

Theology Simply Explained — WSC60 “The Holy Day’s Holy Resting”

Pastor walks his children through Westminster Shorter Catechism question 60—especially explaining from Scripture the holy sort of resting unto which Christ consecrated His holy day.

WSC60: How is the sabbath to be sanctified? *The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.*

(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)

Okay, so the catechism question this week's number 60, How is the Sabbath to be sanctified? The answer is the Sabbath is to be sanctified by a holy resting all that day, even from such worldly, employment and recreations as our lawful on other days. And spending the whole time in the public and private exercises of God's worship.

Except so much as is to be taken up in the works of necessity and mercy. So, there's a lot there to unpack, but you'll notice the very first part there. The Sabbath is to be sanctified by a holy and we can stop right there. This is obvious. Just from the word consecrated.

The Lord blessed the Sabbath day. In consecrated it or hallowed it or made it. Holy it's also why the question is asking about it being sanctified because God blessed the Sabbath day and sanctified it. So it's obvious that whatever is done is to be holy. What does that mean?

It doesn't just mean that it belongs to God, and it must be done. According to his law. That's true of everything all the time animals, belonged to God and had to be dealt with according to God's law. But when they were consecrated as holy, they were, when they were consecrated, they had to be used for worship.

A priest who has been consecrated has been consecrated for worshiping conduct an ordinary vocation for instance and when he has gone through the consecration process for the tabernacle or temple service, He is supposed to do the tabernacle and temple service. If money has been set apart as holy, or Even for instance property that's been set apart as holy when Israel is

Defeating their enemies. It is to be that property is to be destroyed as an offering unto God, and if you keep a little bit for yourself, you you desecrate that which is holy, We are not allowed to live for ourselves because we have been set up as, as holy Anyway, so in the original creation, before man falls, When man is created in knowledge, righteousness and holiness, he does all his work and a godly manner, wholeheartedly unto God.

Before the fall, man would on the sixth days. Be more mindful of God and more devoted to him and more delighted in him in his ordinary work than we are on the Lord's day because of our remaining fleshliness. And so this idea that you could do whatever you want.

So long as you have right attitude about it and that every day is holy etc, no, if every day is holy then no days are. Holy, that's not how holiness works. That's not how set apartness works. So notice that word holy is very important So it's a holy resting all the day which means it's a focus.

Not so much on what you're resting from this is a parasitical way of looking at it. For those who are keeping the Sabbath and an antinomian way of looking at it, for those who don't want to keep the Sabbath there, focused on what you would rest from. So the first cycle way makes a list of all the things that you can't do and feels very good about not doing any of those things and superior to all those very bad people who are doing those things that are on the list.

And then the antinomian person says, what do you mean I can't do this, I can't do this. I can't do this. I can't do this. All those things are good. All those things are from God, I should get to this idea as bad and you are bad and they don't realize that.

What they're really saying is God is bad because his word teaches the holiness of one day a week but they both are focused on the list of what you can't do. That's not what the word holy is looking at The word. Holy is looking at what we are to be devoted to.

What is the day for? And it's for rest and worship. And so that's Let's some of the wisdom. Are you looking for Isaiah 58?

What are you doing now?

And so that's some of the wisdom that is behind the way, the pastors of the Westminster Assembly. Formed the answer here, they focus on rest and worship. The Sabbath is to be sanctified by a holy resting all that day. So it's not resting from. It's resting too. Somebody who says, well I find naps restful.

Well, Sabbath's not for napping. That might end up being a work of necessity, but that's not what the status for. Well, I find basketball restful. I find football restful. I find fishing restful. I find camping restful, I find everything on earth except church restful. Well, it's not a resting from.

It's a resting too. It's a holy rest. It's rest unto the worship of God. You think holy Adam and holy Eve would have been like and even more importantly, holy Jesus would have been like you know I find all these other things restful. No. They would have rejoice in the one day a week that they get to put away everything else.

Because not only is it okay to be what would have been irresponsible on the other days of the week, not doing any other work? Not taking the the time for working out and, you know, physical recreation, etc. That should be done on the other six days and if we're not doing our work and are necessary, mental and physical recreation, on the other six days, then we're bad stewards of our time and where bad stewards of our bodies.

And we're bad stewards of our brain. But now on that one day of week, Not only is it okay to set those things aside to worship, which we would love to do all the time, but it's actually required as required us to enjoy him all day long. Whatever extent we feel like that's a burden that just exposes how unready and unfit for heaven.

We are and how much remaining fleshliness. There is, and it's a holy resting. So the Sabbath is to be sanctified by Holy resting. All that day, even from such worldly, employments and recreations as our lawful on the other days, as our required. We would even say on the other days and spending the whole time in the public and private exercises of God's worship.

Of course, the public exercises of God's worship. Really becomes a Sabbath component with the formation of Israel, when God constitutes a formal church for himself on earth for the first time at Sinai. And you see that even in the book of the Covenant before you get to the rest of the case law, before you get to the holiness code, you have Sabbath principles of Sabbath years and they're going to be high Sabbaths in the feasts.

And you know, so the Sabbath a weekly Sabbath becomes a holiest assembly for the newly constituted church but they're also other other particular Sabbaths that look forward to The one who is the Lord of the Sabbath already. From Genesis chapter 2. That's what Jesus is saying about himself when he says he's the Lord of the Sabbath.

He's the one who created all things in six days and I'm the one who created the Sabbath for you on the seventh day, which is actually better than the sum total of the things that I created on the first six days. Why? Because on the seventh day, he created a dedicated communion with himself and those who want to be about the lists, the Pharisees that want to be about the lists are missing that the point of the Sabbath was always Jesus.

Even before he came as a man and got the name Jesus or took the name Jesus.

Took the name Jesus to himself. I forgot where we were in the train of thought.

Oh, right. Even before he came and took the name Jesus to himself. So, all of those ceremonial law, Sabbaths looked forward to Christ. They pointed forward to something that was going to be even better when the fulfillment came. So, you have the promise that is. There, you know, in the seed promise and in Noah and in Abraham but there's a lot more development of the promise of Christ.

Under Moses at Sinai, there's a lot that looks forward to Christ and the inclusion of all these additional Sabbaths and Sabbath principled, things like fallow, ground or year of Jubilee or those kinds of things. Those all indicated that when Jesus comes, there's going to be even more and better and higher Sabbath.

And so, Jesus comes. He's the Lord of the Sabbath and he rises again from the dead and now he's not only the Lord of the Sabbath unto whom the Sabbath is kept. But he is our prophet and priest, and king our mediator who actually leads us in our Sabbath keeping.

And that's the point of the entire book of Hebrews, that one infinitely greater than Moses is over this administration of the church, and a Sabbath-keeping remains under Christ. Why? Because that is the day with the holy assembly that we are not to forsake, The holy assembly in which Jesus declares.

His father's name to us, the holy assembly in which Jesus sings the Father's, praise The Holy assembly in which Jesus gathers us to and presents us to the Father in himself saying behold. I and the children whom you have given me the holy assembly that on a weekly basis.

This sabotism on the Sabbath-keeping that remains Hebrews war verse 9. Jesus uses weak by week during our time on earth so that we who have found our rest cutaposis in him, will enter that rest caught up houses, When we have ceased from our works, in this world. So as long as we are doing works in this world.

As long as we haven't ceased from our works, in this world, there's a Sabbath-keeping remains that is the holiest assembly. That Jesus leads from heaven in which he brings us by which he preserves us and brings us at last into to enter into the rest that we have found in him.

But we have not had finally fulfilled until we cease from our works in this world And so Jesus being the Lord of the Sabbath, doesn't mean no more Sabbath-keeping. It means best Sabbath-keeping ever. And that's why it's the Lord's Day. And that's why it's on the first day of the week.

Not so much, because he rose again from the dead on the first day of the week, he did. And that was the point at which it changed. Because that was the point at which he started gathering his people to himself in ways, that that depended on things, like his appearing out of thin air or walking through walls or, or after Pentecost pouring out his spirit administering, his presence to his people by extraordinary gifts of the spirit that they depended upon the Holy Spirit.

They couldn't just summon the Holy Spirit, whenever they wanted. And so, you know, first Corinthians 14, where prayers and Psalms and teachings were being immediately selected by the Holy Spirit. Through certain people, they were meeting on the first day of the week. Why? Because Jesus had changed the day because Jesus leads the Holy convocation.

And so it's still this. Holy resting all that day and spending the whole time in the public, especially but then also private, you know, when when you're not in the public assembly that doesn't mean that that part of the day isn't totally because Jesus is not leading you in public worship at that particular time, The public and private exercises of worship of God's worship.

Except and this is an important way of saying it. Because some people want to take the principles of necessity and mercy and turn them into semi trucks into, which they load all the stuff that they want to do, and drive it through the loophole of necessity and mercy. So they just park whatever they want on the Sabbath and but accept so much as is to be taken up.

In means only that mercy. Only that necessity which is this is found in the word necessity necessary for Sabbath. Keeping okay, not because you feel like it's necessary. Oh, I'm not gonna do well in my business. If I miss this day, is it necessary for your business? Here. Is it necessary for the public worship of God?

Oh well, this is important business for the work of the church. We should have this meeting. Is it necessary that it be on the Lord's day in order to have the public worship of God? Or you just find it convenient because you don't want to drive in on another day.

This is necessary because I've come up with this workout routine that requires me to. Is it necessary for the public words of God or is it necessary for your newly, preferred, workout routine that you're just going to change in a few weeks? Anyway. Okay. So necessary means necessary for the public worship of God.

This is for instance, the disciples walking through a field hungry and rolling grain in their fingers, which by the way, the poor were allowed to do in other people's feel actually everyone's allowed to do in other people's fields because it wasn't considered harvesting. It was considered gleaning but Jesus doesn't even go there with the fact that the disciples aren't actually harvesting in the and Pharisees rule was inaccurate even according to law.

What does he say? He says they're with me and he's the Lord of the Sabbath and that's the point That was a deed of necessity because it was necessary for their being with Jesus. It was unnecessary for their worship of Jesus. Now, deeds of mercy. Done on this habit.

Are deeds of mercy unto the worship of Jesus. There's a guy there with withered hand, and not only does this inhibit, his ability to worship Jesus. Well, it's also inhibiting the congregations ability to worship Jesus. Well, because his difficulty is obvious to everyone and that's what they're paying attention to instead of paying attention to Jesus leading worship.

And Jesus preaching and teaching. So Jesus heals him is an active mercy. It's a good deed that enables the man to worship and those are the best deeds you can do for someone. It's not a good deed for someone if you run around doing all of these. Otherwise merciful charitable deeds on the Lord's day but don't help them worship.

The Lord, they too are creatures. So, even from a creaturely standpoint, even if they're not believers yet and they're required, of course, to repent and believe in Jesus. And, and keep the Lord's day as a Christian, but that which is most needful for them is not. The food is not, the medical care is not, whatever else.

It is that you might be doing charitably on any of the other six days, that which is most charitable for them, is to assemble for the worship of God and keep the Sabbath. Holy also. And so the deeds of mercy are as Jesus did in his earthly ministry.

On the Sabbath, those things that enable other people better to worship those things that take away that hunger, that is knowing that their stomach because they don't have enough food. And enabling them to worship with a full belly, that attend to whatever else it is, that enables them to worship.

And then, you know, those who are unable to get to the public worship. One, great Sabbath day, deed of mercy, is to come attend to some of their needs in order to free them. And then spend time with them reading, singing, praying reviewing the sermon with them that hopefully, you know, we have technology now.

We're able to stream you know before that you would be the only source they had for the sermon. If the minister himself couldn't get there, those are the except so much as is to be taken up deeds of mercy or works of mercy, right? So this isn't the loophole that says it's the Sabbath is for worship common.

Necessity, comma and mercy comma. Then the three forms of unity which is about a hundred years less mature than the Westminster Standards. You could, you could definitely come away with that idea. No, it's for worship and then whatever works of necessity, and mercy are conducive to necessary unto that worship.

It says very very wisely worded. It shouldn't surprise you with a sort of category that we find that over and over again, but very intentional in that way.