

4th. Introduction: the Text, Clowney, and the Westminster Standards

1A. The Text

What are some of the differences between Exodus 20 and Deuteronomy 5 in their respective statements of the 4th commandment (in light of the point in time for each)?

Exodus 20:8-11 ⁸ "Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹¹ 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. ¹¹ For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Deuteronomy 5:12-15 ¹² "Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. ¹³ Six days you shall labor and do all your work, ¹⁴ 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 or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. ¹⁵ You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

2A. Clowney

1) His work is purposively brief and in this brevity what major part of the 4th commandment does he omit completely?

2) Though he begins with a negative, how does the explanation to his son (51) express a liberating (non-legalistic) view of Sunday?

3) Clowney summarizes the OT Sabbath in five purposes: physical rest, fellowship with God, sign of redemption, mark of God's people, and sign of greater rest (54-57).

a) How can we complete this single sentence summary of a liberating view of the Sabbath that incorporates the five purposes? The Sabbath is a positive and liberating duty because it is an exhortation from our God to set the day apart to.....

b) How does the creation account (Gen. 1.1-2.3, **In the beginning, God created the heavens and the earth. ² The earth was without form...³And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day. ² Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.**) along with the account of the probation (Gen. 2.16-17, **And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die"**) show that one of the fundamental reasons for the Sabbath is to give us a profound sense of hope?

4) How is Clowney's use of Romans 14.5 inconsistent with the reformed view of the Sunday-Sabbath that he otherwise embraces (60)?

5) What does he mean when he states that the work of the kingdom is rest and how solid is this idea (61)? What is a better title to give to his thoughts in this section?

6) What is the work that our Lord is doing in His rest that Clowney *omits* (62)?

7) How does Clowney fill out his point that the Sabbath cannot sanction idleness (62-64)?

3A. Westminster Standards

1) What is required in the fourth commandment? The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself (WSC 58). WLC adds "making it our delight" (117).

2) Which day of the seven hath God appointed to be the weekly sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath (WSC 59) and "in the New Testament called The Lord's day" (WLC 116).