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THEOLOGICAL DISCUSSIONS OF THE PIONEERS OF THE SEVENTH-DAY ADVENTIST CHURCH ON THE FOURTH COMMANDMENT (BY THE MATERIALS OF THE PRIMARY SOURCES)

The article examines the history of the origin and development of the doctrine of the fourth commandment of the Sabbath among the pioneers of the Seventh-day Adventist Church. The study is based on primary sources and writings written by Adventist pioneers during the period 1845–1850. It is determined that the first who paid attention to this issue was Prebl T.M. in the first half of 1845. In particular, he analyzed the attitude of William Miller, the founder of the Millerite movement, towards the Decalogue, including the fourth commandment. The next was Joseph Bates, who through his writings laid the theological foundation for the relevance of the seventh day Sabbath among Adventists. It is noted that Bates expanded the theological basis of the doctrine of the Sabbath, since he claims that it originates from the creation of the world. He also combined the holiness of the Sabbath with the three angelic messages from the book of Revelation. As a result, Bates observed that the holiness of the Sabbath would become a key issue in the development of eschatological events in earth's history. However, it has been observed that Bates had a particular position on the beginning and end of the Sabbath. It is determined that he believed that this day begins at six in the evening on Friday and ends at nine in the evening the next day. Bates's position on this very issue was subsequently examined and corrected. It is noted that Bates responded in writing to arguments against the Sabbath as the seventh day of the week from editors of periodicals and leaders of various Adventist communities. Ellen White also contributed to the development of the Adventist view of the Sabbath. She noted that in the heavenly temple there are tablets with ten commandments. And she noted from her own spiritual experience that the fourth commandment shone more than the other commandments, which testified to its invariability in the history of Christianity.

Key words: *theological discussions, Sabbath doctrine, William Miller, Joseph Bates, Ellen White, Decalogue.*

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ТЕОЛОГІЧНІ ДИСКУСІЇ ПІОНЕРІВ ЦЕРКВИ АДВЕНТИСТІВ СЬОМОГО ДНЯ ЩОДО ЧЕТВЕРТОЇ ЗАПОВІДІ (ЗА МАТЕРІАЛАМИ ПЕРШОЖЕРЕЛ)

У статті розглянуто історію походження та розвиток доктрини четвертої заповіді суботи, серед піонерів Церкви Адвентистів сьомого дня. Дослідження ґрунтується на періоджержелах та працях написаних адвентистськими піонерами в період 1845–1850 роки. Визначено, що першим, хто звернув увагу на це питання був

Пребл Т.М. в першій половині 1845 року. Зокрема він проаналізував ставлення Вільяма Міллера, засновника міллітського руху, щодо Декалогу, у тому числі до четвертої заповіді. Наступним став Джозеф Бейтс, який своїми працями заклав теологічний фундамент актуальності сьомого дня – суботи серед адвентистів. Підмічено, що Бейтс розширив теологічну основу доктрини про суботу, оскільки стверджуючи, що вона бере свій початок від створення світу. Також він поєднав святість суботи з трьох ангельською вісткою із книги Об'явлення. В результаті Бейтс підмітив, що святість суботи стане ключовим питанням під час розвитку есхатологічних подій в земній історії. Однак, було зауважено, що Бейтс притримувався особливої позиції щодо початку та закінчення суботи. Визначено, що він вважав, що цей день починається о шостій вечора у п'ятницю та закінчується о дев'ятій вечора наступного дня. Позиція Бейтса саме щодо цього питання згодом була досліджена і виправлена. Підмічено, що Бейтс у письмовій формі відповідав на аргументи проти суботи як сьомого дня тижня, від редакторів періодичних видань та лідерів різних адвентистських спільнот. Еллен Уайт також зробила свій внесок у розвиток адвентистського погляду на суботу. Вона зазначила, що у небесному храмі є скрижалі з десятьма заповідями. І відмітила із власного духовного досвіду, що четверта заповідь сяла найбільше від інших заповідей, що засвідчило її незмінність в історії християнства.

Ключові слова: теологічні дискусії, доктрина про суботу, Вільям Міллер, Джозеф Бейтс, Еллен Уайт, Декалог.

Introduction. One of the key doctrinal teachings that distinguishes the Seventh-day Adventist Church from other denominations is the observance of the fourth commandment. It is not only about the literal observance of the Sabbath from Friday sunset to Saturday sunset. This is a holistic doctrine of the Sabbath, which is reflected in the history of the Christian church and plays an important role in the present and future at the second coming of Christ. It should be noted that there are denominations among Christian churches that also adhere to the commandment of the Sabbath day, but an important distinguishing component of the teaching of the Seventh-day Adventist Church from other Sabbath churches is the concept of the great controversy. The Sabbath is central to the doctrine of the great controversy. Therefore, we set ourselves the goal of analyzing the first publications of the pioneers of the Seventh-day Adventist Church on the observance of the fourth commandment. The works of William Miller, Thomas Motherwell Preble, Joseph Bates, Ellen Gould White were chosen as primary sources. A consistent and chronological description of the process of formation and development of the doctrine of the Sabbath in the teaching of the Seventh-day Adventist Church will help to assess the platform of theological discussions among the pioneers of Adventism.

Overview of Documents Content. The issue of Sabbath observance was first raised in the pages of the "Hope of Israel" magazine (Preble, 1845b) future Seventh-day Adventist in February 1845. The author of this article was T. M. Preble, who in his manuscript entitled "A Tract, Showing That the Seventh Day Should Be Observed as the Sabbath, instead of the First Day" (Preble, 1845a). tried, on the basis of a number of logical questions, to draw the attention of readers to the importance of observing the Sabbath in accordance with the fourth commandment. At the beginning of his treatise, Preble posed a series of

logical questions. The main purpose of these questions and answers to them was to draw the attention of readers to the logical inconsistencies with their desire to keep the Sabbath and the inconsistency of this desire with the will of God set forth on the pages of Holy Scripture. One of the most important questions posed by Preble is the following: "Has the day ever been change? If so, when and where? Please point to the chapter and verse" (Preble, 1845a: 2). In the same perspective, another question from Preble to readers: "When you was a child, did not your parents and other who taught you to keep "Sunday holy" direct you to the «Fourth Commandment» as authority for keeping it thus?" So Preble asks: "Did you ever think of the inconsistency?" The commandment refers to the seventh day of the week, while at the same time many have been taught for many centuries to keep the first day of the week (Preble, 1845a: 2). After the introduction, Preble writes the main part of the treatise, which has the title "The Sabbath to the Saints Scattered Abroad" (Preble, 1845a: 3–10). In this part, the author pays attention to the founder of the militaristic movement, William Miller. The large number of references to Miller's quotations in Preble's treatise on the holiness of the Sabbath indicate the authority Miller had in his time with readers. Also one of Miller's lecture courses is called «Lecture on the Great Sabbath" (Miller, 1842). In his research, Preble cites some of Miller's statements about the Sabbath. For example, Preble quotes Miller on the fourth commandment of the Sabbath. According to Miller: "It's being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone, to be a sign forever, and a perpetual covenant, proves, in my opinion, beyond the shadow of a doubt, that it is as binding upon the Christian church as upon the Jewish, and in the same manner, and for the same reason" (Preble, 1845a: 3).

Preble keeps quoting Miller: “It is a sign, because God has given it to us expressly for that purpose”. To be an acquaintance between God and the children of Israel. Next, Miller asks a question: “Who are the children of Israel?” (Preble, 1845a: 3). And he answers that the children of God are the true Israel. And the following reflections: if the Sabbath was given as a sign between God and Israel, as an eternal covenant, then how can this covenant be canceled?

Preble further writes that Miller notes that: The problems among the Christian community over the Sabbath issue arose because “the foolish, judaizing notion” that with Israel only the literal Jews are to be counted. But if you realize that the concept of “Israel” refers to God’s people in general – this problem with the Sabbath is easily solved. Preble keeps quoting Miller: “that the moral law was never given to the Jews as a people exclusively” (Preble, 1845a: 3). As regards the question of annual Sabbaths, they were not included in the Decalogue. Preble states that a clear distinction should be made between Creation Sabbath and ceremonial Sabbaths. The first Sabbath is eternal, and the last were only a shadow of future things and lost their power with the death of Christ.

At the same time, Preble is critical of the following statements by William Miller. For example, when Miller says that: “The Sabbath which remains is to be kept on the first day of every week, as a perpetual sign, that when Christ shall have finished the work of redemption, we shall enter into that rest which remains for the people of God, which will be an eternal rest” (Preble, 1845a: 3). And then Preble asks: “how can this be?” “If we keep the first day as “a sign”, I do not see how we can have our thousand years’ rest in the new earth, tell the eighth thousand years, as the first day would be the eighth, reckoning in successive order from creation. But we all as advent believers, have, and do still expect our rest in the seventh thousand years”) (Preble, 1845a: 4). Therefore, Preble concludes: “Therefore I think we should keep the “seventh day” as “a sign” “according to the commandment” (Preble, 1845a: 5). Regarding the practice of the apostles, Preble notes that there was only one meeting of the apostles in the New Testament on Sunday (Acts 20: 7). However, there “many meetings recorded, which they held on the Sabbath” (Preble, 1845a: 7). And in 1 Corinthians 16:2, Preble points out that then Christians “they were at home rather than at meeting” (Preble, 1845a: 7).

Referring to Mark 2:27, Preble emphasizes that the Sabbath was created not only for the Jews, but for all mankind. Preble also cites a number of Bible verses from the New Testament in favor of the Sabbath. Based on the context of the Scriptures on the

subject of the Sabbath, it concludes that there is no reason to believe that the seventh day of the week is actually the first day of the week. Preble then gives a brief account of how the change from Saturday to Sunday took place in the history of Christianity. He also points out that this change in the day of worship is the fulfillment of the prophetic words found in Daniel 7:25. As a result, Preble concludes: “all who keep the first day of the week for “the Sabbath” are Pope’s Sunday Keepers!! and God’s Sabbath breakers!!!” (Preble, 1845a: 10). At the end of the treatise there is a chapter “Supplement”, which provide additional information on the subject under study. For example, “The word Sabbath, signifies rest: That of Sunday, is so called because it was dedicated to the Sun, by the heathen nations in the north of Europe” Preble notes that he sees in this a manifestation of idolatry. Preble also points out that the Sabbath of God begins “on Friday evening, and end on Saturday evening” (Preble, 1845a: 11).

In the last words of the treatise, the author calls on readers to take decisive action. He writes that: “experience that there are some difficulties in the way of keeping God’s Sabbath”. It follows that the wicked always oppose the truth and those who hold it. But according to Preble, it was better to obey God and have his approval on earth, and then enjoy the blessings of the new earth. Than to have a good opinion among the people here and eventually perish. In other words, Preble completes his thought: “I had rather go to Heaven alone, than to Hell, with the multitude”. And because “we have every reason to be daily looking for the Lord to come and call us to judgment, may the reader and the writer, keep all the commands of God, that we may be ready for that day” (Preble, 1845a: 11).

Joseph Bates was the next to bring attention to the issue of keeping the fourth commandment. In his publication titled “The Seventh Day Sabbath, A Perpetual Sign” (Bates, 1846) in 1846. In his preface to *The Little Flock*, Bates says that: “the seventh day Sabbath is not the least one, among the ALL things that are to be restored before the second advent of Jesus Christ”. In his preface, Bates makes reference to texts from the New Testament that speak of the importance of keeping the commandments of God. He also quotes from Revelation 22:14 in the King James Version. He says that according to this verse, keeping the commandments of God leads us to the gates of the city of New Jerusalem. Bates also says that the Decalogue is the perfect law that includes the fourth commandment. If you take away the fourth commandment about the Sabbath, then the law will become imperfect. Bates claims that he wants to stand up for the truth, therefore he calls for the renewal of the Law

of God. And those who call themselves uncompromising defenders of the “Present Truth” must keep the Sabbath (Bates, 1846: 1).

Further down the text, Bates justifies the Sabbath as God’s ordinance. And his first question is the time of the establishment of the Sabbath. Referring to Genesis 2:3 and Exodus 16:23, Bates says that God established the seventh Sabbath day in Paradise. The reason for this establishment is the constant reminder of “the stupendous work of creation”. He also provides answers to opponents who claim that the Sabbath is not mentioned from the fall until the time when God gave manna in the wilderness. This argument is used to show that the Sabbath was given only to the Jews. In response, Bates quotes from Mark 2:27, which says that the Sabbath was made for man, not man for the Sabbath. Therefore, the conclusion follows that the Sabbath was created for Adam, who is the “father of us all”, two thousand years before the appearance of Abraham “the father of the Jews” (Bates, 1846: 3).

Another argument for the origin of the Sabbath from the creation of the world, Bates uses passages from the book of Genesis, where the ancient generations measured periods of time in seven-day periods – weeks (Genesis 8: 8–9; 29: 27–28). This seven-day periodicity Bates describes as existing at that time obedience to the authority of God, which was expressed in the 2nd chapter of the book of Genesis. And the above argument about silence on the issue of the Sabbath cannot be considered evidence that the Sabbath itself did not exist before Moses. A similar situation occurs in the book of Joshua before the reign of David. When for 400 years there is no mention of the celebration of the Sabbath. There is also no mention of circumcision in the period of 800 years from Joshua to the prophet Jeremiah. Therefore, we cannot assert that there was no Sabbath and circumcision during this period.

Bates cites ancient pagan writers who mentioned the Sabbath, pointing to the antiquity of this divine decree. “Grotius tells us «that the memory of the creation’s being performed in seven days, was preserved not only among the Greeks and Italians, but among the Celts and Indians”. Other writers say that Assyrians, Egyptians, Arabs, British and Germans all divide their time into weeks. Philo says that “the Sabbath is not peculiar to any one people or country, but is common to all the world”). Flavius Josephus states, “that there is no city either of Greeks or barbarians or any other nation, where the religion of the Sabbath is not known”. To the argument that it doesn’t matter which day of the seven was celebrated, Bates cites the story of the manna. He notes that for 40 years the Israelites traveled through the wilderness. There were

three miracles: 1) doubling the amount of manna on the sixth day; 2) no manna fell on the seventh day; 3) when the Sabbath came, the manna did not spoil. These miracles over a long period of time had the purpose of perpetuating the Sabbath (Bates, 1846: 4–5). Bates repeatedly emphasizes that the Sabbath “was made for MAN” according to Mark 2:27, not just for the Jews. Bates asks a question: “if God has ever abrogated the law of the Sabbath?”. And he answers that there is no record of this in the Bible, but on the contrary, Saturday is called “a perpetual covenant”.

Also gives the argument of the opponents: “has not the ceremonial law been annulled and nailed to the cross?”. Bates says that if this were true, then “if he did not promise the inhabitants of Jerusalem that their city should remain forever if they would hallow the Sabbath day” (Jeremiah 17:25). And the next question from Bates: “Well, then, I ask you to shew how he could have kept that promise inviolate if he intended in less than six hundred and fifty years to change this seventh day Sabbath, and call the first day of the week the Sabbath, or abolish it altogether?” (Bates, 1846: 6–8).

Bates further argues that the Sabbath was created when the institution of marriage was created (Bates, 1846: 9). Bates goes on to analyze the passage in Romans 14:5,6 which, according to his critics, says that it makes no difference which day to honor. To this Bates gives an answer and refers to the words of Isaiah 56:2,6,7 – that God also expects the observance of the Sabbath from the Gentiles. Bates goes on to quote passages from the Acts of the Apostles that give examples of the apostle Paul’s special attitude toward the Sabbath (Bates, 1846: 9). The argument of the opponents from Colossians 2:14,16 is also given. Bates characterizes this argument as follows: “Now here is one of the strong arguments adhered to by all those who say the seventh day Sabbath was abolished at the crucifixion of our Lord” (Bates, 1846: 11). In response, Bates argues that: “These are the Jewish Sabbaths! which belong to them as a nation and are connected with their feasts” (Bates, 1846: 12). Also, in Bates’ work there is a section called “Moral and Ceremonial Law”. In it, Bates makes biblical arguments about the existence of God’s eternal moral Law and the ceremony of the Law, which ceased to be valid with the death of Christ (Bates, 1846: 16–26).

It should be noted that Bates also sees the relevance of the Sabbath in the message of the three angels in Revelation 14: 6–12. He characterizes the three angels’ messages as follows. The first angel preaches the eternal gospel – the doctrine of the second coming. The second angel announced the fall of Babylon. The third angel calls God’s people from Babylon

and shows the terrible doom that awaits all those who do not obey the law (Bates, 1846: 24). Bates argues that these three messages will separate the lineage of those who are faithful to God from those who are not. He bases his claim on the text “Here is the patience of the Saints, here are they that keep the commandments of God and the faith of Jesus” (Revel, 14: 12). He also combines the three angels’ message from Revelation 14 with 22: 13–14. These words were so clearly imprinted in the mind of the apostle John that when the Lord spoke to him: “Behold I come quickly and my reward is with me”, then the apostle seemed to understand the need to keep the commandments, saying: “Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city” (Bates, 1846: 24). From this, Bates infers: “Now it seems to me that the seventh day Sabbath is more clearly included in these commandments, than thou shalt not steal, nor kill, nor commit adultery, for it is the only one that was written at the creation or in the beginning” (Bates, 1846: 24).

Next, Bates brings up the subject: “Was the Seventh-Day Sabbath ever changed? If so, when, and for what reason?”. Bates analyzes all the biblical passages where the first day of the week is Sunday. Also analyzes some of the arguments of William Miller regarding the holiness of Sunday. Bates addresses him with great respect, calling him “Father Miller”. However, he expresses his disagreement with Miller’s statements that Christians should celebrate Sunday (Bates, 1846: 27–36). Bates is convinced that: “There is but one Christian Sabbath named, or established in the Bible, and that individual, whoever he is, that undertakes to abolish or change it, is the real Sabbath breaker” (Bates, 1846:40).

Joseph Bates then describes his own experience, how he realized that the Sabbath was to be kept as commanded as the seventh day of the week. He notes that for more than twenty years he kept Sunday. At the same time, he notes that he did it with a clear conscience before God. He then describes how he came across Preble’s article on the Sabbath, which subsequently changed his views on the subject of the fourth commandment. Bates goes on to describe how, in the history of Christianity, there was a change from celebrating the Sabbath to celebrating Sunday. In particular, the decree of the Roman emperor Constantine of 321 AD is mentioned. He also quotes Daniel’s prophecy about the little horn that changed God’s law and feasts from Daniel 7:25 (Bates, 1846: 41–42).

Biblical Critique. Bates then reflects on the question of when the Sabbath begins and ends. He notes that the days «must always begin at a certain period of time». And it does not need to take into account

the time of sunset. “No matter then whether the sun sets with us at eight in summer or 4 o’clock in winter”. In particular, Bates considers the fixed time of the beginning of the Sabbath to be well reasoned and useful even under the conditions of being in the polar regions from the globe, when the sun may not set for many months. Bates thinks it’s a fixed time to start Saturday at 6 pm on Friday. “Then the Sabbath begins precisely at 6 o’clock on Friday evening, everywhere on this globe, and ends at the same period on what we call Saturday evening” (Bates, 1846: 43).

At the end of his study of the Sabbath, Bates makes a brief summary. When was the Sabbath established? At creation, and later written on the tablets by God himself on Mount Sinai. Has the Sabbath been abolished since the seventh day of creation? If so, when and where is the evidence? We believe that here we have brought irrefutable evidence from the Holy Scriptures from two separate codes of laws. The first on stone tablets, recognized by God’s prophets, Jesus and his apostle. The second codex is the book of ceremonies written by Moses, which unites ecclesiastical and civil law. It was this book, according to the apostle Paul, that was nailed to the cross with all the Sabbaths and bodily commandments, because these holidays began and ended on the Sabbath day (see Leviticus 23). According to Bates, Jesus and the apostles make a distinction between ceremonial law and moral law. The moral law is eternal, but the ceremonial was nailed to the cross.

“The Seventh Day Sabbath, a Perpetual Sign” (2nd edition) (Bates, 1847). Features of the reprint of his study of the Sabbath Bates outlined in the preface. “My reasons for issuing a second edition of this book are, First, the increasing demand for them, from different quarters. Second, it affords me an opportunity of spreading additional light from the Word on this important subject of present truth” (Bates, 1847: 55). Here Bates points out that «the doing of these commandments saves the soul», like a person’s meticulous adherence to the US Constitution shows that he is «a sound patriot» (Bates, 1847: 55).

In this edition, Bates adds something new: “God, in a peculiar manner, to instruct his honest, confiding children, shows them spiritually under the sounding of the seventh Angel, the ark of his testament after the temple of God was opened in heaven. Revelation 11:19”. Bates states that there are ten commandments that also exist in heaven (Bates, 1847: 55).

He also states that between the two mentions of the opening of the heavenly temple (Revelation 11:19 to Revelation 15:5) “Here is a space of time in which the commandments will be fully kept” (Bates, 1847: 55). In this edition, the explanation of certain difficult

passages that opponents cite against the observance of the Sabbath has been expanded. The preface ends with the following words: "Since issuing the first edition in August last, we have publicly called on all the advent lecturers and believers to show us if we were wrong on the Lord's Sabbath. Once more we now challenge the Christian world to show us if they can from the Bible, where we have taken a wrong view of the seventh day Sabbath" (Bates, 1847: 56).

In this edition, Bates expands on the explanation of the three angels' message through the lens of the importance of keeping the Sabbath. Bates sees the three angels' message in the history of the Millerite movement in the 1840s. He also combines the angel's message with Revelation 18:4 "Come out of her, my people». In the context of this message, Bates says that all churches emphasize keeping the commandments, "all but the 4th commandment" (Bates, 1847: 109).

Sunday Celebration – The Mark of the Beast. "Is it not clear that the first day of the week for the Sabbath or holy day is a mark of the beast. It surely will be admitted that the Devil was and is the father of all the wicked deeds of Imperial and Papal Rome. It is clear then from this history that Sunday, or first day, is his Sabbath throughout Christendom (Bates, 1847: 109).

Bates, referring to Isaiah 58: 12–14, states that: "keeping or restoring the Sabbath is the special work"). And emphasizes that there will be a strong struggle for the restoration and observance of the seventh day of the Sabbath. This struggle will test every living soul that enters the gates of the city (Bates, 1847: 109).

At the end of the new edition, Bates asks the ministers of Christian churches the following questions: 1) "When and where has God abolished his commandments and laws namely the seventh day Sabbath as recorded in Exodus 16: 28–30?" 2) "When, and where did God ever sanctify the first, or any other day but the seventh to be kept for a holy day of rest?" 3) "Will God ever justify any living soul for attempting to keep one of the six working days holy?" (Bates, 1847: 114).

At the end of the analysis of Joseph Bates' research on the Sabbath, it should be noted that the author emphasized that the Sabbath begins exactly at 6 pm on Friday until 6 pm on Saturday. At the same time, the Bible makes it clear that the day begins at evening, namely at sunset (Genesis 1:5; Leviticus 23: 32; Mark 1: 32). Ellen White's vision at Topsham, April 7, 1847 (White, 1882). In a vision, Ellen White was taken up to the heavenly temple. She saw first the first section – "Holy". Further, in a vision, she got into the second compartment of the heavenly Temple – the "Holy of Holies". There she saw the golden ark and the radiance of God's glory. In the Holy of Holies Jesus dwelt as high priest. In the middle of the

ark were the stone tablets. When Jesus opened them, Ellen White saw them as the 10 commandments written by God's finger. One tablet contained the first four commandments, and the second contained the last six commandments. The commandments of the first tablet shone more brightly than the others. However, the greatest radiance was the fourth commandment. Ellen White saw that the fourth commandment had not lost its relevance. Thus, it was clearly shown to her that the Law of God is unchanging, just as God himself is unchanging.

Mrs. White noted that the vision showed that the content of the Sabbath commandment remained unchanged, as recorded by God at Mount Sinai. The holiness of the Sabbath was not transferred to the first day of the week. Ellen White also saw that the Sabbath is provided with a wall of separation between God's Israel and unbelieving people. She also saw that God has children who do not know about the holiness of the Sabbath and do not respect it. God accepts them because they did not have the opportunity to receive the fullness of the truth and lived according to the light given to them. The last part of the vision was devoted to the description of the last events before the Second Coming of Christ, the persecution of children who did not believe in God, respecting the Sabbath of the Lord. Eventually it was shown that God's protection was extended over the saints. God's children were delivered and, in a vision, the coming Christ was shown on a cloud. He will resurrect the dead saints and lead them to the holy city of New Jerusalem.

The final part of Bates' research is the work "A Vindication of the Seventh-day Sabbath, and the Commandments of God: with a further history of God's peculiar people, from 1847 to 1848" (Bates, 1848). On the first page, Bates gives an abbreviated text of the Decalogue. In the traditional introduction to the Little Flock for Bates' work, Bates draws readers' attention to the book of Revelation. First section "The Sabbath Controversy". In this chapter, Bates notes that he is compelled to defend the Lord's Sabbath. The fact is that in the publications of the descendants of the Millerite movement, articles appeared that cast doubt on the need for Christians to observe the Decalogue, including the Sabbath. Bates calls such authors of articles: "Sabbath haters". Because they call the Decalogue and the Sabbath the following words: "Jewish Ritual". "Jewish Sabbath". "Sabbath of the old Jews" и т.д. Also, for example, the well-known leader of one of the post-Millerite groups, Joseph Marsh, editor of *Advent Harbinger*, states that "all the ten commandments in the decalogue were abolished at the crucifixion of Christ".

Bates compares Adventists who do not accept the Sabbath message to nominal churches. And he says the following: “nominal churches have rejected the message of the second advent. And you since that time (1844) have rejected the word of God”. Bates notes that the holiness of the Law of God is contained in the very texts of Revelation 12 and 14, which were often quoted by Millerites and various Adventist groups. Bates questions such Adventists: “Do you not read your own characters as described above, on the remnant of the last end? and are not these individuals who enter the gates of the city the same remnant that are at last saved by keeping the commandments?” (Bates, 1847: 125). He is trying to awaken the minds of those Adventists who do not accept the Sabbath, but consider the prophecies from the book of Revelation special to them. The next section is called: “Is the first day of the week the seventh?”.

In this chapter, Bates analyzes the arguments of non-Sabbath Adventist group leaders. But those who affirm the holiness of Sunday, and that they regard Sunday as the Christian Sabbath. Including Bates considers the arguments of Joseph Turner. Bates also draws attention to the wrong actions of Joseph Turner. He points out that from 1845 he began to teach in the churches things that God would not approve of. Bates also noted that after the disappointment, it became common among former Millerites to admit their mistakes in waiting for the Second Coming of Christ in 1844 before representatives of the nominal churches. They also admitted that they were wrongly taught about the teaching of the closed door. These and others “to confess the monstrous errors”, according to Bates, such Adventists undermined the significance of the history and experience that the Millerite movement had (Bates, 1847: 133).

Bates also responds to the reproaches of other Adventists regarding the observance of the Sabbath and the practice of foot washing. “That we believe in the shut door, and seventh-day Sabbath, is true; that we wash one another’s feet, as Jesus taught, and greet one another as Paul has taught, is true of a great portion of those who keep the Sabbath and believe in the past and present truth” (Bates, 1847: 146).

The following chapters are devoted to appealing to various authorities among non-Sabbath Adventists who published their articles against the Decalogue and the Sabbath. Bates, describing the nature of the actions of these ministers, draws an analogy with the character of the Little Horn from Daniel 7:25 “speaking great words”. They rebelled against the Almighty, they think to change times and laws. And Bates continues: “Your unrighteous thrusts, to put down and destroy God’s honest children, who are endeavoring

to live by every word of God, seems to be in perfect keeping with your wayward” (Bates, 1847: 146).

There is also a separate section dedicated to the Advent Harbinger editor. This editor states that the law of Moses in the New Testament replaced the law of Christ, which is the law of grace. Bates refers to this editor: “It is evident that your object on this point is to confuse the minds of your readers and not give them the clear word of God”. Further asks: “How can the commandments of God be abolished, and yet the keeping of them give us an entrance into the city” (Bates, 1847: 150). Summarizing this editor’s arguments, Bates states: “One thing I know, you will never mend the law of God: It is as immutable as the sun in the heavens! and it would be far easier work for you and all of like faith to blot out that luminary than to prove that one jot or tittle of the ten commandments had failed by being changed or abolished” (Bates, 1847: 150).

In the following sections of the book, Bates aims to show the relevance of the 10 commandments and the Sabbath based on New Testament texts. He analyzes four passages from the New Testament that opponents use against the Sabbath and calls them “four Pillars in the temple of your no-Sabbath”. These are the passages: Romans 14: 5–6; Colossians 2: 14–17; Galatians 2–6 sections; 2 Corinthians 3 section. Among his examination of various biblical texts, Bates makes the following statements. God sanctified and “set apart the seventh day for man and beast”. Don’t cattle need rest today, as they did two thousand years ago? Jesus, according to Bates, never quoted the 1, 2, 3, and 4 commandments because his listeners had no problem with them (Bates, 1847: 156).

Bates also gives a list of texts from the New Testament, which he called “God’s Code of laws in the New Testament” (Bates, 1847: 164). “Why do ye transgress the commandments of God”. “What is written in the law, how readest thou?”, “Even as I have kept my Father’s commandments”, “Yea, we establish the law”, “The law is holy and the commandment is holy “Not subject to the law of God”. “For whoever shall keep the whole law”) etc.

In explaining the difference between God’s moral law and ceremonial law, Bates advises looking at the book of Hebrews: “If we carefully read his letter to the Hebrews, his Jewish brethren, we shall see a clearer distinction. In the 7th chapter, and first part of the 8th, he describes the priesthood; the change to Christ in his sanctuary in the heavens, and then the second covenant, the law of God written on our hearts. 9th chapter explains the first covenant, with its appendages, and the change. 10th chapter shows that these appendages never could make us perfect. These

four chapters will give more light respecting the two codes of laws” (Bates, 1847: 165).

Contacting the editor “The Bible Advocate”. In contrast to previous negative messages, Bates is more kind to this editor on this occasion. This editor took a position of openness of opinion and allowed posting publications of a different nature. Bates’ words: “I was very glad when I learned that your columns were to be opened for the discussion of the Sabbath question” (Bates, 1847: 165). However, later Bates realized that the editor himself was taking a position against the Sabbath, and shed light on his view in “The Bible Advocate”. The editor also publishes articles by other authors depicting the Decalogue as a Jewish ritual. Bates here again compares the actions of these writers who consider themselves Adventists to the character of the “little horn” who tries to change God’s law and persecutes the saints of the Highest. So, Satan through this periodical «has been blackening your columns with his iron hoof» (Bates, 1847: 165).

Bates gives another argument from opponents about the holiness of the first day of the week: “But at creation Adam’s first day was the seventh day, or day on which God rested. Hence, if Adam kept Sabbath, he kept the first day, and then worked six days” (Bates, 1847: 167). In response to this statement, Bates, in particular, said: “Your argument is not worth a straw” (Bates, 1847: 167). Bates also claims: “The fact is, as soon as you leave the law of God, you are all adrift, with neither oar or rudder, at the mercy of the tide” (Bates, 1847: 167). To support his view that non-Sabbath Adventists are on the wrong track, Bates cites a number of examples of like-minded editors carefully deducting dates for the Second Coming of Christ, and many dates have already been set since 1844. However, all dates turned out to be false.

Bates is also challenging. He requires his opponents not to use the terms Law of Christ or the Law of Grace, a code of laws replacing the 10 commandments, unless those opponents can clearly state the exact number of commandments that this supposedly «new law» contains. As the apostle James stressed: «For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all» (James 2: 10). Bates emphasizes that Jesus only gave one command in John 13:35.

Bates recalls a familiar story to those who were involved in the recent Millerite movement of 1843–44. In those years, several ministers of this movement rebelled against Miller’s interpretation of “2300 days”. At the same time, the instigators themselves do not agree with each other in their views. At the same time, the children of God were unanimous

in their understanding of the prophecies and therefore came out victorious in this opposition. Bates does not cite these recent events to show that similar rebellions against the 2300-day prophecy are now being raised by Adventists against the question of the holiness of the Sabbath. And Adventist leaders, speaking out against the Sabbath, survive various conflicting theories. Thus, Joshua Himes believes that it does not matter which day to celebrate, although he continues to call the first day of the week the Christian Sabbath. Joseph Marsh generally rejected the idea of the actuality of the law, the commandments, and the Sabbath, and said that the law of grace now operates, but also calls the first day of the week the Sabbath anyway.

In his argument, Bates notes that he does not refer to the early Church Fathers on the Sabbath issue. Bates considers their works to be poor, and also states that it is not known to what extent their personal qualities and characters were pure. Also, Bates does not assure that their teaching “led us all into Babylon” (Bates, 1847: 179). Bates also wrote a separate address to William Miller. He respectfully addressed the leader of the Millerite movement. Bates noted in an address to William Miller that Sabbath Adventists continue to believe in the truth of the Millerite movement, while non-Sabbath Adventists admit their errors in anticipation of the coming of Christ.

And in the section “The Last Experiment on Definite Time; the prolonging of the days all failed”. Bates describes the controversial position of the Adventists after the disappointment of 1844. Adventists continued to determine the dates of the Second Coming several times. At the same time, they recognized the accuracy of Miller’s calculations for 1844. Great emphasis was placed on the date 1847. Bates directed particular attention in this section to the verse from Revelation 12:17. He argues that this one poem denies that the Decalogue was abolished and some new commandments in the New Testament took its place. “This one text, in itself, positively overthrows all of their unscriptural teaching about their New Testament commandments, and clearly demonstrates the perpetuity of God’s holy Sabbath, because the commandments of God are one thing, and the testimony of Jesus is another” (Bates, 1847: 222).

Conclusions. Summing up the above analysis of the work of the pioneers of the Seventh-day Adventist Church on the observance of the fourth commandment, the following should be noted. Preble T.M. in his treatise, he approached the substantiation of the doctrine of the Sabbath day from the position of a diplomat. On the one hand, Preble T.M. uses Miller’s authority to justify the fourth commandment. On the other hand, using quotes from Miller Preble T.M.

shows that a man he deeply respects is contradicting himself on the Sabbath day. One of Miller's significant quotes about the Sabbath as an eternal sign, which is obligatory for the Christian and Jewish churches, clearly contradicts, according to Preble, another statement by Miller. He argued that the Sabbath must be observed on the first day of every week (Sunday) because it is a sign that Christ will give God's people peace (rest). Preble defines the Sabbath, which means rest. With these and other logical questions, Preble tried to show the significance and immutability of the fourth commandment for a true believer. Joseph Bates is called the Sabbath Apostle for a reason. He succeeded not only in drawing the attention of the pioneers of the Seventh-day Adventist

Church to the importance of keeping the fourth commandment. But also, to argue, systematize and methodically show on the basis of the Holy Scriptures that «the Sabbath is for a man, and not a man for the Sabbath». His conviction and faith in the holiness of the Sabbath day was timely supported by the vision of Ellen White. In which the fourth commandment on the heavenly tablets shone brighter than the others. Thus, summing up our study of primary sources on the process of development and formation of the doctrine of the Sabbath in the Seventh-day Adventist Church, we can say the following. The question of the Sabbath has been studied carefully, as many of the arguments of the opponents and adherents of the fourth commandment have been considered.

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