

Study Outline: What Time Does the Sabbath Commence?

Study: What Time Does the Sabbath Commence?

Presenter: Brother Obi Chilala, vice president of Salem Association

Opening Prayer Thought:

◆ PT: Answerer 5 55:2 (EN) The Bible and the books of the Spirit of Prophecy being the sole source of The Shepherd's Rod message, therefore when the Rod is taught, the Bible and the Spirit of Prophecy are taught. And since none but the Spirit of Truth who transmitted the mysteries of Inspiration can interpret them, then those who attempt to teach them without this Inspired interpretational authority inevitably fall into the forbidden practice of private interpretation (2 Pet. 1 :20)—the great evil which has brought Christendom into its present almost-boundless state of schism and consequent confusion, strife, and impotency. {ABN5: 55.2}

◆ Answerer 5 55:3 (EN) As we dare not follow in such a path, we must therefore, as teachers of The Shepherd's Rod (the official publications of the Davidian Seventh-day Association), teach only in the light of the Rod those passages which in one way or another need to be interpreted. Thus only will all Present-truth believers ever become of the same mind, seeing eye to eye and speaking the same things (1 Cor. 1:10; 1 Pet. 3:8; Isa. 52:8). {ABN5: 55.3}

◆ Answerer 5 56:1 (EN) And such as do choose to engage in private interpretation are respectfully asked to desist from teaching in the name of the Rod and at its expense. Let them like honest men, teach in their own names and at their own expense. {ABN5: 56.1}

Prayer: Father of Light send down your rain and the gift of understanding, dispel the darkness that Your Truth May rein in Jesus Holy name, Amen

Prayer: Dear Father in Heaven thank you for this time you have given us to come together and study more fully when your Sabbath begins and ends.

Please help us all to see eye to eye and not allow any private interpretations to come into our midst. We invite your Holy Spirit to be here with us now. In Jesus name we pray Amen 🙏

◆ 3SC Nos. 3, 4 4:8 (EN).. there is an element of professed Present Truth believers not fully in step with the message. They profess to be, but they walk in the sparks of their own kindling. They are a reproach to the cause as long as they remain a part of it, and the main source of its limited power. These brethren are portrayed in the Poor Preacher's Answer, quoted above, in paragraph 4. {3SC3,4: 4.2.2}

A Young Man Nourishing a Young Cow and Two Sheep; the Universal Dairy

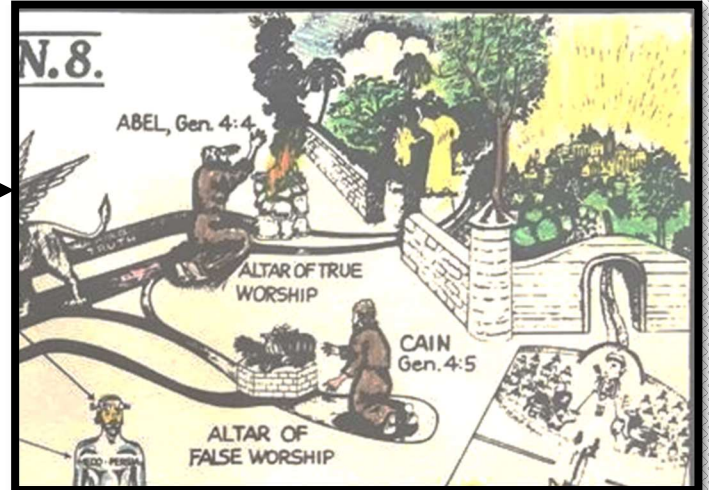
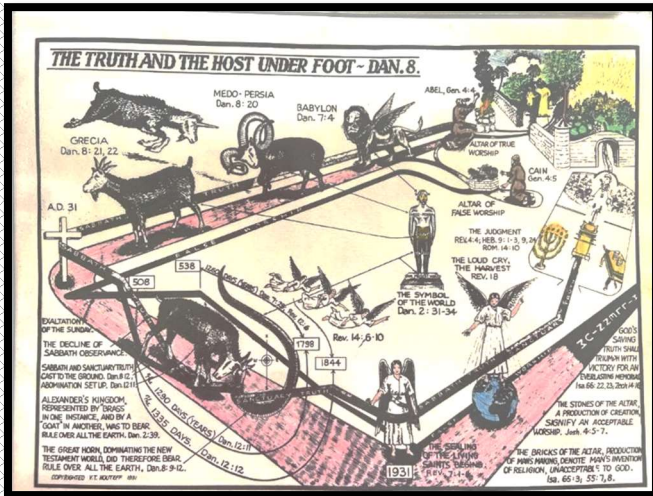


Isa. 7:21, 22:

²¹ And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;

²² And it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

Altar of True Worship vs Altar of False Worship



Reference: Testimonies to the Church vol. 1 p. 116

“I saw that it is even so: “From even unto even, shall ye celebrate your Sabbath.” Said the angel: “Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is.” I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. - 1T 116.1

“I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: “Ye shall understand, but not yet, not yet.” Said the angel: “If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.” I saw that it was in the

minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "even," and it was inferred that even was at six. I saw that the servants of God must draw together, press together. - 1T 116.1

Reference: Mark 1:32

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils."

Mark 1:32 KJV

<https://bible.com/bible/1/mrk.1.32.KJV>

Reference: 13SC 7:8

"The simple, never-changing Truth is that God requires us to keep holy the seventh day of the week, the Sabbath, whenever and wherever the sun brings It to us, and that is why He emphatically commands us to keep It holy from "even to even." Lev. 23:32. --{13SC78 8.3}

Reference: 2SR 20.4

The only possible days for the passover week would be as follows: The fourteenth day of the first month that year was on Wednesday, and the day ended at sunset (even). The first day of the passover feast (15th day of the month) came on Thursday; the second, on Friday; the third, on Saturday (Sabbath); the fourth, on Sunday; the fifth, on Monday, the sixth, on Tuesday; the seventh and the last of the feast on Wednesday the 21st day of the month. (Follow chart on page 22). --{2SR 20.4}

Reference: Leviticus 23:32

“All these considerations translate themselves into absolute proof that the Sabbath necessarily begins on Friday at sunset, but about eight hours earlier in Australia than in Jerusalem. The simple, never-changing Truth is that God requires us to keep Holy the seventh day of the week, the Sabbath, whenever and wherever the sun brings It to us and that is why He emphatically commands us to keep It holy from even to even.” Leviticus 23:32

For Further Study: Original Reference shared by Sis. Brenda

Did Ellen White once believe that Sabbath was from 6pm to 6pm? Where can I find this information? Thank you

Dear Brother __,

Thank you for contacting the Ellen G. White Estate. Arthur L. White tells about this in volume 1 of his six-volume biography, Ellen G. White. I'll copy the essential information for you below my signature.

I hope this helps. Thank you for writing, and God bless!

----- William Fagal, Director Ellen G. White Estate Branch Office Andrews University Berrien Springs, MI 49104-1400 USA Phone: 269 471-3209 FAX: 269 471-2646 Website: www.WhiteEstate.org or www.egwestate.andrews.edu
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From "Ellen G. White: The Early Years" by Arthur L. White, pp. 199, 200, 322-326:

A little more than a year before this there was a demonstration of tongues that placed endorsement on an erroneous interpretation of Scripture in connection with Sabbathkeeping. Joseph Bates, the apostle of the Sabbath truth, at the outset took the position that the Sabbath began at evening. Taking into account time problems in different parts of the world, Bates believed that the proper time to commence the Sabbath was equatorial time, or 6:00 P.M., the year around. This concept was generally accepted as men and women from the Adventist ranks began to keep the seventh-day Sabbath. Writing from Berlin, Connecticut, on July 2, 1848, James White reported: {1BIO 199.2} There has been some division [in Connecticut] as to the time of beginning the Sabbath. Some commenced at sundown. Most, however, at 6:00 P.M. A week ago Sabbath we made this a subject of prayer. The Holy Ghost came down; Brother Chamberlain was filled with the power. In this state he cried out in an unknown tongue. The interpretation followed, which was this: "Give me the chalk. Give me the chalk." {1BIO 199.3} pm Well, thought I, if there is none in the house, then I shall doubt this, but in a moment a brother took down a good piece of chalk. Brother Chamberlain took it and in the power he drew this figure on the floor [a circle divided by crossing horizontal and vertical lines and the figures, 12, 3, 6, and 9 written in, as on the face of a clock]. {1BIO 199.4} This represents Jesus' words. Are there not twelve hours in the day? This figure represents the day or the last half of the day. Daylight is half gone when the sun is south or halfway from each horizon, at twelve o'clock. Now go each way six hours, and you will get the twelve-hour day. At any time a year, the day ends at 6:00 P.M. Here is where the Sabbath begins at 6:00 P.M.--JW to "My Dear Brother," July 2, 1848.

200 {1BIO 199.5} James White added, "Satan would get us from this time. But let us stand fast in the Sabbath as God has given it to us and Brother Bates. God has raised up Brother Bates to give this truth. I should have more faith in his opinion than any other man's."--Ibid. {1BIO 200.1} With the seeming strong evidence that accompanied the confirmation of the six o'clock time,

Sabbathkeeping Adventists continued to observe it until Bible study and a confirming vision in 1855 led them, assembled in the conference in Battle Creek, to observe the Sabbath from sundown to sundown. {1BIO 200.2}

As noted in earlier chapters, Joseph Bates was considered the father of the Sabbath truth. As captain of his own vessels, he had sailed far and wide and was acquainted with the matter of time-keeping in different parts of the world. It was his conclusion that time as kept at the equator, with sunset uniformly at 6:00 P.M., was the proper guide to Sabbathkeeping, regardless of season of the year or location. The Scriptures called for evening marking the beginning of the new day, and the words "from even unto even, shall ye celebrate your sabbath" (Lev. 23:32) were cited in support of this point. The April 21, 1851, issue of the Review carried a three-column article by Joseph Bates in support of the six o'clock time. {1BIO 322.2} In the State of Maine in 1847-1848, some took the position that the Sabbath commenced at sunrise, quoting as support, Matthew 28:1: "In the end of the sabbath, as it began to dawn toward the first day of the week" (see RH, Feb. 25, 1868). A vision given to Ellen White checked this error in principle, for the angel repeated the words of the scripture "From even unto even, shall ye celebrate your sabbath." {1BIO 322.3} There were a few who observed the Sabbath from sundown to sundown (JW to "My Dear Brother," July 2, 1848; see also RH, Feb.

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25, 1868), but the majority stood with Bates, as did James and Ellen White. The charismatic experience in Connecticut in late June, 1848, recounted in chapter 13, seemed to confirm the six o'clock time. Still the matter was not settled conclusively, and in June, 1854, James White requested D. P. Hall in Wisconsin to give study to the matter and come up with an answer (RH, Dec. 4, 1855). {1BIO 322.4} When this request failed to yield fruit, he turned to John Andrews with the earnest request that he take his Bible and bring evidence to settle the question. Andrews prepared a paper on the matter. As he passed through Battle Creek with his parents in November on his way to

Iowa, he left this in the hands of James White. The reading of this paper became the Sabbath morning Bible study at the conference in Battle Creek. From nine texts in the Old Testament and two from the New, Andrews demonstrated that "even" and "evening" of the Sabbath were identical with sunset (ibid.). {1BIO 323.1} As the paper was read that Sabbath morning, it could be seen that while the six o'clock time advocated by Bates was in principle not incorrect--for it called for beginning the Sabbath in the evening--in detail there was an error. Now with the position of sunset time so amply supported by Scripture evidence, all the congregation, which included the church's leaders, readily accepted the light and were prepared to shift their practice. All, that is, but two--Joseph Bates and Ellen White. {1BIO 323.2} Bates's position had been generally accepted and defended. He was the venerable apostle of the Sabbath truth. He was unready to accept what had been presented by the youthful John Andrews, and he would stand in defense of his position. The vision given to Ellen White in 1848, correcting the sunrise time and confirming "evening time," had nothing to say about the six o'clock time being in error. {1BIO 323.3} Ellen White reasoned that the six o'clock time had been a matter of practice for nearly a decade. The Sabbath so kept had been a great blessing to her, and the angel had said nothing about its being in error. Must a change be made now? Thus matters stood through the rest of the Sabbath and through Sunday as the members met in conference, but this was a rather touchy point of division that was bound to widen as time went on. Then the God of heaven stepped in.

324 {1BIO 323.4} Of what took place, Ellen White wrote:

November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision.--1T, p. 113. {1BIO 324.1} Her attention was called to many points, among them the time to commence the Sabbath. She discussed the matter with the angel. This conversation is very enlightening: {1BIO 324.2}

I saw that it is even so: "From even unto even, shall ye celebrate your sabbath." Said the angel: "Take the Word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is and when it is." {1BIO 324.3}

I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. {1BIO 324.4} I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: "Ye shall understand, but not yet, not yet." Said the angel: "If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject." {1BIO 324.5}

I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "even," and it was inferred that even was at six. {1BIO 324.6}

I saw that the servants of God must draw together, press together.--Ibid., p. 116. {1BIO 324.7} And they did. The vision set Ellen White and Joseph Bates straight, and they accepted the vision wholeheartedly. The matter of the time to commence the Sabbath was forever settled--settled on the basis of Bible study, confirmed by vision. It was indeed a significant experience in God's leadings, one that Uriah Smith was later to comment on: {1BIO 324.8}

Lest any should say that Sister White, having changed her

sentiments, had a vision accordingly, we will state that which was shown her in vision concerning the commencement of the Sabbath was contrary to her own sentiment at the time the vision was given.--RH, Aug. 30, 1864. {1BIO 324.9}

The Impressive Lesson Taught by this Experience

Some years later, James White, using the experience as a demonstration of the relation of the visions to Bible study, wrote: {1BIO 325.1} The question naturally arises, If the visions are given to correct the erring, why did she [Mrs. White not] sooner see the error of the six o'clock time? For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with His manifestations to us on others, and in harmony with the correct position upon spiritual gifts. {1BIO 325.2} It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His Word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, then was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work. {1BIO 325.3} The sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in His own time corrects us by some manifestation of the gifts of His Holy Spirit, instead of murmuring that He did not do it before, let us humbly acknowledge His mercy, and praise Him for His infinite goodness in condescending to correct us at all. {1BIO 325.4} Then he admonished, reiterating his consistent position on the gift of prophecy in the remnant church: {1BIO 325.5} Let the gifts have their proper place in the church. God has

never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to heaven. His Word He has magnified. The Scriptures of the Old and New Testament are man's lamp to light up his path to the kingdom. Follow that. But if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible, and save you.--Ibid., Feb. 25, 1868.
{1BIO 325.6}