

THE WEST BITUNG SEVENTH DAY ADVENTIST CHURCH MEMBERS VIEW ON SABBATH-KEEPING

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Abstract

The Sabbath is one of the doctrines of the Seventh Day Adventist (SDA) Church and Sabbath observance is a hallmark of SDA Church members. Members of the SDA Church in West Bitung have different views regarding Sabbath observance. The purpose of this study is to look at the Biblical basis of Sabbath observance; to know the understanding of conservative, moderate, and liberal views regarding Sabbath observance; and to find out the views of the members of the West Bitung SDA Church on Sabbath observance. The research method used in this research is the implication descriptive method. In analyzing the results of the questionnaire from 270 respondents using descriptive statistical methods. The topics analyzed and discussed in terms of Sabbath observance are understanding the doctrine and practice of Sabbath observance. The conclusions obtained in this study based on the results of the analysis are that in terms of understanding the doctrine, the members of the SDA in the West Bitung area have a conservative view; while for the practice of keeping the Sabbath, the members of the SDA Church in West Bitung have a moderate view.

Keywords: *Sabbath, Conservative, Moderate, SDA, West Bitung.*

Introduction

The doctrine of the Sabbath is one of the doctrines of the SDA Church which Ellen White categorizes as a pillar doctrine (Burt, 2017) because Sabbath observance is a characteristic and standard of living (Burt, 2017) of SDA. The doctrine of the Sabbath is a doctrine that comes from the Bible. One of the biblical foundations of the Sabbath doctrine is the fourth of the ten commandments found in Exodus 20:1-17 especially in verses 8-11 which speak of the holiness of the Sabbath.

In keeping the Sabbath day among church members, there are still differences of opinion about how to keep the Sabbath day. This situation is described by Weber (1993) where he states that people with liberal views place more emphasis on love than doctrine. To them the Sabbath was just like an ordinary day of rest. The next view held by other church members is the conservative view. According to Holmes (2014), conservative people see themselves as obedient to orders and principles.

Liberal views and conservative views contradict each other. Between these two views there is another view, namely the moderate view. According to the Language Center of the Ministry of National Education (2008, p, 1035), moderate means "1 always avoids extreme behavior or disclosure; 2 inclined towards dimensions or paths middle."

According to Weber (1993), liberalism is a religion that prioritizes love and lacks law-abiding. Conservative people according to Wilmore (1999) are people who are rigid and like to criticize. Furthermore, Wilmore (1999) explains that liberals and conservatives criticize each other.

The researcher sees that the members of the SDA Church in West Bitung have different views on Sabbath observance based on one of these three views. Conservative church members keep the Sabbath strictly. Strict Sabbath observance is practiced such as not ironing clothes or polishing shoes on the Sabbath, not listening to secular songs, not cooking on the Sabbath as mentioned in Ex 16:23, and many other prohibitions..People see those who hold a conservative view as being tough on obeying the law (Holmes, 2014).

Meanwhile, church members with liberal views kept the Sabbath openly.They still do what they love, which they usually do on their work days on the Sabbath because as Kent (2009) says that the Sabbath is a day of joy and play is included in the practice of joy on the Sabbath. As a result they often have passed the principles of Sabbath-keeping. According to Wilmore (1999), the real problem is when we say he is somewhat liberal in his thinking, it means he is dangerous and should be watched.

This difference of opinion also has an impact on the members of the SDA congregation in the West Bitung area. This region consists of 15 congregations with 897 active members according to 2019 Adventist Church Management System (ACMS) data. The cultural backgrounds of church members are different. Some are from the Minahasa tribe, Sangihe-Talaud, and some have grown and grown up in urban areas (*Manado and Bitung*). The social level of church members also varies depending on the type of work they are engaged in.

The result of these differing views often raises questions in particular about what is and is not to be done on the Sabbath. There are pros and cons to things concerning Sabbath observance between these two views. The differences that arise are more on practical matters than doctrinal understanding; all church members accept and understand the Sabbath doctrine that the Sabbath is Saturday according to what is stated in the Bible.

Problem

The members of the West Bitung SDA congregation have different views regarding keeping the Sabbath day. The three views that appear in the observance of the Sabbath according to the researcher's assessment are conservative, moderate, and liberal views.The conservative view places greater emphasis on Sabbath observance. The liberal view prioritizes acts of love by ignoring the rules of keeping the Sabbath. The moderate view is on an attitude of not going to extremes with respect to the existing rules regarding Sabbath observance but also not being free to adhere to them. Every church member who holds one of these three views has reasons for what they believe. Based on these differing views, the problem raised in this study is the understanding of the members of the SDA Church in the West Bitung area regarding the observance of the Sabbath. Another problem is that there is still a lack of empirical research on the meaning and practice of Sabbath observance conducted in the SDA Church in the West Bitung area

Purpose of the Study

Based on the above problem, the objectives of this study are:

1. To know the biblical foundation of Sabbath observance
2. To know the understanding of the viewconservative, moderate,and liberal with regard to Sabbath observance.
3. To find out the views of the members of the SDA congregation in the West Bitung area regarding Sabbath observance.

BIBLICAL BASIS

The seventh-day Sabbath is a day which God had sanctified (Gen 2:3) and was given to man when God finished creating this earth in six days. Odom (quoted in Pasuhuk, 2013) says that the Sabbath has been started since creation and is as long as mankind. Thus this implies that the Sabbath has existed since man was in the garden of Eden, not later in the time of the Israelites.

The Sabbath is the anniversary of creation. On this day God rested from His work of creation, blessed the seventh day, and made it holy (Gen 2:2, 3). God confirmed the holiness of the seventh-day Sabbath by placing it in the ten commandments, namely the fourth commandment. The Sabbath is a holy day because it is God's holy day.

The Biblical Basis of Sabbath-keeping

Knowledge of Sabbath observance was given by God to Adam and his descendants. According to White (1980) "The Sabbath is respected by all of Adam's children who remain faithful to God" (p. 73). However, among Adam's children, Cain and his descendants did not follow what God had commanded in respecting and keeping the Sabbath day holy (White, 1980).

In the Bible, the first verse that speaks of keeping the Sabbath or seventh day is in Genesis 2:1-3. These verses state that Allah on the day of the seven stopped all His work and then God blessed and sanctified the seventh day. The seventh day became a different day from the other six days because on the seventh day God was no longer doing the work of creating. Instead "God blessed the seventh day" (Gen 2:3-NKJV) with the blessing of rest or rest and gave it to everyone who rested with the Lord on His rest day. (Rodríguez, 2005). Next blessing what is on the Sabbath is a blessing from God's presence (Frey, 2011). When God is present in the midst of His creation, in the midst of humans who worship Him on the Sabbath, His people receive God's blessing because God's presence brings blessings and purification (Frey, 2011).

The Sabbath is a day on which God sanctifies His people. This is in accordance with what Gane (2011) said that the Sabbath is a sign where God sanctifies His people. God gave clear instructions on this matter to Moses that the Israelites were to keep the Sabbath day as a memorial between God and His people, "that I am the LORD who sanctifies you" (Ex 31:13-NKJV). The holiness that God gives to His people on the Sabbath is a power that belongs to God alone. Even the Israelites' observance of the Sabbath did not keep them holy (Gane, 2011).

Therefore it is important to understand that the Sabbath is the day on which God sanctifies His people as explained by Gane (2011) about the phrase "sanctifies you" מקדשכם (*məqaddiškem*) in Ex. 31:13. There are three points that Gane (2011) emphasizes about the phrase "sanctifies you." The first, It is God who causes a person to be in a state of holiness. Second, holiness is an ongoing process. Third, holiness is for everyone and not just for certain groups. From this explanation, it can be concluded that God sanctified His people not only the Israelites but also to all those who keep the Sabbath day holy throughout all time, both in the time of the Israelites and until now.

God keeps His people holy on the Sabbath to maintain the relationship between God and His people because they entered into a special relationship with God on the seventh day (Moskala, 2002). God has a purpose in giving His people the Sabbath to keep and keep them holy that is, that they might know that God is their Creator (Ex 20:11), God who sanctified them (Ex 31:13; Eze 20:12), and God is their Lord (Ezek 20:20). When God's people worship Him on the Sabbath, they will know more about who the God they worship is.

The Sabbath is a day for relationships because the main focus of the Sabbath is a relationship (Frey, 2011). In addition to maintaining the relationship between humans and God, the Sabbath is also a day to maintain relationships between fellow humans because the Sabbath is a day to restore the relationship between humans and God and with others (Reid, 1985). The fourth commandment states seven parties (Frey, 2011) who must keep the Sabbath day holy: you, your sons, your daughters, your male servants, your female servants, your animals, and the stranger (Ex 20:10). Family relationships can be established when everyone in the family rests from all their work on the Sabbath.

The Sabbath and the family have a close relationship because these are the two institutions that God gave to man in the garden of Eden and both are sacred (Reid, 1985). Furthermore, in relation to the Sabbath and the relationship between fellow human beings, Frey (2011) said that the Sabbath gives everyone the same rights and opportunities, and the same treatment. Thus the Sabbath puts all humans on the same level.

Sabbath observance must begin at home because life in the family or at home forms the basis of Sabbath observance (Reid, 1985). The commandment about the Sabbath written in Exodus 20:10 gives a description of the Sabbath blessing that is provided to all, both parents and children, masters and servants, homeowners and foreigners. Thus, everyone in the house including foreigners must keep the Sabbath day so that everyone in the house can enjoy the Sabbath blessings that God has provided.

The next emphasis on Sabbath observance is on the incident when God gave manna to the Israelites while they were on their way from Egypt to Canaan which is recorded in Exod. 16:1-36, where this story according to Rodríguez (2002) is the first Biblical reference to law keeping. Sabbath. When the Israelites were in the desert of Sin, they complained about food. To answer their murmuring, God promised to give them meat in the evening and bread in the morning (Gen 16:12). In gathering the bread that God gave, there were rules that the Israelites had to obey. Every day they had to pick up the bread according to their own needs (Gen 16:16, 26a). On the sixth day they would pick up the bread twice and then “bake what you will bake today, and boil what you will boil” (Gen 16:23). But on the seventh day the bread was not there because it was the Sabbath (Gen 16:26b).

God's purpose in giving bread from heaven to the Israelites was "that I may test them, whether they will walk in My law or not" (Gen 16:4). On the seventh day the Israelites went out to collect manna, but they did not find it (Gen 16:27). God then spoke to Moses in Genesis 16:28, 29

"How long do you refuse to keep My commandments and My laws? See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day."

The law referred to by God in this verse is the law of the Sabbath.

The written explanation of Sabbath observance is when God gave the Ten Commandments to the Israelites on Mount Sinai which is recorded in Exodus 20:3-17, where the fourth commandment is the Sabbath law. In the fourth commandment concerning Sabbath observance (Ex 20:8-11) God again emphasizes the Sabbath as a remembrance of the creation of the world and God as Creator. The Sabbath law begins with the word “remember” (Ex 20:8) which gives the impression that the Sabbath law must always be in the mind of every human being.

In the New Testament, the example of Jesus when He entered the synagogue on the Sabbath, as recorded in Luke 4:16, provides a basis for obedience to everyone that the Sabbath is a day that must be kept holy and kept by everyone. Jesus said in Mark 2:27-28 “. . . The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is

also Lord of the Sabbath." Jesus Christ, the Son of God, set the example to His disciples and to all people in the observance and observance of the Sabbath.

The Sabbath in the Old Testament

The Bible does not provide information about Sabbath-keeping that was practiced in the days of the Old Testament fathers, namely in the days of Abraham, Isaac and Jacob. Even until the Israelites were in Egypt in Joseph's day, the practice of keeping the Sabbath was not stated. This is in line with what Gane (1999) said that the Pentateuch does not mention the seventh day as a day of rest from work, starting from the story of Creation (Gen 2:2-3) to the giving of the law on Mount Sinai (Ex 16:23). -30).

The practice of keeping the Sabbath was carried out by God's people between the time of creation (Gen 2:2-3) to the commandment about the Sabbath on Mount Sinai (Ex 20:8-11), although there is no written information. According to White (1998a) "The Sabbath was kept by the Fathers, from Abel to righteous Noah, to Abraham, and Jacob" (p. 473). The commandment about the Sabbath, according to Buber (quoted from Frey, 2011) was not introduced later at the time at Sinai but the commandment had existed before. Thus implicitly, knowledge of the Sabbath existed before the events of the exodus of the Israelites from Egypt (Frey, 2011). Further explaining this point White (1998b) says that "the Israelites knew it before coming to Sinai" (p. 300).

When the Israelites came out of the land of Egypt under the leadership of Moses, God gave them the Ten Commandments on Mount Sinai. Among these laws, the law regarding the Sabbath is mentioned in the law, namely in the fourth commandment. The fourth commandment begins with the word remember. By looking at the word remember this, it can be understood that the practice of keeping the Sabbath was done by the Israelites in the past, "something familiar" (Frey, 2011, p. 138) or something they already knew but at that time has been ignored.

In the fourth commandment concerning the Sabbath there are two verbs, namely remember/ (zakowr) and sanctify/יִשְׁבְּחֶנּוּ (ləqaddəšow). These two verbs are connected by the word Sabbath (shabbat). These two verbs connected with the Sabbath can be seen as follows:

The word "remember" (zakowr) of the fourth commandment of the Sabbath found in Ex. 20:8 occurs eight times with variations throughout the entire book of Exod. (2:24; 3:15; 6:4; 13:3; 20: 8; 20:24; 23:13; 32:13). The fourth commandment which speaks of the Sabbath reminds us of the origins of human history (Nichol, 1957-1978). The word remember also refers to remembering the holiness of the Sabbath itself because it is God who keeps it holy.

The verb sanctify/יִשְׁבְּחֶנּוּ (ləqaddəšow) can mean that the actions performed by the Israelites on the Sabbath had to be in keeping with the holiness of the Sabbath. Actions that are compatible with the Sabbath day are in the form of prohibitions such as "do no work" (Ex 20:10), and "turn away your foot from the Sabbath . . . not doing your own ways, Nor finding your own pleasure, Nor speaking your own words" (Isaiah 58:13).

In Leviticus 23:1-3, the Sabbath is referred to as a feast. Hasel (quoted in Pasuhuk, 2013) states that the Sabbath is a day filled with joy because the Sabbath is a day of worship to worship God. The Sabbath as a day of celebration also means that there are good things, which bring joy, that can be done on the Sabbath because the Sabbath is not made for slacking off or doing nothing (Nichol, 1957-1978). Jesus himself said in Matthew 12:12 "Therefore it is lawful to do good on the Sabbath."

Another description of the Sabbath is mentioned in Isa. 58:13 which refers to the Sabbath as a delight day and an honorable day. The Sabbath is a day of joy, bringing joy to everyone who celebrates the Sabbath. The Sabbath is not a burden to everyone who celebrates it. However, some people, especially young people, feel that the Sabbath is boring

because of its many prohibitions (Christian, 2002). The law regarding the Sabbath in Exodus 20:9, 10 never forbids having fun on the Sabbath but only for work (Christian, 2002). In Isa. 58:13 it says "doing your pleasure" on the Sabbath. Explaining this phrase, Ed Christian says that God is not against having fun. What God opposes is business work on the Sabbath (Christian, 2002). The joy that is not forbidden according to Isa. 58:13 is the joy that comes from a happy heart (Christian, 2002).

The joy of the Sabbath and the holiness of the Sabbath are inseparable when we celebrate the Sabbath. If the practice of observing the Sabbath causes sadness and even feelings of hatred towards the Sabbath, then that action is a mistake (Christian, 2002). The joy that is felt when celebrating the Sabbath is because everyone who observes the Sabbath enters into a close relationship with God (Nichol, 1957-1978). Ellen White (quoted from Consuegra 2015) provides instructions on how to celebrate the Sabbath, that is, all those who love God will make the Sabbath a holy and respected day. Not doing anything that brings pleasure in sin on the Sabbath. Instead, celebrate the Sabbath as a day of rejoicing with all family members.

On the way to the land of Canaan. The habits and lifestyle of the Israelites when they were in Egypt for 400 years affected the whole order of their lives including their way of worshiping God which in this worship involved keeping the Sabbath day. The Israelites had lost so much knowledge of the Sabbath when they were in Egypt (Hasel, 1975). God commanded Moses to ask Pharaoh to allow the Israelites to go offer sacrifices to God in the wilderness (Ex 3:18) so that they could worship God because their memory of God and His name was not completely lost from their memory (Nichol, 1957-1978).

The fourth commandment concerning the Sabbath provides clear instructions on how to keep and keep the Sabbath day holy.

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it” (Ex 20:8-11-KJV).

Sabbath and Manna. God confirmed the validity of the Sabbath day by the miraculous manna He gave them while they were in the wilderness. Every morning the Israelites collected manna according to their needs, but on the sixth day there was double that the Israelites had to take in preparation for the Sabbath because on the Sabbath the manna did not come down and the manna that was kept for the Sabbath did not rot. With this miracle, the Israelites were taught to respect the holiness and specialness of the Sabbath as the Lord's day that everyone should keep.

Work prohibited on the Sabbath. The next way that God did to remind and re-instill the importance of keeping the Sabbath day on the Israelites who had forgotten the Sabbath because of life in Egypt was by giving prohibitions about things that could not be done on the Sabbath as well as punishments for breaking the Sabbath law. . The prohibitions that are given, which are mentioned in the Bible include prohibition of cooking on the Sabbath (Ex 16:23), in the plowing or harvest season must keep the Sabbath day (Ex 34:21). Do not set a fire in the dwelling on the Sabbath (Ex 35:3), do not gather firewood on the Sabbath (Num 15:32). The penalty given to a person who violates the observance of the Sabbath is death. God was very strict with the Israelites in giving punishment to every Sabbath law breaker so that their mindset was renewed. So that every Israelite will remember and honor the Sabbath day which they had forgotten during their stay in Egypt.

The Sabbath as a day of rest from work was a way to destroy the concept of slavery that existed in the lives of the Israelites (Frey, 2011). The prohibition against gathering firewood on the Sabbath has something to do with the Israelites' customs while in Egypt. As slaves they were always forced to gather hay (Ex 5:7, 12). A person who gathered firewood on the Sabbath (Nu 15:32) indicated that their habit of being a slave had not completely disappeared from their lives even though they had been released from slavery in Egypt. This prohibition was given because even though the Israelites had been freed from slavery, they still chose to go against the law that gave them freedom and put themselves back in slavery (Frey, 2011).

God's purpose in prohibiting the Sabbath. Obedience to the Sabbath law followed by a warning about the punishment that will be received if violating the commandment that has been given makes the practice of obeying the Sabbath law something that should be done in a positive sense. In this period, God through Moses “had shown his people that obedience to God was the first condition for their deliverance” (White, 1980, p. 267). In obedience to God's laws there is the promise of abundant blessings “on condition of obedience” (White, 1980, p. 389).

After Returning From Exile in Babylon. The nation of Israel, especially the kingdom of Judah which is also known as the Southern Kingdom, was taken captive by the Babylonians in 605 BC under the leadership of king Nebuchadnezzar and ended when the exiles returned to Jerusalem under the leadership of Zerubbabel according to a decree issued by the king. Cyrus in the first year of his reign (Nichol, 1957-1978). In the book of Jer 25:1-11, the prophet Jeremiah foretold of the captivity that would be experienced by the people of Judah for 70 years. Disobedience to God's commandments, including the Israelites' negligence in keeping the Sabbath day brought them into captivity which is written in 2 Kings 25:9 (Nichol, 1957-1978).

Prohibition of buying and selling on the Sabbath. After the Israelites returned from exile, Sabbath observance was of particular concern to Nehemiah as leader of the nation. Neh 13:15-22 records several violations of the Sabbath law that occurred in Jerusalem. The offenses committed were the people of Judah threshing and pressing wine on the Sabbath and selling groceries to Jerusalem also on the Sabbath. The practice of buying and selling on the Sabbath was a visible violation at that time (Nichol, 1957-1978) which led to a liberal attitude towards the Sabbath law.

Nehemiah's attitude to those who trade on the Sabbath. Nehemiah, as the leader of the Israelites at that time took a firm stance against the behavior of the Israelites who traded and worked on the Sabbath. He closed the gates in Jerusalem and put guards at the gates and strictly forbade merchants to spend the night near the city walls of Jerusalem on the Sabbath. By doing so, Nehemiah sought to keep the boundaries of the sacred hours on the Sabbath (Nichol, 1957-1978). During this period, Sabbath observance became very strict (Nichol, 1957-1978) especially in the matter of trading on the Sabbath. However, the spiritual renewal that Ezra and Nehemiah brought to the Israelites led them to promise “that they themselves would cease from profaning the Sabbath day” (White, 1997, p. 387).

The Sabbath in the Age of Intertestament

The observance of the Sabbath between the Old Testament and the New Testament was influenced by the teachings and laws made by the Jews called the Talmud and the Mishnah. According to Neusner (1992) the Mishnah was made for the Jews and it is different from the Hebrew scriptures. Therefore Jesus rebuked the Jews for giving priority to the teachings of the Mishnah over what is taught in the Scriptures (Mark 7:7).

Talmud. The Talmud (teaching) is part of Jewish civil and canonical law contained in extensive literature (Nichol, 1957-1978). The Talmud is also a basic principle of the

Pharisees (Bible Study Tools, Talmud). Thus, of the four sects that existed among the Jews, the Pharisees were the group that adhered the most strictly to the Talmud.

Mishnah. The Mishnah (literally: repetition) is the legal arrangement of the Jewish traditions compiled by the Sanhedrin, Hillel, Shammai and other rabbis. (Nichol, 1957-1978). According to Neusner (1992), the Mishnah is the main holy book of Judaism. Thus, the Jews lived their religious life based on what was written in the Mishnah.

The works that are forbidden to be done on the Sabbath in the Mishnah. The following is the Mishnah's description of the Sabbath: (If on the Sabbath), a beggar is standing outside the house and the owner of the house is inside (and) the beggar puts his hand in and puts (his beggar's stick) into the hand of the owner of the house, or if he takes (something) from within and bringing out the beggar is responsible and the owner of the house is freed (Neusner, 1992). According to Neusner (1988), there are 39 jobs that are forbidden to do on the Sabbath; including: sewing, plowing, harvesting, tying slabs of wheat, winnowing, grinding wheat, lighting fires, massaging, roasting, and so on. There are prohibitions that have existed since the Israelites were in the desert such as the prohibition on setting fire (Ex 35:3) and other routine jobs such as plowing.

Preparing food on the Sabbath. At this time, the priests and scribes practiced Sabbath observance in a rigid manner. They do not light fires or prepare food on the Sabbath because they think that eating cooked food on the Sabbath is something that defiles them (Baxter, 2010). The extreme attitude of the scribes and priests in keeping the Sabbath day made the Sabbath a day full of burdens.

Worship practices performed on the Sabbath. While there are many activities that are forbidden to do on the Sabbath, there are also some activities that can be done on the Sabbath. Activities that can be done such as using the Sabbath to be with family, going to places of worship to pray, singing Zemirot, a special song for the Sabbath; read, study and discuss the Torah, Mishnah and Talmud (The Nazarene Way, para. 10). These activities are good things to do on the Sabbath because Jesus did the same thing as “he went into the synagogue on the sabbath day, and stood up for to read.” (Luke 4:16 - KJV).

In worship on the Sabbath, the Israelites did so in several ways: (1). Holy Meeting. Everyone gathered at their residence to worship. (2). Congregational Worship. People living in Jerusalem and in the surrounding cities came to the temple to worship. (3). Family Worship. All members of an Israelite family would gather at home to pray and be taught by the head of the family. (4). Levitical cities. It is possible that on the Sabbath the Israelites came to the cities of the Levites to worship and be taught by the priests and Levites (Rodríguez, 2020).

There is also a Jewish tradition of Sabbath observance associated with traveling on the Sabbath. This tradition mentioned in Acts 1:12 is “a sabbath day's journey.” According to Jamieson-Fausset-Brown (1871) the Sabbath journey was two thousand cubits (0.9 km). The Israelites were allowed to travel on the Sabbath and it was not counted as a violation of not following this Sabbath travel rule.

By looking at the rules and prohibitions in the Mishnah regarding the Sabbath, the Sabbath becomes a day full of burdens. Explaining the attitude of the Jewish leaders about the rules they made regarding the Sabbath White (1998b) said that “Jewish leaders carried out Satan's will by surrounding the Lord's rest day with heavy demands” (p. 301). This attitude makes Sabbath-keeping people not feel the joy of the Sabbath. Man-made customs were added to God's holy law. This is what Jesus noticed when He reproached the actions of the Pharisees by saying “But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. ” (Matthew 23:13).

The Sabbath in New Testament Times

The development of the religious life of the Jews or Judaism in the first century was divided into several sects. There are four sects in the religious life of the Jewish people, namely: Pharisees, Esenes, Zealots, and Sadducees. In religious life, the Jews generally did not keep their laws and traditional laws as strictly as the Pharisees (Nichol, 1957-1978).

The Scribes and Pharisees. In Judaism, there is one group of people who play an important role. This group is known as the "Sopherim" in Hebrew, or the "grammateists" in Greek which both mean "writer, secretary, or scribe." They are also called by the names of the scribes. Their main job is to study and interpret the law and then implement it. Most of the scribes were also Pharisees (Nichol, 1957-1978).

Sabbath-keeping practices of the scribes and Pharisees. The practice of keeping the Sabbath by the scribes and Pharisees is no different from what happened in the Intertestament era and contrary to God's plan to give mankind the Sabbath. Their situation is as stated by White (1998b) that

Rabbis essentially represent God in giving laws that are impossible for humans to obey. They invited the people to look at God as a cruel person, and to think that the Sabbath observance required by God had made people hard-hearted and cruel (p. 301).

Rules about putting out fires on the Sabbath. In practicing the Sabbath observance rules contained in the Mishnah, the Pharisees encountered several problems. An example is the case of someone's house on fire (Brunt, 1997). Putting out a fire is prohibited on the Sabbath. If a person's house catches fire then he can bring food from his house but only for his family members. Putting out a fire on the Sabbath was not permitted, but if a Gentile volunteered to do so the Jews could allow it. But this too had problems because Jews could not turn to non-Jews for help (Brunt, 1997).

Rules about wearing clothes on the Sabbath. fanatic attitude of the Pharisees in keeping the Sabbath only brought problems to the practice of Sabbath keeping itself. Another example of the rules regarding the Sabbath is about wearing clothes. One cannot take clothes out of the house on the Sabbath. However, the person may wear as much clothing as he or she can wear on the Sabbath (Brunt, 1997).

Jesus and His Disciples. In Luke 6:5 Jesus makes clear His authority over the Sabbath. "Jesus said to them again: 'The Son of Man is Lord of the Sabbath.'" In these words of Jesus, He claimed that the Sabbath was a special day for Himself (Cottrell, 1969).

The understanding of the scribes and Pharisees with Jesus about Sabbath observance is very different. "In Jesus' day, the Sabbath was distorted so that its observance reflected the selfish and willful nature of the Father's loving character" (Cottrell, 1969). The Jews had lost the true concept of the Sabbath. The Sabbath has become a burden, even a god, giving rise to fanaticism (Syme, 1955).

Things to do on the Sabbath according to Jesus. Jesus often did good works on the Sabbath such as healing people on the Sabbath (Matt 12:9-14; Mrk 3:1-6; Luk 6:6-11) and also allowed the disciples to pick grain on the Sabbath to eat (Matt 12:9-14; Mrk 3:1-6; Luk 6:6-11). Matt 12:1-8; Mark 2:23-28; Luke 6:1-5). To the Pharisees and scribes, this act was a violation of the Sabbath law. The action of Jesus' disciples at that time was not a liberal action against the Sabbath law because what they violated was not the Sabbath law but the tradition of the Jews only. In the Mishnah, picking wheat and grinding it in the hands as Jesus' disciples did counts as a violation of the Sabbath (Brunt, 1997).

Love is the basis of Sabbath observance. In response to accusations from the scribes and Pharisees that Jesus had violated the observance of the Sabbath, Jesus' words expressed the most important things in keeping the Sabbath day holy, namely "mercy" (Mt 12:7) and "to do well" (Mt 12:12) for the Sabbath is the day when men "learn the wisdom, power and love

of the Creator” (White, 1980, p. 38). The Jews tried to kill Jesus because they thought Jesus broke the Sabbath (John 5:18). However, throughout the Gospel stories, especially the Gospel of John, which tells about the actions Jesus did on the Sabbath, it is clear that Jesus did not abolish the law (Mueller, 2006) including the Sabbath law.

Early church. Sabbath observance among Jesus' disciples continued after Jesus' ascension. The disciples of Jesus had increased and formed a community of believers who were later called Christians (Acts 11:26). According to Papaioannou (2015) Jesus, the Apostles and early Christians continued to keep the Sabbath, just as in the Old Testament. One of the hallmarks of the early church was that they were so active in attending meetings of worship as recorded in Acts 2:46 “And they, continuing daily with one accord in the temple...”

The worship time of the early church, according to Papaioannou (2016) was first, daily meetings (Acts 2:44-47). Second, the meeting on the first day (Acts 20:6-12). Third, worship meetings on the Sabbath (Acts 13:14, 42, 44; 14:1; 16:13; 17:2; 18:4).

Paul's custom to worship on the Sabbath. In the book of Acts, Christian congregations in several places visited by the Apostle Paul, worshiped on the Sabbath. At Antioch in Pisidia, Paul and his companions, “went into the synagogue on the sabbath day” (Acts 13:14 KJV) and spoke to the crowd present at that time. In Antioch “As Paul and Barnabas were leaving, the people kept urging them to tell them the same things the next Sabbath. . . . The next Sabbath almost the whole town gathered to hear the word of the Lord.” (Acts 13:42, 44 - NIV). From these verses it can be seen that the churches in Antioch always worshiped on the Sabbath.

On Paul's second missionary journey, he visited more places. In Philippi, on the Sabbath, Paul and Silas, “went out the city gate and walked along the river, where we thought there was a place of prayer” (Acts 16:13 ISV). There they met several women who were gathering.

The next city that Paul visited was Thessalonica. There “where there was a Jewish synagogue. As usual, Paul entered there and on three Sabbaths discussed the Scriptures with them. ” (Acts 17:1, 2 ISV).

The last city recorded by Luke as the author of the book of Acts, which has a direct connection with worship on the Sabbath in the book of Acts is Corinth. “Every Sabbath he would speak in the synagogue, trying to persuade both Jews and Greeks.” (Acts 18:4 ISV). Paul's personal custom was to attend services in the synagogue from Sabbath to Sabbath (Acts 17:1, 2). The phrase “as usual” emphasizes that Paul went to the synagogue on the Sabbath not for the sole reason of preaching but because it was his personal practice as a Christian (Cottrell, 1969). Paul's habit of worshiping on the Sabbath shows that Paul obeyed the Sabbath law, an act of obedience to the law but not with a motive to justify himself because Paul himself said that “the righteous will live by faith” (Rom 1:17).

Sabbath Observance in the SDA Church

The biblical doctrine of the Sabbath is the identity of the Adventist Church. This can be seen from the name of the church itself, namely SDA. In the practice of keeping the Sabbath, SDA follow what the Bible says as well as God's instructions through the writings of the Spirit of Prophecy by Ellen G. White. In this section we will discuss some of the things that are forbidden or permitted to be done on the Sabbath according to the writings of the Spirit of Prophecy.

Cooking and fixing clothes on the Sabbath. Cooking and repairing clothes is a routine job that can be done on work days. In this regard White (1998, p. 38) says that “the

Sabbath should not be used to repair clothes, to cook food, to seek pleasure, or to any other worldly work.” Regarding cooking food on the Sabbath, White (2005, p. 560) says “While cooking work on the Sabbath is to be avoided, there is no need for us to eat cold food. In cold weather let the food prepared the previous day be heated.”

Traveling on the Sabbath. In traveling on the Sabbath “we must be more careful about traveling by boat or by car on this day” (White, 1998, p. 42). Urgent planning is required when traveling on the Sabbath so that “as much as possible to avoid arriving at the destination on the Sabbath” (White, 1998, p. 42). Travel on the Sabbath cannot be done if it is only for worldly things (Reid, 1985).

Sleep on the Sabbath. Every hour of the Sabbath is sacred (Moskala, 2002). In using these holy hours every action must be in accordance with the holiness of the Sabbath, including sleeping on the Sabbath. Explaining sleeping on the Sabbath White (1998, p. 45) says “God is not pleased with the Sabbathkeepers who sleep on the Sabbath.”

The Sabbath is a day for rest from work, but “Let not the precious hours of the Sabbath be wasted in bed” (White, 2005, p. 558) even on Sabbath morning. On the Sabbath morning family members must get up quickly so they can prepare and not be in a hurry to prepare food and attend Sabbath School events (White, 2005).

Reading secular news on the Sabbath. Reading the news about events that occur in this world is something that is simple and has been done. But in connection with the observance of the Sabbath, this matter of reading magazines and newspapers must be considered properly. There are several things that can be prepared on Friday as said by White (1998) namely preparing clothes, cooking, shining shoes, bathing, and keeping all worldly magazines and newspapers. Thus, reading worldly news (in the form of magazines, newspapers or online news on Facebook, WA, and other social media applications) on the Sabbath is not the right thing to do. Reading these worldly messages can be done on other work days and not on the Sabbath.

Take a walk in nature on the Sabbath. The Sabbath is a day to commemorate God's creation of the world. It is an act that does not violate the sanctity of the Sabbath when a family goes out into nature on the Sabbath. The Sabbath can be used by the family as a time when the family gathers together and walks together in nature by going to the garden and enjoying the sun (White, 2005).

Correct Time in Sabbath Observance

Determining the right time to start the Sabbath is a topic of discussion among Sabbath keepers. Knowing exactly when to start the Sabbath affects the way we worship on the Sabbath. The God who created the Sabbath is “a God of order” (White, 1980, p. 394). That is why, in keeping the Sabbath day must also be regular, including the time to start the Sabbath according to what is regulated in the Bible.

Counting Days At Creation.

In the creation story (Gen 1), God created this earth in a literal six days. This is evidenced by the phrase "evening and morning" at the end of each day, from the first to the sixth (Gen. 1:5, 8, 13, 19, 23, 31). Thus, evening and morning become markers of the change of day from one day to another.

On the first day God made light where the luminaries were created on that first day and on the fourth day God revealed the purpose or function of the luminaries, namely to separate day and night, to be a sign indicating the times. constant, and days and years (Gen 1:14). With the creation of lights on the first day, the process of day and night begins to take place. When the lights were created on the first day, the bigger one, namely the sun, to rule the day and the smaller one, the moon and the stars, to rule the night (Yunker, 2009) then in Genesis 1:4 God separated the light from the light. dark. The word separate (Hebrew: badal)

can also have the meaning of being divided into their respective parts. It means that Allah divides these lights into their respective parts. The sun is in the light (day) and the moon is in the dark (night).

The beginning and the end of a day. By placing the sun, moon and stars in their respective parts, the state of the earth is divided into two. There is a dark part of the earth and a light part of the earth. It is at this time that Allah determines the beginning and end of a day, there will be evening (in the dark part of the earth) and morning (in the light part of the earth), that is the first day. Thus God Himself determines or chooses the beginning and end of a day, namely in the evening.

By seeing Based on the Biblical evidence on this creation week event, we can confirm that the calculation of the day or the turn of the day from one day to another is started in the evening. The calculation of the time for the alternation of this day applies from the first day of creation to the seventh day of creation week and continues to this day. The calculation of the day at the time of creation was literally 24 hours a day which also formed the calculation of one week as it is today (Response to an Affirmation of Creation, 2004).

Allah has set a time calculation for the turn of this day on the first day when He created this earth where humans had not yet been created. When the first humans were created, namely Adam and Eve, then God gave power over the whole earth (Gen 1:26). However, humans are not given the power to change time, including the calculation of the change every day because it has been determined by God himself before humans were on this earth.

The Seventh Day Sabbath In Creation. The earth and everything in it was created by Allah in six days. From the first day until the sixth day God filled this formless and empty earth into an earth full of extraordinary things. Of all creation that has been created by God, man is the most glorious creation among all creation because God "crowned him with glory and honor" (Psalm 8:5 ISV). Humans are the crown of creation (Moskala, 2002) as also said by White (1980) that "when He wants to crown His glorious work, to establish someone as the ruler of the beautiful earth, do not forget to create a creature that is compatible with with the hand that gave him life" (p. 33). Man was created in the image of his Creator.

As a celebration of the completion of the creation of the world, God sanctified a day, namely the seventh day, where all the work of creation was completed in six days, to be a special day. The seventh day is a holy day because God Himself made it holy. The seventh day was even more special because it was the time when Adam and Eve were allowed to meet the God who had created them.

The seventh-day Sabbath is a day of relationship in which man is bound to his Creator on that Sabbath. God saw that one day rest was necessary for mankind even in Paradise (White, 1980). The Sabbath is given to humans when the atmosphere is in a holy state so that humans have a special time to worship God.

That is why in Genesis 2:2-4 God rested from His work, so that both man and God had a special time to meet one another. It was a beautiful sight when Adam and Eve met God on the first Sabbath. After God stopped His work, God blessed the seventh day and made it holy. This means that all actions performed on the Sabbath are from God. However, of all the actions that God performed on the Sabbath, none would suggest that God changed the time of the seventh day. The seventh day remains the same as the previous days, starting and ending in the evening.

Just as God created the earth for a full six days, so the Sabbath must be kept in full; no hours are subtracted from twenty-four hours. This means that Sabbath observance must be a full day, in the evening and in the morning, not only in the evening or only in the morning and the correct time to start the Sabbath is in the evening. Counting days like this can refer to the celebration of the Day of Atonement, which is also called the Sabbath, which is recorded

in Lev. 23:32b (ISV).” . . starting the evening of the ninth day of the month. You are to observe your Sabbath from evening to evening...”

Timing to Begin the Sabbath

Sabbath observance is a topic of much discussion by Bible students. It's not just about the right day to keep the Sabbath, but also about when it's the right time to start the Sabbath. Determining the correct time to start the Sabbath as well as to end it is very important in maintaining the solemnity and holiness of the Sabbath because as White (1998, p. 39) says that “We must keep both the beginning and the end of the Sabbath very carefully.”

There are several theories about when to start the Sabbath:

1. From sunset to sunset.
2. From sunrise to sunrise.
3. From sunrise to sunrise, before the exile, and from sunset to sunset, after the exile.
4. From sunrise to sunrise, along with sunset to sunset (Biblical Research Institute Committee, 2001).

Evidence from the Bible about the time to start the Sabbath in the evening. Lev 23:32 (ISV) “It's a Sabbath of rest for you, on which you are to humble yourselves starting the evening of the ninth day of the month. You are to observe your Sabbath from evening to evening.” The context of this verse is about how to celebrate the day of Atonement (verses 27, 28). The Day of Atonement was a day of complete rest for the Israelites. Thus, in this verse it states that the reckoning of the day starts from sunset to sunset, including in celebrating the Sabbath.

Neh 13:19 (ISV) "As the Sabbath approached and it began to get dark at the gates of Jerusalem, I gave word to shut the gates, charging that they should not be opened until after the Sabbath. I stationed some of my men at the gates to ensure that no loads would be brought in on the Sabbath day." In this verse it is very clear that the Sabbath begins at the entry of the sun. If the Sabbath started at sunrise, then Nehemiah didn't need to make sure to close the gate on Friday afternoon, because they always closed the gate at night. (Biblical Research Institute Committee, 2001).

Luke 4:31-44. In these verses it tells of two healings that Jesus performed on the Sabbath. The first was to cast out an evil spirit from a demon-possessed man in the synagogue (verses 31-37) and heal Peter's mother-in-law (verses 38-41). Verse 40 says “When the sun was setting, everyone who had any friends suffering from various diseases brought them to him, . . .” (ISV). For the Jews, it was an offense to heal people on the Sabbath so they waited for the sun to set after the Sabbath before they brought sick people to Jesus to be healed. (Biblical Research Institute Committee, 2001). Thus, this verse indicates that the Sabbath ends after sunset.

Mark 16:1, 2 (KJV) says, “And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.” From these two verses can be found the facts which state that the Sabbath is celebrated from sunset until sunset. In the first verse it is mentioned that after the Sabbath was over, these women went to buy spices. This shows that after the sabbath ended at sunset, these women went to buy spices, then they rested to sleep and early in the morning on the first day of the week they went to the tomb. (Biblical Research Institute Committee, 2001). And the second verse says that "early on the first day of the week, after the sun had risen, they went to the tomb." If the Sabbath ended at sunrise, how did these women go to buy spices? These verses certainly disprove the theory of Sabbath observance from

sunrise to sunrise.

Extra-Biblical evidence of the timing of the Sabbath beginning in the evening. In determining the correct time to start the Sabbath, there is evidence or facts that exist outside the Bible that prove that the Sabbath is from sunset to sunset. This evidence comes from people who have kept the truth about the Sabbath through their lives. Their practice of life is a clear testament to correct Sabbath observance with respect to the time to begin the Sabbath.

Practice of the Jews. The Jews were zealous Sabbath keepers. In the first century the Jews that the Sabbath was celebrated from sundown until sundown. Josephus (70 AD), a Jewish historian said of the duty of a priest in blowing the trumpet, that the priest who blew the trumpet in the evening was at the beginning of the seventh day and at the same time signaled the end of the day. (Biblical Research Institute Committee, 2001).

Hayyim Schauss (cited in the Biblical Research Institute Committee, 2001) states that the Jews added extra time on Friday to avoid doing things that would defile the Sabbath. The priest blows the trumpet on Friday evening 3 times as a sign that all work must be stopped in preparation for entering the Sabbath. The first blast, everyone in the field must quit their jobs. They waited for the others, whose fields were further afield to come together and together they walked home. At this time, the shops were still open; on the second blast then the shops were closed. In the third blast, all cooking utensils are removed from the stove and then stored in order to maintain the warmth of the food. It is also a sign to light the Sabbath candles.

The Pioneers of the SDA Church. Sabbath-keeping Adventists/Sabbatarian Adventists (which in 1863 was organized as Seventh Day Adventist), from 1846-1855 (about 9 years), observed the Sabbath from 6.00 p.m. to 6.00 p.m. Joseph Bates and Ellen White who were the pioneers of the SDA Church (Chrissutianto and Doloksaribu, 2020) think that the vision of Ellen White in 1847 confirmed their practice. In the vision, the angel told Ellen White to observe the Sabbath “from even to even” and Ellen White interpreted it that the Sabbath began at 6.00 PM (Burt, 2017). Their understanding of the word “even” was wrong at the time (Burt, 2017). The word "even" itself comes from the word evening or sundown which means sunset (Burt, 2017).

In June 1854, James White asked D. P. Hall to prepare an article on the timing of the start of the Sabbath, but Hall did not. Then James White met with JN Andrews, in the summer of 1855, and asked to do some Bible-based research on the timing of the start of the Sabbath. Andrews presented the results of his research to James White a few days before the General Conference meeting on November 16-19, 1855. Finally, on the Sabbath, November 17, 1855, JN Andrews presented the results of his Bible-based research.

As a result James White and most of those present at the meeting accepted that the best time to start and end a day was at sunset (Burt, 2017), at the end of the day when the sun was getting dimmer (Reid, 1985). The time to start the Sabbath at sunset is according to the biblical principle found in Lev. 23:32 (KJV) “. . . from even unto even, shall ye celebrate your Sabbath.” Thus, from then on the Sabbath-keeping/Sabbatarian Adventist, Adventists keep the Sabbath day holy from sundown until sundown the next day.

Views on Sabbath-keeping

In keeping the Sabbath, there are different views. There are three views practiced by Sabbath keepers that will be discussed in this study, namely the conservative, moderate and liberal views. These three views influence the way of thinking and behaving of the members of the SDA Church in West Bitung region in observing the Sabbath.

Conservative View

In the view of those outside the Adventist church, SDA Church is a conservative church (Blake, 2014). However, according to Nelson (1965) the theological position of the SDA Church cannot be equated with fundamentalism, which is a belief in conservative theology (Nelson, 1965). The SDA Church itself places a strong emphasis on the foundation or fundamentals of the Christian faith, namely the Bible (Nelson, 1965).

People with conservative views (also called extreme right) have an attitude to defend the faith that has become a tradition, which has been taught by the church since ancient times (Espinosa, 2000). Basically a Christian wants to continue to maintain and preserve the things that have strengthened, stabilized and provided support in the past (Blake, 2014). Some of the teachings given in the past were based on the Bible and some were just habitual as a result of local church policies that were decided together.

It must be admitted that conservative views are also present in SDA Church and that it has an influence on Adventist church members regarding the way they view themselves, their message, and the church's mission (Holmes, 2014). The impact of this view is that it can be a guide for people who will look for churches, and also for administrators in choosing leadership (Holmes, 2014). This also affected church members regarding Sabbath observance.

In Sabbath observance there are several actions that can be taken without reducing or negating the holiness of the Sabbath. These actions include going to enjoy God's creation in nature with family on Sabbath afternoons, visiting the sick, visiting, and attending church services (Reid, 1985). Actions taken on the Sabbath aim to honor God and do good and love for fellow human beings (Reid, 1985). The Sabbath is not a rigid day because even though the Sabbath is not for doing anything pleasing in the world, nor for continuous worship, but the Sabbath is also a time when humans can have quality time with each other (Moskala, 2002).

Liberal View

SDA Church is a growing church. In its development, the church goes through the stages of development as described by David O. Moberg. According to Moberg (cited in Knight, 1991) there are 5 stages of church development, namely, 1. The newly formed church, 2. Formal organization, 3. Maximum efficiency, 4. Institutionalism, 5. Disintegration.

In Moberg's developmental stage, the fourth stage is one of the greatest dangers because formalism drains the life of the church (Knight, 1991). In this stage, worship becomes a ritual that is repeated, and compromises occur with things that were once considered "worldly" because the church is trying to become the center of community activity (Knight, 1991). This compromising attitude led the church towards liberalism.

According to Weber (1993), liberalism is a religion that maximizes acts of love and lacks in law. People with liberal views place greater emphasis on love, and forgiveness; but other people regard them as people who allow all things and worldliness (Holmes, 2014). Obedience to commandments is not the main concern of this view. Laws about the Sabbath, about things that are forbidden to be done on the Sabbath are getting less attention and some are even violated on the grounds of doing good.

The consequences of the currents of liberalism that exist in the life of the SDA Church affect the moral behavior of every member of the congregation. The result is that, as Stevens (1934) points out, many are becoming increasingly careless with regard to Sabbath observance. An act that is usually done on workdays which is then carried out on the Sabbath according to Rodríguez (2001) is a crime against the holiness of the Sabbath.

The influence of liberalism in Sabbath-keeping has led many church members to view Sabbath-keeping and observance as routine. The Sabbath is observed by many with the

looseness that characterizes Sunday observance. The Sabbath, for many, was a holiday and not a holy day (Stevens, 1934).

According to Weber (1993) liberalism enters the church in a warm way, it does not immediately appear worldly, but undermines the principles and behavior in which faith must remain strong. Unconsciously, many church members have been influenced by liberal ways of keeping the Sabbath. Liberalism in Sabbath observance makes people more concerned with their own pleasure because they obey Nichol (1957-1978) The Sabbath gives everyone an opportunity to overcome self-love and selfishness. Liberal Sabbath observance poses a threat to the growth of the relationship between God and man that is built through the Sabbath because people with liberal views keep the Sabbath in unscriptural ways, with selfish motives; and not out of love for God. Jesus himself said in John 14:15 (KJV) "If you love me, keep my commandments."

Moderate View

The law on Sabbath observance provides a clear picture of God's love for man. Through the Sabbath, God gave humans a time to rest, a time to relate to God as creator. The Sabbath is a day of celebration for the love and blessings that God has bestowed upon mankind.

Based on the observations of Reinder Bruinsma (2010) on a social networking site, he found that people divide Adventist theology into several sections: liberal and progressive Adventist; conservative, extreme conservative, and ultra-extreme conservative; and between the two evangelicals and moderates. This points to the undeniable fact that Adventist theology today has several different views. However, according to Jairyong Lee, the SDA Church needs moderate Bible students and theologians (Biblical Research Institute, 2009).

In keeping the Sabbath, everyone should avoid going to extremes. The extreme attitude that is meant is to be conservative, that is, not to accept any developments in the understanding of doctrine and practice in keeping the Sabbath. The next is to be liberal in keeping the Sabbath so that it has secularized the Sabbath (Brace, 2009).

There is no absolute list of things in the Bible that you can and can't do on the Sabbath. According to Brace (2009) we can keep the Sabbath in ways that are not the same as the traditions of the past, but don't neglect to keep the Sabbath day holy so that our minds stay focused on God. This is the concept of the moderate view, namely an attitude that is not excessive or extreme in Sabbath observance. A principle that must always be remembered in keeping the Sabbath is that the Sabbath encompasses our entire relationship with God (Reid, 1985).

In keeping the Sabbath as a holy day, the Bible provides information about the prohibition on the Sabbath and the spiritual principles contained in the prohibition. For example, Ex 16:22-30 God forbade the Israelites to go out into the fields to pick up manna on the Sabbath; in Neh 13:15-22, Nehemiah forbade the people of Judah to trade on the Sabbath. The principle of this prohibition is that God is responsible for our food on the Sabbath (Rodríguez, 2001).

With regard to the problem of eating on the Sabbath in particular buying food in a restaurant on the Sabbath, Angel Rodríguez (2001) says that there are certain cases where it is necessary to go out to eat in a restaurant on the Sabbath, but that it is a crime against the sanctity of the Sabbath if it is made a habit. Thus the moderate view that can be taken regarding eating in restaurants on the Sabbath is that this can be done for certain reasons only such as health reasons and should not be made into a habit so as to forget the holiness of the Sabbath day.

The next issue that arises in terms of Sabbath observance relates to the culture of a place. According to Reid (1985) there are cultural practices that are incompatible with the

holiness of the Sabbath. However, since no one can properly evaluate the personal motives of others, there should be no criticizing of the brethren living in their own culture with regard to their approved practice of Sabbath keeping (Reid, 1985). Not criticizing certain cultural practices with regard to Sabbath observance is moderation. However, in carrying out this attitude, there is one thing that should not be forgotten is that these cultural practices do not go beyond Biblical principles. A safe way to practice anything related to Sabbath observance is to avoid secular activities on the Sabbath (Reid, 1985).

The discussion in this chapter is divided into two parts. The first part discusses the method in this research. The second part discusses the context of the research. The discussion from the context of this research is only for active members of the SDA congregation in the West Bitung area.

Research Methods

This section discusses the methods used in the research. This discussion also discusses research design, population and sample, and research variables. In addition, data collection techniques were also discussed.

The research method used is descriptive-implication method. The descriptive method provides an explanation of the conservative view, liberal, and moderate in Sabbath observance by using literary materials sourced from books, magazines, commentaries, and articles from the internet. The implication method is to look at the results of the research collected in the form of a questionnaire where the respondents are active members of the SDA congregation in the West Bitung area.

PRESENTATION, ANALYSIS AND DATA INTERPRETATION

This section is divided into two parts. The first part discusses the analysis and results of the research regarding the views of the members of the SDA Church in the West Bitung area regarding Sabbath observance. The second part discusses the summary of the research results.

Analysis and Research Results

This section discusses the results of research based on biblical theology on Sabbath keeping. This section also discusses research questions regarding respondents' views on Sabbath observance. The results of this study are presented in tabular form.

Foundations of Biblical Theology About Sabbath Observance

In the Bible, the Sabbath is a day that God gave humans to keep holy. The observance of the Sabbath as a holy day is declared in the history of mankind. From the creation of the world, in the days of the fathers and prophets in the Old Testament, the time of Jesus and the disciples in the New Testament, to the apostles after the ascension of Jesus Christ to Heaven; even in the last days, the Sabbath is kept by God's people.

Sabbath observance is closely related to the actions performed on the Sabbath. What is and is not to be done on the Sabbath continues to be a theological issue in Sabbath observance. However, God Himself in the 10 commandments, especially the 4th commandment, has clearly stated the law about the Sabbath that is not to do work on the Sabbath. In practical terms, Jesus had set the example when He lived on this earth about the

actions that were allowed to be performed on the Sabbath. Therefore, God's law and the example of Jesus Christ are the true Biblical foundations for keeping the Sabbath day.

The Respondent's View of Sabbath Observance

To understand the level of respondents' views on Sabbath observance, the issues discussed are divided into two parts, namely the understanding of doctrine and practice of Sabbath observance. The Sabbath observance practice section is divided into 4 sub-topics, namely preparation for Sabbath observance, use of time for worship, service on the Sabbath, and other activities on the Sabbath. The results of the discussion on these matters can be seen in the following discussion.

Doctrinal understanding. Table 1 shows that the doctrinal understanding of Sabbath observance of the members of the SDA Church in West Bitung area as a whole ($M = 3.33$) is good. Among the six items of doctrinal understanding, three items have a value of strongly agree which can be interpreted as very good, one item has a value of agree which can be interpreted as good and one item has a value of disagree which can also be interpreted as less good. The item which stated that Sabbath observance was the identity of the SDA had the highest score ($M = 3.80$). This item has the highest value because the Sabbath or seventh day is part of the church's name, namely SDA and "brings the true characteristics of our faith" (Chrissutianto & Doloksaribu, 2020, p. 8).

Table 1

Doctrine Understanding

Statement	M	SR	IV
Sabbath-keeping is the identity of SDA	3.80	<i>Strongly agree</i>	<i>Very good</i>
The Sabbath is a "day of enjoyment" that can be kept by watching a hymn concert on television	2.11	<i>Don't agree</i>	<i>Well</i>
One way to keep the Sabbath is to visit the sick in the hospital	3.35	<i>Agree</i>	<i>Well</i>
In the week, the seventh day is the Sabbath which must be kept holy for 1 x 24 hours	3.73	<i>Strongly agree</i>	<i>Very good</i>
The Sabbath is a time to strengthen relationships with God and with others	3.70	<i>Strongly agree</i>	<i>Very good</i>
Overall Result	3.33	<i>Agree</i>	<i>Well</i>

Notes. M = mean; SR = scale response: 1.00-1.49 – strongly disagree, 1.50-2.49 – disagree, 2.50-3.49 – agree, 3.50-4.49 – strongly agree; IV = Verbal Interpretation (favorable): 1.00-1.49 – very bad, 1.50-2.49 – not good, 2.50-3.49 – good, 3.50-4.00 – very good. Verbal Interpretation (unfavorable): 1.00-1.49 – very good, 1.50-2.49 – good, 2.50-3.49 – not good, 3.50-4.00 – very bad.

Furthermore, the item about the seventh day is the Sabbath which must be kept holy for 1X24 hours ($M = 3.73$) and the Sabbath is a time to strengthen relationships with God and others ($M = 3.70$) has a very good score. This shows that the members of the SDA Church in West Bitung understand the Sabbath as a holy day to strengthen their relationship with God

and others very well. However, the item stating that the Sabbath is a day of enjoyment that can be maintained by watching a spiritual song concert on television ($M = 2.11$) has the lowest score.

The result of the item about the Sabbath is a day of enjoyment, giving an illustration that church members are still lacking in understanding about the Sabbath as a day of enjoyment. They did not agree to watch television on the Sabbath as a way to keep the Sabbath as a day of enjoyment. From a practical point of view, this result can be interpreted well because church members are not secular in observing the Sabbath.

Sabbath-keeping Practice. The discussion for the 4 sub-topics on the topic of Sabbath-keeping practice can be seen in tables 2, 3, 4, and 5. Each of the analyzed sub-topics has a different evaluation value from one another. The first sub-topic discussed was preparation for Sabbath observance, followed by the use of time for worship. Next is service on the Sabbath; and finally another activity on the Sabbath.

Preparation for Sabbath Keeping. Analysis of the preparation for Sabbath observance is shown in table 2. There are four items evaluated, namely opening and closing the Sabbath should not be past sunset, preparations for the Sabbath must be prepared before the Sabbath arrives, decorating the church on Friday night, and non-Adventist relatives who stay at home must participate in Sabbath opening worship. The evaluation result of Sabbath-keeping practice-Sabbath-keeping preparation ($M = 3.13$) was good.

Of the four items, the item which states that preparations for the Sabbath must be prepared before the arrival of the Sabbath ($M = 3.71$) has the highest mean value. The next item that has a value below it is that the opening and closing of the Sabbath must not be past sunset ($M = 3.54$). Both of these items can be interpreted with very good value. These results indicate that the members of the SDA Church in West Bitung are very good at making preparations for the Sabbath. Looking at these results it is understandable why items are allowed to decorate churches on Friday nights for events

Table 2

Preparation for Sabbath Keeping

Statement	M	SR	IV
Opening and closing the Sabbath must not pass from the sun has set	3.54	<i>Strongly agree</i>	<i>Very good</i>
Preparations for the Sabbath must be prepared before the Sabbath comes	3.71	<i>Strongly agree</i>	<i>Very good</i>
Can decorate church on Friday night for events regional meeting	1.85	<i>Don't agree</i>	<i>Well</i>
A non-Adventist relative who lives in my house has to join in the Sabbath opening service	3.45	<i>Agree</i>	<i>Well</i>
Overall Result	3.13	<i>Agree</i>	<i>Well</i>

Notes. M = mean; SR = scale response: 1.00-1.49 – strongly disagree, 1.50-2.49 – disagree, 2.50-3.49 – agree, 3.50-4.49 – strongly agree; IV = Verbal Interpretation (favorable): 1.00-1.49 – very bad, 1.50-2.49 – not good, 2.50-3.49 – good, 3.50-4.00 – very good. Verbal Interpretation (unfavorable): 1.00-1.49 – very good, 1.50-2.49 – good, 2.50-3.49 – not good, 3.50-4.00 – very bad.

regional meeting ($M = 1.85$) has the lowest value but has a good meaning. Because church members are so good at making preparations, including in preparing church decorations for stake meetings, they don't agree to decorate church on Friday nights and this is a good thing in keeping the Sabbath day holy. Furthermore, the item which states that a non-Adventist relative who lives at home must participate in the iftar service ($M = 3.45$) has a good score.

Use of Time for Worship. The part that is analyzed in terms of the use of worship time on the Sabbath is on the Sabbath morning, the time of the Sabbath School hours until the sermon, and the end of the sermon. Items with the highest mean value were the most important hours on the Sabbath, namely from Sabbath school hours to sermon hours ($M = 2.86$) which could mean good. These results indicate that the members of the SDA in the West Bitung region still

Table 3

Use of Time for Worship

Statement	M	SR	IV
The most important hours on the Sabbath are the Sabbath school hours until the time for the sermon	2.86	Agree	Well
Can you take a nap after the sermon while waiting? Sabbath closing ceremony	1.96	Don't agree	Well
Can you come late to church on Sabbath morning?	1.74	Don't agree	Well
Overall result	2.18	Don't agree	Well

Notes. M = mean; SR = scale response: 1.00-1.49 – strongly disagree, 1.50-2.49 – disagree, 2.50-3.49 – agree, 3.50-4.49 – strongly agree; IV = Verbal Interpretation (favorable): 1.00-1.49 – very bad, 1.50-2.49 – not good, 2.50-3.49 – good, 3.50-4.00 – very good. Verbal Interpretation (unfavorable): 1.00-1.49 – very good, 1.50-2.49 – good, 2.50-3.49 – not good, 3.50-4.00 – very bad.

view the Sabbath School hours and the Sermon hour as the most important of the 24 hours on the Sabbath, while according to Ellen G. White(1998c, p. 40)“Sabbath school and worship groups are only part of the Sabbath”. They must be given the right understanding that each hour of the Sabbath is sacred (White, 1998b) and is equally important to each other. On the other hand, although the items for Sabbath School hours and the sermon program were the most important, they had good scores, but the items allowed to take a nap after the sermon while waiting for the closing of the Sabbath had a low mean value ($M = 1.96$).

Besides, the item may come late to church on the Sabbath morning ($M = 1.74$) has the lowest mean value. Both of these items can be interpreted well. The results of these two items illustrate that the members of the SDA Church in West Bitung region still value the sacred hours on the Sabbath even though they still consider that the most important hours on the Sabbath are Sabbath school hours and sermon hours.

Table 4

Service on the Sabbath

Statement	M	SR	IV
Can hold a church committee on the Sabbath afternoon	2.73	Agree	Well
May travel on the Sabbath in connection with the exchange of pulpits with other congregations	3.00	Agree	Well
Can carry out the activity of distributing "Sembako" on the Sabbath after the Sabbath afternoon service	2.52	Agree	Well
Overall Result	2.75	Agree	Well

Notes. M = mean; SR = scale response: 1.00-1.49 – strongly disagree, 1.50-2.49 – disagree, 2.50-3.49 – agree, 3.50-4.49 – strongly agree; IV = Verbal Interpretation: 1.00-1.49 – very bad, 1.50-2.49 – poor, 2.50-3.49 – good, 3.50-4.00 – very good

Service on the Sabbath. Table 4 shows that the practice of keeping the Sabbath-Ministry on the Sabbath (M = 2.75) is good. The three items about Sabbath service had a good agreement score. The item about being allowed to travel on the Sabbath in connection with the pulpit exchange with other congregations (M = 3.00) has the highest mean value which means good.

In addition, the item may carry out the church committee on the Sabbath afternoon (M = 2.73) and may carry out the activity of distributing "Sembako" on the Sabbath after the Sabbath afternoon service (M = 2.52) which can be interpreted as good. These results indicate that the members of the SDA in the West Bitung area are active in service activities on the Sabbath.

Other Activities on the Sabbath. Other activities on the Sabbath (M = 2.34) had good meaning. As shown in table 5, the other activities on the Sabbath evaluate two items. Items about taking a walk in the garden to enjoy the beauty of nature on the Sabbath afternoon (M = 2.37) and being allowed to heat food on the Sabbath morning (M = 2.32) had an agreeable score which means good.

Table 5

Other Activities on the Sabbath

Statement	M	SR	IV
On the Sabbath afternoon one can go for a walk in the garden to enjoy the beauty of nature.	2.37	Agree	Well
It is permissible to heat food on the Sabbath morning.	2.32	Agree	Well
Overall result	2.34	Agree	Well

Notes. M = mean; SR = scale response: 1.00-1.49 – strongly disagree, 1.50-2.49 – disagree, 2.50-3.49 – agree, 3.50-4.49 – strongly agree; IV = Verbal Interpretation: 1.00-1.49 – very bad, 1.50-2.49 – poor, 2.50-3.49 – good, 3.50-4.00 – very good

This result shows that the members of the SDA Church in West Bitung are not rigid in their Sabbath-keeping practices. Heating food on the Sabbath morning certainly does not violate the sanctity of the Sabbath because it is "temporary"

the work of cooking on the Sabbath is to be avoided, there is no need for us to eat cold food” (White, 2005, p. 560). The church members also agree to take a walk in the garden on a Sabbath afternoon to enjoy the beauty of nature as it is a fun and especially encouraging way for children to learn about God through His creation (Koh, 2016).

Discussion of Research Results

This section discusses the results of the research. Two things discussed were the doctrinal understanding of Sabbath observance of the members of the SDA Church in West Bitung and the practice of keeping the Sabbath. Specifically for the practice of Sabbath observance, the discussion is divided into several items, namely preparation for Sabbath observance, use of time for worship, service on the Sabbath, and other activities on the Sabbath.

By using *descriptive statistics* It was found that the doctrinal understanding level of Sabbath observance of the members of the SDA Church in West Bitung ($M = 3.33$) was good. However, of the five items on this dimension, the item about watching a spiritual song concert on television on the Sabbath ($M = 2.11$) had the lowest score at the level of disagree with good understanding. On the other hand, there are three items that are at the level of strongly agree where the item about Sabbath observance being the identity of the SDA Church ($M = 3.80$) has the highest mean value which can be interpreted very well.

The members of the SDA Church in West Bitung understand very well that Sabbath observance is the identity of the SDA Church, that the Sabbath must be kept holy for 1X24 hours, and the Sabbath is a time to strengthen relationships with God and with others. In addition they also agreed to hold sick people in the hospital on the Sabbath. However, church members did not agree to watch a hymn concert on television on the Sabbath.

Analysis for Sabbath-keeping practice using the method *descriptive statistics*. Of the four dimensions analyzed in this section, all of them can be interpreted well. However, the dimension of the use of time for worship ($M = 2.18$) in table 3 has the lowest value among the four dimensions with a response value of disagree because it contains negative or unfavorable statements. On the Sabbath preparation dimension ($M = 3.13$) also has a negative or unfavorable statement but overall has an agree response value.

The attitude of the members of the SDA Church in the West Bitung area to the item allowed to take a nap after the sermon ($M = 1.96$) has a disagree response scale value. This has a positive influence on service activities on the Sabbath ($M = 2.75$) and other activities that can be carried out on the Sabbath after the sermon until the closing of the Sabbath. These activities are holding congregational committees on the Sabbath afternoon ($M = 2.73$), distributing “groceries” after the Sabbath afternoon service ($M = 2.75$), and going for a walk in the garden to enjoy the beauty of nature on the Sabbath afternoon ($M = 2.37$).

The members of the SDA Church in West Bitung region have a good interpretation value in terms of preparation for Sabbath observance ($M = 3.13$). Meanwhile, in the use of time for worship, church members agree that the most important hours on the Sabbath are Sabbath School hours until the time of the Sermon ($M = 2.86$). They also agreed that it is permissible to heat food on the Sabbath morning ($M = 2.32$), but they disagreed about being late for church on the Sabbath morning ($M = 1.74$). The results of this evaluation indicate that the members of the SDA Church in West Bitung region appreciate the times that exist on the Sabbath, from the opening of the Sabbath to the closing of the Sabbath.

The results of this research, including the foundation of Biblical theology, form the basis of the understanding and practice of the members of the SDA Church in West Bitung with regard to Sabbath observance. The findings in this study indicate that there are differences in the level of views of the members of the SDA Church in the West Bitung

region regarding Sabbath observance. Thus, it is hoped that the members of the SDA Church in West Bitung region can have a correct understanding of the Sabbath doctrine in accordance with God's word and practice the correct ways to keep the Sabbath day holy.

SUMMARY AND CONCLUSION

This section is divided into two parts. The first part presents a summary of the research. The second part discusses the conclusions from the research results.

Summary

Sabbath observance is a must for everyone, especially for SDA because it is God's commandment stated in the fourth commandment "Remember the sabbath day, to keep it holy." (Ex 20:8). The observance of the Sabbath that began in the garden of Eden continues throughout the ages until God's church at the end of time. SDA realizes that the task of continuing to keep the Sabbath day holy and proclaiming it to all, as the fulfillment of the three angels' messages, is the responsibility of all church members.

The members of the SDA Church in West Bitung understand correctly that Sabbath observance is the identity of the SDA Church, which is also the hallmark of the SDA Church that distinguishes it from other Christian churches in the West Bitung area. Members of the SDA Church in West Bitung region have different ways of dealing with practices in keeping the Sabbath. The view that emerged among the members of the SDA in the West Bitung area was one of three existing views, namely conservative, moderate, or liberal.

This study discusses the different views of the members of the SDA Church in West Bitung regarding Sabbath observance. By using convenience sampling, as many as 270 respondents were selected as samples to represent 834 members of the SDA in the West Bitung area. Based on their perceptions, this study explains the research question, especially regarding how the views of the members of the SDA congregation in the West Bitung region regarding Sabbath observance?

The views of the members of the SDA Church in West Bitung region regarding the observance of the Sabbath were determined using the descriptive statistics method. In determining this view, two important parts are analyzed, namely the understanding of doctrine and the practice of Sabbath observance. For understanding the doctrine ($M = 3.33$) showed good results. Meanwhile, the practice of Sabbath observance is divided into 4 parts, namely preparation for Sabbath observance ($M = 3.13$), use of time for worship ($M = 2.18$), Sabbath service ($M = 2.75$), and other activities on the Sabbath ($M = 2.75$). 2.34) where these four parts have a good evaluation value. Among the four sections discussed in terms of Sabbath-keeping practices, Sabbath-keeping preparation had the highest Mean value ($M = 3.13$), while the lowest value was in the use of worship time ($M = 2.18$).

The results of the research found as well as a review of the Biblical theoretical basis on Sabbath observance can determine the views of the members of the SDA congregation in the West Bitung area regarding Sabbath observance. Furthermore, through the results of this research, church members can have a correct understanding of conservative, moderate, and liberal views on Sabbath observance and can find out their position in terms of the views they have on Sabbath observance. Thus, it is hoped that the members of the SDA Church in West Bitung region can keep the Sabbath according to God's word so that they can become a living testimony to others about the truth of the Sabbath, as well as being an example in obedience to God's commands.

Conclusion

Based on the results of the existing research, it can be concluded that in understanding the doctrine, the members of the SDA in the West Bitung area have a conservative view. Of the five items evaluated in the doctrinal understanding section, the Sabbath item is a “day of enjoyment” which can be maintained by watching a spiritual song concert on television and has a disapproving response scale. In the item that mentions in the week, the seventh day is the Sabbath which must be kept holy for 1X24 hours, church members gave an agreed rating with the second highest score ($M = 3.73$). These results indicate that church members view the act of watching television on the Sabbath even though the viewing material is a spiritual song concert is not a way to keep the Sabbath as a holy day.

In terms of preparation for Sabbath-keeping in the practice of Sabbath-keeping, the members of the SDA Church in West Bitung region have a moderate view. The results of the evaluation of the items in this section attest to this conclusion. The items for opening and closing the Sabbath should not be past sunset ($M = 3.54$) and preparations for the Sabbath must be prepared before the Sabbath ($M = 3.71$) interpreted with a very good score. These practices are in accordance with the word of God. On the other hand, church members did not agree to decorate the church on Friday night for a stake meeting event ($M = 1.85$).

From the results of this evaluation, it can be seen that church members are not free on the Sabbath to do something that can actually be prepared before the Sabbath arrives. In addition, church members also practice what is commanded in the fourth commandment (Ex. 20:9) regarding “the stranger who is in your dwelling”. They agreed for a non-Adventist relative who lives in my house to participate in the opening Sabbath worship service ($M = 3.45$).

The members of the SDA Church in West Bitung have a moderate view regarding the use of time for worship ($M = 2.18$). They do not agree that on the Sabbath morning it is permissible to come late to church or to take a nap after the sermon while waiting for the Sabbath to close. This happens because in the doctrinal understanding of church members understand very well that the Sabbath must be kept holy for 1X24 hours. However, they still have to improve their views on the use of worship time during Sabbath School hours and sermons where they agree that these hours are more important than the others. These results indicate that church members are not free to use time for worship and keep the Sabbath day holy.

The members of the SDA Church in West Bitung practice active ministry on the Sabbath ($M = 2.75$). They held church committees on the Sabbath afternoon ($M = 2.73$). They also held a pulpit exchange with other congregations ($M = 3.00$). On the Sabbath afternoon, church members also carry out social service activities by distributing “groceries” ($M = 2.52$). These practices show that church members are not rigid in Sabbath-keeping because they carry out service activities that are still in a reasonable size to be carried out on the Sabbath and do not violate the holiness of the Sabbath. By looking at these results, it can be concluded that the members of the SDA Church in West Bitung region have a moderate view in terms of service on the Sabbath.

Evaluation results for other activities on the Sabbath ($M = 2.34$) is good. This result shows that the members of the SDA in the West Bitung area have a moderate view. They were not strict about heating food on the Sabbath morning ($M = 2.32$). They also agreed to go for a walk in the garden on the Sabbath afternoon to enjoy the beauty of nature ($M = 2.37$) where this practice can be a good time for families to learn about God as Creator through His created nature.

The conclusions stated above indicate that the members of the SDA Church in the West Bitung area are not fanatical, but also not too free about the practices that can be carried out on the Sabbath. They are in a moderate position when it comes to Sabbath-keeping

practices. Meanwhile, in terms of understanding their doctrine, they are in a conservative position because church members are still bound by the tradition in the past that forbids SDA from watching television on the Sabbath. They have no liberal views in terms of understanding the doctrine or practice of Sabbath observance.

The results of this study as well as the discussion of the biblical theological basis on Sabbath observance in this study can be a guide to provide correct understanding to the members of the SDA Church in West Bitung region about the views they have on Sabbath observance and can avoid the negative influence of their views. have in the practice of keeping the Sabbath. Furthermore, with the correct understanding of the views of Sabbath observance held by church members, it can produce an attitude of mutual understanding and respect for differences in views held among church members. As a consequence, the unity of the congregation in the West Bitung area can be maintained to achieve the church's mission of saving soul