



Friday, May 27, 2022 ▫ Read Exodus 20:8–11

Questions from the Scripture text: What is the primary command here (v8)? What are they to remember? In order to do what? How much time are they given for what other things (v9)? What is the other day (v10)? Whose is it? To what does it not belong? To close any apparent loopholes, for which seven entities does this verse proscribe ordinary works? Why v11? Who set this pace and pattern of common work days and divine rest days? To which of these did He add special blessedness? What else did He do to this day?

What's wrong with focusing on what *not* to do on the Sabbath? Exodus 20:8–11 looks forward to the evening sermon on the coming Lord's Day. In these four verses of Holy Scripture, the Holy Spirit teaches us that the Sabbath was in place from before man fell, because it is the day of delight for those who know the Lord as their great purpose and pleasure.

Sometimes, we are tempted to think of the Lord's Day as a day of resting or refreshment. The fourth commandment, properly obeyed, will result in rest and refreshment only if we find the Lord Himself restful and the Lord Himself refreshing.

As we can see in v8, the basic commandment is to remember and to consecrate.

First, we are to **remember** that it is the Sabbath of Yahweh our God. If we are moving right along in a particular mode, laboring and doing all our work, we may be forgetful when we come to a day that is not for those things. So, the first part of obedience here is remembering that the day is different.

Second, we are to **consecrate** the day. That is: we are to set it apart as holy, i.e. *wholly devoted* unto the purpose for which God Himself has consecrated it.

We know, of course, that God needs no rest. In fact, He did not need to take six days to create.

These things He has done for us because of our need to devote ourselves entirely to Him. Even when man had not yet fallen, the Lord gave him a day to come apart from serving in the creation in order to directly act upon the Creator Himself in service. This is what we call worship service.

When Jesus identifies Himself as the Lord of the Sabbath (Mat 12), He declares Himself to be greater than David, greater even than the temple. He is the Lord unto Whose worship the day had always been set apart as holy, the One in Whom we are meant to find our rest.

But He declared this in the midst of accomplishing our redemption, so that it is no surprise that He changed the timing of the day to emphasize that we are acting upon Him Who is not just our Creator, but also our Redeemer!

It is a hideous wickedness when we twist the Lord's Day to make it about our rest and refreshment in the abstract—as if things that we find more restful or refreshing than Jesus properly fulfill the purposes of the day. Such thinking successfully exposes how profane we are, but certainly does not justify spending the day in such ways!

Thankfully, the Day itself, properly kept, is filled with the means of His grace, and especially designed to root this profaneness out of our hearts. As He promises in the new-covenant section of Isaiah, if we call His Sabbath a delight, then our delight will be in Him Himself.

What/Whom should you find most restful? To grow in this, what must you do to the Lord's Day?

Sample prayer: Lord, we were created to glorify and enjoy You, and we have been redeemed to glorify and enjoy You. But Your holy day is often an occasion on which we find other things as our purpose or more restful than Your self in Your worship. Forgive us! And grant unto us the ministry of Your Spirit to make us find You Yourself as our great purpose and You Yourself as our great rest and refreshment in Christ, through whom we ask it, AMEN!

Suggested songs: ARP118D "Now Open Wide the Gates" or TPH153 "O Day of Rest and Gladness"

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(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 referenced above)

Exodus chapter 20 verses 8 through 11. These are God's words. Remember the Sabbath day to keep it. Holy six days. You shall labor and do all your work, but the seventh day is the Sabbath of Yahweh. Your God and it usual do no work. You nor your son, nor your daughter, nor your male servant, or your female servant, nor your cattle, know your stranger, who's within your gates four in six days, Yahwe made the heavens and the earth.

The sea and all that is in them and rest it the seventh day. Therefore you all had blast the Sabbath day and hallowed it So far the reading of God's inspired and in there to work.

So passage that we have heard often topic that we have discussed often here and Isaiah 58 in Matthew 12 and other places. And yet, when we are on the Lord's day when we're on the day, that is the Christian Sabbath. As Jesus declared himself, the Lord of the Sabbath, the Lord unto whom by whom it was consecrated in.

Whom we are to find our rest on the Sabbath, When we're in the midst of keeping the day. Because of our fleshliness because of a remaining sinfulness. We can get sucked into a couple of different grave errors that I've noticed. We as a family, get sucked into and I hear others with whom.

You interact getting something to one of these errors. First of all is making it the day of no making it about all the things that we are not supposed to do. But this Evolve commandments eight of the commandments are phrased negatively and this is one of the two that is phrased positively.

Remember the Sabbath day in order to consecrate it, the phrase. Keep it. Holy is really just translating one verb. Meaning hallow or consecrate. Remember the Sabbath day in order to consecrate it or in order to hallow it, There are instructions of what not to do on the day and it you shall do No work.

You nor your son, nor your daughter, nor your mail servant, nor your females are right? Nor your God, all nor your stranger, who is within your gates. Did you catch the the possessive pronoun that I was emphasizing as I read, which would be a suffix on each of those Hebrew words as it rung out, even in the, in the way that God makes the commandment sound and his people's ears, say, not yours, not yours, not yours.

Not yours about the Lord's day, but it's a positive commandment. Yes, we're not supposed to do all of our things but it's not because it's the day of not doing your things. We are to Remember the day in order to hallow it because it's about the Lord himself and it's a reminder that we ourselves are about the Lord Himself.

He takes us back to the creation at the end of the commandment and he says, for in six days, y'all way made heavens and the earth, the sea and all that is in them and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it. So he makes the man and a woman, he puts him in the garden, he put some of the midst of the creation and he tells them their job in the creation that there to be fruitful and multiply and take dominion over the earth and do it.

He gives them all of this work to do in the creation. But what's the first full day that they are to spend? Is it a being fruitful and multiply and taking dominion and subduing day. No, they're created at the end of day six. They wake up on day seven, their first full day.

And you always says, I'm done with my creative creation work, you are not to do any work in the creation today. This day, the work that God is going to do is to draw Adam and Eve to himself or the man and the woman since she wasn't yet named Eve draw.

Adam and Adamawa to himself to have a day. That is consecrated unto him. That even though they were to be workers in the creation, they were made for the creator and that this then would shape how they thought about everything they do that everything that they are given to do.

They remember it's an assignment from God and a gift from God and everything that God had given them to enjoy that, they would know that it was God in his goodness who gave them that gift and that they are to enjoy him by means of the gift. But the first day, the work that they were to do is worship.

The first day, the primary gift that they are to enjoy. Is him himself, not the things that he has made. And so he gives us that one day a week and it was the first day for Adam and Eve. This is phrased differently and under the the mosaic administration we describes it in terms of the creation week and then he turns out around and he starts using this phrase in the Greek first day Sabbath that can also be translated first day of the week.

And that's almost universally how our English translations translated. But even if they're saying first day of the week, but just because of the way that the language is formed, early church would New Testament church would also hear first-day Sabbath as they heard first day of the week and they would know what the Lord's day is.

When John comes to talk to use that phrase in Revelation, chapter 1. And so, there's something of a restoration even in the redemption of Christ, that that switches around the way that we are to think about it, that I am made for him. I am made to worship him first and foremost, and to enjoy him first, and foremost.

And then he sends me into his world and I do things like eat and drink and labor because we have to eat and drink and six days a week. We have to labor, but when I eat, I do it further glory of God, when I drink I do it for the glory of God.

When I labor do it for the glory of God and enjoy the goodness of God. And any gives us one day a week to train our hearts in it. But we our sinful, So we are not mindful of the purpose of the day. In fact, sometimes we're not even mindful of the reality of the day and that's why the first part of the commandment is.

Remember, Remember the Sabbath day to keep it? Holy Notice, he makes it clear here. This wasn't something that was invented at Mount Sinai and it wasn't invented in the Duncan man's. It's something that has been there since the creation. It wasn't even invented when men was a center. And so it starts from before the fall, and we, of course, still have the Lord's day or as Hebrews chapter 4, puts it That Sabbath-keeping that remains Semitism so that we will have these worship times in which we hear the word of God with faith and the hearing being mixed with faith.

We will enter into his rest. Catapultis. And so the Sabbath has always been a blessing to God's people even before they were sinners to hold before us. That we are made for him for his worship and that he designed us to enjoy him even more, then all of his good gifts and that's what the day is consecrated for.

Remember the Sabbath day in order to what in order to hallow it. And then it tells us at the end, therefore Yahweh bless the Sabbath day and hallowed it. Now when we hollow the day, we don't treat the day as if it itself is wholly apart from God. There's no such thing as something.

That is holy apart from God, He only has holiness in himself. He has an inherent holiness. It belongs to the nature of who He is. Anything else? That is holy has an assigned holiness or a derivative holiness that comes from its connection to the Lord himself. And so when it says remember this Sabbath day to hallow it, it means remember that.

It's his Remember that. It is set of hearts to him and you are set apart to him. Now if we make it the day of no and displeasure, Then we are not only failing to make the day. Holy we're taking that which is holy and saying that it's miserable.

We're saying I don't enjoy God. I would enjoy all these things more, but I will grit my teeth and be miserable for God's sake. That's how the Israelites were doing at the beginning of Isaiah 58. If you remember, Then there are other people who say well God wants me to be rested and happy.

And here are the things that are restful and happy. And so instead of having the day of know, I'm going to go ahead and do all these things that I find more enjoyable than worshipping God, that I find more restful than worshipping God. Because after all God wants me to be rested and refreshed, Is that what the day is for?

Does the fourth commandment say, thou shalt be rested and refreshed. One day in seven. No, he says, remember the Sabbath day to do. What to hallow it and we find out. And as I say 58 that if we count the day a delight because it's consecrated to him, he blesses it to us and he uses that to make us find our rest and refreshment more and more in him.

One of the things that'll help us in these worship times as a family to find our worship time. More restful more enjoyable, more reinvigorating as if by God's grace. We keep the Sabbath well and we find Him the the enjoyment, the greatness of the day, not even finding one another and our church friends.

And the stuff we get to do, except that the stuff we get to do. In the Lord's day is to gather in his worship assembly. And our church friends are made up of other people who are recovering creation addicts seeking to grow in, finding our pleasure, first, and foremost in the creator.

So that as we enjoy the creation, we're enjoying Him, and His goodness. And so, the gathering of the church together is supposed to reinforce this delighting in him. So the Lord help us to make good use of his day by finding it. Holy and consecrated devoted unto him. Those are all those are all synonyms.

And yes, there are a bunch of things that we shouldn't do, but that's not the point. Is it the way to end up doing? The right thing is to remember what day it is. And to remember what or rather whom it's four when Jesus had the confrontation with the Pharisees in Matthew chapter 12, His main point was that he is greater than David and he is greater than the temple.

And that the whole point of the Sabbath was being with him and delighting in him and that the Pharisees by focusing on the what not to do had completely messed that the Lord who gave the law at Sinai was now in flesh in front of them, for their redemption, for their devotion, for their enjoyment.

And we are in a similar place every Lord's Day, he sets him sophomore directly before us so that we might remember that. The Lord who gave the law at Sinai, the Lord who made everything has given himself for us, for our redemption, for our devotion, for our enjoyment. It's a devoted day, it's a consecrated day and yes we are only to do those things that we arrive at from the purpose of the day, rather than trying to find out whether we may enjoy other things.

Instead from the Lord help us be wise and pursuing those applications. But most of all for our purposes. As we look just at the commandment here, may he make us to recognize what the day is and whom it is four. Let's pray.

Lord, we are not good at finding you restful or refreshing, forgive us and help us. We wish that we were. We wish that we would come into these worship times and find even more of that relief from the rest of our life, that we get to set aside for a moment, to know you.

And to have you give yourself to us by these means. And to give us by, these means to offer ourselves to you. We're grateful to you for the work of your spirit. As he gives us more of the mind and heart of Jesus. Who so completely and perfectly delights in you.

Thank you that it is his delighting in you. That is counted for us. And yet, we know that if we would have more of his mind, more of his way of thinking, more of his way of feeling and responding that we would have so much more refreshment and rest, and joy from these worship times.

And so we thank you that you have consecrated an entire day unto that purpose and we pray for your help each week as we come to the day that we would treasure the opportunity to be devoted and consecrated unto you to find you as our purpose to find you as our pleasure.

Oh, save us. Our God from either being led by our flesh and making pleasure and rest the point of the day or being led by our flesh and making the keeping of the day in its activities. And in what we don't do to be the point of the day and by either of these things losing you yourself as the point of the day for us.

Help us O God for. We are prone to sin on many sides. And in many ways we ask it all in Jesus' name Amen.