

## The Sabbath, Part 2: Labor, Law, and Lord's Day (Ex 20:8-11)

Please join me in Ex 20. We sing 'renew a steadfast spirit within me to rest in You alone.'

- Last week we looked at Sabbath rest and how our souls need to daily rest in the Lord.
- This week we'll see more how the Sabbath command applies to daily work in the Lord.
- The 4<sup>th</sup> commandment has moral and physical applications for workers and worship.
- God wants us to care for our body and to gather regularly as the body of Christ.
- How does Sabbath relate to the Lord's Day, or does it?
  - o We'll look at that today and how it relates to Labor Day.
  - o Today Part 2: Labor, Law & the Lord's Day.

If you missed part 1 you'll need that later for the rest of the story

<sup>8</sup> Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor, and do all your work, <sup>10</sup> but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates.

Sojourners were Gentiles among the Jews

This is the first labor law, 'six days you shall labor,' and a national holiday (holy day off work).

- In the U.S. Labor Day was first instituted as a federal holiday off work in 1894
- Encyclopedia Britannica says it was originally to honor workers
  - o and their contribution to society
  - o and was chosen this day to deflect attention from a socialist movement.

At that time there were still many blue laws prohibiting most types of labor on the Lord's Day.

- Other labor laws for children and immigrant workers were still to come.
- But God was ahead of all that 3,500 years earlier in Ex 20.
- Child labor laws, anti-discrimination toward foreigners and females, just equity,
  - o these are God's ideas and ideals here.

The Lord of the Sabbath speaks to everyday work and days off from work,

- and how we treat those we work with, or work for us.

In God's providence and timing in the text tomorrow is Labor Day and today is the Lord's Day.

- [Sabbath reflections for labor this day](#) (original context and ours today)
- [Sabbath regulations vs. the Lord's Day](#) (including broader context of NT)

<sup>8</sup> Remember the Sabbath day... This is a command to rest and reflect on our Creator and His work:

<sup>11</sup> For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day... It's good to reflect on labor as a good thing every week, and imitate God in our workweek.

Work is a moral good – this is a moral principle in the middle of His moral law

v. 9 'Six days you shall labor and do all your work...'

- Our society has lost this ethic of hard work and finishing a job.
- As parents and people of God we need to labor to restore God's design.

When Ex 20 was written, most of the labor Israel did was around homes.

- This is where it starts, work hard at home, finish the job.
- Kids, it's not 6 days of rest and play, 1 day work.

God said it in thunder and wrote with His finger on tablets of stone: *six days you shall labor and do all your work...*

Except the 7<sup>th</sup> day this commandment is to do all your work and labor

I'm convicted by this, I'm responsible to give God's view of work to my kids.

- I need to do a better job at helping others view jobs in a better way, to imitate God.
- The Ten Commandments include ethics, and right in the middle is a godly work ethic.
- We need to labor to live this out.

Work is not a curse. It's a moral and noble good to work and imitate our loving Father in v. 11.

- v. 11 is talking about creation where God shows and tells how to work as He does.
- Gen 1 says 10x God saw His work was *good*. He made man and it was *very good*.

God models good labor practices: God speaks, He's creative,

- He plans and designs and discusses first with 'coworkers' in the Trinity ('let us').
- He doesn't just give orders, He stoops down to get involved,
  - o breathing into man of the dust the breath of life through His nostrils.
- God creates us in His own image and delegates work to us to reflect Him.
- Work isn't a necessary evil to endure to fund our lifestyle.

1 Cor 10:31 *'whatever you do, do all to the glory of God.'*

Carl Henry: 'reflect God's creative ability on Monday in the factory no less than on Sunday...'<sup>1</sup>

- God could've done it all in a moment, but He did His work of creation in 6 literal days.
- It says He did it that way as a pattern for what we're literally to do, working literal days.
- Not evolution over billions of years, God didn't mislead or misspeak. v. 11: *For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day.*
- That's why Israel was to do the same in v. 9-10 every week believing God speaks truth,
  - o and we believe 6-day-creation is truth.

*If He created over 6 long ages, He's saying 'work a very long time like Him before a day off!'*

And another truth our world often misses: work is God's gift as part of His very good creation.

Ecc 2:24 says there's nothing better for man than to *'tell himself that his labor is good. This also I have seen that it is from the hand of God...[3:13] every man who...sees good in all his labor—it is the gift of God'* NAS.

- Work is God's gift and labor is good.
- You need to tell yourself labor is good and see good in it.
- Don't despise God's gift from His hand.
- Many in DRC would trade anything to have your job!

Americans curse work or complain about it, but God gave it before the fall, before sin's curse. Work is for God's glory and will continue in heaven<sup>2</sup> and hating it insults God who gives work.

*If you think or speak of your work wrongly, repent and recommit with God's help*

v. 11 roots this in God's creation order, and work is His creation ordinance.

- *Labor* in v. 9 is the same Hebrew verb in Gen 2:15: *God took the man and put him in the garden of Eden to work/labor...*
- same word used in Genesis for working the ground, serving a father-in-law, brother, etc.
- Gen 39:11 *'one day, when he went into the house to do his work...'*
  - o Same noun in Ex 20:9, *'do all your work...'*

In the 4<sup>th</sup> commandment the verb *labor* and the noun *work* apply to work at home or outside it.

*If you're retired but still get around, keep serving and labor in prayer*

Don't just think of a paid labor force, that's not the context here.

- They're in the wilderness here, not in workplaces getting paychecks like today.

There's a moral law here beyond Israel: the able-bodied have a calling from God to work

- Even a secular job is a divine vocation.

Eph 6:5 says work for earthly masters *'as you would Christ, <sup>6</sup> not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, <sup>7</sup> rendering service with a good will as to the Lord and not to man, <sup>8</sup> knowing that whatever good anyone does, this he will receive back from the Lord...'*

**So work is good we're to do with good will, not just like the Lord, but for the Lord**

Monday is Labor Day but those who return to the labor force this week, how is your witness?

Do those you work with know you're working for Someone way above everyone's pay grade?

- For you doing work-from-home since Covid, are you working knowing God sees you?
- Do you labor for Him even harder, more productively, as if heaven's Zoom camera is on?

Older women and younger Titus 2 *'workers at home,'* do you see good in work you do

- or say often how bad and hard it is with kids?
- Young people, do you work hard in your schoolwork?

Are you drawn to the political idea that government should feed men who won't work, but can?

**God's law let the poor able-bodied work for food, not a modern welfare state**

2 Th 3:10 *If anyone is not willing to work, let him not eat. <sup>11</sup>For we hear that some among you walk in idleness, not busy at work, but busybodies. <sup>12</sup>Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living. <sup>13</sup>As for you, brothers, do not grow weary in doing good...*

That's another principle in the 4<sup>th</sup> commandment, if we work hard we'll be weary by the 7<sup>th</sup> day.

Ex 20:10 says on that day don't do any work, or your kids, servants, or people staying with you.

- If people work for you, you and they need rest and relief (weekend, evening, phones).

In the 4<sup>th</sup> commandment work is important

but it's not our identity. Our identity is in the Lord.

We saw last time we rest in Him spiritually daily but we also need rest physically and regularly.

- The whole family worked together to gather extra manna on Friday
  - o and prepped it because no fire or cooking or housework was allowed Saturday.
- The ancient world looked down on women and their work
  - o but God lovingly uplifted women by giving a weekly break from their vital work

**And all God's women said ...! Men and kids, God said this for us to learn from it**

Family and friends, how can we apply giving others breaks or respite?

- With little kids years ago I gave my wife a break a few days as she went away;
  - o I needed a Sabbath after just a few hours!

Ways you can come alongside a mom, single mom, H2H, etc?

- Nursery or toddlers Sunday AM?

Jaime and I as a young couple before kids gave free babysitting to couples at GCC for a break.

- I know caregivers can't easily get a full 24-hour rest,
- but some of you can do more to serve others

**Pray about how you can labor in love for a family here or do the Lord's work at church?**

Those are some Sabbath reflections, our 2<sup>nd</sup> last point **Sabbath regulations vs. the Lord's Day**

v. 9-10 says you shall work every day except the 7<sup>th</sup> (Saturday)

- so it's saying work on Sunday (1<sup>st</sup> day of the week).
- Are we in sin to be at church and not work today?

Ex 16 in context said stay near your homes, which we haven't this weekend if we're here.

OT Law says don't buy/sell, no fire lit or animal loaded (today load minivan, stove, food heat)?<sup>3</sup> Sabbath law required sacrificing animals and stoning people doing as little as picking up sticks. But nobody still obeys the 4<sup>th</sup> commandment in the way Israel was to in its Sabbath regulations.

**Few professing Sabbatarians work Sunday, none kill animals or violators like Exodus commands**

Few Puritans wanted a death penalty for a Sabbath breaker,<sup>4</sup> but their mainstream view on the regulations in their confessions: 'a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations... taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy' (WCF/2LBCF 22.8). So a whole day free of recreation, all day in rest, worship, and only essential or merciful duties.

**They went beyond OT regulations on work to words and thoughts and recreational activities**

They didn't take the 4<sup>th</sup> commandment literally with its regulations Friday night and Saturday. They took out requirements to work Sunday and transferred/modified OT Sabbath restrictions. The 4<sup>th</sup> commandment against Saturday work was now for Sunday worship to English Puritans.

**That Transfer Theology<sup>5</sup> and tradition came from them to American colonies**

I appreciate the 1689 confession especially, but I can't subscribe to 22.7 'one day in seven for a Sabbath to be kept holy unto Him, which from the beginning of the world... was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day: and is to be continued to the end of the world as the Christian Sabbath'

- Scripture doesn't record Sabbath regulation from the beginning, Ex 16 is first in the Bible
- Scripturally it's never 'one day in seven for a Sabbath,' it's only the 7<sup>th</sup> day in the Bible
- NT books written decades after Christ's resurrection still use 'Sabbath' only for Saturday
- The gospels and epistles that explain many changes never explain any day/name change
- Sunday is the Lord's Day, but I don't call it the Sabbath nor did the NT and early church
- There's no record of corporate worship in daytime hours or any making it a holy rest day
- It was a working day for Jews and Gentile Christians in the Roman Empire to 4<sup>th</sup> century
- It was more the 6<sup>th</sup> century church pushing Sunday rest from work for daytime worship<sup>6</sup>

**Christians need weekly rest and worship, but not necessarily the Jewish way or words**

The OT doesn't use the word *synagogue* or command Saturday services, that was a tradition.

- It developed many centuries after the law,
  - o maybe after end of OT in synagogue Sabbath worship.

It's not technically part of the Ten Commandments or Torah, but it's a tradition that was good.

The NT doesn't command Sunday services, but it's a good tradition (and application of Heb 10)

**I think the Reformed tradition is the best but sola scriptura/scripture alone must drive us**

Turn to Acts 1 and let's see how the early church viewed services and Sabbath law restrictions. For Christ's followers, corporate gatherings weren't limited to a day or law-based. Look at Acts 1:12: *Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away [tradition of OT, about 3000 feet].<sup>13</sup> And when they had entered, they went up to the upper room ...<sup>14</sup> All these with one accord were devoting themselves to prayer, together with the women [so all believers]... This was for 10 days they gathered together, then the Spirit came, Peter preached the resurrection. Look at 2:42 <sup>42</sup> *And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.* [The verb is continual, not just a service on Sunday. v. 46]...**day by day, attending the temple together and breaking bread in their homes...**NKJV 'continuing daily,' NIV 'Every day they continued to meet together'*

**Jews gathering on Saturday was a good tradition, this was bigger and better for Christians**

Now go to ch 13 but remember narratives aren't necessarily imperatives.

- We don't have to meet every day, but we get to today, and we need more each week.
- Corporately and house to house it's good to devote to more teaching and fellowship.
- A new life group Wednesdays is coming and we need more body life from day to day.
- NT Jewish Christians kept meeting on Saturdays.

**The resurrection and their fellowship didn't make them neglect Sabbath opportunities**

13:14: ...they went on from Perga and came to Antioch in Pisidia. And **on the Sabbath day they went into the synagogue and sat down.** <sup>15</sup> After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it." <sup>16</sup> So Paul stood up... [and Paul starts with Exodus and preaches Jesus as the fulfillment of the Jewish Law and prophets]. In v. 42 people asked to meet the next Sabbath (next day off). In v. 44 most of the city gathered that Saturday.

**Go to ch 17. Keeping Sabbath gatherings wasn't a command, but was a custom Christians kept**

17:2 Paul went in, **as was his custom**, and on three Sabbath days he reasoned with them from the Scriptures ...

Go to ch 18, and as these Jewish Christians traveled, they kept the tradition and custom of Sabbath gatherings.

18:4 And he reasoned in the synagogue **every Sabbath**, and tried to persuade Jews and Greeks... <sup>8</sup> Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household... <sup>11</sup> And he stayed a year and six months, teaching the word of God among them... <sup>19</sup> And they came to Ephesus, and he left them there, but **he himself went into the synagogue** ... Paul kept Sabbath conversations going, and later taught every day in ch 19.

**Now go to ch 20, because as Christian churches planted, there was a new custom and tradition**

20:7 On the **first day of the week**, when we were **gathered together** to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. Not morning to midnight, it was clearly an evening gathering. Sunday, the first day of the week was a regular working day in Roman empire and apparently it became a regular worship day. After work Christians gather for teaching, breaking bread, etc.

**No Christian Sabbath hint, but for Christians, Sunday became important under the risen Christ**

Jewish Christians also gathered on Saturdays in synagogues for decades.

- This is the only NT record of a first day gathering,
  - o but this new tradition echoes the what the gospels say Jesus did on the first day.
  - o They didn't meet based on the law in Ex 20, it was the Lord rising on this day.

We worship not because of regulations for Jews, but because of the resurrection of Jesus for us. Old covenant Sabbath law didn't use the word *worship*, but new covenant grace drives praise.

**Worship at least 1 day a week, but even better if days during the week too like Acts 1-2!**

Sunday isn't the Sabbath, it's 'the Lord's Day' (Rev 1:10). Ignatius died maybe 107 AD? He wrote: 'Let us therefore no longer keep the Sabbath after the Jewish manner... let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days [of the week, the 1<sup>st</sup> day]... on which our life both sprang up again, and the victory over death was obtained in Christ...'<sup>7</sup> Another quote some date to within 10 years of Revelation: '[We] have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day.'<sup>8</sup> So early Christians met Sunday instead of the Sabbath, much later some Christians said Sunday is the Sabbath. 363 AD, Council of Laodicea, Canon 29: 'Christians must not judaize by resting on the Sabbath, but... rather honoring the Lord's Day; and, if they can, resting then as Christians' (Sunday, not the Sabbath).<sup>9</sup>

**I believe in Sunday afternoon naps (and all God's people over 40 said...)**

But that's not a law. Rom 14:5: *One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.* <sup>6</sup> *He who regards one day as special, does so to the Lord...*<sup>10</sup> *You, then, why do you judge your brother? Or why do you look down on your brother?* (NIV)

Some apparently saw every day as a day to rest and worship in the Lord like the early church.

- If they were Jews they might've still observed the Saturday Sabbath (and were free to).
- Sunday to others became sacred or special so they observed it to the Lord (not legalism).
- I have friends and family who see and treat it as a Sabbath and I don't correct or quarrel.

I'd rather have possible over-emphasis or misunderstanding of Sunday

- than the irreverent flippant attitude many have to worship or church.

**Let each be convinced in conscience but let's not judge or look down on brethren who differ**

Jesus and the apostles didn't oppose the extrabiblical Sabbath tradition of synagogue services,

- and there's room for different Christian traditions and convictions about the Lord's Day
- as long we're not being like the Pharisees with our Sabbath regulations
  - o or being judgmental legalists about it.

Here's a reformed confession<sup>10</sup> in 1566: 'we give no place to the Jewish observance of the day...we do not count one day to be holier than another, nor think that mere rest itself is acceptable to God. Besides, we do celebrate and keep the Lord's Day, and not the Jewish Sabbath, and that with a free observance.'

The early reformers outside UK differed from Puritans there. Warfield: 'Christ took the Sabbath into the grave with him and brought the Lord's Day out of the grave with him on the resurrection morn.'<sup>11</sup>

**I would add we don't need the old day's regulations, we need a new day of celebration**

Turn to Col 2 and if you weren't here last week you'll need to listen to that for more context. I argue the 4<sup>th</sup> command expands, not just 1 day, we're to rest in Christ in His work every day.<sup>12</sup>

'Lord's Day' is the New Covenant day. I don't call it a Christian Sabbath; Christ is our Sabbath.

Col 2:16 *Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath.*<sup>17</sup> *These are a shadow of the things to come, but the substance belongs to Christ.*

- Paul links Jewish dietary law with Sabbaths as shadows, foreshadowing Christ's coming
- If you look at v. 20, the end of the verse says don't submit to regulations, do's and don'ts
- In v. 21 some were giving regulations like 'don't handle,' etc. (some do that for Sabbath)
- Festivals were annual, new moons were monthly, so weekly Sabbaths are also shadows<sup>13</sup>
- It's like a sign to Disneyland, you don't need it once you're in the park it pointed you to.

Jesus is the sign, Sabbath, and spiritual rest. No human work can save, rest in His work for you.

The signs on the freeway point you to the kingdom, but why stay by the sign if you can enter?

Now the greater has come, don't stay in shadows. Christ is the reality, our rest, re-orientation.

**There is a rhythm we still need, worship and work, the weekly cycle in the wisdom of God**

There is a rest we still need. Most of us need to turn off more. Maybe a technological Sabbath?

I'm glad Chick Fil-A gives workers Sunday off (even if it bums out Tim Hawkins and others).

If Sunday you have to work, we need to rest on other times (I'm guilty of failing to really rest).

Kevin DeYoung in a great sermon: 'surely we're only hurting ourselves when we never stop...'

Can I say that all of you students, if you are going to study today, are dishonoring the Lord? No.

But can I suggest to you that you'd find surprising blessing and freedom in setting aside Sunday

...[he says when he did that] Sunday became for me an island of get-to in an ocean of have-to...

[in our rest/sleep God says] I was fine without you! I managed! It's okay! I'm God, you're not.

... In an agrarian society, resting meant, "Sit down and don't worry about the fields." For many of us with desk jobs, resting might mean, "Go on a walk, ride your bike outside, and (for the love of God) don't answer any emails!"...

Can you trust that this burden you're carrying is not yours to carry alone? Can you trust that if you just cease and stop that God can take care of it?... [rest in Christ for salvation and all of life]

Sabbath rest is about making Jesus Christ the center of who we are. It means ceasing to find approval in others, stopping the foolish quest for our own righteousness and doubting God's promises, and trusting that true health, strength, vitality, and freedom can only be found when we cease from our labors and rest in his. Can you trust God enough to stop?... you frequently forget it and never stop working, cleaning, planning, plotting, fretting, fussing, worrying, and trying to prove yourself to someone—your parents, spouse, kids, or the church. You've never really appropriated what it means to have grace. There's always something else that you need to do to show the world that you're worth something—that you're valuable, loved, and okay.

You don't have to earn anything. You don't have to prove anything. The world does not depend on you. Your salvation does not depend on you. In an ultimate sense, your family does not even depend on you. Can you hear the sweet voice of Jesus say, "Come unto me and rest"?

[And since it is the Lord's Day] Are we teaching our kids that Sunday is the day we go to church or the day we try to squeeze in church?... Stuff is not going to stop on Sunday (except for Chick-fil-A), so you'll have to wrestle with it and come to some conclusions. But I think this is an important question: is there a more important habit to ingrain in your children than the regular, virtually immovable pattern of gathering with God's people for worship every Sunday<sup>14</sup>

If it's the Lord's Day, it's a day we need to give the Lord first place and prioritize worship. I do think the 10 commandments speak to that, including the first which says He must be first place. On the first day of the week, first things first, give the first and best of our Lord's Day to Him. All our money is His but we give first-fruits, all our time is His but this is a special time to give. Don't ask what's the checklist, ask how can I choose to pursue love to Jesus on the Lord's day?

---

<sup>1</sup>As cited by Eckman, *Biblical Ethics*, 71.

<sup>2</sup> Revelation 22:3.

<sup>3</sup> Later Jews wanted to limit steps outside one's home to a "Sabbath day's journey" (see Acts 1:12). Some sources say this was 2000 cubits based on Exodus 16 and Jewish tradition of how the wilderness encampments were setup at a particular distance from the tabernacle (according to tradition, approximately 3000 feet or a little over a half mile). Prohibitions on lighting fires for cooking include Exodus 35:3 and loading animals or buying and selling in Nehemiah 13:15-22. A number of questions arise when asserting the Sabbath commands apply today:

- Does the rule of only baking or boiling the prior day (Ex. 16:23) allow for any cooking? What about "re-cooking" in a modern microwave, or turning on a crock-pot?
- Does the restriction against starting a fire (Ex. 35:3) prevent a housewife from turning on a stove pilot?
- Are families in very cold climates forbidden to heat their homes with fireplaces on Sabbaths in the winter still, or does this restriction only apply to climates as warm as Bible lands?
- If we are allowed to have fires going and bring in firewood, what chapter and verse would we use to justify this when in God's Law the death penalty was given to someone who would pick up sticks on the Sabbath?
- Can we justify work around the house when God's Law makes very clear that no work was to be done?
- The Sabbath law focuses on rest in your dwellings as we saw last week – there is no command to travel to a big meeting place for corporate gatherings. Are we violating Sabbath law when we drive to a church beyond the traveling distance limit of 1,000 yards, which no faithful Jew would have done in O.T. times?
- If it was forbidden to load up one's animal for transportation (Neh 13:15-18), what about loading one's mini-van?
- Is it o.k. to buy food cooked by someone else on the day (restaurant or drive-thru), thus making them work, but giving mom a rest, or do we have to go home and make mom work instead for whatever wasn't done the night before?

These questions are not meant to be irreverent, but they illustrate some of the difficulties and issues that Sabbath-keepers have to wrestle with (not to mention the controversial extrabiblical questions for Sabbath-keepers considering recreation and sports, etc.)

<sup>4</sup> ‘Some seventeenth-century Sabbatarians thought that all Mosaic Sabbath regulation...ceremonial and judicial laws [were] applicable to the Mosaic Sabbath only. Others advocated the observance of at least some of them, perhaps even the death penalty for Sabbath-breaking ... E.g., Thomas Shepherd, quoted in R. Cox, *Literature of the Sabbath Question*, 1:251.’ — Richard Bauckham, *From Sabbath to Lord’s Day: A Biblical, Historical and Theological Investigation*, edited by D.A. Carson (Zondervan, 1982), p. 326, 339.?

<sup>5</sup> This is the title given to it in Dale Ratzlaff’s very helpful book *Sabbath in Christ*.

<sup>6</sup> ‘Moreover there seem to be very few attempts to prohibit Sunday work by *ecclesiastical* regulation until the sixth century... as late as 523 [AD] Benedict’s Rule (48:23) laid down ... [even monks not studying] on Sunday should “be given some work to do , so that he may not be idle.’ – Bauckham, *From Sabbath to Lord’s Day*, p. 286.

<sup>7</sup> Ignatius of Antioch, “The Epistle of Ignatius to the Magnesians,” in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 62–63. [note: some date this writing 108 AD, the Didache 95-100 AD?]

<sup>8</sup> *The Ante-Nicene Fathers*, 1:62-63 [hereafter ANF].

<sup>9</sup> Craig L. Blomberg, “The Sabbath as Fulfilled in Christ,” in *Perspectives on the Sabbath* (Nashville, TN: B&H Academic, 2011), 311.

<sup>10</sup> 2<sup>nd</sup> Helvetic Confession, chapter 24.

<sup>11</sup> [Sermon: A Festive Day of Rest | Kevin DeYoung | URC \(universityreformedchurch.org\)](https://www.universityreformedchurch.org/sermons/a-festive-day-of-rest)

<sup>12</sup> ‘Augustine’s own treatment of the Sabbath commandment carried over the dominant patristic tradition of spiritualizing its meaning ... [and] also found no theological significance in the official Sunday rest of the imperial legislation [by Constantine]... Augustine never treated Christian obedience to the Sabbath commandment as the observance of a day. The Sabbath rest is that of Psalm 46:10 ... the restlessness of the human heart until it finds its true rest in God. “Our Sabbath is in the heart” is Augustine’s distinctive theme ... Purely spiritual interpretations of the Sabbath command are common until as late as the famous *Sentences* of Peter Lombard (d. 1160) ... Augustine’s spiritual Sabbath dominated theological writing before the rise of Scholasticism.’ — Bauckham, 300-302.

<sup>13</sup> Kevin DeYoung as a confessional PCA pastor says: ‘I know that some people have tried to argue that the Sabbaths mentioned here in Colossians 2 are the monthly festivals, not the weekly festivals. I’m not exegetically convinced that you can find that meaning in the word. In fact, that triumvirate there—festivals, new moons, and Sabbaths—occurs several times in the Old Testament as well: Ezekiel 45 and Hosea 2, in the same order; and a different order (Sabbaths, new moons, annual feasts) in 2 Chronicles 8 and 31. This threesome of items moves from festivals (which were annual), to new moons (which were monthly), to Sabbaths (which were weekly). So I can’t avoid the conclusion that this is talking about the weekly Sabbath... I don’t see how we can escape the conclusion that the Mosaic Sabbath is no longer incumbent upon Christians... The ceremonial aspect of the Sabbath has been abolished. It was fulfilled in Christ. The Mosaic Covenant was meant to reinforce the principle that we are to rest from our labors and trust in God. This is the principle that we find fulfilled in Christ. Jesus showed us the fullest, deepest meaning of the Sabbath: namely, that we should have no reliance on ourselves and complete trust in God to be our provider, sustainer, deliverer, and savior. Therefore, the binding nature of Sabbath observance has been eliminated...When I was transferred into the PCA last year, I wrote up a paragraph taking exception to the way in which the terminology of “Christian Sabbath” is used in the Westminster Confession. So it’s okay (at times) to even disagree with elements of our own tradition.’ <https://www.universityreformedchurch.org/sermons/a-festive-day-of-rest/>

<sup>14</sup> Ibid.