

# The Fourth Commandment

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[ 0 : 00 ] I invite you to open your Bibles to the book of Exodus and the 20th chapter.

We're continuing our series in the book of Exodus and right now looking at the Ten Commandments.

And today we come to the Fourth Commandment. So if you'll open your Bibles and look there with me. We're looking together at Exodus 20.

Fourth Commandment is verses 8 through 11. So we'll read there. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work.

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.

[ 1 : 11 ] Your male servant or your female servant. Or your livestock. Or the sojourner who is within your gates. 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. Let's pray together.

Dear Heavenly Father we thank you for your word. We pray that you would help us to understand it. Even the very practical need of how we apply this to today.

What does it mean for that day to be blessed? Lord help us to understand these truths and to honor you in how we live. We pray in Christ's name. Amen. Amen. Now I think as we look at the Sabbath day we can be reminded in our culture today we are a very busy people.

And the commandment here commands us to rest. Which ought to be a welcome message. If I were to say if there's any of the ten commandments I think are least appreciated today it's the fourth commandment.

[ 2 : 24 ] We don't tend to like the fourth commandment very much. And those who have argued against getting rid of only one of the commandments it's the fourth commandment they're always glad to get rid of.

Maybe the other ones seem easy for us but this ought to be one that we welcome that we're happy about. It's based upon a pattern that was set by God.

We can see that in Exodus 20 verse 11. If you look there at the last verse. For in six days the Lord made heaven and earth. The sea and all that is in them. And rested on the Sabbath day.

Therefore the reason. Therefore the Lord blessed the Sabbath day. And made it holy. So it points all the way back to the creation. We are to remember even as we rest.

God's work in creation. That he made all that is around us. And that he then rested. And God rested not because he needed rest. Again we ought to be thankful for the weekend or Sundays.

[ 3 : 24 ] Because we need rest don't we? But God did not rest because he needed rest. I think God rested because it was a rest in the joy of a job well done.

A joy of the world as it ought to be. The creation perfected. And so he rests from his work. It's also interesting as we think of God's word.

We're now in Exodus chapter 20. But the Sabbath is the first thing that we have recorded in all of God's word. As something that is blessed. Genesis 2.3.

Which is being quoted here. That God blessed the Sabbath. And so the first thing that we see regarded as being blessed is the Sabbath. And the blessing for us is a blessing of rest.

The Sabbath was for freedom in some ways. And rest. Unlike and contrast this. Think about where they are and when they're being reminded of this. Unlike slavery in Egypt.

[ 4 : 27 ] And if you think about what you experienced in Egypt. They were slaves. They probably had to work all day. Maybe almost sun up to sun down.

They could have an 80 hour, 90 hour work week. And now they've been freed. They've been saved from that bondage and slavery. And they now are worshiping God.

And God says, I want to make sure you have a day of rest. Sounds pretty good, doesn't it? Your new Lord, your new master says, I want you to take a day off.

I know you've never had one before. But I want you to have a day off from your work. So it's a gift given for their benefit.

In the sense of resting. But it also is to give them a time for worship of their God. Again, that is something they did not experience.

[ 5 : 20 ] When they were in Egypt, did they? Remember, that's what they were asking for. Let us go out and worship our God. And Pharaoh wouldn't even afford them the time to go and worship their God.

And so they're giving time to rest from their work. As well as to worship God. And Jesus says in Mark 2.27. That the Sabbath was made for man. Not man for the Sabbath.

It's meant to be a blessing for us. Not something that so constrains us that we find no joy either in the day or in the Lord. And so compared to Pharaoh.

God is caring, loving, compassionate of his people. Through the Sabbath they were to remember not only salvation.

It's interesting as we get to this point in salvific history. They look back not just to the creation which is there from the very beginning. But also we see in Deuteronomy 5.15.

[ 6 : 21 ] 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.

Therefore the Lord your God commanded you to keep the Sabbath. What does that have to do with anything before? Remember you were a slave. And God brought you out with a mighty hand and an outstretched arm.

Therefore here's the reason why you to remember the Sabbath. Because God did this. And so now we can even say the meaning of the Sabbath is expanded. Or remember God rested.

Now remember how you worked before and that God has given you rest. God saved you. And so that even helps us set up what's going on here. Why it should be honored. Now really that's the introduction.

The first point that I want us to look at. And it gets a little bit more into the nitty gritty. I didn't know another way of saying this. Other than the importance and relevance of the Sabbath today.

[ 7 : 29 ] And one of the points I felt like we dealt with in our opening message. Before we began the Ten Commandments. Ten Commandments. So maybe that was five weeks ago now. But I just want to remind you about the idea of perpetuity.

And that just means that it still applies to us today. God's law still applies. I said earlier that this is the one commandment that's the most argued about. That people don't want to listen to or obey. And I want to just for a second argue we're obligated to. This is a commandment just like the others. And so the Sabbath was given before the Ten Commandments.

Right. So even if we try to say the Ten Commandments don't apply to Christians today. I think the major argument right now in dispensational circles is. Unless it's repeated in the New Testament. We're not obligated to obey it. Now some of you are here for Sunday school. I've argued before. I believe it is repeated in the New Testament. But that's not necessary. And so as we think about the commandment.

[ 8 : 27 ] Understand that it precedes the giving of the Ten Commandments. Whether the Ten Commandments are repeated or not. The Lord's Day or the Sabbath was already in operation.

Before we get to Sinai. One we understand this because it was a creation ordinance. It's based on what God did. God rested and blessed that day. What did that blessing look like?

Well at some extent before things are greatly elaborated. I believe there was rest for God's people. So we have the Genesis 2 passage I mentioned before.

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. 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.

So when did the blessing occur? And when was that day made holy? At the creation. From the foundation of the world. I would even go so far as to say that's part of what it means to be a human

being.

[ 9 : 30 ] A man. The Sabbath is related to our very existence. Because we alone as human beings in all of creation have been given a pattern of rest. We have been given a day to rest.

A six to one ratio. But we've been given this pattern that the animal world will never understand. As we think about the relevance of it and how it applies.

We saw this as well in the passage itself. In Exodus 28 through 31. It says on it you shall not do any work.

You or your son or your daughter. Your male servant. Your female servant. Your livestock. Or the sojourner who is within your gates. So who's included in the commandment? Is this a commandment just for Israel?

No. Even the Gentile who's visiting your land. Whoever it may be. There's a universality to it. This commandment applies to all people. You in particular to make sure it's being obeyed in Israel.

[ 10 : 35 ] And I want to shift. And talk a little bit about. If the Lord blessed the seventh day. Why do we now observe it on the first day of the week?

And I have a lot here. I'm probably going to go fairly fast. Because I don't imagine that's what many of you are struggling with. If you want more. I've got more. Okay. But I'm just going to try to go through this a little faster.

So the change from Sunday. Or from Saturday to Sunday. Phil Riken says. We no longer look back to the old Exodus for our salvation.

We look to Jesus Christ. Who accomplished a greater Exodus by dying for our sins. And rising again. Jesus is the fulfillment of the fourth commandment.

As he is all of the others. The Old Testament Sabbath pointed to the full and final rest. That can only be found in him. So as I think about this. We saw.

[ 11 : 34 ] Originally. We're to look back to the creation. And now they're encouraged. Don't just look back to the creation. Look to the Exodus. Because that is the salvific event. Of the Old Testament.

God saved his people out of bondage. He passed through the waters. Which were told are like baptism. They wandered in the wilderness. Like this life. And they entered into the promised land like heaven. If that's true.

If they're taught to look back to salvation. What Phil Riken is saying. And what we would understand. I think is. We look back to our salvation too. As we celebrate the Sabbath. And in particular.

The resurrection of our Lord on the first day of the week. So. The church didn't just invent this. It was the apostles that practiced this.

And as far as I can tell. As I look at the New Testament. From the very beginning. Here's what was going on. Often. Often. Those new Christians. The apostles. And others.

[ 12 : 30 ] Would attend on Saturday. A temple meeting or gathering. Which if we look at Paul. Seems to be an evangelistic opportunity. They would go and use it. And say. What you heard there.

That's talking about Jesus. And then on the first day of the week. God's people would gather together. In a separate and different kind of gathering. Perhaps as time progressed. It became just that the church.

Only met. On the first day of the week. Again. Some probably still would have attended. The temple services. As an evangelistic opportunity. But it is. Again. I think.

Biblically there. And the apostles. Who made this shift. And so. One example of this. Is we see the regular gathering of the church. On the first day of the week. First Corinthians 16.

Two. On the first day of every week. Each of you. Is to put something aside. And store it up. As he may prosper. So that there will be no collecting. When I come. He's speaking of the church. Taking up an offering. On the first day of the week.

[ 13 : 24 ] And that. Acts 27. I think is even more clear. On the first day of the week. When we were gathered together. To break bread. Paul taught with them. Intending to depart. On the next day. And he prolonged his speech.

Until midnight. And so. Here we have an example of. When we gather together. To break bread. Bread. Well they're not talking about. When we were having our potluck. We're just saying.

We gather together. To break bread. What are they speaking of? They are taking the Lord's supper. When? At our corporate gathering. Which occurs. On the first day of the week. And so we have that example.

I could go further. Again. I said I had a lot more. But. Jesus is first appearing to the disciples. First day of the week. He then appears to Thomas. One week later.

First day of the week. And so. Both his resurrection. And his occurrences. To the disciples. Kind of set this pattern. Maybe perhaps the most. Convincing for me is.

[14:22] The sending. Of the Holy Spirit. The day of Pentecost. First day of the week. When God's people were gathered together. God sent his spirit. Which we can even see is a blessing.

Upon that. Shift. That change. And then. In Revelation 1. 10. John says. I was in the spirit. On the Lord's day. And that's really.

Speaking of. Sunday. Which is a shift we've made. We would say today. That we observe. The Lord's day. As the Christian Sabbath. So the principles. That we're going to be talking about. I think. Apply to us. But our. Execution of it. Our living it out. Is today on. Or is. In this day. On Sunday. Day. I said.

I had a lot more. I won't go through it all. But. The examples we see from the early church. The dadache. Which was a document. That was. Believed to have come from the 12 apostles.

[15:15] But. Taught how the church was to operate and live. In that work. It gave instructions for. What they were to do. When they gathered together.

On the Lord's day. To worship. And so very specific. That dated from. 70 to 100. A.D. Sometime in that time range. So it could have even preceded. John's writing of the book of Revelation.

Ignatius wrote a letter. In 107 and 108. And it said. Christians no longer observe the Sabbath.

But direct their lives toward the Lord's day. On which. Our life is refreshed by him. And his death.

That was around 107 or 108 A.D. So even from the early church. We see there's already been this shift.

And again Justin Martyr says. Something similar. Sunday is the day on which we hold. Our common assembly. And that's around 155 to 157. A.D. Spurgeon kind of viewed this as a change.

[16:14] From law to gospel. The Sabbath. To the Lord's day. Is a shift from the law to the gospel. We rest first. And then we work. From the creation. We weren't.

And then we rested. And so if you think about this. In the change of law to gospel. What he's saying is. We now enjoy our rest. On the first day of the week. And then we live out our life.

In light of that. We don't rest from the work. We rest in God's presence. And out of that strength. That he provides. We live our lives. That's the gospel.

I mean that's what he's saying. That's what the gospel is. We're not doing this for salvation. We experience salvation. And we live out of that. Throughout the rest of our lives. That's what we're doing. So.

Now let's get into. Duties required. And. Sins forbidden. I thought maybe a good way of summarizing.

[17:11] The duties required. Twofold. Worship. And rest. Are what God's calling us to do. Worship. And rest. And it says.

Remember the Sabbath. And there's much discussion on. Why does our commandment say. Remember the Sabbath. Well. I think one is. To remember what God has done. As we've talked about already. Creation. The salvation.

Of the Israelites. And now. The salvation. Of the church. God's people. Through Christ. And what he's done. So we remember. We look back on the Sabbath. We look back.

And remember. What the Lord has done. But the remember is also there. Because we're prone to forget. We can get caught up. In the business of life. And not observe it.

So as we think of the duty. The duties required. One is. That we remember. The Lord's day. We remember. Christ's work. And we give him the glory.

[18:04] We praise him. We remember God's work in creation. How God has worked. All throughout. Salvific. History. Secondly.

We're to keep it holy. We're to sanctify it. Or set it apart. It is not like. Every other day of the week. The Lord's day is a special day. Unlike the other days. Is it set apart in our hearts?

Do we see it as a holy day. That's separate. Or different from. The rest of the week. How do we do that? Well I think one way we do that.

Is we give as much of the day as possible. To the Lord. If we think of the positive way. Of thinking about the Lord's day. We're giving as much of the day as we can. To God. God. Now say as can.

Because we're going to talk a little bit about. Sometimes there's words of necessity. Or mercy. There are other things that might consume our time. But as much as possible. We give the day to the Lord.

[19:02] Thirdly. I don't know if we thought about this. When we read this. But duties required. One of the duties that God requires of us. Is to work six days. Right? We're to work. And then have one day of rest.

That doesn't necessarily mean you work at your job six days. That's not what he's saying. But. You're to be employed. You're to be working. You're to busy yourself on six days. And then take one day as rest. Leviticus 23. Three. Six days shall work be done. But on the seventh day. Is a Sabbath of solemn rest.

A holy convocation. You shall do no work. Is a Sabbath to the Lord. In all your dwelling places. So there we see again. That positive. You shall work. You're to work. Six days.

As we think about that. We understand again. God doesn't force on us. The seven days of work. Like. Pharaoh. Like slavery.

[20:07] Even think of God's mercy. That he's given us six full days. To complete our calling. We can get done. We can get done. What God. Desires of us. In terms of. Our employment. And honoring him. And how we work.

In six days. So we can rest that other day. In other words. What I'm saying is. If God were like Pharaoh. And we were to honor him.

And we would be obligated to. He's our creator. He is our Lord. He could very well. Make us work. Constantly. But he is gracious. In what we accomplish. And I know.

Even as I think of. Working six days. None of us are probably. Hip hip hooray. Right. We're not thrilled. About working even six days. Especially our culture. Has taught us that. I mean.

There's even a shift now. To the four day work week. Three days off. Four days on. So we're probably not thrilled about that. But we need to understand. That work is a blessing of the Lord. Work began.

[21:01] In the Garden of Eden. Pre-fall. Before the fall. Before the fall. They were to. Maintain or manage. The garden. That God had put them in. The big shift happened.

In sin. When man sinned. The world was cursed. Genesis 3.17. We read. Cursed is the ground. Because of you. In pain. You shall eat of it. All the days of your life.

Work's not the problem. Is it? Okay. Just. Work's not the problem. Is it? What's the problem? It's sin. It's a sinful heart. It's how we respond. To work.

But also. Work is far harder. Than it should have been. Because of the fall. Things don't work. The way they should. The garden. Now.

Has. Briars. And weeds in it. But we see. God is merciful. And gracious. To give us rest. From this.

[21:57] Now. Laborious. Laboring. This difficult work. This hard work. That we now have before us. Because of the fall. And then to think. That.

God gives us. Six days to complete. All that he's given us. And then we begrudge him. The one day he asked of us. Worship me. One day a week. And we don't want to give that day up. Maybe we have other things. That we. Had rather do.

On that day. And this really applies. To all people. Kids. This includes you as well. It said. It's. Specifically directed.

Toward the heads of the homes. But it says. Make sure your kids. Are doing this as well. The stranger. The wife. Who's at home. You're to be diligent.

Six days. And rest. And worship God. So it doesn't matter. Whether or not you're employed. Your employment. May be. Going to school. And getting your homework done. But whatever the task is.

[22:53] That God sets before us. We're to. Work at it. Fourthly. I want to elaborate a lot. But. I think. A positive requirement. Is that we're to prepare in advance. If we are to rest on.

Sunday. Then that requires. That we get some things done. Ahead of time. In other words. If there are things. We could get done on Saturday. We're not to loaf around on Saturday.

And then say. Oh man. You know. I forgot to do that. I got to do that on Sunday. Make plans in advance. So that you're not. Obligated to do something on Sunday.

If it can be avoided. Fifthly. It's a day of worship. So I said rest. And worship. So we set it apart for. God's glory. And his worship. The. Our confession of faith. The Westminster. And the catechism. All talk about. Excuse me.

[ 23 : 49 ] Public and private. Acts of worship. And so this is one place. I'll be open and honest with you. As I look at our confession. It says that the whole day is to be.

For the public and private. Worship of God. And a ceasing. Or resting from all. Worldly. Recreations. And occupations.

Or employments. And so. I remember. Being in churches. Where the impression I got was. Anytime you're awake. On Sunday.

All you're allowed to do is worship. Public and private. Worship. And I didn't get an impression. From the confession. That as we think of.

Worship. All of life is meant to be worship. Worship. Obviously. They're not talking about. The same thing you do. On Monday. When you're working at your work. For the Lord.

[ 24 : 45 ] Working as if you're working for the Lord. And not for that boss. That you don't really like anyway. I'm doing it for the Lord. That's honoring him. That's worshiping him. But they're saying something. I think a little bit further.

And so. I had the impression. At one point. That either I need to be at church. Or I need to be having. Worship at home. And if I don't. I'm in trouble. And they've interpret rest. As a resting from. Our normal recreations. I want to say. Look. I hold to our confession. But I don't. Interpret it that strictly. I don't take it that strictly. The impression I have.

Is that. This is to be a day. That we're to give to God. In his worship. It is also to be a day of rest. From our labors. What does that look like? I don't want to make it.

So nitty gritty. I don't want to be legalistic. Like the Pharisees. But. I mean. I think it's okay. To take a nap on Sunday. Or to go for a leisurely walk. If that's what you find. Refreshing.

[ 25 : 40 ] I'll admit. And some of you can rebuke me. If this is wrong. But. I. Try not to think about it at all. When I'm worshiping the Lord. But. If I have an afternoon. Where I can catch up.

On. My favorite. Soccer or football team. That's. Real football. Not American. Then I do. And I was talking to someone yesterday. And just commenting. Do you guys realize.

I'm preaching. On the Lord's day. On the day. Of the World Cup final. I know most of you. Are. Trying right now. Not to look at your phones.

And see what the score is. Thank you. I'm glad for your restraint. Thank you for that. And. I said. It happens. Once every four years.

Which gives me. A one in. Two hundred. And eight. Chance of it. Falling on. The Sunday that I'm preaching. On the Sabbath. If I were to pick any day. Within four year period. The odds of that.

[ 26 : 33 ] Astronomical. Not astronomical. Less than five percent though. And then. It's in Qatar. Which. Because of the time difference. They're playing it in the evening. Or at night. And guess what time it started.

Ten o'clock in the morning. Same time. As our worship service. I thought. If that's not Providence. I don't know what is. All right. So please. What I would say. Even as we think about that is.

What is to consume our mind and thought. As we think of. How the heart. Obeys the commandment. What are we concerned about. If we're here today. And I know the World Cup.

Is the biggest sporting event in the world. I just. Anytime I get the chance. To remind you guys. But if that's what's consuming our mind. We're not. Honoring. The Lord.

We're not honoring the Lord's day. We're not really resting. Are we. And so. Is it something that we could rest. Perhaps. You'll have to decide that for yourself. But is it something I skip church for.

[ 27 : 30 ] Is it something that while. They're preaching or whatever. I'm checking the score or following. It better not be. This is for the Lord's worship. And so what I'm trying to say is.

I think there's great latitude. What it means to rest. What you find restful. Is I think permissible. But the day is given for God's worship.

How am I worshiping in that. Am I. Thinking about God. Am I resting in a way that says. Lord I'm doing this for you. So that I can. Better do my job on Monday.

So I can honor you in how I work. So I won't loaf around. On Monday. Or be lazy. At my job. So it's a day of worship.

Public and private. It is a day that's set aside for. There are works of necessity. And mercy we're to do. Again. This is getting very specific. But. What are we talking about.

[ 28 : 25 ] With deeds of necessity. Or mercy. I think about today. There are certain jobs. That. Some of you may have. That would require you. To work on Sunday. That would be acts of mercy.

I know we have a couple of nurses here. We have some doctors. There are times in which. You're serving. People. You've got to work. On Sunday sometimes.

That's permissible. It's still to be a day of worship. When you're off. Use it for God's worship. Rest as much as you can. But. To serve people. Who are in need. That's okay.

Right. Jesus addressed this. Your ox falls in. A ditch. Do you get it out on Sunday. Or you just wait till Monday. You get it out. Why? Because that's a merciful thing to do.

And this is when the Pharisees. Were criticizing him. For healing a man. On the Lord's day. It's better to do. Mercy. Than for strict obedience. Some of our. Our doctors.

[ 29 : 21 ] I know. Are on call on Sundays. And it happens. Maybe once every six weeks. And they may have to. I've seen. Uh. Deonardo have to. Go and answer a call.

Because he's on call. Out in the. The office. Yeah. That's okay. But do I take a job. That just requires me to work. No.

If it can be avoided. Try to get a job. That doesn't. But again. At some mercy. Are a little bit different. Uh. There could be other. Things of necessity. You get a flat tire. Uh. Paul's commented. That he's seen me twice now.

Having to fill up air. On a Sunday. Because we get a flat tire. In Lord's providence. That seems to be when. The. Uh. Indicator. Lights up. And tells us.

I think I've got him. Flood now. So pray. That it doesn't happen again. Uh. Sitsly. Duties required. Resting from our work. We're required to rest from our work.

[ 30 : 19 ] Even from things that are permissible. In other days of the week. We get to rest. From them. On Sunday. Day. I thought. There's even a hint. At the idea of. Of time with family.

As part of our rest. Because. What we see is. Teach your kids this. Teach them what the Sabbath is about. So use the Lord's day. As an opportunity to say. This is for the Lord. We're doing this.

This is the time of rest. First. Seventhly. Employers. Are to care for their workers. In verse 10.

You saw that. It says. Your male servant. Your female servant. Or your livestock. Or the sojourner.

Who is within your gates. So. The person who's leading this home. Who is. Brought in. Worker.

Servants. Is obligated to give them the day off. And I think. As we apply that today.

[ 31 : 13 ] That means. If you're the boss. You ought not have. Your employees work on Sunday. Again. I'm so appreciative. Of. The Cathy's. And Chick-fil-A.

They're closing Sunday. They're not making their employees work. That is an obligation. That we have. If we're. The boss. Or the employer. Do you catch this.

Apply it even to their animals. Says. Even your livestock. You're not to work the livestock. On Sunday. I'm not. Working with livestock.

I don't know exactly what that means. But. Those of you who do. Maybe you can figure out. What it means. Not to work the livestock. It. Probably included things like. Plowing the field. But I think. As we think about.

Our life. What does that look like. For us. How do we apply. That same idea. And then. I want us to look at.

[ 32 : 10 ] The sins forbidden. This would be a little bit quicker. One. As we think about. The sins forbidden. Working. Is.

A sin that's forbidden. Pretty obvious. The Baptist catechism. In the 66. Question. It says.

Unnecessary thoughts. Words. Or words.

About worldly. Employments. Or recreations. So. Unnecessary things. Things that we don't have to be thinking about. Or working on. That we're choosing to. Work on the Lord's day.

That would be wrong. Another one. That I thought was interesting. Was doing business. Now that may sound like. Working a little bit. But we have an example. In Nehemiah. As they're seeking to. Restore God's worship.

In the book of Nehemiah. As they've rebuilt the temple. It says. This is Nehemiah speaking. In those days. I saw in Judah. People treading wine presses. On the Sabbath. And bringing in heaps of grain.

[ 33 : 06 ] And loading them on donkeys. And also wine. Grapes. Fids. And all kinds of loads. Which they brought into Jerusalem. On the Sabbath day. And I warned them. On the day. When they sold food.

Tyrrians also. Who lived in the city. So sojourners. Outsiders. Brought in fish. And all kinds of goods. And sold them on the Sabbath. To the people of Judah. In Jerusalem itself.

Later he drives them out. He bans it. He kits them out. And so. Here they are. They're working. They've been fishing in the week. They caught fish. And they're bringing them in. They're selling them on Sunday. He's like. Don't do that. That's all I'm getting into.

In the sense of forbidden. The duties required. I think. Give us a positive. And I don't want to belabor this. But. We need to think about. And apply it in our own lives. So. One last thing is. I will point out.

The seriousness of the sin. We see given to us. In numbers 15. 32 through 36. We read there.

[ 34 : 06 ] While the people. Of Israel. Were in the wilderness. They found a man. Gathering stits. On the Sabbath day. And those who found him. Gathering stits.

Brought him to Moses and Aaron. And to all the congregation. They put him in custody. They arrested him. Because it had not been made clear. What should be done to him. And the Lord said to Moses.

The man shall be put to death. All the congregation. Shall stone him with stones. Outside the camp. And all the congregation. Brought him outside the camp. And stoned him to death. With stones. As the Lord commanded Moses. So. I'm not going to try to make. An over application to us today. But what I do want you to see. Is that. God did.

Or does. Take this very seriously. In this point. It was a capital crime. To collect stits. It probably was for a fire. To feed the family.

[ 35 : 00 ] But my assumption would be. He had opportunity. To prepare beforehand. And he did not. They were to collect the stits. On Saturday. Excuse me. For them on Friday. And then. Take off on Saturday.

And he didn't do it. And so instead. He. Put that off. And then on Sunday. He's out there working.

And it's enough that. God. Says put them to death. That being said.

I'm not encouraging that today. Right. We're not to. We're definitely not to look at other people. And say. I think they're working. Let's grab our stones. That's not the point. Christ has fulfilled this.

We live in a time of grace. Is. I want to encourage you. Don't use this as a means of judging other people. But search your own heart. How am I responding to this? What am I. If God. Thinks of this so highly.

Am I. Doing it. And I think. Why does God take this so seriously? Because it's about him. It's about his glory. And his honor.

[ 35 : 59 ] And. In some ways. It fits in with the whole. First table of the law. The first four commandments. That speak of our worship of God. Do we love the Lord our God. With all our heart. Soul. Mind. And strength.

Is that true of us? If. If I did something else the day before. And now. Today I'm too busy. To worship him. Or to rest.

Are we not saying. I've made myself to be my God. Is that not also. Or worshiping of false gods. Or making idols. Is it taking the Lord's name in vain.

Because we have not. Honored or given the. The reverence that's due his name. And so again. This is a heart issue. Are we honoring him.

And. Giving him the glory. So as we move to application. Just a few points here. Doing good. Does not break the Sabbath.

[ 36 : 56 ] Even if it's hard work. And I've touched on this a little bit. With that. Some words. Excuse me. Words of necessity. Or mercy. Jesus said in Matthew 12. 12. Oh how much more value.

Is a man than a sheep. So it is lawful. To do good. On the Sabbath. I've mentioned already. The words of necessity. Church. Hospital. I didn't mention. I'm one who works on Sunday.

But it's needful. If we're going to worship God. And there again. I think are parameters. And how that's doing good. Working nursing homes. Again.

I've already mentioned. Doctors and hospitals. But. Other opportunities. Where you see. Maybe you're saying. This is going to be a day of rest for me.

But there's someone out there. Who needs. Help. That you know of. That's not wrong. In fact. It's good. To do good. At any time. Even the Lord say.

[ 37 : 49 ] Even if it's hard work for you. Secondly. Trust. And obey. God's word. Trust. And obey. God's word. Resting is one expression.

Of our trust in God. I think especially. As we think of employment. Secular jobs. Or whatever. Just working. As we think about jobs. Maybe we think. I need to take this job.

That's going to make me work on Sunday. Because I need that money. I need that support. For my family. But I think again. Are we trusting God? So as we rest. That's one expression. Of our trust in God. As we choose.

What job. You will take. That's a reflection of. Am I trusting God? Do I believe. That God will provide. For me. If I honor him. In my choices. My decisions.

About work. And I would say. We're better off obeying God. Even if it means. Less pay.

[ 38 : 47 ] We honor God. And know that. It's God who provides. And cares. For us. Thirdly. God is the Lord. Or you could say master.

But God is the Lord. Of our schedules. God is the Lord. And master of our schedules. The Sabbath is not.

Observed by our culture. Anymore. There's not. A day of rest. That's automatically. At play. In our culture. And we live in a time. That has a very.

Individualistic nature. Everyone does. What's right. In their own eyes. That may be true for you. But it's not true. For me. And that has led.

I think even Christians. To believe. That we're the ones. Who determine our schedule. We're the God. Of what happens. In my life. I decide. What I'm going to do. And when I'm going to do it. I think that's not.

[ 39 : 42 ] What God's called us to. Is it? He is our Lord and master. If God says. Take the day off. Yes sir. That's what we do. We entrust that. To him. We obey.

What he's called us to do. We. So I say. Allow him to be the Lord. Of our schedule. He's the Lord anyway. We need to submit. To his lordship. In this. I think.

Imagine if the whole world. Lived this out. If all the world. Honored this. How glorious might. Sunday be. If we're all resting.

And worshiping. Together. Fourthly. Don't. Take this. As. Don't take this. In a direction. Toward legalism. Don't become legalistic.

About it. I think there are ways. That we can do that. That completely. Ruins the spirit. Of what should be happening. In the Lord's day. The Lord's day. To be joyous. Day of all the days.

[ 40 : 37 ] The best. Em them up. Our eternal rest. If we make it into something burdensome. Legalistic. God's making me do this. I'm. That's not honoring to God.

Our heart's not in that. And as I say legalistic. Here's what I'm. Communicating. Our standing. Before God. Is not determined.

By. Our Sabbath keeping. Our standing before God. Is not determined. By our Sabbath keeping. What determines. Our standing before God. There's one thing.

That determines it. For all of us. Our relationship. To Jesus. Jesus Christ. Are you in Christ? Or not? That's the standing. That's the whole difference. Between. Those who will be saved.

And those who will be condemned. On the last day. And I think as we. Look at the Lord's day. There's. A room for. Wisdom. There's room for.

[ 41 : 32 ] Freedom. Christian wisdom. And freedom. And how we apply. The truth. To this passage. In other words. Something may be. Restful for one person. That another person. Seizes work.

It is work for them. Because of how they view it. I even think of. Depends on what your job is. Right? I said earlier. It's okay to take a hike.

Maybe if you're a park ranger. You got to. Walk every day. Someone says. You want to go to hike? No thank you. I'm resting today. Well this is rest for me. Well not for me.

It may look different. Our application of it. And I think we need to allow for that. At the same time.

We're not to be looking for loopholes. How can I get out of. Really obeying. The Lord's day.

How could I avoid. Giving God. The glory and honor. He deserves on that day. So our objective. On the Lord's day. Is to honor God. In our observance.

[ 42 : 27 ] Of. That day. Not to see how much we can get away with. Not to. Try to work around. What can I do. And definitely not. Judging others.

For how they apply. The specifics differently than us. Fifthly. Our ultimate rest. Is in the finished work. Of Jesus Christ. Our ultimate rest.

Is in the finished work. Of Jesus Christ. This does not mean. That the Sabbath. Was abolished. Or is abolished today. As I've already said. It's not. We are to honor it. But it means.

It points to. And reminds us. To look to Christ. For our provision of rest. Where does my rest come from? For the salvation. I have in Jesus Christ.

But also. Where will I enjoy that rest. At some point. We'll talk about that in a minute. Jesus said in Matthew 11. 28 and 29. Come to me.

[ 43 : 24 ] 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. So. If you need rest. Where do we go? We go to Christ. That's where we find our rest. Rest. And as he says this. I think. What is that burden.

That's upon us? It's our sin. That weighs on us. And it's in Christ. That we find rest. So we think about him.

Fulfilling it. Did Christ. Obey this? Well. Well. We know that. When Jesus came. His will was to do. The work of the father. John 4.

34. Jesus said to them. My food is to do the will. Of him who sent me. And to accomplish his work.

[ 44 : 19 ] So as we think of a positive expression of this. Jesus Christ fulfills it by. Doing the work of the father. Doing what God sent him to do. Honoring him. And how he lived.

As we think about our ultimate rest. Being in the finished work of Jesus Christ. I want you to understand as well. That we give up our works.

When we come to Jesus. As we think about resting. What salvation means. It's a remembrance for us. That. We've given up on our words. We've given up on trying to be righteous enough. To save ourselves.

We come as those who are needy. And say. No. I'm looking to the works of someone else. The works of Jesus Christ. We find rest. By trusting Christ.

Alone for our salvation. Isn't that a glorious rest? We find rest. By no longer depending upon our works. But rather we.

[ 45 : 16 ] Depend upon the finished work. Of Jesus Christ. And then. I mentioned earlier. We also look forward. We look back. To the rest that Christ provided in salvation.

But we look forward. To a future. Eternal rest. Hebrews 4. 9-11. So then. There remains a Sabbath rest.

For the people of God. For whoever has entered. God's rest. Has also rested from his works. As God did from his. Let us therefore strive. To enter that rest.

So that no one may fall. By the same sort. Of disobedience. Now. This is another reason. Why I think. The Lord stays still to be observed. Why it wasn't done away with.

Why? Because we have not yet seen. The full. Fulfillment. Of it. God rested from his work. The Israelites. Rested.

[ 46 : 13 ] They were saved. So that they could rest. We were saved. And have our rest. In Jesus Christ. But there still remains. A Sabbath day. And this is written. After the resurrection. There still remains.

A Sabbath rest. For the people of God. And the contrast. That is made. In Hebrews is. The people. Of Israel. In the desert. Did not enter. Into their rest.

Which was the promised land. That first generation. Died off. Because they. Did not trust. He says. Understand. That Joshua. When they did. Enter the promised land.

Joshua didn't give them. The rest. That they longed for. The promised land. Was a foretaste.

Almost a down payment. Of what's to come. This is what. That rest. Is going to be like.

And so too. Christian. The rest. That you have. In Jesus Christ. Is glorious. As it is. Is a foretaste. Of the rest. We will enjoy. In eternity. With God. We will dwell.

[ 47 : 07 ] In his presence. Forever. Some of you. Were here. When I taught. The topical sermons. On heaven. My belief is.

We will probably. Be working. In heaven. And it will be. More glorious. Than any rest. That we've ever had. In this life. It will be. Without sin. It will be. For God's glory. But there is.

Coming a day. When we will have. That eternal rest. And so. It says. Therefore. We rest. From all our works. As God did. From his. Let us. Therefore. Strive to enter the rest.

Which sounds like. Working. Doesn't it? Strive to. Make sure. Today. That you're going to. Enter into that rest. You don't want to miss it. I can say that.

To all of you. Are here. If you're not a Christian. You will not enjoy. That rest. But if today. If you'll cease. From your words. And look to the finished. Work of Jesus Christ.

[ 48 : 00 ] You will enter into. That eternal rest. Do it. Christian. Make sure. You are a Christian. Make sure. That you will.

One day. Enter that rest. None of us. In this room. Should be content. Not knowing. If I will enter. Into that rest. Since. I want to encourage you.

That the Sabbath. Is a blessing. For us. Today. It's a blessing. For us. Today. We are busy people. And we should be thankful. That the Lord. Has given us. An opportunity. To rest. He set aside. One day of the week. For us to rest. And to worship him. Together. He's given us. A time to worship him. A time. Where he meets with us. His presence. Is here. I think beyond that.

As we think of it as a blessing. It is an expression. To the world around us. That our joy. Our riches. And our rest.

[ 48 : 57 ] Is in the Lord. And not in the same stuff. That they're hoping in. We're okay. Not working on Sunday. Because we're not busting it.

To get that vacation. That they're after. Or to retire early. Our hope is in. The Lord. We get rest every day. It's better than. One of the beach.

Canning the seashells. If you know that reference. If we do not like. The Lord's day. If Sunday is not. Day of all. The week.

The best. For us. It may be because. We don't find joy. In God. Himself. Or his worship. Let's make this day. A day of. Glorious worship.

Where we delight in it. Where we're happy to be here. Maybe we find other things. To be more. Enjoyable. Than worshiping God. Search our hearts. And know. If we do.

[ 49 : 52 ] That's a problem. Listen. Isaiah 58. 13 through 14. If you turn back. Your foot. From the Sabbath. From doing your pleasure. On my holy day.

And call the Sabbath. A delight. In the holy day. Of the Lord. Honorable. If you honor it. Not going your own ways. Or seeking your own pleasure. Or talking idly.

Then you shall take delight. In the Lord. And I will make you ride. On the heights of the earth. I will feed you. With the heritage of Jacob. Your father. For the mouth. Of the Lord. Has spoken.

So again. Note. That in this. The contrast. That's made is. If you won't be your own God. If you won't seek. Your own pleasure. God will give you what?

Pleasure. You're going to have joy. In obeying him. And so. It's kind of. One of those. Ironies of the Christian faith. Or paradoxes.

[ 50 : 49 ] I should say. Probably. Of the Christian faith. If you seek your own pleasure. You miss out. On your own pleasure. If you seek to honor the Lord. There.

Is where you find. Pleasure. And so. The Sabbath. Is meant to be a blessing for us. The Lord's day. Is meant to be. A time of blessing. A joyous time. The best day of the week. Let's pray together.

Dear Heavenly Father. We thank you for your word. And how it instructs us. And Lord. We pray that we would find. The Sabbath. A delight. That the Lord's day. Would be a joy. For us.

To observe. That we would find. Nothing better in our life. Than to worship you. Lord. We pray that you'd give us. Joy. In this. We also ask.

For all who are in this room. That they would strive. To enter that rest. Lord. Not. In their own words. But. Acknowledging. That our works. Are insufficient. Resting. From our work.

[ 51 : 44 ] And depending solely. Upon the finished work. Of our Savior. Jesus Christ. In whose name. We pray these things. Amen.