

II. Evaluation (by Gaffin and us) of Calvin's view of the weekly Sabbath part 3

3A. A positive historical-redemptive look at the prefall Sabbath (154-155)

1B. Adam's task was to bring the human family to eternal Sabbath rest

"What exactly was the task incumbent on Adam?" It is more than passing the test by obedience regarding the forbidden fruit and thus to be confirmed in righteousness and eternal life. Per 1 Corinthians 15, 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); accordingly, "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" (152). Gaffin quotes Vos on this point (155):

The only reasonable interpretation of the Genesis-account... is this, that provision was made and probation was instituted for a still higher state, both ethico-religiously and physically complexed, than was at that time in the possession of man. In other words the eschatological complex and prospect were there in the purpose of God from the beginning (*Pauline Eschatology*, 304).

Adam had the obligation "to raise the pre-eschatological, psychical [natural/soulish] order to the eschatological order" (154-55).

2B. The eternal Sabbath follows the 6-1 pattern of work and Sabbath rest

Both God and man rest on the seventh day in a 6-1 pattern of work and rest with one difference: God had completed His work when He entered His eternal rest on the seventh day, but Adam had work "yet to be performed" and so "his rest was still future" (154). Genesis 2.2-3 and the 4th commandment "show that the weekly Sabbath given to Adam served a function in the creaturely realm similar to the seventh day of the creation week for the Creator" (154). But Adam still had "work to do" so "eschatological Sabbath-rest was a still future goal" (155).

Notes: 1) God established *the weekly Sabbath*: when He rested on the 7th day of earth history, He set that day apart as holy and thereby established the first 6-1 pattern for the weekly cycles of history. On that special day, He inaugurated His Sabbath Lordship over all that He created and therefore entered into eternal rest having completed the works of creation. In this vein, Isaiah (66.1-2) shows us that when God rested from creating, He *entered-began-inaugurated* a royal rest, Sabbath Kingship, over the heavens and the earth, which are His throne and footstool.

2) God established the weekly Sabbath *for man*: God set the 7th day apart by acting in this pattern and He revealed this pattern of His action for man to image within the weekly cycles of history. God sanctified the 7th day; it is special and holy; it is therefore incumbent on man his image-bearer is to recognize that holiness and likewise sanctify it. Consequently, Adam had the obligation and privilege to emulate his Creator, to rest in acknowledgment of His Sabbath Kingship, and to rest with Him in a distinct (weekly) way in personal fellowship.

3) God established the weekly Sabbath for man as a foretaste of the eternal Sabbath. Thus, Adam enters into rest with God on each 7th day. This means that he enters God's eternal rest that He inaugurated on the 7th day, *but Adam enters that rest each 7th day with more work for him to do* in history in a God-given cycle of work and rest. He tastes eternal rest in part but not in fullness. Because Adam's work is incomplete, his weekly rest must continue in cycles that anticipate the completion of his work and entry into consummate, final Sabbath rest.

4) Therefore, God established the weekly Sabbath as a creation ordinance for history to its end. God's image-bearers have work to do in an unfolding process of history that moves toward resting with God at the end of the process when they, like God, enter into rest *having completed* their work.

3B. The 6-1 pattern of work and rest encourages work within history

Man is not to think that his labors are meaninglessly "submerged in an endless historical flow" (155). He is to toil but that toil results in rest: "A weekly day of rest was instituted to remind him of the purposefulness of his work" and to give him "rhythmic refreshment of body and soul" as "a continual reminder...that history is not a ceaseless repetition of days" because he has a goal: "eschatological culmination" (155).

Implication: "the creation Sabbath was the preeminent type of the prefall period" prefiguring the ultimate goal of the entire created order while emphasizing present incompleteness (155).