

**Friday, September 23, 2022 • Read Exodus 23:10–19**

*Questions from the Scripture text: How long shall they do what two things (v10)? What are they to do in which year, in v11? For the feeding of what two entities? With what other agriculture are they to follow this pattern? How long are they to do what in v12? And then what are they to do? For what benefits two which four entities? To what speech does v13 now refer? What does God command, regarding all of this instruction? What two things should this carefulness keep them from doing? How often are they to do what unto Whom (v14)? Which feast does He mention first (v15)? What are they to do when? Why? What mustn't they do? What feast does He mention second (v16a)? When (and with what) are they to assemble for this feast? What feast does He mention third (v16b)? When does this occur? with what? What frequency is repeated in v17? Who, specifically is commanded to appear? Before Whom? What two caveats apply to the sacrifice in v18? What feast/offering does v19 repeat (cf. v16)? What additional prohibition concludes v19?*

**How does God's society reflect that He is the Sabbath-giving God?** Exodus 23:10–19 looks forward to the evening sermon on the coming Lord's Day. In these ten verses of Holy Scripture, the Holy Spirit teaches us that **the society of the Sabbath-giving God responds to Him by devoting the whole of life to enjoying Him and by reflecting His generosity to others.**

**The Sabbath, the Lord's Day of Christ, and the sabbaths of Moses.** The Sabbath has been holy and blessed ever since it was created (cf. Gen 2:3; Ex 20:11). From the early hours of man's existence, it was a reminder that although we are given the world to enjoy, it is the Lord Himself Who is our joy—even in the world; and, although we are given the world in which to work, it is the Lord Himself Who is the object of our work—even in the world. So, it is consecrated unto the Lord, and it is blessed by the Lord and in the Lord.

Now that the Lord has redeemed for Himself a people, the perpetual and moral use of the Sabbath among all of humanity receives special expression in the church/nation that the Lord has constituted for Himself at Sinai. This section concludes what is often called "The Book of the Covenant" that began in 20:22, and has at its bookends the reminder that the Lord has specially identified Himself with them, and they must exclusively identify themselves with Him (v13, cf. 20:23).

With the nature of the Sabbath as that which is hallowed unto the Lord and blessed by the Lord and in the Lord, it is not surprising that the fourth commandment is mentioned more often in Scripture than any of the other nine. Even the remaining Sabbath-keeping (*sabbatismos*, Heb 4:9) is the primary way by which the Lord preserves us until we have finished out work in this world and entered His rest (*katapausis*, Heb 4:10). It is the high and holy day of the church under Christ as a Son instead of under Moses as a servant (cf. Heb 3:1–4:16).

Here however, at the end of the Book of the Covenant, the Lord has not yet come in the flesh and is not sitting as a Human Mediator upon the throne of heaven. Not yet is the nation and church of Christ, gathered in their "katapausis," being joined weekly by assemblies on earth, gathered in their "sabbatistoms" (cf. Heb 12:18–29).

In Exodus 23, the church is still under Moses, still in the time of shadow. This church doesn't have just one high, holy, heavenly day, the Lord's Day. It has various multi-annual, weekly, and annual expressions as summarized in this passage (and expanded upon in Lev 23, 25). These are the sabbaths (note the plural in Col 2:17–20) that have found their substance in Christ the Lord, as He Himself leads us now in celebrating only His day.

**Sabbath years**, v10–11. One application of belonging to the generous Lord is that Israel must recognize that the Lord gives them enough in six years to cover seven. He is still the God of Joseph, and the God of Adam, the God of great abundance. So, they are to appreciate this abundance by letting the ground lie fallow every seventh year (v10–11a). As recipients of His generosity, they were also to mirror His generosity toward others—not only toward the poor of their people (v11b), but even toward the beasts of the field (v11c)! He would show them this generosity, and they were to mirror this generosity, even with the grapevine and the olive tree (v11d)

The Lord still tells us to do this. Although the ceremonial requirement for letting fields lie fallow has expired with the Levitical priesthood (cf. Heb 7:12), the Lord still expects us to live by the principle that the abundance of His giving to us should be reflected in abundant generosity toward man and service to God (cf. 2Cor 9:6–15).

**The benefits of belonging to a weekly-Sabbath-keeping people**, v12. Even Israel's observance of the universal holy day for humanity had an unique aspect of mercy to it. Oxen and donkeys among the rest of the children of Adam did not enjoy the rest that they should have. Better to be an ox, donkey, lowly servant, or foreigner in Israel than in any other nation, for among this nation, one would actually receive and enjoy the prescribed rest.

Still today, the lowliest ones in a thoroughly Christian culture should obtain the benefits of belonging to a people who set all else aside but worship on the Lord's Day. A people who find merciful attendance to others necessities an especial way of facilitating others' worship as well as their own. A people whose beasts of burden (if they have them) even enjoy a day of rest.

**Sabbath seasons**, v14–17. The church under Christ now observes "the most wonderful time of the year" fifty-two times a year. But in the shadow-age under Moses, that number was reduced by a factor of almost 18. The Lord says that these three feasts are "to Me" in v14, and that it is "before the Lord Yahweh" that all of their males must appear three times a year (v17). They did not yet have the logistical advantage of having a Mediator enthroned in glory, through Whom they could "appear before Yahweh" every week in their local assembly.

Here, the feasts are called Unleavened Bread (v15, i.e. Passover), Harvest (v16a, i.e. Weeks/Pentecost), and Ingathering (v16b, i.e. Tabernacles/Booths).

**Years/Days/Seasons of Holiness unto the Lord**, v13, 18–19. The point of all of these variations upon the Sabbath theme is the exclusivity and devotion of their corporate relationship with the Lord. In a word, "holiness."

Therefore, they are not even to name other gods (v13, cf. 20:23). Those particular stipulations in v18 that had belonged thus far only to the Passover are now applied to the other feasts, reminding them that they are a blood-atoned, blood-bought people. And practices belonging to the worship of other gods, such as that at the end of v19, were not to take place among them.

Thus concludes the "Book of the Covenant" in which the Lord gives them some preliminary case law to drive home that this nation-church that He has just constituted will be one in which His character is reflected in all of life. Though not by these specific statutes, how much more ought Christ's people seek to be holy, for whose sake He consecrated Himself (cf. Jn 17:19)!

Who is over the church now? Where is He? What holy day has He given us, until we get there, and to connect us to there in the meantime? What has been His greatest generosity toward you? What other generosity has He shown toward you? How should you respond to this generosity on His day? How should you mirror this generosity toward others? And how, especially, on His day? How should His identifying Himself with us motivate our view of holiness and pursuit of holiness?

*Sample prayer: Lord, we bless Your Name for taking us to be Your very own people—for constituting us a royal priesthood and a holy nation. Be exalted among those who have finished their works in this world and entered Your rest! And help us, on Your weekly holy day, to consecrate it unto You in worship, and to reflect Your generosity in doing what we can to enable others to come and enjoy Your worship too. Thus, preserve us in our time of wandering, that we might not wander in our hearts, but safely enter Immanuel's land. By our weekly gathering unto heavenly Zion, preserve us for our unshakable inheritance, we ask in Your own Name, Lord Jesus, AMEN!*

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Oh Lord, Welling Lord helping us. We will finish what is called the Book of the Covenant.

It's coming. Lord's day. Where's the evening? Hmm. What starts with after the decalog? After the Ten Commandments in chapter 20, goes to the end of verse 19 here. And then from there it's instructions about how to depart and the construction of the Tabernacle etc, but they may take it with them.

So this little sampling of case law in the book of the Covenant, We'll conclude with these verses. Exodus 23 versus 10 through 19. These are God's words, six years. You shall sow your land and gather in its produce, but the seventh year you shall let it rest and lie. Fellow that the poor of your people may eat and what they leave the beasts of the field may eat.

And like matter you shall do with your vineyard and you're all of Grove, six days you shall do your work. And on the seventh day, you shall rest that your ox and your donkey may rest and the sun of your female servant and stranger, maybe refractive, and all that I have said to you be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth.

Three times you shall keep a feast to me in the year. These will keep the feast of unleavened bread. Usually lead on love and bread seven days as I commanded you at the time pointed in the month of Avib For in it, you came out of Egypt. None shall appear before me empty and the Feast of Harvest the first fruits of your labors, which you have said in the field and the Feast of in gathering at the end of the year, When you have gathered in the fruit of your labors from the field three times in the year, all your males shut up here before the Lord.

You outweh, He shall not offer the blood of my sacrifice with leaven bread. Nor shall the fat of my sacrifice remain until the morning. The first of the first fruits of your land, you shall bring into the house of Yahwe. Your God. You shall not boil, a young goat and its mothers milk.

So, for the reading of God's inspired and and Aaron Tort

Well there is in place, of course, before they ever get to Sinai the Sabbath that the Lord has consecrated and blessed from the seventh day of the creation that first full day of man who has made late on day six, indeed, the woman at the end of the day, But for all humanity, the Sabbath has been holy and blessed ever since it was really the last thing that was created from the early hours of man's existence.

It was a reminder that although we are given the world to enjoy, it is the Lord himself. Who is our joy even in the enjoyment of the things that the world? And although we are given the world in which to work it is the Lord Himself whom we serve in our work even as we work in his world, the world.

And so the Sabbath as a day, in which we turn from the creation to the Creator for our joy. And for our service is consecrated unto the Lord and blessed by the Lord. And in the Lord the Lord blessed the sound of the Sabbath day and hallowed it. So we are to remember to consecrate the Sabbath day, which he has blessed, which he is hallowed.

Now the Lord has redeemed for himself a people and he has here at Sinai, Constituted them a nation and church. And he is about to take them from the mountain remains to give instruction about departure and arrangement look construction of the Tabernacle, those sorts of things but from the end of the decalog until the end of this passage, it was what's called the book of the Covenant.

And we've seen several things in which God's characters to be reflected, not just in the character man in generally. But in the character of the society that he has constituted in Israel as a church and as a nation. So now that the Lord has redeemed for himself a people this perpetual and moral use of the Sabbath that has been among goal of humanity.

Since the creation, it receives special expression in this church and nation that the Lord has constituted for himself at Sinai. The beginning of the book of the Covenant, he had said,

You shall not make anything to be with me God's of silver or gods of gold. You shall not make for yourselves. And now at the end of the book of the Covenant, He says and all that I have said to you be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth.

And so he booked and this entire section with a reminder that he has identified himself with the people and they are to identify themselves exclusively with him. So it doesn't surprising that the Sabbath. And some variations of application of it that are unique to Israel would be the final section of the book of the Covenant.

In fact, if we read the rest of the Bible, we find that of the ten commandments. The fourth commandment is the one that the Lord actually refers to the most, in the rest of Scripture for it is that day in which we know him and regard him as holy and regard the day, His holy for his sake and are devoted to him from which our devotion to him in the rest of ordinarily.

Ordinary life flows. Since the Sabbath is hallowed unto the Lord and blessed by the Lord, and in the Lord, We're not surprised that it's frequent mention even today, That by which, the Lord especially brings us into his rest when we cease from our works. In this world is that Sabbath-keeping?

Which remains The book of Hebrews talks about the replacement of laws precisely like these ones tells us that where there is a change in law or where there is a change in priesthood. There's a change in law. And so the specific instructions that are unique to Israel in this passage, because they are connected to that season of God's dealings with the church.

And which there was a Levitical priesthood, they have expired. But just as the, the perpetual moral commandment of the Sabbath, which started from creation had a unique expression in Israel, like we have in this passage. So also it has a unique expression and the in the administration under Christ, Moses was only over the house as a servant but Jesus has been faithful in all God's house as a son.

And there is that sabotism on that Sabbath keeping. You can even hear it in the Greek word, which the Greek word for Sabbath appears. They don't count Sabbaths and then they don't count weeks in the New Testament, they call count Sabbaths. And of the phrase that you see often translated first day of the week is just as well.

Translated and probably better theologically in context. Translated first day Sabbath. And so there is a Sabbath keeping that remains now and it is the means by

which and the time at which the Lord gathers, his people to himself in heavenly Zion, We cannot go to heaven yet because we're not done with our works in this world.

But he does give us one day every seven to gather to heaven and it is the means by which and particularly the preaching of his word on that day the means by which he brings us at last into his rest and brings us to inherent the unshakable kingdom. And we don't have time right now.

To look at Hebrews 3, Hebrews 4, Hebrew seven, Hebrews 12. Really the whole of the book of Hebrews actually But what the Lord is doing here for Israel in Exodus 23 verses 10 through 19, it is a forerunner, a shadow of what he does for us with Christ. And the Lord's day which is why we don't keep these festivals.

Although, you may have run into well-meaning Christians who think there's virtue in keeping these festivals. There isn't Colossians 2 tells us not to let someone judge us in the question of Sabbath's plural. And you can see from the plural there in Colossians 2 that he's not talking about the Lord's Day, the Sabbath the Holy Day, he's talking about these festival days that and Sabbath years and year of Jubilee, and all the different variations on the Sabbath that were unique to the shadow time.

But now Christ to whom the shadows looked forward has come. And in the brightness of his coming and his glory, the the shadows flee away.

So here at the end of the book of the Covenant, the Lord has not yet come in the flesh. He is not sitting as a human mediator. Upon the throne of heaven. The church in heaven that have entered their rest. Does not welcome one day a week and in our sabotism.

On our Sabbath. Keeping the visible church on earth as it gets a taste of heaven and Exodus 23. The church is still under Moses, It's still in the time of shadow and so it doesn't have just one high. Holy heavenly day the Lord's day as various multi-annual and weekly and annual expressions a summarized in this passage and which will be expanded upon, Lord willing.

We get there. Leviticus. 23 and Leviticus 25. These are the Sabbaths that have found their substance now and Christ. The Lord as he himself leads us and celebrating only his day and not all of these. And certainly not any that man has made up. It is an insanity. The there are those in the church who by long tradition of men, observe days that Christ has not instituted.

It's an attack upon him as the head of the church. Are you serpatation of his authority? And it necessarily diminishes, the holiness. The consecration of his day just like of continuing to observe these festivals with diminish, the holiness and consecration of his day. So what do we see here?

In these variations upon the side of the first thing we see? Is that there's not just a Sabbath day. There's Sabbath years for the land six years, you shall throw your land and gather in its produce. But the seventh year you shall let it rest and life fallow that the poor of your people may eat and what they leave.

The beast of the field may eat and like manner, you shall do with your vineyard, and you're all of Grove. Now, it seems to be that the Jews understood this, and I don't think it's necessarily inconsistent with the way. It's written in the scripture that this might apply to different fields on different years.

So in any one year 17th of the land would be lying. Fallow. That may be the case whatever, whatever the case, the point is, that God is going to be So generous with them, that he will give them enough in six years to cover seven years worth of their needs.

He's still the God of Joseph who provided it's in seven years, 14 years worth, in the time of that family. Still the god of Adam who provided for Adam. In six days, what he would need for seven. And one of the things that we see here immediately is that not only is God greatly generous to his people by giving them enough.

Abundance that they don't they ought not feel. Pressured to continually work the land, but to give it its break once every seven years. But that has recipients of his generosity. They were also to mirror that generosity towards others that they would be. Glad for the poor to be in whatever fields are lying.

Fallow that that they might gather and and glean for themselves. What a blessing it would be then among all of the nations for the poor, people of the nation of Israel that there is always an abundance for them. You think about it? If it's one seventh of that, you could have an entire seventh of the population, be the poor.

It's pretty high unemployment rate and our land and there would be enough for them even beasts. In Israel, we're more blessed than beasts and other ancient narration countries for man would let one seventh of his land. That had been cultivated life fallow and would welcome the beasts of the field to feed there.

Truly, there is a Eden remembering generosity and therefore we should do this to the ceremonial requirement. That field shall lie. Follow every seven year is no longer in place. It expired. Like we said with the Levitical priesthood but the Lord still expects us to live by the principle that the abundance in, which he has given to us.

Should we reflected in our abundant generosity towards other second Corinthians 9, verses 6, through 15. When the Apostle is urging them to be generous in their collection for the Christians in Judea. He makes that point the great generosity of God with us and how we We ought to give cheerfully and generously because God gives us all things and we are not going to run out and the abundance that God has given us.

And so the principle here that he describes and the Sabbath year for the fields and versus 10 through 11 continues as far as knowing the abundance of God, knowing the generosity of God and wanting to reflect that in generosity towards others Christians, should be marvelously. Generous people not only toward man but toward beast In the second place.

We see the benefit of belonging to a weekly Sabbath. Keeping people verse 12, six days you shall do your work, and on the seventh day you saw rest that your ox and your donkey may rest and the Sun of your female servant and the stranger, maybe refreshed. So, those who not just are female servants, but the children of female servants, the lowest of the land and even the beast, the ox, and the donkey, we see this reflected in the way he gives, and states the fourth commandment at Sinai as well, not only in Nexus 20, but even more specifically and Deuteronomy 5 from like, reminding them that they were slaves.

In the land, in the land of Egypt, much better to be a foreigner then in the land of Israel, if they're keeping God's commandments, then it would have been to be a foreigner in the land of Egypt and that ought to be that in a believing culture. It's still better to be a person or even a beast and a culture that keeps the Lord's Day that his people who see the day.

Not only is consecrated to him but as they gather for worship their desires, that others would be brought into the Blessedness of the day. Not just that it would be a good work day but that it would be a day that those works of necessity and mercy, addressing the necessities of others.

A work of mercy would be aimed at enabling others to come to worship Now if

If all of the stores and our town, where Chick-fil-A's there would be a whole bunch more people who were able to attend the public worship of God, because their

workplace would not be bringing them in on the Lord's day. And indeed, where Christianity has saturated cultures in the past, even and especially in our culture.

Everything would be shut down on the Lord's Day. Now this doesn't mean that the people would bless and, or would hallow the day would consecrate the day. Remember the day to keep it holy rather because God has consecrated it and God has blessed it. But this would be the desire of God's people, The lowliest ones in a thoroughly Christian culture, should obtain benefits from belonging to a people who set all else aside.

But worship on the Lord's day and belonging to a people who find merciful attendance to, others necessities, and a special way of facilitating others worship as well as their own. Hey people. Whose priests a burden? If they have them, even enjoy the day of rest. We'll come back to verse 13 and a moment as a central location and a central roll.

In the meaning of the passage as a whole. But it continues with this theme of consecrated time unto God. Not only did they have Sabbath years for their land. Not only did they have the weekly Sabbath day which had a, a special expression in the uniqueness in the Blessedness of belonging to redeemed.

People who keep the Sabbath day as all people should. But as only God's people do, But then they have these three times every year, that they are to be gathered unto God. And we've called those, we can call those Sabbath seasons. And so you have this inclusio at the beginning of verse 14 and the end of and then in verse 17, three times, you'll keep a feast to me in the year.

Verse 14, three times in the year. All your males shall up here before the Lord Yahweh verse 17. Now, under Christ, the church celebrates, it being the most wonderful time of the year. 52 times a year for Israel. They had a most wonderful time of the year three times.

They had three big holiday seasons one and the a month of Eve and they're what was for them. The first month of their year here. It's called the Feast of Unleavened Bread. We also know it as Passover, then the one at the beginning of verse 16, which is called harvest is also called the Feast of Weeks or Pentecost.

It would be approximately seven weeks after Passover. And then the set though, third one, which in the second half of verse 16 is called the Feast of in gathering is also called the Feast of Tabernacles or the Feast of Booths. They did not yet. Have the logistical advantage of their mediator being enthroned in glory, and there being united to him through faith.

So that they have an anchor in the holy place and can on a weekly basis, enter the Holy of Holies in Christ with the assembly in the heavenly sign. They just couldn't do that. And so since the the ark and the tabernacle and later the temple would be located in one location, They couldn't come every week for the great high and holy day.

And so, the Lord gave them those three times a year that they could come around. Which their years were punctuated. Sadly, many. Who are Christians have given up this great? Right and inheritance that we have in the Lord Jesus Christ to have our great day every single week because we are not logistically, hindered from entering heaven Indeed.

We are seated with him already in the heavenly places and may come to the heavenly Zion in our assembling of ourselves together as again. The whole book of Hebrews teach us but it is pleasant to think about the people of Israel and their gatherings, at least the males and certainly we have examples in the scripture of entire families going up for the three festivals.

And we know others who in a very earthly sort of way have their year shaped around holiday seasons. Sadly, again much of that remains in the church, but we ought to rejoice at God's great. Generosity to us and the finished work of Christ. And his enthronement and glory and are being seated with him.

So these years and a Sabbath years and weekly Sabbath days and thrice yearly Sabbath seasons as it were feasts. They all have the same theme of being holy to the Lord, knowing the Lord, as our very own covenant, God and knowing ourselves. This is very own covenant people. And being consecrated to him and wanting both to be gathered to him to enjoy his goodness.

And to reflect his goodness to others. And this is the way in which he has given us to acknowledge that he alone is God. That's the great theme of of these things to see and recognize the what we call the creator creature. Distinction, those who want to make earthly recreations, a way of resting on the Lord's day.

They are missing the creator creature distinction. We are to find our rest in Him and doing other things because we find them restful is actually the opposite, not just an aberration, or an unwise expansion of what to do in the day. It's the opposite of what to do on the day.

So it's not don't go outside and play day. It's training our hearts to find the Lord, more refreshing and more enjoyable than or whatever it is outside playing ball or whatever. Others might be doing and we ought to be delighting in him and devoted to him recognizing that there is no one and nothing else.

That is like him. That's the point of verse 13, isn't it? And all that. I have said to you be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth. Now, it is not unrelated that those who rather than keeping the day that Christ has appointed, as the holy day for the church.

That is under him, that those who have added these religious seasons, they actually keep a day that goes by a name Ishtar or Asherah or Astaroth or s t ray. And other a similar fertility deities. That together with her husband in the various idolatrous mythologies and the different ancient Near eastern cultures die in the fall and rise again in the spring.

But we are told here that Israel was not even to let the names of those deities past their mouth because God alone was their god. They were to have no other God with him whatsoever and so they were not to use names and they were not to follow their ways, the uniqueness of the offering that was made and the feast that was kept Passover.

Verse 18 is now applied to all of them. These were too stipulations that were originally. Just given several chapters ago. With the first Passover, you shall not offer the blood of my sacrifice with leavened bread. So they were to clear all leaven out of their houses. These three times a year nor shall the fat of my sacrifice remain until the morning, it should be consumed.

And then burnt though, that was originally just Passover, but he's reminding them that they're a blood-bought people and then they're not up. Just a bloodbought people once a year that in these other feasts as well. There to remember that. They are a blood bought people of blood redeemed people.

And so he applies Passover rules to the other feasts. The first of the first fruits of your land, you shall bring into the house of Yahwe. Your God and not to anywhere else, not to anyone else. The way you observe, the, the you're thankfulness for the product of the year is by offering it to the Lord And it may seem a little out of place that the book of the Covenant ends, with you shall not boil a young goat in its mother's milk.

But this cooking of a sacrifice in milk or in butter was something that was, That was done in the ancient near in the other ancient Near Eastern religions at the time. The Lord didn't want them to have holidays. Like the other ones did, He didn't want them to have the same religious observances?

He didn't want them to name. Anyone else has got. They were his and he alone was to be their God. And so we also are his and he alone is to be our God. He is driving home to Israel as a nation church and exist, 23 and to us who read it to something that looked forward to Christ that his character must be reflected in all of their life.

Now, if that people was to be devoted as holy unto God, how much more? What Christ's people to seek to be holy and John 17, total 1717. And the note here. It says 1719. No, no 1717 is sanctify them by your truth. Your word is truth. And then Jesus says in verse 19 that he has consecrated himself so that we might be made holy.

Well, if Jesus consecrated himself for the purpose of our holiness, Then we ought to be holy unto God. And if he has given us a holy day, the Lord's day in order to develop a devotion to him and a delight in him that will permeate the rest of our life.

The other six days, then certainly, his having consecrated himself. As holy is an even higher and greater motivation to keep his liturgical calendar as it were than what Israel even had here. Having been gathered at Sinai, having been gathered under Moses and yet that was sufficient motivation for them to keep their liturgical calendar and be holy unto the Lord.

And so, my dear children, You are among God's people. A visible church on earth. Our Redeemer sits enthroned in heaven, the true. Holy of holies. He gathers us with the Holy angels and the souls of the just made perfect with the invisible church. Once a week on the Sabbath keeping, it is in that Sabbath keeping that he addresses us with his word and for what, in which we look to him to mix our hearing with faith.

So that having sampled heaven every seventh day in our time on earth when we are done with our works. On the earth we will enter heaven, perfect permanently and we will have been perfected. And so it is a great part, a very significant central. Part of our being the people whom he has set apart as holy to himself and are being a people who are devoted to being holy to him that we keep his day, not these festival days for they belong to Moses, but we rejoice to keep his day 52 times, or every once in a while 53 times a year.

Let us ask him to help us in that. Let's pray. Our Father in heaven. We thank you that you have taken for yourself a people on earth that you not only bring us to faith and to the hope that we will one day enter your rest when we have ceased from our finished.

Our works in this world, but that you gather us into a visible church here on earth and that you give us the Lord's Day that Sabbath. Keeping that remains for the people of God.

We pray. Lord that you would help us to call the day a delight. We pray that you would help us to delight in the day and that by That training that you give us the delighting in the day you would make us to delight in. You yourself. I pray that you would help us throughout the week to be devoted to you in all of our work in this world and to enjoy you in all of our earthly enjoyments.

But do grant to us to enjoy you yourself in the more direct way and serve and act upon you yourself and the more direct way. And the day that you have consecrated for that purpose and made their four blessed help us Lord for our hearts or still full of sin.

And these ideas are foreign to our original nature and our remaining sin, and they are difficult to live out. Even when we understand to some extent, which you teach in your word but we pray that your spirit working us, the mind, and heart of Christ that we might consecrate ourselves to you as he did in redeeming us and delight in you and have his joy in us and have that joy complete.

So we ask it in his name, Amen.