

“The Story of Manna: The Practice of Getting Rest (Part 2)”—Exodus 16:22-36

Brandon Holiski
Southern Oaks Baptist Church
October 22, 2017

[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take your Bible and meet me in Exodus 16 one final time...

A couple weeks ago we began looking at the final half of this chapter in an effort to help us understand what it is teaching us about rest. However, before we could get to the lessons about rest we had to see a more foundational truth about God, namely, that He can be trusted to meet our true needs. True rest is always built on trust. This is something I want to explore further with you this morning with you from this story in chapter 16. Let's read the text once more as we begin. Follow along as I read it aloud, beginning in verse 22. This is God's Word...

“On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses,²³ he said to them, ‘This is what the LORD has commanded: “Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.”’²⁴ So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it.²⁵ Moses said, ‘Eat it today, for today is a Sabbath to the LORD; today you will not find it in the field.’²⁶ Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none.’²⁷ On the seventh day some of the people went out to gather, but they found none.²⁸ And the LORD said to Moses, ‘How long will you refuse to keep my commandments and my laws?’²⁹ See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day.’³⁰ So the people rested on the seventh day.” (Exodus 16:22-30)

So when we considered these verses in past weeks we focused on the fact that God wants us to trust Him for daily provisions. But did you notice the connection made between these instructions and God's design for His people to rest? On the seventh day (i.e., Saturday), when they were not to gather manna because none was given, they are told in verse 23 that they would have *“a day of solemn rest, a holy Sabbath to the LORD”*. Similarly, verse 25 calls the day a *“Sabbath to the LORD”* and verse 29 reiterates that God had given them a Sabbath. Therefore, verse 30 concludes, *“the people rested on the seventh day.”* These commands are teaching the people to rest. God is building rest into the rhythm of their lives.

Perhaps this makes us think of the Ten Commandments, which taught, among other things,

“Remember the Sabbath day, to keep it holy.⁹ Six days you shall labor, and do all your work,¹⁰ 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...” (Exodus 20:8-10)

This is the fourth commandment. But remember where we are in the timeline of things. They will not receive the Ten Commandments until chapter 20. They don't even arrive at Mt. Sinai to receive the Law of God until chapter 19. So this predates that. The assumption seems to be that the principle of Sabbath

predates the Law. It's grounded in something more ancient. And indeed that assumption is correct. The principle of Sabbath rest finds its origins in the creation account, not the Mosaic Law, as even the Law itself attests. The very next words of the fourth commandment confirm this.

“For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.” (Exodus 20:11)

So the principle of Sabbath rest begins all the way back at God's creative work in the opening chapters of Genesis. Moses is not introducing something new or novel. He's echoing something old. In six days God created everything that exists and on the seventh day He rested. Did He rest because He was tired? No! God doesn't get tired. As the Psalmist reminds us, *“he who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep”* (Psalm 121:3-4). He rested because His creation work was finished and it was “good.” He rested as an example for us because He knew that humanity, though like Him in some respects, would exist with limitations that He does not share. We need rest. We are not all-powerful and limitless. We are dust. So God provided both the dignity of work and the grace of rest. And He ordered His creation in a way that would inspire the rhythm of our lives—six days for productivity and one day of rest. The second part of that equation encapsulates the principle of *Shabbat*, the Hebrew word that means “to cease,” “desist,” or “rest,” which comes to be known as “Sabbath.” It should not be lost on us, as Trevin Wax points out, that the “first time God blessed anything, he blessed a day for us to share in his rest.”¹

We should also note that this rest is connected to the idea of work. So God wants us to rest, but that doesn't mean that He wants us to be lazy and idle. In a book called *Crazy Busy*, Kevin DeYoung captures the confusion that exists on this front when he writes the following:

“It's easy to find people who think work is good and leisure is bad (i.e., you rest to work). You can also find people who think leisure is good and work is bad (i.e., you work to rest). But according to the Bible, both work and rest can be good if they are done to the glory of God. The Bible commends hard work (Prov. 6:6-11; Matt. 25:14-30; 1 Thess. 2:9; 4:11-12; 2 Thess. 3:10) and it also extols the virtue of rest (Ex. 20:8-11; Deut. 5:12-15; Ps. 127:2). Both have their place. The hard part is putting them in the right places.”²

He's right. He continues a couple pages later,

“When Proverbs talks about the sluggard lying in bed, it has in mind the kind of person who would rather starve than strive, the person who would rather receive a handout than put his hand to work. The chastisement is not a warning to spend as little time as possible in bed.”³

We need to work hard and rest hard. God is a working God and we were created in His image and invited to share in His work. Work existed before mankind fell into sin. It is not the result of the Fall. Work is good thing. It always has been. “But it's only good if it's anchored and totally conditioned by grace.”⁴ And this includes the grace of rest. In fact, we could go further and say that work is not as productive unless it is balanced with rest. Idleness, in itself, is not necessarily a vice or sinful indulgence. “It is necessary to getting anything done.”⁵ Without it we eventually burnout into a regrettable end worst than any we feared.

And we see this pattern not just in the pattern of creation, but in the rhythm God built into Israel's wilderness wandering. There was work and rest. Six days they would go out and gather from His provisions. One day they would cease from their labor and rest from their labor. Work and rest. Week

after week. A rhythm that struck the right proportions and was designed for the health and wellbeing of God's beloved people. Indeed, Psalm 127 begins:

“Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain. ²It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep.” (Psalm 127:1-2)

He gives His beloved sleep. This leads us to the first major point today...

The Gift of Rest

It's something God gives. The Psalmist notes it. But so does Exodus 16:29—*“The LORD has given you the Sabbath.”* They were meant to see rest as a gift from God. In the historical context this would have been more obvious. The Israelites had spent their whole lives as slaves in Egypt. For generations they knew no rest. Pharaoh and his taskmasters gave them no days off. Weekends didn't exist. There was only work. Work without dignity.

So when God gives them Sabbath it stands out. This is different. The Lord is a different kind of master. He is not like Pharaoh. He is gracious and kind. He offers us rest. He is leading us into a land flowing with milk and honey, a land of rest. What a gracious God. And this would have stood out to the other nations as well. The Sabbath was Israel's gift. No other nations had such a pattern. No other gods offered a day off. This rhythm was associated with the one true God, the God of Israel. “He rests from his creative work, and he longs for us to join him in that rest.”⁶ What a gift! And it syncs His people with the way things were meant to be. Work and rest, each fueling one another in a designed harmony that enriches the person. As Isaiah would eventually tell God's people, we were meant *“to call the Sabbath a delight”* (Isaiah 58:13).

But this was where the people of Israel often stumbled. As the Law is revealed to them there are certain requirements attached to their Sabbath rest. In the time of Jesus these were expanded through various rabbinic traditions that inadvertently turned the Sabbath into a day of bondage, instead of a day of freedom to rest. They stopped giving thanks for Sabbath rest and they started debating what they could and could not do on the Sabbath. Legalism ensued. The Sabbath applications became a straightjacket, but one that Jesus refused to wear. This led to many controversies in Jesus's day.

Again and again, Jesus was accused of breaking the Sabbath because He did things like heal the sick on the Sabbath. The day had become a day of bondage and Jesus was reminding them in word and deed that *“The Sabbath was made for man, not man for the Sabbath”* and that He was the Lord of the Sabbath (Mark 2:26). What was intended by God as a precious gift, was perverted by man into an instrument of horrid slavery. But Jesus brought the focus right back to the original design. Rest. Freedom to rest. The religious leaders were saying, “You *have* to rest.” The Lord of the Sabbath was saying, “You *get* to rest.” It's a gift of God's love. And this leads us to the next idea...

The God of Rest

It's important for us to know that rest is God's gift to us. But I want you to understand more than just the fact that we *get* to rest. I want you to understand something of *why* we get to rest. We get to rest *because* God can be trusted. Let me say it again. We can rest because God can be trusted. That is the comfort that frees a person to rest. The trustworthiness of God is the soothing lullaby that the Holy Spirit sings over God's children. The tranquility of true rest then is an exercise of true faith. We rest when we are able to

say, “God’s got this. I can trust in Him. I believe that He is trustworthy so I choose to rest in Him.” We believe the truth that He has revealed about Himself in His Word and, upon that truth, we rest.⁷

The Israelites were meant to believe the track record of God. He delivered them out of bondage. He rescued them through the sea. He supplied food every day in the wilderness without fail. He was trustworthy and should be trusted. Because He can be trusted, they were free to take Him at His Word and rest on the Sabbath. They could sleep in and refrain from gathering. And just like them, our rest is an expression of our faith in God. We can sleep because we know that God never does.

But it gets even better. That rest that they experienced was pointing to a greater rest to be found in the inheritance of the Promised Land and that rest was pointing still further to a rest that would be found in His Son. And this leads us to...

The Goal of Rest

All of the rest that they experience was meant to be a foretaste of the ultimate rest that would be found in Christ. On the opening page of the New Testament, we are told that the promised Son of God was sent to earth. He was both “the son of David” and “the son of Abraham” *par excellence*. His genealogy is given, which we have studied in great detail in the past, and then a curious detail is given at the end, explaining that the genealogy is arranged in three sets of fourteen generations. Matthew 1:17 says, “*So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.*”

The significance of the number fourteen has to do with David (for reasons I don’t have time to explain, but you can discover by checking out that sermon on our website). But the significance of the three sets of fourteen, or 42 generations, many scholars believe has to do with rest. Three sets of fourteen is another way of saying six sets of seven. That would mean that when Jesus arrives we are at the “seventh seven.” Of course, the number seven is very often used as a symbol in the Bible and Jewish literature. It derives meaning from the days of creation. Remember? On the seventh day God rested from His labors. If Matthew is thinking of this, then he may be saying that when Jesus arrived, and the seventh seven arrived with Him, He was bringing with Him God’s rest. Certainly that is a theme in Matthew. It was Jesus after all who said, “*Come to me all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.*” (Matthew 11:28-29). And, as the writer of Hebrews put it, Jesus comes to lead His people into the true Sabbath rest (Hebrews 4).

In any case, Jesus does in fact offer us true rest. The rest of faith. But before we get to that let me address the elephant in the room. You may know that there are a lot of different opinions related to Sabbath observance today. Some say that Christians do not have to keep the Sabbath because it was part of the Law of the Old Covenant, which Christ fulfilled and replaced with His New Covenant. Others say that since the Sabbath principle predates the Law, then it is still in effect and binding over the believer. Some believe the day has shifted to Sunday because of the Resurrection. Others believe it still remains on Saturday (e.g., Seventh Day Adventists). There may be more debates about the Sabbath today than there were in Jesus’s day and now is not the time to explore them in any great detail. A few remarks will have to suffice.

It is the case that the Law is no longer binding over God’s people. It is fulfilled in Christ and brought to its intended end. It has been rendered obsolete. Those are the Bible’s words, not mine. We, as Christians are under a New Covenant, and not under the Law. This means we are no longer subject to the Sabbath

regulations fleshed out in the Mosaic Law. The Sabbath was a sign for that covenant. But that's not the covenant for God's people any longer.

Yet it's also true that the Sabbath principle is grounded in creation and hardwired into how God has made us. In other words, "Behind the Sabbath commandment is a creation pattern."⁸ We require rest as physical beings and God does desire for us to get rest regularly. How that plays out exactly in our lives is not mandated in the New Testament, so there is a level of freedom of application that emerges as a result. We are called in places like Romans 14:5 and Colossians 2:16-17 to be gracious in differences of opinion on these matters, while also recognizing that the ultimate fulfillment of the Sabbath is found in Christ.⁹ It's also clear that the earliest Christians did shift their day of worship to Sunday because of the resurrection, but they didn't view Sunday as a new kind of Sabbath. They didn't have the luxury to take off work, for instance, on Sunday. All that to say, there is continuity and discontinuity. The continuity is grounded in creation. The discontinuity is tied to Christ establishing a New Covenant in the place of the Old.¹⁰

That's about all we can say on that today. But regardless of where one lands on some of these debated matters, most will agree that we cannot escape our need to rest. God can work tirelessly. We cannot. Any attempt to do so is an attempt to punch above our weight. God designed us to need rest. We have to be humble enough to recognize this. We are free to rest because God can be trusted. And the fullest rest we can experience is only found in Christ, the One to whom the Sabbath was meant to point. And this brings us to one final point...

The Gospel and Rest

When we fail to rest—by choice, not because of some physical irregularity that keeps us up at night though we try to rest—it is often a heart problem. Someone has said, "At the heart of our busyness is our heart. We are busy because we are working to meet the desires of our heart."¹¹ Would any of you deny that this is true? Why can't you leave the office on time? Why do you feel the need to stay up all night and work? Why do you fail to spend time with your family and serve in your church? Busyness. But why all the busyness? Because you are trying to meet some perceived need. You've convinced yourself that you *have* to keep burning the candle at both ends because if you don't something terrible is going to happen. But, can I just tell you... You're not as important as you think. If you kicked the can this afternoon, the world would keep spinning. Life would go on. Things would still get done.

I'm not trying to be mean. I'm trying to help you see that you may have been blinded by your culture and coaxed into a lie of self-importance. The tyranny of the urgent plagues our lives and schedules. You have no rest as a result. It's hurting you and it's hurting the ones around you. It's time for you to see the light.

In a book called *The Busy Christians Guide to Busyness*, Tim Chester argues that the reason that over-busyness is the norm, even a badge of honor in our day, is because we have (perhaps unconsciously) believed the lie that God isn't enough to meet the desires of our heart. Because we believe this lie, our lives have become preoccupied with trying to meet those desires ourselves. And because we were never intended to meet them, it's like being on a treadmill—we're constantly moving, but we're not advancing. We're not getting more satisfied through it all. If anything, it's making us more tired and less satisfied.

And the sad part is that some of you within the sound of my voice would agree with me, at least to an extent. But you think that this applies to everyone else but you. You're the exception. Yes, there will be seasons where you have to work more and rest less. That happens. There will be crisis situations that will demand more of your attention. But if that is the pattern of your life, the norm, then it's more of a

spiritual problem than you probably realize. Could it be that we are “burning the candle at both ends because we will not trust God for the work”?¹²

David Murray has a provocative statement in one of his books: “Few things are as theological as sleep. Show me your sleep pattern and I’ll show you your theology, because we all preach a sermon in and by our sleep.” He uses the example of the person who seems to boast in the fact that he is so busy he only gets four or five hours of sleep a night. Not the guy who just can’t sleep for some physical problem or because their circadian rhythm won’t let them or some other condition. He’s thinking about someone who chooses not to. What kind of sermon is that guy preaching? He offers the following suggestions as possibilities:

- *I don’t trust God with my work, my church, or my family.* Sure, I believe God is sovereign, but he needs all the help I can give him. If I don’t do all the work, who will? Although Christ has promised to build his church, who’s doing the night shift?
- *I don’t respect how my Creator has made me.* I am strong enough to cope without God’s gift of sufficient daily sleep (Ps. 3:5; 4:8). I refuse to accept my creaturely limitations and bodily needs (Ps. 127:1-2). I see myself more as a machine than a human being.
- *I don’t believe that the soul and body are linked.* I can neglect my body and my soul will not suffer. I can weaken my body and not weaken my mind, conscience, and will.
- *I don’t need to demonstrate my rest in Christ.* Although the Bible repeatedly portrays salvation as rest, I’ll let others do the resting. I want people to know how busy, important, and zealous I am. That’s far more important than the daily demonstration of Christ’s salvation in when and how I rest.
- *I worship idols.* What I do instead of sleep shines a spotlight on my idols, whether it be late-night football, surfing the Internet, ministry success, or promotion. Why sleep when it does nothing to burnish my reputation or advance my glory?¹³

Ouch. But have you ever considered what kind of sermon your pattern of sleeplessness—the one you choose because of your priorities, not the one that you can’t control because of body chemistry—preaches to the world? I think Murray is right—we can tell a lot about our theology by our choices related to rest. That may be a sobering lesson for some of us.

It was a hard lesson for the Israelites to learn as well. Some of them decided that the Sabbath principle applied to everyone else, but they were going to go out and gather some extra manna on Saturday. But none was there to gather. Others decided that they wanted to gather extra on certain days just in case God didn’t come through on the next day as promised. But that jar that gave them a sense of security at night, was all rot by morning. In both cases, the problem was the same—the unbelief of the heart. They were not trusting God.

Furthermore, a lack of rest doesn’t just indicate spiritual problems...It can cause them. D. A. Carson offers a helpful warning on this front:

“If you keep burning the candle at both ends, sooner or later you will indulge in more and more mean cynicism—and the line between cynicism and doubt is a very thin one. Of course, different individuals require different numbers of hours of sleep; moreover, some cope with a bit of tiredness better than others. Nevertheless, if you are among those who become nasty, cynical, or

even full of doubt when you are missing your sleep, you are morally obligated to try to get the sleep you need. We are whole, complicated beings: our physical existence is tied up to our spiritual well-being, to our mental outlook, to our relationship with God. Sometimes the godliest thing you can do in the universe is get a good night's sleep—not pray all night, but sleep.”¹⁴

But God offers us something better. I have stated that true rest flows out of a trust. Rest is an exercise in faith. We rest having a Savior in Jesus Christ, who died for our sins and rose from the grave. We rest because we are accepted by God on the basis of Christ's work, so we don't have to go on trying to prove ourselves anymore. We rest because Jesus has met God's expectations on our behalf so we now have peace with God and adoption as heirs. We rest because all authority in heaven and on earth has been given to Jesus. He reigns, so we don't have to. We rest because Jesus is our refuge in every turbulent circumstance, ensuring that nothing can separate us from the love of God. We rest because we have been freely given every spiritual blessing in Christ. We rest because we trust in God's work more than our own. We rest because Christ has given us life and life to the full.¹⁵ We rest because our identity is not tied to our vocations or accomplishments, but is derived from being created in God's image and adopted as His child. We rest because God's love for us is not based on our performance, but based on Christ's. We rest because even if everything we are worried about doesn't work out well, what really matters in our life will work out because God will work all things together for our good. We rest because there is only one Savior and we don't have to be Him. We rest because we are dust and God is God. As one writer explains,

“Every emotion and urging that fuels our over-busyness has been dealt with on the cross and the resurrection through Jesus. Every fear that we have about ourselves before God has been matched by Jesus. God now invites us to stop the busyness, to cease, to rest, to end, and to draw closer to Him and be filled with satisfaction and contentment.”¹⁶

So we can rest because we have a Savior who meets all our true needs. We rest because our Savior takes away our need to be restless. Our faith is a kind of resting. We are resting in a Person. And because He can be trusted we can experience physical and spiritual rest in the present and all the more in the age to come.

So the next time you are tempted to not sleep so you can fix the problems of the world, let me encourage you to choose sleep instead. And more than that...choose to sleep as an act of worship. Preach the Gospel to yourselves as you close your eyes. Remind yourself that one day you will close your eyes in this life and wake up in the next with God (1 Thessalonians 4:14). Remember that even Jesus needed to sleep on earth, because He became fully human and assumed your weaknesses that He might die as your substitute on the cross. Remember that when you sleep you will be doing nothing, just like in your salvation, which is why Jesus used rest as an illustration for salvation (Matthew 11:28). And as you fall asleep, remember that this rest is God's gift to you and that there still remains a rest for the people of God that Jesus will bring you into one day (Hebrews 4:9).¹⁷ Close your eyes and worship because you believe that God is good and you can trust Him to run the world and your life. He will give you grace and mercy in the morning. Trust in Christ for salvation. Rest your faith, hope, and love in His direction. Rest in Him.

And sleep well tonight...

Let's pray...

¹ Trevin Wax, “Remember the Sabbath,” posted June 10, 2007, on his blog hosted by The Gospel Coalition. As of the week I was preparing to preach, the article could be found here: <https://blogs.thegospelcoalition.org/trevinwax/2007/07/10/remember-the-sabbath/>.

² Kevin DeYoung, *Crazy Busy: A (Mercifully) Short Book About A (Really) Big Problem* (Wheaton: Crossway, 2013), 92.

³ *Ibid.*, 95.

⁴ David Murray, *Reset: Living a Grace-Paced Life in a Burnout Culture* (Wheaton: Crossway, 2017), 68.

⁵ DeYoung, 93. “The land won’t produce a harvest if it never lies fallow. We can’t be ‘all in’ all the time. Just think of the Israelite calendar. It had times for feasting and times for fasting. It was for their piety *and* their productivity that God put them in a predictable pattern filled with daily, weekly, monthly, seasonal, annual, and multi-year rhythms.” *Ibid.*, 94.

⁶ Mark Jones, *Faith. Hope. Love: The Christ-Centered Way to Grow in Grace* (Wheaton: Crossway, 2017), 200.

⁷ David Murray gives some wonderful examples of what this looks like in practice in a book called *Reset: Living a Grace-Paced Life in a Burnout Culture*. “If I am struggling to sleep, I use faith in God’s Word to banish my anxiety. I pray, ‘Heavenly Father, I believe Matthew 6:25-27, which tells me you care for me more than the sparrows, and I can trust you to provide for me in every way. So I cast my cares up you knowing that you care for me.’ Faith helps me obey God’s command to sleep: ‘Father, even though I think that sleeping less and working longer will benefit me and even your church, I believe Psalm 127:2, which says it is vain, it is utterly pointless, for me to rise too early or to stay up too late.’ Faith enables me to gladly receive sleep as a gift of God: ‘Father, although I sometimes see sleep as an intrusion, as a necessary evil, I believe Psalm 3:5, that sleep is your loving gift to me, and I take it gratefully.’ Faith evaporates my fears: ‘Father, I’m sometimes afraid for my job, my church, or my country, but I believe Psalm 4:8, which says, “I will both lie down in peace, and sleep; for you alone, O LORD, make me dwell in safety.”’” Murray, 65.

⁸ Christopher Ash, *Zeal Without Burnout: Seven Keys to a Lifelong Ministry of Sustainable Sacrifice* (Nørhaven: The Good Book Company, 2016), 58.

⁹ Ray Ortlund writes, “Let’s not dictate Sabbath observance today. The point of the Sabbath is a dress rehearsal for a future eternity of glad rest in God. So, for now, every one of us can work out the details personally. But in our frantic modern world, the Sabbath offers wisdom that has lasted since the beginning (Genesis 2:2-3). It is not written on our calendars as much as we are built into its calendar. It seems to be part of the God-created rhythm for weekly human flourishing.” Ortlund, “Is the Sabbath Still Relevant?”, posted on August 13, 2015, and found here: <https://blogs.thegospelcoalition.org/rayortlund/2015/08/13/quietness-of-heart-1/>.

¹⁰ I agree with Tom Schriener, who concluded an article on this subject with these remarks: “Believers are not obligated to observe the Sabbath. The Sabbath was the sign of the Mosaic covenant. The Mosaic covenant and the Sabbath as the covenant sign are no longer applicable now that the new covenant of Jesus Christ has come. Believers are called upon to honor and respect those who think the Sabbath is still mandatory for believers. But if one argues that the Sabbath is required for salvation, such a teaching is contrary to the gospel and should be resisted forcefully. In any case, Paul makes it clear in both Romans 14:5 and Colossians 2:16-17 that the Sabbath has passed away now that Christ has come. It is wise naturally for believers to rest, and hence one principle that could be derived from the Sabbath is that believers should regularly rest. But the New Testament does not specify when that rest should take place, nor does it set forth a period of time when that rest should occur. We must remember that the early Christians were required to work on Sundays. They worshiped the Lord on the Lord’s Day, the day of Jesus’ resurrection, but the early Christians did not believe the Lord’s Day fulfilled or replaced the Sabbath. The Sabbath pointed toward eschatological rest in Christ, which believers enjoy in part now and will enjoy fully on the Last Day.” Schriener, “Is the Sabbath Still Required for the Christian?” in *40 Questions about Christians and Biblical Law* (Grand Rapids: Kregel, 2010), 218. For more on this subject, one can consult Sinclair B. Ferguson, *Devoted to God: Blueprints for Sanctification* (Edinburgh: The Banner of Truth Trust, 2016, repr. 2017), 261-270; G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 800-801; Kevin DeYoung, *The Good News We Almost Forgot: Rediscovering the Gospel in a 16th Century Catechism* (Chicago: Moody, 2010), 178-182; Mark F. Rooker, *The Ten Commandments: Ethics for the Twenty-First Century* (NACSBT; Nashville: B&H Academic, 2010), 75-102; D. A. Carson, “Jesus and the Sabbath in the Four Gospels,” which can be downloaded here: http://s3.amazonaws.com/tgc-documents/carson/1982_Jesus_and_the_Sabbath.pdf.

¹¹ Jimmy Young, “An Unhurried Life: Reflections on Rest and Sabbath,” accessed as of the date of preaching through the following website: <https://australia.thegospelcoalition.org/article/an-unhurried-life-reflections-on-rest-and-sabbath>.

¹² Ash, 49.

¹³ I broke the up into bullets, but the content is verbatim from Murray, 54-55.

¹⁴ D. A. Carson, *Scandalous: The Cross and Resurrection of Jesus* (Wheaton: Crossway, 2010), 147. (Also quoted in DeYoung, 96-97).

¹⁵ Jimmy Young, “An Unhurried Life...”

¹⁶ *Ibid.*

¹⁷ Murray 70.