

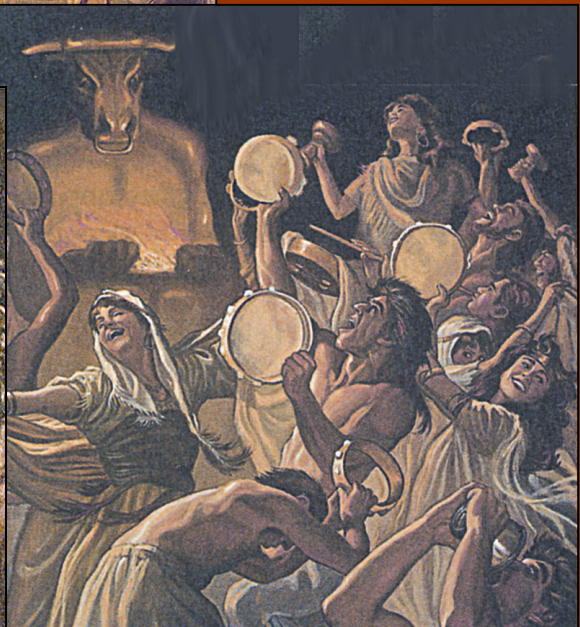
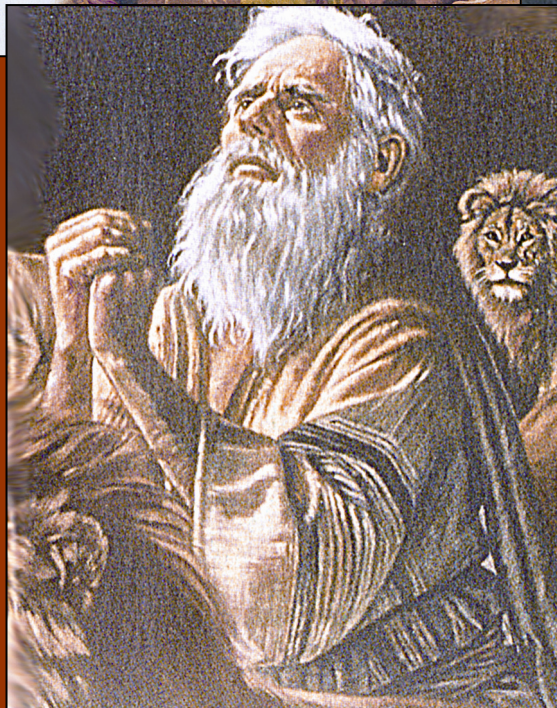
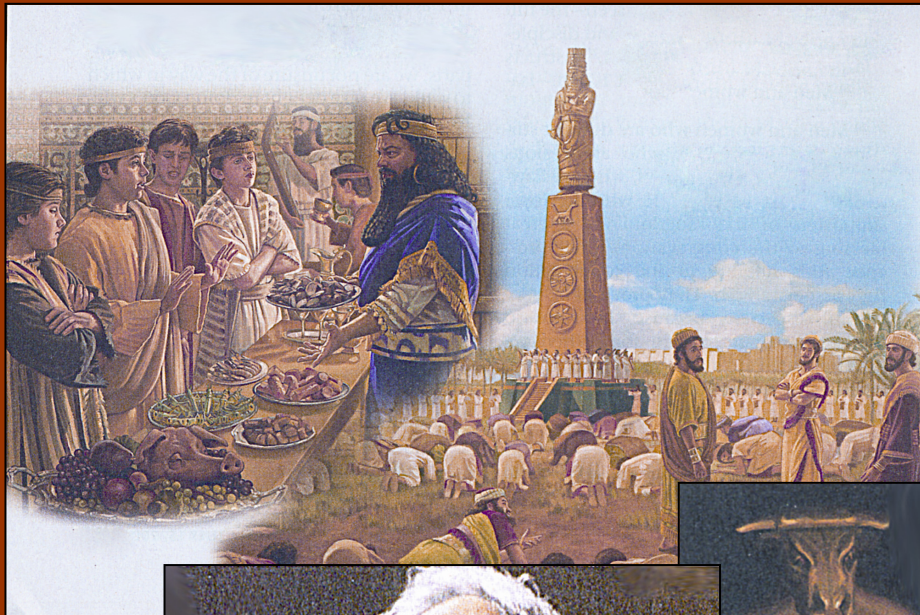
EndTime Issues ...

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

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Was Daniel Influenced by his pagan surroundings?

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EndTime Issues... Magazine

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Daniel's "Meat" and "Wine" Issue

Many Bible expositors are suggesting that Daniel became a liberal Hebrew during his years in the courts of Babylon regarding diet and drink. This is based upon the intimation from Daniel 10:3 that he ate meat and drank wine. That view cannot be justified – and here is why.

Background

Daniel and his three companions were quickly assigned to the palace of the Babylonian king Nebuchadnezzar. This followed an order by the king: "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Daniel 1:3-4).

Some scholars have concluded that Daniel and his companions already knew Chaldean, the royal language – which was why they seemed to rapidly merge into Babylonian life and government. Daniel found special favor with Ashpenaz (1:9). He, in turn, negotiated with him a trial diet of ten days to avoid eating the king's meat and drinking his wine.

Three factors could have led to Daniel's request:

1. Many foods eaten in the palace would be unclean, which God had specifically prohibited in Israel's dietary laws (Leviticus 11, Deuteronomy 14).
2. They may have been prepared incorrectly (i.e., the blood was not properly drained (Leviticus 17:13-14).

3. They may have been offered to idols (Exodus 34:15; Acts 15:29, 21:25; Deuteronomy 32:38).¹

Suggesting that these influenced Daniel's request is the phrase "Daniel purposed in his heart that he would *not* defile himself" (1:8). "Defile" (*gaal*) could come from imbibing unclean, cursed food. It would be "polluting" (Strong's 1351). *Gaal* is most often used in the Old Testament in connection with blood (Isaiah 59:3, 63:3; Lamentations 4:14, 1QM9:8) – but it is also associated with impure sacrifices (Malachi 1:7, 12).²

Does his special dietary request imply that he and his companions were vegetarian? The Hebrew words and context suggest such a diet, which Daniel felt was the best safeguard. Most scholars consider the noted three concerns as influencing these Hebrew men to ask for a meat-free diet. Expositor White concurred in the area of food offerings to idols: "It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism and to dishonor the principles of the law of God."³

¹ Miller, Stephen R.; *The New American Commentary -- Daniel* (Broadman and Holman Publishers), pp. 66-67.

² Collins, John J.; *Daniel* (fortresspress.com), p. 142.

³ *Patriarchs and Prophets*, p. 481.

Circumstances led to a permanent willingness of Daniel's superiors to permit him and his friends to enjoy a simple diet.⁴

Daniel apparently retired from court duty during the first year of Cyrus' reign (1:21). When he entered a semi-fast noted in chapter 10, during Cyrus' third year, he said in a personal statement: "I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Daniel 10:3).

Many use this verse rigidly to infer a meat and wine diet. They assume that it is proof he now imbibes wine and is a non-vegetarian; thus, justifying such a lifestyle.

The Hebrew word for "meat" Daniel used in that verse is *basar*. This is used in the Old Testament to refer to the musculature of an animal, the part that is used most often for meat.⁵ It is also a linguistic expression for man's body (Numbers 8:7, II Kings 4:34, Ecclesiastes 2:3), referring to the external form of an individual. It can be used for the total race of mankind (Genesis 6:12, Numbers 16:22, Jeremiah 12:12). David used it to idiomatically express the sinful nature of man, "sinful flesh" (Psalm 78:39). It/he is in need of salvation.

Daniel, however, is alluding to what he "avoided" dietary-wise during this fast. Does that imply that when he didn't fast, he ate flesh food? One could logically conclude that it seems that way. It would, however, imply an inconsistency to the elevated imagery of Daniel that his book portrays. What then does he really mean?

Daniel's motive for his modified fast is obviously part of his preparation to receive *clarification* to the meaning of prior visions. He especially didn't understand the *mareh* vision [2300 atonement years (8:14, 26), 490 probationary years (9:21-27a) and the issues leading to the consummation (9:27b)]. Similar types of preparation have been described elsewhere (Ezekiel 8:21, Esther 4:16, II Chronicles 20:3, Jeremiah 36:9). Was this simply an idiomatic expression

to reveal that he wouldn't touch these things anyway, like his earlier Babylonian years? We aren't told. This verse by itself permits the questions to remain a legitimate concern.

The three things he notes were:

1. Dainty foods – (*chemdah*) his usual vegetarian fare
2. Flesh food – (*basar*) actual meat
3. Wine – (*yayin*) (see below)

There are different Hebrew words for the single English word "wine." *Shekhar* (Numbers 28:7) usually refers to a strong or intoxicating drink. *Tirosh* most often refers to the pure juice of the grape without alcohol (Numbers 6:3, Isaiah 65:8). *Yayin*, which Daniel uses here, could be *either* fermented or sweet. Thus, the drink issue is not clarified by the Hebrew word. We can now see that he is referring to actual meat, a grape drink which could be sweet and, likely, his usual "pulse."

There is additional information that Daniel provided which resolves the issue. The next verse notes that when he fasted, it was during the month of Abib (Nissan). It covered the time of the Feasts of Passover and Unleavened Bread (Exodus 12:1-20). At that time the Jewish people ate the Passover Lamb. That came as divine counsel that started in Egypt at the time of the Exodus (Exodus 12) and continued with the Jewish people right on through the first advent of Jesus.

When Cyrus defeated the Babylonian Empire, he allowed the Jewish people to return to their homeland to rebuild their temple. It had been destroyed in 587-586 B.C. by Nebuchadnezzar. When it was finally completed, the people celebrated Passover: "And the children of the captivity kept the Passover upon the fourteenth *day* of the first month. For the priests and the Levites were purified together, all of them *were* pure, and killed the Passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such

⁴ *Ibid.*, p. 484.

⁵ Harris, Archer, Waltke, *Theological Workbook of the Old Testament* (Moody Press; Chicago, IL), 1980,, p. 136.

as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel” (Ezra 6:19-22).

Conclusion

Since Daniel is fasting at these two festival times, it would appear that he, with full access to any food, is implying, “I didn’t even take of the Passover Lamb.” Since the word for wine could also mean the sweet juice of the grape, it suggests that Daniel is saying that he didn’t

even drink of that everyday juice so much a part of the Middle Eastern fare. Finally, “pleasant” (*chemdah*) appears to really refer to his usual “desired food,” the pulse diet talked about in chapter 1.

Contextually, Daniel’s integrity is preserved. Nothing can be proven regarding a change of diet or drink other than a “fast;” nor can one justify a meat diet from these verses. The whole book represents repeated expressions of right triumphing over evil. Elevated thoughts are drawn from the great stories and visions, bringing cleansing, covenant fulfillment and everlasting righteousness. These are the themes to discover – and not the cheapening or pulling down of any standard.

HISTORY OF SABBATH OBSERVANCE

By J. Coltheart <http://www.giveshare.org/churchhistory/sabbaththrucenturies.pdf>

1st Century Sabbath Observance

INSTITUTION OF THE SABBATH

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Genesis 2:1-3

JESUS

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read.” Luke 4:16. “And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, if thou wilt enter into life, keep the commandments.” Matthew 19:16, 17. “But pray ye that your flight be not in winter, neither on the Sabbath day.” Matthew 24, 20. Jesus asked his disciples to pray that in the flight from the doomed city of Jerusalem they would not have to flee on the Sabbath day. This flight took place in 70 A.D. (40 years after the Cross).

HIS FOLLOWERS

“And they returned, and prepared spices and ointments and rested the Sabbath day according to the commandment.” Luke 23:56.

PAUL

“And Paul, as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures” Acts 17:2

PAUL AND GENTILES

“And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the Word of God.” Acts 13:42, 44. Here we find Gentiles in a Gentile city gathering on the Sabbath. It was not a synagogue meeting in verse 44, for it says almost the whole city came together, verse 42 says they asked to hear the message the “next Sabbath.”

And note this point: The Bible does not say it is the “old Jewish Sabbath that was passed away,” but the Spirit of God, writing the Book of Acts some 30 years after the Crucifixion, calls it “the next Sabbath.”

JOHN

“I was in the Spirit on the Lord's day.” Rev.1:10 (Mark 2:28, Isa.58:13, Ex.20:10, Clearly show the Sabbath to be the Lord's day).

JOSEPHUS

“There is not any city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come!” M'Clatchie, *Notes and Queries on China and Japan* (edited by Dennys), Vol 4, Nos 7, 8, p.100.

PHILO

Declares the seventh day to be a festival, not of this or of that city, but of the universe. M'Clatchie, *Notes and Queries*, Vol. 4, 99

2nd Century Sabbath Observance

EARLY CHRISTIANS

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves, as appears by several scriptures to the purpose." *Dialogues on the Lord's Day*, p. 189. London: 1701, By Dr. T.H. Morer (A Church of England divine). "...The Sabbath was a strong tie which united them with the life of the whole people, and in keeping the Sabbath holy they followed not only the example but also the command of Jesus." *Geschichte des Sonntags*, pp.13, 14

2ND CENTURY CHRISTIANS

"The Gentile Christians observed also the Sabbath," *Gieseler's Church History*, Vol.1, ch. 2, par. 30, 93.

EARLY CHRISTIANS

"The primitive Christians did keep the Sabbath of the Jews;...therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read: and this continued till the time of the Laodicean council." *The Whole Works of Jeremy Taylor*, Vol. IX, p. 416 (R. Heber's Edition, Vol XII, p. 416).

EARLY CHURCH

"It is certain that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death." "A Learned Treatise of the Sabbath," p. 77

Note: By the "Lord's day" here the writer means Sunday and not the true Sabbath," which the Bible says is the Sabbath. This quotation shows Sunday coming into use in the early centuries soon after the death of the Apostles. Paul the Apostle foretold a great "falling away" from the Truth that would take place soon after his death.

2ND, 3RD, 4TH CENTURIES

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jews' Sabbath continued, as may be proved out of many authors: yea, notwithstanding the decree of the council against it." *Sunday a Sabbath*. John Ley, p.163. London: 1640.

3rd Century Sabbath Observance

EGYPT (OXYRHYNCHUS PAPYRUS) (200-250 A.D.)

"Except ye make the sabbath a real sabbath (sabbatize the Sabbath," Greek), ye shall not see the Father." *The oxyrhynchus Papyri*, pt,1, p.3, Logion 2, verso 4-11 (London Offices of the Egypt Exploration Fund, 1898).

EARLY CHRISTIANS-C 3rd

"Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands." "The Anti-Nicene Fathers," Vol 7, p. 413. From *Constitutions of the Holy Apostles*, a document of the 3rd and 4th Centuries.

AFRICA (ALEXANDRIA) ORIGEN

"After the festival of the unceasing sacrifice (the crucifixion) is put the second festival of the Sabbath, and it is fitting for whoever is righteous among the saints to keep also the festival of the Sabbath. There remaineth therefore a sabbatismus, that is, a keeping of the Sabbath, to the people of God (Hebrews 4:9)." *Homily on Numbers 23*, par.4, in Migne, *Patrologia Graeca*, Vol. 12, cols. 749, 750.

PALESTINE TO INDIA (CHURCH OF THE EAST)

As early as A.D. 225 there existed large bishoprics or conferences of the Church of the East (Sabbath-keeping) stretching from Palestine to India. Mingana, *Early Spread of Christianity*. Vol.10, p. 460.

INDIA (BUDDHIST CONTROVERSY), 220 A.D.)

The Kushan Dynasty of North India called a famous council of Buddhist priests at Vaisalia to bring uniformity among the Buddhist monks on the observance of their weekly Sabbath. Some had been so impressed by the writings of the Old Testament that they had begun to keep holy the Sabbath. Lloyd, *The Creed of Half Japan*, p. 23.

EARLY CHRISTIANS

"The seventh-day Sabbath was...solemnised by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it." *Dissertation on the Lord's Day*, pp. 33, 34

4th Century Sabbath Observance

ITALY AND EAST-C 4th

"It was the practice generally of the Easterne Churches; and some churches of the west...For in the Church of Millaine (Milan);...it seems the Saturday was held in a farre esteeme... Not that the Easterne Churches, or any of the rest which observed that day, were inclined to Iudaisme (Judaism); but that they came together on the Sabbath day, to worship Iesus (Jesus) Christ the Lord of the Sabbath." *History of the Sabbath* (original spelling retained), Part 2, par. 5, pp.73, 74. London: 1636. Dr. Heylyn.

ORIENT AND MOST OF WORLD

"The ancient Christians were very careful in the observance of Saturday, or the seventh day...It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival...Athanasius likewise tells us that they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." *Antiquities of the Christian Church*, Vol.II Book XX, chap. 3, sec.1, 66. 1137,1138.

ABYSSINIA

"In the last half of that century St. Ambrose of Milan stated officially that the Abyssinian bishop, Museus, had 'traveled almost everywhere in the country of the Seres' (China). For more than seventeen centuries the Abyssinian Church continued to sanctify Saturday as the holy day of the fourth commandment." Ambrose, *De Moribus, Brachmanorium Opera Ominia*, 1132, found in Migne, *Patrologia Latina*, Vol.17, pp.1131,1132.

ARABIA, PERSIA, INDIA, CHINA

"Mingana proves that in 370 A.D. Abyssinian Christianity (a Sabbath keeping church) was so popular that its famous director, Musacus, travelled extensively in the East promoting the church in Arabia, Persia, India and China." *Truth Triumphant*, p.308 (Footnote 27).

ITALY-MILAN

“Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb, 'When you are in Rome, do as Rome does.'” Heylyn, *The History of the Sabbath* (1612)

SPAIN-COUNCIL ELVIRA (A.D.305)

Canon 26 of the Council of Elvira reveals that the Church of Spain at that time kept Saturday, the seventh day. “As to fasting every Sabbath: Resolved, that the error be corrected of fasting every Sabbath.” This resolution of the council is in direct opposition to the policy the church at Rome had inaugurated, that of commanding Sabbath as a fast day in order to humiliate it and make it repugnant to the people.

SPAIN

It is a point of further interest to note that in north-eastern Spain near the city of Barcelona is a city called Sabadell, in a district originally inhabited by a people called both “Valldenses” and Sabbatati.”

PERSIA-A.D. 335-375 (40 YEARS PERSECUTION UNDER SHAPUR II)

The popular complaint against the Christians-”They despise our sungod, they have divine services on Saturday, they desecrate the sacred the earth by burying their dead in it.” *Truth Triumphant*, p.170.

PERSIA-A.D.335-375

“They despise our sun-god. Did not Zoraster, the sainted founder of our divine beliefs, institute Sunday one thousand years ago in honour of the sun and supplant the Sabbath of the Old Testament. Yet these Christians have divine services on Saturday.” O’Leary, *The Syriac Church and Fathers*, pp.83, 84.

COUNCIL LAODICEA-A.D.365

“Canon 16-On Saturday the Gospels and other portions of the Scripture shall be read aloud.” “Canon 29-Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day.” He-fele's *Councils*, Vol. 2, b. 6.

5th Century Sabbath Observance

THE WORLD

“For although almost all churches throughout the world celebrated the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this.” The footnote which accompanies the foregoing quotation explains the use of the word “Sabbath.” It says: “That is, upon the Saturday. It should be observed, that Sunday is never called ‘the Sabbath’ by the ancient Fathers and historians.” Socrates, *Ecclesiastical History*, Book 5, chap. 22, p. 289.

CONSTANTINOPLE

“The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.” Socrates, *Ecclesiastical History*, Book 7, chap.19.

THE WORLD-AUGUSTINE, BISHOP OF HIPPO (NORTH AFRICA)

Augustine shows here that the Sabbath was observed in his day “in the greater part of the Christian world,” and his testimony in this respect is all the more valuable because he himself was an earnest and consistent Sunday-keeper. See *Nicene and Post-Nicene Fathers*, 1st Series, Vol.1, pp. 353, 354.

POPE INNOCENT (402-417)

Pope Sylvester (314-335) was the first to order the churches to fast on Saturday, and Pope Innocent (402-417) made it a binding law in the churches that obeyed him, (In order to bring the Sabbath into disfavour.) "Innocentius did ordain the Saturday or Sabbath to be always fasted." Dr. Peter Heylyn, *History of the Sabbath*, Part 2, p. 44.

5TH CENTURY CHRISTIANS

Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church. "Ancient Christianity Exemplified," Lyman Coleman, ch. 26, sec. 2, p. 527. In Jerome's day (420 A.D.) the devoutest Christians did ordinary work on Sunday. *Treatise of the Sabbath Day*, by Dr. White, Lord Bishop of Ely, p. 219.

FRANCE

"Wherefore, except Vespers and Nocturns, there are no public services among them in the day except on Saturday (Sabbath) and Sunday." John Cassian, A French monk, *Institutes*, Book 3, ch. 2.

AFRICA

"Augustine deplored the fact that in two neighbouring churches in Africa one observes the seventh-day Sabbath, another fasted on it." Dr. Peter Heylyn, *The History of the Sabbath*. p. 416.

SPAIN (400 A.D.)

"Ambrose sanctified the seventh day as the Sabbath (as he himself says). Ambrose had great influence in Spain, which was also observing the Saturday Sabbath." *Truth Triumphant*, p. 68.

SIDONIUS (SPEAKING OF KING THEODORIC OF THE GOTHs, A.D. 454-

526)

"It is a fact that it was formerly the custom in the East to keep the Sabbath in the same manner as the Lord's day and to hold sacred assemblies: while on the other hand, the people of the West, contending for the Lord's day have neglected the celebration of the Sabbath." *Apollinaries Sidonli Epistolae*, lib.1, 2; Migne, 57.

CHURCH OF THE EAST

"Mingana proves that in 410 Isaac, supreme director of the Church of the East, held a world council, stimulated, some think, by the trip of Musacus, attended by eastern delegates from forty grand metropolitan divisions. In 411 he appointed a metropolitan director for China. These churches were sanctifying the seventh day."

EGYPT

"There are several cities and villages in Egypt where, contrary to the usage established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries." Sozomen. *Ecclesiastical History Book 7*, ch. 119

6th Century Sabbath Observance

SCOTTISH CHURCH

"In this latter instance they seemed to have followed a custom of which we find traces in the early monastic church of Ireland by which they held Saturday to be the Sabbath on which they rested from all their labours." W.T. Skene, *Adamnan's Life of St. Columba* 1874, p.96.

SCOTLAND, IRELAND

"We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of keeping the day of rest on Saturday, or the Sabbath." *History of the Catholic Church in Scotland*, Vol.1, p. 86, by Catholic historian Bellesheim.

SCOTLAND-COLUMBA

"Having continued his labours in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the month of June, said to his disciple Diermit: "This day is called the Sabbath, that is the rest day, and such will it truly be to me; for it will put an end to my labours." *Butler's Lives of the Saints*, Vol.1, A.D. 597, art. "St. Columba" p. 762

COLUMBA (RE DR. BUTLER'S DESCRIPTION OF HIS DEATH)

The editor of the best biography of Columba says in a footnote: "Our Saturday. The custom to call the Lord's day Sabbath did not commence until a thousand years later." *Adamnan's "Life of Columba"* (Dublin, 1857), p. 230.

7th Century Sabbath Observance

SCOTLAND AND IRELAND

Professor James C. Moffatt, D.D., Professor of Church History at Princeton, says: It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of week." *The Church in Scotland*, p.140. "The Celts used a Latin Bible unlike the Vulgate (R.C.) and kept Saturday as a day of rest, with special religious services on Sunday." Flick, *The Rise of Mediaeval Church*, p. 237

ROME

Gregory I (A.D. 590-640) wrote against "Roman citizens (who) forbid any work being done on the Sabbath day." *Nicene and Post-Nicene Fathers*, Second Series, Vol, XIII, p.13, epist.

1

ROME (POPE GREGORY I, A.D. 590 TO 604)

"Gregory, bishop by the grace of God to his well-beloved sons, the Roman citizens: It has come to me that certain men of perverse spirit have disseminated among you things depraved and opposed to the holy faith, so that they forbid anything to be done on the day of the Sabbath. What shall I call them except preachers of anti-Christ?" *Epistles*, b.13:1

ROME (POPE GREGORY I)

Declared that when anti-Christ should come he would keep Saturday as the Sabbath. "Epistles of Gregory I, "b 13, epist.1. found in "Nicene and Post-Nicene Fathers." "Moreover, this same Pope Gregory had issued an official pronouncement against a section of the city of Rome itself because the Christian believers there rested and worshipped on the Sabbath." *Ibid*.

8th Century Sabbath Observance

COUNCIL OF FRIUL, ITALY-A.D. 791 (CANON 13)

"We command all Christians to observe the Lord's day to be held not in honour of the past Sabbath, but on account of that holy night of the first of the week called the Lord's day. When speaking of that Sabbath which the Jews observe, the last day of the week, and which also our peasants observe.." *Mansi*, 13, 851

PERSIA AND MESOPOTAMIA

"The hills of Persia and the valleys of the Tigris and Euphrates reechoed their songs of praise. They reaped their harvests and paid their tithes. They repaired to their churches on the Sabbath day for the worship of God." "Realencyclopaedie fur Protestantische and Krche," art. "Nestorianer"; also Yule, *The Book of Ser Marco Polo*, Vol.2, p.409.

INDIA, CHINA, PERSIA, ETC

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India, who never were connected with Rome. It also was maintained among those bodies which broke off from Rome after the Council of Chalcedon namely, the Abyssinians, the Jacobites, the Maronites, and the Armenians," Schaff-Herzog, *The New Encopadia of Religious Knowledge*," art. "Nestorians"; also *Realencyclopaedie fur Protestantische Theologie und Kirche*," art. "Nestorianer."

COUNCIL OF LIFTINAE, BELGIUM-A.D.745 (ATTENDED BY BONIFACE)

"The third allocution of this council warns against the observance of the Sabbath, referring to the decree of the council of Laodicea." Dr. Hefele, *Counciliengesfesch*, 3, 512, sec. 362

CHINA-A.D.781

In A.D. 781 the famous China Monument was inscribed in marble to tell of the growth of Christianity in China at that time. The inscription, consisting of 763 words, was unearthed in 1625 near the city of Changan and now stands in the "Forest of Tablets," Changan. The following extract from the stone shows that the Sabbath was observed: "On the seventh day we offer sacrifices, after having purified our hearts, and received absolution for our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts." *Christianity in China*, M. l'Abbe Huc, Vol. I, ch.2, pp. 48, 49

9th Century Sabbath Observance

BULGARIA

"Bulgaria in the early season of its evangelization had been taught that no work should be performed on the Sabbath." Responsa Nicolai Papae I and Con-Consulta Bulllllgarorum, Responsum 10, found in Mansi, *Sacrorum Conciliorum Nova et Amplissima Colectio*, Vol.15; p. 406; also Hefele, *Conciliengeschichte*, Vol.4, sec. 478 (Pope Nicholas I, in answer to letter from Bogaris, ruling prince of Bulgaria.) "Ques. 6-Bathing is allowed on Sunday. Ques. 10-One is to cease from work on Sunday, but not also on the Sabbath." Hefele, 4,346- 352, sec. 478 The Bulgarians had been accustomed to rest on the Sabbath. Pope Nicholas writes against this practice.

CONSTANTINOPLE

(Photuus, Patriarch of Constantinople {in counter- synod that deposed Nicolas}, thus accused Papacy). Against the canons, they induced the Bulgarians to fast on the Sabbath." Photius, vonKard, Hergenrother, 1, 643 Note: The Papacy had always tried to bring the seventh-day Sabbath into disrepute by insisting that all should fast on that day. In this manner (she sought to turn people towards Sunday, the first day, the day that Rome had adopted.

ATHINGIANS

Cardinal Hergenrother says that they stood in intimate relation with Emperor Michael II (821-829) and testifies that they observed the Sabbath. *Kirchengeschichte*, 1, 527

INDIA, ABYSSINIA

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India. It was also maintained by the Abyssinians.

BULGARIA

"Pope Nicholas I, in the ninth century, sent the ruling prince of Bulgaria a long document saying in it that one is to cease from work on Sunday, but not on the Sabbath. The head of the Greek Church, offended at the interference of the Papacy, declared the Pope excommunicated."

Truth Triumphant, p. 232

10th Century Sabbath Observance

SCOTLAND

"They worked on Sunday, but kept Saturday in a Sabbatical manner." *A History of Scotland from the Roman Occupation*, Vol. I, p.96. Andrew Lang

CHURCH OF THE EAST-Kurdistan

"The Nestorians eat no pork and keep the Sabbath. They believe in neither auricular confession nor purgatory." Schaff-Herzog, *The New Encyclopedia of Religious Knowledge*," art. "Nestorians."

WALDENSES

"And because they observed no other day of rest but the Sabbath days, they called them Insabathas, as much as to say, as they observed no Sabbath." *Luther's Fore-Runners* (original spelling), PP. 7, 8
Roman Catholic writers try to evade the apostolic origin of the Waldenses, so as to make it appear that the Roman is the only apostolic church, and that all others are later novelties. And for this reason they try to make out that the Waldenses originated with Peter Waldo of the twelfth century. Dr. Peter Allix says: "Some Protestants, on this occasion, have fallen into the snare that was set for them...It is absolutely false, that these churches were ever found by Peter Waldo...it is a pure forgery." *Ancient Church of Piedmont*, pp.192, Oxford: 1821 "It is not true, that Waldo gave this name to the inhabitants of the valleys: they were called Waldenses, or Vaudes, before his time, from the valleys in which they dwelt." "Id., p. 182 On the other hand, he "was called Valdus, or Waldo, because he received his religious notions from the inhabitants of the valleys." *History of the Christian Church*, William Jones, Vol II, p.2

11th Century Sabbath Observance

SCOTLAND

They held that Saturday was properly the Sabbath on which they abstained from work. *Celtic Scotland*, Vol. 2, p. 350. "They worked on Sunday, but kept Saturday in a sabbatical manner...These things Margaret abolished." *A History of Scotland from the Roman Occupation*," Vol.1, p. 96. "It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she (Queen Margaret) proved to them as well by reason as by authority. 'Let us venerate the Lord's day,' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same.' *Life of Saint Margaret*, Turgot, p. 49 (British

Museum Library) (Historian Skene commenting upon the work of Queen Margaret) “Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours.” Skene, *Celtic Scotland*, Vol.2, p. 349

SCOTLAND AND IRELAND

“T. Ratcliffe Barnett, in his book on the fervent Catholic queen of Scotland who in 1060 was first to attempt the ruin of Columba's brethren, writes: 'In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed Saturday instead of Sunday as the day of rest.'” Barnett, *Margaret of Scotland: Queen and Saint*, p.97

COUNCIL OF CLERMONT

“During the first crusade, Pope Urban II decreed at the council of Clermont (A.D.1095) that the Sabbath be set aside in honour of the Virgin Mary. *History of the Sabbath*, p.672

CONSTANTINOPLE

“Because you observe the Sabbath with the Jews and the Lord's Day with us, you seem to imitate with such observance the sect of Nazarenes.” Migne, *Patrologia Latina*” Vol. 145, p.506; also Hergenroether, *Photius*, Vol. 3, p.746. (The Nazarenes were a Christian denomination.)

GREEK CHURCH

“The observance of Saturday is, as everyone knows, the subject of a bitter dispute between the Greeks and the Latins.” Neale, *A History of the Holy Eastern Church*, Vol 1, p. 731. (Referring to the separation of the Greek Church from the Latin in 1054)

12th Century Sabbath Observance

LOMBARDY

“Traces of Sabbath-keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy.” *Strong's Cyclopaedia*, 1, 660

WALDENSES

“Robinson gives an account of some of the Waldenses of the Alps, who were called Sabbati, Sabbatati, Insabbatati, but more frequently Inzabbatati. “One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day” *General History of the Baptist Denomination*, Vol.II, P. 413

SPAIN (Alphonse of Aragon)

“Alphonse, king of Aragon, etc., to all archbishops, bishops and to all others...We command you that heretics, to wit, Waldenses and Insabbathi, should be expelled away from the face of God and from all Catholics and ordered to depart from our kingdom.” Mariane, *Praefatio in Lucam Tudensem*, found in *Macima Bibliotheca Veterum Patrum*, Vol.25, p.190

HUNGARY FRANCE, ENGLAND, ITALY, GERMANY & HOLLAND.

(Referring to the Sabbath-keeping Pasagini) “The spread of heresy at this time is almost incredible. From Gulgaria to the Ebro, from northern France to the Tiber, everywhere we meet them. Whole countries are infested, like Hungary and southern France; they abound in many other countries, in Germany, in Italy, in the Netherlands and even in England they put forth their efforts.” Dr. Hahn, *Gesch. der Ketzer* 1, 13, 14

WALDENSES

"Among the documents. we have by the same peoples, an explanation of the Ten Commandments dated by Boyer 1120. Observance of the Sabbath by ceasing from worldly labours, is enjoined." Blair, *History of the Waldenses*, Vol.1, p. 220

WALES

"There is much evidence that the Sabbath prevailed in Wales university until A.D.1115, when the first Roman bishop was seated at St. David's. The old Welsh Sabbath-keeping churches did not even then altogether bow the knee to Rome, but fled to their hiding places." Lewis, *Seventh Day Baptists in Europe and America*" Vol.1, p.29

FRANCE

"For twenty years Peter de Bruys stirred southern France. He especially emphasised a day of worship that was recognized at that time among the Celtic churches of the British Isles, among the Paulicians, and in the great Church of the East namely, the the seventh day of the fourth commandment."

PASAGINI

The papal author, Bonacursus, wrote the following against the "Pasagaini": "Not a few, but many know what are the errors of those who are called Pasagini...First, they teach that we should obey the Sabbath. Furthermore, to increase their error, they condemn and reject all the church Fathers, and the whole Roman Church." D'Achery, *Spicilegium* I,f.211-214; Muratory, *Antiq. med. aevi*.5, f.152, Hahn, 3, 209.

13th Century Sabbath Observance

WALDENSES

"They say that the blessed Pope Sylvester was the Antichrist of whom mention is made in the Epistles of St. Paul as having been the son of perdition.[They also say] that the keeping of the Sabbath ought to take place." *Ecclesiastical History of the Ancient Churches of Piedmont*, p.169 (by prominent Roman Catholic author writing about Waldenses)

FRANCE (Waldenses)

To destroy completely these heretics Pope Innocent III sent Dominican inquisitors into France, and also crusaders, promising "a plenary remission of all sins, to those who took on them the crusade...against the albigenses." *Catholic Encyclopaedia*, Vol.XII, art."Raymond VI," p. 670. "The inquisitors...[declare] that the sign of a Vaudois, deemed worthy of death, was that he followed Christ and sought to obey the commandments for God." *History of the Inquisition of the Middle Ages*, H.C.Les, vol.1 "The heresy of the Vaudois, or poor people of Lyons, is of great antiquity, for some say that it has been continued down ever since the time of Pope Sylvester; and others, ever since that of the apostles." The Roman Inquisitor, Reinerus Sacho, writing about 1230

FRANCE

Thousands of God's people were tortured to death by the Inquisition, buried alive, burned to death, or hacked to pieces by the crusaders. While devastating the city of Biterre the soldiers asked the Catholic leaders how they should know who were heretics; "Slay them all, for the Lord knows who is His." *History of the Inquisition*, pp.96

FRANCE-KING LOUIS IX,1229

Published the statute "Cupientes" in which he charges himself to clear southern France from heretics as the Sabbath-keepers were called.

FRANCE-Council Toulouse, 1229

Canons against Sabbath-keepers: "Canon 3.-The lords of the different districts shall have the villas, houses and woods diligently searched, and the hiding-places of the heretics destroyed. "Canon 14-Lay members are not allowed to possess the books of either the Old or the New Testaments." Hefele, 5, 931, 962

EUROPE

"The Paulicians, Petrobusinas, Passaginians, Waldenses, Insabbatati were great Sabbathkeeping bodies of Europe down to 1250 A.D."

PASAGINIANS

Dr. Hahn says that if the Pasaginians referred to the 4th Commandment to support the Sabbath, the Roman priests answered, "The Sabbath symbolised the eternal rest of the saints."

MONGOLIA

"The Mongolian conquest did not injure the Church of the East. (Sabbath-keeping.) On the contrary, a number of the Mongolian princes and a larger number of Mongolian queens were members of this church."

14th Century Sabbath Observance

WALDENSES

"That we are to worship one only God, who is able to help us, and not the Saints departed; that we ought to keep holy the Sabbath day." *Luther's Fore-runners*, p. 38

INSABBATI

"For centuries evangelical bodies, especially the Waldenses, were called Insabbati because of Sabbath-keeping." Gui, Manueld' *Inquisiteur*

BOHEMIA, 1310 (Modern Czechoslovakia)

"In 1310, two hundred years before Luther's theses, the Bohemian brethern constituted one-fourth of the population of Bohemia, and that they were in touch with the Waldenses who abounded in Austria, Lombardy, Bohemia, north Germany, Thuringia, Brandenburg, and Moravia. Erasmus pointed out how strictly Bohemian Waldenses kept the seventh day Sabbath." Armitage, "A History of the Baptists," p.313; Cox, *The Literature of the Sabbath Question*, vol. 2, pp. 201-202

NORWAY

Then, too, in the "Catechism" that was used during the fourteenth century, the Sabbath commandment read thus; "Thou shalt not forget to keep the seventh day." This is quoted from "Documents and Studies Concerning the History of the Lutheran Catechism in the Nordish Churches," p.89. Christiania 1893 "Also the priests have caused the people to keep Saturdays as Sundays." *Theological Periodicals for the Evangelical Lutheran Church in Norway*, Vol.1, p.184 Oslo

ENGLAND, HOLLAND, BOHEMIA

"We wrote of the Sabbatarians in Bohemia, Transylvania, England and Holland between 1250 and 1600 A.D." *Truth Triumphant*, Wilkinson, p.309

15th Century Sabbath Observance

BOHEMIA

"Erasmus testifies that even as late as about 1500 these Bohemians not only kept the seventh day scrupulously, but also were called Sabbatarians." Cox, *The Literature of the Sabbath Question*," Vol.2, pp.201, 202 *Truth Triumphant*, p.264

NORWAY

(Church Council held at Bergin, August 22,1435) "The first matter concerned a keeping holy of Saturday. It had come to the ear of the archbishop that people in different places of the kingdom had ventured the keeping holy of Saturday. It is strictly forbidden-it is stated-in the Church Law, for any one to keep or to adopt holy-days, outside of those which the pope, archbishop, or bishops appoint." *The History of the Norwegian Church under Catholicism*, R. Keyser, Vol.II, p. 488.Oslo: 1858
1435 (Catholic Provincial Council at Bergin) "We are informed that some people in different districts of the kingdom, have adopted and observed Saturday-keeping. It is severely forbidden-in holy church canon-one and all to observe days excepting those which the holy Pope archbishop, or the bishops command. Saturday-keeping must under no circumstances be permitted hereafter further than the church canon commands. Therefore, we counsel all the friends of God throughout all Norway who want to be obedient towards the holy church to let this evil of Saturday- keeping alone; and the rest we forbid under penalty of sever church punishment to keep Saturday holy." Dip. Norveg., 7, 397
1436 (Church Conference at Oslo) "It is forbidden under the same penalty to keep Saturday holy by refraining from labour." *History of the Norwegian Church*, p.401

FRANCE - Waldenses

"Louis XII, King of France (1498-1515), being informed by the enemies of the Waldense inhabiting a part of the province of Province, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, to make inquiry into this matter. On their return they reported that they had visited all the parishes, but could not discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The King having heard the report of his commissioners, said with an oath that they were better men than himself or his people." *History of the Christian Church*, Vol.II, pp. 71, 72, third edition. London: 1818

INDIA

"Separated from the Western world for a thousand years, they were naturally ignorant of many novel-ties introduced by the councils and decrees of the Lateran. 'We are Christians, and not idolaters,' was their expressive reply when required to do homage to the image of the Virgin Mary."

16th Century Sabbath Observance

ENGLAND

"In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it previously had done to some Protestants in Bohemia) that the fourth commandment required of them the observance, not of the first, but of the specified 'seventh' day of the week." *Chambers' Cyclopaedia*, article "Sabbath," Vol. 8, p. 462, 1537

RUSSIA (Council, Moscow, 1593)

"The accused [Sabbath-keepers] were summoned; they openly acknowledged the new faith, and defended the same. The most eminent of them, the secretary of state, Kuritzyn, Ivan Maximow, Kassian,

archimandrite of the Fury Monastery of Novgorod, were condemned to death, and burned publicly in cages, at Moscow; Dec. 17, 1503.” H. Sternberfi, *Geschichte der Juden* (Leipsig, 1873), pp. 117-122

SWEDEN

“This zeal for Saturday-keeping continued for a long time: even little things which might strengthen the practice of keeping Saturday were punished.” Bishop Anjou, “Svenska Kirkans Historia after Motetthiers, Upsala

LICHENSTEIN FAMILY

(estates in Austria, Bohemia, Moravia, Hungary. Lichenstein in the Rhine Valley wasn't their country until the end of the 7th century). “The Sabbatarians teach that the outward Sabbath, i.e. Saturday, still must be observed, They say that Sunday is the Pope's invention.” *Refutation of Sabbath*, by Wolfgang Capito, published 1599

BOHEMIA (the Bohemian Brethren)

Dr. R. Cox says: “I find from a passage in Erasmus that at the early period of the Reformation when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh day, but were said to be...scrupulous in resting on it.” *Literature of the Sabbath Question*, Cox, Vol. II, pp. 201, 202

HISTORIAN'S LIST OF CHURCHES (16th Century)

“Sabbatarians, so called because they reject the observance of the Lord's day as not commanded in Scripture, they consider the Sabbath alone to be holy, as God rested on that day and commanded to keep it holy and to rest on it.” A. Ross

GERMANY

Dr. Esk (while refuting the Reformers) “However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture.” Dr. Esk's *Enchiridion*, 1533, pp. 78, 79

PRINCES OF LICHTENSTEIN (Europe)

About the year 1520 many of these Sabbath-keepers found shelter on the estate of Lord Leonhardt of Lichtenstein held to the observance of the true Sabbath.” J.N. Andrews, *History of the Sabbath*, p. 649, ed.

INDIA

“The famous Jesuit, Francis Xavier, called for the Inquisition, which was set up in Goa, India, in 1560, to check the 'Jewish wickedness' (Sabbath-keeping).” Adeney, *The Greek and Eastern Churches*, p. 527, 528

NORWAY-1544

“Some of you, contrary to the warning, keep Saturday. You ought to be severely punished. Whoever shall be found keeping Saturday, must pay a fine of ten marks.” *History of King Christian the Third*, Niels Krag and S. Stephanus

AUSTRIA

“Sabbatarians now exist in Austria.” Luther, “*Lectures on Genesis*,” A.D. 1523-27

ABYSSINIA – A.D. 1534

(Abyssinian legate at court of Lisbon) “It is not therefore, in imitation of the Jews, but in obedience to Christ and His holy apostles, that we observe the day.” Gedde's *Church History of Ethiopia*, pp. 87, 8

DR. MARTIN LUTHER

“God blessed the Sabbath and sanctified it to Himself. God willed that this command concerning the Sabbath should remain. He willed that on the seventh day the word should be preached.” *Commentary on Genesis*, Vol.1, pp.138-140

BAPTISTS

“Some have suffered torture because they would not rest when others kept Sunday, for they declared it to be the holiday and law of Antichrist.” Sebastian Frank (A.D. 1536)

FINLAND – Dec. 6, 1554

(King Gustavus Vasa I, of Sweden's letter to the people of Finland) “Some time ago we heard that some people in Finland had fallen into a great error and observed the seventh day, called Saturday.” State Library at Helsingfors, Reichsregister, Vom J., 1554, Teil B.B. leaf 1120, pp.175-180a

SWITZERLAND

“The observance of the Sabbath is a part of the moral law. It has been kept holy since the beginning of the world.” Ref. Noted Swiss writer, R Hospinian, 1592

HOLLAND AND GERMANY

Barbara of Thiers, who was executed in 1529, declared: “God has commanded us to rest on the seventh day.” Another martyr, Christina Tolingerin, is mentioned thus: “Concerning holy days and Sundays, she said: 'In six days the Lord made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops.'” *Martyrology of the Churches of Christ*, commonly called Baptists, during the era of the Reformation, from the Dutch of T.J. Van Bright, London, 1850,1, pp.113-4.

17th Century Sabbath Observance

ENGLAND

“At last for teaching only five days in the week, and resting upon Saturday she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the Church of England. Mrs. Traske lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath.” Pagitt's *Heresiography*. p.196 “Here in England are about none or ten churches that keep the Sabbath, besides many scattered disciples, who have eminently preserved.” Stennet's letters, 1668 and 1670. Cox, Sab., 1, 268

HUNGARY, RUMANIA

“But as they rejected Sunday and rested on the Sabbath, Prince Sigmond Bathory ordered their persecution. Pechi advanced to position of chancellor of state and next in line to throne of Transylvania. He studied his Bible, and composed a number of hymns, mostly in honour of the Sabbath. Pechi was arrested and died in 1640.

SWEDEN AND FINLAND

“We can trace these opinions over almost the whole extent of Sweden of that day-from Finland and northern Sweden. “In the district of Upsala the farmers kept Saturday in place of Sunday. “About the year 1625 this religious tendency became so pronounced in these countries that not only large numbers of the common people began to keep Saturday as the rest day, but even many priests did the same.” *History of the Swedish Church*, Vol.I, p.256

MUSCOVIT RUSSIAN CHURCH

"They solemnize Saturday (the old Sabbath). Samuel Purchase- *His Pilgrims*. Vol. I, p. 350

INDIA

(Jacobites)-1625 "They kept Saturday holy. They have solemn service on Saturdays." *Pilgrimages*, Part 2, p.1269

AMERICA-1664

"Stephen Mumford, the first Sabbath-keeper in America come from London in 1664." *History of the Seventh-day Baptist Gen. Conf.* by Jas. Bailey, pp. 237, 238

AMERICA-1671 (Seventh-day Baptists)

"Broke from Baptist Church in order to keep Sabbath." *See Bailey's History*, pp. 9,10

ENGLAND

Charles I, 1647 (when querying the Parliament Commissioners) "For it will not be found in Scripture where Saturday is no longer to be kept, or turned into the Sunday wherefore it must be the Church's authority that changed the one and instituted the other." Cox, *Sabbath Laws*, p.333

"It will surely be far safer to observe the seventh day, according to express commandment of God, than on the authority of mere human conjecture to adopt the first." John Milton *Sab. Lit.* 2, 46-54. "Upon the publication of the 'Book of Sports' in 1618 a violent controversy arose among English divines on two points: first, whether the Sabbath of the fourth commandment was in force; and, secondly, on what ground the first day of the week was entitled to be observed as 'the Sabbath.'" *Haydn's Dictionary of Dates*, art. "Sabbatarians." p.602

ETHIOPIA-1604

Jesuits tried to induce the Abyssinian church to accept Roman Catholicism. They influenced King Zadenghel to propose to submit to the Papacy (A.D.1604). "Prohibiting all his subjects, upon severe penalties, to observe Saturday any longer." Gedde's *Church History of Ethiopia*. p.311, also Gibbon's "*Decline and Fall*," ch. 47

BOHEMIA, MORAVIA, SWITZERLAND, GERMANY

"one of the counsellors and lords of the court was John Gerendi, head of the Sabbatarians, a people who did not keep Sunday, but Saturday." Lamy, "*The History of Socinianism*." p. 60

TELEGRAPH PRINT, NAPIER

The inscription on the monument over the grave of Dr. Peter Chamberlain, physician to King James and Queen Anne, King Charles I and Queen Katherine says that Dr. Chamberlain was "a Christian keeping the commandment of God and the faith of Jesus, being baptised about the year 1648, and keeping the seventh day for the Sabbath above thirty-two years."

18th Century Sabbath Observance

ABYSSINIA

"The Jacobites assembled on the Sabbath day, before the Domical day, in the temple, and kept that day, as do also the Abyssinians as we have seen from the confession of their faith by the Ethiopian king Claudius." Abundacnus, *Historia Jacobatarum*, p.118-9 (18th Century)

RUMANIA, 1760 (and what is today) YUGOSLAVIA, CZECHOSLOVAKIA

"Joseph II's edict of tolerance did not apply to the Sabbatarians, some of whom again lost all of their possessions." Jahrgang 2, 254. "Catholic priests aided by soldiers forcing them to accept Romanism nominally, and compelling the remainder to labour on the Sabbath and to attend church on Sunday,- these were the methods employed for two hundred fifty years to turn the Sabbatarians.

GERMANY-Tennhardt of Nuremberg

"He holds strictly to the doctrine of the Sabbath, because it is one of the ten commandments." Bengel's "Leban und Wirken," Burk, p.579. He himself says: "It cannot be shown that Sunday has taken the place of the Sabbath (P.366). the Lord God has sanctified the last day of the week. Antichrist, on the other hand, has appointed the first day of the week." Ki Auszug aus Tennhardt's *Schriften*, P.49 (printed 1712)

BOHEMIA AND MORAVIA (Today Czechoslovakia).

Their history from 1635 to 1867 is thus described by Adolf Dux: "The condition of the Sabbatarians was dreadful. Their books and writings had to be delivered to the Karlsburg Consistory to become the spoils of flames." *Aus Ungarn*, pp. 289-291. Leipzig, 1850

HOLLAND AND GERMANY

"Dr. Cornelius stated of East Friesland, that when Baptists were numerous, "Sunday and holidays were not observed," (they were Sabbath-keepers). *Der Anteil Ostfrieslands and Ref. Muenster*," 1852, pp 129, 34

MORAVIA-Count Zinzendorf

In 1738 Zinzendorf wrote of his keeping the Sabbath thus: "That I have employed the Sabbath for rest many years already, and our Sunday for the proclamation of the gospel." *Budingsche Sammlung*, Sec. 8, p. 224. Leipzig, 1742

AMERICA, 1741

Moravian Brethren (after Zinzendorf arrived from Europe). "As a special instance it deserves to be noticed that he is resolved with the church at Bethlehem to observe the seventh day as rest day. Id., pp. 5, 1421, 1422

AMERICA

But before Zinzendorf and the Moravians at Bethlehem thus began the observance of the Sabbath and prospered, there was a small body of German Sabbath-keepers in Pennsylvania. See Rupp's *History of Religious Denominations in the United States*, pp.109- 123

19th Century Sabbath Observance

RUSSIA

"But the majority moved to the Crimea and the Caucasus, where they remain true to their doctrine in spite of persecution until this present time. The people call them Subotniki, or Sabbatarians," Sternberg, *Geschichte der Juden in Polen*, p.124

CHINA

"At this time Hung prohibited the use of opium, and even tobacco, and all intoxicating drinks, and the Sabbath was religiously observed." The Ti-Ping Revolution," by Llin-Le, and officer among them, Vol. 1, pp.36-48, 84. "The seventh day is most religiously and strictly observed. The Taiping Sabbath is kept upon our Saturday." P. 319. "The Taipings when asked why they observed the seventh day Sabbath, replied that it was, first, because the Bible taught it, and, second, because their ancestors observed it as a day of worship." *A Critical History of the Sabbath and the Sunday*.

INDIA AND PERSIA

"Besides, they maintain the solemn observance of Christian worship throughout our Empire, on the seventh day." *Christian Researches in Asia*, p.143

DENMARK

"This agitation was not without its effect. Pastor M.A. Sommer began observing the seventh day, and wrote in his church paper. *Indovet Kristendom* No.5, 1875 an impressive article about the true Sabbath. In a letter to Elder John G. Matteson, he says: "Among the Baptists here in Denmark there is a great agitation regarding the Sabbath commandment..However, I am probably the only preacher in Denmark who stands so near to the Adventists and who for many years has proclaimed Christ's second coming." *Advent Tidende*," May, 1875

SWEDEN (Baptists)

"We will now endeavour to show that the sanctification of the Sabbath has its foundation and its origin in a law which God at creation itself established for the whole world, and as a consequence thereof is binding on all men in all ages." *Evangelisten* (The Evangelist). Stockholm, May 30 to August 15, 1863 (organ of the Swedish Baptist Church)

AMERICA, 1845

"Thus we see Dan. 7, 25, fulfilled, the little horn changing 'times and laws. 'Therefore it appears to me that all who keep the first day for the Sabbath are Pope's Sunday-keepers and God's Sabbath- breakers." Elder T.M. Preble, Feb.13, 1845

AMERICA (Seventh-day Adventists)

In 1844 Seventh-day Adventists arose and had spread to nearly all the world by the close of the 19th Century. Their name is derived from their teaching of the seventh-day Sabbath and the Advent of Jesus. In 1874 their work was established in Europe, 1885 -Australasia, 1887- South Africa, 1888-Asia, 1888-South America. Seventh-day Adventists uphold the same Sabbath that Jesus and His followers kept. The sacred Torch of Truth was not extinguished through the long centuries. Adventists are working today in nearly 1000 languages of earth and have over 27,000 churches. Over ten million members around the globe welcome the sacred Sabbath hours.

20th Century Roman Catholic and Protestant Confessions about Sunday Observance

American Congregationalists:

No authority in the New Testament for substitution of the first day for the seventh "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." Dr. Lyman Abbott, in the *Christian Union*, June 26, 1890

Anglican:

Nowhere commanded to keep the first day "And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. The reason why we keep the first of the week holy instead of the seventh is for the same reason that we observe many other things, - not because the Bible, but because the church, has enjoined [commanded] it." Isaac Williams, *Plain Sermons on the Catechism*, Vol. 1, pp 334, 336.

Anglican/Episcopal:

The Catholics changed it "We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, Catholic, Apostolic Church of Christ." Episcopalian Bishop Symour, *Why we keep Sunday*.

Baptist:

Sunday Sabbath not in the scriptures “There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not on Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the Seventh to the First day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament - absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the Seventh to the First day of the week... “I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussion is because the Christian world has settled down content on the conviction that some how a transference has taken place at the beginning of Christian history. “To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses [of Jewish traditions], never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instruction those founded, discuss or approach the subject. “Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of a sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to protestantism!” Dr. Edward Hiscox, author of *The Baptist Manual*. From a photostatic copy of a notarized statement by Dr. Hiscox. “There was never any formal or authoritative change from the Jewish seventh day Sabbath to the Christian first day observance” William Owen Carver, *The Lord's Day in One Day* p.49

Church of England:

No warrant from scripture for the change of the Sabbath from Saturday to Sunday “Neither did he (Jesus), or his disciples, ordain another Sabbath in the place of this, as if they had intended only to shift the day; and to transfer this honor to some other time. Their doctrine and their practice are directly contrary, to so new a fancy. It is true, that in some tract of time, the Church in honor of his resurrection, did set apart that day on the which he rose, to holy exercises: but this upon their own authority, and without warrant from above, that we can hear of; more then the general warrant which God gave his Church, that all things in it be done decently, and in comely order.” Dr. Peter Heylyn of the Church of England, quoted in *History of the Sabbath*, Pt 2, Ch.2, p7

Congregationalist:

The Christian Sabbath' [Sunday] is not in the Scripture “The Christian Sabbath' [Sunday] is not in the Scripture, and was not by the primitive [early Christian] church called the Sabbath.” Timothy Dwight, *Theology*, sermon 107, 1818 ed., Vol. IV, p49 [Dwight (1752-1817) was president of Yale University from 1795-1817].

Disciples of Christ:

It is all old wives' fables to talk of the 'change of the sabbath' “If it [the Ten Commandments] yet exist, let us observe it... And if it does not exist, let us abandon a mock observance of another day for it. 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? - No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned [in Genesis 2:1-3] must be changed before the observance or respect to the reason, can be

changed. It is all old wives' fables to talk of the 'change of the sabbath' from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio, - I think his name is "Doctor Antichrist." Alexander Campbell, *The Christian Baptist*, February 2, 1824, vol 1, no. 7

Episcopal:

Bible commandment says the seventh day "The Bible commandment says on the seventh-day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." Phillip Carrington, quoted in *Toronto Daily Star*, Oct 26, 1949 [Carrington (1892-), Anglican archbishop of Quebec, spoke the above in a message on this subject delivered to a packed assembly of clergymen. It was widely reported at the time in the news media].

Lutheran:

They err in teaching Sunday Sabbath But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel.....These churches err in their teaching, for scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect" John Theodore Mueller, *Sabbath or Sunday*, pp.15, 16. "We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christian of the first three centuries never confused one with the other, but for a time celebrated both." *The Sunday Problem, a study book by the Lutheran Church* (1923) p. 36. "They [Roman Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue [the ten commandments]; and they have no example more in their mouths than they change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with the precept of the Decalogue." The Augsburg Confession, 1530 A.D. (Lutheran), part 2, art 7, in Philip Schaff, the Creeds of Christendom, 4th Edition, vol 3, p64 [this important statement was made by the Lutherans and written by Melanchthon, only thirteen years after Luther nailed his theses to the door and began the Reformation]. "They [Roman Catholics] refer to the Sabbath Day, as having been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten commandments!" Augsburg Confession of Faith, art. 28; written by Melanchthon and approved by Martin Luther, 1530; as published in *The Book of Concord of the Evangelical Lutheran Church* Henry Jacobs, editor (1911), p.63

Methodist:

Jesus did not abolish the moral law - no command to keep holy the first day The moral law contained in the Ten Commandments, and enforced by the prophets, He Jesus did not take away. It was not the design of His coming to revoke any part of this. This is a law which can never be broken...Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of man, and their unchangeable relation to each other." John Wesley, *Sermons on Several Occasions*, Vol.1, No. 25. "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition." Amos Binney, *Theological Compendium*, 1902 edition, pp 180-181, 171 [Binney (1802-1878), Methodist minister and presiding elder, whose Compendium was published for forty years in many languages, also wrote a Methodist New Testament Commentary]. "Take the matter of Sunday. There are indications in the new testament as to how the church came to keep the first day of the week as its day of worship,

but there is no passage telling Christians to keep that day or to transfer the Jewish Sabbath to that day.” Harris Franklin Rall, *Christian Advocate* July 2, 1942 pg. 26

Moody Bible Institute:

“Sabbath was before Sinai” “I honestly believe that this commandment [the Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolished], but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, not man for the Sabbath' [mark 2:27]. It is just as practicable and as necessary for men today as it ever was - in fact, more than ever, because we live in such an intense age. “The [Seventh-day] Sabbath was binding in Eden, and it has been in force ever since. This Fourth Commandment [Exodus 20:8-11] begins with the word 'remember,' showing that the Sabbath had already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they admit that the other nine are still binding? Dwight.L. Moody, *Weighed and Wanting*, 1898, pp.46-47 [D.L. Moody, (1837-1899) was the most famous evangelist of his time, and founder of the Moody Bible Institute]. “This Fourth is not a commandment for one place, or one time, but for all places and times.” D.L. Moody, at San Francisco, Jan. 1st, 1881.

Presbyterian:

Sunday kept the Gentiles happy “Sunday being the first day of which the Gentiles solemnly adored that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it) the Christians thought fit to keep the same day and the same name of it, that they might not appear carelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice that might be otherwise taken against the gospel” T.M. Morer, *Dialogues on the Lord's Day*

Roman Catholic:

No such law in the Bible “Nowhere in the bible do we find that Jesus or the apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is, the seventh day of the week, Saturday. Today, most Christians keep Sunday because it has been revealed to us by the [Roman] church outside the bible.” Catholic Virginian, Oct. 3, 1947. “You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctified.” James Cardinal Gibbons, *The Faith of Our Fathers* (1917 ed.), pp.72,73. “If protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church.” Albert Smith, chancellor of the Archdiocese of Baltimore, replying for the cardinal in a letter of Feb. 10, 1920.

Question: “Have you not any other way of proving that the Church has power to institute festivals of precept?”

Answer: “Had she not such power, she could not have done that in which all modern religionists agree with her - she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority” Stephen Keenan, *A Doctrinal Catechism* 3rd ed. p. 174

“Question: How prove you that the Church hath power to command feasts and holydays?

Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.” Henry Tuberville, *An Abridgment of the Christian Doctrine* (1833

approbation), p.58 (Same statement in *Manual of Christian Doctrine*, ed. by Daniel Ferris [1916 ed.], p.67). "The Catholic Church,... by virtue of her divine mission, changed the day from Saturday to Sunday." *The Catholic Mirror*, official organ of Cardinal Gibbons, Sept. 23, 1893.

"1. Is Saturday the 7th day according to the Bible and the 10 Commandments? I answer yes"

"2. Is Sunday the first day of the week and did the Church change the 7th day, Saturday, for Sunday, the 1st day? I answer yes"

"3. Did Christ change the day? "I answer no!

Faithfully yours,

"J. Cardinal Gibbons"

Gibbons' autograph letter.

Some theologians have held that God likewise directly determined the Sunday as the day of worship in the NEW LAW, that he himself has explicitly substituted Sunday for the Sabbath. But this theory is entirely abandoned. It is now commonly held that God simply gave His church the power to set aside whatever day or days she would deem suitable as holy days. The church chose Sunday, the first day of the week, and in the course of time added other days as holy days." John Laux *A Course in Religion for Catholic High Schools and Academies* 1936, vol.1 p.51.

Question: Which is the Sabbath day?

Answer: Saturday is the Sabbath day.

Question: Why do we observe Sunday instead of Saturday?

Answer: We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday." Peter Geiermann, *The Convert's Catechism of Catholic Doctrine* (1946 ed.), p.50. Geiermann received the "apostolic blessing" of Pope Pius X on his labors, January 25, 1910.

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh Day Adventist is the only consistent Protestant. *The Catholic Universe Bulletin*, Aug.

14, 1942, p. 4. "The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church." Monsignor Louis Segur, *Plain Talk About the Protestantism of Today* (1868), p. 213.

Which Pope Made the Change from Sabbath to Sunday Rest?

I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws [Daniel 7:25]. – Ellen White, *A word to the Little Flock*, page 18, paragraph 3, and *Early Writings*, page 32, paragraph 3.

The pope has changed the day of rest from the seventh to the first day. – Ellen White, *Early Writings*, page 65, paragraph 1.

The above quotes have been the subject of a challenge to Adventists on the internet recently. Actually, it is no small matter, as the issue involves a prominent characteristic of Daniel's little horn power, also known in Revelation as the mark of the beast, that stands in direct opposition to the seal of God. Here are excerpts from challenges that have suggested the above statements about a Pope to be error:

Challenge 1 to E. G. White

The Seventh-day Adventist hierarchy, knowing that since White claimed she received this information in a vision from God, and knowing that God could not have provided false information, tried for years to produce proof of a name and date of a Pope that had mandated the change of the Sabbath day. Unfortunately since what ever date that they provide to "prove" when the Sabbath was "changed," it can be shown that communities worshipped regularly on Sunday prior to this date--all the way up to Apostolic Times. Further, no documentation has been found to document that a Pope changed the Sabbath as is specified in this prophesy of Ellen White since the teaching does come from Apostolic Times.

Source: Ellen White, F.P. (False Prophet), by Eric Hall, previously on Mario Derksen's Catholic Insight web site, but now deleted.

See also CINApol Archives for Eric's article as posted on 4 Feb 1999.

Challenge 2

Ellen White would have defined the term "the pope" differently to Catholics - she would likely have meant someone other than the Apostle Peter, someone who lived much later in Christian history. She should name him, and she does not. See also the Catholic Insight web page Ellen White, F.P. (False Prophet) [now deleted] to see how Ellen White prophesied falsely on this matter of the imaginary 4th century change to Sunday.

It is interesting that the SDA Church cannot put a name on the Pope that made the change.

That IS interesting: Certainly it shows that they are prepared to make claims, but can't give details when the claims are questioned by informed questioners.

Source: Constantine, the Papacy, and the real origins of Sunday from Stephen Korsman's Seventh-day Adventism A Catholic + biblical perspective web site.

Challenge 3

We can PROVE that Ellen White was a false prophet by proving that the Pope (Catholic church) DID NOT change the Sabbath from Saturday to Sunday! You be the judge!

Source: The Interactive Bible Sabbath Keepers Refuted.

Challenge 4

- Ellen G. White's visions of seeing the Pope changing the Sabbath to Sunday. If the Pope indeed changed the Sabbath to Sunday, history should tell us the name of this Pope.
- The Catholic Church Claims changing the Sabbath to Sunday but has never named the Pope that made the change.
- Where is the SDA Church support from history that the Pope changed the Sabbath to Sunday?

Source: The Pope Nor the Catholic Church Changed Sabbath to Sunday! by Robert K. Sanders

Adventists have published the documented *facts* on the Pope in question for at least the last *forty years*. The following information amply demonstrates that a Pope did indeed declare a transfer of the Sabbath rest to Sunday:

Pope Sylvester I (314-335 A.D.) **Decrees the Transfer of Sabbath Rest to Sunday:**

Rabanus Maurus (776-856), abbot of Fulda and later archbishop of Mainz, Germany, was rated one of the greatest theologians of his age and probably the most cultured man of his time, and exceptionally learned in patristics. Besides, he was a zealous defender of the papacy and its teachings. In one of his works, he says,

Pope Sylvester instructed the clergy to keep the *feriae*. And, indeed, from an old custom he called the first day [of the week] the "Lord's [day]," on which the light was made in the beginning and also the resurrection of Christ is celebrated.⁶

Rabanus Maurus does not mean to say that Sylvester was the first man who referred to the days of the week as *feriae* or who first started the observance of Sunday among Christians. He means that, according to the testimony of Roman Catholic writers, Sylvester confirmed those practices

and made them official insofar as his church was concerned. Hence Rabanus says elsewhere in his writings:

Pope Sylvester first among the Romans ordered that the names of the days [of the week], which they previously called after the name of their gods, that is, [the day] of the Sun, [the day] of the Moon, [the day] of Mars, [the day] of Mercury, [the day] of Jupiter, [the day] of Venus, [the day] of Saturn, they should call *feriae* thereafter, that is the first *feria*, the second *feria*, the third *feria*, the fourth *feria*, the fifth *feria*, the sixth *feria*, because that in the beginning of Genesis it is written that God said concerning each day: on the first, "Let there be light; on the second, "Let there be a firmament"; on the third, "Let the earth bring forth verdure"; etc. But he [Sylvester] ordered [them] to call the Sabbath by the ancient term of the law, [to call] the first *feria* the "Lord's day," because on it the Lord rose [from the dead]. Moreover, the same pope decreed that the rest of the Sabbath should be transferred rather to the Lord's day [Sunday], in order that on that day we should rest from worldly works for the praise of God.⁷

Note particularly, he says that "the same pope [Sylvester I] decreed that the rest of the Sabbath should be transferred rather to the Lord's day [Sunday]."⁸ According to this statement, he was the first bishop to introduce the idea that the divinely appointed rest of the Sabbath day should be transferred to the first day of the week. This is significant, especially in view of the fact that it was during Sylvester's pontificate that the emperor of Rome [Constantine] issued the first civil laws compelling men to rest from secular labor on Sunday, and that Eusebius, bishop of Caesarea, was the first theologian on record to present arguments, allegedly from the Scriptures, that Christ did transfer the rest of the Sabbath day to Sunday.

⁶ Rabanus Maurus, *Liber de Computo* (A book Concerning Computation), Chap. XXVII ("Concerning Festivals"), as translated by the writer from the Latin text in Migne's *Patrologia Latina*, Vol. CVII, col. 682.

⁷ ..., *De Clericorum Institutione* (Concerning the Instruction of the Clergymen), Book II, Chap. XLVI, as translated by the writer from the Latin text in Migne's *Patrologia Latina*, Vol. CVII, col. 361.

⁸ The wording in the Latin text reads: "Statuit autem idem papa ut otium Sabbati magis in diem Dominicam transferretur, ut ea die a terrenis operibus ad laudandum Deum vacaremus."

Source: *Sabbath and Sunday in Early Christianity*, by Robert L. Odom, © 1977 by the Review and Herald Publishing Association (An Adventist publishing house), pages 247-248.

Now the above quotes are, as noted, from **Migne's Patrologia Latina** (MPL), a well known scholarly compilation of the writings of Latin Fathers, a work of 221 volumes, which can be searched online at major universities to confirm the Latin sentence quoted in footnote 8 above, in which Rabanus Maurus attributes the change to Sunday rest to Pope Sylvester I.

Brepols Publishers have recently reprinted Migne's *Patrologia Latina*, and **Volume 107** (quoted from above) can be purchased individually for about \$105.00 (91.00 Euros).

De Clericorum Institutione by Rabanus Maurus was published in 1900 in Munich by Dr. Aloisius Knoepfler and is online at Google Books. The text (in Latin) on page 154 from book 2, chapter 46, regarding the transfer of the Sabbath rest to Sunday by Pope Sylvester I. The relevant pages in .gif format: Title page & 152 - Pages 153 & 154.

1765. Week, Names of Days, Decreed Changed by Pope Sylvester (314–335) From Name of Gods

Source: Rabanus Maurus, *De Clericorum Institutione* (On the Institution of the Clergy), bk. 2, chap. 46, in *MPL*, Vol. 107, col. 361. Trans. from the Latin by Frank H. Yost. Used by permission of Mrs. Frank H. Yost.

Sylvester the pope first among the Romans ordered that the names of the days, which before they called according to the names of their own gods, that is (the day) of the sun, of the moon, of Mars, of Mercury, of Venus, of Saturn, they should call *feria* (day of celebration), that is, first feria, second feria, third feria, fourth feria, fifth feria, sixth feria, because in the beginning of Genesis it is written that God had said for each day: first, "Let there be light"; second, "Let there be the firmament"; third, "Let the earth produce living plants", etc. But the Sabbath he commanded they call by the ancient name of the law, and the first feria the Lord's day, because the Lord rose on that day. Moreover the same pope ordered that the rest (*otium*) of the Sabbath would better be transferred to the Lord's day, so that we should leave that day free of worldly works in order to praise God.

Source: *Bible Student's Source Book* (*Seventh-day Adventist Bible Commentary*, Volume 9), edited by Don F. Neufeld and Julia Neuffer, published and © 1962 by the Review and Herald Publishing Association (An Adventist publishing house), Library of Congress Catalogue Card Number 62-9139, entry #1765, page 1078.

The decree by Pope Sylvester I to call the days of the week *feria* was issued in the year 316 A.D. according to *Medii ævi Kalendarium Or, Dates, Charters, and Customs of the Middle Ages*, Volume Two, by Robert Thomas Hampson, published in London by H. K. Causten, 1841, [entry on Feria, pages 137, 138](#). It was likely this same decree that transferred the Sabbath rest to Sunday.

Bede, the noted English monk and ecclesiastical writer (672-735 A.D.), repeatedly declares that Sylvester attempted to change the pagan names of the days of the week. He says: "But the holy Sylvester ordered them to be called *feriae*, calling the first day the 'Lord's [day]': imitating the Hebrews, who named [them] the first of the week, the second of the week. and so on the others."¹²

Bede says also in another work: "*Question: Who first taught to observe *feriae*? Answer: Pope Sylvester instructed the clergy to observe *feriae*, to whom, resting only to God, it was allowed to engage in no military service or worldly business. ... And indeed because light in the beginning was made on the first day, and the resurrection of Christ [being] celebrated [on it], he called [it] the Lord's [day].*"¹³

¹¹ ...

¹² Bede, *De Temporibus*, chap. 4, in J. P. Migne, *Patrologia Latina*, Vol 90, col. 281, author's translation. See also Bede, *De Divisionibus*, chap. 10; *De Temporum Ratione*, chap. 8, in J. P. Migne, *Patrologia Latina*, Vol 90, cols 657, 658, 326-332.

¹³ Bede, *De Ratione Computi*, chap. 5, in J. P. Migne, *Patrologia Latina*, Vol 90, col. 584, author's translation.

Source: *Sunday in Roman Paganism*, by Robert Leo Odom, Chapter 14, Sylvester and the Days of the Week, [page 197](#), Copyright © 2003 TEACH Services, Inc. ISBN 1-57258-242-1, Library of Congress Catalog Card No. 2002111504.

Patrologia Latina was first published from 1844 to 1855, so it is evident that long standing historical proof does in fact exist, and that Ellen White (1827-1915) was likely aware that the information was

contained in *Patrologia Latina*, though she apparently never cited it (MPL) in her writings. Note that she also knew the bishop of Rome had deemed Sunday to be the Lord's day:

Constantine, while still a heathen, issued a decree enjoining the general observance of Sunday as a public festival throughout the Roman empire. After his conversion, he remained a staunch advocate of Sunday, and his pagan edict was then enforced by him in the interests of his new faith. But the honor shown this day was not as yet sufficient to prevent Christians from regarding the true Sabbath as the holy of the Lord. Another step must be taken; the false Sabbath must be exalted to an equality with the true. A few years after the issue of Constantine's decree, the bishop of Rome conferred on the Sunday the title of Lord's day. Thus the people were gradually led to regard it as possessing a degree of sacredness. Still the original Sabbath was kept. -- Ellen White, *Spirit of Prophecy*, Volume 4, 1884, pg. 55.

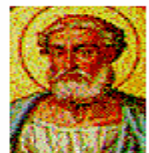
That bishop of Rome was, of course, Sylvester I, as Bede and Rabanus Maurus confirm. A contemporary of Emperor Constantine and Pope Sylvester I., was Eusebius Pamphili 260-341 A.D., Bishop of Cæsarea in Palestine. About 330 A.D. he wrote:

"... and all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has precedence, and is first in rank, and more honorable than the Jewish Sabbath." — Eusebius' *Commentary on the Psalms* (Psalm 92, *A Psalm or Song for the Sabbath-day*), in Migne's *Patrologia Graeca*, Vol. XXIII, col. 1171 & 1172, and Bernard de Montfaucon's *Collectio Nova Patrum Et Scriptorum Graecorum* (2 vols., folio, Paris, 1706).

Interestingly enough, it is even boasted on Roman Catholic web sites that Pope Sylvester I made the change to the Sunday Sabbath! The following screen capture is from the Daily Catholic web site page for [SUNDAY, volume 11, no. 278, December 31, 2000](#):

Events that happened Today in Church History

Today is the 1,665th anniversary of the death of **Pope Saint Sylvester I**. This 33rd Roman Pontiff in the line of **Peter** was the first to wear the Tiered Tiara, though it was only one tier at the time, representing spiritual. Elected on January 31, 314 his pontificate lasted 21 years and he will forever be remembered as the Pope who presided over the historic first Ecumenical Council at Nicea wherein the "Nicene Creed" - still prayed at Sunday Masses and Solemn Feast Days to this day - was formulated and Arianism was condemned while the Council Fathers settled the dispute over **God the Father** and **God the Son** decreeing them consubstantial. It would be in the Second Council at Constantinople 56 years later that **God the Holy Spirit** would be acknowledged to complete the Divinity of the Trinity. It was St. Sylvester who instituted Sunday as the Sabbath in recognition of the Resurrection of **Our Lord**. Ever mindful of the passion, he established the "Iron Crown" using a nail from the Holy Cross founded by **Saint Helena** in Jerusalem during her son **Constantine's** reign. To read more of what happened today in Church History, see [MILLENNIUM MILESTONES AND MEMORIES](#)



Then there was this at another Catholic site:

Pope Sylvester I also is known for instituting Sunday as a holy day in memory of the Resurrection, and for creating the "Iron Cross" with a nail from the Holy Cross. He was the first pope to wear the tiara.

St. Sylvester Parish, 695 College Ave., South Milwaukee, Wisconsin, [Who Was St. Sylvester? \(archived screen capture\)](#). St. Sylvester Parish disappeared in a merger of four parishes in July of 2003, and the web site was discontinued.

So while some Roman Catholics were suggesting on the internet that Adventists simply could not prove that a Pope made a change to Sunday, other Roman Catholics were openly proclaiming that Pope Sylvester I had done the deed!

Now I think this is very curious. Surely neither Odom's *Sabbath and Sunday in Early Christianity* or the Adventist's *Bible Student's Source Book* are the source of information for the Catholic web sites, so there must be Catholic source information that credits Pope Sylvester I for decreeing a change to Sunday rest. Perhaps it can be found in a Roman Catholic breviary, since in their liturgical calendar the Latin Church memorializes Pope Sylvester I on December 31st, or perhaps it can be found in a biography or a book on lives of the Saints, which may ultimately lead back to *Patrologia Latina* and Rabanus Maurus.

It should also be noted that Pope Sylvester did not invent Sunday worship, and neither did Emperor Constantine, and Adventists do not make that claim. But, it is evident to everyone that a change did happen to keeping Sunday instead of the Saturday Sabbath. Adventists have been well aware that celebrating the resurrection on Sundays predates the 4th century, though there is no *biblical* proof that the Apostles ever sanctioned a change of the Sabbath to Sunday or practiced it themselves.

On October 21, 2005, Stephen Korsman posted a reply on his blog, the text of which is in the boxes, with my response following.

Michael Scheifler has a "rebuttal" on his website to something I wrote. He claims that the pope who changed the Sabbath to Sunday was Pope Sylvester I.

Actually, I provide historical documentation that states that to be the case.

In light of the teachings of Ellen White, and in light of history – as taught by real historians – this cannot be seen as more than a failed attempt to make the argument seem viable. But it is not.

From Ellen White:

"The 1260 years of papal supremacy began with the establishment of the papacy in A. D. 538, and would therefore terminate on 1798." (Great Controversy, p266, 1888 edition.)

"This period, as stated in the preceding chapters, began with the establishment of the papacy, A. D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'" (Great Controversy, p439, 1888 edition)

If the papacy was established in 538 AD (EGWs words were changed in later editions to cover up that mistake) then Sylvester could not have been a pope.

I note that Stephen does not dispute that Sylvester I issued a decree that the rest of the Sabbath would better be transferred to the Lord's day. That is, in effect, a concession that he did. Ellen White stands completely vindicated.

The revision of the cited passages happened in 1911, when new printing plates for *Great Controversy* were produced. Ellen White reviewed and approved all of a number of revisions in the new edition, and the changes are all documented by Adventists today.

While Catholics will claim the papacy was established with Peter, even they will admit that it took centuries for the bishop of Rome to develop a recognized and acknowledged ecclesiastical authority that even approaches that exercised by today's pope (to say nothing of temporal authority). Ellen White was not asserting that the bishop of Rome suddenly appeared from nothing in 538 A.D., rather she was referring to the decree of emperor Justinian declaring the bishop of Rome to be the head of all churches, conferring upon the papacy an official recognition by the state. This official state sanction elevated the dignity of the bishop of Rome above his peers in a way that can be rightly called a cornerstone in the imposing edifice that the papacy became over the succeeding 1260 years known as the dark or middle ages. This formal recognition by civil authority was still considered to be an essential element as recently as 1929, when the Lateran Pacts recognized the Roman Catholic Church as the official state religion, in addition to granting the Vatican diplomatic status as a state.

What is problematic is the impression many people get from EGW's statements that the Sabbath was observed "by all Christians . . . in the first centuries" until "the early part of the fourth century [when] the emperor Constantine issued a decree making Sunday a public holiday." (pp. 52-53) ... The earliest documents mentioning Sunday worship go back to Barnabas in 135 and Justin Martyr in 150. Thus, it is evident that Sunday worship was already established by the middle of the second century. This means that to be historically accurate the term "centuries" should be changed to the singular "century." - End Time Issues, #87

More from Ellen White:

"It was on behalf of Sunday that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as 'the Lord's Day.'" (Great Controversy, p447)

"Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival [day of the Sun] attained its position of honor in the Christian world." (Great Controversy, p574)

And Dr Bacchiocchi's rebuttal:

Both statements just cited are inaccurate, because the secular power of the state did not influence or compel Christians to adopt Sunday during the second and third centuries. At that time the Roman emperors were rather hostile toward Christianity. They were more interested to suppress Christianity than to support church leaders in their promotion of Sunday worship. The bishop of Rome could not have resorted to "the power of the state to compel the observance of Sunday as 'the Lord's Day.'" Eventually, beginning with the fourth century, some Roman emperors actively supported the agenda of the church, but this was long after the establishment of Sunday observance. - End Time Issues, #87

Doctor Bacchiocchi can be, and is, missing relevant facts:

It is a remarkable fact that the first instance upon record in which the bishop of Rome attempted to rule the Christian church was by AN EDICT IN BEHALF OF SUNDAY. It had been the custom of all the churches to celebrate the passover, but with this difference: that while the eastern churches observed it upon the fourteenth day of the first month, no matter what day of the week this might be, the western churches kept it upon the Sunday following that day; or rather, upon the Sunday following Good Friday. Victor, bishop of Rome, in the year 196,³⁶ took upon him to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. "This bold attempt," says Bower, "we may call the first essay of papal usurpation."³⁷ And Dowling terms it the "earliest instance of Romish assumption."³⁸

Source: *History of the Sabbath and First Day of the Week*, by J.N. Andrews, Chapter 16, *Origin of First-Day Observance*, copyright 1998, TEACH Services, Inc., ISBN 1-57258-107-7, page 276.

³⁶ Bower's *History of the Popes*, vol. 1. pp. 18, 19;

Rose's *Neander*, pp. 188-190;

Dowling's *History of Romanism*, book 1, chap. 2. sec. 9.

³⁷ *History of the Popes*, vol. 1. p. 18.

³⁸ *History of Romanism*, heading of page 32.

So I suggest the statement that "*It was on behalf of Sunday that popery first asserted its arrogant claims;*" is referring to Victor's edict imposing Easter Sunday [Note 9 in the appendix also points this out], "*and its first resort to the power of the state was to compel the observance of Sunday as 'the Lord's Day'*" refers, in part, to the civil Sunday law of Constantine. The second quote, which I will extend, points this out:

"Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival [day of the Sun] attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. [A. D. 321.] This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity."

Emperor Theodosius II, a century later, issued a Sunday law that specifically enforced "the Lord's day" as a Christian day of rest and worship:

"On the following occasions all amusements of the theaters and the circuses shall be denied throughout all cities to the people thereof, and the minds of Christians and of the faithful shall be wholly occupied in the worship of God: namely, on the Lord's day, which is the first day of the whole week, on the Natal Day and Epiphany of Christ, and on the day of Easter and of Pentecost, as long as the vestments that imitate the light of the celestial font attest to the new light of holy baptism; at the time also when the commemoration of the Apostolic Passion, the teacher of all Christianity, is duly celebrated by everyone." (Law of Theodosius II, Feb. 1, 425, in THEODOSIAN CODE 15.5.5, p. 433. Copyright 1952 by Princeton University Press, Princeton, New Jersey.)

Bacchiocchi is presenting a more realistic view of the history of Sunday observance than Ellen White did. No educated historian takes the claim that the pope change the Sabbath seriously. The fact is that Sunday was kept by Christians long before Sylvester, long before Constantine.

Ignatius of Antioch, 107 AD: *let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days of the week.*

- Epistle to the Magnesians, chp 9. Ante-Nicene Fathers , vol. 1, pg. 62-63.

The Epistle of Barnabas, 70-120 AD: *Wherefore we Christians keep the eighth day for joy, on which also Jesus arose from the dead and when he appeared ascended into heaven.*

- The Epistle of Barnabas, section 15, 100 AD, Ante-Nicene Fathers , vol. 1, pg. 147

Justin Martyr, 150 AD: *But Sunday is the day on which we hold our common assembly, because it is the first day of the week and Jesus our saviour on the same day rose from the dead.*

- First apology of Justin, Ch 68

As Bacchiocchi points out in his End Time Issues, #87:

"No Adventist scholar has ever taught or written that Sunday observance began in the fourth century with Constantine. A compelling proof is the symposium *The Sabbath in Scripture and History*, produced by 22 Adventist scholars and published by the Review and Herald in 1982. None of the Adventist scholars who contributed to this symposium ever suggest that Sundaykeeping began in the fourth century."

So, Adventism has never denied that Sundaykeeping dates to the second century.

This Pope Sylvester thing is a rather desperate attempt to salvage a claim which should have been abandoned long ago. All it does today is make people laugh at those who suggest it, and when those who believe it realise they have been duped, they will realise that the whole system is based on such misinformation. I didn't think that this is what Adventism wants ... but for some, their traditions seem more important than admitting the facts and moving on to a more productive Christianity.

A rather desperate attempt? Traditions seem more important than admitting the facts?

The fact is that a respected non-Adventist historian documented, before the Adventist denomination was founded, that Sylvester I decreed, in the fourth century, that the Sabbath rest should be transferred to Sunday, and that Sunday should be called the Lord's day. The fact is that Stephen Korsman, and others, said these statements were in error:

I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws [Daniel 7:25]. -- Ellen White, *A word to the Little Flock*, page 18, paragraph 3, and *Early Writings*, page 32, paragraph 3.

The pope has changed the day of rest from the seventh to the first day. -- Ellen White, *Early Writings*, page 65, paragraph 1.

They now have been documented as historical, and a matter of record, *from Roman Catholic sources*.



Prophecy Unfolds

The Seven Seals of Revelation

Commentary on Revelation 4 & 5

What John Saw! – Amazing

Revelation – Chapter 4 (cont.)

Verse 3 – “and *there was* a rainbow round about the throne, in sight like unto an emerald.”

“The impression of coming judgment because of the infinite disparity between God’s holiness and man’s sinfulness is tempered by the next part of the statement: ... (*kai iris kyklothen tou thronou homoios horasei smaragdino*, ‘and a rainbow [was] around the throne similar in appearance to an emerald’)....

“The parallel in Ezek. 1:28 suggests a semicircle, but the adverbial preposition *kyklothen* (‘around’) that accompanies the noun here argues more strongly for a complete circle, a sort of halo (cf. 10:1) (Beckwith). Another preposition such as ... (*hyperano*, ‘above’) or ... (*epi*, ‘over’) would be more probable if an arc of a circle had been the shape. The circular shape is probably the reason for the choice of *iris* rather than *toxon* (Swete).

“The rainbow is distinguishable from other rainbows, however. It has a green color ‘similar in appearance to an emerald’ (*homoios horasei smaragdino*). A fairly good consensus exists that ... (*smaragdinος*) refers to what is called an emerald in modern times.”¹

Intriguingly, there are three separate rainbow allusions [man’s description] related to the divine center of the universe. One is arched over the throne (bowing clouds), another encircles the throne and one encircles the head of Christ. Notice how these are developed:

1. Arched rainbow *above* the throne (appears to be what is also referred to as the “bow in the clouds” – Genesis 9:13).

“In the rainbow above the throne is an everlasting testimony that ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish....’ Whenever the law is presented before the people, let the teacher of truth point to the throne *arched* with the rainbow of promise, the righteousness of Christ.”²

¹ Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1999), p. 343.

² White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1133.

2. Bow encircling the throne – depicted here in Revelation 4:3.

“As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow *encircling* the throne represents the combined power of mercy and justice.”³

“It is the mingling of judgment and mercy that makes salvation full and complete.”⁴

This appears to be the emerald bow John is describing.

3. Rainbow about Jesus’ head (Revelation 10:1).

“The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His head, is soon to cease His work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right – The Office of Supreme Judge (RH Jan. 1, 1889).”⁵

“A rainbow is represented in Heaven round about the throne, also above the head of Christ, as a symbol of God’s mercy encompassing the earth.”⁶

Summary Statement of the Throne

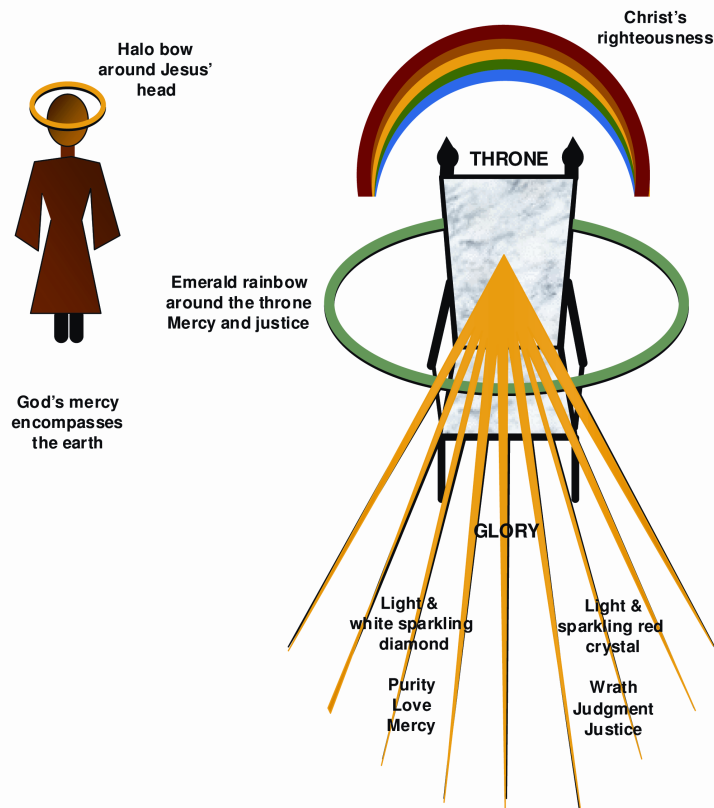
The lights emanating around the throne reveal Christ’s righteousness, justice and judgment, and love and mercy with grace. They symbolize what is going on at the time the vision is presented! The power of God’s glory is represented as a mingling of love and mercy, wrath and justice.

“A rainbow is represented in Heaven round about the throne, also above the head of Christ, as a symbol of God’s mercy encompassing the earth. When man, by his great wickedness, provokes the wrath of God, Christ, man’s Intercessor, pleads for him, and points to the rainbow in the cloud, as evidence of God’s great mercy and compassion for erring man; also the rainbow above the throne and upon His head, is emblematical of the glory and mercy from God resting there for the benefit of repentant man.”⁷

“The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget His people in their struggle.”⁸

“The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning.”⁹

“By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in



³ Ibid.

⁴ Ibid., vol. 6, pp. 1071-1072.

⁵ Ibid., vol. 7, p. 989.

⁶ Ibid., vol. 3, p. 675.

⁷ White, Ellen G.; *Spirit of Prophecy*, vol. 1, p. 78.

⁸ Ibid.

⁹ White, Ellen G.; *Christ's Object Lessons*, p. 148.

Him. God Himself has declared, 'When I see the blood, I will pass over you.' 'The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant.'"¹⁰

The imagery in this verse is making a statement that God's power is to be recognized as one moves into the vision representing justice (judgment) and mercy. Salvation remains open, available to all who come to Him.

"What more could God do for us than He has already done? The rainbow encircling the throne is an everlasting promise that all who approach Him will find pardon. Christ encourages us to pray always. He seeks to draw us to Him, that He may satisfy His desire to help us. He urges us to present our needs. His heart of love is filled with an earnest desire to bring us in close touch with God."¹¹

In the *bows* we see God's character, His promises and salvic activity. In His *glory* we see God's character at work.

VERSE 4: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."

Verse 4 – "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting."

The Greek word for seats is *thronos*, meaning thrones. There were 24 thrones that surrounded the Throne of God. On those thrones were 24 elders. "Then the moon will be confounded; and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before his elders he will manifest his glory." Isaiah 24:23 (RSV). "The thrones are also significant in this regard. Throughout the New Testament, God's people are promised that they will sit on thrones. The thrones will not be thrones of rulership, for all of creation is ruled by God alone. Rather, the thrones are thrones of judgment, for the redeemed to review the judgments of God against the finally impenitent (cf. Matthew 19:28; Luke 22:28-30; 3:21)."¹²

There is an array of scholarly opinions as to who these 24 elders seated about the throne are. An elder (*presbuteros*), literally an elder or older member, is related to *presbuteron* that designates the order of elders for the sanctuary and, later, the Sanhedrin. These, in turn, are related to *presbevo*, meaning they are senior representatives or ambassadors. We can therefore derive a simple conclusion through this word derivation. They suggest the priest orders of the sanctuary outlined in I Chronicles 3:3-4, 4:4-18, 25:9-31; Exodus 11:16-17. These priests served under the High Priest before the Lord, representing the people of Israel or of God. These 24 elders are the heavenly counterparts to those earthly priestly orders.¹³

"An OT background in 1 Chronicles confirms an identification of the elders as saints. The number twenty-four is perhaps based on David's organization of the cult of temple servants ... into twenty-four orders of priests (1 Chron. 24:3-19), twenty-four Levitical gatekeepers (26:17-19), and twenty-four orders of Levites commissioned to 'prophecy in giving thanks and praising the Lord' by singing to the accompaniment of 'lyres, harps, and cymbals' (25:6-31; cf. Josephus *Ant.* 7.363-67). These priests represented the people of Israel in their appointed service in the temple ... This background may be the best explanation why the elders perform mediatorial functions (e.g., 5:8) and participate in a heavenly liturgy in a cultic temple setting throughout Revelation (Rev. 4:10; 5:10-14; 11:16-18; 19:4). In addition, ... ('elder') is used in Heb. 11:2 of the great OT saints."¹⁴

"Their acts of worship (4:10-11; 5:14; 7:11; 19:4) and presentation of incense (5:8) again suggest that they were performing priestly functions. Pentecost notes that '(s)ince, according to Revelation 5:8, these twenty-four are associated in a priestly act, which is never said of angels, they must be believer-priests as-

¹⁰ White, Ellen G.; *Testimonies to Ministers*, p. 157.

¹¹ White, Ellen G.; *The Signs of the Times*, August 13, 1902.

¹² Canter, *Op. cit.*, p. 8.

¹³ Gregg, Steve; *Revelation – Four Views – A Parallel Commentary* (Thomas Nelson Publishers, Nashville, TN), 1997, p. 8.

¹⁴ Beale, *Op. cit.*, p. 324.

sociated with the 'Great High Priest.' This priestly office is in agreement with the promises for the saints (1:6; 5:10, cf. Ex 19:6)."¹⁵

In comparing the exegetic tie to Ezekiel 2 and 3, Clover makes this most interesting observation: "Another key difference in John's narrative is the addition of the 24 thrones with 24 elders encircling the throne of God. Given his attention to detail, Ezekiel surely would not have missed something so obvious. The conclusion that we are forced to draw is that these elders – and the thrones on which they sit – *were not there* in Ezekiel's day.... Since John did not describe them in non-human terms (as 'creatures,' 'beasts,' angels, etc.) we are tempted to think of them as being entirely human – as being representatives of our race. This conjecture can be supported from scripture. Matthew relates that at the time of Jesus' death 'the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.' (Matt. 27:51-53) Paul's statement in Ephesians 4:8, that when Jesus 'ascended on high, He led captive a host of captives,' further leads us to believe Jesus took these risen saints to heaven with Him – as 'first fruits' of the great harvest of humanity that will ultimately be saved. It is certainly possible that the elders that John saw are from among that ransomed group, chosen to serve as humanity's representative witnesses to the unfolding drama of salvation."¹⁶

"Who are these elders? In *Revelation 5:9*, we are told that these elders were redeemed by Christ's blood. There were twenty-four courses of Levitical priests in the type (*1 Chronicles 24:7-18*), making these twenty-four elders the anti-type. They are intercessors (*Revelation 5:8*). They are humans, for only the human race needs to be redeemed (*Revelation 5:9*). They are saved by grace (*Ephesians 2:5*). They are the brethren of whom Jesus was the *first-born* (*Romans 8:29*). They are the captives that Jesus took at His ascension (*Ephesians 4:8*).

"Christ was our *First-fruits* (*1 Corinthians 15:20*). These are the *first-fruits* of that day, just as the 144,000 are the *first fruits* of the last days (*Revelation 14:4*). They represent all of the saved; they are kings and priests (*Isaiah 61:6*; *Revelation 1:6*; *5:8-10*; *16:12*)."¹⁷

"When Jesus, as He hung upon the cross, cried out, 'It is finished,' the rocks rent, the earth shook, and some of the graves were opened. When He arose a victor over death and the grave, while the earth was reeling and the glory of heaven shone around the sacred spot, many of the righteous dead, obedient to His call, came forth as witnesses that He had risen. Those favored, risen saints came forth glorified. They were chosen and holy ones of every age, from creation down even to the days of Christ. Thus while the Jewish leaders were seeking to conceal the fact of Christ's resurrection, God chose to bring up a company from their graves to testify that Jesus had risen, and to declare His glory....

"Those who came forth after the resurrection of Jesus appeared to many, telling them that the sacrifice for man was completed, that Jesus, whom the Jews crucified, had risen from the dead; and in proof of their words they declared, 'We be risen with Him.' They bore testimony that it was by His mighty power that they had been called forth from their graves. Notwithstanding the lying reports circulated, the resurrection of Christ could not be concealed by Satan, his angels, or the chief priests; for this holy company, brought forth from their graves, spread the wonderful, joyful news; also Jesus showed Himself to His sorrowing, heartbroken disciples, dispelling their fears and causing them joy and gladness."¹⁸

This means that these firstfruits unto Christ represent glorified saints who were under the old covenant. "These 'elders,' mentioned twelve times in *Revelation* (4:4, 10; 5:8, 11, 14; 7:11-13; 11:16; 14:3; 19:4), are apparently the fulfillment of *Isaiah's* apocalyptic forecast that Yahweh would manifest His glorious reign '*before His elders*' (*Isa. 24:23 NASB*)."¹⁹

The impact of this is carried further: "In *Revelation* the 'elders' are distinguished from the angels of God (5:11; 7:11) and constitute a new and unparalleled group before the throne of God. They form a major fea-

¹⁵ Noel, M.D., Ted; "I want to be left behind," Draft, Chapter 4, *Tribulation, Great Tribulation, Wrath*, October 2, 2001.

¹⁶ Clover, *Op. cit.*, pp. 3-4.

¹⁷ Brooks, Karen; *Time Runs Out for Planet Earth* (CMJ Publishing, Middleton, ID; 2001), p. 403.

¹⁸ White, Ellen G.; *Early Writings*, pp.184-185.

¹⁹ LaRondelle, *Op. cit.*, p. 109.

ture of the vision of Rev. 4. They may be seen as glorified men who have been victorious over sin and temptation. All died as victors. They have three characteristics that fulfill the promises of Christ to the faithful ones in Rev. 2–3: *the thrones, white garments, and crowns [stephanoi] of victory* (see 3:5, 11, 21). L. W. Hurtado comments: ‘Coming as it does [Rev. 4] right after these promises [of Rev. 3], the vision of the twenty-four elders seems to be assurance of the heavenly reality of the promises’ (*JSNT* 25 [1985]:113 ...). The fact that the elders are *seated* on thrones that surround the throne of God is of great significance: ‘These figures are thus given a status and honor denied to the highest angels, even to the living creatures; but their status and honor correspond perfectly to the promises made just a bit earlier in Revelation to the elect.’²⁰

Verse 4 – “clothed in white raiment; and they had on their heads crowns of gold.”

We have many promises given to the overcomer in chapters 2 and 3. In 3:5 the Sardian church is told, “He that overcometh; the same shall be clothed in white raiment.” We are given a glimpse of that white raiment in verse 24 of the representative saints about God’s throne.

Being clothed (*periballo*) refers to a “solemn investiture.”²¹ These redeemed representatives have been invested with the light of His character. It is the imparted righteousness the saints now possess (19:8).

Another argument in support of the 24 elders representing the saved are the crowns of gold. They are gifts promised to the overcomer. “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Peter 5:4. This crown is *stephanos*, which is a victor’s crown. This is one of the heavenly rewards given to those who are faithful unto death (2:10). These first fruits of Christ were faithful unto death and now they reveal a promise fulfilled.

“The crowns of the saints were of the purest gold.”²²

“The New Testament uses two words for crown – *stephanos* and *diadema*. *Stephanos* is used twenty times – nine of those times are in the book of Revelation. *Diadema* is used only three times, and all are in the book of Revelation. Once, diadems are seen on the dragon, once on the beast, and once on Jesus when He returns as a conquering king in Revelation 19. The *stephanos* crown is more of a victory wreath than a royal crown. The word is used to refer to the crown of thorns that Jesus wore. In Revelation 14:14 Jesus is seen wearing a *stephanos* crown as he reaps the earth. In every other instance in the New Testament, with one exception, the *stephanos* crown applies to the redeemed. Here are some of the most pertinent New Testament background passages.

“‘I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.’ 2 Tim 4:7-8 (NAS).

“‘Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which {the Lord} has promised to those who love Him.’ James 1:12 (NAS)”²³

These crowns of gold reveal the dignity and royal position of those closely associated with the throne of God. We shall see these crowns again in 4:10, 9:7 and 14:14.

“They are in heaven. They are around the throne of Deity. They are pure and holy, wearing white, ‘which is the righteousness of the saints.’ They are partakers of celestial dominion. They are kings of glory, with golden crowns. They are settled, and at home in their exalted dignities; not standing and waiting as servants, but seated as royal counsellors of the Almighty. They are assessors of the great Judge of the quick and dead, the spectators of all that transpires in heaven and earth, and participants in the judgment of the world for its sins.”²⁴

²⁰ *Ibid.*, pp. 109-110.

²¹ Vincent, *Op. cit.*, p. 479.

²² White, Ellen G.; *Manuscript Releases*, vol. 12, p. 250.

²³ Canter, *Op. cit.* p. 7.

²⁴ Thiele, *Op. cit.*, p. 86.

The weight of evidence suggests that they are a select group of the redeemed who watch or are a part of the judicial proceedings, which are about to commence. They may also be involved with some unnamed judicial process.

VERSE 5: “And out of the throne proceeded ‘lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.”

Verse 5 – “And out of the throne proceeded ‘lightnings and thunderings and voices:”

Out of the throne comes a trilogy of dramatic episodes:

Lightnings
Thunderings
Voices

Out of the throne – or – from the throne (*ek tou thronou*) creates the imagery that this trilogy is coming from the unseen one on that throne. This visual and auditory spectacle begins a display that will be exhibited repeatedly as we continue through this Book. It is reminiscent of the terrible manifestations when the law was given at Sinai (Exodus 19:16). “The terrors of Sinai were to represent to the people the scenes of the Judgment. The sound of a trumpet summoned Israel to meet with God.”²⁵ We just had the trumpet voice of Jesus, and now the thunderings and lightnings. God’s people are being summoned to judgment typology.

This display proceeding “from the throne of God the Father is done in a manner in which He reinforces what Christ His Son is doing [or about to do]. Every time these manifestations occur, events of cataclysmic importance are thus being signified.”²⁶ “*Astrapai kai phonai kai brontai* (‘[flashes of] lightning and voices and [peals of] thunder’) are [also] important in Revelation in tying the manifestations of God’s displeasure in the remainder of the book to His throne. They are found in [the Trumpet preface] ... (Rev. 8:5), the seventh trumpet (Rev. 11:19), and the seventh Bowl of wrath (Rev. 16:18) (Mounce). In each instance, they are in the setting of this heavenly temple where the throne stands (Mounce). In the OT, such phenomena are common manifestations of the glory of God (e.g., Ex. 9:23, 28; 1 Sam. 7:10; 12:17-18) and a display of His omnipotence (cf. Ps. 29:3), particularly as exercised in judgment against a sinful world (cf. Ezek. 1:4, 13, 24). The most direct allusion of these ‘judgment’ phenomena is to the occasion of the giving of the law to Moses where occurrences of ... (*phonai kai astrapai*, ‘voices and [flashes of] lightning’) are recorded (Ex. 19:16 [LXX]; cf. 1 Sam. 2:10; Job 37:2-12; Ps. 18:13-15) (Swete; Ladd; Beasley-Murray; Ford).”²⁷

This picture begins a series of dramatic instructive displays related to the sanctuary and to judgment.

²⁵ White, Ellen G.; *Patriarchs and Prophets*, p. 339.

²⁶ Wood, *Op. cit.*, pp. 4-5.

²⁷ Thomas, *Op. cit.*, pp. 349-350.

Chapter 1	Jesus' trumpet-like voice calls the assembly together (message to the churches – all those who claim to be His)	Eyes like fire, countenance like sun, sword in mouth	Call to repent – meet God
Chapter 4	Jesus' trumpet-like voice, suggesting the Shofar (7 Seals follow)	Out of God's throne lightning, thunder and voices	Judicial judgment begins
Chapter 8	Jesus throws Golden Censer to earth (7 Trumpets follow)	Lightning, thunder, earthquake and voices	Executive judgment begins
Chapter 11	Temple opened Ark of Covenant displayed	Lightning, thunder, earthquake, hailstorm and voices	Judicial judgment ends
Chapter 16	Seven Bowls poured out (Christ's coming follows)	Lightning, thunder, earthquake hailstorm, and voices	Executive judgment ends

“Did you see the progression? In the Seals there were flashes of lightning and peals of thunder. In the Seven Trumpets there were flashes of lightning and peals of thunder *and an earthquake*. In the Great Controversy Scenes there were flashes of lightning, peals of thunder, an earthquake *and a hailstorm*. Now those descriptions were ... [introducing the next major prophetic message] introductory sanctuary scenes, which were primarily seen as occurring in Heaven. However, now notice the description of the seventh Plague. We understand the Plagues to be literal events that are judgments from God on the wicked after the Close of Probation.

“So in the Introductory Sanctuary Scenes for the Seven Seals, the Seven Trumpets, and the Great Controversy Scenes, we seem to see previews of literal events that will occur as part of the seventh and final Plague. Perhaps this signifies that the Seals, the Trumpets, and Great Controversy Scenes describe the judgment process that will eventually result in the vindication of those who follow Christ and the punishment of those who reject Him.”²⁸

If that is the case, and it appears to be, then who would this progressive revelation be especially written for? Are such dramatic expletives of God's power a wake-up metaphor for Christians throughout the past 2000 years or are they progressive, successively more severe warnings that the final appeals have come? Probation is about to close. The last appeal is about to be heard.

By God moving to a new throne location (judgment room) and now terrible manifestations of His power (judgment setting), a judgment time has come. In chapter 16 will be the start of the executive judgment. By then it will be too late to change. Thus, before the first Seal is opened comes a trilogy of warnings. Along with this is the trumpet voice of Jesus. This parallels the *Yom Teruah* (Leviticus 23:24-25). “The day of sounding” suggests a final call to repentance. Why? Judgment is about to convene.

Let us look again at the exegetic tie to the Book of Ezekiel. This will be built upon as the discussion progresses.

²⁸ Canter, *Op. cit.*, p. 10.

“Ezekiel

The Throne ‘there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man ... and there was a radiance around Him. As the appearance of the rainbow in the clouds on a rainy day’ (1:26-28).

Fire and Lightning ‘In the midst of the living beings there was something that looked like burning coals of fire, like torches darting back and forth among the living beings. The fire was bright, and lightning was flashing from the fire’ (1:13).

Revelation

‘behold, a throne was standing in heaven, and One sitting on the throne. And He who was sitting was like a jasper stone and a sardis in appearance; and there was a rainbow around the throne, like an emerald in appearance’ (4:2-3).

‘Out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God (4:5).’²⁹

What do these parallels represent? The ancient Sinai exhibition opens our understanding.

“The terrors of Sinai were to represent to the people the scenes of the judgment. The sound of a trumpet summoned Israel to meet with God.”³⁰ The final judgment scene is about to open in the heavenly court.

Verse 5 – “and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”

In the first part of this apocalyptic book John began his letters to the seven churches. In that block of verses John said: “John to the seven churches which are in Asia ... and from the seven Spirits which are before his throne; And from Jesus Christ ...” (1:4). Thus, he had already been told of those “seven Spirits.” Intriguingly, the number seven suggests “the complete expression of” the Holy Spirit.

These Spirits were before the throne but now in a “seven lamps of fire” motif. This imagery will change in 5:6, where the seven Spirits are depicted as seven eyes of the slain Lamb. Clearly, the changing imagery is presenting different functional messages of the Holy Spirit. The seven lamps of fire do not appear to be the candlesticks of chapter 1. Yet previously, we heard E. G. White use them to symbolize the candlesticks in the heavenly Holy Place.

Seven Spirits (Ch. 1)

Gave greeting
No imagery
[heavenly deity]
Omniscience

Seven Spirits (Ch. 4)

Lamps of fire
Like lightning or torches
[divine power]
Omnipotence

Seven Spirits (Ch. 5)

Seven eyes
Spirits to all earth
[divine judgment]
Omnipresence

The number seven is a perfect number. The full expression of the heavenly deity is in this imagery. “In the great and measureless gift of the Holy Spirit are contained *all* of heaven’s resources.”³¹ “The prophet

²⁹ Clover, *Op. cit.*, p. 3.

³⁰ White, Ellen G.; *Patriarchs and Prophets*, p. 339.

³¹ White, Ellen G.; *Christ’s Object Lessons*, p. 419.

Zechariah had explained the seven lights on the temple menorah as ‘the eyes of the LORD, which range throughout the earth’ (Zech. 4:10).³²

“The *lampades* (‘torches’) should be distinguished from the ... (*lychniai*, ‘lampstands’) of 1:12, 20. They were used outdoors rather than indoors. They were better suited for open air because of less likelihood that they would be extinguished by gusts of wind (cf. John 18:3) (Lenski). This feature, coupled with the use of *kaïomenai* (‘burning’) elsewhere in the Apocalypse (cf. 8:8, 10; 19:20; 21:8), indicates that the torches emitted ‘a blazing and fierce’ light rather than a calm and soft one. Fire in this book symbolizes judgment, and these torches are no exception. Here is the divine preparedness for the battle against wickedness (cf. Judg. 7:15, 20; Nah. 2:3-4) (Seiss).³³

Once again, a judgment theme. This helps to establish the timing setting of the throne room vision. Yet, we have been given this thought:

“The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there ‘seven lamps of fire burning before the throne.’ Revelation 4:5. He saw an angel ‘having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.’ Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the ‘seven lamps of fire’ and ‘the golden altar,’ represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, ‘the temple of God was opened’ (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld ‘the ark of His testament,’ represented by the sacred chest constructed by Moses to contain the law of God.”³⁴

If John is given a vision of the Holy Place only, then why do we repetitively have allusions to the judgment, beginning right in verse 1? Profound truths with timing messages are being opened. (Note that God’s throne had been “set” or “positioned” in verse 2. Is the reference to the throne and the 7 lamps of fire referring to the throne that Jesus remains on?) It is understood by most commentators that the initial throne room scene talks of God’s throne – our heavenly Father. But where is Jesus? He is *not* part of the scene except by His trumpet-like voice calling John – the saints. The High Priest is *calling* His people toward the sanctuary through the open door to the heavenly Father who is about to judge.

Imagery is of both the Holy Place and of God the Father in the Most Holy Place. Who is it who presides in the judgment?

“‘I beheld,’ says the prophet Daniel, ‘till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.’ Daniel 7:9, 10....

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ Psalm 90:2. It is He, the source of all beings, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.”³⁵

The text says the “thrones were placed” and the “Ancient of Days did sit.” This suggests, as previously noted for Revelation 4:2, God’s throne had been elsewhere. Also, other thrones were there. Whose? The 24 elders.

³² LaRondelle, *Op. cit.*, pp. 110-111.

³³ Thomas, *Op. cit.*, pp. 350-351.

³⁴ White, Ellen G.; *The Great Controversy*, pp. 414-415.

³⁵ *Ibid.*, p. 479.

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, 'If you should once behold the glory of His person, you would cease to exist.'

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil [He had been in the Holy Place], and sit down."³⁶

Where is Jesus? He is still in the Holy Place. Did Daniel say God and Jesus went into the Most Holy Place at the same time? No. Did God take His throne with Him? Not by what we are told. He arose from the throne where Jesus was also seated and was taken into the Most Holy Place.

Who directs in the investigative judgment? Jesus. Where does the judgment scene take place? Where God is. He is the judge. Then Jesus must join Him.

"And, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." Daniel 7:13-14 (KJV).

"Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father."³⁷

Jesus leads the remnant out of the Holy Place, "out a little way." They are now to think and pray into the Most Holy Place. But, then He raises His hand and prepares the company to follow Him in spirit into the Most Holy Place. Revelation 4 and 5 shows sanctuary transition imagery. As chapter 4 begins, God the Father has just been seated on His Most Holy Place throne. Jesus is yet to follow from the Holy Place.

"[Daniel 7:13, 14 quoted] The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man – to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits."³⁸

This setting is developing in preparation for the opening of the Seven Seals by Jesus before the throne. Jesus went to the Father to receive His kingdom. But that would not occur until His mediation is finished. The reception of His kingdom is delayed to deal with His professed people. They are waiting. They must be investigated and a legal decision be made. He came to begin the process of "making up" His kingdom.

"In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment *the only cases considered are those of the professed people of God*. The judgment of the wicked is a distinct and separate work, and takes place at a later period. 'Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?' 1 Peter 4:17."³⁹

³⁶ White, Ellen G.; *Early Writings*, pp. 54-55.

³⁷ *Ibid.*, p. 55.

³⁸ White, Ellen G.; *The Great Controversy*, pp. 479-480.

³⁹ *Ibid.*, p. 480.



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