

CHAPTER 2

THE INSTITUTION OF THE SABBATH

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

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

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

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The fourth commandment states the same fact: He "rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."⁴

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

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

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

work of creation.

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

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

Dr. Twisse quotes Martin Luther thus:

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

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

But the most striking illustration of the meaning of this word may be found in the record of the sanctification of Mount Sinai.¹⁰ When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses

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

The declaration, "God blessed the seventh day, and sanctified it," is not indeed a commandment for the observance of that day; but it is the record that such a precept was given to Adam.¹¹ For how could the Creator "set apart to a holy use" the day of his rest, when those who were to use the day knew nothing of his will in the case? Let those answer who are able.

This view of the record in Genesis we shall find to be sustained by all the testimony in the Bible relative to the rest-day of the Lord. The facts which we have examined are the basis of the fourth commandment. Thus spake the great Law-giver from the summit of the flaming mount: "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."¹²

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

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

holy Sabbath unto the Lord. The seventh day had been such ever since God blessed and hallowed the day of his rest.

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

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

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

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

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

But we ask that the facts be brought forward which prove that the Sabbath was sanctified in the wilderness of Sin, and not at creation. And what are the facts that show this? It is confessed that such facts are not upon record. Their existence is assumed in order to sustain the theory that the Sabbath originated at the fall of the manna, and not in paradise.

Did God sanctify the Sabbath in the wilderness of Sin? There is no intimation of such fact. On the contrary, it is mentioned at that time as something already set apart of God. On the sixth day Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord."²⁰ Surely this is not the act of instituting the Sabbath, but the familiar

mention of an existing fact. We pass on to Mount Sinai. Did God sanctify the Sabbath when he spoke the ten commandments? No one claims that he did. It is admitted by all that Moses spoke of it familiarly the previous month.²¹ Does the Lord at Sinai speak of the sanctification of the Sabbath? He does; but in the very language of Genesis he goes back for the sanctification of the Sabbath, not to the wilderness of Sin, but to the creation of the world.²² We ask those who hold the theory under examination, this question: If the Sabbath was not sanctified at creation, but was sanctified in the wilderness of Sin, why does the narrative in each instance²³ record the sanctification of the Sabbath at creation and omit all mention of such fact in the wilderness of Sin? Nay, why does the record of events in the wilderness of Sin, show that the holy Sabbath was at that time already in existence? In a word, How can a theory subversive of all the facts in the record, be maintained as the truth of God?

We have seen the Sabbath ordained of God at the close of the creation week. The object of its Author is worthy of especial attention. Why did the Creator set up this memorial in paradise? Why did he set apart from the other days of the week that day which he had employed in rest? "Because that in it," says the record, "he had rested from all his work which God created and made." A rest necessarily implies a work performed. And hence the Sabbath was ordained of God as a memorial of the work of creation. And therefore that precept of the moral law which relates to this memorial, unlike every other precept of that law, begins with the word, "Remember." The importance of this memorial will be appreciated when we learn from the Scriptures that it is the work of creation which is claimed by its Author as the great evidence of his eternal power and Godhead, and as that great fact which distinguishes him from all false gods. Thus it is written:

"He that built all things is God." "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." "But the Lord is the true God, he is the living God, and an everlasting King." "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." "For he spake, and it was done; he commanded, and it stood fast." Thus "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."²⁴

Such is the estimate which the Scriptures place upon the work of creation as evincing the eternal power and Godhead of the creator. The Sabbath stands as the memorial of this great work. Its observance is an act of grateful acknowledgment on the part of his intelligent creatures that he is their Creator, and that they owe all to him; and that for his pleasure they are and were created. How appropriate this observance for Adam! And when man had fallen, how important for his well being that he should "remember the Sabbath day, to keep it holy." He would thus have been preserved from atheism and from idolatry; for he could never forget that there was a God from whom all things derived their being; nor could he worship as God any other being than the Creator.

The seventh day, as hallowed by God in Eden, was not Jewish, but divine; it was not the memorial of the flight of Israel from Egypt, but of the Creator's rest. Nor is it true that the most distinguished Jewish writers deny the primeval origin of the Sabbath, or claim it as a Jewish memorial. We cite the historian Josephus and his learned contemporary, Philo Judaeus. Josephus, whose "Antiquities of the Jews" run parallel with the Bible from the beginning, when treating of the wilderness of Sin, makes no allusion whatever to the Sabbath, a clear proof that he had no idea that it originated in that wilderness. But when giving the account of creation, he bears the following testimony:

"Moses says that in just six days the world and all that is therein was made. And that the seventh day was a rest and a release from the labor of such operations; WHENCE it is that we celebrate a rest from our labor on that day, and call it the Sabbath; which word denotes rest in the Hebrew tongue." [25](#)

And Philo bears an emphatic testimony relative to the character of the Sabbath as a memorial. Thus he says:

"But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birth-day of the world." [26](#)

Nor was the rest-day of the Lord a shadow of man's rest after his recovery from the fall. God will ever be worshiped in an understanding manner by his intelligent creatures. When therefore he set apart his rest-day to a holy use, if it was not as a memorial of his work, but as a shadow of man's redemption from the fall, the real design of the institution must have been stated, and, as a consequence, man in his unfallen state could never observe the Sabbath as a delight, but ever with deep distress, as reminding him that he was soon to apostatize from God. Nor was the holy of the Lord and honorable, one of the "carnal ordinances imposed on them until the time of reformation;" [27](#) for there could be no reformation with unfallen beings.

But man did not continue in his uprightness. Paradise was lost, and Adam was excluded from the tree of life. The curse of God fell upon the earth, and death entered by sin, and passed upon all men. [28](#) After this sad apostasy, no further mention of the Sabbath occurs until Moses on the sixth day said, "To-morrow is the rest of the holy Sabbath unto the Lord."

It is objected that there is no precept in the book of Genesis for the observance of the Sabbath, and consequently no obligation on the part of the patriarchs to observe it. There is a defect in this argument not noticed by those who use it. The book of Genesis was not a rule given to the patriarchs to walk by. On the contrary, it was written by Moses 2500 years after creation, and long after the patriarchs were dead. Consequently the fact that certain precepts were not found in Genesis is no evidence that they were not obligatory upon the patriarchs. Thus the book does not command men to love God with all their hearts, and their neighbours as themselves; nor does it prohibit idolatry, blasphemy, disobedience to parents, adultery, theft, false witness or covetousness. Who will affirm from this that the patriarchs were under no restraint in these things? As a mere record of events, written long after their occurrence, it was not necessary that the book should contain a moral code. But had the book been given to the patriarchs as a rule of life, it must of necessity have contained such a code. It is a fact worthy of especial notice that as soon as Moses reaches his own time in the book of Exodus, the whole moral law is given. The record and the people were then contemporary, and ever afterward the written law is in the hands of God's people, as a rule of life, and a complete code of moral precepts.

The argument under consideration is unsound, 1. Because based upon the supposition that the book of Genesis was the rule of life for the patriarchs; 2. Because if carried out it would release the patriarchs from every precept of the moral law except the sixth. [29](#) 3. Because the act of God in setting apart his rest-day to a holy use, as we have seen, necessarily involves the fact that he gave a precept concerning it to Adam, in whose time it was thus set apart. And hence, though the book of Genesis contains no precept concerning the Sabbath, it does contain direct evidence that such precept was given to the head and representative of the human family.

After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who, during this period, were perfect, and walked with God in observance of his commandments, statutes and laws,³⁰ all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the Judgment of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?

But the Sabbath is not mentioned from Moses to David, a period of five hundred years, during which it was enforced by the penalty of death. Does this prove that it was not observed during this period?³¹ The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded. What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and particularly recorded.³² It would be sophistry to argue from this silence respecting the day of atonement, when there were so many instances in which its mention was almost demanded, that that day was never observed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of Genesis.

The reckoning of time by weeks is derived from nothing in nature, but owes its existence to the divine appointment of the seventh day to a holy use in memory of the Lord's rest from the six days' work of creation.³³ This period of time is marked only by the recurrence of the sanctified rest-day of the Creator. That the patriarchs reckoned time by weeks and by sevens of days, is evident from several texts.³⁴ That they should retain the week and forget the Sabbath by which alone the week is marked, is not a probable conclusion. That the reckoning of the week was rightly kept is evident from the fact that in the wilderness of Sin on the sixth day the people, of their own accord, gathered a double portion of manna. And Moses said to them, "To-morrow is the rest of the holy Sabbath unto the Lord."³⁵

The brevity of the record in Genesis causes us to overlook many facts of the deepest interest. Adam lived 930 years. How deep and absorbing the interest that must have existed in the human family to see the first man! To converse with one who had himself talked with God! To hear from his lips a description of that paradise in which he had lived! To learn from one created on the sixth day the wondrous events of the creation week! To hear from his lips the very words of the creator when he set apart his rest-day to a holy use! And to learn, alas! the sad story of the loss of paradise and the tree of life!³⁶

It was therefore not difficult for the facts respecting the six days of creation and the sanctification of the rest-day to be diffused among mankind in the patriarchal age. Nay, it was impossible that it should be otherwise, especially among the godly. From Adam to Abraham a succession of men - probably inspired of God--preserved the knowledge of God upon earth. Thus Adam lived till Lamech, the father of Noah, was 56 years of age; Lamech lived till Shem, the son of Noah, was 93; Shem lived till Abraham was 150 years of age. Thus are we brought down to Abraham, the father of the faithful. Of him it is recorded that he obeyed God's voice and kept his charge, his commandments, his statutes, and his laws. And of him the Most High bears the following testimony: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."³⁷ The knowledge of God was preserved in the family of Abraham;

and we shall next find the Sabbath familiarly mentioned among his posterity, as an existing institution.

¹ "On the sixth day God ended his work which he had made; and he rested on the seventh day," &c., is the reading of the Septuagint, the Syriac, and the Samaritan; "and this should be considered the genuine reading," says Dr. A. Clarke. See his Commentary on Gen.2. [<Return>](#)

² Gen.2:2; Ex.31:17. [<Return>](#)

³ Isa.40:28. [<Return>](#)

⁴ Gen.2:3; Ex.20:11. In an anonymous work entitled "Morality of the Fourth Commandment," London, 1652, but not the same with that of Dr. Twisse, of the same title, is the following striking passage: "The Hebrew root for seven, signifies fullness, perfection, and the Jews held many mysteries to be in the number seven: so John in his Apocalypse useth much that number. As, seven churches, seven stars, seven spirits, seven candlesticks, seven angels, seven seals, seven trumpets; and we no sooner meet with a seventh day, but it is blessed; no sooner with a seventh man [Gen.5:24; Jude 14], but he is translated." Page 7. [<Return>](#)

⁵ Webster's Unabridged Dictionary on the words sanctify and hallow. Ed. 1859.

The revised edition of 1864 gives this definition: "To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow. God blessed the seventh day, and sanctified it. Gen.2:3. Moses . . . sanctified Aaron and his garments. Lev.8:30." Worcester defines it thus: "To ordain or set apart to sacred ends; to consecrate; to hallow. God blessed the seventh day and sanctified it. Gen.2:3."

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⁶ Gen.2:15; 1:28. [<Return>](#)

⁷ Morality of the Fourth Commandment, pp. 56, 57, London, 1641. [<Return>](#)

⁸ Hebrew Lexicon, p. 914, ed. 1854. [<Return>](#)

⁹ Josh.20:7; Joel 1:14; 2:15; 2Kings10:20,21; Zeph.1:7, margin. [<Return>](#)

¹⁰ Ex.19:12,23. [<Return>](#)

¹¹ Dr. Lange's Commentary speaks on this point thus, in vol. i, p. 197: "If we had no other passage than this of Gen.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 its nature were specially prepared. The first men must have known it. The words, 'He hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy." Dr. Nicholas Bound, in his "True Doctrine of the Sabbath," London, 1606, page 7, thus states the antiquity of the Sabbath precept: "The first commandment of Sabbath was no more then first given when it was pronounced from Heaven by the Lord, than any other one of the moral precepts, nay, that it hath so much antiquity as the seventh day hath being; for, so soon as the day was, so soon was it sanctified, that we might know that, as it came in with the first man, so it must not go out but with the last man; and as it was in the beginning of the world, so it must continue to

the end of the same; and, as the first seventh day was sanctified, so must the last be. And this is that which one saith, that the Sabbath was commanded by God, and the seventh day was sanctified of him even from the beginning of the world; where (the latter words expounding the former) he showeth that, when God did sanctify it, then also he commanded it to be kept holy; and therefore look how ancient the sanctification of the day is, the same antiquity also as the commandment of keeping it holy; for they two are all one." [Return](#)

¹² Ex.20:8-11. [Return](#)

¹³ Buck's Theological Dictionary, article, Sabbath; Calmet's Dictionary, article, Sabbath. [Return](#)

¹⁴ Ex.16:22,23. [Return](#)

¹⁵ John 1:1-3; Gen.1:1,26; Col.1:13-16. [Return](#)

¹⁶ Mark 2:27. [Return](#)

¹⁷ Barrett's Principles of English Grammar, p. 29. [Return](#)

¹⁸ Job 14:12; 1 Cor.10:13; Heb.9:27. [Return](#)

¹⁹ Dr. Twisse illustrates the absurdity of that view which makes the first observance of the Sabbath in memory of creation to have begun some 2500 years after that event: "We read that when the Ilienses, inhabitants of Ilium, called anciently by the name of Troy, sent an embassy to Tiberius, to condole the death of his father Augustus, he, considering the unseasonableness thereof, it being a long time after his death, requited them accordingly, saying that he was sorry for their heaviness also, having lost so renowned a knight as Hector was, to wit, above a thousand years before, in the wars of Troy." - Morality of the Fourth Commandment, p. 198. [Return](#)

²⁰ Ex.16:23. [Return](#)

²¹ Ex.16. [Return](#)

²² Ex.20:8-11. [Return](#)

²³ Compare Gen.2:1-3; Ex.20:8-11. [Return](#)

²⁴ Heb.3:4; Jer.10:10-12; Rom.1:20; Ps.33:9; Heb.11:3. [Return](#)

²⁵ Antiquities of the Jews, b. i. chap. i. sect. 1. [Return](#)

²⁶ Works, vol. i. The Creation of the World, sect. 30. [Return](#)

²⁷ Isa.58:13,14; Heb.9:10. [Return](#)

²⁸ Gen.3; Rom.5:12. [Return](#)

²⁹ Gen.9:5,7. [Return](#)

³⁰ Gen.5:24; 6:9; 26:5. <[Return](#)>

³¹ See the beginning of chap. viii. of this work. <[Return](#)>

³² Ezra.3:1-6; Neh.8:2, 9-12, 14-18; 1Kings 8:2,65; 2Chron.5:3; 7:8,9; John 7:2-14,37. <[Return](#)>

³³ "The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation - six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being." - Bliss' Sacred Chronology, p. 6; Hale's Chronology, vol. i. p. 19. "Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings." - Brief Dissertation on the first three Chapters of Genesis, by Dr. Coleman, p. 26. <[Return](#)>

³⁴ Gen.29:27,28; 8:10,12; 7:4,10; 50:10; Ex.7:25; Job 2:13. <[Return](#)>

³⁵ Ex.16:22,23. <[Return](#)>

³⁶ The interest to see the first man is thus stated: "Sem and Seth were in great honor among men, and so was Adam above every living thing in the creation." Ecclesiasticus 49:16. <[Return](#)>

³⁷ Gen.26:5; 18:19. <[Return](#)>

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