

Another reason for the fourth commandment.

In the repetition of the decalogue, in the fifth chapter of Deuteronomy, another reason is annexed to the fourth commandment:

"Remember that thou wast a slave in the land of Egypt, and Jehovah thy God brought thee out thence."

Perfect harmony between the reasons.

This is in perfect harmony with the reason in Exodus, and merely a further development of it. The first reason refers to the rest of the Creator, the second to the rest from Egyptian bondage and the promised rest of Canaan. Both are referred to by the writer of the Epistle to the Hebrews, who clearly sees the connection between them. The mistake of supposing them to be mutually contradictory is peculiar to a certain stage of modern hypercriticism.

The supposition that they are contradictory hypercritical.

If this is a correct view of the relation of the Jewish Sabbath to the Creation and the Fall, it enables us to appreciate the force of the injunction to "remember" the Sabbath day to keep it holy, for in this case the Sabbath must have been no new institution, but one of primitive obligation, and dating from the fall of man at the latest. It also enables us to understand the prevalence of Sabbatical ideas among nations independent of Hebrew influence, and more especially among the Chaldeans, from whom Abraham came. With them, as recent investigations have shown, the seventh day had a certain sacredness attached to it from very early times.<sup>1</sup>

The primitive obligation of the Sabbath.

The sacredness of the Sabbath among the Chaldeans and other nations outside of Hebrew influence.

<sup>1</sup> Sayce, *Fresh Light from the Ancient Monuments*.