

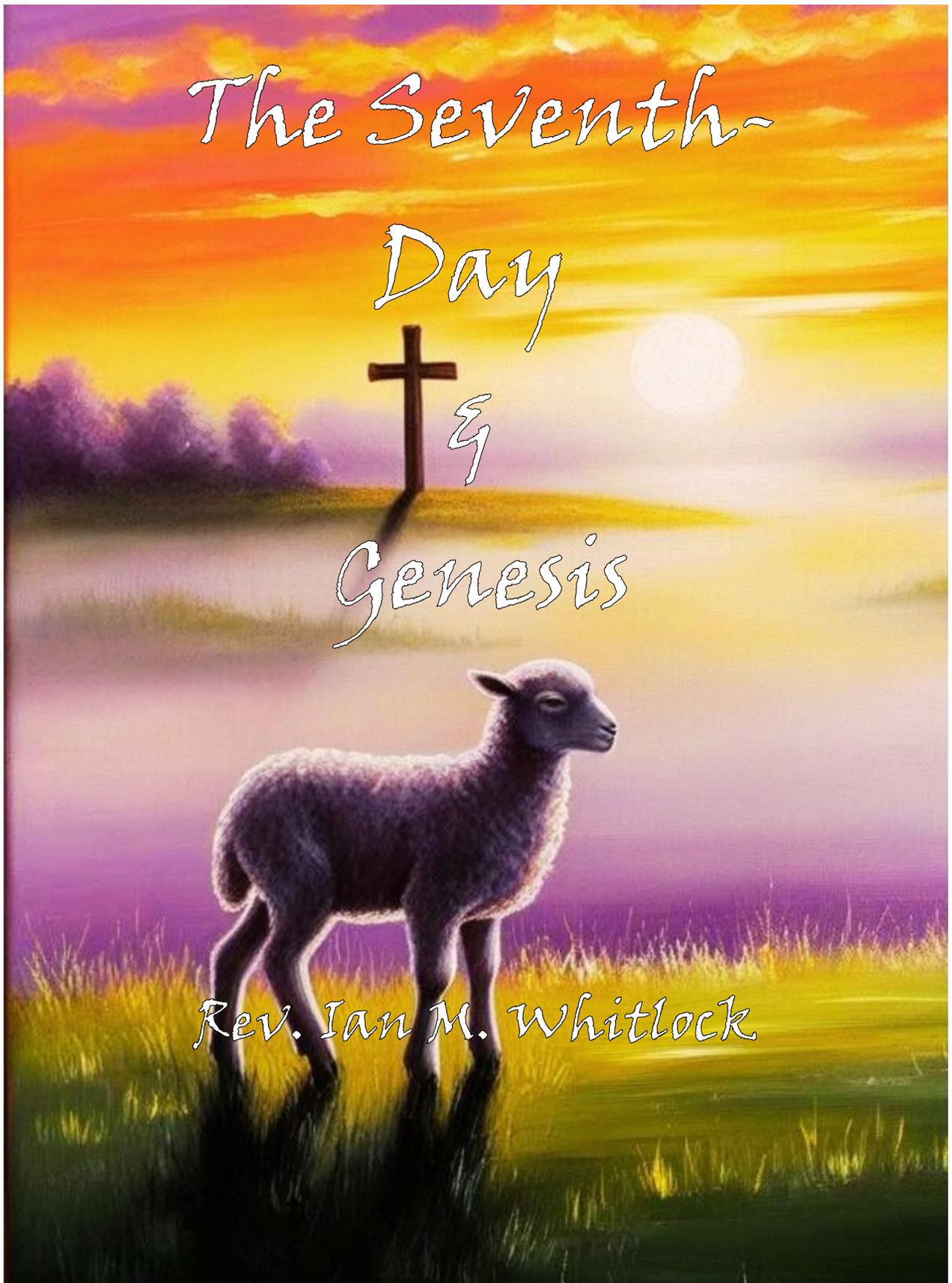
*The Seventh-  
Day*



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*Genesis*

*Rev. Ian M. Whitlock*



# **The Seventh-Day**

**&**

# **Genesis**

A Study of Genesis Chapter 2 in relation to  
the Practice of Seventh-Day Sabbath Observance  
and Worshiping on Sunday

Published by:

BBCI Publications

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**This Booklet is Lovingly Dedicated to:**

**Charles R. &**

**Viola P. Powers**

**Who as my Grandparents instilled in me  
the determination to follow and seek  
truth. I only wish they could have lived  
to have benefited from the truth  
herein.**

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Adam & Eve hiding from God

# *Why Another Look at Genesis?*

## *Chapter 1*

As a fourth-generation Seventh-Day Sabbath keeper, the Bible always seemed, at the time, to present an airtight case for Seventh-Day Sabbath observance. I was sure the Bible presented it in the strongest light. I wondered how any sincere Christian could possibly not see it. What I failed to realize, and what I am sure many other Seventh-Day Sabbath keepers fail to realize, is that we tended to read the Bible with our doctrinal blinders on. Without realizing it, we would simply interpret the plainest texts in such a way as to conform with our doctrines. Instead of allowing God's words to speak as He wrote them, we would inject our thoughts into it in certain spots. While this phenomenon can happen with anyone who has a creed of doctrines, if not carefully watched, it was especially intense for us because we believed we had a modern-day prophet of God who endorsed our theological position. That prophet was the Adventist prophetess Ellen G. White.

After the shock of discovering that we had been following a false prophet,<sup>1</sup> the blinders slowly began to fall from our eyes as we started reading God's Word with the realization that it means what it says and says what it means. After leaving Adventism, we started off as Seventh-Day Baptists. However, I had

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<sup>1</sup> See our book *Light Through the Storm*, available for free download at our website [www.cbbci.us](http://www.cbbci.us) for our story and proof of this fact.

decided to read through my New Testament and to read it for what it said and not to harmonize it with any theological ideas. I will never forget when I came to 2 Cor. 3:3-18. I was in total shock. It was hard to believe I had read this before and never truly digested what it seemed to be saying. For the first time, I had serious doubts about our Sabbath theology. However, I had no desire to give up that theology and did not really understand the serious nature of holding to it. In addition, I felt a need to study much deeper before even considering such a change. I also felt no urgency in making such a study. After all, I reasoned, if it was wrong, what harm could it really possibly do to keep the day holy? Finally, over a year later, a friend of the family, who was a non-Adventist Christian, sent us the book *Sabbath in Christ*, asking us to read it. So began our study into the Sabbath question. Next, we read the book *The Sabbath and the Lord's Day*. As one piece after another came to light, it was like a jigsaw puzzle that fit together! Yet, there was one piece that was an exception. It just didn't seem to perfectly fit, and that was Genesis Chapter 2. The evidence of the rest of the Bible was united and overwhelmingly compelling, and yet this one text, to my mind, didn't quite fit. We read explanations by many commentators and apologists, and my wife seemed satisfied. But, for me, it fell short. One or two seemed possible, and perhaps they were right; however, they did not satisfy me. I needed something more. I was in a quandary. For on one side, I could not feel comfortable in changing my Sabbath theology with my current understanding of Genesis Chapter Two, and yet I hardly felt I could keep it with all the testimony of the rest of the Bible. God's Word does not contradict itself. I must not be seeing something, I thought. As I looked at God's Word in study and turned to God in prayer, I prayed, "Lord, show me the answer. Lead us into Your truth." The rest of this book is my effort to convey what the Lord showed us in relation to Genesis and how that puzzle piece fits, making a beautiful picture.

If you are reading this booklet, it is highly probable that you are a Seventh-Day Sabbath keeper. If this is the case, your first impulse may be to close this booklet without reading further, thinking, "I know my Bible. I know without a doubt that Sabbath keeping is required by God for Christians." May I challenge you to take an honest look at the facts? Truth is never hurt by being examined. But remember I said an **honest** look. As Christians, our goal must be to want truth as presented in the Bible rather than just promote our theological beliefs. We must have a love of truth for truth's sake. If one does not have a love of truth

rather than a love for our own theological ideas, we are wasting our time. In fact, God has promised that He will send those who do not have a love of truth a strong delusion so they will believe a lie.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie:" (1 Thes. 2:8-11)

Remember, truth is never afraid of light and examination. So at the outset, if you are only reading this to defend your theological position or in order to find flaws and are not primarily trying to find truth, the odds are that you will never find truth but will probably be sent a strong delusion or perhaps left in a delusion. In other words, you are just wasting your time. So at the beginning, let's commit ourselves not to try to vindicate our cherished theological positions but rather to find truth and to dedicate ourselves to what is presented in that Bible, the Bible God gave us so long ago. For truly, that is what truth is, and it is the only truth.

"Sanctify them through thy truth: thy word is truth." (John 17:17)

Second, this booklet was written as a companion to the books *Sabbath in Christ* and *The Sabbath and the Lord's Day*. It assumes that you are aware of the facts and arguments presented in those books. This booklet is only a supplement in the area of Genesis to those outstanding books. If you have not carefully read them, you will not fully understand this booklet or be able to fully appreciate or weigh the evidence in this work. So please, go and read those two books first.<sup>2</sup> Then come back and read this booklet. Third, compare what is presented with the Bible. And last but not least, pray that the Holy Spirit will guide you into truth, whatever that may be. Now that we have established basic fundamental principles for our look at Genesis, let us begin our examination.

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<sup>2</sup> Links to where you can obtain both books are available on our website: [www.cbbci.us](http://www.cbbci.us). One of the books is free; the other is available for a reasonable cost from a third party. They are also available through other places online.



*Illustration 1: Adam and Eve in Their Garden Before Sin .*

## *Another Look at Genesis*

### *Chapter 2*

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

The above text has, for obvious reasons, been used as the cornerstone of seventh-day Sabbatarian apologists' writings for centuries. It sounds very convincing when a Sabbatarian quotes the above text and then informs his audience that this is describing the first Sabbath ever. That it was established by God right here before sin as a memorial of creation. That since it was established before sin it cannot be part of any Mosaic laws that were done away at the cross. Furthermore, since this Sabbath was created for Adam before the fall, he and his descendants kept it after the fall, and it is therefore obligatory on all mankind until this day. Often to top off this presentation, the apologist will quote the fourth commandment as found in Exodus:

*"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy*

God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 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." (Ex. 20:8-11)

They will assert that this commandment points back to creation as the place that the Sabbath was established and that the reason given is that it is a memorial of creation.

It all sounds very convincing, and many a Christian listening to this line of defense has become a seventh-day Sabbath keeper. Most of those who believe in the necessity for Christians to keep the seventh-day Sabbath are not aware of all of the factual reasons that knowledgeable Christians have had for not keeping the seventh day. After all, most Christians have not felt that the seventh-day Sabbath applied to them. It should be noted that even if one only looked at the truly on-fire and sincere Christians over the centuries, this would still be true. It is only logical to think that they must have had good reasons for feeling that they were free of the Sabbath requirement.

As it turns out, if one examines the entire Bible on this question and leaves Genesis for last, he will find that by the time he arrives to examine Genesis, a perfectly fitting case will have been established, in the unbiased mind, that it is not obligatory. Due to the fact that this is only a short supplemental study on how Genesis relates to the subject at hand, I will not present that case here but once again refer the reader to those who have done such a superior job in the previously mentioned books *Sabbath in Christ* and *The Sabbath and the Lord's Day*. This booklet only addresses those who have, after examining the evidence in the previous two books, been convinced on the point but coming to Genesis, they question how it can harmonize with what the rest of the Bible has been teaching them. Once again, if you do not fit this category, please read the above two books. This study is a supplement to those books. There is no point in me "reinventing the wheel" and presenting again what they have so ably presented.

So you have read the above two books, and as you read them, you set Genesis off to one side while you examined the rest of the Bible. You were convinced, except you remember that now it is time to seriously look at what Genesis has to say in relation to the rest of the Bible. It is time to remember what

the two above books had to say on the subject and also do our own examination of the facts in regard to Genesis. As you do so, you will most likely have the question: can Genesis 2 harmonize with what the rest of my Bible has been teaching me, and if so, how?

In answering these questions, I would like to start by giving the most logical traditional answers to this question—answers that convinced my wife and many others. Then we will move on to what the Lord showed me in my own study of the subject that finally convinced me. First, let's keep a couple of principles of basic hermeneutics in mind as we study this subject:

Principle 1: That when we come across a text of scripture that seems on the surface to contradict the teaching of the rest of the Bible, we are not to try to reinterpret all the rest of scripture to fit it. Instead, we realize that we are not seeing something. For scripture does not contradict scripture. Therefore, we need to look at that text to see what we are missing so it will harmonize with the rest of Scripture.

Adventists traditionally have taught this principle, as well as Baptists and Protestants. It is nothing new.

Principle 2: When a Bible text is explicitly teaching doctrine, we give it the highest priority when it speaks on a subject. Why is this? It is because it only makes sense that when one (the Holy Spirit) is explicitly and plainly teaching on a subject, that that subject will be presented more clearly than it might be in other parts of Inspired Scripture that are describing historical happenings, etc.

This does not mean those other sections are not important and inerrantly inspired. They are just as inspired as the plain teaching, and they should be considered. However, it only makes sense that when the Holy Spirit in the Bible is plainly teaching on a subject, we will tend to see it more clearly. We all use this principle in everyday life without thinking about it.

Principle 3: The New Testament teaching enlightens and interprets the Old Testament Scriptures. This is because much of what was revealed in the Old Testament to those living at that time was hidden in symbolism or only partially revealed. The great truths and hidden lines of Scripture were not revealed until Christ came. In fact, much of it was not revealed until after

the cross and after Jesus had returned to heaven.

Just as an example, it was not until sometime after the cross that the disciples began to even realize that Gentiles could be saved. Therefore, what is written after the cross, when Christ's promise was finally fulfilled that He would send the Holy Spirit to lead them into all truth, to reveal to them the truths Jesus had longed to teach them but that they could not yet bear, is extremely important and casts a spotlight on the earlier part of the Bible, helping us interpret it.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." (John 16:12-14)

As we look at Genesis in relation to the Sabbath, we will soon discover that among the supposed facts that I listed above regarding seventh-day Sabbath keepers and their relation to Genesis and the Sabbath, there are many assumptions. Let's start by looking at the most common explanations that non-Sabbath keepers give in relation to Genesis. As we look at Genesis chapter two, we notice that while God sanctified the day, there is no record of Him ever giving the day to Adam or ever telling him to worship on that day. In fact, not only is there a lack of any commandment being given to him, but there is no evidence that Adam was even aware of the fact that God sanctified the seventh day. It is an assumption to think that just because a day is sanctified (set aside for a holy purpose) it has to be used for that purpose right then or that it was given to man for that purpose right then. It could have been sanctified (set aside) for a future holy use. Why was it sanctified right then? Because Christ had ended and rested from His work of creation. Sabbath keepers will often say that the day was set aside as a memorial (a memorial of something is by nature symbolic) of creation and points to that. However, this is another assumption that has no foundation in Scripture. We must not interpret symbolic items in Scripture by arbitrarily attaching an interpretation to them based on our assumptions. Instead, we must find the meaning of the symbolism by letting Scripture interpret itself. This is a basic doctrine of the Reformation and is actually a rule that Adventists claim to

follow in regard to other symbolic items in Scripture. In passing, we should note that by claiming that the seventh-day Sabbath is a memorial of creation, they are, without realizing it, admitting the important fact that the Sabbath is indeed symbolic in nature, for a memorial is symbolic.

The Bible gives three items that the Sabbath was a sign or symbol of, and not one was the creation of the world. Their claim that it represents creation often is based on their interpretation of the fourth commandment, which says:

"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." (Ex. 20:11)

While we would come to the same conclusions regarding Genesis and the Sabbath, no matter if we view the Sabbath as a memorial of creation along with being symbolic of other items or not, it is still helpful to realize that scripture does not support this idea. Let's examine the part of the fourth commandment that we quoted above. First, we are told that God made the heavens and the earth in six days and that He rested on the seventh day. There is no indication so far that the Sabbath was made to be a memorial of creation. It only states the fact that God made the earth and then rested. Then the text says: "Wherefore the Lord blessed the Sabbath day and hallowed it." Now let's notice a couple of things. "Wherefore" means that now we are going to find out the reason for His sanctifying or hallowing (both words are translated from the same word in the Hebrew) the Sabbath. And that is because God rested on that day. Now, God does not need to rest in the sense of needing rest. God was obviously resting for a purpose, for a ceremonial purpose in creating a reason for sanctifying the seventh day. But it does not say the seventh day was established because of the act of creation but rather because of God's resting on the seventh day. In other words, it was sanctified because of His resting and is a memorial of God's act of resting, not the act of creation. Later, we will learn how this ties so beautifully in with what the Sabbath mainly symbolizes. We will discuss this more further on when we look at what the Lord impressed upon my mind in my personal studies on this subject.

But if the Sabbath is not a memorial of creation, what is it symbolic of? We need not guess. God has told us in the Bible.

Exo. 31:13 Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Exo. 31:17 It is a sign between me and the children of Israel forever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

The above texts show that the Sabbath was to act as a sign between God and the children of Israel. Even as the rainbow was a sign between God and Noah. It also refers us back to the act of God's resting. A sign is by nature symbolic. Once again we see the Bible indicating that it is symbolic. It was symbolic of the covenant that God was making with Israel at that time. It was, as it were, a flag of that special agreement that God and the people had made together. That agreement was later to be referred to by the apostles as the Old Covenant. The Ten Commandments were an abbreviated form of that covenant made to be representative of the whole and as a special monumental commemoration of the whole covenant. Archaeological studies have shown that having a type of ceremonial monument in relation to a people becoming vassals to another ruler was a familiar idea to the cultural mind of the people of that area in that day.

Deut. 4:13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

This old Covenant was to be done away. (Heb. 8 and 9)

Deut. 5:3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

Neh. 9:13-14 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath.

God did not make this Ten Commandment Covenant (Old Covenant) with their fathers but with them. The Sabbath was something that God made known to them around that time and not to their fathers. This is what these texts seem to be saying. Now one might be asking, what about when Pharaoh accused Moses

of causing the people to rest from their burdens?

Exo. 5:5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

Some sabbatarians assert that the word "rest" in the Hebrew is "shabath," which they say means Sabbath or at least refers to the Sabbath. Therefore, Moses was causing the people to keep the Sabbath and making Pharaoh upset. The problem with this line of reasoning is that it assumes too much. In fact, it goes so far as to assume the very fact it is meant to prove. The word "shabath" can be translated several different ways depending on how it is used. However, it is usually translated rest or cease. In fact, that form of the Hebrew word is only translated Sabbath one time in the King James Version. Therefore, it makes much more sense to take it as it reads in our translation as "rest" or "cease." While it is always possible that rest could refer to resting on Sabbath, that is something that would have to be **assumed**, for the Bible says nothing about it. It would be very natural for one who owns slaves to fly off in anger and accuse the ones who are trying to get them to release them of causing their slaves to rest and be lazy or to cease from their labor. The whole context of the passage supports this idea. The *Geneva Bible* makes this idea stand out in starker relief when it translates this verse as:

Exo. 5:5 "Pharaoh said furthermore, Behold, much people is now in the land, and ye make them leave their burdens."

The *Bishops' Bible* translates it essentially the same. To depend on this statement of a wicked king for our theology is similar to depending on a statement of the devil that is quoted by the Bible. We are not dealing with Sabbath keeping but with an angry tyrannical king who, as a slavemaster, is flying off the handle accusing those who are representing the slaves and demanding rights for them of causing his slaves to be lazy. It should also be noted that if indeed they started observing the Sabbath or ever had observed the Sabbath after becoming slaves, they would, without a doubt, have had so much trouble that the struggle that would have ensued certainly would have been large enough to ensure it being plainly recorded and discussed in the story of the Exodus.

The same holds true for Joseph. If all those who were God's children since Adam kept the seventh-day Sabbath, then certainly Joseph would have done so.

And if he had, who can doubt that his first great temptation and trial in Potiphar's house would not have been his master's wife but rather the Sabbath? Anyone who has been a Sabbatarian and dealt with the challenges that can arise in our modern free society can imagine how impossible it would have been to have been a slave to a heathen master and observe the Sabbath without formidable challenges and temptations. It seems very strange and unlikely that Scripture would not even hint at Joseph having trouble. But it is even worse, for the Bible gives no indication that Joseph or anyone in Genesis ever even knew about the Sabbath, let alone kept it. This seems strange if they really kept it. Especially is this so for anyone who knows how many challenges can result from Sabbath keeping and how central Sabbath keeping is to all who practice it. How many Sabbatarians would say not one word regarding the Sabbath if they had written Genesis? Why, it would be unthinkable! They (myself in the past too) weave the Sabbath into almost everything. It is the main favorite topic. It is of the utmost importance. Yet, the Holy Spirit, who could see the future and knew the major debate that would occur in the Christian era over Sabbath observance, chose not to say one word regarding man observing the Sabbath in the book of Genesis. Yet that same book records the fact of sacrifices and other items of a theological nature that are far less important according to the viewpoint of a Sabbatarian. Certainly, God would not fail to at least mention Sabbath keeping among the patriarchs if it had ever occurred, knowing that just one mention would have been so important in helping the Christian church to not get "deceived" on the Sabbath issue.

Furthermore, the Sabbath is not mentioned until the children reached the wilderness of Sin around twenty-five hundred years after Genesis Chapter 2. All that time, no mention of the Sabbath is made.

Deut. 5:14-15 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

One can see in the above quote that God gives a reason for asking the children of Israel to keep the Sabbath, and that reason was because God had miraculously delivered them from slavery. This would also seem to point to the sabbath not being known to man before the Wilderness of Sin.

As we look at the Children of Israel's experience at Sin, we are struck with a few interesting facts.

Exo. 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Adventists often try to use the underlined portion in the above quote to try and prove that the sabbath law existed before Israel's encampment at the Wilderness of Sin. They maintain that "whether they will walk in my law, or no" refers to a pre-existing law of the Ten Commandments. However, while one could interpret this text in this manner, it is just as easy, if not easier given the context, to see this as referring to the Sabbath law God is going to give in His next breath. In other words, God is simply preparing a test for them using the law he is about to give them, like he did so many other times on their journey to Canaan. As we continue looking at this chapter in Exodus, we read:

Exo. 16:22-23 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

We notice here that the rulers had no inkling as to why the people had gathered more bread than normal. They were so clueless that they came to Moses to ask. It is hard to believe that the whole congregation would have forgotten the Sabbath to such an extent that there would be no inkling of a recollection among them of Sabbath observance of their fathers of any kind. While yes, there most likely had been apostasy and a slipping into idol worship at times, there is every indication that the Jews had been keeping alive, even though perhaps imperfectly, their customs and the belief in their father's God. Imagine a group of

Seventh-day Adventists in some hostile environment. Would it be realistic to imagine that they would forget the core doctrine of Seventh-day Sabbath observance to such a point that there would be no glimmering of a remembrance such as we see in this chapter in Exodus? One thinks of the Adventist population in the times of the Soviet Union or Communist China. Did they ever forget the Sabbath to such a degree that they would never know anything about it? How about the Jews over the thousands of years since the Exodus? All the horrible things they have gone through. Some individual groups of Jews have been isolated for extremely long periods of time and gone through amazing atrocities that were leveled against them, yet there is no record, that I am aware of, that they ever came even close to forgetting this core doctrine. Let alone to the point of having all memory completely obliterated. Most Jews today have gone into deep apostasy from their beliefs, yet none have forgotten that the faith of their fathers includes Sabbath keeping. The Sabbath has always been a core, all-important doctrine in the religious framework of all who have adhered to it. Such a doctrine is usually the last one that is forgotten. It may not always be obeyed out of apostasy and insincerity, but not forgotten. One can see this in the children or grandchildren of Adventists who have left Adventism to enjoy the world. They may forget much regarding the beliefs of the church, but they never forget the fact that the church considers Sabbath to be a special day on the seventh day. The same can be said of the Jews. If present-day Sabatarian theology is true regarding the Sabbath; it is not only important now but just as important going back in time all the way to Genesis chapter two. This would mean it has always played a central role in the theology of God's people. It is therefore a slender thread indeed to present the "forgotten" argument to account for the actions of the Jews found in this chapter. The Jews had not forgotten the Sabbath; rather, it seems much more likely that they never knew about the Sabbath because it had never been given to them until right then in the Wilderness of Sin.

Remembering the claim of many Sabatarians that Moses was having the children of Israel keep the Sabbath in Egypt, which we discussed earlier, we have to point out that the obvious ignorance of the Sabbath by Israel that is demonstrated here destroys any shred of that possibility. Furthermore, if the children of Israel were ignorant of the Sabbath before their encampment at Sin, there can be no doubt that God had not introduced it to them since leaving

Egypt. This makes it impossible for them to have kept it all the many weeks since leaving Egypt. For such a central and important item as the Sabbath to be ignored by God and for Him to allow a people who were in direct communication and under His direction as their king, as Israel was at that time, to break the Sabbath out of their ignorance because God withheld the knowledge of it for no obvious reason seems unbelievable and almost irreverent if the Sabbath was in force at that time. Sabatarians claim that the Israelites' strange behavior at Sin was due to forgetting all remembrance of the Sabbath, which also contradicts their claim that Moses was having them keep the Sabbath in Egypt. It can't be both ways.

Exo. 16:25-26 And Moses said, Eat today; for today is a Sabbath unto the LORD: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

Here we see the Sabbath being given to the Jews. It appears to be a first-time declaration.

Exo. 16:27-28 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

Sabatarians often try to claim that wording such as this found in other parts of the Bible refers to the Ten Commandments and Moses' Laws. However, there is no reason this has to refer to the Ten Commandments. No one denies that God had laws and gave commands to His people since the beginning of time. These would naturally be referred to as His commandments and laws.

Exo. 16:29-30 See, for that the LORD hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

Here we see the declaration of Scripture that the "Lord hath given you the sabbath." "So the people rested on the seventh day." It says the Lord gave them the sabbath right then, and because of that, the people rested on the seventh day. That should settle the matter.

We have now examined some of the traditional explanations for Genesis chapter 2. We have gone over the ground lightly and not in full depth due to the

fact that much of this is covered in the books *Sabbath in Christ* and *The Sabbath and the Lord's Day*. In the next chapter, we will get to the heart of this book: an alternative explanation for Genesis chapter 2.



## *A Look at Christ's Rest*

### *Chapter 3*

As we discussed earlier in this book, the traditional explanations, stated above, while having merit and satisfying my wife as well as many others, failed to completely satisfy me. I prayed that God would show me truth. The rest of the Bible seemed plain that the Sabbath was symbolic. The explanations of Genesis were convincing yet still I wanted more. I had to be doubly sure. As I thought and prayed God helped me to remember certain facts that fit together that provided an explanation that satisfied me and fit perfectly with the rest of the Bible. It was nothing earthshattering but simply a recognition of certain details that shed light on this subject. Let's take a look at them.

We shall start by remembering one of our principles of Bible interpretation that we discussed earlier. Principle 1: That when we come across a text of scripture that seems on the surface to contradict the teaching of the rest of the

Bible we are not to try and reinterpret all the rest of scripture to fit it. Instead, we realize that we are not seeing something. For scripture does not contradict scripture. Therefore we need to look at that text to see what we are missing so it will harmonize with the rest of the Bible.

This principle makes it plain that if we have studied the Bible and come to the realization that the rest of the Bible teaches that the Seventh-day Sabbath was done away at the cross like the other ceremonies, we have only to find if it is possible to harmonize this text with what the rest of the Bible teaches. If we can find that there is a reasonable possible scenario that would harmonize this text with the rest of the Bible's teaching, then we will have our answer.

First, we notice that the Bible says:

Rev 13:8 "... the Lamb slain from the foundation of the world."

So Jesus was slain from the foundation of the world. In other words, from the time God started creating this world, He was already as good as slain. God realized what was going to happen and devised the plan of salvation. He had decided to go ahead and create this world and that He would die for mankind. This, along with the sin problem, was uppermost in His mind as He created Adam and Eve. Next, we read:

Gen. 1:27-28 So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Then we read:

Gen. 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Gen. 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

As soon as God created Eve, He gave them an assignment. He gave them orders. They were orders that would be music to any newlywed couple. He told them to get going with the honeymoon and with filling the world. No doubt the animals

God had created also had the same mandate. The Bible says that before God created Eve for Adam, Adam went around observing the animals and naming them. It would be very likely that as he observed these animals with their mates, he noted some of them obeying their Creator's command to them of being fruitful and replenishing the world with their kind. The Bible says that it was during this time that Adam felt a need arising in him for a companion of his own.

There was no lust or sin but only the pure knowledge of these facts. No doubt his main desire was for companionship. He had a pure desire to bestow his pure love on someone who would love him with pure love. Today we can take two animals of the opposite sex that have never seen the mating process and put them together, and in very little time, they are mating. We know that God made these animals fully mature, and would it not seem likely that He also created them ready to reproduce? Therefore, it seems likely that Adam had an idea of how animals mated and reproduced by the time Eve was given to him. In years gone by, in the time when many girls grew up not knowing of marital relations, it used to be the custom for their mothers, the night before the wedding, to have a special conversation on the subject to make sure they were prepared for marriage. This need God seems to have been providing in Adam naming the animals. There were, of course, other benefits for Adam in naming the animals.

So it seems Adam and Eve were quite prepared to fulfill God's orders of replenishing the world. Though the Bible does not specify, it would seem strange for God not to have created Eve immediately ready to fulfill the command they had been given of replenishing the world.

Now I have to ask, how long would it take for any newlywed couple who were made up of the most beautiful bride, the most handsome groom, and were the most physically perfect couple ever to exist, to fulfill such a command? How long would it take before that bride would conceive? Wouldn't they be doing well to make it through the first 24 hours? How many would say 48 hours? Could it be **possible** 72 hours? Yet we have the inspired word of God that tells us that Adam "knew his wife Eve, and she conceived" right after they were ejected from the Garden. Eve did not conceive before they were ejected from the Garden. This indicates that the time from their creation until they were ejected from the Garden was most likely **extremely short!** Perhaps 36 to 48 hours. Let's remember that on the first Seventh Day after creation, the one

God rested upon **was not a Sabbath**. For it says:

Gen 2:2-3 And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it **because** that in it he **had** rested from all his work which God created and made.

Notice the past tense in this text: "sanctified it, because that in it he **had rested**." The Seventh Day was sanctified after it was over. Therefore, the first seventh day was not a Sabbath. There is no indication that Adam and Eve rested. Now let us remember the fact we mentioned earlier that God had the plan of salvation uppermost in His mind from the start of creation. He knew that very shortly after their creation, perhaps as early as the first day of the week (Sunday), they would sin. It would seem very natural for God, right after Adam and Eve's creation, to immediately lay the foundation for what would become a symbolic day pointing toward the cross and the rest that the believer finds in Christ. As the apostle Paul explains in Hebrews chapter 4, he points back to this resting of Christ in the Garden that first seventh day and explains that it was done to foreshadow and symbolize rest in Christ. This is a divine commentary on what took place in Genesis 2. Rather than guessing or putting our own interpretation on this event, wouldn't we do well to follow the divine illumination of light cast by the writings of the apostle Paul? Let us remember that Paul was taught his theology directly from God, and that this is light shining from the New Testament that interprets and acts as a beacon on this event. This also reminds us of another principle of interpretation that we discussed in chapter two:

Principle 3: The New Testament teaching enlightens and interprets the Old Testament Scriptures.

This is because much of what was revealed in the Old Testament to those living at that time was hidden in symbolisms or only partially revealed. The great truths and hidden lines of Scripture were not revealed until Christ came. In fact, much of it was not revealed until after the cross and after Jesus had returned to heaven. This gives great weight to Paul's commentary in Hebrews 4 regarding Genesis 2, as well as Paul's other statements regarding the Sabbath.

It is interesting to note that the Tree of Knowledge of Good and Evil was symbolic. But with the Sabbath, it was God instituting something symbolic for

their use after the fall. If Adam and Eve fell on Sunday morning, then by Sunday night they were cast out of the garden. They would never have kept a Sabbath before the fall. Yet, God, knowing they would fall the next morning, would have created it for them the night before to meet their need. And around 24 hours later, He would have given it to them along with the knowledge of sacrifices.

The sacrifices and the Sabbath were ceremonial and later incorporated into the Mosaic Law and done away with at the cross. Of course, it is also possible that all the above was the case except the Sabbath was not given to man until Exodus sixteen. But either way, it makes no difference. The Sabbath was ceremonial. Even if the fall did not take place until the sixth day (Friday) instead of the first (Sunday), it would make little difference for they still would not have kept a Sabbath before the fall. <sup>3</sup>

Another indicator of the extremely short time between Adam and Eve's creation and their fall is indicated in Gen. 3:20:

"And Adam called his wife's name Eve; because she **was** the mother of all living."

This was inserted by Moses as his commentary on events as he describes them leaving the Garden. Just a little later he states that Adam "knew" his wife and she conceived. The key word in this verse is the word "was". In other words she was, present tense, "the mother of all living" when he named her. Moses was projecting forward to what he is going to talk about next when he made the statement, which is a common literary device. This took place right after leaving the garden. In some cultures they wait to name someone until they notice some characteristic of that individual that establishes their name. But even still, if you on your honeymoon with your wife and she does not have a name, how long will it take before you will decide to name her? The fact that it did not happen until after they left the Garden seems to be yet another indicator of a very short period of time before they fell.

I think it should be clear that we have indeed demonstrated a very likely scenario supported by biblical facts that harmonize Genesis two with our findings in the rest of the Bible. It fits perfectly with the teaching of the New Testament that the seventh-day Sabbath was ceremonial and nailed to the cross.

<sup>3</sup> It should also be pointed out that even if Adam and Eve had kept a Sabbath before the fall, it would not necessarily seem impossible for God to have asked them to keep a ceremony that they did not understand, which in a few weeks after they fell would have been somewhat clearer to them.

Like the sacrifices, it will be restored culturally with the restoration of the Kingdom to the Jews after the second coming. This is described in Isaiah 58 and 66, which speak of sacrifices and new moons along with keeping the Sabbath. These sacrifices and new moons were done away with at the cross. This few deny. If we were to use these texts to support the necessity of Sabbath observance, to be consistent, we would also have to believe in the necessity of keeping new moons and sacrifices. Paul, in Romans chapters 10 and 11, describes a special future for Israel when the times of the Gentiles shall end. Then we shall enter the time of the Jews, and ceremonies related to their culture shall be practiced. The Bible is not clear on the details but reveals enough that we know it will be a time when the promises to Israel regarding a glorious kingdom shall be fulfilled. Going deeper into the future of Israel and prophecy is beyond the scope of this booklet, but many other books that specialize in this subject are readily available.

Once I had prayerfully thought through the facts that I have presented briefly above, I realized that the last piece of the puzzle fit perfectly and made a complete picture that harmonizes with the teachings of most Christians of past ages that the Sabbath was ceremonial and was abolished at the cross. It removes all the objections in relation to Genesis two as to why the Sabbath could not be ceremonial.

So many times, as a Sabbath keeper, without realizing it, I had read Genesis without truly thinking through all the details and had assumed certain facts that were not actually warranted by what was written in the scriptures. I did it innocently and with the best of intentions, but now that I see the truth, I know I must follow it, even if it goes out of my comfort zone. What about you, my friend? Will you too examine the facts with a sincere desire to follow truth for truth's sake alone? Will you follow it even if it leads out of your comfort zone?

Jesus exhorted His disciples:

Matt. 10:37-38 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. May we all lift our cross and follow the Master.