

The Sabbath

Genesis 2:1-3

Prefatory Remarks

These first three verses of Genesis 2 actually belong to the previous chapter. Only with verse 4 does a new part begin, as will become evident in the following outline.

The divisions into chapters and verses was not made by the writers of the Bible, but dates from a much later period, and the same is true regarding the headings above the Bible books. The division into chapters was done by bishop Stephanus Langton (d. 1228) and that of the verses first appears in the 4th edition of the Bible published by Robert and Henri Stephanus, printers in Paris, 1551. These divisions were then introduced elsewhere; in The Netherlands the division into verses dates from the last quarter of the 16th century. It is, of course, impossible to make any changes now, because of the numerous text references in earlier and later literature. It is evident, however, that in the explanation of Scripture we are not bound by these divisions.

The Rest of God

As is apparent from the end of Genesis 1, before the evening came of the 6th day, God inspected His work and found it very good.

And then follows the statement: "Thus the heavens and the earth were finished, and all the host of them" (that is, all that inhabits heavens, earth, and sea). Heaven and earth together indicate the invisible and the visible things. So Genesis 1:1 speaks of the beginning, Genesis 2:1 of the completion. God had finished it! In six days! It is true that He continued His work of providence in maintaining what He had made, and that

from that moment on He continues to guide the richly developing life to the ultimate goal set by Him, but the series of mighty and wonderful deeds of His work of creation has been completed; nothing essentially new had to be added any more. He is the God Who completes what His hand began to do.

Then God entered into His rest: “And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done” (verse 2). Note the detailed and circumstantial manner in which it is related: twice the seventh day is mentioned, and twice “the work which He had done”; and the information of verse 1 that He had finished His work gives added emphasis, now that Scripture goes on to speak of God’s rest. We have to note well, therefore, that it was on the seventh day, that then the work was *done*, namely, the work of creation.

The rest of God is clearly characterized by this emphatic explanation. It was not an interruption of His labour, not a pause for a longer or shorter period. No, the work was finished completely. The rest of the seventh day was the beginning of a *continuing* rest, a rest in which God looked down with pleasure on the accomplished work. God *still* rests from the work which He has made.

Mention of this permanent rest is also made later, e.g., in Psalm 95:11, when God brings into remembrance His oath in the wilderness that the unbelieving people would not enter into His rest (cf. Numbers 14:20-23); the author of Psalm 95 wishes to indicate thereby that there was already at that time a place of God’s rest. It was therefore not because this rest did not yet exist that Israel could not enter into it, but because of the unbelief of the people.

This is also stated in Hebrews 4:3-5: “For we which have believed do enter into rest,” as God had spoken to Moses that the *unbelieving* Israelites would *not* enter into God’s rest. Once again: the not-entering is not because this rest did not exist, for as Hebrews 4:3b says, “the works were finished from the foundation of the world”; that is, since the creation of the world God had already finished His work *and* since that time the

rest existed already with Him, as is clearly expressed in Genesis 2:2, (cf. Hebrews 4:4). And we may enter into that rest, we who have believed. By believing, the Christian faith, of course, is meant; that is the faith in Him, Who, greater than Joshua, has opened the gate to that true rest in God's communion by His redemptive sacrifice. "There remaineth therefore a rest to the children of God" (Hebrews 4:9), that is, an eternal, festive rest (cf. Hebrews 4:10, Revelation 14:13), and we feel now already the beginning of the eternal joy of this rest in our hearts (Heidelberg Catechism, Lord's Day 22, Answer 58). We can see from these proofs out of Scripture that there is a connection between the rest of God, which began on the seventh day, and *our* rest from *our* works. Also for us there is a permanent rest, an entering into God's rest. Every Sabbath points to it and is a warranty of it. Man's rest is anchored in the rest of God. We have to consider thereby, however, that since sin has cast the breach between God and man and the possibility to enter into that rest of God has been removed, we are now dependent on the Lord Christ, Who, because of God's love for a lost world, was sent to atone for our sins, and in Whom the opened door is given to us, so that, in spite of the debt which came over mankind, we may yet enter into God's rest.

Blessing and Sanctification

Because of His rest, God blessed and sanctified the seventh day.

Blessing it means that He set that day to be a blessing.

Sanctifying or hallowing it means that He set that day apart for His special service.

It is clear that God did not do this for Himself but for man. He gave the rhythm of time: six days of labour, and *one* day of rest from labour, which is indispensable also for the well-being of the working person, and also from that viewpoint may be called a gift of blessing. This does not mean, however, that man may pass the Sabbath day in idleness. God has set that day apart for His special service, so that man, free from the worries and cares of his labour, might the better be able to lift up his spirit to God in reflecting upon all God's works (in which the works of redemption now have taken a very important place), and in praising His great name. And

not in the last place for *that* reason may the Sabbath be called a rich gift of blessing.

Christ has this institution of the Sabbath in mind when He says: “the Sabbath was made for man, and not man for the Sabbath” (Mark 2:27). This means the Sabbath was not given for slavish subjection, but for a blessing in the liberty which children possess. For this reason is (not every man in this sinful world, but:) the Son of man, that is the Lord Christ, a Lord also of the Sabbath (Mark 2:28). He has obtained the authority to be Lord, also of the Sabbath, and He made use of this authority, for example, when He gave His disciples the freedom to gather food for themselves on the Sabbath (although God had forbidden that in the wilderness), just as He gave His people the freedom to institute the Sabbath on the first day of the week (about which more will be said later).

Now we first want to note, however, that Christ said: the Sabbath is made for man, that is for the first people in paradise and for all men who would be born from them, that is, for every human being, all of mankind. He did not say: for Israel, or for God’s people. It is apparent from this that the Sabbath was not instituted and ordained in connection with God’s covenant with Israel (the old covenant), but was given for all people on the whole earth and of all times. The fact that people do not keep the Sabbath does not detract from this (cf. Heidelberg Catechism, Lord’s Day 4b).

The Sabbath before Moses

Nowadays some are of the opinion that the institution of the Sabbath was given along with—actually already shortly before—the covenant institution of Horeb. A month before God gave His covenant law on Horeb, He already mentioned the Sabbath when He gave the manna for the first time (Exodus 16). In connection therewith they point to the following:

- a. The Sabbath belongs to the old covenant.
- b. The Sabbath is given as a sign of that old covenant.
- c. Genesis does not yet speak of keeping the Sabbath.

Concerning this we must remark the following:

Re a: Exodus 16:5 says that the people were to gather a double portion

of manna on the sixth day without stating a reason. When the people did this and the princes apparently demanded assurance that this was right, Moses answered: “This is what the LORD has commanded: ‘Tomorrow is a day of solemn rest, a holy Sabbath to the LORD’” (verse 23). Note the word *tomorrow*. The Lord could not have used that word when giving His commandment, since according to the story, that was some days earlier, so that Moses gave here an explanation of God’s words. And on the seventh day Moses had to say: “See! (Dutch translation: “Bedenkt”) The LORD has given you the Sabbath” (verse 29). Here then the Sabbath is brought into remembrance. Noting the manner of description, we may say that there is no evidence that the Lord had instituted the Sabbath with His commandment of verse 5. If that had been the case then one might certainly expect that such an important institution would have been expressly mentioned at the beginning of the story. Now, however, the story gives no other impression than that the Sabbath was already familiar from earlier times. Apart from the lapse of religious life in Egypt (cf. Joshua 24:14, Ezekiel 20:5-10) it is easily understood that as slaves the people of Israel no longer had a weekly day of rest (cf. Exodus 1:13, 14; 5:4ff., 13,19), so that the Sabbath had fallen into disuse.

Re b: God indeed included the Sabbath commandment in the covenant of Horeb as a sign of the covenant, but this does not detract from the basic thought of the fourth commandment, which points to Genesis 2:3 as reason for the Sabbath.

Re c: It is true that Genesis does not speak of the maintaining of the Sabbath, but to use this as a proof for the opinion in question one would have to prove that this should necessarily have been done in connection with any particular story.

We have seen, moreover, that the Sabbath was made “for man” (Mark 2:27) and it is unreasonable to assume that it took 2,500 years (from Genesis 2 until Exodus 16) before at least the devout would have known about a Sabbath.

And finally we should note that the word “remember” in the fourth commandment does not relate to Exodus 16 but to Genesis 2:3.

The Sabbath under the Old Covenant

That which as unwritten law was known to former generations by means of tradition (of which many examples can be drawn from Genesis, such as the unlawfulness of theft, murder, adultery, idolatry, and Iying, etc.) we find written down in the law of Horeb in words and sequence as it was given *then*, and from the viewpoint of the deliverance (Exodus 20:2) as well as from the viewpoint of God's covenant with Israel (Deuteronomy 5:2, 3). Regarding the commandment for the Sabbath we find it mentioned also in many other places in the law, as well as in the prophets. And just as in Genesis 2, both the rest and the hallowing are mentioned.

We now give a brief survey.

The Element of Rest

Rest is commanded for the whole nation because God rested on the seventh day. Special attention is given to all the servants, the working animals, and even the stranger, whom one may not burden with work. The people are reminded of the servitude in Egypt, from which it may perhaps be inferred that here we have a reminder of the fact that at that time Israel had been deprived of the Sabbath; this then would be a confirmation of what we remarked before (Exodus 20:10; 23:12; 31 :17b, Deuteronomy 5:14). The rest mentioned in the law concerns professional work as well as domestic work.

In distinction from the other days which were to be celebrated as a Sabbath, the seventh day was a *complete Sabbath*, on which no kind of work might be done (Leviticus 23:3), as was also the case with the *day of atonement* (Leviticus 23:32). The other Sabbaths were no total Sabbaths: on them only servile (professional) work was forbidden, but domestic work was left free (cf. Leviticus 23:8, 21, 25, 35); thus it was permitted to prepare food on the day of Passover (Exodus 12:16b) and to take branches off the trees on the first day of the feast of tabernacles (Leviticus 23:40).

That the Sabbath (seventh day) was a total Sabbath is evident from the following examples: Forbidden was:

- field work, even in extremely busy times (Exodus 34:21);
- work on the building of the tabernacle (Exodus 31:13, cf. verse 1ff.);
- the carrying of burdens (Jeremiah 17:21);

- carrying on trade (Nehemiah 13:15; cf. Amos 8:5);
- kindling a fire (Exodus 35:3);
- gathering sticks (Numbers 15:32-36);
- preparing food (Exodus 16).

On the other hand all labour necessary for the service of the Lord *was permitted*: the priests were allowed to perform their work in the holy place (Exodus 27:20; Leviticus 24:3, 4, 8; Numbers 28:9; Matthew 12:5);

- the work of charity (Matthew 12:11, 12);
- circumcision (Leviticus 12:3);
- travelling to hear a prophet (2 Kings 4:22-24);
- waging the war of the Lord (Joshua 6:3, 4);
- the crowning of Joas (2 Kings 11 :5, 7, 9).

The severity of the regulations is clearly evident from the threat of punishment: whoever trespassed the Sabbath commandment was to be put to death (Exodus 31:14, 15; 35:2; Numbers 15:32-36).

The Element of Hallowing

It is also clear from the Old Testament that resting on the Sabbath did not consist in doing nothing, as the later Jews took it to mean. That day was to be consecrated to the service of the Lord. In this way the day became a festive day.

Especially on the Sabbath one had to remember God's deeds of deliverance (Deuteronomy 5:15); the priests were to double the offering on the Sabbath to express the idea of festivity (Numbers 28:9) and were to set the shewbread (bread of the Presence) as an offering of labour (Leviticus 24:8); one was to delight in the Sabbath and not do one's own business (Isaiah 58:13, 14); the author of Psalm 92 praised the Lord on the Sabbath; the hallowing of the Sabbath was urged as expression of reverence for the holy place wherein the Lord desired to live in the midst of His people (Leviticus 19:30; 26:2); Leviticus 23:3 speaks of the holy convocation on the Sabbath, which in Moses' day will have referred to family gatherings for meditation and prayer. Later we read of gatherings with a prophet, to hear the Word of God (2 Kings 4:23). During or shortly after the exile, local or regional gatherings began to be held everywhere

and synagogues were built; Acts 15:21 speaks of a custom “from early generations.” Already since Moses’ time mention is made of communion in the service of God, from which, in the New Testament, the communal church services have come forth as the special work of the Sabbath.

Ethical and Ceremonial

With ethical we mean: that which refers to the moral life.

Ceremonial refers to the ceremonies or solemn acts. Thus we speak of the ceremonies of a wedding, a royal reception, and here: the ceremonies of the Old Testamentic religion (e.g., sacrificial acts, festive customs, ordination of priests, etc.). These Old Testament ceremonies were, so to say, shadows of the service-as-office-bearer of the Lord Christ, and for that reason are called “shadowy” or symbolic (“schaduwachtig”).

There are *ethical commandments*, principally the Ten Words, also included in the commandment of love (Matthew 22:37-40).

There are in the Mosaic law also many *ceremonial* {and therefore shadowy or symbolic} *provisions* that regulated the Old Testament religion, which were concentrated upon the service of sacrifices, which service pointed to Christ (cf. Hebrews 8-10; 8:13; 10:1, 11-13). Now concerning the Old Testament Sabbath:

This, then, basically had an *ethical significance*: “Remember the Sabbath day... 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 hallowed it” (Exodus 20:11).

However, it also received a *symbolic or shadowy significance*: “Therefore let no one pass judgment on you . . . with regard to a festival or a new moon or a Sabbath. These are only a shadow of what is to come; but the substance belongs to Christ” (Colossians 2:16, 17).

We say then that the Sabbath had both an ethical and a shadowy significance. The Sabbath was included in the ceremonial, symbolic climate, retaining nevertheless its basically ethical significance.

This is clear from Exodus 31:12-17 where we read that the keeping of the Sabbath was a *sign* that Israel was a separated people, consecrated unto God. And at the same time they were reminded that the Lord rested on the seventh day, as reason that this specific day was given as a sign of Israel's separateness. Here then we see the basically ethical significance and the additional Old Testamentic ceremonial significance united.

We may add that the seventh day as day of rest and sanctification was the basic *pattern* for the entire festive cycle of the Old Testament, both with regard to the rest and festive character, and to the number seven: seventh day, seventh month, seventh year, and the year following seven times seven years; also seven days' feast of unleavened bread (beginning with the preceding Passover evening), after seven times seven days the feast of the first fruits and in the seventh month the seven days' feast or tabernacles; furthermore, a Hebrew slave was set free in the seventh year of his service. Of all these feast days the seventh day and the great day of atonement (the tenth day of the seventh month) were, as already mentioned, a total Sabbath, in which no professional or domestic work was permitted.

The festive and at the same time the shadowy character was evident in the fact that on all those days festive sacrifices were made. All these sacred days were connected with the deliverance of Israel out of Egypt. This was remembered on the seventh day, on the day of the Passover and the feast of unleavened bread; the salvation obtained as *fruit* of the deliverance was remembered on the day of the first fruits and the feast of tabernacles. *In the entire festive cycle the idea of deliverance is central; the blood of animal sacrifices spoke of atonement, and this reached a climax on the great day of atonement. Through the number seven the Sabbath-idea is evident in the whole festive cycle.*

It is clear that all this pointed to Christ, by Whom we have the great deliverance, of which the deliverance out of Egypt was an "example," cf. Exodus 12; Leviticus 16 and 23.

The New Testament Sabbath

The Lord Christ in His coming on earth did not eliminate the Sabbath commandment, but fulfilled it. He said, "Think not that I have come to

abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished” (Matthew 5:17, 18).

A few explanatory remarks: The word “prophets” (namely, their writings) refers here both to their preaching of the law and to what was prophesied concerning the Messiah, His work, suffering, death, and exaltation as revelation of God’s will regarding Him. The “iota” is the smallest letter of the Hebrew alphabet, and the “dot” is a part of a letter (hook or curve); the meaning therefore is that not even the least of God’s demands would remain unfulfilled. And the word “to fulfill” points to the perfect obedience of Christ in all that is demanded of Him in Scripture, that is, in the doing of God’s commandments, in teaching them to others, in the bearing of God’s wrath in all His suffering and in His death, even in the appropriation of all His merits by those who are His unto the end of time “ere the heaven and earth pass away” (cf. 1 Corinthians 1:30).

The meaning is, therefore, that the Saviour would not eliminate or change God’s law, and thus detract from it (as the Jews believed that He attacked God’s commandments—specifically the Sabbath commandment—and accused Him of this), but that He would do full justice to God’s demands, but then according to the Scriptures and not according to the idea of the Jews.

And this applies also to the laws regarding the Sabbath.

A. In His Instruction

He did not turn Himself therein against God’s commandment, but against the Jewish misunderstandings. He revealed the significance of the Sabbath and of the commandment, and showed God’s intentions:

He stated, that it is permitted to do good on the Sabbath, to save a man (Matthew 12:11, 12); in this connection let us note that the Saviour frequently performed miracles of healing especially on a Sabbath, whereby He emphasized what He taught.

It is also permitted to perform, on the Sabbath, the service of God in the temple, as the Jews knew, but then certainly also for the purpose of serving Him on the Sabbath, since He is greater than the temple (Matthew 12:5, 6).

Furthermore, Sabbath work may be permitted under very special circumstances, such as those which existed, for example, for David, when he ate of the shewbread, which belonged to the priests only (Matthew 12:3, 4). Matthew 24:20 does not forbid fleeing on the Sabbath; when the people are exhorted to pray that their flight should not happen on the Sabbath, the context indicates that the problems will increase in such a case—and the emergency will already be great if the Romans were to surround the city—for one could expect no help, in the land of the Jews, when fleeing on the Sabbath.

But the Lord Christ in His instruction has moderated the severity of the Sabbath commandment for the time of the New Testament. While the fourth commandment (as we saw) forbade both professional and domestic work (the seventh day was a total Sabbath), the Lord Christ apparently forbade only the professional work and removed the ban on domestic work: He gave His disciples permission to prepare food on the Sabbath (Matthew 12:1, 7), and He permitted the healed man to carry his bed home on the Sabbath (Mark 2:11 John 5:8). He went back to the *origin* of the Sabbath: “The Sabbath was made for man, and not man for the Sabbath” (Mark 2:27). He had the right to introduce this moderation in agreement with the new covenant dispensation: “Therefore the Son of man is Lord also of the Sabbath” (Mark 2:28). This authority He received from the Father.

B. In His Own Celebration of the Sabbath

According to the gospels, the Saviour was a frequent attendant at the great feasts, which He celebrated with the people. And likewise He rested on the Sabbath days and hallowed them.

Concerning His rest, we might think of abstaining from fatiguing walks, and letting others rest.

He showed His hallowing of the Sabbath according to Leviticus 23:3 in the regular attendance of the meetings, for we read in Luke 4:16 that when He visited Nazareth He went to the synagogue on the Sabbath “as His custom was.” Therein He gave us an example of how we have to hallow the Sabbath in its most important aspect (cf. Lord’s Day 38). Also belonging to His Sabbath work was the preaching and healing of the sick to save people. And as we saw the Sabbath commandment did not forbid Him to do under special circumstances that which was not normally done. We get the definite impression from Luke 4:30 that after the rejection in Nazareth He travelled on the same Sabbath to another place. We may perhaps also gather from John 12:1 that the Lord came to Bethany on the Sabbath, in order to travel on the next day, that is, on Sunday, to Jerusalem where He made His entry (John 12:12). If this is true then He travelled on the Sabbath from Jericho (Luke 19:1, 28) to Bethany, making a Sabbath journey of 25 km. It is also possible, however, to assume (as is also done) that He travelled to Bethany on Friday and that John 12:12 does not refer back to John 12:1 but to a (not mentioned) following day. Over against this we should note, however, the information that He arrived six days before the Passover which was held in the night between Thursday and Friday.

Shadow and Reality

In Colossians 2:16, 17 the apostle speaks of the Old Testament Sabbath (as well as the Jewish holy days and the days of the new moon) and indicates that this was a shadow of that which was to come, because the reality is of Christ.

We have seen that God connected the remembrance of the deliverance from the hard bondage to the seventh day, and that precisely this day was given for a sign that the Lord separated Israel to be His holy people. The idea of deliverance is made central in the celebration of the Sabbath.

This referred undeniably to Christ, by Whom “He would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life” (Luke 1:74, 75).

This deliverance the Lord Christ brought about by His atoning sacrifice completed on Golgotha. To that deliverance out of the power of Satan and sin and of the wrath of God referred the total deliverance out of the hand of Pharaoh and the slavery of Egypt. That work of Christ was completed towards the hour that the Jewish Sabbath began: the day of remembering God's acts of deliverance. But then also the day wherein all the Sabbaths of the old covenant found their fulfilment, and whereby Israel's entire festive cycle disintegrated, for the "shadow" of the celebration of the deliverance out of Egypt disappeared, now that the true deliverance was brought about. We should keep two things in mind here: the "shadow" of the Old Testament Sabbath ceased the Sabbath of Genesis 2:3 remains intact now that the "shadowy" character is gone.

The Sabbath, when Christ lay in the tomb, became the change-over Sabbath from old to new: the new day dawned, the Sunday-Sabbath.

"Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away" (John 19:31). That Sabbath was the first day of the Passover for the priests, who, because of a difference of opinion about the date, ate the Passover on Friday night that year (John 18:28), whereas Jesus as well as the people did it on Thursday evening (Mark 14:12). But when John writes: "that Sabbath was a high day," we may therein see a deeper meaning (cf. something similar in John 13:30). It was the Sabbath of fulfilment, that is to say, the Sabbath whereby everything was added which had still been lacking in all Old Testament celebrations of the Sabbath: what was prophetic became completed reality.

Change of Day by the Lord of the Sabbath

Not only on *that* first day of the week did Jesus come to His apostles, but with regard to Thomas also on (and not until) the *next* first day. And there-with the signal was given for the New Testamentic celebration of the first day. On the first day of the week the believers in Corinth (1 Corinthians 16:2) had to set something aside for the poor in Jerusalem.

On the first day of the week the believers gathered together in Troas to celebrate the Lord's Supper, and Paul preached there (Acts 20:7). In Revelation 1:10 John refers to resurrection day (the first day of the week) as the day of the Lord, i.e. of Christ. That means the day which is specifically hallowed to the Lord (literally the Lord's day), an expression which was familiar to the first Christians, and also occurred in later legislation in the time after Constantine the Great. This usage by the first Christian church at the same time implied a protest against "Caesar's day," which was celebrated periodically (probably once a month).

This has even greater significance when we consider that the calendar of the Roman empire since about the beginning of our era started the week with Saturday (after the Egyptian calendar of the time). The week was counted from Saturday to Saturday. The Sunday therefore was the second day of the week. Nevertheless, the gospels dealing with the Easter story, call (as is done later also) the Sunday *the first day of the week*, just as the Jews did. We can speak therefore of a difference between the heathen and the Christian calendar-weeks. So it remained until Constantine, the first Christian emperor, introduced the Sunday as the first day and thus the Christian calendar, wherein he honoured the Christian custom. And so it remained.

The Sunday is the day hallowed to the Lord Christ.

In the Sunday, the Sabbath continues. For the ethical part of the fourth commandment applies to the Sunday, and we have to keep that day according to God's intentions as the Lord Christ has indicated them in His teachings and example according to Scriptures. Only: the shadowy element has disappeared, as well as the Old Testamentic severity. And the day has been changed—by Him Who is Lord also of the Sabbath.

It is evident that the apostle in Galatians 4:10 and Colossians 2:16, 17 turns himself against the Jewish, Old Testamentic Sabbath keeping, while Romans 14:5, 6 deals with days of fasting (cf. verse 3), with the question whether or not one should abstain from certain food on certain days. And further, let us not forget that there was a period of

transition, as, for example, also with respect to circumcision, wherein Jewish influences still made themselves felt.

Questions

1. What is the meaning of John 5:17 in connection with Genesis 2:3?
2. What is the duty of the government with regard to the Sabbath commandment?
3. Is it permissible for ecumenical reasons not to keep the commandment of the Sabbath?
4. May one seek work where it is impossible to observe the fourth commandment—for example, in a foreign country?
5. What is most important in the keeping of the Sabbath?
6. Is it possible to keep the Sabbath according to God's commandment without attending church services when one is able to do so?
7. How should we consider recreation on the Sabbath?
8. What about all kinds of recreation in the family circle?
9. Is there also a personal liberty in the activities on the Sabbath and how far does this extend?
10. How should one regard the shifting work week? May one choose another day to be Sabbath?
11. What is meant in Lord's Day 38 by the confession that we begin the eternal Sabbath in this life?
12. Wherein does the New Testamentic keeping of the Sabbath differ from that of the Old Testament?