

# Answers to Sermon Notes

## The Ten Words: The Fourth Word

Deuteronomy 5:12-15

7/10/22

1. Today we look at the fourth and **final** commandment of the first table of the law, the table of content which comprehensively covers our relationship with the **LORD**.
  - a. And yet, as we reflect on the first three, we might wonder what could possibly be **left to cover**.
    - i. Our **Embrace** of the LORD.
      - a. Our eager, **exclusive** enthronement of the LORD as our God.
        1. The one to whom alone we look for **protection**, direction, and **provision**.
      - ii. Our **Worship** of the LORD.
        - a. Regulated by his **word**.
          1. In NT era, it is worship done in **Spirit** and **Truth**.
            - i. **Direct** communion: not through anyone or anything.
              1. **Avoiding** both superstition and hypocrisy.
            - ii. **Pure**: saturated with his **word** and his truth
              1. Understood through the template of the **gospel**.
              2. **Facilitating** the ongoing work of our **sanctification**.
        - iii. Our **Mention** of the LORD.
          - a. That we not **blaspheme**.
            1. By **associating** the LORD with anything that is **beneath** him.
            2. By **patronizing** the LORD and making him look like a **joke**.
            3. By **denying** the LORD the **glory** he alone deserves.
      - b. While it would seem as though there couldn't be anything left to cover, there is: Our **Rest** in the LORD.

<sup>12</sup> “Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. <sup>13</sup> Six days you shall labor and do all your work, <sup>14</sup> 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 or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. <sup>15</sup> 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.

2. I would like to cover the **central aspects** of this commandment under these three headings:
  - a. The **Grace** of the Sabbath Commandment
  - b. The **Place** of the Sabbath Commandment
  - c. The **Face** of the Sabbath Commandment
3. The **Grace** of the Sabbath Commandment
  - a. One of the first things that strikes us as we begin to seek to better understand the fourth commandment is the **irony** that God should have to **command** his people to rest from their **labors**.
    - i. **Few** people today need to be **forced** to rest from their labor and toil.
      - a. It is largely true that, “Everybody’s **working** for the **weekend**.”
      - b. With **three-day** weekends being all the more cherished.
      - c. Many work for **decades** for the sole purpose of resting from their work for **decades**.
    - ii. However, this **modern** wealth of rest is a rather **recent** historical development.
      - a. And has been created by our incredible **prosperity**.

- iii. The Sabbath commandment was given at a time when **resting** from labor could mean a significant **hardship**, sometimes even the difference between **living** and **dying**.
  - a. People often did live **hand-to-mouth**.
  - b. And if there was **nothing** in your hands there would be **nothing** in your mouth.
  - c. This was the direct result of the **fall**, and the **curse** that came with it. (Gen. 3:17-19)
- iv. The Sabbath commandment, then, was an offer of **grace**, inviting his people (and every living thing connected to them) to join him in his rest and rest from the **burden** of the curse they were carrying. Rest not only for the **wealthy**, but for all. (Mark 2:27)
  - a. Many of us grew up with Sabbath restrictions that kept us from **play**, but in order to understand this commandment rightly we must see that it was an expression of **grace** to people living under the **curse** of sin.
  - b. To be rightly **enjoyed**, the people of God would need to have **faith** in the LORD in his ongoing provision as well as **contentment** in the LORD and what he has already provided. (Exodus 16:16-30)

#### 4. The **Place** of the Sabbath Commandment

- a. Another thing that strikes us as we seek to better understand the Sabbath commandment is the **central importance** that the LORD placed upon it throughout the Old Testament. (Exodus 31:12-17)
- b. Given this place of central importance and its **inclusion** as one of the Ten Commandments, many have concluded that the Sabbath commandment has a **perpetual** place within God's moral law.
  - i. Three types of OT Law:
    - a. **Civil** Law: laws of daily **living**, **crime** and punishment, etc. for Israel in that day. No longer specifically in force.
      - 1. Marriage, **Divorce**, Property Rights, **Damage**, Defamation, Negligence, etc.
    - b. **Moral** Law: **eternal** boundaries of **righteous** conduct for all. Still in force for all.
      - 1. Murder, **Adultery**, Theft, **Fraud**, Slander, etc.
    - c. **Ceremonial** Law: religious laws that **pointed** to Christ. Now fulfilled in him.
      - 1. **Sacrifices**, Festivals, Offerings, Cleanliness, etc. (Colossians 2:16-23)
  - ii. The question, then, is, "Are **all** Ten Commandments **moral**?"
- c. This leads us to the **surprising** place of the commandment in the **teaching** of Jesus and the apostles.
  - i. This is the only commandment Jesus **teaches** on that he does not **strengthen**.
  - ii. In fact, he does the **opposite**. (Matthew 12:1-8)
  - iii. Jesus' point is that the Sabbath commandment belongs to the **ceremonial** law.
    - a. It is **fulfilled** in him. (Hebrews 3:1 – 4:13)
- d. And this accounts for the **curious** place it has in the events of his death and resurrection.
  - i. It is an **obstacle** to be avoided, an **ordinance** to be obeyed, or an **offer** to be accepted?

#### 5. The **Face** of the Sabbath Commandment.

- a. That face, of course, is the face of **Jesus Christ**. (Matthew 11:25-30)
- b. Given this, it becomes **obvious** why God:
  - i. was so **adamant** about their observance of the Sabbath day.
  - ii. **placed** this commandment **within** the four that governed our relationship to the LORD.
    - a. Only by receiving the Sabbath in **faith** could we have a **right** relationship to him.

#### 6. How should we **approach** the concept of the Sabbath day today?

- a. The observance of days is a matter of Christian **freedom**. There is **no** more Sabbath day **law**. (Colossians 2:16-17)
- b. There is, however, both wisdom and witness in the **free observance** of a day of rest.
- c. And there is a need for us to gather for **worship** and to **celebrate** the rest that we have in Christ. (HC, Q&A 103)
- d. The heart that is willingly **embracing** commandments 1-3 will seek to enjoy this rest in ways that **honor** him who has given us eternal rest in Jesus.