

GOD'S SABBATH



SCRIPTURE ITSELF ON OUR EARTH'S SEVENTH-DAY SABBATH-REST

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XIV. SCRIPTURE ITSELF ON OUR EARTH'S SEVENTH DAY SABBATH REST

1. The seventh day of Earth's formation-week

After the many events of day six, culminating in His creating of **Adam and Eve** at the start of the human race, the Triune God told them to **subjugate** the whole Universe. Then, at the end of that day, God Triune observed a definite pause or *sooph-passuuq*[:].

"Thus the Heavens and the Earth were finished -- and all their vast array [or host]. Then, on the seventh day, God ended His work which He had made. And He rested on the seventh day and made it holy -- because He had started to rest on it (*boo shaabath*) from all His work which God **had** created (*baaraa'*) in order to make it (*la'ásooth*)" **through Adam and Eve and all mankind**. "These are the generations of the Heavens and of the Earth when they were created, in the day (*b^eyoom*) that the Lord God made the Earth and the Heavens."¹

Here, the following points should be noted. First, it was on His sixth day that God finished creating the Heavens and the Earth and all their contents. Second, God rested on the seventh day and sanctified it -- because He started to sabbath on it from all He had created in order to make it (through man). Third, the births or generations of the Heavens and the Earth took place in the six days (alias "the day") when God made them -- so that those six days were "the day."

Here, the 270 B.C. Judaistic Greek Septuagint Translation of Genesis 2:3 has: "God blessed the seventh day and sanctified it, because on it He had rested from all His works which God began (*eerxato*) to make (*poieesai*)." This implies that God's seventh day only began after He had rested in man as His highest creature at the end of His six days' work of formation -- in order "to make" it further through man.

That seventh day -- only then begun -- would subsequently keep on continuing. Until God has finished unfolding it at the end of "man's day" or *anthroopinees heemeris* (First Corinthians 4:3) -- at the arrival of its still-future eschatological goal.

The Massoretic Hebrew and the Latin Vulgate Texts of Genesis 2:1-3 both state that God finished all His work on the seventh day. Yet it is interesting to note that the Samaritan Pentateuch, the Greek Septuagint and the Syriac Translations -- all claim that God did so on the sixth day.

Significantly, this seventh creation-day seems to be referred to in Genesis 2:17. There, on the sixth creation-day, God warned Adam that he would die -- "the day" he ate of the forbidden fruit.

It was Adam's "death day" -- at least spiritually -- the moment he ate the forbidden fruit on God's seventh creation-day (Genesis 3:5 *cf.* 2:1-3). Yet that seventh creation-day was still in progress, when Adam died physically some 930 years later (Genesis 5:5).

Indeed, that seventh creation-day continued even thereafter. Genesis 2:3 does **not** say 'And it was dusk and it was dawn, the seventh day.' For it will terminate only at the end of

human history (Hebrews 4:3-11) – with the arrival of the coming Day of the Lord to which every Lord's day or 'eighth day sabbath' points forward (John 20:1 & 20:19 & 20:26 and Hebrews 10:25 and Revelation 1:7-10 & 21:23-25 & 22:5 & 22:16 & 22:20).

2. The Rabbis on the length of the seventh formation-day

The *Targum Pseudo-Jonathan* at Genesis 2:3 said God rested on that sabbath "from all His work which God had created and was still to do." Rabbi Hoshaiah said that at Genesis 2:1-3, "although the work of creation was finished, God still had the work of sustaining the Universe...and [eschatologically] rewarding the righteous."²

Rabbi Moses Maimonides in his *Guide for the Perplexed*³ discussed "the laws concerning Sabbath." He said that "we are told in the Law to honour this day, in order to confirm thereby the principle of creation which will spread in the world when all peoples keep the Sabbath."

Indeed, Rabbi Benno Jacobs⁴ clearly explained the unique, irrepeatable and enduring nature of God's creation sabbath. He said: "It is only a partial truth that God set a pattern for the sabbath of man, by ceasing from work.

"The Ten Commandments (Exodus 20:11 and Exodus 31:17) motivate the sabbath by stating that God made the Heavens and the Earth in six days and 'rested' on the seventh day. But this rest is as different from man's resting, as divine 'making' is from human making. Following the seventh day, man will work again. But not God.

"After God had created the world completely and perfectly, it ran its prescribed course automatically by the laws He had provided for it.... Only man's work is composed of a **rhythm** of work and rest; but God did His work **once**, in six days. After He had completed it, He desisted from it for ever."

3. The probable total duration of Earth's seventh day

Here we should note that God's creating actually ceased with His creation of man and woman as His highest creatures – toward the end of the sixth day. Yet God's resting on His seventh day, as His concluding divine act -- is clearly part of the creation-week.

So the length of that seventh day also sheds light on the probable length even of the preceding six days. On the seventh day, God rested or sabbathed from making any more 'new kinds' of creatures. And that seventh day of God – unlike the previous six days – never closed.

For we do not read: "Then, on that seventh day – dusk came, until dawn." The seventh day's dusk never came. It is yet to come.

Indeed, the dawn (which follows that future dusk) will itself only break at the very end of World History. At the advent of the Day of the Lord (alias God's Eighth Formation-Day) or the never-ending Day of His ever-morning and never-evening renewed creation.

Until then, God's Seventh Day endures.⁵ That Seventh Day had not yet closed, when the Second Adam Jesus Christ came and died and rose and then entered into His Own rest (Hebrews 4:3-11). God's Seventh Day is what First Corinthians 4:3 calls "man's day"⁶ (which endures until the beginning of God's Day of Judgment).

God's Seventh Day will close only at the advent of "The Day" – the still-coming Day of the Lord.⁷ This Seventh Day has already lasted for some six thousand years -- from Adam's day (alias the beginning of "man's day" around 4000 B.C.) till our own day (alias later on "man's day" around 2008f A.D.).

Accordingly, even **if** it were to be uniform with the seventh -- it would follow that each of the previous six formation-days would have endured for a similar six thousand years. From this it would then follow that our Earth would in fact have been illuminated for at least 42,000 years (since Genesis 1:3). But this is an unproven and a rebuttable presumption!

Yet this is still quite apart from the greater age of the Universe as such. For there is also the additional and prior duration of the Genesis 1:1-2 period even before our Earth's own first day -- and after its sixth. Indeed, compare carefully the meaning of the words "day" and "days" in the *Westminster Confession of Faith* 4:1 & 21:7 & 32:1-2 & 33:1-3!

4. The Early Church Father Theologians on Earth's seventh day's length

The Epistle of Barnabas, attributed to Paul's Co-Apostle (Acts 14:14), proclaimed⁸ that "the Sabbath is mentioned at the beginning of the creation.... 'And God made in six days the works of His hands – and made an end on the seventh day and rested on it and sanctified it' [Genesis 2:2]....

"The meaning of this expression 'He finished in six days' ...implies that the Lord will finish all things in six thousand years. For a day is with Him a thousand years....

"'He rested on the seventh day' ...means when His Son, coming [again]..., shall judge...and change the sun and the moon and the stars.... [As it were:] I shall make a beginning of the eighth day that is a beginning of another world. Therefore also we keep the eighth day with joyfulness – the day also on which Jesus rose again from the dead."

The A.D. 170 Church Father Theophilus declared:⁹ "God having thus completed the Heavens and the Earth...and all that are in them on the sixth day, rested on the seventh day from all His works which He made. Then Holy Scripture gives a summary in these words: 'This is the book of the generation of the Heavens and the Earth when they were created, in the day that the Lord made the Heavens and the Earth.'" Genesis 2:4f.

The 195 A.D. Church Father Irenaeus wrote:¹⁰ "In as many days as this world was made, in so many thousand years shall it be concluded. And for this reason, the Scripture says: 'Thus the Heaven and the Earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works' [Genesis 2:2].

"This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years [Second Peter 3:8], and in six days created things were completed. It is evident therefore that they will come to an end, at the sixth thousandth year."

The 195 A.D. Clement of Alexandria declared¹¹ that in the Decalogue "the fourth word is that which intimates that the world was created by God, and that He gave us the seventh day as a rest.... The seventh day...is proclaimed a rest...preparing for the Primal Day, our true rest.... The first creation of light..., a light...casting no shadow, is the Spirit of God.... By following Him therefore through our whole life, we become impassable; and this is to rest....

"The discourse has turned on the seventh, and the eighth.... 'The days of our years in them, are seventy years. But if in strength, eighty years' [Psalm 90:9-10].... The world was originated.... Prophecy adds: 'This is the book of the generation; also of the things in them, when they were created in the day that God made Heaven and Earth' [Genesis 2:4]....

"The expression 'when they were created,' intimates an indefinite and dateless production.... The expression 'in the day that God made' ...points out the activity exerted by the Son. As David says, 'This is the day which the Lord has made; let us be glad and rejoice in it!' [Psalm 118:22-24 cf. Matthew 21:42 and Mark 12:10-11 and Luke 20:17 and Acts 4:10-11]."

The Early Church Father Anastasius declared that the 195 A.D. Clement of Alexandria, the 185 A.D. Irenaeus and the 150 A.D. Justin Martyr all believed God's seventh formation-day had not yet closed. Said Anastasius:¹²

"The fact that it was not said [in Genesis 2:1-3] of the seventh day, equally with the other days: 'And there was evening and there was morning' – is a distinct indication of the consummation which is to take place in it, before it is finished. As the Fathers declare – especially St. Clement and Irenaeus and Justin the Martyr."

The A.D. 200 Tertullian wrote¹³ that God the Founder of the Universe...[has] given a Law...to all nations.... In the beginning of the world, He gave to Adam himself and Eve a Law.... In this Law given to Adam, we recognize in embryo all the precepts which afterwards sprouted forth when given through Moses.... The Primordial Law was given to Adam and Eve in Paradise, as the womb of all the Precepts of God."

The A.D. 230 Origen wrote:¹⁴ "In our notes upon Genesis..., we found fault with those who...said that the time of six days was occupied in the creation of the world.... [We] quoted the words: 'These are the generations of the Heavens and the Earth when they were created, in the day that the Lord God made the Earth and the Heavens' [Genesis 2:4]....

"[The infidel Celsus] knows nothing of the day of the sabbath and rest of God which follows the completion of the world's creation, and which lasts during the duration of the world.... All those will keep festival with God who have done all their works in their six days, and who...will ascend to...the assembly of righteous and blessed beings."

The 300 A.D. Lactantius stated:¹⁵ "God, having made man..., placed him in Paradise, so that...[he] might devote himself entirely to the service of God his Father. Then He gave to him fixed Commandments, by the observance of which he might continue immortal. Or, if he transgressed them, be punished with death [Genesis 2:1-4]."

So too the 310 A.D. Methodius. He wrote:¹⁶ "In six days God made the Heaven and the Earth, and finished the whole world and rested on the seventh day from all His works which He had made, and blessed the seventh day and sanctified it [Genesis 2:1]. So by a figure in the seventh month when the fruits of the Earth have been gathered in, we are commanded to keep the feast to the Lord.

"This signifies that, when this world shall be terminated at the seventh thousand years when God shall have completed the world, He shall rejoice in us [Psalm 104:30f].... When the appointed times shall have been accomplished..., God shall have ceased to form this creation -- in...the great Resurrection-Day."

The 350 A.D. Ephraim the Syrian pointed out that God no way needed such a rest. So that the divine formation-sabbath was the continuing maintenance of His creation and his sanctifying influence over it.¹⁷

Around 380 A.D., Gregory of Nyssa wrote:¹⁸ "This is the book of the generation of Heaven and Earth' -- says the Scripture -- when all that is seen was finished.... The Divine power and skill was implanted in the growth of things...to be as it were a beginning of the whole machine.... All things were already arrived at their own end. 'The Heavens and the Earth' [Genesis 2:1], as Moses says, 'were finished.'"

5. Augustine and Westminster on the length of Earth's seventh formation-day

Likewise, the 430 A.D. Augustine of Hippo wrote on Genesis 2:2f that "we ourselves shall be the seventh day, when we shall be filled...and perfected...when He shall be all things in all people (First Corinthians 15:24-28).... God shall keep on resting on the seventh day, as He gives us...rest in Himself.... The seventh [day] shall be our sabbath, which shall be brought to a close not by an evening but by the Lord's Day as an Eighth Day."¹⁹

We have just seen above that Augustine held the Genesis 2:1-3's seventh formation-day had not ended, at least until the resurrection of Christ. Also his 55th Letter (namely that written to Januarius) gives us the following further details:²⁰

"That which we here hold in faith and hope, and to which by love we labour to come, is...a certain and holy and perpetual rest from the whole burden of every kind of care. And from this life unto that rest, we make a transition which our Lord Jesus...condescended to exemplify....

"Through rest, we get back to the original life (Genesis 1:26f & 2:7f) which the soul lost by sin (Genesis 2:15-17 cf. 3:6f). The emblem of this rest -- is the seventh day of the week (Genesis 2:1-3)....

"If, in reading Genesis, you search the record of the seven days – you will find there was no evening of the seventh day. This signified the rest of which it was a type, was eternal.

"The life originally bestowed, was not eternal – because man sinned. But the final rest, of which the seventh day was an emblem, is eternal.

"And hence also the eighth day will have eternal blessedness.... Because God sanctified the seventh day on which He rested, the Holy Spirit – in Whom is given to us that rest which we love everywhere but find only in loving God when ‘His love is shed abroad in us by the Holy Ghost given unto us’ (Romans 5:5) – is presented to our minds in the...Commandment which was written concerning the observance of the sabbath. Not to make us suppose that we attain to rest in this present life -- but that all our labours in what is good may point towards nothing else than that eternal rest (Exodus 20:8-11 *cf.* Genesis 2:1-3 and Hebrew 4:3-11)."

As Augustine says in his *Reply to Faustus the Manichaeon*:²¹ "In the creation, God...rested on the seventh [day]...., where there is no evening because there is no decay.... Enoch...was translated, as there is to be a seventh day of rest into which all will be translated who...are created anew by the incarnate Word."

Finally, in Augustine’s *The Literal Meaning of Genesis*, one reads:²² "The statement ‘God rested on the seventh day from all the works He had made,’ ought not to be taken to mean our rest...but primarily His rest – that of the seventh day when His works were completed.... We shall rest after our good works, just as God rested after His....

"On the sabbath day that He rested in the tomb, and He passed this whole day in a kind of holy leisure after He had finished on the sixth day or the day of the preparation.... God ‘rests’ in the sense of not creating any new nature, but still ‘works’ in the sense of governing....

"It could also be said that God rested from creating, because He did not create henceforward any new kinds of creatures.... It is different from the ordinary day with which we are familiar."

So too the *Westminster Confession of Faith* and the *Westminster Larger Catechism*.²³ Similarly: Hugh Miller,²⁴ Delitzsch,²⁵ Kelman,²⁶ Schilder,²⁷ and Buswell²⁸ *etc.*

6. Professor Dr. Tayler Lewis on the length of Earth’s seventh day

In a ‘Note on the Creation-Sabbath,’²⁹ the Calvinistic Geologist Dr. Tayler Lewis discussed "the question of the sabbath" in relationship "to the length of the creative days." Said Lewis in his *Notes on Genesis*:

"There is not only a bare consistency, but [also] a beautiful scriptural harmony in the less[er] being made a memorial of the greater [Hebrew 4:3-11 *cf.* Leviticus chapters 23 & 25].... God’s great rest or ceasing from His work of creation, commences with the first human consciousness -- following the in-spir-ation [or inblowing by the Spirit] that makes the *primus homo* (or first man) [and the first woman].

"Then the Heavens and the Earth are finished [Genesis 1:27-31 & 2:1-3 *cf.* 2:20-25]. Nature and the world are complete in this crowning work, and the divine sabbath begins [Genesis 2:25 & 3:1 *cf.* Hebrews 4:3-11]. This is blessed, and hallowed [Genesis 2:1-3].

"Time, as a part of nature, is now proceeding in its regular sun-divided order [Genesis 1:14 *cf.* 4:3]. And from this time, a seventh returning part is also blessed and hallowed for man as a season in which he is to rest from his works and contemplate that now-unceasing sabbath of God which – from the very nature of the case – can have no such shorter recurring intervals [*cf.* Exodus 20:8-11].

"Hence the force of our Saviour's words that the sabbath, the weekly solar sabbath, was made for man [Mark 2:27]. They who contend the divine sabbath is simply the first twenty-four hours after creation is finished, make it unmeaning as predicated of God and His works [Hebrews 4:3-11]....

"Such a view...makes the earthly human sabbath a memorial of something just like itself.... Instead of being the constantly-recurring witness of an aeonian state – an eternal rest ever present to God and reserved for man in the unchanging timeless Heavens [Revelation 14:13]."

7. Lewis on God's Seventh Day's relationship to Adam's first sabbath

Declared Moses: 'And God blessed the seventh day.' Genesis 2:3. Asked Professor Dr. Tayler Lewis in his *Notes on Genesis*: "Which seventh day – the greater, or the less[er]; the divine, or the human; the aeonian, or the astronomical?"

"Both, is the easy answer! Both, as commencing at the same time, so far as the one connects with astronomical time.

"Both, as the greater includes the less[er]. Both, as being...the same in essence and idea – the one as represented, the other as typically representing.

"The attempt to make them one in scale or in measure as well as in idea, does in fact destroy that universality of aspect which comes from the...moving type as representing the standing antitype. Take away this – and all that we can make out of the words as they stand in Genesis 2:3 is that God blessed that one seventh day (be it long or short).

"Or, on the narrower hypothesis, that one day of twenty-four hours which first followed His ceasing to create. And left it standing sacred and alone, away back in the flow of time.

"But blessing the day, means blessing it for some purpose.... So the blessing upon man looks down through all the generations of man. No narrower idea of the blessing of the sabbath can be held, without taking from the world all meaning....

"If we had no other passage than this Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a sabbath or seventh day to be devoted to God as holy time. By all of that race for whom the Earth and nature were specially prepared.

"The first man must have known it.... It lingered with Noah and his family – if we may judge from the seven-day periods observed in the ark (*cf.* Genesis 7:4 & 7:10 & 8:6-12)....

"Nothing is more probable, *prima facie*, than that such men as we read of them in Genesis, and as the Apostle has described them to us, should have cherished an idea so in harmony with their unearthly pilgrim-life. Pointing as it did to the final advent of God's Eighth Day at the end of World History [Hebrew 4:3-11 & 10:25]. There is no night following that new and eternal day; and so there are no mornings and evenings to succeed.

"It is a new creation and a new chronology. But this idea only makes more clear the reference to the old Mosaic creation and the Mosaic days."

8. Lewis on God's long Seventh Formation-Day Sabbath

In his book *Six Days of Creation*, Professor Dr. Taylor Lewis further elaborated. There he stated:³⁰ "The argument on the other side runs thus: 'If the seventh (Genesis 2:1-3) was a natural day of twenty-four hours -- so must have been the six preceding (Genesis 1:3-31)'....

"May we not invert the argument? God rested on the seventh day. Have we heard of His resuming His labors?

"We mean in the work of creation. For in His works of providence, 'He hath worked hitherto and yet worketh [still].' These acts do not break the sabbath, any more than man's works of mercy and duty are a violation of the typical hebdomadal rest.

"Was then this Sabbath – God's Sabbath (we mean the Sabbath or rest from creation) -- twenty-four hours long? Did it have – has it had – its evening and its morning as we are told of the others [*viz.* the first six days]? Did Deity resume His work on the eighth day?

"These questions seem to us to have pertinacy, and to come directly out from the whole analogy of the account. God rested on the seventh day. So far, we (as well as the advocates of the 'twenty-four hour hypotheses') interpret Scripture alike.

"Has that rest or Sabbath of the Lord yet ceased? If not, then we turn the argument directly around.

"The seventh was, or rather is, a long indefinite or unmeasured period and therefore of the same kind [as] were all the rest.... The weekly sabbath made by the sun thus symbolizes and ever calls to mind the Great Sabbath, the great rest of God which as far as respects the physical world yet continues.

"The physical creation yet rests. Although we may soberly entertain the thought that in the work of redemption there may have been a new day of the Lord to be reckoned in the Greater Calendar, and a change of sabbath corresponding to it in the reduced scale of our solar diurnal periods (Matthew 28:1 and Mark 16:1-9 and Hebrews 4:3-11).

"Such a representation of the greater by the less may be regarded as not obscurely shadowed forth in the ascending scales of the Jewish sabbaths – the seventh solar day, the seventh week of the pentecostal cycle, the seventh or sabbatical year, the seventh septenary of years – until we come to the great rest of the jubilee. The cyclical repetitions stop here in the human scale of revelation. For language is finite, and the human conceptive powers grow weary.

"But surely, the thought is something more than a capricious fancy that these few terms, so regularly enlarging as they ascend, may suggest a higher series of still vaster expansion? Having mounted through the trinal grade, the mind finds a difficulty in abruptly stopping with the earthly jubilee.

"The less[er] will bring in the thought of the greater. The sabbatical day, the sabbatical year, the sabbatical jubilee – are images of things in the Heavens. Their shadows are thrown back upon the past, and forward upon the future.

"They typify the great years of God's existence, the septenaries of ages and aeons, those ever-enlarging cycles that we may soberly regard as the measures not of eternity absolutely (which is immeasurable), but of those higher workings and intermissions which belong to God's highest government in time and space." And themselves in turn referring to yet longer periods -- such as centuries and millennia.

"We might refer to David Pareus, an old German divine of the sixteenth century, whose commentary on Genesis we have found...interesting and instructive to consult. In his remarks on this part of the first chapter, he states the question that had been raised by Augustine -- why nothing is said of the evening and morning of the seventh as well as of the other days (Genesis 1:5,8,13,19,23,31 *cf.* 2:1-3).

"Concerning the seventh day, it is asked whether it was created by God – and why nothing is said concerning its evening and morning as (was said in respect of) the other days'.... The mornings and evenings of the first three days, he maintains, must have been made by a miraculous expansion and contraction of the light; those of the three following, by the rising and setting of the sun. But still, there must be some reason why there is no mention of a morning and evening to this seventh day – especially since in other respects there is given of it so striking and distinct an account.

"The only conclusion he can come to, is this. As this first sabbath was the peculiar Sabbath of God and angels – it is kept open as it were for the saints. So that what is not begun here, will then be finished when we attain to the eternal rest from sin. 'The seventh day is the possession of God, the angels, and the saints in Heaven. What is now begun in us, will at length indeed be perfected when we obtain perpetual rest from sins.' (Pareus's *Commentary on Genesis*, 2:2).

"The same inference may be drawn from the speculation among some of the Fathers respecting the seven days of creation, as representative of the supposed seven ages of the world. It may be found set forth in Augustine's treatise *Concerning Genesis Against the Manichaeans* (Book I chapter 23):

"I see through the whole text of the Divine Scripture, six ages of the world's labour as it were distinctly bounded -- so that there might be hope of a rest in the seventh. Also that these same six ages have a likeness to those days in which all those things were made, which the Scripture declares that God made. For the origin or first times of the human race in which it began to enjoy the light, is well compared to that first day in which God made the light.

"The first mundane age extends from Adam to Noah, over which comes the night of the deluge like the evening of that day. The second age has for its evening the confusion of tongues. The dawn of the third is the calling of Abraham, and the separation of him from his people. And so on'" – explained Lewis of Augustine's view.

"Such a division," stated Lewis, "may be regarded as all fancy. We attach importance only to the mode of thinking and interpretation from which it comes. It matters not too whether those who hold this view had any definite thought of a longer or shorter duration, or of any duration at all.

"They saw that there was something remarkable, something extraordinary, about those days [of Earth's formation-week]. This appeared on the face of the text, without the suggestion of any scientific knowledge or theory which might have given a direction to their contemplations.

"We quote them here [Pareus and Augustine (*cf.* too the B.C. *Secrets of Enoch* and the 1st century A.D. *Epistle of Barnabas*)]...for the purpose of showing that this (opposite modern hypothesis's) easy taking for granted that the Mosaic periods and especially the seventh [day] were of course common solar days of exactly twenty-four hours each..., is alien to the spirit of ancient interpretations." For such latter were "brought out long before there had been the first conception of such a science as geology, or of any scientific objections to anything that might be regarded as the literal meaning of the passage (Genesis 1:3 to 2:3).

"It is worthy of note too, that what with some of the present day is so very easy -- was with them [the ancients] their chief difficulty. They could not understand the sabbath from creation (Genesis 2:1-3 *cf.* Hebrews 4:3-11) as a common day – and were therefore driven to regard all the rest (of the Genesis 1:3-31 creation-days) as anomalous.

"There must be some reason for this remarkable omission of what had been so regularly repeated at the close of all the preceding epochs (Genesis 2:1-3 *cf.* 1:5,8,13,23,31). There must be some sense at least in which this first sabbath is not yet finished (Genesis 2:1-3 *cf.* Hebrews 4:3-11).

"But if we put out of view the inadequate theory of the twenty-four solar hours [in the formation-week hypothesis], or disencumber ourselves of the impediments that come from so narrow an interpretation – the whole difficulty vanishes. What other reason could there have been for the omission, than that this seventh day or period had not yet come to a close?...

"We are still in the Sabbath..., unless Christ's [eighth day] ascension were its terminating era [John 20:1,26].... The Bible speaks of 'the morning of the resurrection' There is the 'morning when the upright shall have the dominion' – which may be on this very planet!...

"There is also that morning of 'the latter-day glory' whose auroral effulgence is so vividly pictured by the rapt Hebrew Seers. That glorious morning when 'Zion shall have put on her beautiful garments,' her spotless sabbath-robos.

"When the Church for which the Earth was made 'shall arise and shine; for her Light has come and the glory of her Lord has risen upon her.' 'When nations shall go by her light and kings by the splendor of her rising.'

"When her risen 'sun shall never more go down; for the Lord shall be her everlasting light.' Isaiah 50:19, 'oor 'oolaam, Phoos aioonos – the light of her eternity, her age, her olam.

"It is easy to transfer the same train of thought, without any consciousness of change in style, to this later and more glorious olam. We may conjecture too whence the Prophets derived this favorite imagery of the Greater Day and the Greater Light -- as compared with the sun-measured and moon-measured seasons.

"In such a panorama the universal existence presents itself to us as an ascending series of mornings, manifestations, or appearings – from the lower physical to the highest spiritual. There is the appearing of the natural light out of chaos; the appearing of the dry land cut [out] of the watery wastes; the appearing of the expanse or firmament, with its apparatus for the fertilization of the earth; the appearing of the season-dividing celestial luminaries; the appearing of vegetable life, of animal life, of rational life – and finally, [the appearing of] that for which all the rest are preparatory: the manifestation of the new life in Christ, and of the moral glory of God in 'the New Heavens and New Earth wherein dwelleth righteousness' (Second Peter 3:13). There is no break in the upward continuity....

"The Apostle's definition still holds good throughout – 'Whatsoever maketh manifest, is light.' Whatever dispensation causes to appear a new state of being supernaturally rising out of the old (*cf.* Hebrews 11:3) thus revealing the ever-ascending glory of God, is a new morning, the literal perfection of a new day in the ongoings of that Kingdom which is called *Malcuuth kaal* 'oolaamiym, *Basileia pantoon toon aioonoon*, *Regnum omnium saeculorum* – the Kingdom of all world-ages, Psalm 145:13.

"Hence too, in the highest and widest and most literal sense, is God called *Pateer toon Phootoon*, 'the Father of Lights' (James 1:17 *cf.* Genesis 1:3 to 2:1f) – Light physical, Light animal (or the 'Light of life'), Light rational, Light spiritual (*cf.* John 1:2-4). Whatsoever revealeth, is Light; and so Augustine understood literally the language of the Apostle in Ephesians 5:13.

"'Let no one think that what I have said of the spiritual light, is not to be properly or literally but only figuratively as it were (or allegorically) understood of the day and evening and morning! It is indeed to be taken otherwise than according to our familiar notion of this daily and corporeal light.

"Yet not as though the one was literal, the other figurative. For where there is the better and surer Light (*cf.* First Corinthians 4:6) -- there is the more real day (*cf.* Genesis 1:3-5f with John 1:1-5). Augustine's *The Literal Meaning of Genesis*, IV:28."

9. Rev. Professor Dr. Franz Delitzsch on God's seventh day sabbath

Stated the famous Lutheran Theologian Rev. Professor Dr. Franz Delitzsch in his *Commentary on Genesis*³¹ -- that "the creation account be construed as consisting of 24-hour-long days," is to be "negated." For to "say that God rested 24 hours, after a 6 x 24-hour creation, would be against the account! For the Divine Sabbath after the six Morning-Evenings is itself without an Evening.... And God's Sabbath is yet to become the Sabbath of creation," Hebrews 2:5-8f & 4:3-11 cf. Revelation 14:13 etc.

"The creation days are to be construed as periods of time different from the shortness of ordinary days.... The Divine Sabbath (Genesis 2:1-3) – were it to have been a festivity which lasted just 24 hours – would not have stretched forward over the entire time of the world....

"At the close of the account concerning the Divine Sabbath, we do not read: 'It was Evening and it was Morning, the Seventh Day.' For the Divine Sabbath which began at the dawn of the Seventh Day hovers over the entire subsequent history, in order finally to absorb it into itself. And God's Sabbath then having become the creation's Sabbath too – it will endure always and for ever, as an Eternal Morning with no subsequent Evening....

"The end of all history is an everlasting Sabbath. The ascension of the Lord is an entry into God's Sabbath, Hebrews 4:3-11.... It is the everlasting end of the world-week.

"[The B.C. 20] Philo puts it beautifully and deeply and experimentally: 'The number seven is the most peaceful of all numbers...in the orderly world and among us'.... It indeed became customary in the Church to regard the peaceful millennium as 'the seventh' and the blessedness of eternity-future as 'the eighth'..., 'the hypercosmic eighth, the day of the Lord' (Julius Africanus). The octave of blessed eternity-future is nothing other than the everlasting duration of the realized concluding-sabbath."

10. Rev. Dr. Donald MacDonald on God's seventh formation-day sabbath

Wrote the Free Church of Scotland's Rev. Dr. Donald MacDonald in his book *Creation*:³² "The seventh day...was no less important in the view of the Creator and for the history of the world, than any of those which preceded it. Indeed, it may be affirmed that the highest place belongs to the day which witnessed the completion of the great work so long in progress....

"The rest of God cannot...refer to His works in general. For of these, the Son declares: 'My Father worketh hitherto, and I work' (John 5:17).... It may rather be viewed as a transition from one kind of work to another....

"It is the work of world-preserving. As, through the preceding periods, it was the work of world-creating that engaged the Divine mind.... As the cessation from one work in order to begin another, the rest of God in creation has an exact counterpart in Christ's work of redemption.

"Christ had His work – the work which the Father gave Him to do (John 17:4). And though a trying and toilsome undertaking, He brought it to such a state that He could affirm 'It is finished' (John 19:30) – words which form a remarkable parallel to Genesis 2:1-2....

"1. The position which the sabbath occupies in the history immediately after the creation of man, shows that the arrangement had a special reference to his benefit.... 'The sabbath was made on account of man (*dia ton anthroopon*) -- not 'man on account of the sabbath' (Mark 2:27f).... 2. There was also given at the creation, a pledge of the permanency of this rest: 'God blessed the seventh day'....

"But still farther – to show the permanency of this rest and its exemption from change, the seventh day is not characterized by the vicissitudes of evening and morning. It was thus recognized by Augustine when, at the close of his *Confessions*,³³ addressing himself to God, he remarks: 'The seventh day is without any evening. Nor hath it any setting – because Thou has sanctified it to an everlasting continuance.'"

Luther held that Adam fell into sin on God's seventh day.³⁴ MacDonald, in discussing the statement in Hosea 6:7 that 'Adam...transgressed the covenant,' said³⁵ that "Jarchi, Jerome, Grotius, Rosenmüller, Newcome and Hitzig" (and also Kuyper and Warfield) all "regard the reference to be to the conduct of Adam in transgressing the Divine Commandment....

"The image of God in man (Genesis 1:26-27) was a true likeness of the great Original. Yet still dim and shadowy" (even before the fall).

"At best, the image was of the Earth – earthy (*cf.* First Corinthians 15:45-37). But Scripture speaks of its being raised to a higher platform. And that too in the person of man – the Son of man – the Lord from Heaven (Second Corinthians 4:4 and Colossians 1:15 and Hebrews 1:3).

"So express is this likeness...that this Man can testify of Himself..., 'he that hath seen Me, hath seen the Father' (John 124:7-9).... And thus, God in living concentration appears -- and has appeared -- only in Jesus Christ...to Whose image He hath predestinated His people to be conformed (Psalm 80:17 and Romans 8:21)....

"Thus, Calvin comments on Ephesians 4:24 -- 'Adam was at first created in the image of God, so that he might reflect as in a mirror the righteousness of God.... The regeneration of the godly is indeed, as is said in Second Corinthians 3:18, nothing else than the re-form-ation of the image of God in them.

"'But there is a far more rich and powerful grace of God in this second creation than in the first.... The design in regeneration is to lead us back -- from error, to that end for which we were created'....

"That unfallen man [Adam], from the moment of his creation (Genesis 1:27-28), was potentially such as the Apostle represents the new man to be actually (Ephesians 4:24)." This is "certainly to be concluded from all that is written concerning the state of innocence (Genesis 1 to 3) [before the fall]"....

"This is all that can with safety be affirmed regarding man.... Ere his powers were called into exercise through the probation he was subjected to (Genesis 2:1-3 *margin* & 2:15-17).

"This, however, implies...capacities not fully expanded by exercise" before man fell – but ‘capacities’ that would have been ‘expanded’ had man not fallen (Genesis 1:28 *cf.* 2:1-3 *margin* and Hebrews 4:3-11,14). It implies ‘capacities’ that would still be ‘expanded’ even after the fall -- and which shall continue to be ‘expanded’ throughout human history.

11. Professor Dr. Sir William Dawson on God’s seventh day sabbath

We have already seen some of what the Christian Geologist Professor Dr. Sir William Dawson said about the creation sabbath. In addition, he also stated the following:³⁶

"God’s working days were immensely-protracted periods. His Sabbath also must be an immensely-protracted period.... God’s Sabbath of rest from natural creation, is still in progress.... Our short sabbaths are symbolical of the work of that great Sabbath in its present gray morning and in its coming glorious noon....

"A ray of light...shines along the whole course of Scripture history, from the first sabbath (Genesis 2:1-3) up to that final ‘rest which remaineth for the people of God’ (Hebrews 4:3-11 & especially verse 9, *cf.* Revelation 14:13).... The present day, ...the seventh, has lasted already for at least six thousand years and...has yet a long space to run before it merges in that ‘New Heaven and New Earth’ for which all believers look and which will constitute the first day of an endless sabbatism....

"According to the theory of long creative days...it is probable that each great creative aeon may have extended through many years.... In the seventh, ...for four thousand years the world groped in its darkness: from Adam’s fall till the advent of the Second Adam – "a darkness tenanted by ‘moral monsters’ as powerful and destructive as the old Pre-Adamite reptiles.

"The Sun of Righteousness at length arose (with healing in His wings), and the darkness began to pass away. But eighteen centuries have elapsed," wrote Dawson in 1884, "and we still see but the gray dawn of morning – which we yet firmly believe will brighten into a glorious Day that shall know no succeeding night."

12. Rev. John Kelman on God’s seventh day sabbath

Rev. John Kelman M.A., of St. John’s Free Church of Scotland in Leith, in his excellent book *The Sabbath of Scripture*, made the following important observations:³⁷ "The days of creation were not literal days of 24 hours’ length, but long periods of time.... The opinion which represents God’s seventh day as a literal day of 24 hours, will not stand close examination.

"It immediately starts such musings and questionings as the following. How strange it is to think of the great and glorious Jehovah as resting just 24 hours of our time -- as resting exactly during the time that this Earth [now] takes to perform one rotation on its axis!

"Besides, if He rested just one literal day – then He must have begun to work again on the following day. In what sense did God [then] work on the eighth day, in which He did not work on the seventh? In what sense did He rest on the seventh day, in which He did not rest also on the eighth?

"Has He ever rested any other day since that seventh day? Or is He working on now, unceasingly, in the same sense in which He wrought previously to the seventh day on which He rested?..."

"God's day of rest, unlike His days of work, has no evening mentioned as belonging to it. There is nothing to indicate it has reached its close.

"And in Hebrews four, we learn that the rest into which God entered at the creating of the world, continues still. According to the teaching of Scripture, therefore, God's seventh day was not a literal day of 24 hours' duration -- but a long period of time which has already extended over several thousand years and 'has not yet reached its noon.'"

13. Rev. Professor Dr. Abraham Kuyper Sr. on God's seventh day sabbath

Rev. Professor Dr. Abraham Kuyper Sr. wrote that God's Genesis 2:3 creation of the world -- *la-ásooth* "in order to finish it"³⁸ -- implies that the world would become "finished" through the responses of man. For man was God's Own image and viceroy.

Those human responses would start as from the Genesis 2:4 "generations" or 'births' of the Heavens and of the Earth. They would continue through the Genesis 5:2 "generations" or 'births' of Adam (alias mankind), down through man's present "generations" or 'births' and development. And those human responses will be consummated at the still-future 'finishing' of those "generations" or 'births.'

Continued Kuyper:³⁹ "This world, even without falling into sin, would not have remained as it was. It would have undergone a gradual development [also through man's efforts as God's image and viceroy]. It would have climbed up from the lesser to the higher. Only after the complete termination of this process of development, would it have gone over into its permanent everlasting condition."

Genesis 2:1-3, concluded Kuyper,⁴⁰ "obviously does not mean that God, after six 24-hour days of work, rested for just one 24-hour day-and-night -- simply in order to resume the ceased work after that seventh 24-hour day-and-night.... The 'rest of God,' which commenced after His creating, still continues. And it shall keep on continuing, until the creation of a New Heaven and a New Earth at the arrival of the regeneration of God's Universe. See Matthew 19:28."

14. Rev. Professor Dr. Willem Geesink on God's seventh day sabbath

Wrote Rev. Professor Dr. Willem Geesink of the Free University of Amsterdam:⁴¹ "After creating the Heavens and the Earth 'in six days,' God started to rest -- after He had finished His

‘work’ on His seventh day. This ‘finished’ (work) can mean nothing else than that God created nothing more on the seventh day -- but that He blessed and sanctified that which He had created (Genesis 2:3)....

"This creating was a work of God. It was a different kind of work than those works before and after that creating. And God now rested from that creating work – by ceasing to create as well as by looking at His creation work with approval: by enjoying it and thus blessing and sanctifying it; by causing His everlasting power to stream into it.

"This is why Christ too said: ‘My Father keeps on working, even up till now’ (John 5:17). This ‘rest’ of God is therefore not in the least a ‘doing nothing.’ But it is a different kind of ‘doing,’ a working differently than during the six creation days.

"Consequently, even this seventh day on which God rested (and still rests), is not in the least a 24-hour or a 12-hour day. God’s day of rest still has no evening. It still endures to this present day. And it will continue to endure, until the ‘regeneration’ of the Heavens and the Earth (Matthew 19:28)....

"The Eternal One, in Whose eyes ‘a thousand years are as yesterday’ (Psalm 90:4), does not calculate in terms of our Earth-years – with our months and weeks and days." Yet "Holy Scripture does not in Genesis 2:2 mention the evening of the seventh day – because, as is usually accepted, this day continues till the end of the world."⁴²

15. Rev. Professor Dr. A. Noordtjij on God’s seventh day sabbath

Wrote Rev. Professor Dr. Arie Noordtjij in his book *God’s Word and the Testimony of the Ages*:⁴³ "The sabbath idea is not something peripheral in Genesis one. To the contrary, the whole format intends to put the sabbath in the foreground.

"The sabbath is like a point in time from which the whole process of creation and the whole life of creation is to be viewed. Creation is focussed on the great spiritual benefit which embodies itself in the sabbath idea....

"The light of the sabbath has been spread out over the entire work of creation, so that it appears in the glow of the glory of God. And all His work reaches its final destination in [man as His] moral creation who self-consciously gives God His honour."

16. Rev. Professor Dr. A. de Bondt on God’s seventh day sabbath

In his essay *Creation and Providence*, Rev. Professor Dr. A. de Bondt once wrote the following:⁴⁴ "After God finished His creation work, He rested on the seventh day from all His work which He had made. Genesis 2:2.... What does it mean, that God rests after creating?

"In the first place, this: that He ceases from creating. The cosmos (or the entirety of God’s creative work) had now been completed.

"That is to say, no new creatures needed to be added to the existing ones, by way of [further] creation. The system of creation was complete, and had now been realized.

"From then on, the creation was to grow out toward its final destination by way of development, by way of unfolding the powers with which God had invested it.... The creation stood in a stage of commencement. It was to progress and to mount up.

"All kinds of abilities had been laid into the creation. Man was to 'discover' them; to take them out of it; to apply them in such a way that these abilities would operate in the divine system; and to unfold the creation.... The entire creation received its crown in man, who is the image of God Himself.

"And now, God rests. Now He ceases creating. Now He starts to celebrate His sabbath. He goes and delights Himself in the works of His hands. And He now goes to watch attentively, as [through man] the creation moves toward its destination. That is God's sabbath.

"When we understand the sabbath in this way, it is clear that this seventh day continues to endure, until the completion of the centuries. For we do not read as regards the seventh day: 'Then, on that seventh day, dusk came – till dawn.'

"No, we do not yet stand beyond it. We cannot yet look back over the seventh day. As regards the other creation days, the position is that the holy writer stood after them, and could therefore look back at both the beginning and the end of those days.

"As regards the seventh day, he could only note its beginning. The end is still hidden. And it waits for the great decision in the Final Judgment."

17. Rev. Professor Dr. Edward J. Young on God's seventh day

The famous Old-Testamentarian Rev. Professor Dr. Edward J. Young made some very helpful observations about exactly what God started to do on His seventh day. In his book *In the Beginning*, on "God's Rest" he says of the opening verses of Genesis two:⁴⁵

"If you were to examine the Greek translation known as the Septuagint, especially Codex B, you would find that it reads: 'And God finished on the sixth day His work which He had made.' That is to say, the Greek substitutes 'sixth' for 'seventh.'

"Now why is that? I am inclined to think that the Greek translators felt that if you render it: 'God finished His work on the seventh day,' it would imply that God had worked for a while on the seventh day before ceasing His work....

"But there is no need to make the emendation that the Greeks made. We can simply let the Hebrew Test stand as it is. The form of the verb that is used here, is often declarative.... What it means, is: 'And God on the seventh day declared finished what He had made.'"

18. Hebrews on the fuller meaning of God's enduring sabbath

Hebrews 4:3-11 & 10:25 are very important parallels to Genesis 2:1-3. Thus, around 400 A.D., Chrysostom of Constantinople wrote:⁴⁶

"They [the Israelites] did not attain to the rest.... He says (Hebrews 4:4-5): 'For he [Moses] spoke in a certain place of the seventh day in this way, "And God did rest the seventh day from all His works"' [Genesis 2:2]. And in this place again, [God said 'May I cease to be God,] if they shall enter into My rest!' [Psalm 95:11 and Hebrews 4:3]....

"'There remains a rest [*sabbatismos*] for the people of God' [Hebrews 4:9].... For if there were no rest, these exhortations would not have been given....

"He said... 'sabbath-keeping'.... 'For he who has entered into His rest, he also has ceased from his own works as God [did] from His' [Genesis 2:2 and Hebrews 4:10].... As God ceased from His works, he says, so he who has entered into His rest [has ceased]....

"Paul [or the writer of the Epistle to the Hebrews] also exhorts..., saying 'Let us labour to enter into that rest!' [Hebrews 4:11]. 'Let us labour' (he says).... Truly, there is need of much earnestness too – in order to go up into Heaven!...

"'Let us draw near' (he says) 'with a true heart!... Not forsaking the assembling of ourselves together..., but exhorting one another...so much the more as you see "The Day" approaching!' [Hebrews 10:22-25]." Viz. God's Eighth Day of judgment, after the termination of His seventh.

No work has yet expounded Hebrews more faithfully than the great British Puritan Rev. Dr. John Owen, in his seven-volume *Exposition of the Epistle to the Hebrews*. There he remarked:⁴⁷

"'Let us therefore fear lest, a promise being left of entering into His rest, any of you should seem at any time to come short!' [Hebrews 4:1].... The covenant of works was...declared in a threat.... 'The day that you eat, you shall die!' [Genesis 2:17]....

"It is the rest of glory which is...the ultimate rest which is promised unto believers.... They who are in glory, are said to 'rest from their labours,' Revelation 14:13; and to have 'rest,' Second Thessalonians 1:7. [Such is] the rest of believers in Heaven, after they have passed through their course of trials....

"This is also God's rest. And by entering into it, believers enter into the rest of God.... The rest of God is the foundation and principal cause of our rest. So it is still called 'God's rest'.... It is...God's rest, before it is ours....

"At the finishing of the works of creation, which is first proposed – 'God ceased from His work and rested.' This was His own rest. He 'rested on the seventh day.' But that was not all. He 'blessed it' for the rest of man, a rest for us ensuing on His rest....

"A day of rest, namely the seventh day, was blessed and sanctified for the present means of entering into that rest of God.... In this state of the Church, there were three things considered: [1] God's rest; (2) Men's entering into God's rest by faith and obedience; [3] A day of rest, or a remembrance of the one and a pledge of the other....

"[After Calvary,] there must be a new day of rest, suited and accommodated to this new Church-state. And this new day must arise from the rest that the Lord Christ entered into, when He had finished the work whereby that new Church-state was founded....

"The day of rest under the Law, as a pledge of final rest with God, was the last day of the seven.... But under the Gospel, it is the first day of the seven.... Our day of rest goes before our days of labour – it is now the first of the week.... Those who contend now for the observation of the seventh day, do endeavour to bring us again under the covenant of works....

"God's rest after the creation of the world at first, was on the first seventh day. Which He therefore 'blessed and sanctified,' so that it might be a pledge and token both of His Own acquiescency in His works and in the Law of obedience that He had assigned unto them all. As also unto men, of that eternal rest which was in Himself prepared for them.... Our apostle...does not say there was another rest, but only that 'another day' was determined [Hebrews 4:8-14]....

"The Gospel Church-state is a state of spiritual rest in Christ.... It is a great mercy and privilege to have a day of rest and worship given unto us.... 'There remains therefore a rest to the people of God' [Hebrew 4:9]....

"Here he introduces *sabbatismos* – which his way of arguing would not have allowed, had he not designed to express the Christian Sabbath.... The first day of the week, the day of the resurrection of Christ when He rested from His works, is appointed and determined for a day of rest or sabbath to the Church – to be constantly observed....

"'Let us consider one another..., not forsaking the assembling of ourselves together.... But exhorting [one another] – and so much the more as you see The Day approaching!' [Hebrews 10:24-25].... These Assemblies were...stated on the Lord's Day [alias the Christian Sabbath] or the first day of the week – First Corinthians 16:2 [and] Acts 20:7.... The motive unto these duties is 'the approach of **The Day**'.... To see evidently such a Day approaching, and not to be sedulous and diligent in the duties of Divine Worship – is a token of a backsliding frame, tending unto final apostasy!"

Finally here, one should refer to Arthur W. Pink's 1307-page *Exposition of Hebrews*. There, he stated:⁴⁸ "The works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, 'And God did rest the seventh day from all His works' [Genesis 2:2-3 *cf.* Hebrews 4:4].... This reference to 'the works' being 'finished from the foundation of the world' takes us back to Genesis 2:1-2. It is the works of creation...detailed in Genesis one....

"'For he spake in a certain place of the seventh day on this wise, "And God did rest the seventh day from all His works"' [Hebrews 4:4]. God's rest on that primitive seventh day, possesses at least a fourfold significance.

"First, it denoted His Own complacency.... 'And God saw everything that He had made and, behold, it was very good.' Second, it was the Creator setting before His creatures an example for them to follow....

"Third, that primitive sabbath was the prophetic pledge of the 'rest' which this earth shall enjoy during the reign of Christ. Fourth, it was a foreshadowing and earnest of the eternal sabbath when God shall 'rest in His love' (Zephaniah 3:17)....

"Genesis 2:3 also contains a hint of the eternal 'rest' of Heaven. It will be a ceasing from all the carnal works in which we were engaged here. Yet it will not be a state of idleness, as Revelation 22:3 proves....

"Also, 'there remaineth therefore a sabbath-keeping for the people of God.' The specific reference in the 'therefore' is to what he had said in verse 4 – God did rest on the seventh day from all His works. Therefore as believers in Christ..., the 'people of God' ...must rest too....

"It cannot be gainsaid that Hebrews 4:9 refers directly to the Christian Sabbath.... Any man who says there is no Christian Sabbath, takes direct issue with the New Testament Scriptures. 'For he that has entered into his rest, he also has ceased from his own works as God from His' (verse 10)....

"The sabbath...is now not only a memorial of God's work of creation and a recognition of the Creator as our Proprietor. But it is also an emblem of the rest which Christ entered as an eternal memorial of His finished work....

"Inasmuch as Christ ended His work and entered upon His 'rest' by rising again on the first day of the week, we are thereby notified that the Christian's six work-days must run from Monday to Saturday, and that his sabbath must be observed on Sunday.... The New Testament shows that after the crucifixion of Christ, the first day of the week was the one set apart....

"As was the case with the contents of verses 9 and 10, so we are assured there is a double reference to the words of verse 11 – a general, and a specific. The general, refers to the future and perfect rest of the Christian in Heaven; the specific, being to that which is the emblem and type of it – namely the weekly sabbath....

"The Holy Spirit here says, 'Let us give diligence therefore to enter into that rest' -- rather than 'into His rest,' as in verse 1. 'That rest' designedly includes both the eternal rest of God, and the sabbath rest spoken of in verse 10.

"This we are to 'give diligence' to enter.... Because there are professing Christians who loudly insist that there is no such thing as a 'Christian sabbath.' Beware lest we fail to heed this Word of God, and 'fall through the same example of unbelief!'....

"'And so much the more, as you see The Day approaching' [Hebrews 10:25].... The approach of that dreadful 'Day' could be plainly seen or perceived by those possessing spiritual discernment."

19. John Calvin on the full sweep of God's sabbath in Genesis two

'And God blessed the seventh day' [Genesis 2:3]. Comments Calvin:⁴⁹ "His blessing...means the favour which He bestows upon His people.... Six days were employed in the formation of the world. Not that God, to Whom one moment is as a thousand years, had need of this succession of time. But so that He might engage us in the consideration of His works.... God claims for Himself the meditations and employments of **men** on the seventh day. This is indeed the proper business of the **whole life**.... Every seventh day has been especially selected....

"First, therefore, God rested; then He blessed this rest – so that in **all ages** it might be held sacred among men.... This is...the common employment not of one age or people only, but of the whole human race....

"In the Law..., the sabbath was given.... It was a legal ceremony forthshadowing a spiritual rest the truth of which was manifested in Christ.... The sabbath was a figure of this rest.... It was commanded to men from the beginning, so that they might employ themselves in the worship of God. It is right that it should continue to the end of the world." Indeed: "The sabbath [Genesis 2:1-3] never should be completed – before the arrival of the Last Day."⁵⁰

Commenting on Exodus 20:8-11, Calvin added:⁵¹ "The Apostle in the Epistle to the Hebrews argues...that true rest is brought to us by the Gospel.... Hebrews 4:3.... He still retains the genuine reason of the Commandment, *viz.* that we should rest from our works 'even as God from His' (Hebrews 4:10)....

"Rightly does Augustine remark in the...book *De Civitate Dei* [Of the Eternal Felicity of...the Perpetual Sabbath']..., 'Our good works themselves...are...imputed to us for the attaining of that sabbath when we are still'.... I do not...doubt but that God created the world in six days and rested on the seventh, so that He might give a manifestation of the perfect excellency of His works. And this, proposing Himself as the model for our imitation, He signifies that He calls His Own people to the true **goal** of felicity....

"**We** have an equal necessity for the sabbath with the ancient people.... The hallowing of the sabbath was **prior** to the law [of Moses].... It is not credible that the observance of the sabbath was omitted when God revealed the rite of sacrifice to the [patriarchal] Holy Fathers [*cf.* 3:21 & 4:3-4 & 8:6-12 & 8:20 *etc.*]. But what in the depravity of human nature was altogether extinct among heathen nations and almost obsolete with the race of Abraham – God **renewed** in His Law."

Commenting on Hebrews 4:3-11 & 10:25, Calvin added:⁵² "Immediately after the creation of the world, God rested from His works.... The true rest of the faithful...lasts to all eternity.... A long time after [creation], God – Who is said to have rested – denies His rest to those who do not believe.... [Yet] it was His will for the faithful to have rest according to His Own example....

"There remains a rest for the people of God.... This is a definition of the perpetual sabbath...where there is a likeness between men and God....

"Because the completion of this rest is never attained in this life, we must always be striving towards it. Thus believers enter in -- but on condition that they continuously run and press on."

At Hebrews 10:25's mention of 'The Day approaching' – Calvin comments: "The reference here is to the final coming of Christ, the expectation of which ought to arouse us most urgently to the contemplation of a holy life...and zealous attempts to gather together the Church.... The condition of the Church from the time of the promulgation of the Gospel was such, that the whole period was truly and properly called 'the last days'.... The Holy Spirit teach us (Second Peter 3:8) that with God a thousand years are as one day, so that whenever we think of the eternity of the heavenly kingdom -- no period of time should seem long to us."

Concluded Calvin:⁵³ "John has taught...in another passage – 'Blessed are the dead who die in the Lord! "Yes," says the Spirit, "so that they may rest from their labours"'.... Death is not destruction [or annihilation], but a passage from this life to another.... Solid comfort is furnished by Scripture when it declares: 'Blessed are the dead that die in the Lord' – and adds the reason, 'for they rest from their labours!' [Revelation 14:13]."

20. Whitcomb's wrong wavelength misrepresents God's seventh day

The Non-Calvinistic Dispensationalist John C. Whitcomb Jr. rejected the argument "that since God is still 'resting' from His work of creation, the seventh day is still continuing." We have already noted Whitcomb's dogmatic and presumptuous rejection of this truth in connection with man's expulsion from Paradise.

Now, however, J.C. Whitcomb (and D.B. DeYoung) more calmly asked: "How long, then, did the first sabbath continue?" In their own answer to this question, Whitcomb and DeYoung incorrectly insisted – regarding Genesis 2:1-3 – that "all Israelites...understood this period to be exactly 24 hours in length, based on the pattern of God's creation sabbath."

Indeed, Whitcomb and DeYoung quite incorrectly even tried to present Rev. Professor Dr. Edward J. Young at least in part as an adherent of their own 24-hour formation-day theory. For they declared:⁵⁴ "Edward J. Young concludes that 'the seventh day is to be interpreted as similar in nature to the preceding six days. There is no Scriptural warrant whatever (certainly not in Hebrews 4:3-5) for the idea that this seventh day is eternal.' *Studies in Genesis One* (Presbyterian and Reformed Publishing Co., 1964, p. 77 note 73."

However, Whitcomb and DeYoung here quite incorrectly assumed that by his denial of the word 'eternal' Rev. Professor Dr. Edward J. Young meant that the seventh formation-day already had its end. And they even more incorrectly assumed that by his denial of the word 'eternal' -- Professor E.J. Young here believed that each of the seven formation-days – including the seventh – lasted for but 24 hours.

Whitcomb and DeYoung neglected to mention that, on the very next page (pg. 78), Rev. Professor Dr. Edward J. Young clearly stated: "One must agree, whatever position he is defending, that irrespective of their length, the **periods** mentioned in Genesis one may

legitimately be designated by the Hebrew word *yoom* (day). The fundamental question is whether or not Genesis one presents a succession of six days followed by a seventh. According to Exodus 20, such is the case....

"Man therefore, according to the Ten Commandments, is to work for six consecutive days – inasmuch as God worked for six consecutive days."

From this it does not follow, however, that each day of man's weeks are exactly as long as each Day of God's formation-week. Instead Exodus 20:8-11 teaches that the formation-week established a **large-scale pattern** – for the large-scale God's small-scale image man to follow on the latter's own small scale.

Continued E.J. Young:⁵⁵ "The pattern laid down in Genesis 1:1 to 2:3, is that of six days followed by a seventh.... The length of the days is **not** stated.... The first three days were **not** solar days.... The Hebrew word *yoom* is used in two different senses in Genesis 1:5.... In Genesis 2:4b, the word is employed in yet another sense....

If the word 'day' is employed figuratively, *i.e.*, to denote a period of time longer than twenty-four hours – so also many the terms 'evening' and 'morning.' Inasmuch as they are component elements of the day, be[ing] employed figuratively. It goes without saying that an historical narrative may contain figurative elements."

Rev. Professor Dr. Young was not the 'yoom-in-creation-week-can-only-mean-24-hours' bigot which Whitcomb then misrepresented him to be. He clearly taught the opposite!

21. Morris's Semi-Manichaeism view of the world-history sabbath

Whitcomb's colleague Henry Morris, while admitting "that God 'blessed' and 'sanctified' the seventh day (Genesis 2:3)," semi-manichaeistically added:⁵⁶ "But such a beatitude can hardly apply to this present evil age. God's rest was soon to be interrupted by the 'entrance of sin into the world, and death by sin' (Romans 5:12)."

Morris thus believed⁵⁷ that God is no longer resting from creation. But the Word of God declares that God's creation rest still remains – and that the people of God yet enter into it (Hebrews 4:3-11 *cf.* Revelation 14:13).

Morris said that Genesis 2:3's blessing no longer applies "to this present evil age." But the Word of God insists that even our fallen world is still blessed by the Lord (John 5:17 and Matthew 5:45 and Acts 14:15-17). For even after Adam's fall – "the Earth is the Lord's, and the fullness thereof!" First Corinthians 10:26.

22. John Whitcomb's own "anti-Genesis 2:3" eschatology

The Biblical and Calvinistic eschatological view of Genesis 2:3's seventh creation-day, is that it is equivalent to man's day of human history. However, the neo-catastrophic

Dispensationalist John C. Whitcomb Jr. (in association with D.B. DeYoung) held that the "widely held objection...that the seventh day never terminated, introduces much confusion....

"How long, then, did the first sabbath continue? It is obvious that all Israelites...understand that period to be exactly 24 hours in length." But not so!

Man's history – according to Whitcomb and D.B. DeYoung – only really started after that Genesis 2:1-3 seventh creation-day, which they believe terminated only 24 hours after it started. That '24-hour seventh day,' they believed, was followed by about 6000 years of history -- down to our present age.

"At the end of this age, Christ predicted that there shall be signs in the sun and in the moon. Following the 'Great Tribulation' with its unique and astounding suspension of solar and lunar functions in reference to Earth-dwellers (compare Joshua 10:12-13 and Habakkuk 3:11 and Luke 23:44-45), the great 'Kingdom Age' will dawn at last....

"The moon...shall be confounded, and the sun ashamed.... The 'Kingdom Age' will be such a contrast to the dreadful darkness that just precedes it.... And at the end of the Kingdom Age [*sic!*]..., 'I saw a great White Throne and Him That sat on it from Whose face the Earth and the Heaven fled away'" *etc.*⁵⁸

Meanwhile, stated Whitcomb,⁵⁹ before the 'Great Tribulation' yet comes, it is only the neo-catastrophic view of the Noachic Flood "catastrophe that provides for us the God-given answer to the false uniformitarianism of these last days (Second Peter 3:4)." And that "thus effectively foreshadows the final destruction" (=annihilation?!) "of all things by fire, at the climax of the Day of the Lord (Second Peter 3:7-13)." According to Whitcomb!

23. Henry Morris's own "anti-Genesis 2:3" eschatology

Henry M. Morris was even more problematic in his own opposition to Calvinistic Genesis 2:1-4 eschatology. Indeed, he even imputed it to the theology of the nineteenth-century A.D. unitarian Jehovah witnesses!

"Scientifically, exegetically and theologically therefore – it is impossible to retain the geological-age system along with the six days of creation."⁶⁰ The argument "that since God is still 'resting' from His work of creation, the seventh day is still continuing" – protested Morris – is to be rejected. So too the related argument that "if the seventh day has a duration of at least six thousand years, the other six days also may have been long periods.

"The Jehovah's witnesses' denomination, in fact, teaches this – stating that since the seventh day is 7000 years in length (including the coming millennium), each of the days is 7000 years, so that God's work-week is 42000 years long. Theistic evolutionists or progressive creationists would, on the same basis, have to say that God's rest-day had been at least a million years long since the appearance of man on Earth. Such exegesis is strained, to say the least" – observed Morris.

"It is recorded," continued Morris, "that God 'blessed' and 'sanctified' the seventh day (Genesis 2:3), but such a beatitude can hardly apply to this present evil age."⁶¹ Why not, we ask?

"God 'created and made' the Heavens and the Earth of the first cosmos (Genesis 2:3). He will 'create and make' the final cosmos 'which shall remain'....

"The 'passing away' of that cosmos (Matthew 24:55 and Revelation 20:11) is to be according to Revelation 20:2-11 preceded by the millennium. The thousand-year reign of Christ over the Earth.

"But, the millennium will be preceded by the 'Great Tribulation'.... And the 'Great Tribulation' is to be preceded by the Lord's promised coming for his own...to 'catch them up' to meet Him in the air....

"During the 'Tribulation' period...there are to be 3½ years of drought over all the world.... No rain.... Water may boil away into the atmosphere, as great meteors or comets plunge into the oceans.... It will seem that the sky itself is moving....

"The mountains will all be moved, and immense turbidity-flows and submarine-landslides will convey sediments into the ocean depths. [Then,] by the end of the seven years of Tribulation-judgments on the Earth, the topographic and atmospheric conditions could well have been restored in considerable measure to their antediluvian conditions, preparing a suitable physical environment for Earth's great 'Kingdom Age'....

"An almost perfect social order will be established, a true theocracy centered in Jerusalem and the great millennial temple.... Then it is, finally, that the Earth shall undergo its last great catastrophe – the fiery holocaust....

"On the New Earth, there will be no need of the sun or moon.... 'There shall be no night there.'⁶²

Morris here quoted only the last part of Revelation 21:25. Thus he omitted the first part, which refers to the never-ending "day" or *heemeras* of the New Earth -- which "day" naturally overthrows his "day = 24-hours" theory!

Finally, Morris almost deified man -- and implicitly indeed deified the creaturely world. For he unbiblically insisted that "believing men's resurrection bodies will no longer be subject to the forces of the physical world.... And galactic travel will be perfectly feasible for redeemed men...in the eternal future, to explore the infinite universe!"⁶³

Romans 1:20-25 and Revelation 22:3, however, imply that (even in glory) creaturely man and the creaturely Universe will always be finite. There shall be no anabaptistic absorption of man into God. For God alone inhabits eternity; and He alone always shall. Psalm 90:1-4 and First Timothy 1:17 & 6:14-16.

24. Rev. Drs. K. Schilder and C. van der Waal on God's seventh day formation-sabbath

As Rev. Professor Dr. Klaas Schilder once wrote,⁶⁴ "according to the covenant of nature God promised the regular interchange of spring, summer, autumn and winter [Genesis 1:14 & 8:22].... But this interchange shall disappear [into its fulfilment], when the everlasting spring and the everlasting day arrive [Revelation 21:23 to 22:5 & 22:16].

"The interchange, as an attribute of time, shall be won over by the unbroken sabbath of the everlasting 'spring' and the everlasting 'day.'" Namely, at the end of World History.

Yet Schilder also wrote⁶⁵ that the word 'new' in the New Covenant of Jeremiah 31 does not speak of an absolute contradiction, but refers to a renewal of the Old Covenant. The Old and the New Covenant have the same structure.

Professor Klaas Schilder's student Rev. Dr. Cornelius van der Waal explained: "'New' does not bring with it a breach in the structure, but a renewal of the structure. 'New' in the expression 'New Earth' in Revelation 21:1, must be interpreted as a renewal of the Earth. And nobody interprets 'the New Heavens and the New Earth' in Isaiah 66:22, as speaking about a totally differently-constructed Heaven and Earth.

"As creatures, we retain the same structure in space and time.⁶⁶ In the New Jerusalem, the river comes forth. Its gates are there to be entered (Revelation 21:24-25 & 22:14). One may come to the water, and to the tree of life (Revelation 22:14-17). There is mention of the 'month'; and in the word 'month' one hears the word 'moon' (Revelation 22:2).

"The New City has no need of the sun or moon (Revelation 21:23 & 22:5). But this does not mean their rôles as timekeepers on the Earth shall have been terminated (Genesis 1:14). The remaining 'order' still requires the passage of time (First Corinthians 15:23-28). For the New Earth speaks of things lasting 'for ever and ever' or *eis aionas toon aioonoon* (Revelation 22:5). Even after His resurrection, ascension and second coming -- the divine Christ remains also human, just like His brethren, and needs water and the tree of life for ever (*cf.* Revelation 22:1-14).

"Recreation is no annihilation of creation, but a completion of it. According to God's plan, paradise shall return on a larger scale. We expect the redemption of the entire creation."

As Rev. Dr. van der Waal concluded⁶⁶ -- "To cite Francis Nigel Lee: 'We are disobedient Christians if we have just been sitting on the fence waiting for the second coming of Christ. For God has clearly revealed that He would have us subdue the Earth and convert the nations.'"

25. Rev. Professor Dr. Francis Nigel Lee from God's Seventh till His Eighth Day

Many years ago, in his first doctorate *The Covenantal Sabbath*, the present writer Rev. Professor Dr. Francis Nigel Lee noted:⁶⁷ "God created Adam in perfect holiness, righteousness and knowledge -- with life, or as a living soul.... Adam was able to forfeit this life (yet not his indestructible continued existence)....

"But on the other hand, Adam could also be confirmed in this life -- by continuing to obey God. And ultimately, by eating of the tree of life. Thereby he would then live unto all eternity..., by entering into the eternal sabbath rest alongside of God....

"The weekly sabbath continues also into the New Testament era. In [Hebrews 4] verse 4, it is stated: 'God rested on the seventh day from all His works.'

"And in verses 9 to 11: 'There therefore remains a rest [a keeping of a sabbath] to the people of God.... Let us therefore labour to enter into that rest!'...

"God's creation sabbath-rest is co-extensive with the continued duration of creation itself.... The weekly sabbath is man's microscopic miniature of the rest of God." For how long? "Until the sabbath-without-end supersedes the weekly sabbath, the latter must remain.

"God's Eighth Day would have occurred after Adam's history had run its course, if sin had never entered into this world. Then, the first Adam would have progressed (*via* his weekly sabbath) from God's Seventh Day into God's Eighth.... Adam's weekly sabbath-keeping would [then] probably have ceased, and become transformed into the sabbath-without-end....

"God's rest, which began on the Seventh Day, is represented by David in Psalm 95 -- as well as by the writer of the Epistle to the Hebrews (in chapter four of that book) -- as something which is continuous [and] into which the believer is enjoined to enter. Hence, God's rest is still in progress....

"It necessarily follows from God's point of view, in the absolute sense the sabbath of creation-week still progresses and has not ended.... Of course in the relative sense that particular day, that solar day of twenty-four hours on which His rest began, has indeed ended."

In Genesis 2:1*f*, God finished creating and making, and 'started' to rest from all His previous creating and making. That started rest itself did not terminate (Genesis 2:3*f*), and was not followed by any 'rest-less' eighth and ninth and tenth *etc.* days. Thus Johan á Marck and Willem Geesink.

That Seventh Day, and its rest, were still continuing in 60 to 70 A.D. (*cf.* Hebrews 4:3-11). And they, like the Seventh Day itself but unlike the previous days one through six, will only terminate at the end of World History -- at the arrival after Judgment Day of God's 'New Creation' on His 'Eighth Day.'⁶⁸

Lee continued:⁶⁹ "Man was created as the image of God, yet destined to increase in stature according to the measure of his obedience to his Maker. He was a small-scale replica of his Creator.

"In respect of time, this means man, as a creature limited by time, is the small-scale image and likeness of his timeless Maker. The same rhythmic cycle which characterized the Creator's work and rest, was to characterize man's work and rest -- although on a smaller scale.... Man's sabbath is a microscopic picture of God's....

"Just as God had performed His great labours for six creation-days and rested on His great and unclosed Seventh Day – so too was man to performed his lesser labours for six lesser days, and rest on his lesser seventh day, thereby increasing in stature before his Maker by obedience to Him throughout the passage of time. *I.e.*, with the passage of weekly cycles demarcated by the rhythmically-recurring seventh day [each week]....

"God laboured in creation for six days, and began His sabbath-rest on the Seventh Day. So too, unfallen man was to labour six days and rest thereafter on each weekly sabbath day – so that, through obedience, his rest in God might increase progressively until he would enter the sabbath-rest which God Himself prepared for His people.... In so entering, unfallen man might cease from his labours as God did from His (Hebrews 4:9-10).

"One may perhaps...refer to the period of 'time' following the second coming of Christ..., as a 'sabbath'.... On the one hand, it resembles God's Great Seventh Day of creation continuing into the New Creation -- at least in principle (Hebrews 4:4-11).... On the other hand..., in the New Creation God makes 'all things new,' Revelation 21:5....

"Seventh-day Adventists advocate a weekly sabbath-day on the New Earth through all eternity, with an appeal to Isaiah 66:22-23 (though as outspoken annihilationists conveniently ignoring the next verse 24)!" Yet "it would seem that these somewhat figuratively-intended texts have already largely been fulfilled in principle, at the first advent of Christ (*cf.* John 3:36 and Luke 17:20-21)....

"Be that as it may, in the New Jerusalem 'there shall be no night.' For there, God's servants shall 'need no candle neither light of the sun; for the Lord God gives them light' (Revelation 21:25 & 22:5). Indeed, the Lord Jesus is the 'bright Morning Star' (Revelation 22:16) and the 'Sun of Righteousness' – in that new 'day which I shall create' (Malachi 4:2f)....

"The New Creation will be God's New Day. God's Eighth Day which broke through into history at the resurrection of Christ, will shine with even fuller power and greater glory with the resurrection of Christ's brethren at His coming again. Then there will be that cosmic peace in fact, which He purchased in principle on Calvary and through His resurrection.

"A cosmic 'sabbath'; a 'sabbath of recreated creation.' But also a 'sabbath of recreated creation.'

"A sabbath which has progressed from God's Seventh Day of creation, to His Eighth Day of recreation. His unending New Day of the New Creation; His sabbath of eternal morning without evening – the 'aeveternal sabbath,' Hebrews 4:9-11....

"Hebrews 3:7 to 4:11 is dominated by the one idea of God's sabbath rest, and man's entry thereinto alongside of God. Sometimes the rest is described in terms of God's Seventh Day rest from creation (Hebrews 4:3-4)...., or as the Son of man's entry into His rest of glory -- in which He ceased from His own works of redemption (Hebrews 4:10-14)....

"God rested on the sabbath day from all His works (Hebrews 4:4).... It was even then God's purpose for Adam to enter into that rest alongside of Him, by virtue of his obedience to

the covenant of works.... When Adam failed to do so, the Second Adam Jesus Christ did, in Adam's stead, when He fulfilled that covenant and entered into that rest as man and for man – when He rose from the dead on the first Lord's Day, and entered into His glory....

"Although Adam's progress toward that rest was cut short by sin, God's rest as such – as well as His invitation to man to come and share in that rest – continued unimpaired (Heb. 4:3-9). God entered His rest from all His works on the Seventh Day of His formation-week, when He rested in man His masterpiece at the very end of the Sixth Day.

"That Seventh Day alias 'Man's Day' (First Corinthians 4:3) – the Day without an evening or morning (Genesis 2:1-3) – lasted down through the centuries. It was apparently still in force in the earthly days of the Son of man before Calvary. And it is in fact co-extensive with the earthly history of 'Man's Day' and of mankind itself.

"For the Lord's sabbath rest – is His rest in man as His Own image, and His rest in 'Man's Day.' So the Lord bids man find his sabbath-rest – by resting in the Lord and in the Lord's day, as man seeks to enter into the eternal sabbath-rest of the Day of the Lord....

"The Son of man has kept the Adamic covenant, and now sabbaths in the rest of God. So too does God Himself now reward the covenant's Fulfiller, and sabbaths in the rest of the Son of man.... The fulfilment of the covenant is finished, and God is satisfied.

"Man's Day, at least in principle, has now yielded to the Lord's Day. The seventh-day weekly sabbath has yielded to the eighth day of the week as the microscopic symbol of God's Eighth Day, the New Day of the Lord which He has created. Malachi 3:2 & 3:17 & 4:1-3.

"The Second Adam...has now entered the glory, the rest, which the first Adam failed to do. And He commenced doing this at His resurrection from the dead on the first day of the (new) week – on Resurrection Sunday, the first Lord's Day....

"The *sabbatismos* of Hebrews 4:9, which the saved people of God must keep, is the intermittent and repeatable sabbath at regular (weekly) intervals.... Those 'which have believed' are nevertheless still enjoined to strive 'to enter into that rest' and to 'exhort one another daily while it is still called "Today" Exhorting one another 'so much the more, as you see The Day' – the Eighth Day of the Lord – 'approaching' (Hebrew 10:25)."

Meanwhile, thus awaiting the Second Coming of Christ the Second Adam, the aged John was in the Spirit on the Lord's Day (Revelation 1:7-10). Thus, 'blessed are the dead which die in the Lord..., so that they may rest from their labours' (Revelation 14:13).

In the New Earth, 'the city shall have no need of the sun...to shine on it.... And there shall be no night there' (Revelation 21:1 & 21:23-25).

God's children then 'need no candle, neither light of the sun. For the Lord God gives them light, and they shall reign for ever and ever' (Revelation 22:5). Indeed, 'Jesus [is]...the bright and morning-star' (Revelation 22:16).

Yet, even "the Church will not stay in Heaven forever! To the contrary, she is destined to inherit the Earth (Matthew 5:5)....

"Then, God's Seventh Day of creation will in practice too yield to His Eighth Day of New Creation.... God's Own children shall enjoy the endless sabbath of eternal life on the New Earth. For the Earth and all its fullness, its science and its culture, will 'sabbath' too – unto all eternity.

"On God's Eighth Day, the Day of the Lord, the covenant shall be perfected -- and access will be given to the covenantal...tree of life.... All His covenantal descendants shall enter into that rest in full, at their bodily resurrection on the last Lord's Day – the never-ending Day of the Lord....

"Between Christ's resurrection and His seed's resurrection, the Seventh Day of creation now moves toward its evening. Further ahead lies the morning of God's Eighth Day, the Day of the Lord – the Eighth Day, the Day which the Lord shall 'create' after His Seventh. For its advent accompanies that of the New Creation....

"In the New Jerusalem, sabbath will no more return but once a week. There will indeed be consciousness of the passage of time, but 'solar time' will then have yielded to 'New Earth time.' For there shall be no night – and therefore no sunrise or sunset – in the New Jerusalem....

"That bright Morning Star, the Sun of righteousness and Lord of the Sabbath Himself, shall illumine the Holy City forever. And His people shall reign with the Lord of the Sabbath and serve Him for all time -- for ever.

"Serve Him without ceasing. In ceaseless yet restful activity and in ceaseless yet active rest – unto all eternity....

"The Triune God Who was energetically at rest before time began, will then have consummated His eternal counsel through creation and recreation. Thenceforth, He will rest dynamically unto all eternity....

"Then will the Sun of righteousness illuminate His creation forever, throughout His Eternal Day. For then Sunday will be fulfilled in 'Sun-day' or 'Son-day' as the eternal Day of the Son of God, the Lord of the Sabbath Jesus Christ. Never evening, ever morning – the Eighth Day."

26. Summary of our Earth's seventh-day sabbath

God told Adam and Eve to subjugate the Universe. Thus God finished creating, resting on His seventh day and making it holy in order to make it through them. So "Man's Day" (First Corinthians 4:3) would last, past Adam's death 930 years later, till the end of the world.

The *Targum Pseudo-Jonathan* says God rested "from all His work which God...was still to do." Rabbi Hoshaiah said God then "still had the work of...rewarding the righteous." Maimonides said "the principle of creation...will spread...when all peoples keep the sabbath." And Rabbi Jacobs said God's "rest is...different from man's resting."

We do not read: "Then on that seventh day – dusk came until dawn." God's Seventh Day has already lasted some 6000 years. The dawn following its dusk will only come on the Day of the Lord as God's never-ending Eighth Day. Malachi 4:3 and Hebrews 10:25 and Second Peter 3:8-12 *cf.* *Westminster Confession of Faith* 27:1 & 32:1-2 & 33:1-3.

Clement of Rome, the Epistle of Barnabas, Justin Martyr, Theophilus, Irenaeus, Tertullian, Origen, and Anastasius all believed God's Seventh Day had not yet closed. So too did Lactantius, Methodius, Ephraim the Syrian, Gregory of Nyssa, and Augustine.

So too did the Calvinistic Geologist Professor Dr. Tayler Lewis. To him -- agreeing with Augustine -- Earth's Seventh Day pointed "to the final advent of God's Eighth Day at the end of World History [Hebrews 4:3-11 & 10:25]."

Also Delitzsch believed the eveningless seventh day would stretch "forward over the entire time of the world." He agreed with Julius Africanus that it would last until "the hypercosmic eighth...day of the Lord."

To the Free Church of Scotland's Rev. Dr. Donald MacDonald, the seventh day is "a transition from one kind of work to another." It was made "after the creation of man"; it "had a special reference to his benefit" (Mark 2:27*f*); and it would be very long-lasting (Augustine *Confessions* 13:36:51).

Christian Geologist Professor Dr. Sir William Dawson said: "A ray of light...shines...from the first sabbath (Genesis 2:1-3) up to that final 'rest which remains for the people of God' (Hebrews 4:3-11 *cf.* Revelation 14:13)." The seventh day has lasted "for at least six thousand years, and...has...a long space to run before it merges in...the first day of an endless sabbatism."

The Free Church of Scotland's Rev. John Kelman, in his book *The Sabbath of Scripture*, stated: "In Hebrews four, we learn that the rest into which God entered at the creating of the world, continues still.... God's seventh day was...a long period of time which has already extended over several thousand years -- and has not yet reached its noon."

Rev. Professor Dr. Abraham Kuyper Sr. wrote that the world would become 'finished' by man's responses to God's Sabbath. "It would have undergone a gradual development" [also through man's efforts]. The 'rest of God' ...shall keep on continuing, until the creation of a New Heaven and a New Earth."

So too Rev. Professor Dr. Geesink remarked "this seventh day on which God rested...is not in the least a 24-hour or a 12-hour day.... It will continue...until the 'regeneration' of the Heavens and the Earth...till the end of the world." And Rev. Professor Dr. Noordtjij said that "the light of the sabbath...reaches its final destination in [man as His] moral creation."

Rev. Professor Dr. de Bondt said God "rested on the seventh day.... Creation received its crown in man.... The creation moves toward its destination. That is God's sabbath.... It waits for the great decision in the Final Judgment."

The Book of Hebrews [4:3-11 & 10:25] teaches God's seventh-day sabbath endures. Chrysostom said this means a sabbath-keeping remains for man down through the ages. Rev. Dr. John Owen said "the rest of God" is the ultimate rest...promised unto believers." Yet after Calvary, "there must be a new day of rest.... 'And so much the more as you see The Day approaching!'" While Arthur Pink remarked that "the primitive sabbath was the prophetic pledge of the 'rest' which this earth shall enjoy during the reign of Christ" -- and "a foreshadowing and earnest of the eternal sabbath...(Zephaniah 3:17)."

John Calvin gives the full sweep of God's Sabbath. He said: "God claims for Himself the meditations and employments of men on the seventh day" as "the proper business of the whole life..., so that in all ages it might be held sacred among men...of the whole human race.... It should continue to the end of the world," for "the sabbath never should be completed – before the arrival of the Last Day."

Further: "We have an equal necessity for the sabbath with the ancient people.... The hallowing of the sabbath was prior to the Law.... It is not credible that the observance of the sabbath was omitted when God revealed the rite of sacrifice to the [patriarchal] Holy Fathers. But what in the depravity of human nature was altogether extinct among heathen nations and almost obsolete with the race of Abraham – God renewed in His Law." Indeed, "solid comfort is furnished by Scripture when it declares: 'Blessed are the dead that die in the Lord' – and adds the reason, 'for they rest from their labours!' [Revelation 14:13]." Thus Calvin.

Whitcomb had a wrong wavelength, which misrepresented God's seventh day. He falsely claimed that Rev. Professor Dr. Edward J. Young restricted the first sabbath to just 24 hours. In fact, Whitcomb subordinated his whole view of Genesis 2:3 to his own dispensationalistic eschatology with its premillennial 'Great Tribulation' and its subsequent 'Kingdom Age' *etc.*

Also Henry Morris viewed the world-history sabbath semi-manichaeically, in "this present evil age." He has told us: "God 'created and made' the Heavens and the Earth," but that there shall be a "'passing away' of that cosmos..., preceded by the millennium" which in turn shall "be preceded by the 'Great Tribulation'" after "the Lord's promised coming for his own...to 'catch them up' to meet Him in the air.... There are to be 3½ years of drought over all the world.... No rain.... Water may boil away into the atmosphere, as great meteors or comets plunge into the oceans.... The mountains will all be moved.... An almost perfect social order will be established, a true theocracy centered in Jerusalem and the great millennial temple.... Then it is, finally, that the Earth shall undergo its last great catastrophe – the fiery holocaust." Wow!

Far more sober are the assessments of Rev. Drs. K. Schilder and C. van der Waal. Here there is no final annihilation of Heaven and Earth [nor of Hell!], but rather the renewal of the seasons in an unbroken sabbath. The Old Covenant shall then have been renovated. The river and gates of Paradise are still there (Revelation 21:25 & 22:1). So too is the moon, to calibrate the twelve months every year (Genesis 1:14 and Revelation 22:2).

Finally, Rev. Professor Dr. Francis Nigel Lee -- in his book *The Covenantal Sabbath* -- has described the progress from God's seventh till His eighth day. God created Adam in perfect holiness. Adam could be covenantally confirmed in this life, by continuing to obey God -- and ultimately by entering into the eternal sabbath rest alongside of God.

When Adam disobeyed, God graciously promised that the Second Adam Jesus Christ would come and keep that covenant. He did so, and introduced God's eighth day by rising from the dead on the first (or eighth) day of the week – encouraging His Christians themselves to keep that Christian sabbath each week (John 20:1,19,26; Acts 2:1f & 20:6-7; First Corinthians 16:1-2; Hebrews 4:9; and Revelation 1:10 & 14:13 & 21:23 to 22:5).

Then will the Sun of righteousness illuminate His creation forever, throughout His Eternal Day. For then Sunday will be fulfilled in 'Sun-day' or 'Son-day' as the eternal Day of the Son of God, the Lord of the Sabbath Jesus Christ. Never evening, ever morning – the Eighth Day.

Endnotes

- 1) Gen. 2:1-4.
- 2) *B^ereshiyth Rabbah*, 1:10.
- 3) M. Maimonides: *Guide for the Perplexed*, ch. 31.
- 4) B. Jacobs: *Commentary on Genesis*, 2:1-3.
- 5) Cf. John 5:16-18, & esp. v. 17.
- 6) I Cor. 4:3's "man's judgment," or better "man's day" – translates *hee anthroopinees heemeras*.
- 7) Heb. 10:25 cf. Mal. 4:3 and II Pet. 3:8-12.
- 8) *Epistle of Barnabas*, ch. 15.
- 9) Theophilus: *To Autolycus*, ch. 19.
- 10) Irenaeus: *Against Heresies*, V:28:3.
- 11) Clement of Alexandria: *Stromata*, VI:16.
- 12) *Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1969 rep., I:301f.
- 13) Tertullian: *An Answer to the Jews*, ch. 2.
- 14) Origen: *Against Celsus*, VI:60f.
- 15) Lactantius: *The Divine Institutes*, II:13.
- 16) Methodius: *The Banquet of the Ten Virgins*, Discourse IX ch. 1.

- 17) O. Zöckler: *History of the Relationships between Theology and Natural Science, with Particular Reference to the History of Creation*, Bertelsmann, Gütersloh, 1877, I:175.
- 18) Gregory of Nyssa: *On the Making of Man*, I:1-5.
- 19) Augustine: *City of God*, 22:30.
- 20) Augustine: *55th Letter to Januarius*, 17-20.
- 21) Augustine: *Reply to Faustus the Manichaeon*, 12:8:14.
- 22) Augustine: *The Literal Meaning of Genesis*, IV:10:20 to IV:12:22 and V:2:4.
- 23) *Westminster Confession of Faith* 19:1-7 & 21:7-8 & 32:1-2 & 33:1-3 and the *Westminster Larger Catechism* QQ. & AA. 115-121 & 191 & 193 & 195.
- 24) F.N. Lee: *Post-Reformation Views of Creation*, 2007, section 190.
- 25) *Ibid.*, section 191.
- 26) *Ibid.*, section 197.
- 27) *Ibid.*, section 214.
- 28) *Ibid.*, section 228.
- 29) T. Lewis: *Notes on Genesis* -- in J.P. Lange's *op. cit.*, pp. 196-7 & 187 n.
- 30) T. Lewis: *Six Days of Creation*, pp. 262-74.
- 31) F. Delitzsch: *Commentary on Genesis*, II:198.
- 32) D. MacDonald: *Creation and the Fall*, pp. 310-13.
- 33) Augustine: *Confessions*, 13:36:51.
- 34) M. Luther: *Comm. on Genesis, in loco*.
- 35) D. MacDonald: *Creation*, pp. 201 & 301-4.
- 36) W. Dawson: *op. cit.*, pp. 137f,147,153,251.
- 37) J. Kelman: *The Sabbath of Scripture*, Eliot, Edinburgh, 1870, pp. 261f.
- 38) Gen. 2:3, Heb.: *la-ásooth*. Compare A. Kuyper Sr.'s *Treatise on the Sabbath*, Höveker & Wormser, Amsterdam, 1890, p. 12 & n.

- 39) A. Kuyper Sr.: *Concerning the Consummation*, Kok, Kampen, 1924, I:24.
- 40) A. Kuyper Sr.'s *Treatise on the Sabbath*, pp. 13-14.
- 41) W. Geesink: *Concerning the Lord's Ordinances*, Kok, Kampen, 1925, III:441.
- 42) *Ibid.*, I:I:246.
- 43) A. Noordtzij: *God's Word and the Testimony of the Ages*, Kok, Kampen, 1924, p. 81.
- 44) A. de Bondt: *Creation and Providence*, in Berkouwer & Toornvliet's *The Dogma of the Church*, Haan, Groningen, 1949, pp. 259f.
- 45) E.J. Young: *In the Beginning*, Banner of Truth, London, 1976, on Gen. 2:1-3.
- 46) Chrysostom: *Homilies on Hebrews*, VI:7 to VII:1 & XIX:2-3.
- 47) J. Owen: *Exposition of the Epistle to the Hebrews*, Banner of Truth, Edinburgh, 1991 rep., V:200-336 & VI:513-29.
- 48) A.W. Pink: *Exposition of Hebrews*, Baker, Grand Rapids, 1970, pp. 203-16 & 608.
- 49) J. Calvin: *Comm. on Genesis*, Eerdmans, Grand Rapids, 1948 rep., I:105-7.
- 50) J. Calvin: *Institutes* II:8:30.
- 51) J. Calvin: *Harmony of the Pentateuch*, Eerdmans, Grand Rapids, 1948f rep., II:435-40.
- 52) J. Calvin: *The Epistle of Paul the Apostle to the Hebrews*, Eerdmans, Grand Rapids, 1963, rep., pp. 47-49 & 145.
- 53) J. Calvin: *Psychopannychia*, in *Tracts & Treatises*, Eerdmans, Grand Rapids, 1958 rep., II:433f; and *Institutes*, III:5:10.
- 54) J.C. Whitcomb & D.B. DeYoung: *op. cit.*, p. 81 n. 46.
- 55) E.J. Young: *op. cit.*, pp. 103f.
- 56) H.M. Morris: *Scientific Creationism*, p. 226.
- 57) H.M. Morris: *Evolution and the Bible*, in Morris-Gish-Hillestad's *op. cit.*, pp. 148-55.
- 58) J.C. Whitcomb & D.B. DeYoung: *op. cit.*, pp. 81 & 149f.
- 59) J.C. Whitcomb Jr.: *The Early Earth*, p. 134.
- 60) H.M. Morris: *A Biblical Manual*, p. 67.

- 61) H.M. Morris: *Scientific Creationism*, p. 226.
- 62) H.M. Morris: *Biblical Cosmology*, pp. 46-53.
- 63) H.M. Morris: *A Biblical Manual*, p. 48.
- 64) K. Schilder: *What is Heaven?*, Kok, Kampen, 1935, pp. 258-60; cf. C. van der Waal's *The World our Dwelling-place: Being a Christian between Creation and Recreation*, Van Berkum Graphics B.V., Zwaag, 2004, p. 62.
- 65) K. Schilder: *Loose Chalk*, Groningen, 1946.
- 66) C. van der Waal: *The World is our Dwelling-place*, 2004, pp. 67-77; citing F.N. Lee's *The Origin and Destiny of Man*, Philadelphia, 1974, pp. 118-19.
- 67) F.N. Lee: *The Covenantal Sabbath, Lord's Day Observance Society*, London, 1972, pp. 17,27,31,37,55.
- 68) See *ibid.*, pp. 55f.
- 69) F.N. Lee: *ibid.*, pp. 56-58 & 234-5 & 238-39.



About the author ----->

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations* in Education, Law, Literature, Philosophy and Theology.

Lee had the privilege of leading both of his parents to Christ, and seeing them embrace Calvinism. After his father's murder, Lee joyfully led his father's murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to Christ.