherewith Christ makes free." See also Spalding, Origin and History, 1:116-117.

³Froom, Prophetic Faith, 4:944.

⁴Maxwell, Tell It to the World, 68.

⁵Froom, Prophetic Faith, 4:947.

Be Observed As the Sabbath. This tract was first published as an article in the Adventist periodical The Hope of Israel, February 28, 1845.¹ Preble, the minister in charge of the Nashua, New Hampshire, Free Will Baptist church from 1842 to 1844, had traveled with Miller and other leaders of the 1844 "seventh month movement."² Thus, the seventh-day Sabbath was being observed by Adventists before the "great disappointment" of October 22, 1844, having been brought to their attention by Seventh Day Baptists.

The Sabbathkeeping Practices
and Beliefs of Joseph Bates

Preble's article in The Hope of Israel was read in March of 1845 by Captain Joseph Bates.³ Bates had become a sailor when only fifteen years old. According to Froom,

He advanced through the years from second mate to first mate and finally to master, captain and shipowner, retiring in 1828, when he had made a modest fortune--just twenty-one years from the time he first set sail as a cabin boy.⁴

After his conversion while alone aboard ship, he gave up smoking, drinking, and swearing, becoming an ardent health reformer. He joined the Advent movement in 1839 and spent most of his modest fortune in the proclamation of the Second Advent through both the first and second messages.⁵

¹T. M. Preble, Tract, Showing that the Seventh Day Should Be Observed as the Sabbath (Nashua, New Hampshire: Murray and Kimball, 1845), 2. See also Froom, Prophetic Faith, 4:947.

²Spalding, 1:117.

³Ibid., 119.

⁴Froom, Prophetic Faith, 4:954.

⁵Ibid., 954-955.

Captain Bates was an extraordinary man who quickly made up his mind, and once his decision was made, acted upon it with characteristic promptness. He had a thorough knowledge of Scripture, which probably saved him the trouble of looking up texts as he read T. M. Preble's article in The Hope of Israel sometime in March 1845. Although he had been disappointed October 22, 1844, his faith never wavered as he continued to follow where God opened the way. Thus he wrote:

In a few days my mind was made up to begin to keep the fourth commandment and I bless God for the clear light he has shed upon my mind in answer to prayer and a thorough examination of the scriptures on this great subject.¹

Bates was a man of deep conviction. Unlike T. M. Preble, who kept the Sabbath for only three years and then repudiated it, the captain kept the Sabbath for the rest of his life and did his best to tell others about it.² He could write, "Contrary views did, after a little, shake my position some, but I feel now that there is no argument nor sophistry that can becloud my mind again this side of the gates of the Holy City."³

Elder J. B. Cook, a well-trained minister, also kept the Sabbath for a year or two and then gave it up,⁴ but Bates was a man of a very different stamp. It did not matter that his financial

¹Joseph Bates, The Seventh Day Sabbath, A Perpetual Sign (New Bedford, Massachusetts: Press of Benjamin Lindsey, August 1846), 40. Photocopy. Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan. See also Froom, Prophetic Faith, 4:955 and Spalding, 1:119.

²Spalding, 1:118.

³Bates, The Seventh-day Sabbath, 40.

⁴Spalding, 1:118.

resources had been used up in the cause of the Advent movement, and poverty lay ahead as he began his proclamation of the Sabbath in tracts. Neither did it matter that family and friends¹ did not accept the Sabbath or join him in its observance, no doubt creating conflict as he acted upon his own convictions.

A. W. Spalding summarizes Bates's character in this way:

He came to his momentous decisions in self-discipline, in social reforms, in religious concepts, after apprentice periods of thought and experience which prepared him for the crises. Every one of his changes in character and in doctrine seemed contrary to his environment or his previous course; but throughout his life he disciplined himself to act on conviction, not on preference; and in that law of his Master's he found peace, confidence, and joy. God tried different men to draw the bow for His Sabbath arrow; it was when He came to Joseph Bates that He found the tested sinew and the true eye that sent that arrow to its mark.²

Thus the captain was also laying aside his "prepossessions" in his search for truth.

In the latter part of 1846, Bates traveled to Port Gibson, New York, to a conference attended by Hiram Edson and a company of Adventists.³ At this time Bates shared his discovery of the seventh-

¹Bates's wife, Prudence, did not accept the Sabbath until 1850. See Froom, Prophetic Faith, 4:956.

²Spalding, 1:119-120.

³Spalding placed this conference in the latter part of 1845. See *ibid.*, 111, 112. However, if this meeting did take place then, Joseph Bates could not have read as yet the fuller exposition of the the sanctuary truth which O. R. L. Crosier wrote and published as an article in an "extra" issue of The Day Star, a paper published by Enoch Jacobs in Cincinnati. This "extra" issue was not published until February 7, 1846. He could have read, however, Crosier's article in The Day Dawn, a paper published by Hiram Edson and Dr. Franklin B. Hahn earlier in 1845. This article, entitled "The Law of Moses," was an extensive explanation of the disappointment of October 22, 1844. In this particular issue he explained what he, Hahn, and Edson had learned from their study of the cleansing of the sanctuary in the Old Testament and heavenly ministry of Christ in Daniel and Hebrews. But since Bates refers to The Day Star in The Opening

day Sabbath with Edson and the company of Adventists in Port Gibson. "Thus it would appear that the Port Gibson company was the primary Adventist group to step out on the first two planks of the platform being built into the Seventh-day Adventist faith--the sanctuary and the Sabbath."¹

Returning to his home in Fair Haven, Massachusetts, or East New Bedford as it was then called, Bates decided he must supplement his preaching with a book or tract on the Sabbath question. Relying upon the Lord to help him finance the project, he published a pamphlet of forty-eight pages entitled The Seventh-day Sabbath, A Perpetual Sign, to which I have already referred above.²

This tract, which argued almost exclusively from the premise that the Sabbath was instituted at creation and reinforced at Sinai, was quickly the means of bringing James and Ellen White into the experience of Sabbath observance.³ The original tract only touched briefly on the prophesied change of the Sabbath by the "Little Horn" of Dan 7.⁴

Heavens as the source of his new information, not The Day Dawn, this meeting must have occurred in 1846. See Joseph Bates, The Opening Heavens, or a Connected View of the Testimony of the Prophets and Apostles, Concerning the Opening Heavens, Compared with Astronomical Observations and of the Present and Future Location of the New Jerusalem, the Paradise of God (New Bedford, [Massachusetts]: Press of Benjamin Lindsey, 1846), 25. Photocopy. Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan.

¹Spalding, 1:113.

²Ibid., 123-125.

³Ibid., 127.

⁴Froom, Prophetic Faith, 4:957.

C. Mervyn Maxwell points out that this tract contained the totally new idea that

before the second coming of Christ, the first and second angels of Revelation 14 were to be followed by a third angel with warning against the mark of the beast. . . . It seemed to him that in a special sense the time had come for the people who had proclaimed the first and second messages to recognize the third angel's message and to keep the Sabbath of the Ten Commandments--and he mentioned this briefly in his book.¹

It was not until January, 1847, when Bates published a second edition of the tract, that he, on the basis of Protestant identification of the beast as the Papacy, contrasted God's appointed Sabbath of creation week with its change as the "mark of the [papal] beast." Only after his visit to Port Gibson did he (also in this second edition) unite the new light on the Sabbath with that of the heavenly sanctuary.² Up until this time Bates "was still an adherent of the Seventh Day Baptist position"³ on the Sabbath.

Finally, in 1849 the Sabbath and the sanctuary were inseparably tied together in Bates's sixth⁴ tract, A Seal of the

¹Maxwell, "Joseph Bates and Seventh-day Adventist Sabbath Theology," 354.

²Joseph Bates, The Seventh Day Sabbath, A Perpetual Sign, 2d ed. (New Bedford, Massachusetts: Press of Benjamin Lindsey, 1847), 58-59. Photocopy. Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan.

³Maxwell, "Joseph Bates and Seventh-day Adventist Sabbath Theology," 355.

⁴Facsimiles of the six tracts written by Joseph Bates and published in New Bedford, Massachusetts, by Benjamin Lindsey are located in the Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan. They were: (1) Opening Heavens, published in 1846, a thirty-nine page tract in which he endorsed Crosier's views on the heavenly sanctuary, (2) Seventh Day Sabbath, A Perpetual Sign, published in August, 1846, a forty-eight page tract which mentions the three angels of Rev 14, (3) Seventh Day Sabbath, 2d ed., published in January, 1847, a sixty-three page tract which connects the Sabbath with the sanctuary and

Living God. This tract, written after the "Seal of God" and "Print a Little Paper" visions of Ellen White, records a vision she had in Dorchester, near Boston, Massachusetts, in which she said, according to Bates, that, first, the sealing message was to be published and:

- 2d. That the time of trouble had commenced.
- 3d. That the four angels had not let go, because the saints were not all sealed.
- 4th. That it was God who restrained the powers.
- 5th. That the Sabbath and the shut door were the connecting truths that was now the present truth.
- 6th. That the Sabbath is the seal, because it's the greatest and the last truth, and continues forever.
- 7th. That the ascending from the rising of the sun is (symbolical,) and represents the rising of the Holy Sabbath from the eastern continent (bordering on the ocean,) of these United States.¹

The Sabbath now had the significance of a testing, sealing message for the last days, being reinforced by certain prophetic passages, particularly Rev 14:9-12. Thus we have evidence that the early Sabbatarian Adventists developed a biblical rationale for their emphasis on Sabbath observance by associating the Sabbath with other doctrines, especially the sanctuary theology and the third angel's message of Rev 14:9-12.² This may be construed as a systematic theology of the Sabbath doctrine, although it is not a comprehensive theology of Adventist doctrine as a whole.

mentions the mark of the beast, (4) Second Advent Way Marks and High Heaps, published in May, 1847, (5) Vindication of the Sabbath, published in 1848, a one-hundred-plus page tract showing that the Sabbath will be the seal of God, and (6) A Seal of the Living God, published in January, 1849, a seventy-page tract showing that the Sabbath is the seal of God now.

¹Joseph Bates, A Seal of the Living God (New Bedford, Massachusetts: Press of Benjamin Lindsey, 1849), 26. Microfilm. Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan.

²Damsteegt, 136.

This association of the Sabbath with the sanctuary theology and the third angel's message was one of the major reasons why the proclamation of the Sabbath by Sabbatarian Adventists was much more successful than it was by Seventh Day Baptists. There were only seven Seventh Day Baptist congregations and a dozen settlements of Sabbathkeepers in four states with a total membership of 1,031 on September 11, 1801. This membership had grown to 3,400 in twenty-seven churches by the close of the 1820s.¹ Today there are 5,149 Seventh Day Baptists in the United States,² and they are struggling to maintain their existence. But the Seventh-day Adventist church has grown from a few disappointed Adventists in 1844 to a worldwide organization with over six million members in 1990.³

The proclamation of the Sabbath by itself does not provide sufficient incentive to attract members, but when the Sabbath is "proclaimed more fully" in its relationship to the sanctuary and the

¹Raymond F. Cottrell, "The Sabbath in the New World," in The Sabbath in Scripture and History, ed. Kenneth A. Strand (Washington, D.C.: Review and Herald Publishing Association, 1982), 246. C. M. Maxwell shows how Bates adopted initially a Seventh Day Baptist theology of the Sabbath but then "added to it one eschatological concept after another." See his "Joseph Bates and Seventh-day Adventist Theology," 354-359. These eschatological concepts were: (1) the third angel of Rev 14, (2) Christ's new ministry beside the ark in the heavenly sanctuary which began in 1844, (3) the mark of the beast of Rev 14:9-11, (4) the seal of God of Rev 7, and (5) the 144,000.

²Mark S. Hoffman, ed., World Almanac and Book of Facts (New York: World Almanac, 1990), 610.

³Seventh-day Adventist Yearbook (Hagerstown, Maryland: Review and Herald Publishing Association, 1991), 4. Baptized members numbered 6,497,999 according to world statistics as of June 30, 1990.

third angel's message, it is "understood and appreciated in its true perspective and so [wins] minds and hearts"¹ on a significant scale.

It was God's providence that helped the almost penniless Captain Bates spread the word about the seventh-day Sabbath in the 1840s. It was also God's providence that led James and Ellen White to accept the Sabbath message after studying Bates' tract The Seventh Day Sabbath, A Perpetual Sign.

The Sabbathkeeping Practices and Beliefs of James and Ellen White

James White, born in 1821, the fifth of nine children of Deacon John White (who had established the first Sunday School in Maine), first heard the teachings of William Miller when a young man.² At first he rejected the doctrine of the second advent and everything related to it, believing Miller to be a fanatic on the subject. But in the spring of 1841, finding both his mother and father deeply interested in the subject, he began to study the teaching to show his mother her error. This search for ammunition to use against the doctrine ended with young James becoming convinced that he, and not his mother, was in error, and he accepted Millerism.³

White spent the next year in a battle with himself. After accepting Millerism, he felt the conviction that he should go back

¹Cottrell, "Sabbath in the New World," 246, 254. Llewellyn A. Wilcox has suggested that Seventh-day Adventists will proclaim the Sabbath more fully when they are filled with the Holy Spirit. See his Now Is the Time (Escondido, California: Outdoor Pictures, 1961), 160.

²Virgil Robinson, 15-20.

³Spalding, 1:45-46.

and talk to his students at the school in Troy, Maine, where he had taught the year before, but he did not want to go. Finally surrendering to duty, he shared his new beliefs with these students. However, it was not until after he had heard William Miller himself preach and had spent several weeks carefully studying the small Adventist books and chart developed by Charles Fitch which he had purchased, that he felt competent enough to prepare three lectures: "the first to meet objections from opponents, the second to marshal 'the signs of the times,' and the third on the prophecies of Daniel 2 and 7."¹

Almost penniless, with only his books and clothes, the use of a horse for the winter, and pieces of a saddle and bridle which he fixed up, he saddled the horse and rode off into the chill of autumn to give lectures in the towns near Palmyra, Maine, his birthplace. The lectures in his series soon grew from three to seven, but there was no lecture on the Sabbath since he had not yet discovered it.

James White's growing spiritual power was soon evidenced by a number of conversions. A thousand souls accepted Christ and were baptized by local ministers as the result of a few weeks' preaching tour by James White, who was ordained as a minister of the Christian Connection a few days after his arrival back in Palmyra.² As the winter of 1843 drew on, he became more and more active in the proclamation of the second advent. When the Jewish year ended in the spring of 1844, and Christ had not come, unbelievers mocked the

¹Ibid., 48.

²Ibid. See also Maxwell, Tell It to the World, 18, 272 and Virgil Robinson, 26.

Adventists, who sought comfort from the belief that they were in the tarrying time of Hab 2:3 and Matt 25:5. Toward the close of July 1844, James read a notice about an important meeting that would begin August 12 in the town of Exeter, New Hampshire. He traveled the almost two hundred miles and attended this meeting in which Samuel Sheffield Snow launched the "seventh month movement" by declaring that the cleansing of the sanctuary of Dan 8:14 "would take place on the Day of Atonement, which would fall on October 22" of the year 1844.¹

After the passing of October 22, James wondered what mistake had been made in the Millerite calculations. It was during this time of confusion after the disappointment that he heard about Ellen Harmon, then seventeen and living in Portland, Maine, who had seen in vision the travels of God's people to the Holy City. She and James, future leaders of the Seventh-day Adventist church, met at a meeting in a house in Orrington, Maine, where Ellen spoke. At this meeting James White became convinced that Ellen G. Harmon was God's chosen messenger. It is interesting to note that she also had heard before their meeting about this young Adventist minister who had won a thousand converts in a tour of a few short weeks.² James and Ellen were later united in marriage on Monday, August 29, 1846, by Charles Harding, a justice of the peace for the city of Portland.³ They continued their work of encouraging disappointed Adventists.

¹Ibid., 30-31.

²Ibid., 32-34.

³See Virgil Robinson, 38. See also Maxwell, Tell It to the World, 86.

Before their marriage, James White and Ellen Harmon met Joseph Bates at a meeting in the captain's home in New Bedford, Massachusetts. Bates was skeptical and suspicious of apparently occult manifestations, and therefore, though he never questioned Ellen's sincerity, he would not accept what Ellen told him she had seen in vision. On the other hand, James and Ellen, after listening to Captain Bates expound the Sabbath doctrine, thought that he erred in placing so much emphasis on the "fourth commandment more than upon the other nine."¹ Ellen had been brought up in the Methodist faith, which taught "free grace and dying love," and James had been a member of the Christian Connection, which taught that believers were "not under the law."²

Nevertheless, the message of Captain Bates remained in their minds, and, after their marriage, James and Ellen studied his newly published tract The Seventh Day Sabbath, A Perpetual Sign. The newlyweds became convinced that the seventh day was indeed God's true Sabbath. Much to the surprise of Father and Mother Harmon, in whose home they were staying, they began to observe the Sabbath. At this time, they were the only Sabbathkeepers in Gorham, Maine. In fact, there were only twenty-five Sabbathkeepers in Maine and about fifty in all New England.³

In the spring of 1847 Ellen G. White had a vision in which she saw a "halo of glory" around the fourth commandment of the

¹Ellen G. White, Life Sketches, 95.

²Spalding, 127.

³Ellen G. White, Testimonies, 1:77. See also Virgil Robinson, 40-41.

Decalogue in the ark of the covenant in the Most Holy Place of the heavenly sanctuary. In a letter to Captain Bates she wrote:

I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gate of the Holy City against themselves, as sure as there was a God that rules in heaven above.¹

This vision stressed the perpetuity of the law of God and the supreme place in it of the seventh-day Sabbath.

The Sabbath was in the beginning purely a matter of new light for this little band of Adventists. They understood that the Second Advent did not take place on the tenth day of the seventh month, 1844, not only because of Christ's priestly ministry in the Most Holy Place, but also because they believed that the seventh-day Sabbath had to be restored before the return of Christ could occur.² However, in the letter to Joseph Bates quoted above, Ellen White sees the Sabbath not merely as new light but now as a "separating wall" between believers and unbelievers and a means to unite God's people as they await Christ's return. James and Ellen White soon joined Bates in the proclamation of the Sabbath.³ They came to view it as much more than a separating wall. For them, it was an experience,

¹Ellen G. White's letter in Joseph Bates' broadside, A Vision 1, no. 1 (7 April 1847), photocopied in C. Mervyn Maxwell, Source Book: SDA Denominational History, rev. ed. (Berrien Springs, Michigan: Andrews University, 1976), 164. See also idem, Tell It to the World, 88-89 and Spalding, 1:127.

²Damsteegt, 105-106.

³Spalding, 1:127. For a discussion of Ellen White's thoughts on Sabbath observance, see, e.g., her Testimonies, 2:582-585, 6:349-368.

not only of physical rest, but spiritual rest. Likewise, preparation for the Sabbath included more than physical preparation. Spiritual preparation in which believers "reckon with [their] souls to see whether the week that has ended has brought spiritual gain or loss" was vital.¹ This was why Ellen White wrote, "It means eternal salvation to keep the Sabbath holy unto the Lord. God says: 'Them that honor Me I will honor.' I Samuel 2:30."² Ellen White taught that the preparation for the Sabbath that prepares the believer to enter the presence of his/her Creator on Sabbath morning is much more spiritual than physical in that it requires the putting away of all differences between church members and family members before the Sabbath begins. It requires receiving Christ into the "soul temple"³ of the believer. This experience transforms the appetites and passions, preparing the believer for the experience of worship not only on Sabbath morning, but also during the millennium in heaven (Rev 20) and in the earth made new (2 Pet 3:10-14; Isa 66:22, 23). This spiritual preparation would also manifest itself in the physical observance of the Sabbath. It will lead to the anticipation of the Sabbath throughout the week and making final preparation for it on Friday.

This is the experience to which Jesus invited His people when He said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me;

¹Ellen G. White, Testimonies, 6:356.

²Ibid.

³Ellen G. White, Testimonies, 2:582-585, 6:349-368.

for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt 11:28, 29.

Conclusion

This examination of Sabbath observance, as instituted and intended by God in the Bible and the writings of Ellen G. White, has dealt with the Sabbath as rest (i.e., the "rest of God" and the experience to which Christ invites us in Matt 11:28, 29). This experience is the reception of the life of Christ within His disciples, effecting change moment by moment every day of the week, thus entering into the Sabbath rest of God of Heb 4:1-10. The reception of the Sabbath rest into the "soul temple" of the believer changes his desires, appetites, ambitions, and nature. This Sabbath rest is the life of Christ within. Understanding the Sabbath this way, men and women must then prepare for the holy seventh-day Sabbath, not only on Friday, but through the week.

The preparation for the Sabbath includes much more than physical preparation. Indeed, the most important preparation is spiritual (i.e., the putting away of all differences between brethren in the church and in the family before the Sabbath begins). This kind of spiritual preparation will prepare the believer for the experience of entering the sacred presence of the Creator and Redeemer on Sabbath morning in reverent adoration and worship. This experience, then, in turn, prepares the worshiper to enter the presence of the Creator and Redeemer in the Holy City, New Jerusalem, during the 1000 years of Rev 20 and in the earth made new (2 Pet 3:10-14; Isa 66:22,23) each Sabbath. Worship takes on new meaning for the believer who follows the example of Jesus and is transformed

into the likeness of Christ through beholding Him and communicating with Him in Sabbath worship.

We have discovered that the Sabbath is a part of a theological system, or a body of divine law, that existed since the foundation of the world. Early Sabbatarian Adventists discovered this system of law through the study of the Bible. The three key doctrines, the sanctuary, the Sabbath, and the Spirit of Prophecy, were discovered by different men in different places, but they were not detached, independent, unrelated points of truth. These three key doctrines form the foundation of a coordinated system of truth. Any theology of the Sabbath must recognize this fact because the Sabbath must be taught in its relationship to these other doctrines. It must be taught as presented in Heb 4, where it unites creation, redemption, and final perfection.

This in-ministry project sought to compare the attitudes toward Sabbath observance and Sabbathkeeping practices in the Lawrenceburg and Pulaski, Tennessee, Seventh-day Adventist churches before and after six sermons and one discussion session dealing with the concepts discussed above. These activities are discussed more thoroughly in chapter 3.

CHAPTER 3

APPLICATION OF CONCEPTS AND METHODS

Changes in the attitudes and Sabbathkeeping practices of the Lawrenceburg and Pulaski, Tennessee, Seventh-day Adventist churches were measured principally by an analysis of the results of a questionnaire, "A Survey of Attitudes Toward Sabbath Observance" (see Appendix B), which was administered to the Lawrenceburg and Pulaski congregations before and after six sermons and a discussion session. It was also administered twice, over the same interval, to the Savannah, Tennessee, Seventh-day Adventist congregation, but without the benefit of the sermons and discussion session. The Savannah congregation served as the control group, picked because of its similar size and age mix. Before beginning the project in any of the above churches, negotiations with the respective church boards sought and received the cooperation of each church.

Before discussing the negotiations with the boards of the two test churches, it is appropriate to study the nature and history of the Lawrenceburg and Pulaski, Tennessee, Seventh-day Adventist churches in order to better understand how these two churches related to this in-ministry project. In this chapter these two churches are referred to as the test churches, or test group.

History of the Lawrenceburg Seventh-day
Adventist Church

Experience of Thomas Albert Graves

The early history of the Lawrenceburg, Tennessee, Seventh-day Adventist church is closely related to the self-supporting Adventist health ministry of Thomas Albert Graves, founder of the Lawrenceburg Sanitarium, which eventually became Scott Memorial Hospital.¹ Graves heard sermons preached in Collegeview, Nebraska, by E. A. Sutherland and P. T. Magan on leaving the cities and on the need for a self-supporting medical missionary work in the South in counties where there were no Adventists. In 1911, Graves moved from Lincoln, Nebraska, to a farm about five miles north of Lawrenceburg, Tennessee, in the Flatwoods Community. In 1914, Mr. and Mrs. H. L. Reese moved from Madison, Tennessee, to Lawrenceburg and settled in the Flatwoods area. Mrs. Reese was a registered nurse whose services were in constant demand. Because the nearest hospital was over thirty miles away, she urged Graves to erect a small four-room building to be used by the community for health purposes. This was completed later that year.

Connection with Madison Health Work

In 1904 Edward A. Sutherland and Percy T. Magan began a self-supporting school near Madison, Tennessee, called the Nashville Agricultural and Normal Institute, on the Ferguson farm, known then

¹Mavis Sutherland, "Adventist Work Dates Back to 1866," Lawrenceburg (Tenn.) Democrat Union, 31 October 1974, p. 3.

as the Nelson place.¹ This school eventually became known as Madison College.

About seven years earlier, Mr. and Mrs. Louis A. Hansen in had pioneered a self-supporting health ministry in Nashville, Tennessee, which became known as the Nashville Sanitarium.² The influence of the Nashville Sanitarium upon the Madison enterprises took the form of support from people who had been treated at the sanitarium, and "although the Nashville Sanitarium had to close its doors for lack of financial support, its influence contributed greatly to Madison's success."³ Both Sutherland and Magan received M.D. degrees from the University of Tennessee in 1914.⁴ Madison College soon became a medical training institution which equipped young men and women to go into the areas of the rural South where there was a great need.⁵

Madison College supplied much of the initial administrative and nursing staff for the fledgling Lawrenceburg Sanitarium and Hospital. The work benefited greatly from the services of Miss S. E. Whiteis, a capable nurse and administrator from Madison who joined the group to supervise the institution not long after its construction.

¹SDA Encyclopedia, 1976 ed., s.v. "Madison Institutions."

²Louis A. Hansen, From So Small a Dream (Nashville, Tennessee: Southern Publishing Association, 1968), 113.

³Ellen White's four-page letter to O. M. Hayward, quoted in Hansen, 117.

⁴SDA Encyclopedia, 1976 ed., s.v. "Madison Institutions," 828.

⁵Ellen White's letter to O. M. Hayward, quoted in Hansen, 114.

In June 1925, the Bennett farm on Buffalo Road was purchased by the little Flatwoods group with the intention of relocating the sanitarium there because of the inaccessibility of the Flatwoods Hospital in winter. A new twenty-five bed sanitarium and hospital was built there. At this time the Laymen's Foundation took over the full responsibility of the hospital, and it was given a charter by the state of Tennessee as a charitable institution. Under this new arrangement with the Laymen's Foundation, Mr. and Mrs. I. H. Sargent of Madison, Tennessee, assumed the responsibility for the administration of the facility.¹

Between 1925 and June of 1931, the small Lawrenceburg hospital prospered under the leadership of the Graves and the Sargents along with the support of the physicians in Lawrence County. During this period it was the only hospital in a five-county area. On the night of June 29, 1931, tragedy struck in the form of a fire that completely destroyed the little wood frame building. The Laymen's Foundation was encouraged to rebuild and did so with the help of many friends in the county.

The new building served the community until November 3, 1974, when Scott Memorial Hospital was finished directly across Buffalo Road in front of the old Lawrenceburg Sanitarium and Hospital. Scott Memorial continued to operate as a non-profit, self-supporting institution until August of 1979, when it became a part of the Adventist Health System/Sunbelt.²

¹Sutherland, "Adventist Work," 3.

²Ibid. See also Sutherland, Lawrenceburg (Tenn.) Democrat Union, 31 October 1974, 1, and Dr. Norman Henderson and Barbara Henderson, telephone interview by author, Lawrenceburg, Tennessee, 26

Closing of Scott Memorial Hospital

We must now go back to the year 1951. A significant change took place on July 25, 1951, when the Lawrence County Hospital was dedicated. The Lawrenceburg Sanitarium and Hospital was now no longer the only health care facility in the five-county area. There was now another hospital in the very same town competing with the Adventist self-supporting institution. The little sanitarium hung on, however, and in the year 1959 received reinforcements in the form of two Seventh-day Adventist physicians. Dr. Shaen Sutherland, a grandson of Dr. Edward A. Sutherland, came first, and six weeks later Dr. Norman Henderson. After the Lawrenceburg Sanitarium and Hospital became Scott Memorial Hospital, two other Adventist medical doctors, Homer Staley and Leon Everett, joined Sutherland and Henderson and began practicing medicine in Lawrence County.¹

Things did not go well with the new Scott Memorial Hospital, however. Even after it became a part of Adventist Health System/Sunbelt, the hospital struggled financially because of the competition between the two hospitals in a county that could only support one. Finally Scott Memorial Hospital was closed and its assets were sold to Health Trust, Inc., the company that owned Crockett Hospital, as the Lawrence County Hospital was named when rebuilt south of Lawrenceburg on Highway 43. This sale, announced on July 14, 1988, by Adventist Health System/Sunbelt and Health Trust, Inc., sent shock waves through the Lawrenceburg Seventh-day Adventist

June 1990.

¹Cecil Graves, Dr. Norman Henderson and Barbara Henderson, and Mary Nell Crowder, telephone interviews by author, 26 July 1990.

church, because many of its members worked at Scott Memorial Hospital.

Beginnings of the Lawrenceburg Church

The Lawrenceburg church began in 1911 in the two-room cabin of Thomas Albert Graves on his farm in Flatwoods. The Graves were the only Seventh-day Adventists in the area at that time, but they invited their neighbors to worship with them on Sabbath. On Sundays the Graves attended the Flatwoods Methodist church, where Thomas was superintendent and his wife played the organ and piano and taught the children.

In 1912, two years before the first sanitarium was built in the Flatwoods community, the first Seventh-day Adventist church building in Lawrence County was erected on land given by Graves. In 1932 the congregation built a new church, located on the Bennett farm near the sanitarium that had been built there in 1925. This second church building now stands across the road from the present Scott Memorial Hospital building.

As the congregation continued to grow, it secured its present lot on Buffalo Road inside the Lawrenceburg city limits on August 9, 1963, while Cecil Graves, son of T. A. Graves, was pastor. In 1967 under the leadership of Clarence Southard, the congregation broke ground, and in less than a year, with the help of Bill Egly, a building contractor who was a member of the church, the present church building was erected. Finished in 1968, it was dedicated in July, 1971. The old church building served as a church school until

the new Bill Egly Seventh-day Adventist School was completed in 1984.¹

Personality of the Lawrenceburg Church

Because of its history and the close connection with the medical work, the Lawrenceburg church has become somewhat institutional in nature. The congregation is composed of at least three groups.

The first group consists largely of professionals: four M.D.'s, three dentists, one nurse anesthetist, an x-ray technician, a speech pathologist, several nurses, and some receptionists who work for the M.D.'s. There are also three teachers with master's degrees in this group and a gentleman who is a field representative for Medi-quip Option Care.

The second group is made up largely of retired institutional workers from Seventh-day Adventist colleges and hospitals and three retired ministers. The third group consists of local people who have lived in Lawrence County most of their lives and were baptized into the church from the community. Professionals as well as blue-collar workers are in this group.

These three groups cannot be classified as liberal, conservative, and middle-of-the-road respectively because there are some liberal, conservative, and middle-of-the-road Adventists in each group. However, the second group is weighted toward the conservative side. Any classification in this regard is subjective and depends largely upon who is doing the classifying. If we compare ourselves to Christ, we are all very liberal. Nevertheless, this brief history

¹Ibid.

and pastor's analysis of the Lawrenceburg church is helpful in understanding how the church responded to the in-ministry project and why the survey was made up the way it was with sections for medical professionals and ministers.

History of the Pulaski Seventh-day Adventist Church

Experience of Cecil Cates

The history of the Pulaski, Tennessee, Seventh-day Adventist church began with Cecil Cates's love for Bible study and his search for truth. Cates would gather his wife and six children around the kitchen table in his home on Cates Road in Giles County, Tennessee, and study the Scriptures. When in 1929, while reading his Bible, he discovered that God had rested on the seventh day of creation week, he thought he had discovered a truth that no one else had. After three years of visiting his friends and neighbors to study the Bible with them, he was asked to preach to groups who gathered in a clearing in the woods.

One day one of these groups decided to have an all-day meeting. They brought covered dishes with the intention of breaking for lunch about noon. Someone had brought fried chicken, and after eating some, Cates was asked to speak again. No one had thought to bring drinking water, and Cates's mouth began to get dry. The longer he spoke, the drier his mouth became. When the ordeal was finally over and he arrived home that evening, he vowed he would never eat another piece of chicken.

Connection With Lawrenceburg Sanitarium
and Church

In the middle of the summer of 1932, a strange thing occurred. While Cates and his wife Lilly were sitting on their front porch, a man and woman walked up and said that they were out driving around on the back roads looking for peaches for sale and their car had stalled near the Cates's home. They asked if Cates had a mule to pull the car somewhere so it could be repaired. Cates told the couple that a man named John Lee Johnson had a garage nearby and invited them to come up on the porch and "sit a spell." After introductions were made, the Cateses were surprised to learn that this man and his wife were Mr. and Mrs. Reese, the Seventh-day Adventist administrators of the Lawrenceburg Sanitarium. At the time, Cates was smoking his pipe and chewing tobacco. Mr. Reese explained that the body is the temple of God and, according to 1 Cor 6:19-20, should not be defiled. Cates threw away his pipe and tobacco and never used them again.

The visit over, Cates harnessed his mules and pulled the Reese car to the garage. Johnson, the mechanic, asked Reese to get into the car and turn on the ignition so that he could make some checks under the hood. When the ignition was turned on, the car started almost immediately and the Reeses were able to drive away without having any work done. Cecil and Lilly Cates were baptized that year by Reese, who had maintained contact with the Cateses.

Early in the fall of 1933, Cecil and Lilly Cates's home on Cates Road between Lawrenceburg and Pulaski was dedicated as the Powder Mill Hill Seventh-day Adventist church. The first pastor was Frank Weeks, and each Sabbath morning he met with the small company

gathered there for worship. Some of the charter members were May Berryhill, Jewel Duncan Johnson, Estelle Campbell Griggs, and Esther Lee Barnickle Hickman. Later Willie and Effie Johnson joined the group, along with the Elmer Garner family. Jewel Johnson played the old organ while one of the children pumped it. Brother Cates taught the adults in the living room, while Lilly took the small children into the kitchen where they sat around the cookstove for lesson study. The teenagers sat on a bench on one side of the dining table, and their teacher sat on the other.

When a tent revival was held in Lawrence County, Henry Johnson and Talmadge Felker took turns driving a milk truck carrying from seventy-five to one hundred people from Giles County to the meetings. One night the truck overturned with eighty-five people from the Choates Creek community on it. Fortunately no one was killed, but Mrs. Carter Duncan suffered a broken arm, many others were bruised, and almost everyone was sore the next day.

The Pulaski Company Becomes a Church

In 1957 Mrs. Ethel McCormack and her four sons moved to Giles County from Indiana and joined the group meeting in the Cates's home. About this time the company felt a burden to have a meeting place in Pulaski, and in 1958 the Episcopal Church of the Messiah agreed to let the company rent their Parish Room, located behind the church. This arrangement lasted from 1958 to 1977. Early in 1978 they used the chapel in the First Presbyterian church, and later that year they purchased the Honey Club, a new night club on Highway 11 South, and converted it into a church. The company had been organized as the Pulaski Seventh-day Adventist church on March 5, 1977, at a service

conducted by Kimber Johnson, then president of the Kentucky-Tennessee Conference of Seventh-day Adventists.¹

The little Pulaski, Tennessee, church is service-oriented. Today it operates one of the largest, most effective Community Service Centers in the Kentucky-Tennessee Conference. It is a warm, friendly, growing congregation with a present membership of forty-four and an average attendance of fifty.

The congregation is made up largely of blue-collar workers and retirees. The only exceptions are one teacher working on a Ph.D. and presently employed by Martin Methodist College in Pulaski, one registered nurse, one licensed practical nurse, a businessman who speculates in real estate, and a man who heads the quality control division of Walker Die Casting of Lewisburg, Tennessee. This group is largely mainline conservative Seventh-day Adventist. Seven members of the congregation are Black.

Five-Year Study of the Two Test Churches

A five-year study of the membership and tithe statistics of the Lawrenceburg and Pulaski churches is reported in tables 1 and 2.² The loss of membership in the Lawrenceburg church from 224 in 1985 to 149 in 1989 was not all due to the closing of Scott Memorial Hospital. There were many apostasies also. The increase in tithe is due largely to reclaimed members who are now tithing. One physician, who is now regularly attending church and tithing, accounts for 80%

¹Ethel McCormack, telephone interview by author, Pulaski, Tennessee, 17 June 1990.

²Roy Crawford, telephone interview by author, Lawrenceburg, Tennessee, 18 March 1990; Peggy Hopper, telephone interview by author, Pulaski, Tennessee, 18 March 1990.

of the increase in tithe from 1987 to 1989. In 1991, two years later than the years covered by table 1, the tithe of the Lawrenceburg church was \$190,000.

These then are the histories, present membership and tithe statistics, personalities, and characteristics of the two test churches involved in this in-ministry project. Since each has its unique personality, it is helpful to note that the Lawrenceburg congregation developed along with a small Seventh-day Adventist hospital and is more formal and reserved than the Pulaski congregation. But both tend to be conservative compared with many other Seventh-day Adventist churches, though the Lawrenceburg congregation does have people with somewhat liberal views.

Negotiations with the Church Boards

I preached my first sermon to both the Pulaski and Lawrenceburg congregations in the Lawrenceburg church, Sabbath, July 30, 1988, and spent the next day unloading the U-Haul truck and moving in. The head deacon, Sam Reinholtz, was kind enough to organize a group of men to help my family and me with a task that would otherwise have taken much longer. Of course the unpacking and settling into a new district consumed time, but getting acquainted with two new congregations and all of the accompanying problems took longer.

The closing of Scott Memorial Hospital just a week before my family and I arrived had been a traumatic experience for the Lawrenceburg congregation. The church would need time to become reconciled to the loss of not only an institution that had been a part of the church from its very beginning but also of several

families who would be relocating. The congregation would also need time to adjust to a new pastor.

Table 1.--Membership and Tithe Statistics of the Lawrenceburg, Tennessee, Seventh-day Adventist Church over a Five-year Period.

	Membership	Tithe
Dec. '85	224	\$115,972.84
Dec. '86	221	\$120,440.79
Dec. '87	190	\$114,782.95
Dec. '88	188	\$139,724.41
Dec. '89	149	\$147,643.02

Table 2.--Membership and Tithe Statistics of the Pulaski, Tennessee, Seventh-day Adventist Church over a Five-year Period

	Membership	Tithe
Dec. '85	35	\$12,959.36
Dec. '86	30	\$19,035.50
Dec. '87	39	\$21,746.94
Dec. '88	35	\$22,798.11
Dec. '89	38	\$24,730.07

Since I had to attend an intensive in California, September 6 through 16, which would take me out of the district for ten days, the matter of the questionnaire had to be presented at the August board meeting, Wednesday, August 17. I asked the board to allow me to use the entire sermon period to administer the questionnaire both before and after the six sermons as well as to take two weeks' study leave for the intensive in California. The board of the Lawrenceburg

church voted unanimously¹ in favor of the administration of the questionnaire, "A Survey of Attitudes Toward Sabbath Observance,"² to the congregation in order that I might determine if there were any significant changes in the attitude toward, and the practices in, observance of the Sabbath after the series of six sermons on the Sabbath. The two weeks' study leave was also approved.

The same requests were made of the Pulaski church board the following Tuesday night with the same results. Armed with these board decisions, I finished my preparations for the September intensive in California. Upon my return to the district, Sunday, September 18, I began to plan for my in-ministry project. I had decided that since my theology of the Sabbath and Sabbath observance required a close relationship between the observer of the Sabbath and the Lord of the Sabbath, I would need to precede the first administration of the questionnaire with a series on the fruit of the Spirit in Gal 5:22, 23. I began this series in January, 1989, so that I could complete it before camp meeting that year.

First Administration of the Questionnaire

After camp meeting, a communion service was held the first Sabbath of the new quarter. I then administered the questionnaire for the first time in the Lawrenceburg and Pulaski churches, Sabbath, July 8, 1989. This same questionnaire was also administered to the Savannah, Tennessee, Seventh-day Adventist church, my control group, by its pastor.

¹See Appendix A.

²See Appendix B.

Before the questionnaires were passed out, I gave very specific instructions. I informed the congregations that we were about to do something very different, not only this Sabbath but also the next several Sabbaths. I then announced that in a few moments I would be asking the deacons to pass out the surveys that I was holding. After reading the title, I told them:

Please do not put your name on these surveys. That way you can be very candid with me and tell me exactly what you think and do. Let's maintain reverence, please, while we are going through this little exercise. I will be talking to you through the survey and explaining some of the questions, but I'm sure some of you will read right through the survey and do it quickly. That's all right, but I ask you to please give it some thought and tell me exactly what you think and do. As we're reading through the survey, if you have a question, please raise your hand and I'll try to answer it, but I want us to be careful to maintain reverence. I want baptized Seventh-day Adventists to fill these surveys out. There is a reason for this. I have pencils here if you need one. Now if you are a baptized Seventh-day Adventist, please raise your hand and the deacons will give you one of the surveys. All right deacons, let's pass them out.

The entire thirty minutes that would normally have been devoted to the sermon were spent with the questionnaire, but judging from the majority of the comments I received, I believe that the people perceived it to be a very spiritual exercise. One couple said that it had produced a spiritual experience that made them reflect on their actual attitude toward the Sabbath and their habits and practices in observing it. Joe commented, "We were in church, so we couldn't lie," meaning that they were forced to be honest with themselves.

Not all of the comments were positive, however. The one negative comment that I heard came from one of the retired ministers, who told me, "I was uncomfortable with the worship service today."

I asked him why he felt uncomfortable, and he replied, "If you had preached a fifteen minute sermon, I would have felt more comfortable. The way it was I felt that it was like going to school, and there was no spirituality to the whole thing." At this point I reminded him that the church board had given me permission to do this very thing and then told him that all of the other comments that I had been hearing were positive.¹ I was sorry that he felt uncomfortable, but this was the way my committee had recommended doing this in-ministry project.

The First Three Sermons

The next Sabbath at Lawrenceburg I delivered the first of the six sermons on the subject of the Sabbath and its observance.² The first sermon was topical, dealing with the meaning of the Sabbath. It explored the idea of the Sabbath as part of the final test versus the fact that the Sabbath is connected to and is a vital part of the everlasting gospel. This sermon also examined the relationship between the Sabbath and the judgment-hour message of Rev 14:7.

The second sermon was also topical but investigated the possibility of keeping the Sabbath in the present in anticipation of the second coming of Christ because each Sabbath, properly observed, reinforces the confidence that we have more to expect from the future. Learning to anticipate the Sabbath all week long prepares

¹This man's son, who was also a member of the Lawrenceburg church, asked for an extra copy of the survey and reacted very favorably toward the whole experience. The retired minister was present at the board meeting and had voted with the rest of the board members to allow me to do the very thing about which he was complaining.

²See Appendix D.

the believer to enter the worship experience on the seventh day because it prepares the heart to enter God's presence.

The third sermon dealt more extensively with preparation for the Sabbath as preparation of the character for eternity. How a person keeps the Sabbath and prepares for the Sabbath is indicative not only of how much one loves the Lord, but also of how one is preparing his/her character for heaven. The preparation principle set forth by the Lord in the Scriptures includes the settling of all differences between members of the family and church. All six sermons used the repeat and enlarge technique (i.e., each sermon repeated the key points of the previous sermons before dealing with new ideas).

The Discussion Session

After the first three sermons, my discussion group leaders used the major portion of the worship service, Sabbath, August 5, to lead the congregation in a discussion of and reaction to the material covered in the first three sermons. From the pulpit I explained the procedure and then divided the church into four groups, assigning a leader to each one. At the conclusion of the session each leader was to give a report on his group's discussion.

The group leaders were chosen in advance and given the materials they would need in leading the discussions. The material was assigned from the chapter "A Day to Love" from the book Welcome to the Family.¹ This same program was followed in the Pulaski church, but with only two discussion groups. While the discussions

¹See Appendix C.

were in progress, I moved from one group to another and found them to be quite lively.

The four discussion leaders in the Lawrenceburg church were Ray Barger, Charles Cutter, Ken Spaulding, and Ken Will. Tom McCormack and Phil Whary led out in the Pulaski church. I was pleased with the results of the discussions, which I believe helped to bring everything we had covered up to that point into focus and answered most of the questions that members still had.

The Last Three Sermons and the Visits

The last three sermons were preached in both the Lawrenceburg and Pulaski churches on Sabbaths, August 12, 19, and 26, and the questionnaire was administered the second time in both churches on Sabbath, September 2.

The fourth sermon in the series presented the idea that, since the Sabbath draws its meaning from the difference between it and the other days of the week, the idea of "separation" needed to be discussed. The Sabbath should be kept separate from the other days of the week, a practice which, in turn, could reduce the separation from God brought about by sin. The Sabbath is a link between earth and heaven, because it provides "the hour of communion and prayer, the hour of study peace, the hour when [the Christian] can meet with others of like . . . faith for mutual encouragement."¹

The fifth sermon explored the possibility of worship on the Sabbath being a foretaste of that which the believer will enjoy in

¹M. L. Andreasen, The Sabbath, 29-30.

the new earth. The Sabbath provides the time for us to fill a need that God has placed within each person, a need for worship. God is the source of all religion, and humanity must worship. M. L. Andreasen says, "The Sabbath is heaven transplanted, a day given to man as a reminder of that which once was and which again shall be."¹ Until the barrier that sin has placed between humankind and God is removed and worship is restored to its original state, the Sabbath provides an opportunity for us to seek an encounter with God even as Isaiah came to the temple seeking an encounter with the Lord (Isa 6:1-8). The Sabbath is a small sample of what heaven will be.

The last sermon in the series addressed the possibility of communicating with God on the Sabbath. God's Spirit is continually striving to bring us back to what we were in the beginning through communication with our minds. God is not the only supernatural being seeking to communicate with us. Ellen White writes of Satan and his evil angels:

Spiritualism is the masterpiece of deception. It is Satan's most successful and fascinating delusion--one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over them, and communicating with them. These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry and with many their word has greater weight than the Word of God. Thus men and women are led to reject the truth, and give heed to seducing spirits.'²

Spiritualism is calculated to deceive even sophisticated modern men and women. God revealed to Ellen White: "Through the two great

¹Ibid., 45.

²Ellen G. White, This Day with God, 247.

errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome."¹ Here the relationship is established between the Sabbath and another biblical doctrine, the "nature of man."

I sought to make this series of sermons on the Sabbath and Sabbath observance revivalistic in nature. I also wanted to show the relationship between the Sabbath and the other key doctrines of Scripture (e.g., the gospel, the heavenly ministry of Christ, and the nature of humanity), all in anticipation of and preparation for the second coming and eternity. Most of the sermons were topical in nature. However, I did experiment with the homiletical plot form in one.

In the bulletin for both churches on those Sabbaths in which I preached one of the six sermons, I inserted the following opportunity for a response: "This morning's message has raised some questions in my mind. I would appreciate a visit from the pastor.

Name: _____"

A few took advantage of this opportunity and requested a visit. Most of these did not have any problems with the subject of the sermon, but were perhaps questioning a choice of words or some other aspect of the sermon that had not been understood. A few words of explanation were all that was required to clear up these matters. While visiting in the homes of my church members, I was rewarded by noting a few changes in Sabbathkeeping attitudes and practices. One family who had been in the habit of boating and skiing on the Sabbath

¹Ellen G. White, Great Controversy, 588.

had discontinued this practice. Another had initiated a special Friday evening candlelight supper to welcome in the Sabbath.

The Final Administration of the Questionnaire

The questionnaire was administered a second time, September 2, to both the Lawrenceburg and Pulaski congregations. This same questionnaire was also administered to the Savannah, Tennessee, Seventh-day Adventist church a second time on September 9.

The completed questionnaires were carefully separated for each church and each time of administration. They were sent to the Church Ministries Department of Andrews University, where the data were analyzed by computer. The results of this analysis are the subject of chapter 4, "Evaluation."

CHAPTER IV

EVALUATION

Preparation of the Questionnaire

Before discussing the results of the computer analysis of the questionnaire, I would like to describe how it was produced. The initial questionnaire was composed as part of the project proposal and submitted to the chairman of my committee, Dr. C. Mervyn Maxwell, who gave suggestions as to its content and format. I then sent a copy to Dr. Roger L. Dudley, Director of the Institute of Church Ministries at Andrews University, for further suggestions. Dudley provided samples of questionnaires used in other research projects similar in nature to this one, as well as his own comments on improvements that could be made. The present format of "A Survey of Attitudes Toward Sabbath Observance" is the result of these suggestions.

Reaction of Participants and Observations of Personal Behavior

We have already noted in the previous chapter a few changes in Sabbathkeeping attitudes and practices of the members of the two test churches. The two most conspicuous changes were the family who gave up boating and skiing on the Sabbath and the family who initiated a candlelight supper to welcome the Sabbath.

I have also referred to the reaction of some to the survey itself. Most of those who spoke to me after their first encounter with the questionnaire expressed surprise at finding that their Sabbathkeeping attitudes and practices were not what they had assumed. The reactions ranged from "You made me think," to that of the gentleman who expressed discomfort because the questionnaire had taken all of the sermon period and there was not even a "fifteen minute sermon."

The vast majority of those who expressed an opinion about the survey viewed it as a spiritual exercise which helped them realize what they thought they were doing on the Sabbath and what they actually were doing were not the same. The survey revealed that 57 percent of the individuals in the two test churches who filled out the survey during the first administration needed suggestions for making the Sabbath more enjoyable and also needed a better understanding of proper Sabbath observance. Some stated the questionnaire was "disturbing" because they could no longer be comfortable with their Sabbathkeeping practices.

This project recognizes that although it is possible to observe change in people's lives, as I have done here, it is difficult to judge motives.¹ Measuring change in the affective domain, which involves values, beliefs, and feelings, is difficult; hence the need for a tool of measurement such as the questionnaire. My performance in this project must be judged by what I have learned in developing the theology which produced the six sermons and by the

¹See Matt 7:1-5 and Ellen G. White, Mount of Blessing, 123-129.

changes in, or maturing of, my ministry. I have in this project sought to be used by the Holy Spirit to effect change by giving information. Therefore I report the changes which I observed and measured, leaving the rest to the Holy Spirit.

By looking at the number of responses to question numbers 5 and 9, I found that the questionnaire did reveal the need and desire for change in the area of Sabbath observance. My observations made on visits before, during, and after the in-ministry project indicated that some of my members were in the process of revival and reformation in this area. I confess that this project also helped me to develop my own ideas about preparation for the Sabbath, especially in the area of spiritual preparation all through the week in anticipation of entering God's presence on the Sabbath. The Holy Spirit used this in-ministry project to work reformation not only in the lives of my church members but in my own life as well.

Comparison of the Control and Test Groups in
the First and Second Administrations
of the Questionnaire

Method of Analysis

The comparison of the first and second administrations of the questionnaire for the test and control groups was done by computer analysis in the Institute of Church Ministry at Andrews University, using the "Statistical Packages for the Social Sciences" program. I had asked Dr. Roger L. Dudley, Director of the Institute of Church Ministries at Andrews, for the following correlation coefficients for the first administration only of both the control and test groups:

1. Questions 1 to 4 (How Long Have Been an Adventist, Age, Relationship with Jesus, Attended SDA Schools) with the

"No" responses for questions 22 to 24 (Case Histories of Jim, Jane, and the Browns)

2. Questions 1 to 4 with questions 5 to 10 (I Need Suggestions for Sabbath, I Wish for More Sabbath Activities, I Am Bored During Sabbath Hours, Sabbath Observance Is Legalistic, I Need to Understand Sabbath Observance, I Prepare for Sabbath During the Week)
3. Question 30 (Daily Personal Bible Study, Study of Ellen White Books, Attending Prayer Meeting, Attending Sabbath School, Daily Family Worship) with "No" responses for questions 22 to 24
4. Question 30 with question 5 to 10.¹

I had also requested the following information for both the first and second administrations of the questionnaire in both the control and the test groups:

1. Percentage of "Disagree" versus "Agree" for questions 5 to 10 and 12 (I Observe Sabbath Because of Family, I Observe Sabbath Because I Know I Should, I Observe Sabbath Because of Loyalty to God, I Observe Sabbath Because I Enjoy It)
2. Percentage of "Yes" and "No" responses for questions 13 (Which of the Following Do You Feel Qualify as Proper Sabbath Observance?) and 22 to 29 (Case Histories, For Ministers, For Health-Care Personnel)
3. Percentage of "Doesn't Apply" and "Never" versus "Usually" and "Always" responses in questions 14 to 21 (By Sunset Friday I Have--, My Church Attendance on Sabbath, I Celebrate the Sabbath Sunset to Sunset, For Parents) and 30
4. Percentages for responses for question 11 (Instruction on Sabbath Observance).²

In order to load the information on the questionnaire into the computer, codes and labels had to be assigned to identify the individual questionnaires according to the group to which they

¹See "A Survey of Attitudes toward Sabbath Observance" in Appendix B and "Letter to Dr. Roger Dudley," Appendix E.

²Ibid.

belonged and the administration given. Each questionnaire was numbered consecutively from 1 to 321. The first three columns of the computer printout indicated the number of the questionnaire and whether it was the first or second administration. A 1 or 2 in the fourth column indicated whether the individual was part of the control or test group. Whether that questionnaire was filled out before or after the sermons and discussion group sessions was shown by a 1 or 2 in the fifth column.

The remainder of the information on the printout revealed the responses to the sixty-eight questions, counting question "29D"¹ where no number appears because, although the individual could write in a response, it was assumed by the statistical package that they had to mark a "Yes" or "No." If there was no response to question 4, a 1 was assigned to indicate that the individual had attended no Adventist schools. If there was no response to questions 5 through 10 and question 12, a mean value of 3 was assigned. All other questions with no response were assigned a 0.

Each of the sixty-eight variables was assigned a label and item number,² and the SPSS/PC program was used not only to find the correlation coefficients and information I had requested but some other important information as well.

¹There were 68 responses for the 30 questions because some questions had several responses.

²See Appendix F.

Comparison of the Control Group and the
Test Group

One question that the SPSS/PC program could answer was: How similar or dissimilar were the control and the test groups? This was accomplished by means of crosstabulation by type rather than time (i.e., their responses to each item in the first administration only of the questionnaire were compared using all sixty-eight items listed in Appendix F). Were there any significant differences between the two groups in the length of time as Adventists, age, relationship with Jesus, etc., before the project began that could invalidate the results of the analysis?

In this comparison the test group, the Lawrenceburg and Pulaski churches, was assigned a 1, and the control group, the Savannah church, was assigned a 2. The computer printout for Item 1 is shown in table 3.

There were 108 respondents, 48 percent of total church members in the treatment group, who filled out the questionnaire in the first administration, and 74, or 44 percent, in the control group.¹ The number of respondents is shown in the column total line in the figure 182. Also shown is the percentage each number represented of the total number of respondents.

Cell number 0 indicates the number who did not respond to this item in each group. There were a total of five who did not

¹For correlational and causal-comparative studies like this project, at least 30 subjects are needed to establish the existence or nonexistence of relationships. Thus the sampling for this study is valid for the type of research involved. See L. R. Gay, Educational Research: Competencies for Analysis and Application, 3d ed. (Columbus, Ohio: Merrill Publishing Company, 1987), 115.

Table 3.--Crosstabulation: Item 1, How Long Have You Been an Adventist?

TYPE->	Count	1	2	Row Total
	Row Pct Col Pct			
0	4 80.0 3.7	1 20.0 1.4	5 2.7	
LESS THAN 1 YEAR	7 53.8 6.5	6 46.2 8.1	13 7.1	
1-5 YEARS	12 50.0 11.1	12 50.0 16.2	24 13.2	
6-10 YEARS	9 60.0 8.3	6 40.0 8.1	15 8.2	
11-20 YEARS	22 59.5 20.4	15 40.5 20.3	37 20.3	
OVER 20 YEARS	54 61.4 50.0	34 38.6 45.9	88 48.4	
	Column Total	108 59.3	74 40.7	182 100.0
<u>Chi-Square</u> --2.06720		<u>Significance</u> --.8398		

respond to Item 1 in the first administration of the questionnaire out of the 182; four in the test group and one in the control group.

"Count, Row Pct, Col Pct" labels the information provided in each cell above the total. In cell 1 there were seven respondents in the test group who had been Adventists less than one year and six in the control group, for a total of thirteen, or 7.1 percent of the total respondents. The percentages were more revealing than the actual count because of the differences in the size of the two groups. Of the thirteen people in both groups who had been Adventists less than one year, 53 percent were in the treatment group and 46.2 percent were in the control group. The seven of the test group represented 6.5 percent of the 108, while the six of the control group represented 8.1 percent of the seventy-four.

Cell 2 reveals that of the twenty-four people in both groups who had been Adventists between one and five years, 50.0 percent were in the treatment group and 50.0 percent were in the control group. However, 16.2 percent of the control group, versus 11.1 percent of the test group, were in this particular category.

The SPSS/PC has, in comparing the two groups, taken into consideration the difference in their sizes by using the percentage of each group to respond rather than the number of individuals. This is reflected in the Chi-Square figure, which, like the correlation coefficient, is a measure of probability as to whether there is a real difference between the two groups.

A significance figure of less than .05 indicates a significant difference between the two groups being compared on a given item. The significance number for length of time as an

Adventist was .8398, showing no significant difference between the control and the test groups on this item. In fact, the significance figures reveal that there were only eight items out of the sixty-eight where there was a significant difference between the two groups. Those eight items were: (1) age; (2) relationship to Jesus; (3) need for suggestions for the Sabbath; (4) visiting the beach, mountains, parks; (5) television turned off; (6) proper Sabbath observance needs attention; (7) difficult to make Sabbath enjoyable; and (8) Item 63, which was "other."

In the control group there were more people under nineteen years old who were members than there were in that category in the test group. Since only baptized Seventh-day Adventists were asked to fill out the survey, this indicates that a larger percentage of the children in the control group had been baptized. However, the significant difference revealed in the age item was in the "over sixty-five years" cell, where there were 26.9 percent in the test group versus 8.1 percent in the control group. The control church is affiliated with a small self-supporting academy, Harbert Hills, which is an explanation for this difference.

The "Relationship with Jesus" item was significant in that there were 38.0 percent, or forty-one, in the test group who claimed to have an intimate relationship with Christ before the project began, while only 20.3 percent, or fifteen, in the control group indicated they had such a relationship. Since proper Sabbath observance is closely tied to one's relationship with Christ, this factor is very important. I had preached a series of sermons on the fruit of the Spirit in the two test churches just prior to the first

administration of the questionnaire. In these sermons the emphasis was on spending more time with Christ in daily devotion in order to nurture a closer walk with Him.

Upon examination of the "Need Suggestions for Sabbath" item, I found it interesting to discover that 37.0 percent, or forty people, in the test group said they needed suggestions for Sabbath observance, while 17.6 percent, or thirteen people, in the control group needed suggestions. This was significant to me because there were also many more in the test group who had an intimate relationship with Christ than there were in the control group. I concluded that the closer one walks with the Lord, the more one senses the need for such a walk and the more open one is to suggestions for improving his/her relationship with God.

There was also a significant difference between the test group and the control group in their responses to Items 35 and 43. Fifty percent of the control group versus 29.3 percent of the test group said it was proper to visit the beach, mountains, and parks on the Sabbath, Item 35. And 60.8 percent of the control group versus 70.4 percent of the test group indicated that they always had the television turned off by sunset Friday, which was Item 43. These statistics suggest that the treatment group had a somewhat clearer understanding of what constituted proper Sabbath observance than the control group even before the commencement of my project. However, these were only two of the sixty-eight items included in the questionnaire concerning attitudes and practices in Sabbath observance.

Items 56 and 57 were for ministers only, and Items 58 through 63 were for health care personnel only. But a comparison of the number of responses to these items to the membership of the individual churches indicates that members other than ministers and health care professionals responded to these items. For example, for Item 56, 32.4 percent of the control group and 15.7 percent of the test group felt proper Sabbath observance was an area needing special attention in the church today, as shown in table 4. The responses to Item 57 show that 23.0 percent of the control group and 10.2 percent of the test group did not believe it was difficult to make the Sabbath enjoyable for their families because of their schedule, as shown in table 5.

Table 4.--Crosstabulation: Item 56, Proper Sabbath Observance Needs Attention.

TYPE->	Count	1	2	Row Total
	Row Pct Col Pct			
0	91 64.5 84.3		50 35.5 67.6	141 77.5
YES	17 41.5 15.7		24 58.5 32.4	41 22.5
Column Total		108 59.3	74 40.7	182 100.0
<u>Chi-Square</u> 6.08633			<u>Significance</u> .0136	

Table 5.--Crosstabulation: Item 57, Difficult to Make Sabbath Enjoyable.

TYPE->	Count		1	2	Row Total
	Row Pct	Col Pct			
	0		92 63.9 85.2	52 36.1 70.3	144 79.1
YES	1		5 50.0 4.6	5 50.0 6.8	10 5.5
NO	2		11 39.3 10.2	17 60.7 23.0	28 15.4
	Column Total		108 59.3	74 40.7	182 100.0
	<u>Chi-Square</u>			<u>Significance</u>	
	6.26378			.0436	

There are three retired ministers in the Lawrenceburg church and none in the Pulaski church. Therefore there should have been only four responses to Items 56 and 57 in the test group, and I doubt there were twenty-four ministers present in the control church when the questionnaire was first given. Nevertheless, 23 percent of the control group versus 10 percent of the test group felt it was not difficult to make the Sabbath enjoyable for their family because of their schedule. This would seem to indicate that more in the test group were struggling with a Sabbath schedule that made it difficult to make the Sabbath enjoyable for their families.¹

Of the three questions directed to health care personnel, Items 27 through 29 on the questionnaire, only responses to 29D revealed any significant difference between the control and the test groups. Table 6 shows the number responding to question 29, part D, which, along with parts A through C, read:

My reasons for working during Sabbath hours include:

	Yes	No
(A) to relieve suffering	1	2
(B) to avoid loss of my job	1	2
(C) to provide funds for the Lord's work (through donations of Sabbath earnings	1	2
(D) other _____	1	2

This response is labeled "Item 63, Other."

It was interesting to note that there were four in the test group and one in the control group responding with a "yes" to 29D. There are four medical doctors and three dentists in the

¹The questions to select groups such as ministers and health care personnel did serve to bring to the attention these issues in Sabbath observance, although their validity may be questioned statistically.

Lawrenceburg congregation and four other practicing health care professionals, including two nurses. I examined the responses that were written in under 29D, and they are as follows:

1. "None"
2. "So we won't have to do it any other day."
3. "Jesus said it is lawful to do good on the Sabbath day. Therefore if no other arrangements can be made for working on another day, it can be done in keeping with Jesus's example."
4. "All ill must have care."
5. "To be a witness to patients seen as urgent problems"
6. "Don't work at all."
7. "I work in a hospital."

Table 6.--Crosstabulation: Item 63, Other.

TYPE->	Count		1	2	Row Total
	Row Pct	Col Pct			
	0	96 56.8 88.9	73 43.2 98.6	169 92.9	
YES	1	4 80.0 3.7	1 20.0 1.4	5 2.7	
NO	2	8 100.0 7.4		8 4.4	
	Column Total	108 59.3	74 40.7	182 100.0	
	<u>Chi-Square</u>	<u>Significance</u>			
	6.81642	.0331			

There was also one other response written in and partially erased which I could not read. These responses to question 29D revealed to me a definite need for presenting a theology of proper Sabbath observance for medical personnel. In fact, some of the members of the Lawrenceburg congregation attributed the closing of Scott Memorial Hospital to improper Sabbath observance (e.g., providing laundry services, housekeeping, etc. during Sabbath hours).

Having examined these data, one must conclude that the control and test groups were quite similar. The significance figures show only eight out of the sixty-eight items with a significant difference between the two groups. Therefore a comparison of the two groups is statistically valid.

Correlation of Length of Time as an Adventist
with Study Habits, Spirituality, and
Attitude toward the Sabbath

In addition to effecting change in Sabbathkeeping practices, as part of my research I was interested in ascertaining the relationship of age and time as an Adventist with one's attitude toward the Sabbath. For this reason, I had asked for the correlation coefficients for the first administration only of both the control and test groups for questions 1 to 4 with questions 5 to 10. Questions 1 to 4 were translated into Items 1 to 6, and questions 5 to 10 became Items 7 to 12. These correlations appear in table 7.

Table 7.--Correlations of Items 1-6 with Items 7-12.

Correlations:	ITEM 7	ITEM 8	ITEM 9	ITEM 10	ITEM 11	ITEM 12
ITEM 1	-.2089*	-.0217	-.1848	-.1356	-.0732	.1246
ITEM 2	.0354	-.0378	-.1955*	-.0409	-.0025	.2460**
ITEM 3	.0832	-.0239	-.2803**	-.0211	-.0788	.3930**
ITEM 4	-.2258*	-.0691	-.0939	-.0954	-.2130*	-.0092
ITEM 5	-.2560**	-.1249	-.0776	-.1264	-.2113*	.0999
ITEM 6	-.2282	-.1071	-.1821	-.1903	-.1760	.0876

Correlations can be either positive or negative. If a correlation is positive, it means that the two things being compared move in the same direction on the scale, and if the correlation is negative, it means that the two groups move in opposite directions. A correlation can range from 0 to +1, or from 0 to -1.¹

The idea behind differential statistics is that when a sample is selected, in this case several churches, one is not just studying those churches, but those churches are representative of other churches. One is trying to answer the question: How likely is this finding really representative of an actual relationship or difference for churches in that denomination? Is the finding just a chance finding, or is this sample representative? In the case of correlation, this is based on how strong the correlation is and the size of the sample. The stronger the correlation, the more likely it is that there is a real relationship between the two factors being compared and that it represents a real correlation outside the sample. Typically, however, in human studies one does not get very high correlations.

¹Ibid., 231.

The Statistical Packages for Social Science/Personal Computer package has analyzed the likelihood that the correlation represents a real correlation to all Seventh-day Adventist churches by indicating significance using an asterisk. One asterisk represents significance at the .01 level and, two asterisks represents significance at the .001 level. This means, statistically speaking, there would be only one chance in a hundred, at the .01 level, that this would not be a real difference or that this relationship could have occurred only by chance. At the .001 level it means that there is one chance in a thousand that this relationship could have occurred by chance.¹

In table 7, for example, there was one asterisk by the correlation coefficient for Item 1 with Item 7. Item 1 is "How long have you been a Seventh-day Adventist?" and Item 7 is "I need suggestions for making the Sabbath more enjoyable for myself." This negative correlation coefficient shows that there is a tendency in this study that as Item 1, age, went up, Item 7, agreement, went down. Therefore, the longer a person has been a Seventh-day Adventist, the more likely the person will disagree that he/she needs suggestions for making the Sabbath more enjoyable, which is as it should be. The one asterisk means that there is only one chance in a hundred that this would be a chance finding or relationship.

The most significant, or strongest, correlation in table 7 is that between Item 3 and Item 12. Item 3 was "Circle the number indicating the relationship that you have with Jesus Christ," and Item 12 was "I make special preparations for the Sabbath during the

¹Ibid., 233-234.

week." There is a very significant correlation, .3930, between those two items, and the correlation was positive, meaning that as one went up, then the other went up also. Evidently those who have a stronger relationship with Christ are much more likely to make special preparations for the Sabbath. This also indicates that those whose relationship with Christ is not very strong are much less likely to make special preparations for the Sabbath.

There was also a strong negative correlation between Items 3 and 9, meaning that those who have a strong relationship with Christ were more likely to disagree that they were often bored during the Sabbath hours. The positive correlation between Items 2 and 12 means that those who were in the age group "over 65 years" were more likely to make special preparations for the Sabbath during the week than those who were in the younger age groups.

The negative correlation between Items 4, 5, and 6 with Item 7 means that those who had been to an Adventist elementary school, academy, or college were much more likely to disagree that they needed suggestions for making the Sabbath more enjoyable for themselves. The thing that I found most interesting about this is that, although the coefficients for elementary school and college were $-.2258$ and $-.2282$ respectively, there was a stronger correlation ($-.2560$) between academy attendance and disagreement with the need for suggestions for making the Sabbath more enjoyable.

I had requested also the correlation coefficients for the first administration only of both the control and test groups of questions 1 to 4 with the "No" responses for questions 22 to 24. Questions 1 to 4 were again translated into Items 1 to 6. Questions

22 to 24 became Items 53 to 55. These correlations are shown in table 8.

Table 8.--Correlations of Items 1 to 6 with Items 53 to 55.

Correlations:	ITEM 53	ITEM 54	ITEM 55
ITEM 1	.3066**	.1660	.0297
ITEM 2	.2078*	-.0466	-.1447
ITEM 3	.1740	.0511	-.0812
ITEM 4	-.0327	.1112	.0530
ITEM 5	-.0111	.0734	.1960
ITEM 6	.1478	.1236	.2050*

There were three significant correlations in table 8. The correlation coefficient of Item 6, those who had attended Adventist colleges, with Item 55, the case history of the Browns, was .2050. Those who had attended Adventist colleges were more likely to say the children of the Browns were not learning proper Sabbath observance simply by following the footsteps of their parents and grandparents in attending church and refraining from certain activities on the Sabbath. The proper motivation for Sabbath observance was understood to be a relationship with Christ, not family tradition.

The correlation coefficient of .2078 between Item 2, age, and Item 53, the case history of Jim, reveals that the older members were more likely to say that although Jim was working fifty hours a week, he was not justified in sleeping Sabbath afternoon after attending worship services on Sabbath morning.

The most significant correlation in table 8 was that between Item 1, "How long have you been an Adventist?", with Item 53, the case history of Jim. The longer a person has been an Adventist, the

more likely he/she will think Jim was not properly observing the Sabbath while catching up on his rest on Sabbath afternoon. This could be due to the fact that these were members who were retired and no longer living in the "fast lane."¹ It could also mean that these members had such a relationship with Christ that they desired to spend the hours of the Sabbath in communion with their Lord.

There were also some significant correlations between Items 64 through 68 (question 30A through 30E) and Items 53 through 55, the case histories, which further support the correlations found in table 8. Items 64 through 68 were: (64) daily personal Bible study, (65) study of Ellen White's books, (66) attending prayer meeting, (67) attending Sabbath School, and (68) daily family worship. How those church members who were regularly involved in these practices responded to the case histories is as follows:

Table 9.--Correlations of Items 64 to 68 with Items 53 to 55.

Correlations:	ITEM 53	ITEM 54	ITEM 55
ITEM 64	.2135*	.1061	-.0211
ITEM 65	.1117	.2032*	.0866
ITEM 66	.2272*	.0975	.1016
ITEM 67	.1460	.2388*	.0861
ITEM 68	.1002	-.0917	.0041

Examining the data in table 9, we find that both those who were involved in daily personal Bible study and those who were attending prayer meeting tended to disagree that Jim was properly

¹One could make this assumption because of the correlation between Item 2 and Item 53 discussed above.

observing the Sabbath. It was interesting to note, however, that those who were studying Ellen White's writings and those who were attending Sabbath School believed that Jane, a single parent, was not justified in working on the Sabbath in order to support her family.

Table 10 shows the correlations between Items 64 through 68 and Items 7 through 12. Items 7 through 12 were: (7) "I need suggestions for making Sabbath more enjoyable," (8) "I wish my church provided more Sabbath activities," (9) "I am often bored during Sabbath hours," (10) "Sabbath observance is legalistic," (11) "I need to understand Sabbath observance," and (12) "I prepare for Sabbath during the week." How those church members who were regularly involved in daily Bible study, study of Ellen White's books, prayer meeting, Sabbath School, and daily family worship responded to Items 7 through 12 is as follows:

Table 10.--Correlations of Items 64 to 68 with Items 7 to 12.

Correlations:	ITEM 7	ITEM 8	ITEM 9	ITEM 10	ITEM 11	ITEM 12
ITEM 64	-.0061	-.0474	-.2181*	-.2001*	.0884	.3523**
ITEM 65	-.0157	-.0395	-.2384*	-.2594**	-.0436	.3727**
ITEM 66	-.0321	-.0594	-.1267	-.2999**	.0851	.2007*
ITEM 67	-.0705	.0881	.0410	-.0821	.0163	.1310
ITEM 68	-.0062	-.0388	-.1666	-.0442	-.0600	.3784**

As indicated by the double asterisks under Item 12 in table 10, those who were involved in daily personal Bible study, those who were studying Ellen White's writings, and those who had daily family worship prepared for the Sabbath during the week. One would expect this to be true because daily study of the Bible and the Spirit of

Prophecy should lead the believer to discover those things that would please Christ and cause him/her to desire to do those things.

The double asterisks under Item 10 and the single asterisk under Item 9 reveal that both those who were studying Ellen White's books and those attending prayer meeting disagreed that Sabbath observance is legalistic. Those who were involved in daily personal Bible study and the study of Ellen White's books also denied that they were often bored during the Sabbath hours. Bible study builds the believer's relationship with Christ and provides the proper motivation for Sabbath observance.

Thus it can be concluded that the correlation coefficients shown in tables 7 through 10 reveal a basic and fundamental relationship between length of time as an Adventist, amount of education in Adventist schools, and personal Bible study habits and one's attitude toward the Sabbath.

*Crosstabulations by Time in Test Group between
First and Second Administrations of
the Questionnaire*

I also asked for the following information for both the first and second administrations of the questionnaire in both the control and the test groups:

1. Percentages of "Disagree" versus "Agree" for questions 5 to 10 and 12
2. Percentages of "Yes" and "No" responses for questions 13 and 22 to 29
3. Percentages of "Doesn't Apply" and "Never" versus "Usually" and "Always" responses in questions 14 to 21 and 30
4. Percentages for responses for question 11

This information would reveal any changes in the test group after the sermons and discussion group sessions, using the control group to verify this change.

The SPSS/PC package provided this crosstabulation by time by comparing the responses of the test group before and after the project. All sixty-eight items were used as in the crosstabulation by type. The printout for this procedure revealed that there was a significant change in the test group's responses to at least seventeen items, those having a significance figure of .05 or less. There were nine other items where change had taken place with a significance figure of .09 or less, three of which had a significance figure of .06.

The seventeen items with a .05 significance figure were as shown in table 11. In order to conserve space I examine only a few of these twenty-six items and their crosstabulation tables. After the first administration of the questionnaire seventy-four people, or 68.5 percent of those who responded to Item 13, claimed that they were well instructed concerning Sabbath observance before baptism. Twenty-two, or 20.4 percent, said they were briefly instructed, while only four, or 3.7 percent, said they were not instructed at all. There was a significant change in these responses after the second administration of the questionnaire as shown in table 12.

After the sermons and the discussion group sessions, only forty-three, or 50.0 percent, responded that they were well instructed concerning Sabbath observance. This is 18.5 percent fewer than the number who responded this way during the first administration of the questionnaire. There were twenty-three, versus

Table 11.--Items with Significance Figures of .05 or Less.

ITEM #	LABEL	SIGNIFICANCE
Item 13	"Instructions on Sabbath Observance"	.0412
Item 14	"I observe Sabbath because of family"	.0159
Item 15	"I observe Sabbath because I know I should"	.0478
Item 16	"I observe Sabbath because of loyalty to God"	.0494
Item 24	"Reading the Bible and other books"	.0137
Item 27	"Shopping"	.0226
Item 28	"Sleeping in all Sabbath morning"	.0012
Item 29	"Sleeping all Sabbath afternoon"	.0130
Item 30	"Sports"	.0138
Item 31	"Traveling out of town for recreation"	.0504
Item 35	"Visiting the beach, mountains, parks"	.0465
Item 37	"Watching television"	.0359
Item 39	"Sabbath dinner prepared"	.0538
Item 40	"Clothes ironed"	.0371
Item 41	"Shoes polished"	.0341
Item 54	"Case history of Jane"	.0422
Item 63	"Other"	.0061

Table 12.--Crosstabulation: Item 13--Instructions on Sabbath Observance.

TIME->	Count		1	2	Row Total
	Row Pct	Col Pct			
0	8	7.4	11	12.8	19 9.8
1 WELL INSTRUCTED	74	68.5	43	50.0	117 60.3
2 BRIEFLY INSTRUCTED	22	20.4	23	26.7	45 23.2
3 NOT INSTRUCTED	4	3.7	9	10.5	13 6.7
Column Total	108	55.7	86	44.3	194 100.0
<u>Chi-Square</u> 8.24383			<u>Significance</u> .0412		

twenty-two at the first administration, who claimed to be briefly instructed, and nine instead of four who said they were not instructed.

Although there were twenty-two fewer individuals filling out the questionnaire during the second administration, this does not fully account for the fact that there were thirty-one fewer responding that they were well instructed concerning Sabbath observance before baptism. I believe there was a definite change in the members' concept of what constitutes proper instruction in Sabbath observance.

Items 14 through 17 were the responses to question 12 and were an attempt to discover the motives for Sabbath observance on the part of those who filled out the questionnaire. The question appeared on the survey as follows:

12. I observe the Sabbath
- [Item 14] (a) because my family expects me to
 - [Item 15] (b) because I know I should
 - [Item 16] (c) because I want to show my loyalty to
God
 - [Item 17] (d) because I enjoy the Sabbath

There was a significant change in the responses to Items 14, 15, and 16 on the second administration of the questionnaire.

After the first administration of the questionnaire, 13.9 percent said that they observed the Sabbath because their family expected them to. This figure dropped to 12.8 percent after the second administration. The largest shift was toward the middle of the scale: 5 being agree, 1 being disagree, and 3 undecided. Only 17.6 percent circled the 3 on the first administration, while 39.5 percent circled the 3 on the second administration. Sixty-two percent of the 108 who filled out the questionnaire in the first

administration circled the 1, or disagree; this figure dropped to 44.2 percent on the second administration, which means that the shift was from disagree to undecided.

The largest shift on the response "I observe the Sabbath because I know I should," Item 15, was from 4 on the first administration to 3 on the second. This was also true of the response "I observe the Sabbath because of loyalty to God," Item 16. Did these changes occur because these people decided that their motives for Sabbath observance were improper, that they were not being totally honest with themselves on the first administration, or were they unsure of their actual motives? It is extremely difficult to ascertain motives or to measure changes in the affective domain involving values, beliefs, and feelings. Indeed "we cannot read the heart."¹ And when I consider how hard it is to change myself, then I understand how small the chance I have of trying to change others without the aid of the Holy Spirit.

In the behavior domain there were 15.7 percent who felt that "sleeping all Sabbath afternoon," Item 29, qualified as proper Sabbath observance on the first administration. But only 11.6 percent felt this way on the second administration. The 1.9 percent on the first administration who felt that "sports," Item 30, was a proper Sabbath activity dropped to 1.2 percent on the second administration.

There was a much larger change with Item 31. The 13.0 percent on the first administration who felt that "traveling out of town for recreation" was proper Sabbath observance dropped to 8.1

¹Ellen G. White, Mount of Blessings, 124.

percent on the second administration. Those who felt that "visiting the beach, mountains, parks," Item 35, was proper dropped from 62.0 percent to 59.3 percent. The drop was smaller with Item 37. There were 2.8 percent who felt that watching television was proper on Sabbath in the first administration. This figure dropped to 2.3 percent on the second administration.

The responses to Items 39, 40, 41, and 42 were both interesting and gratifying. The crosstabulation table for Item 39 appears in table 13.

Item 39 was response B of question 14 on the survey. This question asked each church member to circle a number, 1 through 5, indicating the frequency they practiced certain Sabbath preparation activities. The largest change on Item 39 was from the 19.4 percent on the first administration, who always had Sabbath dinner prepared by sunset Friday, to the 24.4 percent on the second administration. This change was gratifying to me because I had dealt with the preparation aspect of Sabbath observance in more than one sermon, especially emphasizing the spiritual preparation for the Sabbath and for eternity. If the believer is anticipating the Sabbath all week long, then these activities on Friday are actually special preparations. Perhaps presenting the spiritual preparation necessary for proper Sabbath observance will result in a more lasting motivation for change.

Item 40 was response C of question 14 on the survey. The crosstabulation table for this item appears in table 14.

Of the 103 respondents who circled 5 on both administrations, there were 53.5 percent of the eighty-six who filled out the survey

Table 13.--Crosstabulation: Item 39--Sabbath Dinner Prepared.

Time->	Count		1	2	Row Total
	Row Pct	Col Pct			
0	4	13	17		
	23.5	76.5	8.8		
	3.7	15.1			
1 Does Not Apply	8	3	11		
	72.7	27.3	5.7		
	7.4	3.5			
2 Never	6	6	12		
	50.0	50.0	6.2		
	5.6	7.0			
3 Sometimes	30	17	47		
	63.8	36.2	24.2		
	27.8	19.8			
4 Usually	39	26	65		
	60.0	40.0	33.5		
	36.1	30.2			
5 Always	21	21	42		
	50.0	50.0	21.6		
	19.4	24.4			
Column Total	108	86	194		
	55.7	44.3	100.0		
<u>Chi-Square</u> --10.87823		<u>Significance</u> --.0538			

Table 14.--Crosstabulation: Item 40--Clothes Ironed.

Time->	Count		1	2	Row Total
	Row Pct	Col Pct			
	0		7 33.3 6.5	14 66.7 16.3	21 10.8
Does Not Apply	1		5 83.3 4.6	1 16.7 1.2	6 3.1
Never	2		7 87.5 6.5	1 12.5 1.2	8 4.1
Sometimes	3		4 36.4 3.7	7 63.6 8.1	11 5.7
Usually	4		28 62.2 25.9	17 37.8 19.8	45 23.2
Always	5		57 55.3 52.8	46 44.7 53.5	103 53.1
		Column Total	108 55.7	86 44.3	194 100.0
<u>Chi-Square</u> --11.83924			<u>Significance</u> --.0371		

the second time, versus 52.8 percent of the 108 who filled it out the first time. There was also a significant drop in the number who circled the 1 and the 2. The 4.6 percent who circled the 1, "does not apply," on the first administration dropped to 1.2 percent on the second administration. The 6.5 percent who circled the 2, "never," on the first administration dropped to 1.2 percent on the second administration. There was an increase from the 3.7 percent who circled the 3, "sometimes," on the first administration to 8.1 percent on the second administration. The shift then for Item 40 was from the negatives "does not apply" and "never" to "sometimes."

The positive change was much greater for Item 41, which was response D of question 14 on the survey. The crosstabulation for this item appears in table 15. This table reveals that only 38.0 percent of the 108 who filled the survey in the first administration indicated that they always had their shoes polished by sunset Friday. This figure increased sharply to 51.2 percent of the eighty-six who participated in the second administration. These positive changes from the first administration to the second reveal that some members of the two test churches were indeed in the process of changing their habits of preparing for the Sabbath.

The responses to Item 54 also indicated some of the members of the test group also changed their opinion about Jane, a single parent struggling to support her three children. There were 6.5 percent, or seven people, on the first administration who had said Jane was justified in working on the Sabbath since her job was at stake. But this figure dropped to only one person, or 1.2 percent, on the second administration. This change indicates that some were

Table 15.--Crosstabulation: Item 41--Shoes Polished.

Time->	Count Row Pct Col Pct			Row Total
		1	2	
0	7 35.0 6.5	13 65.0 15.1	20 10.3	
Does Not Apply	11 78.6 10.2	3 21.4 3.5	14 7.2	
Never	5 83.3 4.6	1 16.7 1.2	6 3.1	
Sometimes	13 65.0 12.0	7 35.0 8.1	20 10.3	
Usually	31 63.3 28.7	18 36.7 20.9	49 25.3	
Always	41 48.2 38.0	44 51.8 51.2	85 43.8	
Column Total	108 55.7	86 44.3	194 100.0	
<u>Chi-Square</u> --12.05311		<u>Significance</u> --.0341		

in the process of changing their estimation of the import of Sabbath observance as a priority in their lives.

The changes in how my congregations were preparing for the Sabbath were gratifying spiritual thermometers. How one prepares for the Sabbath each week is indicative of how that individual is preparing for the second coming of Christ and eternity. Therefore a positive change in the manner of physically preparing for the Sabbath is reassuring because it indicates a change in that person's attitude toward this very serious spiritual matter.

Crosstabulations by Time in Control Group between
First and Second Administrations of
the Questionnaire

How did the responses of the control group to the above-mentioned items compare with those of the test group?¹ On Item 13, "Instructions on Sabbath Observance," the control group, as did the test group, indicated a significant change in responses in the two administrations of the questionnaire. On the first administration, 59.5 percent responded that they were well instructed concerning Sabbath observance, 31.1 percent said they were briefly instructed, and 4.1 percent said they were not instructed at all. On the second administration 39.2 percent indicated they were well instructed, 37.3 percent were briefly instructed, and 9.8 percent were not instructed. These percentages correspond closely with those of the test group. Perhaps the experience of working through the questionnaire itself brought about a change in the members' concept of what constitutes proper instruction in Sabbath observance.

¹For a complete summary of the raw scores of each administration of the questionnaire, see Appendix G.

On Item 14, "I observe the Sabbath because my family expects me to," the number agreeing increased in the control group from 2.7 to 5.9 percent. Although this represents a change from two to three individuals, this is in contrast to the test group, in which there was a decrease from fifteen to eleven individuals indicating this to be a reason for their Sabbath observance.

The responses of the test group to Item 16, "I observe the Sabbath because of loyalty to God," indicated a growing understanding of the issues behind Sabbathkeeping. Those disagreeing with this statement by marking a 1 decreased from three to two, and there was a shift from the 2 to the 3 response in the second administration. In the control group the number agreeing with this statement decreased by 15 percent in the second administration from 81.1 percent in the first administration to 66.7 percent in the second. There was also a shift from the 5, or "agree," to the 3 response.

On Item 29 in the test group the number who believed "sleeping all Sabbath afternoon" was proper Sabbath observance dropped from 15.7 percent to 11.6 percent between administrations of the questionnaire. In the control group the number increased from 10.8 to 11.8 percent. The same trend was noted on Item 30, "sports." In the test group the number indicating these were appropriate on the Sabbath decreased from 1.9 to 1.2 percent. This number increased in the control group from 5.4 to 5.9 percent.

One of the most significant differences in the responses between the two groups was in that to Item 31, "travelling out of town for recreation." Between administrations of the questionnaire to the test group, the number indicating this was proper Sabbath

observance dropped from 13.0 percent to 8.1 percent. By contrast, this number increased in the control group from 14.9 to 25.5 percent of the individuals responding to this item. This trend, although not as marked, was also noted in Item 37, "watching television." The number indicating this was appropriate on the Sabbath decreased in the test group from 2.8 to 2.3 percent, but increased in the control group from 4.1 to 5.9 percent.

In the area of preparation for the Sabbath, there were significant differences between the test and control groups in two out of the three items noted in the previous section. On Item 39, "Sabbath dinner prepared," both groups indicated an increase in the number of individuals making this a practice each Friday before sunset. However, on Items 40 and 41, "clothes ironed" and "shoes polished," the responses differed. In the test group those having their clothes ironed before Sabbath increased from 52.8 to 53.5 percent, while in the control group the number decreased from 45.9 to 35.3 percent. In the test group those having their shoes polished increased from 38.0 to 51.2 percent. The number in the control group decreased from 40.5 percent to 27.5 percent.

Responses to Item 54, the case history of "Jane," varied significantly between administrations in both the test and control groups. The number believing Jane was justified in working on the Sabbath decreased in the test group from 6.5 to 1.2 percent and in the control group from 8.1 to 3.9 percent. However in the control group there was a shift in the number circling "No." There were 87.8 percent believing Jane should not work on the Sabbath in the first administration, but 68.6 percent in the second. The number of

individuals not responding on this item increased from 4.1 percent in the first administration to 27.5 percent in the second.

The responses of the control group to at least one item in the two administrations of the questionnaire, Item 13, appear to have been affected by the experience of filling out the questionnaire itself. However, there are differences between the responses to several items (e.g., 14, 16, 29, 30, 31, 40, and 41) in the second administration to the test and control groups that can be attributed to the test group's having participated in the sermons and discussion session of this in-ministry project.

Conclusion

My personal observations of the behavior of the members of the two test churches before, during, and after this in-ministry project revealed not only the need, but also the desire, for change in practices of Sabbath observance. Indeed, some of my members, I discovered, were in the process of change when I visited them during the project. As stated above, the two most conspicuous changes were the family who had begun to be more careful about such things as boating and skiing on the Sabbath and the other who had initiated a special Friday evening candlelight supper to welcome the Sabbath.

The comparison of the control group and the test group revealed that they were quite similar churches and therefore permitted a valid comparison. The significance figures revealed that there were only eight items out of the sixty-eight on the questionnaire where there was a significant difference between the two groups at the commencement of this project, and only two of those items, age and relationship with Jesus, had to do with the actual

personality and make-up of the churches. The other six items were responses to questions dealing with Sabbath observance itself.

When the correlation coefficients for the questions dealing with length of time as an Adventist and study habits, spirituality, and attitudes toward the Sabbath were analyzed, they revealed a basic relationship which one might anticipate. That is, there was a definite relationship between length of time as an Adventist and study habits, spirituality, and one's attitudes toward the Sabbath.

I also analyzed the crosstabulation tables of thirteen of the seventeen items where the most significant change occurred from the first to the second administration of the questionnaire. As I have stated above, there were also three items with a significance figure of .06 and .09 where change occurred. We examined one of these (i.e., Item 42), with a significance figure of .0871. Item 43, which was mentioned in connection with Item 42, did not have a significance figure that fell between .06 and .09, but the change was almost as striking as that for Items 39, 40, and 42.

Although the change was not as definitive for the nine items with a significance figure between .06 and .09, they nevertheless show also that some of the members of the two test churches were in the process of changing their habits in preparing for the Sabbath.

The results of the comparison of the first and second administrations of the questionnaire were not as conclusive with reference to the questions where an attempt was made to discover the motives for Sabbath observance on the part of those who participated in this in-ministry project. Indeed they illustrated that it is extremely difficult to judge motives or to measure changes in the

affective domain which involves values, beliefs, and feelings.

Nevertheless, while it is difficult to measure change in the affective domain, in conversations with my church members I was able to discern a few things which revealed that their relationship with Christ was growing. This was reflected in a change in their attitude toward the leaders of the Kentucky-Tennessee Conference of Seventh-day Adventists and Adventist Health System/Sunbelt over the closure of Scott Memorial Hospital. There was also a growing harmony among the various groups in the Lawrenceburg church, i.e., the professionals, the retirees, and those who were indigenous to Lawrence County, as church members began to settle differences and right old wrongs. These were indications of a maturing relationship with Christ, which was also being reflected in the manner church members prepared for and observed the Sabbath.

There was also growth in my own personal experience with Christ as I discovered that Sabbath observance plays an important role in the sanctification process. I have come to understand that, while the believer does not observe the Sabbath to secure a relationship with Christ in the initial stages of his experience, he does observe the Sabbath to protect his relationship with Christ as his experience matures. God has given us the last six of the Ten Commandments to protect our relationship with our fellow creatures, but He has given us the first four to protect our relationship with Himself.

I have come to view proper Sabbath observance as the life of Christ within transforming the believer into a saint. I now understand that I must anticipate the Sabbath all week long as I

prepare myself to enter God's presence not only in the Sabbath morning worship service but also Friday evening as I welcome each new Sabbath. This experience has begun to transform my appetites, desires, and ambitions because the Sabbath goes with me every day of the week as I anticipate the rich blessing I will receive as I walk in obedience to God's commandments. I have come to the conclusion that this experience is vital to my spiritual growth and the sanctification process.

Should I have the opportunity to preach this series of sermons again, I would try preaching from the passage in Isa 58:12-14, letting one sermon grow out of that text. The sermon on preparation for the Sabbath would grow out of the story of the giving of the manna in Exod 16, and the sermon exploring the reason why the Sabbath should be kept would begin with the text in Rev 14:6-12 and move to Heb 4:1-11. I would also include stories about the Sabbathkeeping experiences of Joseph Bates, James and Ellen White, and perhaps Rachel Oakes, among others.

Inviting small groups of church members to my home on Friday evening to join with my family in welcoming the Sabbath has also become an attractive idea to me. They could observe and participate as we light candles, eat a light supper, sing some hymns, read from the Bible, and pray. If there have been any misunderstandings during the week, these could also be cleared up and made right. Perhaps we could experience a closer relationship with each other and Christ as we seek to observe the Sabbath as God intended.

With the Holy Spirit's help in the communication process, this in-ministry project produced enough change that it has helped to

build my confidence in the art known in Scripture as the "foolishness of preaching." I feel a project such as this could be implemented in other areas of Adventist living (e.g., Bible study, Christian standards, reading of Spirit of Prophecy, and healthful living) as an innovative approach to many of the issues facing our church today.

APPENDIX A

CHURCH BOARD MEETING MINUTES

August 17, 1988

Present: N. Henderson, R. Crawford, J. Winters, S. Sutherland, J. Henson, C. Cutter, P. J. Salhany, D. Salhany, D. Riggs, K. Will, M. Sutherland, S. Reinholtz, J. Andrus, Pastor Riggs, M. N. Crowder

Voted: To accept clerk's report as read

Voted: To accept treasurer's report as presented

Voted: To ask Doris Ann Everett to represent the S.S. department on the Personal Ministries Council

Voted: To ask Helene Riggs to serve as editor of the church news letter

Voted: To have someone present in the church office on Thursdays from 9:00 until 1:00 P.M.

Voted: That Pastor Riggs visit the nursing home in relationship to the problems of Mr. Edens. He will also visit with Mr. Edens relating to his problem and with his church membership.

Voted: To allow Pastor Riggs a two weeks leave so that he might continue with his educational program. It was also voted that he be allowed to interview the church membership on Sabbathkeeping practices as a part of his educational program. He is working on his doctorate in church ministries.

Voted: To order quarterlies for shut-ins and those not attending church on a regular basis. A plan is to be organized to see that the quarterlies are given proper distribution.

Voted: That we invite the Collegedale Chorale and Highland Academy Choir to visit our church with a program. Dates will be arranged.

Voted: To send a form letter to delinquent church members
requesting a response as to their desired status
regarding church membership

Adj. 9:43

Mavis Sutherland, Clerk

APPENDIX B

A SURVEY OF ATTITUDES TOWARD SABBATH OBSERVANCE

- | | |
|---|--|
| 1. CIRCLE THE NUMBER SHOWING HOW LONG YOU HAVE BEEN A BAPTIZED ADVENTIST. | 1. LESS THAN 1 YEAR
2. 1-5 YEARS
3. 6-10 YEARS
4. 11-20 YEARS
5. OVER 20 YEARS |
| 2. CIRCLE THE NUMBER OF THE AGE GROUP YOU ARE IN. | 1. 19 YEARS OR UNDER
2. 20-35 YEARS
3. 36-50 YEARS
4. 51-65 YEARS
5. OVER 65 YEARS |
| 3. CIRCLE THE NUMBER INDICATING THE RELATIONSHIP THAT YOU HAVE WITH JESUS CHRIST. | NONE INTIMATE
1 2 3 4 5 |
| 4. TO WHAT EXTENT HAVE YOU ATTENDED ADVENTIST SCHOOLS?
A) ELEMENTARY
B) ACADEMY
C) COLLEGE | NOT AT ALL ALL THE WAY
1 2 3 4 5
1 2 3 4 5
1 2 3 4 5 |
| HOW MUCH DO YOU AGREE WITH THESE STATEMENTS? CIRCLE THE NUMBER. | DISAGREE STRONGLY AGREE STRONGLY |
| 5. I need suggestions for making the Sabbath enjoyable for myself. | 1 2 3 4 5 |
| 6. I wish my church would provide more activities for the Sabbath hours. | 1 2 3 4 5 |
| 7. I am often bored during the Sabbath hours. | 1 2 3 4 5 |
| 8. Being concerned with proper Sabbath observance is legalistic. | 1 2 3 4 5 |
| 9. I need a better understanding of proper Sabbath observance. | 1 2 3 4 5 |

10. I make special preparations for the Sabbath during the week. 1 2 3 4 5
11. CIRCLE THE NUMBER SHOWING HOW YOU WERE INSTRUCTED CONCERNING SABBATH OBSERVANCE BEFORE BAPTISM.
1. WELL INSTRUCTED
 2. BRIEFLY INSTRUCTED
 3. NOT INSTRUCTED
12. I OBSERVE THE SABBATH DISAGREE AGREE
- A) Because my family expects me to 1 2 3 4 5
 - B) Because I know I should 1 2 3 4 5
 - C) Because I want to show my loyalty to God 1 2 3 4 5
 - D) Because I enjoy the Sabbath 1 2 3 4 5
13. WHICH OF THE FOLLOWING DO YOU FEEL QUALIFY AS PROPER SABBATH OBSERVANCE? CIRCLE 1 FOR YES AND 2 FOR NO.
- | | YES | NO |
|---|-----|----|
| A) A special Sabbath dinner at home | 1 | 2 |
| B) Attending Sabbath School & worship services | 1 | 2 |
| C) Attending the worship service only | 1 | 2 |
| D) Boating | 1 | 2 |
| E) Eating at a local restaurant | 1 | 2 |
| F) Golfing | 1 | 2 |
| G) Reading the Bible, Spirit of Prophecy and other God-centered books | 1 | 2 |
| H) Reading the newspaper | 1 | 2 |
| I) Sharing your faith | 1 | 2 |
| J) Shopping | 1 | 2 |
| K) Sleeping all Sabbath morning | 1 | 2 |
| L) Sleeping all Sabbath afternoon | 1 | 2 |
| M) Sports, e.g. Little League | 1 | 2 |
| N) Travelling out of town for recreation | 1 | 2 |
| O) Visiting church members | 1 | 2 |
| P) Visiting friends | 1 | 2 |
| Q) Visiting nursing homes or the homebound | 1 | 2 |
| R) Visiting the beach, mountains, parks, zoos, farms | 1 | 2 |
| S) Watching religious videos | 1 | 2 |
| T) Watching television | 1 | 2 |

CIRCLE THE NUMBER WHICH INDICATES THE FREQUENCY YOU PRACTICE THE FOLLOWING ACTIVITIES.

1--DOESN'T APPLY, 2--NEVER, 3--SOMETIMES, 4--USUALLY, 5--ALWAYS

14. BY SUNSET FRIDAY I HAVE

- | | | | | | |
|-------------------------------|---|---|---|---|---|
| A) Observed sunset worship | 1 | 2 | 3 | 4 | 5 |
| B) Sabbath dinner prepared | 1 | 2 | 3 | 4 | 5 |
| C) Clothes ironed | 1 | 2 | 3 | 4 | 5 |
| D) Shoes polished | 1 | 2 | 3 | 4 | 5 |
| E) Sabbath activities planned | 1 | 2 | 3 | 4 | 5 |
| F) Television turned off | 1 | 2 | 3 | 4 | 5 |
| G) Gainful employment stopped | 1 | 2 | 3 | 4 | 5 |
| H) Groceries purchased | 1 | 2 | 3 | 4 | 5 |

15. MY CHURCH ATTENDANCE ON SABBATH CAN BE DESCRIBED IN THIS WAY--

1 2 3 4 5

16. I CELEBRATE THE SABBATH FROM SUNSET FRIDAY TO SUNSET SATURDAY.

1 2 3 4 5

17. I HAVE SUNSET WORSHIP TO OPEN AND CLOSE THE SABBATH.

1 2 3 4 5

FOR PARENTS

18. Our whole family is involved in Sabbath activities together.

1 2 3 4 5

19. My children look forward to Sabbath.

1 2 3 4 5

20. I plan Sabbath activities for my children.

1 2 3 4 5

21. My children entertain themselves during the Sabbath hours.

1 2 3 4 5

CIRCLE YOUR RESPONSE TO THE FOLLOWING CASE HISTORIES:

22. Jim works regularly 50 hours a week, rising early and retiring late. For Jim, the Sabbath offers an excellent opportunity to catch up on needed rest. Therefore, having attended church and Sabbath school, he spends most of Sabbath afternoon sleeping. Is Jim properly observing the Sabbath?

YES

NO

23. Jane is a single parent struggling to support her three children. Her boss has asked her to work Saturdays during a special sales promotion that occurs once a year. Because this promotion is crucial to the survival of the company, the boss is

allowing no exceptions for any employee. With her job at stake, is Jane justified in working on Sabbath?

YES

NO

24. The Browns, who are third generation Seventh-day Adventists, regularly attend church on Sabbath morning as their parents and grandparents have done. They expect their children to grow up following the same practices. They do no work, shop, watch TV, etc. on the Sabbath. Based on the above information, are the children learning proper Sabbath observance?

YES

NO

FOR MINISTERS

- | | YES | NO |
|---|-----|----|
| 25. I FEEL PROPER SABBATH OBSERVANCE IS AN AREA NEEDING SPECIAL ATTENTION IN THE CHURCH TODAY. | 1 | 2 |
| 26. BECAUSE OF MY SABBATH SCHEDULE, I FIND IT DIFFICULT TO MAKE THE SABBATH ENJOYABLE FOR MY FAMILY | 1 | 2 |

FOR HEALTH-CARE PERSONNEL

- | | | |
|---|---|---|
| 27. MY JOB FREQUENTLY REQUIRES MY WORKING DURING THE SABBATH HOURS. | 1 | 2 |
| 28. I FEEL THE WORK I AM ASKED TO DO CAN OFTEN BE DONE AS WELL THE DAY BEFORE OR AFTER THE SABBATH. | 1 | 2 |
| 29. MY REASONS FOR WORKING DURING SABBATH HOURS INCLUDE: | | |
| A) to relieve suffering | 1 | 2 |
| B) to avoid loss of my job | 1 | 2 |
| C) to provide funds for the Lord's work (through donations of Sabbath earnings) | 1 | 2 |
| D) other _____ | | |

FOR GENERAL CHURCH MEMBERSHIP

30. CIRCLE THE NUMBER WHICH SHOWS THE DEGREE THAT YOU HAVE BEEN INVOLVED IN THE FOLLOWING ACTIVITIES.

1--DOESN'T APPLY, 2--NEVER, 3--SOMETIMES, 4--USUALLY,
5--ALWAYS

- | | | | | | |
|-------------------------------|---|---|---|---|---|
| A) Daily personal Bible study | 1 | 2 | 3 | 4 | 5 |
| B) Study of Ellen White books | 1 | 2 | 3 | 4 | 5 |
| C) Attending prayer meeting | 1 | 2 | 3 | 4 | 5 |
| D) Attending Sabbath School | 1 | 2 | 3 | 4 | 5 |
| E) Daily family worship | 1 | 2 | 3 | 4 | 5 |

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**appendices C-D
pages 168-249**

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APPENDIX E

LETTER TO DR. ROGER DUDLEY

2165 Stacy Avenue
Lawrenceburg, TN 38464
March 28, 1990

Dr. Roger Dudley
Institute of Church Ministry
Andrews University
Berrien Springs, MI 49104

Dear Sir:

As per our telephone conversation Tuesday, March 27, enclosed you will find a copy of my questionnaire, "A Survey of Attitudes Toward Sabbath Observance." The following is a list of information I would like to ascertain from the responses.

For both the first and second administrations of the questionnaires in both the control and the experimental groups I would need:

1. Percentage of Disagree vs. Agree for questions 5-10 and 12
2. Percentage of Yes and No responses for questions 13 and 22-29
3. Percentage of Doesn't Apply & Never vs. Usually & Always responses in questions 14-21 and 30
4. Percentages for responses for question 11

For the first administration only of both the control and experimental groups I need the correlation coefficients correlating the responses to the following questions:

1. Questions 1-4 with "No" responses for questions 22-24
2. Questions 1-4 with questions 5-10
3. Question 30 with "No" responses for questions 22-24

4. Question 30 with questions 5-10

Including all four administrations of the questionnaire, there are a total of 321 documents to be tallied. I am looking forward to working with your department. Please let me know if there is any other information I can provide that will be of help.

Sincerely,

John Riggs

APPENDIX F

DATA LIST

Variable Labels

- ITEM 1 'HOW LONG HAVE BEEN AN ADVENTIST'
- ITEM 2 'AGE'
- ITEM 3 'RELATIONSHIP WITH JESUS'
- ITEM 4 'ATTENDED SDA ELEMENTARY SCHOOL'
- ITEM 5 'ATTENDED SDA ACADEMY'
- ITEM 6 'ATTENDED SDA COLLEGE'
- ITEM 7 'I NEED SUGGESTIONS FOR SABBATH'
- ITEM 8 'I WISH FOR MORE SABBATH ACTIVITIES'
- ITEM 9 'I AM BORED DURING SABBATH HOURS'
- ITEM 10 'SABBATH OBSERVANCE IS LEGALISTIC'
- ITEM 11 'I NEED TO UNDERSTAND SAB OBSERVANCE'
- ITEM 12 'I PREPARE FOR SABBATH DURING THE WEEK'
- ITEM 13 'INSTRUCTIONS ON SABBATH OBSERVANCE'
- ITEM 14 'I OBSERVE SAB BECAUSE OF FAMILY'
- ITEM 15 'I OBSERVE SAB BECAUSE I KNOW I SHOULD'
- ITEM 16 'I OBSERVE SAB BECAUSE OF LOYALTY TO GOD'
- ITEM 17 'I OBSERVE SAB BECAUSE I ENJOY IT'
- ITEM 18 'A SPECIAL SABBATH DINNER AT HOME'
- ITEM 19 'ATTENDING SABBATH SCHOOL AND CHURCH'
- ITEM 20 'ATTENDING WORSHIP SERVICE ONLY'

- ITEM 21 'BOATING'
- ITEM 22 'EATING OUT AT A LOCAL RESTAURANT'
- ITEM 23 'GOLFING'
- ITEM 24 'READING THE BIBLE, OTHER BOOKS'
- ITEM 25 'READING THE NEWSPAPER'
- ITEM 26 'SHARING YOUR FAITH'
- ITEM 27 'SHOPPING'
- ITEM 28 'SLEEPING-IN ALL SABBATH MORNING'
- ITEM 29 'SLEEPING ALL SABBATH AFTERNOON'
- ITEM 30 'SPORTS'
- ITEM 31 'TRAVELLING OUT OF TOWN FOR RECREATION'
- ITEM 32 'VISITING CHURCH MEMBERS'
- ITEM 33 'VISITING FRIENDS'
- ITEM 34 'VISITING NURSING HOMES'
- ITEM 35 'VISITING THE BEACH, MOUNTAINS, PARKS'
- ITEM 36 'WATCHING RELIGIOUS VIDEOS'
- ITEM 37 'WATCHING TELEVISION'
- ITEM 38 'OBSERVE SUNSET WORSHIP'
- ITEM 39 'SABBATH DINNER PREPARED'
- ITEM 40 'CLOTHES IRONED'
- ITEM 41 'SHOES POLISHED'
- ITEM 42 'SABBATH ACTIVITIES PLANNED'
- ITEM 43 'TELEVISION TURNED OFF'
- ITEM 44 'GAINFUL EMPLOYMENT STOPPED'
- ITEM 45 'GROCERIES PURCHASED'
- ITEM 46 'MY CHURCH ATTENDANCE ON SABBATH'
- ITEM 47 'I CELEBRATE THE SABBATH'

- ITEM 48 'I HAVE WORSHIP TO OPEN AND CLOSE SABBATH'
- ITEM 49 'OUR FAMILY IS INVOLVED IN SAB ACTIVITIES'
- ITEM 50 'MY CHILDREN LOOK FORWARD TO SABBATH'
- ITEM 51 'I PLAN SAB ACTIVITIES FOR MY CHILDREN'
- ITEM 52 'MY CHILDREN ENTERTAIN THEMSELVES'
- ITEM 53 'CASE HISTORY OF JIM'
- ITEM 54 'CASE HISTORY OF JANE'
- ITEM 55 'CASE HISTORY OF THE BROWNS'
- ITEM 56 'PROPER SAB OBSERVANCE NEEDS ATTENTION'
- ITEM 57 'DIFFICULT TO MAKE SAB ENJOYABLE'
- ITEM 58 'JOB REQUIRES WORKING ON SABBATH'
- ITEM 59 'WORK CAN BE DONE BEFORE OR AFTER SAB'
- ITEM 60 'WORKING ON SAB TO RELIEVE SUFFERING'
- ITEM 61 'WORKING ON SAB TO AVOID LOSS OF JOB'
- ITEM 62 'WORKING ON SAB TO PROVIDE FUND FOR CHURCH'
- ITEM 63 'OTHER'
- ITEM 64 'DAILY PERSONAL BIBLE STUDY'
- ITEM 65 'STUDY OF ELLEN WHITE BOOKS'
- ITEM 66 'ATTENDING PRAYER MEETING'
- ITEM 67 'ATTENDING SABBATH SCHOOL'
- ITEM 68 'DAILY FAMILY WORSHIP'

Value Labels

- ITEM 1 1 'LESS THAN 1 YEAR' 2 '1-5 YEARS' 3 '6-10 YEARS' 4 '11-20 YEARS'
- ITEM 2 1 '19 YEARS OR UNDER' 2 '20-35 YEARS' 3 '36-50 YEARS' 4 '51-65 YEARS' 5 'OVER 65 YEARS'

ITEM 3 1 'NONE' 5 'INTIMATE'
 ITEM 4 TO ITEM 6 1 'NOT AT ALL' 5 'ALL THE WAY'
 ITEM 7 TO ITEM 12 1 'DISAGREE STRONGLY' 2 'AGREE STRONGLY'
 ITEM 13 1 'WELL INSTRUCTED' 2 'BRIEFLY INSTRUCTED' 3 'NOT INSTRUCTED'
 ITEM 14 TO ITEM 17 1 'DISAGREE' 2 'AGREE'
 ITEM 18 TO ITEM 37 1 'YES' 2 'NO'
 ITEM 38 TO ITEM 52 1 'DOES NOT APPLY' 2 'NEVER' 3 'SOMETIMES' 4 'USUALLY' 5 'ALWAYS'
 ITEM 53 TO ITEM 63 1 'YES' 2 'NO'
 ITEM 64 TO ITEM 68 1 'DOES NOT APPLY' 2 'NEVER' 3 'SOMETIMES' 4 'USUALLY' 5 'ALWAYS'

APPENDIX G

SUMMARY OF RAW SCORES

Item	Response	Treatment Group		Control Group	
		1st Adm. Ct/Pct	2nd Adm. Ct/Pct	1st Adm. Ct/Pct	2nd Adm. Ct/Pct
1 (Question 1)	0	4/ 3.7	5/ 5.8	1/ 1.4	3/ 5.9
	1	7/ 6.5	4/ 4.7	6/ 8.1	1/ 2.0
	2	12/11.1	10/11.6	12/16.2	10/19.6
	3	9/ 8.3	5/ 5.8	6/ 8.1	1/ 2.0
	4	22/20.4	17/19.8	15/20.3	11/21.6
2 (2)	5	54/50.0	45/52.3	34/45.9	25/49.0
	0		4/ 4.7	3/ 4.1	
	1	13/12.0	6/ 7.0	14/18.9	10/19.6
	2	19/17.6	16/18.6	14/18.9	10/19.6
	3	26/24.1	22/25.6	21/18.4	12/23.5
3 (3)	4	21/19.4	16/18.6	16/21.6	13/25.5
	5	29/26.9	22/25.6	6/ 8.1	6/11.8
	0	3/ 2.8	6/ 7.0	6/ 8.1	3/ 5.9
	1		2/ 2.3		1/ 2.0
	2	7/ 6.5	5/ 5.8	1/ 1.4	6/11.8
4 (4A)	3	27/25.0	10/11.6	27/36.5	12/23.5
	4	30/27.8	25/29.1	25/33.8	19/37.3
	5	41/38.9	38/44.2	15/20.3	10/19.6
	0		1/ 1.2		
	1	71/65.7	60/69.8	46/62.2	39/76.5
5 (4B)	2	6/ 5.6	3/ 3.5	6/ 8.2	1/ 2.0
	3	3/ 2.8	5/ 5.8	3/ 4.1	3/ 5.9
	4	4/ 3.7	2/ 2.3	5/ 6.8	4/ 7.8
	5	24/22.2	15/17.4	14/18.9	4/ 7.8
	1	75/69.4	62/72.1	51/68.9	32/43.1
6 (4C)	2	6/ 5.6	1/ 1.2	3/ 4.1	6/11.8
	3	3/ 2.8	4/ 4.7	2/ 2.7	3/ 5.9
	4	4/ 3.7	4/ 4.7	2/ 2.7	3/ 5.9
	5	20/18.5	15/17.4	16/21.6	7/13.7
	1	76/70.4	59/68.6	53/71.6	36/70.6
7 (5)	2	4/ 3.7	7/ 8.1	3/ 4.1	6/11.8
	3	3/ 2.8	3/ 3.5		3/ 5.9
	4	1/ .9	1/ 1.2	4/ 5.4	3/ 5.9
	5	24/22.2	16/18.6	14/18.9	3/ 5.9
	1	16/14.8	18/20.9	13/17.6	8/15.7
	2	15/13.9	12/14.0	16/21.6	6/11.8

	3	25/23.1	26/30.2	26/35.1	22/43.1
	4	12/11.1	10/11.6	6/ 8.1	7/13.7
	5	40/37.0	20/23.3	13/17.6	8/15.7
8	1	11/10.2	9/10.5	10/13.5	8/15.7
(6)	2	14/13.0	12/14.0	7/ 9.5	7/13.7
	3	29/26.9	27/31.4	21/28.4	22/43.1
	4	13/12.0	9/10.5	13/17.6	8/15.7
	5	41/38.0	29/33.7	23/31.1	6/11.8
9	1	49/45.4	41/47.7	30/40.5	23/45.1
(7)	2	15/13.9	10/11.6	14/18.9	8/15.7
	3	21/19.4	23/26.7	17/23.0	15/29.4
	4	7/ 6.5	6/ 7.0	5/ 6.8	2/ 3.9
	5	16/14.8	7/ 7.0	8/10.8	3/ 5.9
10	1	63/58.3	43/50.0	52/70.3	29/56.9
(8)	2	6/ 5.6	5/ 5.8	4/ 5.4	3/ 5.9
	3	21/19.4	30/34.9	13/17.6	16/31.4
	4	4/ 3.7	2/ 2.3	1/ 1.4	1/ 2.0
	5	14/13.0	6/ 7.0	4/ 5.4	2/ 3.9
11	1	28/25.9	31/36.0	19/25.7	15/29.4
(9)	2	13/12.0	8/ 9.3	13/17.6	12/23.5
	3	24/22.2	28/32.6	19/25.7	17/33.3
	4	19/17.6	6/ 7.0	13/17.6	5/ 9.8
	5	24/22.2	13/15.1	10/13.5	2/ 3.9
12	1	10/ 9.3	7/ 8.1	10/13.5	11/21.6
(10)	2	7/ 6.5	3/ 3.5	7/ 9.5	7/13.7
	3	27/25.0	25/29.1	18/24.3	15/29.4
	4	18/16.7	18/20.9	15/20.3	4/ 7.8
	5	46/42.6	33/38.4	24/32.4	15/29.4
13	0	8/ 7.4	11/12.8	4/ 5.4	10/19.6
(11)	1	74/68.5	43/50.0	44/59.5	20/39.2
	2	22/20.4	23/26.7	23/31.1	19/37.3
	3	4/ 3.7	9/10.5	3/ 4.1	5/ 9.8
14	1	67/62.0	38/44.2	45/60.8	25/49.0
(12A)	2	4/ 3.7	2/ 2.3	4/ 5.4	1/ 2.0
	3	19/17.6	34/39.5	18/24.3	19/37.3
	4	3/ 2.8	1/ 1.2	5/ 6.8	3/ 5.9
	5	15/13.9	11/12.8	2/ 2.7	3/ 5.9
15	1	5/ 4.6	5/ 5.8	6/ 8.1	6/11.8
(12B)	2	1/ .9	1/ 1.2	3/ 4.1	
	3	13/12.0	20/23.3	15/20.3	19/37.3
	4	13/12.0	2/ 2.3	7/ 9.5	4/ 7.8
	5	76/70.4	58/67.4	43/58.1	22/43.1
16	1	3/ 2.8	2/ 2.3	2/ 2.7	3/ 5.9
(12C)	2				1/ 2.0
	3	8/ 7.4	14/16.3	8/10.8	12/23.5
	4	7/ 6.5		4/ 5.4	1/ 2.0
	5	90/83.3	70/81.4	60/81.1	34/66.7
17	1	3/ 2.8	2/ 2.3	2/ 2.7	4/ 7.8
(12D)	2	3/ 2.8		3/ 4.1	2/ 3.9
	3	19/17.6	15/17.4	10/13.5	13/25.5
	4	9/ 8.3	6/ 7.0	11/14.9	5/ 9.8
	5	74/68.5	63/73.3	48/64.9	27/52.9
18	0	6/ 5.6	7/ 8.1	9/12.2	6/11.8
(13A)	1	91/84.3	72/83.7	63/85.1	37/72.5

	2	11/10.2	7/ 8.1	9/12.2	6/11.8
19	0	5/ 4.6	10/11.6	1/ 1.4	4/ 7.8
(13B)	1	103/95.4	75/87.2	72/97.3	45/88.2
	2		1/ 1.2	1/ 1.4	2/ 3.9
20	0	8/ 7.4	14/16.3	3/ 4.1	7/13.7
(13C)	1	14/13.0	11/12.8	7/ 9.5	1/ 2.0
	2	86/79.6	61/70.9	64/86.5	43/84.3
21	0	11/10.2	17/19.8	3/ 4.1	10/19.6
(13D)	1	15/13.9	8/ 9.3	10/13.5	6/11.8
	2	82/75.9	61/70.9	61/82.4	35/68.6
22	0	9/ 8.3	14/16.3	2/ 2.7	7/13.7
(13E)	1	8/ 7.4	4/ 4.7	2/ 2.7	3/ 5.9
	2	91/84.3	68/79.1	70/94.6	41/80.4
23	0	11/10.2	15/17.4	4/ 5.4	7/13.7
(13F)	1	1/ 1.9	1/ 1.2		2/ 3.9
	2	95/88.0	70/81.4	70/94.6	42/82.4
24	0	2/ 2.9	10/11.6	1/ 1.4	4/ 7.8
(13G)	1	104/96.3	73/84.9	71/95.6	42/82.4
	2	2/ 1.9	3/ 3.5	2/ 2.7	5/ 9.8
25	0	6/ 5.6	13/15.1	3/ 4.1	7/13.7
(13H)	1	7/ 6.5	5/ 5.8	3/ 4.1	5/ 9.8
	2	95/88.0	68/79.1	68/91.9	39/76.5
26	0	5/ 4.6	8/ 9.3	3/ 4.1	3/ 5.9
(13I)	1	97/89.8	73/84.9	68/91.9	41/80.4
	2	6/ 5.6	5/ 5.8	3/ 4.1	7/13.7
27	0	5/ 4.6	12/14.0	3/ 4.1	7/13.7
(13J)	1	3/ 2.8	6/ 7.0		5/ 9.8
	2	100/92.6	68/79.1	71/95.6	39/76.5
28	0	4/ 3.7	16/18.6	3/ 4.1	8/15.7
(13K)	1	1/ .9	3/ 3.5	1/ 1.4	6/11.8
	2	103/95.4	67/77.9	70/94.6	37/72.5
29	0	5/ 4.6	15/17.4	3/ 4.1	10/19.6
(13L)	1	17/15.7	10/11.6	8/10.8	6/11.8
	2	86/79.6	61/70.9	63/85.1	35/68.6
30	0	5/ 4.6	15/17.4	3/ 4.1	7/13.7
(13M)	1	2/ 1.9	1/ 1.2	4/ 5.4	3/ 5.9
	2	101/93.5	70/81.4	67/90.5	41/80.4
31	0	9/ 8.3	17/19.8	3/ 4.1	11/21.6
(13N)	1	14/13.0	7/ 8.1	11/14.9	13/25.5
	2	85/78.7	62/72.1	60/81.1	27/52.9
32	0	6/ 5.6	11/12.8	5/ 6.8	5/ 9.8
(13O)	1	94/87.0	71/82.6	68/91.9	38/74.5
	2	8/ 7.4	4/ 4.7	1/ 1.4	8/15.7
33	0	6/ 5.66	9/10.5	5/ 6.8	8/15.7
(13P)	1	91/84.3	70/81.4	57/77.0	36/70.6
	2	11/10.2	7/ 8.1	12/16.2	7/13.7
34	0	6/ 5.6	9/10.5	2/ 2.7	5/ 9.8
(13Q)	1	97/89.8	70/81.4	70/94.6	42/82.4
	2	5/ 4.6	7/ 8.1	2/ 2.7	4/ 7.8
35	0	9/ 8.3	17/19.8	5/ 6.8	8/15.7
(13R)	1	67/62.0	51/59.3	32/43.2	28/54.9
	2	32/29.6	18/20.9	37/50.0	15/29.4
36	0	4/ 3.7	11/12.8	5/ 6.8	6/11.8
(13S)	1	88/81.5	64/74.4	53/71.6	38/74.5

	2	16/14.8	11/12.8	16/21.6	7/13.7
37	0	4/ 3.7	12/14.0	3/ 4.1	7/13.7
(13T)	1	3/ 2.8	2/ 2.3	3/ 4.1	3/ 5.9
	2	101/93.5	72/83.7	68/91.9	41/80.4
38	0	6/ 5.6	11/12.8	1/ 1.4	4/ 7.8
(14A)	1	2/ 1.9	1/ 1.2	5/ 6.8	5/ 9.8
	2	16/14.8	10/11.6	12/16.2	6/11.8
	3	40/37.0	22/25.6	22/29.7	19/37.3
	4	28/25.9	25/29.1	24/32.4	11/21.6
	5	16/14.8	17/19.8	10/13.5	6/11.8
39	0	4/ 3.7	13/15.1	3/ 4.1	5/ 9.8
(14B)	1	8/ 7.4	3/ 3.5	7/ 9.5	6/11.8
	2	6/ 5.6	6/ 7.0	7/ 9.5	6/11.8
	3	30/27.8	17/19.8	17/23.0	7/13.7
	4	39/36.1	26/30.2	19/25.7	10/19.6
	5	21/19.4	21/24.4	21/28.4	17/33.3
40	0	7/ 6.5	14/16.3	3/ 4.1	5/ 9.8
(14C)	1	5/ 4.6	1/ 1.2	8/10.8	5/ 9.8
	2	7/ 6.5	1/ 1.2	5/ 6.8	4/ 7.8
	3	4/ 3.7	7/ 8.1	9/12.2	8/15.7
	4	28/25.9	17/19.8	15/20.3	11/21.6
	5	57/52.8	46/53.5	34/45.9	18/35.3
41	0	7/ 6.5	13/15.1	2/ 2.7	3/ 5.9
(14D)	1	11/10.2	3/ 3.5	13/17.6	7/13.7
	2	5/ 4.6	1/ 1.2	7/ 9.5	7/13.7
	3	13/12.0	7/ 8.1	9/12.2	8/15.7
	4	31/28.7	18/20.9	13/17.6	12/23.5
	5	41/38.0	44/51.2	30/40.5	14/27.5
42	0	6/ 5.6	14/16.3	7/ 9.5	5/ 9.8
(14E)	1	4/ 3.7	1/ 1.2	3/ 4.1	5/ 9.8
	2	11/10.2	3/ 3.5	6/ 8.1	5/ 9.8
	3	30/27.8	22/25.6	28/37.8	18/35.3
	4	30/27.8	24/27.9	19/25.7	8/15.7
	5	27/25.0	22/25.6	11/14.9	10/19.6
43	0	10/ 9.3	13/15.1	2/ 2.7	3/ 5.9
(14F)	1	5/ 4.6	4/ 4.7	16/21.6	10/19.6
	2	3/ 2.8			1/ 2.0
	3	5/ 4.6	2/ 2.3	6/ 8.1	3/ 5.9
	4	9/ 8.3	5/ 5.8	5/ 6.8	8/15.7
	5	76/70.4	62/72.1	45/60.8	26/51.0
44	0	8/ 7.4	12/14.0	3/ 4.1	3/ 5.9
(14G)	1	7/ 6.5	4/ 4.7	4/ 5.4	6/11.8
	2		2/ 2.3	3/ 4.1	3/ 5.9
	3	5/ 4.6	2/ 2.3	3/ 4.1	1/ 2.0
	4	9/ 8.3	7/ 8.1	5/ 6.8	8/15.7
	5	79/74.1	59/68.6	56/75.7	30/58.8
45	0	8/ 7.4	10/11.6	2/ 2.7	4/ 7.8
(14H)	1	6/ 5.6	5/ 5.8	4/ 5.4	7/13.7
	2	1/ .9	2/ 2.3	4/ 5.4	
	3	5/ 4.6	1/ 1.2	2/ 2.7	4/ 7.8
	4	10/ 9.3	4/ 4.7	3/ 4.1	4/ 7.8
	5	78/72.2	64/74.4	59/79.7	32/62.7
46	0	7/ 6.5	9/10.5	5/ 6.8	6/11.8
(15)	1	1/ .9	1/ 1.2		2/ 3.9

	3	5/ 4.6	3/ 3.5	3/ 4.1	3/ 5.9
	4	35/32.4	23/26.7	24/32.4	13/25.5
	5	60/55.6	50/58.1	42/56.8	27/52.9
47	0	5/ 4.6	6/ 7.0	2/ 2.7	3/ 5.9
(16)	1	2/ 1.9	1/ 1.2	2/ 2.7	3/ 5.9
	2	2/ 1.9		1/ 1.4	1/ 2.0
	3	5/ 4.6	3/ 3.5	4/ 5.4	2/ 3.9
	4	13/12.0	6/ 7.0	7/ 9.5	8/15.7
	5	81/75.0	70/81.4	58/78.4	39/76.5
48	0	6/ 5.6	12/14.0	3/ 4.1	2/ 3.9
(17)	1	2/ 1.9	1/ 1.2	4/ 5.4	3/ 5.9
	2	12/11.1	9/10.5	12/16.2	8/15.7
	3	42/38.9	21/24.4	23/31.1	18/35.3
	4	27/25.0	22/25.6	19/25.7	9/17.6
	5	19/17.6	21/24.4	13/17.6	11/21.6
49	0	42/38.9	32/37.2	22/29.7	18/35.3
(18)	1	11/10.2	7/ 8.1	6/ 8.1	4/ 7.8
	2	10/ 9.3	4/ 4.7	4/ 5.4	4/ 7.8
	3	13/12.0	10/11.6	10/13.5	7/13.7
	4	20/18.5	12/14.0	19/25.7	11/21.6
	5	12/11.1	21/24.4	13/17.6	7/13.7
50	0	47/43.5	42/48.8	24/32.4	22/43.1
(19)	1	12/11.1	9/10.5	10/13.5	6/11.8
	2	6/ 5.6	1/1.2	2/ 2.7	1/ 2.0
	3	9/ 8.3	8/ 9.3	11/14.9	7/13.7
	4	17/15.7	14/16.3	17/23.0	10/19.6
	5	17/15.7	12/14.0	10/13.5	5/ 9.8
51	0	47/43.5	43/50.0	24/32.4	24/47.1
(20)	1	15/13.9	10/11.6	12/16.2	7/13.7
	2	11/10.2	3/ 3.5	4/ 5.4	3/ 5.9
	3	15/13.9	11/12.8	18/24.3	9/17.6
	4	16/14.8	14/16.3	10/13.5	5/ 9.8
	5	4/ 3.7	5/ 5.8	6/ 8.1	3/ 5.9
52	0	49/45.4	44/51.2	24/32.4	23/45.1
(21)	1	13/12.0	10/11.6	12/16.2	7/13.7
	2	6/ 5.6	3/ 3.5	3/ 4.1	2/ 3.9
	3	24/22.2	18/20.9	25/33.8	12/23.5
	4	13/12.0	9/10.5	8/10.8	6/11.8
	5	3/ 2.8	2/ 2.3	2 /2.7	1/ 2.0
53	0	7/ 6.5	10/11.6	6/ 8.1	13/15.5
(22)	1	31/28.7	22/25.6	23/31.1	10/19.6
	2	70/64.8	54/62.8	45/60.8	28/54.9
54	0	5/ 4.6	10/11.6	3/ 4.1	14/27.5
(23)	1	7/ 6.5	1/ 1.2	6/ 8.1	2/ 3.9
	2	96/88.9	75/87.2	65/87.8	35/68.6
55	0	7/ 6.5	10/11.6	6/ 8.1	21/41.2
(24)	1	81/75.0	52/60.5	44/59.5	18/35.3
	2	20/18.5	24/27.9	24/32.4	12/23.5
56	0	91/84.3	62/72.1	50/67.6	39/76.5
(25)	1	17/15.7	23/26.7	24/32.4	12/23.5
	2		1/ 1.2		
57	0	92/85.2	69/80.2	52/70.3	41/80.4
(26)	1	5/ 4.6	5/ 5.8	5/ 6.8	3/ 5.9
	2	11/10.2	12/14.0	17/23.0	7/13.7

58	0	79/73.1	61/70.9	49/66.2	41/80.4
(27)	1	17/15.7	10/11.6	11/14.9	7/13.7
	2	12/11.1	15/17.4	14/18.9	3/ 5.9
59	0	79/73.1	63/73.3	50/67.6	42/82.4
(28)	1	13/12.0	13/15.1	12/16.2	3/ 5.9
60	0	74/68.5	53/61.6	47/63.5	36/70.6
(29A)	1	26/24.1	27/31.4	22/29.7	18/35.3
	2	8/ 7.4	6/ 7.0	5/ 6.8	2/ 3.9
61	0	83/76.9	63/73.3	55/74.3	41/80.4
(29B)	1			3/ 4.1	
	2	25/23.1	23/26.7	16/21.6	10/19.6
62	0	84/77.8	66/76.7	55/74.3	42/82.4
(29C)	1	4/ 3.7	3/ 3.5	5/ 6.8	1/ 2.0
	2	20/18.5	17/19.8	14/18.9	8/15.7
63	0	96/88.9	86/100	73/98.6	50/98.0
(29D)	1	4/ 3.7		1/ 1.4	1/ 2.0
	2	8/ 7.4			
64	0	2/ 1.9	10/11.6	4/ 5.4	10/19.6
(30A)	1	1/ .9	1/ 1.2	1/ 1.4	2/ 3.9
	2	5/ 4.6	4/ 4.7	5/ 6.8	3/ 5.9
	3	28/25.9	17/19.8	21/28.4	11/21.6
	4	38/35.2	27/31.4	22/29.7	17/33.3
	5	34/31.5	27/31.4	21/28.4	8/15.7
65	0	6/ 5.6	8/ 9.3	4/ 5.4	11/21.6
(30B)	1		1/ 1.2	1/ 1.4	2/ 3.9
	2	8/ 7.4	5/ 5.8	8/10.8	7/13.7
	3	55/50.9	30/34.9	28/37.8	11/21.6
	4	25/23.1	23/26.7	22/29.7	12/23.5
	5	14/13.0	19/22.1	11/14.9	9/17.6
66	0	6/ 5.6	12/14.0	4/ 5.4	15/29.4
(30C)	1	3/ 2.8	2/ 2.3	1/ 1.4	2/ 3.9
	2	23/21.3	22/25.6	26/35.1	12/23.5
	3	45/41.7	22/25.6	27/36.5	9/17.6
	4	15/13.9	10/11.6	12/16.2	8/15.7
	5	16/14.8	18/20.9	4/ 5.4	5/ 9.8
67	0	3/ 2.8	9/10.5	3/ 4.1	11/21.6
(30D)	1	2/ 1.9		1/ 1.4	1/ 2.0
	2	1/ .9	1/ 1.2	1/ 1.4	
	3	5/ 4.6	1/ 1.2	3/ 4.1	2/ 3.9
	4	31/28.7	16/18.6	21/28.4	10/19.6
	5	66/61.1	59/68.6	45/60.8	26/51.0
68	0	8/ 7.4	10/11.6	5/ 6.8	11/21.6
(30E)	1	2/ 1.9	1/ 1.2	5/ 6.8	6/11.8
	2	17/15.7	9/10.5	10/13.5	7/13.7
	3	27/25.0	20/23.3	18/24.3	11/21.6
	4	25/23.1	12/14.0	15/20.3	7/13.7
	5	29/26.9	34/39.5	21/28.4	9/17.6

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