

# 2022.05.29 Evening Sermon in Exodus 20:8–11

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**Exodus 20:8–11** “Remember the Sabbath day, to keep it holy. <sup>9</sup>Six days you shall labor and do all your work, <sup>10</sup>but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup>For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.”

## ***The Day That Was Made for Direct Service and Enjoyment of Jesus***

**Main idea:** 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.

**Introduction:** Why is this one of two commandments that is put positively, not negatively? Two reasons are: to guard against our tendency to focus on what we can't do, and to highlight that this is a commandment that stretches back before the fall.

### **1. Remember**

- a. Sequence is important. Gen 1–2 is history. v11 doesn't just establish pattern (1 in 7) but purpose (what were we made for? What was the Sabbath made for?). Mark 2:27–28 is a similar way of reasoning to that of 1Tim 2:12–15. Although man was to labor in and enjoy created things, he was made primarily to act upon and enjoy his Creator. This is what the Sabbath was made for.
- b. We need to be told to remember, because we tend to forget. What we were made for. What the Sabbath was made for: *your God* stands over against all of these other things. When we tell ourselves (or one another) to “remember,” we should do so with the generosity and kindness of God, pointing positively to that worship for which the day was consecrated.
- c. As long as we are having the Psalm 73 “realization,” we will need the Sabbath’s “remember” course-correction. If we allow ourselves to forget, and we try to keep it, we will end up like early Ps 73 Asaph or early Is 58 Israel. If we allow ourselves to forget, and make it about our rest or refreshment, we will become like Ex 32:6 / 1Cor10:7 Israel.

### **2. Hallow**

- a. “Hallowed be Thy day.” Literally “Remember the Sabbath day for to hallow it.” We have grown accustomed to talking about keeping, but God talks about hallowing.
- b. What this proscribes
  - i) Focusing on not doing the things we're not supposed to do
  - ii) Establishing the boundaries so that we can just do whatever we want within them
  - iii) Finding it burdensome to focus on worship alone, and upon those deeds of necessity and mercy that this focus on worship demands
- c. What this prescribes
  - i) Recognizing Jesus as Yahweh. There are no greater claims to divinity than Matt 12:8. Greater than David. Greater than the Temple. Identified 1:1 with the LORD of Exodus 20:10
  - ii) Bending everything that we do the entire day upon worship in a way that we are not free to do on the other days
  - iii) Holy worship assembly (Lev 23:3a). Help one another in the church!
  - iv) Holy worship-homes (Lev 23:3b). Help one another in the home!

**Conclusion:** How difficult it is to wean even the redeemed heart off of creaturely things. May the Lord bless His means such that our hearts more and more prefer worship above all, because we prefer the Creator over the creation.

**(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)**

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Exodus 20 beginning in verse 8. These are God's words. Remember the Sabbath day to keep it. Holy six days, you sell labor and do all your work, But the seventh day is the Sabbath of Yahweh. Your God and that you shall do.

No work. You nor your son, nor your daughter, nor your mail servant nor your female servant nor your cattle, nor your stranger who is within your gigs?

In six days, Yahweh made the heavens and the earth, the sea and all that is in them and rested the seventh day. Therefore, the always blessed the Sabbath day and hallowed it So far the reading of God's inspired and the narrant worked

This commandment sounds strange to us. And not just in the way that it sounds strange. Because although all of even Angelical and Protestant Christianity up until about 130 years ago actually observed what is now sneeringly called a Puritan Sabbath and our country and in the churches and in our country and not just because our flesh resists the idea of a holy day.

It seems strange in the context of Exodus chapter 20 because the first three commands of all started low which is the Hebrew word that sounds very similar at least rhymes with its English counterpart. No, so no other gods before me and know making for your self-graven images and know bearing the name of the Lord God lightly, like we heard last week.

The Lord brings us to the fourth commandment and it's not negative. Praise God. Actually, none of his good law is in and of itself negative. We're the ones who need the nose, right? You wouldn't need. If you didn't have a sinful nature from your first. Father Adam. You wouldn't need the law of God.

Put in a format that said, you shall not, you shall not, you shall not. You shall not your heart would say. What do you mean you sold on? I would never want to do that. Anyway, The fact that eight of the Ten Commandments come in the negative is a reminder to us that we are the fallen children of Adam that we have sinned in him and fallen with him.

And that even after we had been redeemed by grace, we still have those inclinations that remain from our former nature and they're so strong. That the apostle rightly describing what it feels like apart from conscientious dependence upon the Holy Spirit. In Romans 8, he says, in the end of Romans 7 that it feels like there's a law within our members, a law within us.

That is resisting God's. Good law. That is from him. And so there's a reminder here that the commandment stretches back to before the fall. This is one of the things that he's going to be highlighting here in the language with which he presents the fourth commandment to us. And we know that he could present it another way because he does present it another way when he comes to Deuteronomy chapter 5, You remembering that other Giving of the law in that list there.

He actually reminds them that they were slaves in Egypt and that God brought them out. The whole reason they can have a Sabbath is because God has taken them to himself for the purpose of worship. And so in the Ten Commandments as presented in Deuteronomy 5, he says, don't you realize you were redeemed?

You were liberated from bondage, not just to Egypt, but even to self. So that you may worship me here in Exodus chapter 20. He's saying remember that you were created to worship God. So that's one reason why this commandment would be put positively and not negatively. The other reason is that we we need it that way because in particular with this commandment, we are so prone to focusing on the negative to focusing on all the things we can't do that.

We wish we could do and to take the list in it, you shall do no work. Nor your son, nor your daughter normales. Every females of America, they're stranger, who's within your gates, and so

forth, or to go to Isaiah 58, and rather than seeing call the Sabbath delight and the holy day of Yahweh, honorable and that if you do that with this day, he's going to use it to make you delight in and you're going to ride on and you're gonna feed upon the inheritance of Jacob and you're gonna ride upon the heights, and we'd come to Isaiah 58.

And we're focused on what I can't have my own thoughts. I can't speak my own words. I can't walk my own way or You better not have your own thoughts and you better not speak your own words and you better not walk your own way. We're prone to thinking about this commandment in the negative.

We do spend six sevenths of our lives on the other days. And so, very naturally quite literally, We think a lot about those things and we get in the habit of the work of those days and we get in the habit of the rest that we have in those days as well.

And so, this day is distinct from those in a large respect by what we don't do on it, but that's not God's focus on this day. Is it. And what form do we get the commandment in two commands? Really? One is a command, the other is in infinitive but under the command it functions, as a command.

Remember the set of day to hallow it to hallow it and we'll explain why we said it that way rather than to keep holy in a moment. So first, remember the Sabbath day this again, as he is going to point out in verse 11 calls our attention to the fact that the Sabbath day wasn't established at Sinai.

Wasn't, This seems fairly obvious, but there are a lot of people out there in the churches who think that when the administration under Moses was put away that the Sabbath was somehow put away. It didn't come in with Moses. Why would it go out with Moses? It was there from the creation, not just from the fall.

But even from before the fall, You see, sequence is important, Genesis 1 and 2 is history. And the sequence in Genesis 1 and 2 is important. But when the apostle is talking about woman coming from man, and not, man from woman and the proper display of God's glory in his image, and Christ's glory, and the redeemed humanity in the worship service.

In first Corinthians 10, he refers to the history of Genesis chapter 2. Doesn't he? And when the Apostle and first Timothy 2 is explaining to us that God wants men to be the teachers of and leaders of their wives and not vice versa. He refers first to Genesis chapter 2 He says Adam was created first and then Eve and then you go back and you look at Genesis 2 and you find out that all the instruction about the fruit was actually given before Eve existed.

Well he wasn't easy yet, Mrs. Adam Adam Mrs. Dirk existed. And so of course he had to be her teacher and her leader. God made them do it that way by the sequence in which he created. And then he gives a lesson from Genesis chapter 3, that the mechanism by which the fall happened was a husband failing to teach and lead his wife.

Adam was not deceived, But Eve being deceived sent. You look at Genesis 3, and you say He was there. She, she took, and she ate, and she gave some to her husband who was with her. He was there and he knew what was happening. And he didn't speak up, and he didn't step in, and he let her step out on her own.

So Christian lives everywhere, long for their husbands to teach them and lead them and protect them from making even sincere. Well-meaning theological. Mistakes that God's order was but was not only established in Genesis 2 but departing from it was the mechanism by which the fall occurred in Genesis 3, We have something similar here.

Remember the side of day for, in six days, Yahweh made the heavens and the earth, the sea and all that is in them. Therefore Yahweh bless the Sabbath day and hallowed it. And then in Mark, chapter 2, verses 27 and 28 with Professor, and doctor and master. No, the various Pharisees who their view of the Sabbath was about all the stuff that you couldn't do.

And if everybody was miserable enough not doing anything that they liked for entire day, they some Pharisees actually thought that the kingdom would then come and Jesus gives them a lesson in sequence. Remember he said, man wasn't made for the Sabbath. The sound of was made for man. The Sabbath was made for men.

Why? Because man was put in this wonderful creation, He was given lots of work to do. He was told to be fruitful and to multiply and fill the earth. And so he has things like sons and daughters use told to take dominion over the earth and subdue it. And so he has things like animals and in in the taking over of the earth as it were and God's blessing his people Israel, they would have sojourners who would come among them and they would own property.

These gates that are mentioned in this commandments are gates that they don't even possess themselves yet, right? God is bringing them into a land to give them property that has been built, but not by their hands and trees that they didn't have to plant. And and he's giving them cities that they didn't have to build with their gates and their walls.

When so, in the creation, man was given a lot of jobs, but he wasn't created for the jobs. What was he created for? Who's created an image God and to know God and to worship God. And as soon as God created man on the end of day six. What is the next thing that was made?

We read in Genesis 2 that he rested on the Sabbath day. But Jesus and mark to refers to the saddest day as something that was made. Doesn't he The Sabbath was made for, man. So that in man's first day of his existence after having received all of these other instructions, he would get a great big but not yet because God hallowed that next day and he hallowed that day and blessed the day.

He made it the day in which we would find. And remember that our purpose and pleasure is him. That's another way of saying what is man's chief end to glorify? God purpose, and to enjoy him forever pleasure and so, God gave Adam and his wife a day in which to act on him, directly not just to worship Him by all the work that they did not just to enjoy him in, all the created things that they would enjoy.

Do you think the Holy Adam and Holy Eve will just call her Eve? We know that she didn't get the name until she had fallen but it's just more convenient. Do you think the holy Adam and Holy Eve weren't going to eat and drink and do their labor and everything they did for the glory of God and enjoy and every gift they received the goodness of God and yet even for them, he had given a day and he had hallowed it.

So when he says remember, he's reminding us of how the Son of got there in the first place. That it's not this Jewish thing. It's a created in the image of God thing and it's a redeemed back into the image of Christ thing. In fact, that's what Jesus is saying.

Well that's somewhere else. Well we'll just steal it from the other part of the sermon. That's what Jesus is saying when he calls himself the Lord of the Sabbath. There are many many ways that Jesus declares himself to be Yahweh, the Creator, very few, if any are stronger than when he says, oh, and by the way, the Sabbath was about me.

From the beginning this day that was consecrated unto God. Holy from all of the creatures set apart to the Creator. When he says the son of man is Lord even of the Sabbath. He's saying, I know, I have creaturelyness now which I have added to myself, but I and the Creator who made all things in six days, including you and my image and who rested on the seventh seventh day and who blessed that day and hallowed it to myself not just no man can claim to be the Lord of the Sabbath.

No creature complaining to be the Lord of the Sabbath. It's creator Day not preacher or creation day which of course is why we're happy to observe the Lord's day because it's always been set apart to him, Haven't been set apart for the commemoration of the creation. It was set apart from the consecration unto the Creator.

Well sequences important. That's one of the reasons he says, remember in the second place we need to be told to remember because we tend to forget, right? Your mom doesn't chase you

around. Well, maybe ordinarily mothers, don't have to chase their kids around and remind them to put some clothes on before they go outside.

We live in Middle Tennessee. They remind you to put some shoes on. Why? Because, well, some of us don't care if our kids wear shoes or not, it's not a great illustration, just bear with it. But because we live in Middle, Tennessee, and kids just run all over the place barefoot.

And you forget to put your shoes on but it's the rare and really needs instruction and correction kid who would take off outside the way that came out of their mom. You don't have to be reminded to put clothes on to go outside. You have to be reminded of things that you tend to forget And so when the Lord gives us the first part of the command is to remember the Sabbath day, He's acknowledging that.

We forget We forget him constantly even on the day that he has given us to act upon him directly by those actions of worship, in which you act upon Jesus. We forget that we were made for him that we were redeemed for him and that he's given us to say to act upon him.

And so we need to be told to remember because we can't forget when we tell ourselves to remember, we should tell ourselves to remember with the generosity and kindness of God, pointing out positively to the worship. Appointing out positively the worship for which this day was consecrated. I don't know about you.

I can tell you about me when I am forgetful of the Lord's day and when I realized that it's because my heart does not find its purpose in him and delight in him, like it should. And I find my mind or my heart straying to things that are not aimed at worship and rested upon him.

The the reproach feels tremendous because he not only made me but he loved me. And he gave himself for me so that he might give himself to me. So that I might have restored that finding my purpose in him and finding my pleasure in him, that I was supposed to have.

And he's the one I'd forgotten, but that's not the tone of the commandment. Is it The commandment is remember that he hallowed it so that we would hallow it. It's a calling us back to Him for whom we were made and him for whom we were redeemed and that's a generous command.

That's a good command. It's a day for infinitely, better things, Then whatever else it is, that we wipe might want to do or might want to enjoy on that day. And so, get accustomed to exercising the same tone, the generosity and kindness of God, to make us for himself.

And to redeem us for himself, even in your self-direction. And then this will help us a lot as we help one another, to keep the day because it is a holy assembly help on another to hallow. The day is if we're in the habit of remembering the goodness of our God, in making us for himself and redeeming us for himself.

And then giving us a day to communicate that to ourselves. Then we will do a better job of helping one. Another As long as we are having the Psalm 73 realization right? We snap out of it and we realize we were made for him. Nevertheless, I'm continually with you.

You guide me where you hold me by the hand, You guide me by the ear council. Afterward you will receive me into glory. Whom have I in heaven, but you and there's nothing else that I desire on earth beside you. You see, you see ASAP having you understand what I'm saying?

About the Psalm 73 realization. He spends the first half of the psalm irritated, because he can't have the creature creation stuff that he wants. Then he realizes, oh, it made for the creation was made for the Creator and I have him already. For me. Good is to be near him.

The strength that my flesh and my heart may fail but God is the strength of my heart and my portion forever. I will live so that I may praise you but I may tell of your works. He says at the end of the song as long as we are having the Psalm 73 realization, we are going to need the Sabbath's remember course correction, right?

The Sabbath itself. The Lord's day itself is a giant course, correction. He remember you were made for him But every Lord's day includes a hundred little course corrections. Doesn't it As you realize that your heart has gone after other things? Well, Remember. And then hallow the the form of verse 8 is remember the Sabbath day to hallow it.

He uses a word. It's a word that we don't use very much unless you happen to and I hope you have memorize the Lord's prayer. And you say, how would be thy name and what am I praying? When I say hello, it be thy name, praying that God's name would be regarded as holy that he would give me grace in the heart to, to revere his name and treat it with wadiness and holiness.

Just like we thought about last week, his name on our life and his name on our left. But this is not how it would be thy name. It's how it would be thy day. And this change is very much are approached to what we do on the day. Doesn't because no longer do we have?

Yeah, a list of proscribed activities. I mean there is work here and there's the things and Isaiah 58. But the hallowing of the day is not by a list of things you can't do, and then go nuts. And in what's left the Halloween of the day is the day has been a set apart for something.

And we are to, with all our heart to pursue, what it's been set apart for People. Say, well, you know, mayor kids go out and play. Well, the question is missing the point of the day, The point of the day is worship and yes, there are kids who very much need to have energy expended so that they are able to sit and and pay attention.

They, you know, they have righted the insulin sugar roller coaster much faster than we adults have, but their obstacle to worshipping well, in the afternoon is whether they have all that pent up energy. But even as we help them be able to worship later, we can help them think on things differently.

The play of the Lord says, it's going to be different than the play of the other days. Doesn't it if we're aiming at worship, even during the play and something that they need are help in. And I've got, I don't know if it's a confession of let you in on something children it helps me very much to spend time with you at even while you playing.

Because I am trying to think of ways to very simply bring your attention to who Jesus is and what he's done, thankfully on the preacher, right. So I spent a whole week preparing a bunch of stuff to teach and preach about that. And I've got a great big arsenal But you've all spent the morning thinking about and hearing about all those things and the children always have paid better attention than we give them credit for and you start asking them you know questions about this or that from one of the passages doesn't even have to be the sermon passages and pretty soon they've got questions and your reveling again in the goodness of our God who has declared his word to us and calling us to worship Him.

But we do not do well, hallowing the day by ourselves. Well what does the verb the command to hallow the day? What does it proscribe? What does it prohibit? Well, it prohibits, first of all, focusing on not doing the things that were not supposed to do. He gives us this list, but notice Notice.

The second person, possessive your work, your son, your daughter, your mouse, or your females are your title, your stranger etc. And says, this is not the day for your things. This is the day for remembering that Yahweh is your God six days, you tell labor and do all your work but the seventh day is the Sabbath of Yahweh.

Your God. So it's not the day of no, it's also not for establishing boundaries so that we could do whatever we want within them. The Lord's day. The Sabbath is not hallowed unto being rested. And refreshed Sometimes when when we miss that, this is consecrated unto God. Concentrated consecrated unto worship.

We may say things. Well, this is what I find restful and this is what I find refreshing. Well, that may be, but the reason the Lord has given us, the say, is so that we can come to find him restful and

refreshing. And when we, when we talk that way about resting on the Sabbath and finding other things, other than worship more restful or more refreshing, your reinvigorating, we're just exposing.

How much more we need to come from this hallowing the day, focus and approach. But if we

You know, we're still human. We have things that are necessary and it's necessary to do them. It doesn't mean that you load up all of the things that you think are necessary and you say, you know, there's my get out of worship free cart and you start figuring out, you know, like the government said, only essential things and like my whole life system.

So what do you mean? Only necessary things? We say, well, my whole life isn't as well. Look at the way that that the scripture shows us deeds of necessity, right? It's apostles because there would Jesus and they're unbreed. Gleaning. Not harvesting a difference. And you might think all and all that we did that when we opened up those passages As the apostles, her when Jesus, they're gleaning in the field.

Why are they in the field? Because they're Jesus, Jesus was in the field and the day was about him. He's the Lord of Sabbath. You come into worship and there's a guy with a shriveled hand and he is self-conscious, especially since he's sitting up near the front and the whole congregation is looking at him and his shriveled hand to see what's going to happen.

It's hard to worship, isn't it? It's hard to worship when you're in pain, it's hard to worship and your disease. It's hard to work it when you're injured and it certainly hard to worship when everybody's staring at you, and you can feel the stairs burning in the back of your head.

So, it wasn't just a random deed of mercy. Was it? There's a deed of mercy that enabled worship, People have a hard time worshipping when they're hungry and so yeah, feed them breakfast. There's ah, breakfast is not working. This is proscribe but no we get there by saying the day is for worship, and here is a necessity and here is a mercy from someone else that answers the necessity and these things help us give ourselves wholeheartedly to God in the worship and find that he is giving himself entirely to us.

What is prescribed? Well, as we said earlier, to recognize that Jesus is the Lord, He's greater than David. He's greater than the temple. David, as a picture of Christ. Remember they ate the show bread which was only right for priest's wife. Well, because of the guy they were with That was David, if David comes and he asks, for for bread, and you're a priest.

And the only thing you got is priest that you give it to David. Well, is one greater than David, right? And all, you know, those priests in all of that manual labor. I'm so glad I'm not old Covenant clergy, but the priests who did all that met. Why did they do that?

Well, because this was the temple. This was the worship of God. How great is that? Well, Jesus is greater than the temple. And so, we recognize that Jesus is the Lord Lord's day, keeping more than anything else for us. In the New, Covenant is recognizing that Jesus is Yahweh.

Therefore, we're grateful that he changed the day. I know that you have read your, you know, historical theologians, who say that the church just, you know, agreed upon a convenient. That's not what the Bible says. Jesus appeared to his disciples. The first day of the week between the resurrection and the Ascension, Jesus poured out the Spirit on the first day of the week that they were, they were literally dependent upon the spirit, giving them Scriptures and songs and prayers in the worship of the, until the completion of the New Testament.

According to first Corinthians 14. And when he says the Lord's day in Revelation chapter 1, he doesn't mean you know, that day, that all the churches, you know, by by convention, you know, thought was convenient. We're grateful that Jesus changed the day because it's not resurrection Day. The resurrection happened on that day.

That was what occasion the change but it's not resurrection Day, that's not biblical. It's the Lord's Day. Jesus is always the one who came out of the grave was the one who spoke dirt into existence.

And so, the keeping of the Lord's day is first and foremost, a recognition, that Jesus is Yahweh, and that he didn't just give himself for me.

He did so to give himself to me. And so that by giving me his spirit to change my heart, I would give myself to him. It's all about finding him as our purpose, finding him as our pleasure. And so, we're able to bend everything that we do the entire day unto worship in a way that we're not free to do in the other days.

It's a holy worship assembly. When we must have started preaching early. It's a holy worship assembly. Leviticus not just read the verse Leviticus 23.

Six days. So work be done but the seventh day is a Sabbath of solemn. Rest a, holy convocation, a holy assembly convocation, meaning colds together. You shall do. No work on it and then it is the Sabbath of Yahweh in all your dwellings. What is he saying? He's saying it's consecrated unto the public worship.

That's the holi assembly. But even when you go home from public worship, it's still consecrated, Even in your dwelling. It's still holding. It's set apart for him And boy would that change the shape of a lot of our families, you know, I'm grateful that you know, my my dad got convinced of this doctrine later in life.

But kids, I grew up you go to church and there was something holy and sacred about that. But boy is as soon as church ended, you either, you know, raced to the restaurant, to beat the Baptist, which is easier. We were in suburban Detroit, there are a million restaurants and not that many Baptists you guys.

Have it hard in the south? Well, not if you're not desecrating the Sabbath or race home to watch the game, that started, I was a sports fanatic. It was not a holy day under God in my house and you know, I really think it would have changed how I viewed my mom and dad and how I viewed my siblings and how I viewed.

The way we lived as a family, if it was holy when we got home too. If this was the place, one day a week where we are created for the enjoyment of God and for the service of God to find him as our purpose and Him as our pleasure.

And if that set the tone for the rest, for the rest of the week, that's what God gave. His people the opportunity again to do. They hadn't been able to do that in Egypt and he reminds them of that in Deuteronomy chapter 5. That not only were they created to hallow the Lord and therefore help in that by hallowing his day but there are also redeemed to do.

So it is extremely difficult for our even for our redeemed arts. Isn't it To be weaned off. Creaturely things to be weaned off, finding our purpose in them and finding our pleasure in them. But the Lord has given us this weapon of mass destruction against our earthly purpose earthly, pleasure bent that has left over from sinning and Adam and falling in atom.

And that is his day, not just the Sabbath now, but the Lord's day, The Lord blessed to us the remembering of it and the Halloween of it. Oh man. Let's pray.

Lord. We thank you for your mercy to us as a congregation that this is not the first time that we have heard these things. And We bless your name. Now remembering the season in which We studied through a book that highlighted these things to us But we thank you for bringing us to this afternoon because Lord just as you give us this day every week we need this day every week to act upon you directly to find a newer purpose to find in your pleasure.

We pray that as you use the day and the right hallowing of it to form in us, this kind of heart and mind that you would transform even the way we approach, our work and enjoyment of the creation on the other six days. Glorify yourself by helping us. As we know you are pleased to do for, you are both our God, and our Savior.

And so we call upon your name in Jesus name. Amen.