

Chapter Seventeen

THE SINLESS CREATION SABBATH REST

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1:5 ... evening and the morning ... first day.

1:8 ... evening and the morning ... second day.

1:13 ... evening and the morning ... third day.

1:19 ... evening and the morning ... fourth day.

1:23 ... evening and the morning ... fifth day.

1:31 ... evening and the morning ... sixth day.

2:1 Thus the heavens and the earth were finished, and all the host of them.

2:2 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.

2:3 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.*

2:4 These are the generations of the heavens and of the earth when they were created, *in the day that the LORD God made the earth and the heavens.*

Seventh-day Adventists teach that the creation Sabbath was twenty-four hours long and has never been lost in history. Since God rested with Adam and Eve on the first creation Sabbath day, then it must have been set apart for all of the descendants of Adam and Eve. The Seventh-day Sabbath, first observed by God with Adam before sin entered must also be at the heart of a moral expectation from God. Since it had been instituted before either the nation of Israel, or the Mosaic Law, then it could not have been confined to Israel or its Old Covenant set of laws.

ANOTHER VIEW OF THE CREATION SABBATH

First, SDAs make an unfounded claim on Genesis 2:3 and Exodus 20:11 and call the Sabbath a “memorial of creation.” Although this may seem like ‘splitting hairs’ over something very insignificant, the texts do not say that the Sabbath was/is a “memorial of creation.” Instead, it is a memorial “of the *rest* of creation.” Genesis 2:3 reads “**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***” God began resting from His creative activity on the first Sabbath day and God commanded Adam to join in His rest until Adam sinned. The emphasis is on “rest,” not “creation.” Also, while “creation” is again mentioned in the Sabbath commandment found in Exodus 20:11, it is noticeably absent from the final version found in Deuteronomy 5:15.

This is, indeed, splitting hairs. What difference does it make to say the Sabbath was a memorial of God’s rest? Nothing, considering that the *rest* would not exist were it not for the creation. Genesis 2:3 reads that God rested, “from all his *work which God created and made*.” Exodus 20:11 treats it nearly the same, saying first that God created the heavens, the

earth, and the sea in six days, and rested on the seventh day, “wherefore the Lord blessed the seventh day and hallowed it.” Both are intricately connected, and one does not exist without the other. Keeping the Sabbath recalls God’s rest, but rest from what? Why, from creation of course!

Furthermore, Kelley’s admittance that God “commanded Adam to join in His rest until Adam sinned” is quite ironic, being that Adventists teach “the Sabbath was made for man,” that is, Adam and his descendants (Mark 2:27, cf. Acts 17:26). The difference, of course, is that we believe that the first Sabbath was a 24 hour period given to Adam, whereas Kelly will attempt to refute that in a moment.

It’s also noteworthy to point out how Kelly wrote that “God began resting from His creative activity on the first Sabbath day.” Here, he calls the first seventh day of creation a “Sabbath day,” but later in chapter 18 he writes that Exodus 16:23-30 is where “the first mention of the word, ‘Sabbath,’ in the Bible” is mentioned. He points out that the noun shows up first in Exodus 16, but still refers to the first seventh day by that noun. What, then, was the point of making the argument that the Sabbath doesn’t appear until after the exodus?

This inconsistency testifies, perhaps, to the habit of interpreting these texts according to one’s own presuppositions. We will see an example of this in the next point, where Kelly assumes, by way of missing evidence, that the Sabbath was unending. Let’s go there now.

Second, the Bible does not state that the sinless rest which began on the original creation Sabbath day **ended** after only twenty-four hours. While Genesis, chapter one, states that each of the first six days of creation were bounded by an “evening and a morning,” it does not state the very same thing about the Sabbath! Why? Obviously, God was trying to indicate that the first Sabbath was somehow different from the other six days of creation and continued beyond one day.

Kelly is conflating two things here, the “rest,” with the “evening/morning” phrase. The phrase belongs to the “day” (Heb. yom), and not to anything else. As noted, each day ends with the boundary mark “and it was evening and it was morning, the first *day*... second *day*... third *day*... etc.” By the time it reaches the sixth day, the word “day” is pregnant with the phrase and the phrase now defines it. But note it always pertains to the DAY. So, if the missing phrase is supposed to affect something, it will affect the seventh DAY, not the rest of that day. Assuming Kelly is right that the missing phrase proves something is unending, it would only prove that the DAY is unending, not the rest.

To demonstrate clearly how he is conflating the “rest” with the “evening/morning day,” here’s is what he wrote:

“While Genesis, chapter one, states that each of the first six **DAYS** of creation were bounded by an “evening and a morning,” it does not state the very same thing about the Sabbath! (*my comment: of course it wouldn’t! The phrase belongs to the “day,” not the “rest”*). Why?

Obviously, God was trying to indicate that the first Sabbath was somehow different from the other six **DAYS** of creation and continued beyond one day."

Notice how he goes from the "days" to the Sabbath "rest" and then back to the "days," conflating the two and assuming that the phrase "evening and morning" somehow applies to the "day" and ALSO to the "rest." But the phrase applies to the "days," not to the rest. Put another way, Kelly is mixing the "day" with the "rest" and assuming the "evening/morning" applies to both, when it only applies to the "day."

But is the seventh day unending? No, because it is referred to as a "day," which, as we have proved, is the result of the evening and morning phrase. So, by the fact that Moses uses the word "day" to the seventh day, the "evening/morning" phrase is already implied. Therefore, the day ended after 24 hours, just like the previous six days, even though the phrase is missing. Ironically, while Kelly ends the day by mixing it with the rest (and probably didn't realize he did that), he will say in point number three below that "the original Sabbath day may have ended with sunset, the original Sabbath REST continued." This is confusion.

That said, there is also nothing to indicate that the rest was unending. We cannot use the evening/morning phrase to make that claim, since it pertains to the day and not the rest. Is there something else that can prove the rest never ended? There isn't. In fact, we get quite the opposite by a plain reading of the text. Genesis 2:3 reads as follows, "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." Note the words, "because" and "had rested." This gives evidence to the fact that God waited until the seventh day ended, and soon after it ended, He turns towards it and blesses it, "BECAUSE that in it He HAD RESTED." The rest had to end before He could bless and sanctify it (or set it apart). Therefore, not only did the actual day end, but so did the rest that God did on that day!

But why is the evening/morning phrase missing from the seventh day, if it indeed ended? We aren't told, and for critics like Kelly to build an entire doctrine off of missing evidence is quite eisegetical. We may assume only a few reasons and leave the reader to choose what he believes may be the best explanation. First, it may be missing because there was no eighth day to mark its beginning. Each time it appears for the previous six days, it marks off the day in order to prepare for the next one to arrive. Why have it for the seventh day when there was no incoming eighth day? Another possibility is simply that Moses mentioned the word "day" three times between Genesis 2:2-3 for emphasis. Being that the reader should know by now that the "day" is the result of the evening/morning phrase, mentioning it here, at the end of the week, could be redundant. In the end, no one knows for sure, and we need to be comfortable with silence when the Bible offers it. The problem is assuming a doctrine from missing evidence which is the fallacy of argument from silence.

To end this section it is always worthy to see if Jesus ever comments on any of this. In Mark 2:27 Jesus mentions the Sabbath, using that noun, and places it into the creation account by way of the word "made." Both He, and His audience, understood that the Sabbath was a 24

hour period, and mentions it as a creation ordinance with no mention of it being an unending rest (which would have indeed confused His audience). After sin, however, the Sabbath does take on an important, spiritual meaning, much like that of Marriage, none of which removes the literal, physical aspect of the ordinance however. I will discuss this when Kelly brings up Hebrews 4 below.

Third, there is some internal textual evidence suggesting that the original Sabbath rest could have lasted for many years until man sinned. God watered the earth (2:6), planted the garden (2:8), prepared the soil for the garden to grow (2:9) and placed Adam in the garden “to dress and keep it” (2:15). “Dressing” and “keeping” the garden did not constitute a violation of the original sinless Sabbath rest because God and Adam continued face-to-face fellowship on a daily (full rest) basis until sin entered (3:8). Only after Adam had sinned and separated himself from God did his sharing of God’s original Sabbath sinless rest change to a life of work and sweat (3:17-19). While the original Sabbath day may have ended with sunset, the original Sabbath REST continued. Not until the original Sabbath rest ended [for man] did separation and death resulting from sin enter (3:21-24). The Bible does not state how long the original rest [of Adam] which began on the first Sabbath lasted.

The problem here is that sinlessness existed PRIOR to the Sabbath rest of that first seventh-day. Indeed, it even existed on the sixth day when Adam and Eve was created. Did they enter into a sinless rest on day seven, 24 hours *after* being created? Of course not! There was no sin until some time after the seventh day. So, this sinless rest, of which Kelly is referring to, already existed, both before the seventh day, and after the seventh day.

Second, Sabbath rest evidently did not constitute a state of doing nothing. By Kelly’s admittance, Adam had work to do in the garden (Gen. 2:15), so what Kelly keeps calling a “sinless Sabbath rest” is simply a state of continual face-to-face experience with their creator. But by calling it a “sinless Sabbath rest,” Kelly inserts an idea into these texts that isn’t really there. We aren’t told that the Sabbath rest was unending. Is this Sabbath rest was a state of sinlessness, that already existed since before the seventh day where there was no “Sabbath” yet. So, Sabbath or not, Adam had that sinless state of rest. And, if the Sabbath rest was a continual face-to-face encounter with God, that too is not dependent of the Sabbath, since they had that before the seventh day as well. Therefore, Adam could indeed have a weekly seventh day Sabbath, AND a continual state of sinlessness and face-to-face encounters with God.

Fourth: “But of the tree of the knowledge of good and evil, you shall not eat of it: for *in the day that you eat thereof you shall surely die*” (Gen. 2:17). The countdown of the days until Adam's death did not begin when he was created without sin. Genesis 5:3 says that “Adam lived a hundred and thirty (130) years” before Seth was born. Genesis 5:4 says that he lived another eight hundred (800) years producing children after Seth was born. Genesis 5:5 says “And all the days that Adam lived were nine hundred and thirty (930) years: and he died.” “All the days” probably does not include the indeterminate sinless time of rest spent in the garden before the fall. ***Adam did not start aging until he sinned (Gen. 2:17; Rom.***

3:23! Therefore Adam's nine hundred and thirty years (930) probably began their calculation *when* he sinned!

What exactly was this supposed to prove regarding the Sabbath? Nothing. We already saw that Adam's state of sinlessness and contact with God did not depend on the Sabbath, and that the Sabbath can exist without it. And, if Kelly wants to call that state of sinlessness a rest from sin, that itself implies he had sinned before the Sabbath, which is total nonsense. Rest implies some prior work experience from which one is resting from. Adam was not resting from anything spiritual. He was always in a perfect state of peace, love, and communion with God. Adam's work in the garden, however (Gen. 2:15), implies the need for some form of rest from labor, in the same way God's work of creating led to a physical rest (Gen. 2:2). These implications speak much louder than the idea that the Sabbath rest was none-stop from the seventh day onwards, which is totally foreign to these texts and makes no logical sense whatsoever considering the evidence I brought up in the previous point.

Fifth, a memorial can point both ways. After falling away from sharing God's perfect sinless rest and fellowship because of sin, perfect rest in the garden ended. The original Sabbath rest was an every-day rest. ***The Sabbaths are primarily types of the original every-day rest before Adam sinned and not of a one day a week rest.*** Therefore, the one-day Sabbath rest given to national Israel in Exodus 20:8-11 is best explained as a reminder of Adam's indeterminate every-day rest period in the garden ***before*** he sinned. Likewise, the seventh-day Sabbath rest of Deuteronomy 5:13-15 reminded Israel of its ***current every-day*** rest from Egyptian bondage. The two sabbath days of the Feast of Booths' rest of Leviticus 23:39-43 also reminded Israel of its ***current every-day*** rest from Egyptian bondage. The New Covenant believer is also restored, not to a one-day-a-week rest, but to the same kind of ***current every-day rest*** which Adam had enjoyed in the garden ***before he sinned***. Again, the believer's rest is in the presence of God ***every day*** of the week (Heb. 4:3; Rom. 5:1; 8:1; Heb. 4:16). It is also an imputed every-day ***sinless*** rest granted on the sinlessness of Jesus Christ.

There is a "daily" aspect to both Exodus 20:8-11 and Deut. 5:13-15. The Deuteronomic version reminded the Israelites of the daily labor of slavery they were experiencing in Egypt, while the Exodus version reminded them of the daily experience of working six days, and resting the seventh day. Moreover, if the Deuteronomic version applied to Israel, the Exodus version applied to the whole world, since it points to creation week and God's rest before Israel ever existed. In fact, Kelly himself causes both these texts to point to creation when he states they represent that "original every-day rest before Adam sinned..." In neither case, however, does that mean the literal, weekly rest is discarded. Note that the Israelites were to experience both the daily rest God provided with His presence (Exo. 33:14-23, Jer. 6:16, Isa. 28:12) and the weekly Sabbath. Therefore, Kelly has created a false dichotomy here. One is not to the detriment of the other. They were supposed to have both the weekly Sabbath and the spiritual, daily rest it represented.

Kelly is still working from the false premise that the first rest of the seventh-day never ended for Adam until He sinned. We have shown that this is false, because God waited until the 24 hours ended and until His rest ended, and then turned towards the seventh day and sanctified it, “because in it He *had rested...*” (Gen. 2:3). Nevertheless, we agree that this first Sabbath rest does represent a daily restful experience in Christ. But this is not a New Testament concept merely. In the very commandment itself God commands what needs to get done every day of the week. He tells them to work for six days, then rest each seventh day. God through this commandment directs every step of our lives on a daily basis, and involves Himself at every point. Hence the constant reminder that His presence, the one Adam and Eve lost, would be with them wherever they go (Exo. 33:14-23, Gen. 28:15, Psa. 48:14, 139:7-12). That the Sabbath has always represented this daily, spiritual rest is made clear in the one Psalm dedicated to the Sabbath:

Psalm 92:1-3 - A Psalm or Song for the sabbath day. It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: 2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night, 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

It was common knowledge among the Israelites, evidently, that the Sabbath was a reminder of this daily experience of rest and praise in the presence of the Lord. And yet, that did not do away with literal, weekly Sabbath keeping. Rather, it enhanced it! This is brought out ever so clearly in Hebrews 4, where the context speaks of this spiritual, daily rest, and yet readers are called to also rest from physical labor on the seventh day “as God did from His” works on the first seventh day (cf. Heb. 4:10 with verse 4, Gen. 2:2-3). Believers today, therefore, are called to have the same experience God expected of the Israelites, to allow God to direct their daily walk, so that He can provide them with the rest of His presence every day, looking forward to the culmination each Sabbath day.

Finally, Kelly wrote in the beginning that, “a memorial can point both ways.” But what followed didn't seem like it proved this random point. But I am assuming he means that the Sabbath can point forward to Christ as a shadow as well as backwards to creation, like how Passover can point forward to Christ and backwards to the exodus, and therefore, the Sabbath can end as the Passover ended. There are two issues here:

First, The fact that something can point both forward and backwards does not automatically prove that thing, at some point, comes to an end. For example, marriage was created in the garden, and any believer who marries will recall that this institution is a creation ordinance. And yet, Paul takes Marriage to represent the church:

Eph. 5:30-32 - For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.

In this text, Paul directs the mind to the original institution of Marriage since creation, before sin (Gen. 2:24), yet takes it to represent “Christ and His church.” Of course, this does abolish marriage, but amplifies it. The same can be true of the Sabbath. It is also a creation institution (which we proved with the noun for Sabbath in Exodus 20:11), and, as we have already demonstrated, it also represents the rest from sin in the presence of God even after sin. None of this, however, makes the Sabbath, nor Marriage, a “shadow.” They are, however, representations of deep truths which Bible authors highlight.

Second, the Sabbath existed before shadows. We proved already that the rest of Genesis 2 was a *Sabbath* rest, and *Sabbath* day. It is not reasonable to claim that the first Sabbath in Genesis 2 was a “shadow” of the solution to the sin problem, else it would only serve as a constant reminder to Adam and Eve that someday they will sin and die and render their surprise at God’s punishment nonsensical. Freedom from sin’s results would not even have existed during their perfect state either. They’d have looked forward, with each passing day, that soon they will forfeit their freedom, experience death, and cause misery and death throughout the entire world. Yes, the Sabbath did take on a special meaning after sin, as did Marriage, but not as a shadow, but rather as institutions with far greater meaning now than when they were first created.

Sixth, no rest day or Sabbath is mentioned in God’s Word from Genesis 2 until Exodus 16 (at least 2000 years). Sinless Sabbath-day rest and subsequent every-day sinless rest ended [for man] when sin entered. Mankind sinned and toiled without rest, either physical or spiritual. No rest and much sin led to the flood, “And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5). God’s anger again fell in Genesis 11 at the tower of Babel. From Genesis 12 until Exodus 16 (Abraham to Moses) the Bible tells us of toil, and more toil, but no rest at all.

Kelly must have forgotten that Noah’s very name means “rest,” and that God would use him to “comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed” (Gen. 5:29). He also forgot that the message Moses bore to Pharaoh included a message of rest:

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

Therefore, we have mention of both spiritual rest through Noah, and physical rest through Moses, all between Genesis 2 and Exodus 16.

Moreover, we should stop at Exodus 16 because the rest of the Bible often comments on these, particularly the creation account. Moses, in Exodus 20:11, uses the noun “šabāt” and *inserts* it into the creation account. Notice:

Exodus 20:11 - 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 (שַׁבָּת) day, and hallowed it.

In this brief commentary by Moses, He uses the noun for Sabbath, and names that first seventh day with it, even though “rested” is a verb in Gen. 2:2-3. So, even though, “no rest day or Sabbath is mentioned in God’s Word from Genesis 2 until Exodus 16 (at least 2000 years),” it was, nevertheless, a Sabbath rest day in Genesis 2:2-3, according to the same author of both books.

Seventh, there is no evidence that the seven-day weekly cycle was either given to, or observed by, nations around the globe before Exodus 16. The SDA claim that the Sabbath was given to all mankind before the Mosaic Law is false.

If God had wanted all mankind to observe a Sabbath day at the end of each week, then He would have made such a day inherent in the [natural] conscience of man. This has not happened. Although the ancient Sumerians and Babylonians had a seven-day (7) week, this was most likely from the divisions of the phases of the moon. Their days were assigned to the names of their seven “heavenly bodies” circling Earth, such as the Sun, Moon, Venus, Mars, Jupiter, Uranus and Saturn. Their numbering system used six (6) rather than (10) as the base of its calculations. Six, sixty and multiples of six evidently influenced Hebrew thought (compare Gen. 7:6; Numb. 7:88; 1 Kg. 10:14; Dan. 3:1.)

The frequency of market days, not an innate call to worship on the seventh-day Sabbath, determined the amount of days in a “week” for ancient civilizations. Some tribes in West Africa adopted four-day (4) intervals between market days. The Assyrians adopted five-day (5) intervals. Ancient Rome adopted eight-day (8) intervals. And the ancient Egyptians adopted ten-day (10) intervals. It was not until the first century B.C. that Rome adopted the seven-day weekly cycle. This information is found in most large encyclopedias under “calendar.”

I am not sure what the point was here. Kelly seems to contradict himself. First, he says that “there is no evidence that a seven-day weekly cycle was either given to, or observed by, nations around the globe before Exodus 16,” and yet proceeds to prove there was, by writing that, “the ancient Sumerians and Babylonians had a seven-day (7) week...” then proceeds to provide examples. So, there is no evidence, but then provides evidence. This is called cognitive dissonance.

We agree that the amount of interval days varied among other nations, sometimes including intervals of seven, other times including intervals of more or less than seven. But was the “week” established before sin? Here I will admit we only have evidence to go by. First, the first 24-hour seventh day ended, therefore allowing for a new week to begin. There were “days” transpiring after that first seventh day, as seen in the following texts:

Gen. 2:17 - But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. 3:5, 8 - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. ... 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

God set up the sun, moon, and stars, to be able to read time (Gen. 2:14). This demonstrates that God intended on their being special appointed times (Heb. "moed" translated "seasons" in this text), and the recurrence of days, all before sin entered. Also, the use of the weekly cycle, or an interval of seven days, seems like a normal, expected occurrence to the patriarchs (Gen. 7:4, 10, 8:10, 12, 29:17).

Perhaps the biggest piece of evidence is found in Isaiah 66:22-23. Here, God says that the redeemed will experience a weekly cycle on the New Earth, "from one new moon to another, and from one sabbath to another." Peter tells us that God intends on restoring all things "since the world began." Notice:

Acts 3:21 - Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Unless we are specifically told of any differences (such as marriage, see Matt. 22:30), God will restore all things as He originally intended, and thus, if the Sabbath will be experienced every seven days, that is likely what Adam was experiencing as well.

The point is that, while some moral attributes of God appear to be known to all mankind, the seventh-day Sabbath ending a seven-day week was not. Therefore, the seventh-day Sabbath is not an eternal innate moral law for all mankind.

While it is true that humans inherently know what is right from what is wrong, not everyone agrees on those standards, and even when they agree on what is right, they need to be guided and instructed on how to do it. Other times they need to be directly told, because it may not be inherent at all. For example, who would have known to respect God's sacred name without first being told what that name was? It is not enough to inherently suspect that there is a divine being. Many people conjure up all sorts of gods and goddesses and without guidance violate the first commandment. Yet if we did learn of the true God, how would we know that he is offended when we bow in reverence towards images of him? We wouldn't, not until we are told. The Bible says, "the heart is deceitful above all things and desperately wicked..." (Jer. 17:9), and Paul said that our situation is so bad that even if we wanted to do right, of our own selves we can't. (Rom. 7). And am I going to trust it to tell me what is moral and what is not? In fact, if morality is something we know to do naturally, why did Paul say that he "would not have known covetousness, unless the law had said, 'You shall not covet?'" (Rom. 7:7). Apparently, nothing is inherently moral, even the other 9 commandments!

Of course, the issue is always regarding the morality of the fourth commandment. Most admit that resting is a moral duty, but the critics usually argue that we do not naturally know on which day of the week to rest upon. Well, we also do not naturally know which name not to take in vain. How, then, do we determine morality, if our nature cannot adequately do it? According to Romans 1-3, there are three ways:

1. Through nature (Romans 1:18-20)
2. Through the conscience (Romans 2:14-15)
3. Through revelation (Romans 2:18, 3:1-2, Heb. 1:1)

When man cannot, through nature or through his conscience, know God's will, he can know it by revelation, that is, by having it revealed to him. Nature and conscience cannot tell him God's name nor that it has to be respected; it cannot tell him which God to worship nor that He hates being worshiped through images... but the WORD of God can reveal all of this! Therefore, we learn morality, not merely by nature or the conscience, but also by being told via *revelation* of God's will. Likewise we may not know naturally which day is the Sabbath, but the scriptures say, "the SEVENTH day is the Sabbath" and we are responsible for the light we receive, not for the light we have not received. It is correct to say that our consciences convict us of right and wrong, but the information has to be placed in there through revelation. Once again, Paul wrote, "For I had not known sin, except the law had said, 'thou shalt not covet.'" (Romans 7:7).

[Added –not in book: Some Christians believe that the seventh-day Creation rest for God has continued because (they believe) God ceased creating any new species at that time and only differences in species have occurred since man was created.]

A few points should suffice to shut down this theory:

Contextually, the "works" God finished were "heaven," earth" and "hosts." The word "all" in Genesis must be understood in context. All THOSE things, the heavens, earth, and sea. But those are tangible things. There was intangible work performed such as:

1. The 7th day. It is a closed, ordinal number that was created as well. Jesus said the Sabbath was "made" (Mark 2:27).
2. He worked still by maintaining His creation (Col. 1:17).
3. This may be debatable, but God asked Adam and Eve to "be fruitful and multiply," which implies God would still be actively working in the womb of every mother (cf. Psa. 139:13-16, Jer. 1:5).
4. God, in a mysterious way, has always worked for man's salvation. See this in Rev. 13:8, and compare that to John 5:17.
5. Critics can never make up their minds. Either God eternally rests (Gen 2) or eternally works (John 5:17).

These responses, provided by defenders of Seventh-day Adventism, demonstrate how easy it is to refute the various accusations of critics, even when they hold a "PhD." We will now

respond to the next chapter.

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