

History of the Sabbath

Chapter 4, “The Fourth Commandment”

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Answers are found on pages 44-50.



1. To what sublime event are we now brought in the investigation of the Sabbath?
2. Who descended upon Mount Sinai?
3. How many texts of scripture show that God was present with his angels? See footnote.
4. For what is the 16th chapter of Exodus remarkable?
5. What fact renders the 19th chapter remarkable?

6. For what reason is the 20th chapter also an important and remarkable chapter?

7. How is it customary with some to speak of the Sabbath?

8. Why is the Sabbath called Jewish?

9. But how does the Creator speak of himself? Ex. 24:10, etc.

10. If then the Sabbath became Jewish because given to the Jews, what does the very same argument prove with reference to God?

(Let this point be particularly noticed, to meet the cry raised by blindness and bigotry, that the Sabbath is a Jewish Sabbath; for there is more reason for calling God a Jewish God than for calling the Sabbath a Jewish Sabbath, inasmuch as God calls himself the God of Israel, but the Sabbath is not once called the Sabbath of the Jews or the Sabbath of Israel.)

11. Were the Hebrews honored by being thus entrusted with the Sabbath? (Thus the Sabbath and law were not dishonored or rendered Jewish by being entrusted to the Jews, but the Jews were honored in being made the depositaries of them.)

12. What Bible writers speak of the high exaltation of Israel on this account?

13. What is the testimony of Wm. Miller on this point? See footnote.

14. After what event were the people brought forth out of the camp to meet with God?

15. What was the appearance of Mount Sinai when the Lord descended upon it?

16. What did God proclaim from the summit of the mount?

17. What was the fourth of these precepts?

18. Repeat the Sabbath commandment.

19. How did the Law-giver show the estimate which he placed upon the Sabbath?

20. What is proved in regard to the Sabbath by its being placed in the midst of nine immutable moral precepts? (White's answer: That like them, it is moral and immutable.)

21. Is it a small honor which is thus conferred upon the Sabbath?

22. What scripture shows that God spake just the ten commandments and no more?

23. In what respect does the Sabbath commandment differ from the others?

24. Why is the Sabbath to be remembered and kept holy?

25. What is meant by God's hallowing the Sabbath?

26. When was the Sabbath hallowed?

27. To what time did the act of setting apart the rest-day relate?

28. To what time does the fourth commandment reach back, and what does it embrace?

29. And how far forward does the sanctification of the Sabbath in paradise extend?

30. What shows these facts?

31. How does the narrative respecting the wilderness of Sin show these facts?

32. What is a decisive proof that the Sabbath did not originate in the wilderness of Sin?

33. Is the fourth commandment definite or indefinite?

34. What is the first point embraced in it?

35. What is that precept?

36. What is the second point?

37. What is the explanation of that precept?

38. What is the third point?

39. By what is it all enforced?

40. To what do the blessing and sanctification pertain?

41. Why may it not be merely one seventh part of time, or an indefinite one day in seven, as some contend?

42. What objection to the observance of a definite day is drawn from the revolution of the earth on its axis? See footnote, p. 48.

43. To suit such objections what should be the motion of the earth?

44. But if the earth were stationary, what would be the effect?

45. How then can these objectors be suited? (These persons should retire with shame before the fact that they are urging an objection for which there is not even a supposable remedy, thus reflecting upon the wisdom of the great Law-giver in enjoining the observance of the Sabbath upon all mankind.)

46. Give a true statement of the case respecting the revolution of the earth. (See last half of footnote above referred to.)

47. That the seventh day of the fourth commandment, is the seventh-day of the New-Testament week, is a fact of the utmost importance, and one which the Scriptures most clearly prove; where do they prove this?

48. State the facts by which this is proved.

49. How do you know that the day that the holy women kept in accordance with the requirements of the fourth commandment, was the last, or seventh, day of the week?

50. What is the testimony of Nehemiah relative to the Sabbath?

51. This testimony is sometimes used to prove that the Sabbath was not known previous to the time of Israel's sojourn in the wilderness of Sin, but was then made known. What fact shows the shortsightedness of this objection? (White's answer: The making known of the Sabbath of which Nehemiah speaks was done at Sinai, but the Israelites had the Sabbath and were reprovved for breaking it in the wilderness, at least one month before this time.)

52. What then does the language “madest known” signify?

53. Give an illustration of this manner of speaking.

54. What distinction is to be observed in the language?

55. The moral obligation of the fourth commandment is often denied; yet, how can this obligation be clearly shown?

56. State some facts connected with the origin of all things.

57. From whose benevolence does man derive six days of the week for his own use?

58. What was the act of God in setting apart the seventh day in memory of his own rest?

59. What is it then on our part to observe this day?

60. To appropriate it to ourselves is what?

(Note.— There will probably be found in each lesson more or less resembling what has already been asked in previous lessons, which may seem like a mere repetition. But there will be nothing lost in this. Let it be remembered that our object in studying the great subject of the Sabbath, is to acquire a perfect familiarity with it, in all its particulars; and nothing will more conduce to this than to often survey the same ground and look at the same facts from different points of view.)