

History of the Sabbath

Chapter 4, “The Fourth Commandment”

Study Questions, James White

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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? **The personal descent of the Lord on Mt. Sinai**
2. Who descended upon Mount Sinai? **God**
3. How many texts of scripture show that God was present with his angels? See footnote for answer: **Ex. 19:20; 32–34; Deut. 33:2, Judges 5:5, Nehemiah 9:6–13, Ps. 68:17**
4. For what is the 16th chapter of Exodus remarkable? **God gave to Israel the Sabbath.**
5. What fact renders the 19th chapter remarkable? **God gave himself to the people in espousing them as a holy nation unto himself**

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

God gave his law to Israel

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

8. Why is the Sabbath called Jewish?

Because it was given to Israel

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

10. If then the Sabbath became Jewish because given to the Jews, what does the very same argument prove with reference to God? **That God is a Jewish 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.) **Yes**

12. What Bible writers speak of the high exaltation of Israel on this account? **David & Paul**

13. What is the testimony of Wm. Miller on this point? See footnote. **The moral law was not given to the Jews exclusively.**

14. After what event were the people brought forth out of the camp to meet with God? **After God had espoused the Israelites unto himself as his peculiar treasure.**

15. What was the appearance of Mount Sinai, when the Lord descended upon it? **Smoke & fire**

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

17. What was the fourth of these precepts? **The law of the Sabbath**

18. Repeat the Sabbath commandment.

19. How did the Law-giver show the estimate which he placed upon the Sabbath? **By making it a part of the commandments and by placing it in the midst of them**

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

21. Is it a small honor which is thus conferred upon the Sabbath? **No**

22. What scripture shows that God spake just the ten commandments and no more? **Deut. 5:22**

23. In what respect does the Sabbath commandment differ from the others? **It traces its obligation to creation.**

24. Why is the Sabbath to be remembered and kept holy? **Because God hallowed it**

25. What is meant by God's hallowing the Sabbath? **It is appointed to a holy use.**

26. When was the Sabbath hallowed? **When the time of the first seventh day was past.**

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

28. To what time does the fourth commandment reach back, and what does it embrace? **The institution of the Sabbath in paradise**

29. And how far forward does the sanctification of the Sabbath in paradise extend? **To all coming time**

30. What shows these facts? **The hallowing and the sanctification of the Sabbath**

31. How does the narrative respecting the wilderness of Sin show these facts? **By its connection to creation showing it was already in existence and by it being part of the ten commandments, showing it is to stay in existence**

32. What is a decisive proof that the Sabbath did not originate in the wilderness of Sin? **No commandment was given at the time that created the Sabbath; it was already in existence.**

33. Is the fourth commandment definite or indefinite? **Definite**

34. What is the first point embraced in it? **A precept**

35. What is that precept? **To remember the Sabbath to keep it holy**

36. What is the second point? **An explanation of the precept**

37. What is the explanation of that precept? **Not to do any work on the Sabbath**

38. What is the third point? **The reasons on which the precept is based**

39. By what is it all enforced? **By the example of the Law-giver himself**

40. To what do the blessing and sanctification pertain?

The day of the Creator's rest

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

any day but the day upon which the Creator rested

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. There is no definite seventh day to the world of mankind (there is not one day the whole earth can observe all at the same time).

43. To suit such objections what should be the motion of the earth? It ought not to revolve.

44. But if the earth were stationary, what would be the effect? There would be no seventh day at all, for one side of the globe would be perpetual day and the other side perpetual night.

45. How then can these objectors be suited? (White's answer: 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 note above referred to.) Everything depends on the revolution of the earth.

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? **Luke 23:54–56; 24:1**

48. State the facts by which this is proved. **The women kept the Sabbath day according to the commandment.**

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? **The following day was the first day of the week.**

50. What is the testimony of Nehemiah relative to the Sabbath? That God made known to the Israelites at Mt. Sinai the holy 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? **The complete unfolding of the Sabbatic institution**

53. Give an illustration of this manner of speaking. **Ezek 20:5**

54. What distinction is to be observed in the language? **It does not say madest the Sabbath to them, but madest known the Sabbath. They already had the Sabbath.**

55. The moral obligation of the fourth commandment is often denied; yet how can this obligation be clearly shown? **By referring back to the origin of all things. God created the world and gave existence to man.**

56. State some facts connected with the origin of all things. **We are dependent upon God for all things, i.e. life, breath, every faculty of our mind, every power of our being, all our strength, all our time belong to our Creator.**

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

58. What was the act of God in setting apart the seventh day in memory of his own rest? **A gift to man**

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

60. To appropriate it to ourselves is what? **Robbery**

(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.)