

Study Guide #12 – The Sabbath

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

1. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties

• Fourth Commandment

Exodus 20:8-11 “Remember the sabbath day, to keep it holy. ⁹ Six days shalt thou labour, and do all thy work: ¹⁰ 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: ¹¹ 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.”

• We are to do God’s work

Luke 6:9, 10 “Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? ¹⁰ And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.”

Leviticus 23:2, 3 “Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. ³ Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.”

Thought Question(s):

- 1. Delineate the sacred and religious duties we should perform on the Sabbath.

2. That this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored

• Seventh day set apart:

Genesis 2:2, 3 “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and

sanctified it: because that in it he had rested from all his work which God created and made.”

- **The only other term used for the Sabbath is “The Lord’s Day”:**

Revelation 1:10 “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.”

Mark 2:27, 28 “And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.”

Thought Question(s):

- What is the significance of the Sabbath being set apart before sin entered the world?

- **and which will be observed in paradise restored, Isa. 66:22, 23;**

Isaiah 66:22, 23 “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.”

Thought Question(s):

1. Will there be some way to tell time/days of the week in heaven?
2. Will we not be doing sacred things all week? How will the Sabbath be observed differently?

3. That the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

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

Deuteronomy 5:12-15 “Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. ¹³ Six days thou shalt labour, and do all thy work: ¹⁴ 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. ¹⁵ And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.”

Ellen G. White: . . . how can we account for the observance of the first day of the week by the

majority of professed Christians, when the Bible presents no authority for this change either in the precepts or in the example of Christ or his followers? We can account for it in the fact that the world has followed the traditions of men instead of a "Thus saith the Lord." This has been the work that Satan has always sought to accomplish, – lead men away from the commandments of God to the veneration and obedience of the traditions of the world. Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as "the old Jewish Sabbath." Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of his truth, the keepers of his law, the depository of his sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the word of God, has come through the Jewish nation.

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews, and when he appeared on earth as a man among men, he came as a descendant of Abraham. Shall we use the same argument concerning the Bible and Christ, and reject them as Jewish, as is done in rejecting the Sabbath of the Lord our God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one as of the other. But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "my holy day." Christ announced himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden, by Adam fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. . . . (**Signs of the Times, November 12, 1894**)

Ellen G. White: Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction? (**The Great Controversy, p. 54**)

Ellen G. White: WE have often had occasion to refer to the most remarkable distinction made by our First-day brethren between the character of the institutions observed by us respectively as weekly Sabbaths. And now again we refer to it, in view of an article in a recent number of the New York Chronicle, which has the following sentence: "It includes only those who keep Saturday, or the Jewish Sabbath, rather than Sunday, or the Christian Sabbath, called Seventh-day Baptists," etc. We will not complain of the distinction which our neighbor draws between the

Sabbaths which in the observance distinguish us, but we suggest the propriety of calling things by their right names. If we must have such a distinction as Jewish for the seventh day, let us have Pagan or Papal prefixed to Sunday, to denote its origin; then we shall have the Jewish Sabbath and the Pagan Sabbath, and we insist that the one is as consistent as the other; for it is just as true that First-day Christians observe the Pagan Sunday (Dies Solis) as their Sabbath, as that the Seventh-day Christians observe the Jewish Seventh-day Sabbath; and the stigma would be practically no more severe in reference to the editors of the Chronicle, should we say of them, that they observe the Pagan Sunday, than that which is sought to be inflicted upon us by the use of the term Jewish Sabbath. (**Review & Herald, May 29, 1855**)

Thought Question(s):

1. What are some facts that confine it to the seventh day?