

Theology Simply Explained — WSC62 “The Reasons God Gives for Keeping His Sabbath”

Pastor walks his children through Westminster Shorter Catechism question 62—especially explaining from Exodus 20:8–11 how God’s wording of the fourth commandment piles up for us good reasons to keep it.

WSC62: What are the reasons annexed to the fourth commandment? *The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the sabbath day.*

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

The shorter. Catechism question. This week is number 62. What are the reasons Annex to the fourth commandment? And the answer is that the reasons annexed, the fourth commandment are Well, it's allowing a six days of the week for our unemployments.

His challenging a special propriety in the seventh. His own example. And his blessing the Sabbath day. So the first is God gives us six days a week to do all of our Service of and enjoyment of him. In his world as opposed to in his worship. Six days. Shout thou labor.

And do all thy work. It's very generous of God, not only To give us a six days but so to design us. And so to design the creation in his providence, that the six days are sufficient. If we say, but I can't get it done in six days. Then we're arguing with God, aren't we?

And we're saying, That he has not. Taken into consideration. Our finitude our limitations. And what is needful for us? There's a dreadful thing. To excuse Sabbath breaking by saying I can't get it done in six days. That calls got a liar. It calls. God stingy. And the first reason that as NX to the fourth commandment, therefore, Let's god's allowing us six days of the week.

For our own employment.

Just water. But I needed the lobby yet. The next part of the reason annexed to, The fourth commandment is. His challenging a special propriety in the seventh. Listen. To the way that catechism question is worded. The seventh day is the Sabbath of the Lord thy God. In it, thou shalt not do any work, thou nor thy son, nor thy daughter.

Thy man servant nor thy maidservant, nor thy cattle, nor thy stranger. That is within thy gates. Hear how? The. Son daughter, manser remains are made servant. Cattle. Stranger gates are all yours. Bye. The Sabbath. However, belongs to the Lord. Not it was created four, man. Not man for the Sabbath.

But we will not receive the benefit for which God made it for us. If we don't realize that it is God's own day. And so, when the Lord Jesus, Declares himself. Lord of the Sabbath tells us that The Sabbath was always been about him, who is now in the flesh.

In his earthly ministry. We learn that it's his day and so we're not surprised.

And so we're not surprised that under the New Testament, New Covenant administration to Sabbath is called the Lord's Day. We might call it Jesus's day, but The phrase given us in Scripture is the Lord's Day and with what God gives us. We will be content. So, he has a special propriety a special ownership of the Sabbath of the seventh.

Day. The Lord's day that is over and above in distinction from. The rest of the days, of course, everything that we Do and everything that we enjoy. Is to be done unto God and received from God every day. Of our lives. But he challenges a special propriety a special ownership in and of The Lord's day.

The reason that next to the fourth commandment are God's allowing us six days of the week for our unemployment employment his challenging a special propriety in the seventh. His own example. When we see that in, For in six days, the Lord made heaven and earth. The sea and all that in them is and rested the seventh day.

Oh, this is a marvelous thing that God rested. In fact. In one passage, it says the Lord rested and was refreshed. How is it that the Lord is refreshed? Is he depleted? Does he need to recover? Does he need to recuperate? Of course, not. But he who made us finite and dependent, not just upon his world, but especially upon himself.

Created all things in a way. That incorporated, not only the mornings and evenings during the six days of creation. But the last great thing that he created was the Sabbath day itself. And so he followed a pattern. That was not needful for him, but his needful for us as beneficial for us.

The Lord loving us and showing us. The purpose of worship of him and fellowship with him, the purpose for which he was making us. Even. By resting the seventh day. It also gives us. A fellowship with him. Sort of like how when Jesus comes to be baptized John, the Presbyterian.

John the baptizer. It says I shouldn't baptize you. I need to be baptized by you. You need to baptize me. I need you to baptize me. But the Lord Jesus. Insists upon being baptized. It's something in which he shows his union with us. And indeed, the fact that, When he is on the cross.

In our union with him. God made him to be, who knew no sin God made him and, you know, sin to be sin. So that in Jesus, we might become The righteousness of God in Christ. And so we have a fellowship with Him. Jesus didn't need to be baptized.

He was baptized. To indicate a fellowship. With us a union with us. Similarly, God doesn't need to rest on the seventh day. And yet he implies he teaches something about our fellowship with him and his identification with us, doesn't he? By himself. Taking a rest that was intended to teach us.

About our need not only for rest generally, but for the holy rest. Of a day of worship and fellowship with him, specifically. So marvelous that the Lord rested He could have just commanded every seventh day. You must observe a holy rest. And yet in his mercy and in his love.

He himself, observed, that rest first. That when we do it. It would not just be in worship of him. But in fellowship with him, Very, Very delicious fellowship and identification with us then. So that's we see under the phrase, his own example. And then, The last has blessing the Sabbath day.

The reason that next to the fourth commandment are God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh. His own example. And his blessing. The Sabbath day. The Lord when he rested on the Sabbath day. The scripture says he blessed the Sabbath day.

And consecrated it, or hallowed it. And, We see that and we see that the commandment is to remember the Sabbath day in order to treat it as holy In order to consecrate it in order to keep it. Holy But the Lord didn't just consecrate it as holy. He blessed it as holy, Which of course all holy things are particularly his and in him is all blessedness.

And this is one of the great things that we learn from the fourth commandment and that we grow in experiencing. In the fourth. Commandment that God is all true, blessedness and true happiness. And so he takes that, he didn't just consecrate or hollow the Sabbath day, but he blessed the Sabbath day and how it We take that as The last reason as he annexes, that reason himself, The end of.

Exodus 20:11 there. Wherefore, y'all play blessed the Sabbath day. And hallowed it. So many great reasons. God who designed us? And is generous to us, has given us six days for the other things. Six days of the week for unemployment's. God has declared the Sabbath to be His in a way that is over and above.

The other six days and in a way, That we reflect and all the things that are ours. Our son, our daughter are made serving our Man, serving our cattle, our stranger, our gates. And then of the Sabbath, it's his Sabbath. His challenging special propriety in some of his own example.

Not just, Commanding it by verbal decree. But himself. Creating and keeping the first Sabbath. With us. With Adam and Eve. Specifically. And then has not only having consecrated it made it. Holy About having blasted his blessings of Sabbath day. Praise God.