

II. Evaluation (by Gaffin and us) of Calvin's view of the weekly Sabbath part 2

Review: note the brackets on each point and the summary

1A. Three mistakes on the 4th of Exodus 20 and Deuteronomy 5

1B. He blurs the part with the whole (145-146) [the 4th is equivalent with the summary of the law]

2B. He links the six days of labor with sinful works of the flesh (146-147) [he misses the positive]

3B. He equates the one day of rest with daily worship (147-149) [reduces whole (week) to the part]

Summary: Calvin interprets "six days you shall labor" as a statement not a command: "six days you labor"; the command of the 4th is strictly to remember the Sabbath Day but this unduly fragments the text (cf. Gaffin, fn.5, 164-165).

2A. Major mistake: Calvin overlooked the significance of the creation Sabbath (149-154)

Calvin overlooked the significance of the creation Sabbath in which the 4th has roots: **For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy (Ex. 20.11).** He did so because for him all OT types are redemptively oriented and all are abolished in the coming of Christ. Sabbath-keeping is "only meaningful in a context where sin is a reality" (148). He neglected the preremptive Sabbath which carries meaning without sin in the picture: **Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation (Gen. 2.1-3).** We need to focus on the fact of the prefall and preremptive Sabbath Day and in that light seek understanding of what it means.

Note: we need to absorb the fact that the original Sabbath Day was the seventh day of earth history that therefore has significance for all the seventh days of history, and that the original 6-1 pattern of earth history gives structure to the unfolding of all the days of human history. The subtle shift in thought from earth history to human history speaks to the fact that God's action in the first seven days of *earth* history has typical significance for the days of *human* history. Calvin's failure here is a matter of the history of redemption; it is a mistake of biblical theology, a mistake with regard to the unfolding of God's speech historically.

Contrary to Calvin, it is important to recognize the fact that all preremptive typology continues to have relevance with the coming of Christ. For example, Paul teaches that "original creation looks forward to the new and final creation...even apart from the fall and human sin" (152). The apostle gives a mini-commentary on Genesis 2.7 (**then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature**) showing that "Adam by virtue of creation and before the fall is in view" (151): **Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit (1 Cor. 15.45).** Therefore, what Paul says next indicates that the nature God gave Adam at creation "anticipates the endowment of 'life-giving Spirit' received by the second Adam, Christ, at his resurrection" (152): **But it is not the spiritual that is first but the natural, and then the spiritual (15.46).** In other words, even before sin, Adam and the entire created order (15.47-49; Rom. 8.20-22) anticipated the new and final creation (**the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God, Rom. 8.21).**

Gaffin then notes the following principles: 1) creation was from the beginning and continues to be oriented toward eschatology; by its very constitution ("psychical" [natural, soulish with earthly versus heavenly]) it anticipates the eschatological (the "Spiritual" [the final state of affairs characterized by the blessings of the Holy Spirit]). 2) Typology is inherent in the original creation [prefall] because Paul teaches that the first creation implies the eventual emergence of the new creation. 3) Full realization of the original design of creation must come by redemption because of the fall (152).

Hence the need for the redemption of the body in the resurrection the Spirit gives because of the resurrection of Christ (1 Cor. 15.49-53). We receive this life now in the Spirit's quickening (you have been raised with Christ, Col. 3.1) in anticipation of the final resurrection because we *have* the firstfruits of the Spirit *while we wait* for the full harvest: **And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies (Rom. 8.23).** Likewise, the rest that the original Sabbath promised and typified we have now in Christ (Mat. 11.28-30) in anticipation of the coming eternal Sabbath. Accordingly, the typical, foreshadowing, promissory dimension of the Sabbath Day of original creation continues to have relevance until the final day of eternal Sabbath rest dawns.