

tired, for such is not the case. He simply ceased from creating and in that sense rested. Hence the day is not a day of nothingness but a day of turning from the normal procedures in order that we might enjoy the work of God.

Such is the thought in the term "Sabbath Day." That it was the 7th day is only incidental to the fact that it was the day the Lord ended the essential creative activity. We are not saying the order is not important, we are saying that occupation with the Lord is more important.

It is in this area that many scholars have faltered. They have worried so about what one could do or could not do on the Sabbath that the day has lost the symbolization of rest. Carnally minded persons have other struggles, but the devout may suffer cruelly as they try to live with the complications of what one may or may not do. In the maze of legal opinionizing it is sometimes forgotten that what is important is the Lord. Nor should we think that a multitude of legislation is needed to please Him. Our first duty is to see that we are to honor His day, a task made realistic through honoring Him.

There is plenty of time, says the Lord, to get your work done...in fact, "six days shalt thou labour." This does not mean one must work six days, but it means that in this portion of time one should be able to accomplish what must be done. We have a tendency to be very selfish with time, to keep it all for ourselves. Thus the command to keep the day holy, to set it apart for God.

The Sabbath: Explanation

In understanding this law there are a few matters of common truth. First, God is not using the term "work" in a scientific way (as a physicist