

(b) The sabbath's commemoration by Adam

(i) The day of the sabbath's commemoration

At the first glance it may appear to be facetious to discuss the day on which the first sabbath day was commemorated, but when it is remembered that God is still in His sabbath rest, which He entered after completion of the sixth day of creation week, but that man's weekly sabbath — even his first weekly sabbath — is only twenty-four hours in duration, the question of the time of commencement of man's first sabbath and its synchronization with God's great sabbath "Day" is found to require some considerable discussion.

Firstly, then, what day was Adam's first sabbath?

*Kelman*¹²⁵ believes that God certainly did "determine for our first parents which day of the week they should observe as the Sabbath of the Lord their God, although it is probably impossible for us now to know with absolute certainty whether it was the second day, or the seventh day, of man's history, that was observed as man's first Sabbath". He feels, even though it cannot now be absolutely ascertained which day of Adam's history was observed by him as his first sabbath, that the most natural opinion seems to be that it was not the second but the seventh day after Adam's creation, for in this way Adam would be most closely following the example of God, and in this way there would also be sufficient time allowed for the transactions recorded in Genesis ii. 18-21, which would scarcely be the case if the very next day after Adam's creation was his sabbath.

With the greatest respect, one must here disagree with the learned *Kelman*, For if Genesis 1-3 is read with an open mind, one certainly gets the first impression that Adam and Eve were both created on the sixth day (Gen. 1:27, 31), and that "the transactions recorded in Genesis ii. 18-21, to which *Kelman* refers (namely the naming by Adam of all the creatures which God had created, and Adam's search for a help meet unto him from among them) were all concluded before the creation of woman [who of course, was created together with man on the sixth day, yet after him and from him (Gen. 2:21-23)]. *Kelman* forgets that the "transactions" could have been concluded in less than half a day; for all the creatures God had created were as then relatively few in number, and probably represented only by basic stocks from which the endless varieties within each genus would only develop later. Moreover, as the fall had not yet as then occurred, and as man's intuitive knowledge and acute powers of perfect perception had not yet as then been impaired and twisted by sin as they are now, the "transactions" needed nothing like the length of time to be concluded which they would require today.

Moreover, *Kelman's* view raises the question: What did Adam do on the very next day after his creation, on the day on which God entered into His sabbath rest. Did Adam work? If so, he desecrated God's sabbath rest. Did Adam rest? If so, then he kept *that* day as sabbath, the first full day of his existence, and not the seventh, as *Kelman* suggests. All the previous¹²⁶ objections against the Seventh Day Adventist *Andrews'* view that God did

not bless and hallow the first sabbath until *after* that first sabbath, apply with equal force here against this view of *Kelman*.

It seems then that Adam's life practically began with the sabbath, as the S.D. Adventist *Andreasen*¹²⁷ correctly holds, where he writes: "The *first* sunset Adam ever saw, was a sabbath sunset". As to whether that first sabbath actually commenced with the *sunset* following the sixth day, or only commenced at *midnight* or the *next morning*, will be considered presently. But at this point one would agree with the S.D. Adventist *Andreasen* that Adam commenced observation of his first sabbath within twenty-four hours after his creation, and not only seven days later, as *Kelman* maintains.

Seeing Adam started to keep his first sabbath shortly after his creation, then, and seeing that he had in no wise lived a full day of twenty-four hours before he started keeping the sabbath, it follows that the first *full* day of Adam's life, was a sabbath day. For if sabbath was then calculated from evening to evening as S.D. Adventists maintain, then Adam entered that first sabbath at sunset of the day on which he was created; and if sabbath was then calculated from midnight to midnight or from morning to morning, it is also apparent that Adam had only existed for about twelve to twenty-four hours before his first sabbath commenced. Whichever view one takes, it is clear that the first full day of Adam's life, was a sabbath. He *started* life with the sabbath, as it were. As the ex-Seventh Day Adventist *Johan de Heer*¹²⁸ correctly remarks: "After he had been created, Adam found all things in readiness, both in the plant kingdom and in the animal kingdom; and the Sabbath as the rest of God greeted him on the first day of his life." The seventh day of God's creation was thus the *first* day of Adam's life. Thus too *Karl Barth*¹²⁹.

The sabbath was the first day of the unfallen Adam's week.

Once this is seen, one may observe the perfect parallel between God's creation week and Adam's weeks before sin entered into the world. It is a superficial view which can conclude from Genesis 1 and 2 that God *first* "worked" for six days, and only *then* "rested" on the seventh, the next day. This is partially true, of course, but a deeper insight reveals that God was first *at rest* before creation, and then "*worked*" for six days, and then rested again on the seventh day even unto now, while yet never ceasing to "work" in maintaining and developing His creation.

As *Eloff*¹³⁰ correctly remarks, "Before the fall the day of rest was instituted and celebrated before the (human) working week. God first rested in His Counsel of Peace, then He entered the stage of creation, and thereafter He again entered into a condition of rest . . . When it is clear that man rested for the first time on that day on which God rested, (and when it is clear that) according to Scripture a certain rhythm is indicated in the life of God (first rest, then a work of creation of six days, and after that the rest of the seventh day), which was intended as an example for man, it implies that man too must rest every seventh day. Man's rest, then, began on the day on which God rested. It was the first full day of human existence" And *Jamieson*: "This 7th day, being the first day of Adam's life, was consecrated by way of first fruits to God; and therefore Adam may

reasonably be supposed to have begun his computation of the days of the week with the first day of his existence. Thus the sabbath became the first day of the week".

So the S.D.A. *Andreasen* correctly maintained¹²⁷ that this first day of the week from Adam's point of view, was indeed the first sabbath. But this can only mean that *before* the fall, the weeks of Adam's life were to *begin* with the weekly sabbath day, and *not to terminate* with it, as was the case after the fall¹³¹.

Before the fall, man's week thus *began* with the sabbath day, and was to be followed by six working days out of gratitude to God. Hereby man was by covenantal obedience to enter into "the sabbath rest which remains for the people of God"¹³² — Paradise Possessed (in measure).

After the fall, man forfeited that initial weekly day of rest when he forfeited his ability to enter into the eternal sabbath rest by virtue of his own obedience¹³³. But that eternal sabbath rest will still be entered on man's behalf by Jesus Christ, the Mediator of the covenant and the Lord of the sabbath¹³⁴, but only in the future. Hence, after the fall, the weekly sabbath was shifted into the *future*, which is conceivably what is implied by the words "at the *end* of the [week of] days" in Gen. 4:3 — Paradise Lost (in sin).

After the *reversal* of the fall by the death and resurrection of Jesus Christ the Second Adam, redeemed man's week follows the same pattern as that which unfallen Adam's week followed and was to have continued to follow; the Christian begins his week with his sabbath rest in the completed work of the resurrected Christ on the day of His resurrection, the first day of the week (Matt. 28:1 etc.), and he works for God out of gratitude on the following six days (John 20:1, 19, 26) — Paradise Regained (in principle).

(ii) The hours of the sabbath's commemoration

To the question: "At what time of the day did Adam commence keeping his sabbath?", certain *Seventh Day Adventists*¹³⁵ would immediately reply: "from even(ing) unto even(ing), shall ye celebrate your sabbath", with an appeal to Lev. 23:32. This "evening to evening" rule, they maintain, is the demarcation intended for the sabbath day even *before* the fall, and is, they further hold, logically the same demarcation as the formula often repeated in Genesis 1, "and the evening and the morning were the (first [etc.]) day".

But this exegesis cannot be allowed for a number of very good reasons.

In the first place, the text Lev. 23:32 which S.D. Adventists adduce in support of their contention — which is the *only* text in Scripture which even vaguely suggests that the "sabbath" should of necessity be kept from evening to evening — does not really apply in respect of the *weekly* sabbath at all, but only in respect of a ceremonial "sabbath", namely the day of atonement, which fell on the tenth day of the seventh month of the Jewish calendar, and was unknown and uncelebrated until after the time of the Exodus. S.D. Adventists are the first to stress the absolute distinction between the weekly sabbath and

the Jewish ceremonial sabbaths when it comes to interpreting Col. 2:16, and it is only right that they should be consequential and do the same in interpreting Lev. 23:32. Furthermore, it should be noted that this "evening to evening" rule is not even mentioned in respect of *all* the Jewish ceremonial sabbaths, but only in respect of the day of atonement, and of that day alone. One is not here concerned with the (unwarranted) extension of this principle of demarcation to days other than this day of atonement by later *Judaism*¹³⁶; one is here concerned only with the precise meaning of *God's Word* when and in respect whereof God Himself intended it. Finally, it is not clear how "from evening to evening" can be summarily equated with "from sunset to sunset", as the S.D. Adventist position would suggest, as the earthly evening of God's first day was totally devoid of *sunset*, the sun only being appointed the demarcator of earthly time on God's fourth day. Still less does this expression (from evening to evening) imply a "six o'clock p.m." demarcation, which *Van Baalen*¹³⁷ maintains S.D. Adventists once "practised for ten long years"!

In the second place, one must try to determine the precise meaning of the expression "and the evening and the morning were the (first (etc.)) day". But before so doing one should note the limited value of applying any conclusion which may be reached to the *seventh* day in the creation account, in respect of which seventh day (as opposed to the previous six) this expression (not without some good reason of the Holy Spirit Who purposely omitted it) is totally lacking. It should also be noted that it is difficult to grasp the precise meaning of the expression, as the various attempts to render Gen. 1:5b in official Bible translations amply indicate¹⁹.

Bearing these limitations in mind, it is clear that this difficult expression, which occurs six times in Gen. 1 (once each time in respect of each of the six days of creation), must surely bear the same meaning in respect of the first day that it does in respect of the second, third, fourth, fifth and sixth days. Hence, if one can establish its meaning in respect of the first day, one has established its meaning throughout.

But it has been proven above¹³⁸ quite abundantly, that God's first creation day did not begin in the evening, but in the morning; whence it necessarily follows that God's sixth creation day also began in the morning, and therefore ended the next morning just as God's Seventh Day began, and that that latter day, man's first sabbath day, therefore began in the morning too. The only question remaining to be solved is whether the morning then began at midnight or at daybreak.

It was also seen above¹³⁹ that there is an intimate nexus and parallel between the first day of creation week when light first shone on the earth, and the first day of re-creation week, Easter Sunday, when the Light again shone on the earth. And so if one can determine what time morning began on the first day of re-creation, one can probably conclude that the morning began at the same time on the first day of creation (that is, terrestrial formation), and that the morning also began at the same time on that first day of rest at the advent of which God and Adam started to "sabbath" simultaneously.

*Kelman*¹⁴⁰ believes that the creation days (and the first sabbath) probably commenced at daybreak. Yet he also notes in respect of this *same* matter that in the New Testament dispensation, which in principle *restores* fallen creation to its former order, Paul "protracted the evening meeting with his preaching till *midnight*" (Acts 20:7).

It will be remembered that this very New Testament dispensation was inaugurated by the resurrection of the Second Adam on the third day after His crucifixion (Luke 24:1, 13, 33, 46, etc.), on the first day of the week. But it is clear that this resurrection on the first day had already taken place *before sunrise or daybreak* of that first day, for "on the first day of the week cometh Mary Magdalene early, *while it was yet dark* (= hence before sunrise — N.L.) unto the tomb", *after* the Lord had already risen¹⁴¹.

Kelman himself correctly maintains¹⁴⁰ that Christ appeared to His eleven disciples on Resurrection Sunday "*the same day at evening* being the first day of the week". Now this appearance must have taken place about "*two hours*" after sunset — the two disciples (Cleopas and his friend) having apparently *walked* from Emmaus to Jerusalem, for "the distance was about seven or eight miles". It was "*toward evening, and the day . . . far spent*", before those two disciples had even reached Emmaus, where they tarried for some time in eating their supper. And it was only after that — hence quite long after sunset — that they even *started* out on the eight mile journey back to Jerusalem.

We are faced then with two undisputable facts. Resurrection Sunday *started* with Christ's resurrection quite some time *before sunrise* on Sunday, and it was still in progress at least two hours *after sunset* that same Sunday. Hence, neither sunset (thus the *Seventh Day Adventists*) *nor* sunrise (thus *Kelman*) is the time of demarcation of the Lord's day in New Testament times.

Now as the solar day was then always twenty-four hours in duration, it is clear that the Lord's (resurrection) day must have terminated at a point in the night *AFTER* at least two hours subsequent to sunset on Sunday night, and *BEFORE* a considerable time prior to sunrise Monday morning (being twenty-four hours after His resurrection *on* that Sunday). In other words, that Sunday must have *terminated* at some point in the night between about 8 p.m. Sunday night and 4 a.m. Monday morning.

Similarly — working twenty-four hours back from the termination of that day, one arrives at its *commencement*, which must therefore have been at some point in the night *AFTER* at least two hours subsequent to sunset on Saturday night (being twenty-four hours prior to a point of time known to have still fallen on Resurrection Sunday), and at a time *BEFORE* and considerably prior to Sunrise Sunday morning (namely at the exact time of the Lord's resurrection), and hence at a time not later than the commencement of Resurrection Sunday. In other words, that Sunday must have commenced at some point in the night between about 8 p.m. Saturday night and 4 a.m. Sunday morning.

Now it is clear that *midnight-Saturday-Sunday* is the midpoint between the two possible extremes during which Sunday must have commenced, and that *midnight-Sunday-Monday* is the midpoint between the two possible extremes during which Sunday must

have terminated. In principle, midnight is also that point from which the darkness gradually recedes and the light gradually increases. And is that not precisely what happened that first Resurrection Sunday morn, when the darkness of the tomb receded behind the Risen Lord, as He the risen Sun of righteousness waited for the rising of the solar sun, waited for the advent of daylight and the coming of the women? And when we are told, as we have seen, that Paul preached "*till midnight*" "upon the first day of the week" at Troas, "ready to depart on the morrow", our view gains strength.

But there is more. The slain and risen Lord is the fulfilment of the Passover¹⁴², and it was precisely "*at midnight*" that the Lord smote all the first born in the land of Egypt", and from that time that same night the Exodus began. Does it not seem likely then, that the Lord of the *SABBATH* Himself should have conducted His Exodus from the tomb, the Egypt of our sins, at that same time?

When it is considered that all these events were milestones in the history of re-creation — of *re-creation*, be it noted — is it not possible, to say the very least, that they corresponded with those first six days, those milestones of the history of *creation*, even to the extent of those six days *also* commencing at midnight? This would certainly seem a possible interpretation of the expression "and it was evening, and it was morning, the (first, etc.) day", in that midnight is precisely the very *midpoint* between the "evening" and "morning" which are mentioned, and in that the "*midnight*" interpretation — unlike certain others — preserves the written order "it was *evening* and it was *morning*".

If God's Word had said "And it was *night* and it was *day*, the (first, etc.) day", it could still perhaps be argued that sunset was the start, sunrise the midpoint, and sunset the end of the whole period of twenty-four hours called a "night-and-day". For "night" clearly endures for about twelve hours throughout the whole dark period from sunset to sunrise, whence the halfway point is called "*mid-night*", and "day" for about twelve hours through the whole light period from sunrise to sunset, whence the halfway point is called "*mid-day*".

But God's Word avoids these terms "night" and "day" in the expression, stating instead: "And it was *evening* and it was *morning*, the (first, etc.) day". Now "evening" does not last for twelve hours, as does the "night". On no account can "evening" be construed to last beyond midnight, and generally it refers only to that period of time immediately around sunset. In the expression "and it was evening and it was morning" then, unlike the expression "and it was night and it was day", we are faced with a *breach in time* at some point in the night between "evening" and "morning". Now it seems logical that the point in question should be *midnight*, that is, that point beyond which "evening" cannot possibly proceed, and before which "morning" cannot possibly commence, towards which the night has waxed, and from which the night will wane¹⁴³.

And so too will it be at the end of the world, when Christ returns on the Day of the Lord. For example, it is stated in the parable of the ten virgins that "while the bridegroom tarried, they all slumbered and slept. But at *midnight* there was a cry made, "Behold, the bridegroom cometh! Go ye forth to meet Him!". And then the Lord applied this parable

to the concrete situation, saying "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:5,6, 13).

In other parts of God's Word, it is stated that the Lord (and hence the Day of the Lord) will come "like a thief in the *night*" (I Thess. 5:2), when "the sun shall be darkened, and the *moon* shall not give her light, and the *stars* shall fall from heaven" (Matt. 25:29). It is true that no one knows at what hour He will come, "whether at even, or at midnight, or at the cockcrowing, or in the morning" (Mark 13:35); but on the balance of the Scriptures it seems clear that He will come in the darkest moment of world history, in the very *midnight* of despair, whence Christians are *enjoined* "to *awake* out of *sleep*: for now is our salvation nearer than when we (first) believed. The night is far spent, the day is at hand" (Rom. 13:11-12).

But more. God's Seventh Day of creation — the day not followed by the expression "and there was evening and there was morning, the seventh day", Gen. 2:1-3 — has not terminated, but is still in progress, Heb. 4:4, 9-11, and will remain so unto the end of the world. But the end of the world will be occasioned precisely by the advent of God's "*Eighth Day*", the Day of the Lord, James 5:7-8, Mal. 4:1-6. But it has just been seen that God's Eighth Day will commence at the darkest point of the world's history, at its "*midnight*" as it were. Now the world's history is co-extensive with the duration of God's Seventh Day; therefore God's Eighth Day will commence at the *end* of God's Seventh Day. But God's Eighth Day will probably commence at "*midnight*" (on God's macroscopic scale); therefore God's Seventh Day must also end at "midnight". But if God's Seventh Day ends at midnight (on God's macroscopic scale), it must too have commenced the "previous" midnight, "twenty-four" macroscopic "God-hours" beforehand. But then this commencement of God's Seventh Day at "midnight" must have followed immediately at the termination of God's *sixth* day; therefore God's sixth day must have terminated (and consequently also begun twenty-four God-hours' previously) at midnight. But the termination of God's sixth day (like the preceding first, second, third, fourth and fifth days) is marked by that difficult expression: "And there was evening and there was morning, the sixth (or first, etc.) day". Therefore this expression, it would seem, points to a "midnight" demarcation of the day in respect of which it is used.

Now if the above is true of the chronological relationship between God's Seventh Day and God's Eighth Day on God's macroscopic scale, one would expect to find a reflection of that relationship on man's *microscopic* (twenty-four hour) scale too.

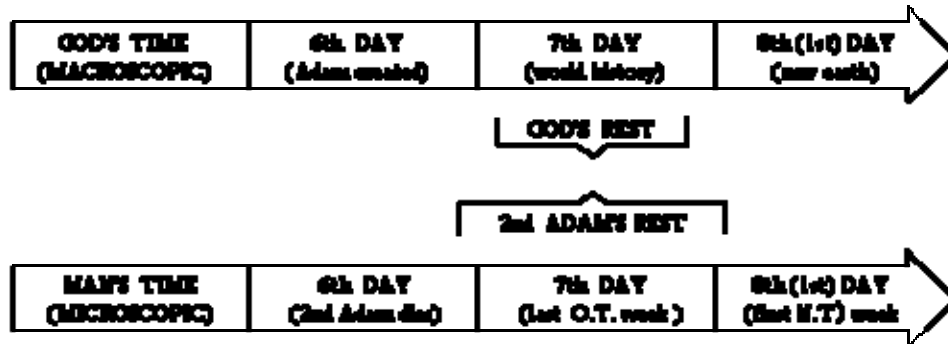
It was seen above (p. 33f.) and will be seen even more clearly below (p. 200f.), that the first day of the week, the "*Lord's day*", is the microscopic picture of the Eternal Day of God's new week, the "Day of the Lord", just as the (weekly) *sabbath day* is the microscopic picture of *God's Seventh-Day rest of creation*. The (Saturday) sabbath precedes and yields to the Lord's day of Matt. 28:1 (see too Mark 16:1, 2 and Luke 24:1), where we read: "In the end of the sabbath day, as it *began* to dawn toward the first day of the week¹⁴⁴. But if the (Saturday) sabbath day (at least in Judaism contemporary with the earthly lifetime of Christ) ended at *evening* (as particularly the Seventh Day Adventists maintain), and if it only "*dawns*" at daybreak, then *midnight* Saturday-Sunday could have

been the only point of demarcation equidistant from "the *end* of the sabbath day", and "as it *began to dawn* TOWARD the first day of the week".

So the midnight-hypothesis fits both man's *microscopic* picture of creation and re-creation history, as well as God's *macroscopic* picture of the same.

The whole argument may perhaps be represented diagrammatically, thus: —

DIAG XI — GOD'S CREATION AND RE-CREATION RESTS.



And so it has been demonstrated that there is little evidence that God commenced each of His creation days at evening, and the great weight of the evidence points to a time of commencement *at midnight* (or possibly at daybreak).

But coming to *Adam's* sabbath day, the absence of the formula "And there was evening, etc." must be borne in mind. However, the commencement of that first sabbath of Adam (together with that of God) must have immediately followed the termination of God's sixth day, and, on the balance of the facts, it would seem to the present writer that Adam's first sabbath also very likely commenced at midnight. But before setting out further reasons for this view, one must first discuss the following beautiful picture of the first sabbath drawn by the S.D.A. *Andreasen*¹⁴⁵: "The first sunset Adam ever saw was a *Sabbath sunset* . . . God had finished His work. Six days He had laboured, and now evening was *approaching*, the evening that would usher in the Sabbath".

Now the suggestion that "the first sunset Adam ever saw was a sabbath sunset" begs the question. It is not questioned that Adam and Eve might have seen the sunset at the end of the sixth day — that might very well have been the case, bearing in mind that the sixth day only terminated after God had given His commands and instructions to both Adam and Eve, Gen. 1:27-31. For this passage can only mean that the data of Genesis 2 in connection with Adam, namely his formation from the dust of the ground and his vivification by God's breath of life, his receiving of the test prohibition, and his naming of "every beast of the field, and every fowl of the air" which the Lord brought to him to see what he would call them, his inability to find "an help meet for him", his "deep sleep" and his discovery of his wife thereafter, and the instructions regarding food, etc., which they both subsequently received from God, Gen. 1:28ff, all took place before the sixth

day was spent, and possibly, even probably, before sunset occurred. Before sunset, because God's last instruction concerning the food of man was probably not given in the dark between sunset and midnight, when such food could not have been seen, but rather before sunset whilst it was still light. This is surely implied in the fact that the final instructions regarding food are immediately followed by "And God saw every thing that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day". Whence one is, perhaps, left with the impression that Adam and Eve, having heard the last instructions of God, saw the evening of the sixth day, and hence the "sunset", as *Andreasen* stresses.

But this does not imply that it was already sabbath! To the contrary, the simple words of Scripture seem to indicate that the sabbath only came later, on the seventh day, and that this seventh day succeeds the "evening and the morning, the sixth day" of Gen. 1:31, apparently starting in that morning of Gen. 1:31 (at midnight, or after; possibly at daybreak, as *Kelman* would maintain). This seems to be the sense, if we read through from Gen. 1:31 margin to 2:3, namely: "And God saw every thing that He had made, and behold, it was very good. And the evening was and the morning was, the sixth day. And the heavens and the earth were finished, and all the host of them. And *on* (not before!) the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that *in it* He had rested from all His work which God created and made".

Furthermore, the view that the days of Eden, and hence the first sabbath day, were computed from *morning* (midnight or daybreak) and not from evening, seems to find some distant echo in Job 38:7, which certainly applies in respect of at least part of creation week and which, as the *Seventh Day Adventists* themselves insist, perhaps correctly, applies specifically to the sabbath day¹⁴⁶.

If, as the S.D.A.'s then suggest, this verse Job 38:7 applies in respect of the first sabbath, is it not significant that it was "the morning stars" which then "sang together"? The "morning stars" could not sing together the previous evening of the sixth day and still be morning stars, neither could the "evening stars" of the previous evening sing together the next morning of the seventh day, the sabbath morning, unless they were morning stars, which they were not¹⁴⁷. So here is the spectacle of sabbath evening, which S.D. Adventists stress so much as the point of sabbath commencement, being totally ignored in this text, and the "*morning* stars", implying sabbath *morning*, receiving all the emphasis! And is it not significant that the Lord Jesus, the Son Whom S.D. Adventists describe together with the Father as the Co-Author of creation and the sabbath, is variously described in Scripture as the "*Star* out of Jacob" Who shall *rise* (not set! — N.L.) out of Israel"; the *Sun* of Righteousness", Who "shall . . . *arise*"; "the *Dayspring* from on high", Which shall "give *light* to them that sit in darkness"; "the *Light*" Which "*shineth* in the darkness", Which the darkness could not overcome; and finally, as "the bright and *Morning Star*", cf. His resurrection on Easter Sunday *morning*¹⁴⁸!?

It is quite possible, of course, that Adam's "deep sleep" only commenced at sunset, and that it was then only after sunset that Eve was created, albeit still on the sixth day. But

this possibility only strengthens our position that the sixth day then did not end and the sabbath did not begin at sunset, but only at a later point there beyond, such as at midnight.

But even if it seemed likely that Adam's sabbath actually began at sunset of the day on which he was created — and it does not — there would still be difficulties in the celebration of the sabbath. For are we to suppose that Adam, soundly rested after his "deep sleep" on the day when he was created, having watched the sunset of that day together with Eve and hence (on the S.D. Adventist *Andreasen's* hypothesis) having started to celebrate the sabbath, promptly went to sleep again until the next morning, thus ceasing from sabbath celebration for about 8-10 hours, and then resuming it again? Was that first sabbath, unbroken as then by sin, nonetheless broken by Adam's sleep? Or are we to believe that he continued celebrating that sabbath in his sleep? Or did he stay awake the whole night and continue to celebrate the sabbath without interruption? How much easier are the "midnight" and "morning" hypotheses of sabbath commencement, which would portray Adam and Eve waking from their night's sleep to start celebrating their already commenced sabbath continuously and *uninterruptedly*. It may even be that they were awakened by the hymns and praises of the angels, the "host of heaven", Gen. 2:1, when "the morning stars sang together, and all the sons of God shouted for joy"! If so, what a beautiful way to start the sabbath!

Finally, even apart from the above data, there are at least six other texts in the *Old Testament* — Gen. 19:33-4; Ex. 12:6, 18; Judg. 6:38, Judg. 21:2-4; I Sam. 19:11 and I Sam. 28:19 — which clearly teach that even after the fall the day was sometimes demarcated from the morning¹⁴⁹.

Summarizing then, it would seem that *the first sabbath* of which Adam was conscious, probably commenced at midnight, though conceivably at daybreak, but at any event in the *morning* of that day, God's Seventh Day and Adam's "first", and not in the evening of God's sixth day.

(iii) The mode of the sabbath's commemoration

If God commemorated His creation sabbath by entering into His sabbath rest¹⁵⁰, and His angels by singing together and shouting for joy¹⁵¹, the question remains: how did Adam and Eve celebrate it?

Many¹⁵² have sought to describe the first sabbath's celebration in Eden, and perhaps *Martin Luther* has come nearest the truth. *Luther* felt that on the morning after the creation of Adam and Eve, that is, on the morning of "the Sabbath day, Adam and Eve were mindful of the will of God, etc. Thus Adam and Eve, flowering in innocence and original righteousness, and full of security on account of their trust in the most kind God, walked around naked holding fast to the word and mandate of God, and praising God, as befits the sabbath day¹⁵³".

Elsewhere¹⁵⁴ *Luther* has claimed: "If Adam had stood in his innocency, yet he should have kept the seventh day holy, i.e., on that day he should have taught his children and children's children what was the will of God, and wherein His worship did consist; he should have praised God, given thanks, and offered [that is, performed an act of sacrifice — N.L.]. On the other days he should have tilled his ground, looked to his cattle". For "Adam was to gather with his descendants on the Sabbath at the tree of life", i.e. at a small orchard of trees of the same species¹⁵⁵, "and when they had together eaten of the tree of life, to preach, i.e. to proclaim God, and His praises, and the glory of creation, . . . and to exhort them to a holy and sinless life and to a faithful tilling and keeping of the Garden".

Calvin too has insisted¹⁵⁶ that the tree of life was a "sacrament" which God gave "to Adam and Eve, as an earnest of immortality, that they might feel confident of the promise as often as they ate of the fruit". God rested on His sabbath, "then blessed this rest, that in all ages it might be sacred among men". God "consecrated every seventh day to rest", so that "inasmuch as it was commended to men from the beginning, that they might employ themselves in the worship of God, it is right that it should continue to the end of the world", in that "this institution has been given not to a single century or people, but to the entire human race". Accordingly, "*we* have an equal necessity for the sabbath with the ancient people", and "it is not credible that the observation of the sabbath was omitted when God revealed the rite of *sacrifice* to the holy Fathers, but what in the depravity of human nature was altogether extinct among the heathen nations, and almost obsolete with the race of Abraham, God renewed in His law."

*Bavinck*¹⁵⁷, referring to Gen. 4:3, has maintained that "*sacrifice* in the broader sense" was "suited to man in the state of rectitude" as "prophet, priest and king", who was then obliged to "glorify God's Name and dedicate himself to God with all that he had", and who "in the Sabbath . . . received a special day for the service of God; and to this end he needed special forms of cultus; and there is nothing strange [in the idea] that sacrifice as well as prayer belonged thereto".

*Barth*¹⁵⁸ has written that after man was created outside of the Garden, he was taken inside it "and brought to rest there", Paradise being "a distinctive spatial parallel to the institution of the Sabbath as a temporal sanctuary", man being "given rest in the place whose centre is constituted by the tree of life", where he "is really at rest in respect of his nourishment, and his work . . . is the permitted minimum of the Sabbath which does not disturb the freedom, joy and rest of his existence."

And *Wurth*¹⁵⁹ feels that as "joy is in any case a valuable thing for the Christian", that "the element of play and of festivity" should be part of his life, as "man is not only created to work", but he also received "a day of rest, that is, a day to relax . . . to be able to enjoy life freely and to the full, to be able to be happy, to be able to celebrate festivities". For Sunday is the day of "glorious restoration of the genuine life of creation" which may be enjoyed "rejoicing and devoid of care"; yet it is a "holy" feast, "no day of man, no going-out-day, no day of jest, no day on which we can gloriously do and leave undone what we like", but it is "the day of the Lord".

Putting all these thoughts together, then, it would then seem that Adam and Eve probably awakened from their first night's sleep some time early in the morning of the seventh day, perhaps being awakened by the choirs of angels, when all the host of heaven sabbathed, "when the morning stars sang together, and all the sons of God shouted for joy" (Gen. 2:1-3; Job 38:7). Having risen on that morning, they would both have beheld one another naked, and would not have been ashamed (cf. Gen. 2:25). They would have been very conscious of the sacredness of the day, perhaps enraptured by the heavenly music from above, and at perfect peace and rest with the realm of nature round about them. Walking about the garden in Eden, they would doubtless have seen the undisturbed harmony in nature on every hand: the wolf and the lamb dwelling together in sweet accord; the leopard lying down with the kid; and the calf and the young lion and the fatling together. The cow and the bear would have been feeding alongside each other, whilst their young ones would have been lying down next to one another. Under some trees they might even have seen a lion eating straw like an ox (Is. 11:6-7), chewing green herbs as its food¹⁶⁰.

Through the groves of trees they would have walked on that first sabbath, past every tree that is pleasant to the sight, and good for food — a fir tree on their right, perhaps, and a myrtle on their left (cf. Is. 55:13), and fruit-trees like the fig (cf. Gen. 3:7), providing for their sustenance. Perhaps, whilst praising God for the gift of all His goodness and their love for one another, they would have walked alongside the river of Eden (cf. Gen. 2:10), which would have flowed clear as a crystal¹⁶¹ on that first sabbath day. And probably at the side of that river, in the midst of the garden¹⁶², stood the tree of life, perhaps bearing twelve kinds of fruits, yielding its fruit every month.

This was the tree of immortality, the tree of which one may eat, and live forever (Gen. 3:22). Perhaps it was the purpose of God for them to eat of that tree of life each sabbath day as a sort of "sacramental"¹⁶³ food to seal unto them the promises of His Word, the promises of eternal life, by the faithful use whereof they would have climbed heavenwards through time to absolute immortality from one sabbath to the next sabbath¹⁶⁴. For accordingly as Adam and Eve would have called the sabbath day a delight, accordingly as they would have regarded that holy day of the Lord as honourable, and accordingly as they would have honoured it, they would have delighted in the Lord, Who would have caused them to ride upon the high places of the earth¹⁶⁵.

Perhaps it was at this tree of life, in the very midst of the garden, where they would have had their sweetest sabbath fellowship with God, probably bringing Him their sacrificial offerings there¹⁶⁶, possibly eating of the fruit of the tree of life, even as the Church has its sweetest sabbath fellowship with God in breaking bread and eating of the Lord's Supper on the Lord's day. Perhaps it was even here¹⁶⁷ at this tree of life that the God of life would have met with our first parents into whom He had breathed the breath of life (cf. Gen. 2:7). It might have been God's purpose to walk in the garden in the cool of the day, yes, precisely in the cool of the sabbath day, to meet His first human children there under the tree of life; even as He even today still meets them each sabbath day, gathered under that other tree of life, the tree of Calvary, gathered together in the Spirit on the Lord's

day, in the cool, the wind, the "Spirit" of the day as it were, to hear the voice of the Lord God calling them to rest and to worship¹⁶⁸.

Summarizing, then, before the fall Adam and Eve were destined to meet regularly on each weekly sabbath day, to praise and to worship God in His creation glory and to meditate on their ultimate goal of entry into His sabbath rest, to bring into remembrance the promises of the Word of God, and possibly to partake of the tree of life as a sort of weekly prototypical "Lord's Supper". This was humanity's "golden time", the *aetasaurea*, the time before the fall.