

LESSON 2 - January 14, 1888.

CREATION AND THE SABBATH.

SIDE LIGHTS.-" History of the Sabbath," first half of Chap. 2.

1. Who was the direct agent in the creation of the earth?

2. State briefly what was done on each of the first four days?

3. What was made on the fifth day? Gen. 1 : 20-23.

4. What upon the sixth day? Verses 25-27.

5. How did God regard his work when it was done ? Verse 31.

6. How did he spend the seventh day? Gen. 2 : 1, 2.

7. After he had rested on the seventh day, what did he do? Verse 3.

8. What is the meaning of "sanctify"?

Ans.-"To set apart for a holy or religious use."- Webster.

9. What is the name of the seventh day? Ex. 20 : 10.

10. For whom was the Sabbath made? Mark 2 : 27.

11. What is necessarily implied in the statement that after God had rested upon the seventh day he sanctified or set it apart?

Ans.-That he told man what he had done, and commanded him to keep it holy.

12. Give two instances of the use of the word "sanctify," which confirm this. Ex. 19 : 12, 23 ; Josh. 20 : 7, margin.

13. What is the great object of the Sabbath? Eze. 20 : 12.

14. How does the Sabbath serve as a "sign" to make us know the true God ? Ex. 31 : 15, 17.

15. What is God's distinguishing characteristic? Ps. 96 : 4, 5 Jer.10 : 10-12.

16. What is the difference between God and men ? Ps.100 : 3 ; Isa. 40 : 15, 17 ; 55 9-

17. Then what was the Sabbath designed to do for men ?

Ans.-To be a continual reminder of God's greatness, and of their dependence upon him, and of their duty to serve him with humility.

18. If Christ created the heavens and the earth, who must have made the Sabbath ?

19. Then what relation does he sustain to it ? Mark 2 : 28.

20. Then in keeping the Sabbath, whom do we honor?

21. And when the Sabbath is not kept, who is dishonored ?

NOTE.-The same one who in six days created the heavens and the earth, also " rested the seventh day," and blessed and sanctified it " because that in it he had rested." We have already learned of Christ that " all things were created by him and for him ; " therefore he must have made the Sabbath. Therefore he " is Lord even of the Sabbath day." This does not exclude the Father from the creation and the making of the Sabbath, for the two are one. God made the worlds by his Son. Both were united in the creation, as

they are in everything ; and so men " should honor the Son even as they honor the Father." When the Sabbath is not kept, both the Father and the Son are dishonored.

CHAPTER 2 THE INSTITUTION OF THE SABBATH

Event of the seventh day - Why the Creator rested - Acts by which the Sabbath was made - Time and order of their occurrence - Meaning of the word sanctified - The fourth commandment refers the origin of the Sabbath to creation - The second mention of the Sabbath confirms this fact - The Saviour's testimony - When did God sanctify the seventh day - Object of the Author of the Sabbath - Testimony of Josephus and of Philo - Negative argument from the book of Genesis considered - Adam's knowledge of the Sabbath not difficult to be known by the patriarchs.

The work of the creator was finished, but the first week of time was not yet completed. Each of the six days had been distinguished by the Creator's work upon it; but the seventh was rendered memorable in a very different manner. "And on the seventh¹ day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." In yet stronger language it is written: "On the seventh day he rested, and was REFRESHED."²

Thus the seventh day of the week became the rest-day of the Lord. How remarkable is this fact! "The everlasting God, The Lord, the Creator of the ends of the earth, fainteth not, neither is weary."³ He needed no rest; yet it is written, "On the seventh day he rested, and was refreshed." Why does not the record simply state the cessation of the Creator's work? Why did he at the close of that work employ a day in rest? The answer will be learned from the next verse. He was laying the foundation of a divine institution, the memorial of his own great work.

"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 fourth commandment states the same fact: He "rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."⁴

The blessing and sanctification of the seventh day were because that God had rested upon it. His resting upon it, then, was to lay the foundation for blessing and sanctifying the day. His being refreshed with this rest, implies that he delighted in the act which laid the foundation for the memorial of his great work.

The second act of the Creator in instituting this memorial was to place his blessing upon the day of his rest. Thence forward it was the blessed rest-day of the Lord. A third act completes the sacred institution. The day already blessed of God is now, last of all, sanctified or hallowed by him. To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." To hallow is "to make holy; to consecrate; to set apart for a holy or religious use."⁵

The time when these three acts were performed is worthy of especial notice. The first act was that of rest. This took place on the seventh day; for the day was employed in rest. The second and third acts took place when the seventh day was past. "God blessed the seventh day and sanctified it: because that in it he had rested from all his work." Hence it was on the first day of the second week of time that God blessed the seventh day, and set it apart to a holy use. The blessing and sanctification of the seventh day, therefore, relate not to the first seventh day of time, but to the seventh day of the week for time to come, in memory of God's rest on that day from the work of creation.

With the beginning of time, God began to count days, giving to each an ordinal number for its name. Seven different days receive as many different names. In memory of that which he did on the last of

these days, he sets that apart by name to a holy use. This act gave existence to weeks, or periods of seven days. For with the seventh day, he ceased to count, and, by the divine appointment of that day to a holy use in memory of his rest thereon, he causes man to begin the count of a new week so soon as the first seventh day had ceased. And as God has been pleased to give man, in all, but seven different days, and has given to each one of these days a name which indicates its exact place in the week, his act of setting apart one of these by name, which act created weeks and gave man the Sabbath, can never - except by sophistry - be made to relate to an indefinite or uncertain day.

The days of the week are measured off by revolution of our earth on its axis; and hence our seventh day, as such, can come only to dwellers on this globe. To Adam and Eve, therefore, as inhabitants of this earth, and not to the inhabitants of some other world, were the days of the week given to use. Hence, when God set apart one of these days to a holy use in memory of his own rest on that day of the week, the very essence of the act consisted in his telling Adam that this day should be used only for sacred purposes. Adam was then in the garden of God, placed there by the Creator to dress it and to keep it. He was also commissioned of God to subdue the earth.⁶ When therefore the rest-day of the Lord should return, from week to week, all this secular employment, however proper in itself, must be laid aside, and the day observed in memory of the Creator's rest.

Dr. Twisse quotes Martin Luther thus:

"And Martin Luther professeth as much (tome vi, in Gen.2:3). 'It follows from hence,' saith he, 'that, if Adam had stood in his innocency, yet he should have kept the seventh day holy, that is, on that day he should have taught his children, and children's children, what was the will of God, and wherein his worship did consist; he should have praised God, given thanks, and offered. On other days he should have tilled his ground, looked to his cattle.' "⁷

The Hebrew verb, *kadash*, here rendered sanctified, and in the fourth commandment rendered hallowed, is defined by Gesenius, "To pronounce holy, to sanctify; to institute any holy thing, to appoint."⁸ It is repeatedly used in the Old Testament for a public appointment or proclamation. Thus, when the cities of refuge were set apart in Israel, it is written: "They appointed [margin, Heb., sanctified] Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim," &c. This sanctification or appointment of the cities of refuge was by a public announcement to Israel that these cities were set apart for that purpose. This verb is also used for the appointment of a public fast, and for the gathering of a solemn assembly. Thus it is written: "Sanctify [i.e., appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God." "Blow the trumpet in Zion, sanctify [i.e., appoint] a fast, call a solemn assembly."⁹ "And Jehu said, Proclaim [margin, Heb., sanctify] a solemn assembly for Baal." This appointment for Baal was so public that all the worshipers of Baal in all Israel were gathered together. These fasts and solemn assemblies were sanctified or set apart by a public appointment or proclamation of the fact. When therefore God set apart the seventh day to a holy use, it was necessary that he should state that fact to those who had the days of the week to use. Without such announcement the day could not be set apart from the others.

But the most striking illustration of the meaning of this word may be found in the record of the sanctification of Mount Sinai.¹⁰ When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of Mount Sinai to restrain the people from touching the mount. "And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Turning back to the verse where

God gave this charge to Moses, we read: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount or touch the border of it." Hence to sanctify the mount was to command the people not to touch even the border of it; for God was about to descend in majesty upon it. In other words, to sanctify or set apart to a holy use Mount Sinai, was to tell the people that God would have them treat the mountain as sacred to himself. And thus also to sanctify the rest-day of the Lord was to tell Adam that he should treat the day as holy to the Lord.

The declaration, "God blessed the seventh day, and sanctified it," is not indeed a commandment for the observance of that day; but it is the record that such a precept was given to Adam.¹¹ For how could the Creator "set apart to a holy use" the day of his rest, when those who were to use the day knew nothing of his will in the case? Let those answer who are able. This view of the record in Genesis we shall find to be sustained by all the testimony in the Bible relative to the rest-day of the Lord. The facts which we have examined are the basis of the fourth commandment. Thus spake the great Law-giver from the summit of the flaming mount: "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "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."¹²

The term Sabbath is transferred from the Hebrew language, and signifies rest.¹³ The command, "Remember the Sabbath day, to keep it holy," is therefore exactly equivalent to saying, "Remember the rest-day, to keep it holy." The explanation which follows sustains this statement: "The seventh day is the Sabbath [or rest-day] of the Lord thy God." The origin of this rest-day is given in these words: "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." That which is enjoined in the fourth commandment is to keep holy the rest-day of the Lord. And this is defined to be the day on which he rested from the work of creation. Moreover, the fourth commandment calls the seventh day the Sabbath day at the time when God blessed and hallowed that day; therefore the Sabbath is an institution dating from the foundation of the world. The fourth commandment points back to the creation for the origin of its obligation; and when we go back to that point, we find the substance of the fourth commandment given to Adam: "God blessed the seventh day, and sanctified it;" i.e., set it apart to a holy use. And in the commandment itself, the same fact is stated: "The Lord blessed the Sabbath day, and hallowed it;" i.e., appointed it to a holy use. The one statement affirms that "God blessed the seventh day, and sanctified it;" the other, that "the Lord blessed the Sabbath day, and hallowed it." These two statements refer to the same acts. Because the word Sabbath does not occur in the first statement, it has been contended that the Sabbath did not originate at creation, it being the seventh day merely which was hallowed. From the second statement, it has been contended that God did not bless the seventh day at all, but simply the Sabbath institution. But both statements embody all the truth. God blessed the seventh day, and sanctified it; and this day thus blessed and hallowed was his holy Sabbath, or rest-day. Thus the fourth commandment establishes the origin of the Sabbath at creation.

The second mention of the Sabbath in the Bible furnishes a decisive confirmation of the testimonies already adduced. On the sixth day of the week, Moses, in the wilderness of Sin, said to Israel, "To-morrow is the rest of the holy Sabbath unto the Lord."¹⁴ What had been done to the seventh day since God blessed and sanctified it as his rest-day in paradise? Nothing. What did Moses do to the seventh day to make it the rest of the holy Sabbath unto the Lord? Nothing. Moses on the sixth day simply states the fact that the morrow is the rest of the holy Sabbath unto the Lord. The seventh day had been such ever since God blessed and hallowed the day of his rest.

The testimony of our divine Lord relative to the origin and design of the Sabbath is of peculiar importance. He is competent to testify, for he was with the father in the beginning of the creation.¹⁵ "The Sabbath was made for man," said he, "not man for the Sabbath."¹⁶ The following grammatical rule is worthy of notice: "A noun without an adjective is invariably taken in its broadest extension, as: Man is accountable."¹⁷ The following texts will illustrate this rule, and also this statement of our Lord's: "Man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." There hath no temptation taken you but such as is common to man." "It is appointed unto men once to die."¹⁸ In these texts man is used without restriction, and, therefore, all mankind are necessarily intended. The Sabbath was therefore made for the whole human family, and consequently originated with mankind. But the Saviour's language is even yet more emphatic in the original: "The Sabbath was made for THE man, not THE man for the Sabbath." This language fixes the mind on the man Adam, who was made of the dust of the ground just before the Sabbath was made for him, of the seventh day.

This is a striking confirmation of the fact already pointed out that the Sabbath was given to Adam, the head of the human family.

"The seventh day is the Sabbath of the Lord thy God; yet he made the Sabbath for man. "God made the Sabbath his by solemn appropriation, that he might convey it back to us under the guarantee of a divine charter, that none might rob us of it with impunity."

But is it not possible that God's act of blessing and sanctifying the seventh day did not occur at the close of creation week? May it not be mentioned then because God designed that the day of his rest should be afterward observed? Or rather, as Moses wrote the book of Genesis long after the creation, might he not insert this account of the sanctification of the seventh day with the record of the first week, though the day itself was sanctified in his own time?

It is very certain that such an interpretation of the record cannot be admitted, unless the facts in the case demand it. For it is, to say the least, a forced explanation of the language. The record in Genesis, unless this be an exception, is a plain narrative of events. Thus what God did on each day is recorded in its order down to the seventh. It is certainly doing violence to the narrative to affirm that the record respecting the seventh day is of a different character from that respecting the other six. He rested the seventh day; he sanctified the seventh day because he had rested upon it. The reason why he should sanctify the seventh day existed when his rest was closed. To say, therefore, that God did not sanctify the day at that time, but did it in the days of Moses, is not only to distort the narrative, but to affirm that he neglected to do that for which the reason existed at creation, until twenty-five hundred years after.¹⁹