

**Session 3 ■ Recovering Biblical Fasting** Primary text: Matthew 6:16–18

Introduction: the twin problems of wrong attitude and wrong audience in our “Christianity.”

1. **The religion to which we are tempted.**
  1. **Wrong attitude: God, and devotion to Him, as a burden.** Mat 6:16a.
    1. Have to drag myself to it, rather than being eager for it.
    2. Finding myself miserable in it, rather than thankful
    3. Suspicious that it’s not going to “get” me anything rather than confidently hopeful in the Lord.
  2. **Wrong audience: Unto men and what they see, rather than unto Father.** Mat 6:16b–18.
    1. Obviously **cares more about what men see**. How do you act in private? How do you act in the \*most\* private place (your heart)?
    2. **Even worse: expecting that God would be impressed** with what impresses them. This especially displays itself in being impressed with ourselves.
2. **God’s previously prescribed solution: proper, delighted, keeping of the Sabbath** (Isaiah 58)
  1. **Israel had this problem: fasting as manipulative misery.** Isaiah 58:1–5.
  2. The Lord presented the Sabbath as a solution. **What sort of fasting did God want?**
    1. Fasting that received liberation from God (cf. Isa 58:6)
    2. Fasting that repented toward others (cf. Isa 58:7)
    3. Fasting that rejoiced in God Himself (cf. Isa 58:8–12)
    4. Fasting that learned these lessons from the Sabbath (cf. Isa 58:13–14).
      1. The Sabbath is the template for fasting!
      2. Man’s first full day EVER was a joyous fast day!
  3. The disciples’ fasting as a template for ours. Mat 9:14–17. What a joy it must have been for those disciples who had kept Sabbath *with Him*, later to keep Sabbath *to Him* on the Lord’s Day!
  4. The Sabbath-keeping that remains (more on this in the next point): a resting and rejoicing that looks forward to ultimate rest, and that God Himself is using to bring us into that ultimate rest. Heb 4:9.
3. **Our weekly [JOYOUS!] fast**
  1. Turning our attention away **from ourselves** and **unto the Lord Jesus**.
  2. Turning our attention away **from the creation** and **unto the Creator**.
  3. A weekly training day in enjoying Father, Son, and Holy Spirit in the secret place of the heart. If we understand it in this way, we may be prepared to **hear the fourth commandment properly**:
    1. **Remember** the Sabbath. Ex 20:8a
    2. **Guard** the Sabbath. Deut 5:12a.
    3. **To consecrate** the Sabbath. Ex 20:8, Deut 5.
    4. Reasons are **multiple/progressive/increasing**.
      1. Creation is about the Creator. Ex 20:11
      2. Deliverance is not about what we were delivered from, but Whom we were delivered by, and unto Whom we are delivered. Deut 5:15

5. The triune God Himself, in the Lord Jesus Himself, is the point of each of these now.
  1. He is Creator of new creation. And He has created us new for Himself.
  2. He is deliverer not just from Egypt, or even just from wrath, but from all sin and misery. And He has delivered us not just from these but for and unto Himself.
6. Stated in the positive so that we would NOT focus on what we may or may not do (although much is proscribed).
4. So the Lord's Day is the day on which the resurrected Lord gathers His people to Himself.
  1. "First day Sabbath" in Mark 16:2, Mark 16:9, Luke 24:1, John 20:1, John 20:19, Ac 20:7, 1Co 16:2
  2. The "Sabbathkeeping" in Heb 4:9
  3. "The Lord's Day" in Rev 1:10.

**Conclusion:** we must recover the Lord's Day as a joyous fasting from all else but the Lord Himself. A day of training to delight in Him. **Thus, may we live our Christianity as a joy, and live it primarily unto the Lord Himself.**

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Matthew 6 verses 16-18. These are God's words. Moreover, when you fast. Do not be like the Hypocrites with a sad countenance. For they disfigure their faces.

That they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast. I want your head and wash your face. So that you do not appear to men to be fasting. But to your father who is in the secret place, And your father who sees in secret, Will reward you.

Openly.

Command that sends this reading of Gods, inspired and inerrant word. As we saw in various scriptures last night, the Lord has made us for himself. And certainly not just for himself on the one day a week, although we will spend the bulk of our time. Considering the Lord's day.

In this session in this sermon. Uh, but every day And not even just at the beginning and end of the day. Although, he literally designed creation Uh, in such a way that we would have these evenings and mornings, creating evenings and mornings even before he created. Sun and moon.

Um, to govern the day and to govern the night. But in the transition times, he gives us these particular times that are, especially for calling upon his name in prayer, meditating upon his word. In secret. And with our families, Not so that we can. Then. Put the worship of God and

meditating on his word and calling upon his name back in its box and then go into the rest of our lives.

But so that our worship of him will shape and inform direct and fill. Everything else, we do everything we put our hands to everything. We behold with our eyes all day long, every day. And we having needed that. In our unfallen State, how much more now That we have.

Sinned and fallen from. Our original state in Adam and how much we should expect that. That would be a big part of our being restored, when we believe into the last Adam and join the new Humanity, That this would be the shape then of the Christian's life. Uh, in this world.

And then we heard about, Fathers and husbands or to put it in more correct order. Husbands. And fathers that. God's plan for a home that operates on this principle. And according to this schedule, is to give it a leader that God is the original. The originator of small groups and they don't meet weekly, they meet daily, they meet twice a day and they have built-in leaders who don't get to not volunteer.

They have been volunteered by Providence. And therefore it is necessary that they would be disciplined by the Lord himself that they would be instructed by the Lord himself that they would be washed and cleansed by the Lord himself. Or else. How are they going to be agents of the of the washing of their wife?

The cleansing of their wife by the word. If they are not receiving the same for Christ from Christ. And how are they going to give their children? The instruction of the Lord. If they are not instructed by the Lord and how they're going, how are they going to train their children by the discipline of the Lord?

If they are not trained by the discipline of the Lord. And so it is urgent upon us, all, and if we belong to God in Christ, if we are, if we have joined this new Humanity and our Desiring to enjoy this new man that God has made us in the Lord Jesus, and to grow up into Christ.

So that we more and more resemble him. Until at last, When the Lord takes us from this world, we are perfected in Holiness. That we Being separated from our bodies for a time and Desiring and anticipating. Resurrection, be present with the Lord and must have Holiness for that. There is an urgency.

For the True Religion that Jesus produces in those blessed ones. Those blessed ones who have found in themselves poverty. Who mourn over the remaining sins. Those who are described by the Beatitudes, not because of our poverty. But because of his riches, not because of the sin that remains over, which we mourn.

But because of the the comfort that must come When he? As he completes his work in us and that's the general context in The Sermon on the Mount, as Jesus is instructing us in this particular passage then Instructing us about one of the great differences that will that will be seen in a True Believer.

In a true wife or child, or Husband or father. And there are two things that Are problematic two problems that he's addressing here. In verses 16 through 18, or at least these two One is a wrong attitude. A wrong attitude towards spiritual exercises towards that life with God, that he has given us, and particularly those components.

To which he instructs us, one of which is fasting. Uh, but all of which reading prayer. Uh worship. All of our obedience to him. Uh and these two problems are in the first place. A wrong

attitude. Treating whether it's Holiness and obedience, generally speaking or obedience to any specific commandment, treating it as if it's a burden that we have to bear.

Uh, so it would be Dreadful children if you were treating honoring your mother or obeying, your father, As if it were some sort of Burden, something that has been laid upon you by God, That you in your heart resist and and find unpleasant. This is how the The Jews were.

Treating. Fasting something that they expect to be so miserable. Um, that when they came to the second problem, not just the wrong attitude, but having a wrong audience. For their religion, when they wanted other people to know that they were, that they were fasting that they were in a season of setting, aside other things and denying themselves, other things, in order to rest upon, and look, to, and enjoy God in a unique way, in a more directed and con, uh, concentrated way when they wanted other people to know, They were in that sort of season.

What does this scripture say? They put on a sad countenance. And they disfigured their faces. What are they saying? Fasting is miserable. It's painful. It's so unpleasant. Don't you see how much God should appreciate what I am doing right now? Making myself? So miserable by holding this fast, keeping this fast unto him, something that we would have to drag ourselves to Rather than be eager for it.

Uh, something that we find ourselves miserable in rather than being thankful for it. Something that Uh, we are suspicious as not going to get us anything for rather than being confidently hopeful in the Lord. Now, Those descriptions are. Are much informed by Isaiah, 58, which we will, which we will come to.

In a few moments. But just for now, I want you to think about family worship. I want to thank you to think about devotional times. I want you to, to think about whatever area in your life, it is where you're having difficulty. Obeying God's Commandments. And walking with him, according to his word, do you find?

The, whether it's A spiritual a religious exercise to, which you have been commanded, like, secret worship, like family worship. Like the public worship on the Lord's day. Or whether? Some some part of Walking with the Lord, like honoring your parents. And obeying them. Do you find your sin? To be the burden.

So that you are glad that God calls you to these things and you are Thankful. That God calls you to these things and you trust that God who has who has commanded these things and called you to these things and uses these things that he who gave you Christ, really intends to bless you through these things.

That he has not laid honoring your parents upon you as a misery, or a drudgery But that it is a gift from him. That gives you an opportunity to enjoy being more and more conformed to Christ a gift for him that he uses to conform you more and more.

To Christ. And so there's that. Wrong attitude. And then, The second problem that they had here, Uh, as wrong audience. Of course, they disfigured and their faces and That they would appear to men. To be fasting. And he tells them. Make sure you look your best when you're fasting verse 17.

Anoint your head and wash your face so that you do not appear to men. To be fasting. So, not only They're the wrong attitude but it would even if you Uh, knew that fasting was supposed to be a joy. You still wouldn't put on errors or try and look in some way.

Out of the ordinary. So you would look so happy and Maybe kind of in a over sweet saccharine artificial way. And people will be like, oh, what's going on with you? I am fasting. Uh, even if you kind of had the, the right idea about the disposition, it still would be wrong, wouldn't it?

Because it's not for them. It's not for men to see when you lead your family in worship men. If you uh, After hearing the word opened a bit last night and and have come to some conclusions about maybe. Change in the family life, the family schedule or trying to To rethink.

Interaction and enlisting your your wife and Gathering your children. Say here's what we're going to try to be doing. Now, when we are together as a family, we're going to try and grow in this way. You know, you want the admiration and honor of your wife and your children.

There's nothing wrong with that. They should give it to you but that ought not be the motivation of your heart and these things It ought to me that every one of you would be offering to God in the secret place in your heart, that which That which he has called you to that, which pleases him, that, which he uses for your good and gives you.

To enjoy. So, a big part of This wrong audience, problem is that they cared of course, more about what men saw rather than what God sees. Uh in secret. Now obviously when he says your father who sees in secret, he's not saying he doesn't say here when you fast, go hide in the closet until you're done fasting.

And so when he says your father who sees in secret, he's not talking about your father who sees you when no one else does. Or in a location that no one else does. It's talking about your father, who sees the heart. Uh, that even when we're engaged in. Uh, religious exercises that the primary location.

If we can change our use of that word is the heart. But then, there's Uh there's this idea then if we have the wrong attitude and we think it's a burden. We can take that into the Right audience Arena as well, and make And make a blasphemy, even in the secret place of our heart.

If we expect God. To be impressed with how miserable we are. It was bad enough if they're disfiguring their faces and so forth for other people to see. And, And saying. You know, look at me how miserable I've made myself with the the religion to which God has called me.

You should be really impressed with how spiritual I am. But, what if? What if? With the wrong attitude. You took that to God in the secret, place of the heart. And you, and you thought and felt before. God, God, you really ought to be impressed. With how I I worship you morning and evening, in private worship with how I am leading my family morning and evening in family worship.

Now we, we usually wouldn't say it that way out loud to God or think it that way out loud to God in our hearts, but we might think and feel in ourselves. How come I'm doing all these things, and I'm not getting anything out of it. How come I'm doing all these things and things aren't instantly better in my marriage or instantly better with my my children.

Are we not at that point saying? I have borne these burdens that God has laid upon me. And he has not held up his end. Of the bargain, this This idea. That what the Lord calls us to in all of the different things that he has commanded for right, walking with him or walking with him that is according to his design.

This was This was the context in Isaiah 58. What I hope for you. Well-Known and treasured verses at the end of the chapter, if you turn away your foot from the Sabbath from doing your

pleasure, on my holy day, Etc, in verse 13 and 14. But the context is, Uh, Isaiah addressing a people.

Who were seeking the Lord daily in their homes? Uh, a court. They were keeping God's schedule. They were. Uh, they were Keeping the public courtship taking Delight. And you would put, you know, the air quotes on that. Approaching God. And yet, they were They were doing it as a burden.

And rather than expecting to get God himself. Out of their daily worship, rather than expecting to get God himself out of their weekly worship rather than expecting to go to, to get God himself out of their fasting, they were expecting that if they put in their God time, if they bore that burden, the Affliction.

Of seeking the Lord then they would get out of God, whatever the other things that they wanted. And so the Lord instructs Isaiah at the beginning of Isaiah 58. He says Cry aloud. Spare, not lift up your voice like a trumpet, tell my people, their transgression and the house of Jacob, their sins.

Yet, they seek me daily. And Delight to know my ways as a nation that did righteousness. And did not forsake, the ordinances of the ordinance of God of their God, they ask of me. The ordinances of Justice. They take Delight in approaching God. Okay, so there's a tension here.

There's, Tension. Here. Because they're searching the scriptures, they're doing the things that the scripture says. But God says they're forsaking, the ordinance. And so it's possible. To be a church that keeps a A faithful. Biblical schedule and does faithful biblical things or to be a family. Or a Christian, an individual.

Who does the things that the Bible says? And God says, you're forsaking him And so we want to know the difference. And so we pay attention. He says why why have we fasted? They say, And you have not seen why have we Afflicted? Our souls? And you take no notice.

In fact, in the day of your fast, you find pleasure and exploit all your laborers, indeed, you fast for strife and debate, And to strike with the Fist of wickedness, Okay, so First of all, in the midst of their fasting, They were not turning away from certain things in order to turn to God as their pleasure.

They turned away from. Some Earthly things. And rather than taking the fast as a season, in which they, they might depend more entirely upon God in a time. For a time, we're Delight more entirely in God for a time. There's just found other things to Delight in. They're like.

The Muslims who keep Ramadan where you can't eat while it's daylight by sleeping all day and partying all night. And we're keeping a fast. And so, They were not Drawing Near to God himself. What were they doing? While they were hoping to strike with a fist of wickedness, That's well that's not how they would have thought of it.

That's why God describes it in verse four. He says you will not fast as you do this day. To make your voice heard on high. So you will not have family worship or secret worship. To make your voice heard on high. You will not render to your parents. Uh, outward honor and obedience to make your voice.

Heard on high. Is it a fast that I have chosen continuing now in verse five, a day for a man to afflict his soul to, is it to bow down his head like a bulrush and to spread out sackcloth and Ashes. Would you call this a fast? And an acceptable day.

Unto Yahweh. You see what he's saying about? And this fasting, of course, is, is in the context here of seeking him, daily, and of all of his ordinances, And it's the same with you and God and all the things that he has called you to do. That we must not come to them as if they are afflictions and burdens that if we carry them, then whatever else it is that we desire, we can get from God.

Because there's a problem there already isn't there? Because it should be him whom we desire. And receiving everything else then that he gives us as Superfluous wonderful side, additions an entire new heavens and a new Earth as As an oh, by the way. Bonus To the infinitely greater gift which is God himself.

This is like in Genesis 1 where he says made Son to rule the day. The moon to rule the night. Oh and he made the Stars also. And then he gives man a few thousand years to discover to start to learn how many and how big and how far and it's just kind of Yeah, those aren't the ones that God.

Is using especially for the regulating of man's life, and for his flourishing in this world. So, there's a theological and spiritual way in which the Sun and the Moon are bigger and better. Even though we don't understand, God, speaks the uniqueness of man in that way. Well, God himself.

Is in the analogy sun and moon to Is he is infinitely greater and better than all of his other gifts. And he just throws in. Um, and all all other things. Seek first, the kingdom of God, and his righteousness. And all these things will be added to you. He who did not spare his own son, but gave him up for us all.

So we have God himself in his son. How will he not also freely together with them freely? Give you all things, all things are just a side bonus. To God himself. Well. The Lord corrects them and he He gives them instruction about the sort of fasting that they should be doing in Isaiah.

58 verses 6-12. And then, And then he highlights to them. That the Sabbath should have been their first clue to, what kind of fasting? Uh, the Lord's desires that the keeping of the Sabbath well, should have been their first clue for how to How to seek Him Daily, verse 2, how to walk in his ways, the manner in which they should keep all his ordinances.

And so first, it's fasting that receives Liberation from God is not this, the fast is not the fast that I have chosen to lose the bonds of witness to undo the heavy burdens to let the oppressed go free and that you break. Every yoke. So, But first. He gives us fasting as a way of liberating.

And we then should respond by imitating him. In liberating others and repenting towards others. Is it not to share your bread with the hungry? And that you bring to your house, the poor who are cast out when you see the naked that you cover him not hide yourself from your own flesh.

So fasting, not only as An opportunity or a blessing from God, to liberate us, but as an opportunity to be a blessing to others. And fasting, then that rejoices in God himself. Then your light shall break forth like morning like the morning. Your healing shall spring forth. Speedily, your righteousness shall go before you the glory of Yahweh.

Shall be your rear guard. Then you shall call and Yahweh will answer. You shall cry, and he will say, Here. You notice the difference? It's the Lord himself in his answer, in his presence to them. That is the great blessing here. Now, this may be something that you're not experiencing.

Your secret worship or family worship or public worship or any of, uh, of What the Lord has called you to that. You are not finding pleasure in God himself. Every time. Uh, children you, you want to do one thing and Mom tells you to do something else and suddenly, you know, because you have a command from God that That God the Father Son, and Holy Spirit.

The one living in true God, the King of Kings the Lord of lords. God Almighty. God, most high has now commanded you To do whatever. Mom said. Because she's the mom, and he gave him to you. He gave her to you, to be your mom. And then you do that.

If you do it with that mind and your response to him who made you and put you together, then you have this Joy of having God himself. And who cares what the other thing you wanted to do? Whether you're, you know, a littler one and it was playing Legos or you're a little bit bigger one.

And You have this kind of distorted idea of Fellowship. That Fellowship is something you especially have with uh with other human beings who their their primary qualification for your fellowship. Is that they were begotten within a certain number of months of you. But whatever it is, it becomes Unimportant by comparison to the joy that you have in the Lord himself.

And this is what we seek from Christ to produce in. The Lord himself is. The blessing in in the fasting and again, He changes us when we have him as the blessing it continues, if you take away the Yoke from, Your midst, the pointing of the finger, the speaking of wickedness, Uh, if you extend your soul to the hungry, you satisfy The Afflicted Soul, then your light shall Dawn in the darkness and your Darkness shall be as the Noonday.

And again, Himself. The blessing. In godliness. Verse 11, Yahweh will guide you, continually and satisfy your soul and drought and strengthen your bones. And you shall be like a watered Garden, like a spring of water. Whose Waters do not fail. And so it's this, it's this God satisfied, Lord satisfied person who then becomes a blessing to the rest of the church.

Those from among you. Those from among you, implying those from among you who have learned to interact with God, this way to know, God this way in your lives. Shall build the old waste places. You shall raise up the foundations. Of many generations. And you shall be called the repairer of the breach, the restorer of streets to dwell.

And then he gives That first. Uh, example, institution. That God gave, man. Uh, And even has unfallen state in his original knowledge righteousness and Holiness the Sabbath, which is the template for all this If you turn away your foot, From the Sabbath. From doing your pleasure, on my holy day.

In other words, We need a pleasure transplant as it were. Where he is again our pleasure. And call the Sabbath a delight, the holy day of Yahweh. Honorable And shall honor him not doing your own ways nor finding your own pleasure nor speaking your own words, You shall Delight yourself in Yahweh.

All right, so not only Is delighting in him, the right way of keeping the day. But he actually attaches a promise. To the keeping of the day. That. As we do it more. He will bless it to us and make us to delighten him more. And so we if we come and we hear about biblical Sabbath, keeping biblical Lord's day day keeping and it sounds miserable to us.

Then we are actually the ones who need it all the more. Because if we delight it in him already, the way we ought to we would, we would count it the most blessed generous command. Spend a whole day. Consecrated unto him worshiping him in public and private and families.



A whole day just for that. How wonderful he is my delight. I enjoy all these good things that he's given me. That all these good things he's made. For me all these good things. He's given me to do but there's nothing. I enjoy so much as I enjoy him.

What a wonderful commandment. But if we don't feel like that about it, Then we need to see that he attaches this promise to the Commandment. That if we call it, A delight. And do these things. Then he will bless it to us to make us take Delight in him ourselves.

Now, this isn't being inauthentic or I don't want to be an authentic. God wouldn't want me to do that? If I didn't mean it. No God wants you to do it and God wants you to mean it. And God uses your doing it to work in you, so that more and more, you mean it?

So, don't fall on the, you know, the the robbery it just wouldn't be sincere. Well, why don't you come to this? Well, You know, I'm waiting until I. Yeah, I get to a place where I really desire it because I don't want to be fake. But if it's a thing that God uses to make you desire, it, You're never going to come.

Because he's appointed means and he honors his means. Or even worse. Why don't you bring your children to this? I really want them to mean it. What does the Bible say? About how God works in your children. So that they will mean it. So that they will desire it.

I'm not just saying drag with that, drag them to it and expect that bodily presence is somehow going to have the effect. No, it has to be within the whole of pleading with them and praying with them and ministering to them and leading them and weeping over them yourself before God.

But you don't get to use. Well, I I want us to really want it as, you know, Pilots bowl of water so that you can wash your hands of things that the Lord has has told you to do. No, we want to Delight in the Lord and so we should do that which he uses to form Delight in him.

Then you shall delight yourself in Yahweh and I will cause you to ride on the high hills of the earth and feed you with the Heritage of Jacob, your father, the mouth Of Yahweh. Has spoken.

In the interest of time, I think we're we're going to skip. Matthew 9, 14-17. Uh, and the question about the disciples fasting, they weren't fasting because they had Jesus, but then Jesus would go away and they would fast unto Jesus. Uh, and Happily when they had Jesus, they kept Sabbath with Jesus, and if we had an entire conference to spend on this, we could, you know, follow Jesus through.

I think it's Luke chapter 4 and, you know, how he kept a Sabbath and what that must have been like for them and then how wonderful it would have been after those three years were up and they no longer could keep Sabbath with Jesus. Uh, what a joy it must have been to keep Sabbath to Jesus.

It. Of course, as as we find out in Revelation 1, the Lord's day. Now there was never a better day for them with Jesus in his Earthly Ministry in their life with him. Than the Sabbath that they got to keep with him, never been such a joyful Sabbath Keeper.

On the Earth as the Lord Jesus Christ on the sabbaths. Do you think anyone else has obeyed Isaiah 58 like Christ what it must have been to be his disciples with him on those on those Sabbath days. Taking Delight in the Lord together. Uh, with him and then later calling it the Lord's day and knowing that he is the Lord.

Of the Sabbath not meaning you know, he gets to break it whenever he wants and you know, that Nonsensical way of Of interpreting that, but meaning he is, the Lord unto whom Sabbath has always been kept. That has always been about him and still not just still all the more.

So, Now that even in his human nature, he has taken his seat on the throne of glory. It's Jesus day. It's not Resurrection Day. It's it's the resurrected ones day. It's the Lord's day. Well, there is Uh, Sabbath, keeping that remains. The Lord helping us will will come back, maybe and hit Hebrews 4, 9.

In a moment. So we are to have this weekly joyous fast. That shapes all of our other walking with the Lord, so that we will not consider any part of walking with the Lord as an Affliction, or a burden. A day that turns our attention away from ourselves and unto the Lord Jesus a day that Turns away our attention from The creation.

And unto the Creator. Uh, remember the Sabbath was man's first full day. Man was created late on day six. Right? God did other things, he created other beasts, he he makes Adam The making of the woman actually takes some time because it includes the planting of the garden and the looking for Helper, that corresponds exactly to him and there isn't one and the whole thing.

So long day. Created at the end of it. Receives his instruction, be fruitful multiply Etc, goes to bed. There was evening, he had fellowship with God, there was morning, wakes up. He has fellowship with God. In the morning. On the seventh day, what happens? God rested. It doesn't create anything else.

He consecrates the Sabbath man's first full. Day was a Sabbath. So, so Adam and his wife at the end of day, six received this instruction about taking dominion and all of that. And then on day seven they wake up. They have fellowship with God, they're ready. Now to to go take dominion God does not yet.

First. First. Spend a full day with me. Spend a full day. Consecrated. Holy separate from all that other stuff that God commanded them to do that first evening first afternoon in which they were created. Spend a full day with me. He comes to us in the gospel now and he does that doesn't he Um, It's it's a little bit of a numbers game, but that which is first, and that, which is last is important.

Uh, man comes Man falls and God gathers to himself. A church. And he's giving his moral law, which man has had in his heart from his creation. He's giving his moral law. Now, in the context of a redeemed people at church, he gives the Ten Commandments, he'll never forget.

Ten Commandments are not given to the World At Large who already have the moral law. They're given to the people who have been redeemed. And he gives the fourth Commandment and he gives it in the positive. The primary command in Exodus, chapter 20 is remember the Sabbath day to keep it.

Holy the primary command in Deuteronomy 5, 12. But remember the set, we should probably take the word, keep out of there. Because the the verb is actually the word for Holiness. It's not the verb for keep. So remember the Sabbath day to sanctify, it in Exodus 20 but in Deuteronomy 5 12 he says guard or keep the Sabbath day.

To sanctify it. And so there's this remembering and this keeping that are necessary in order to sanctify to consecrate the day unto God. And why do we need to be told to remember Children. Why would your mom tell you remember? Whether it's to do something, or to take

something or An appointment is because she thinks or is concerned that you might have forgotten or that you might forget.

And God tells us to remember the Sabbath because we're forgetful of it. Why would he have to tell us to keep it to take care of it to guard it? Well, because we are. Irresponsible. And we don't take good care of something and we're negligent about it. And then we find out uh, that it has been damaged or Or corrupted or messed up in some way.

Well, we do this with his Sabbath. We are forgetful of it or we don't keep it or guard it. You know, the Lord's day, keeping does not start. You know, at Sunrise on the Lord's day. Lord's day keeping is all week long. The whole previous week as as you use the other six days.

Well, and especially as you approach the Lord's day and are positioning yourself. For the keeping of the Lord's day. But it's all about the hallowing, the consecrating And the reasons for consecrating the Sabbath are multiple and Progressive and increasing. We see this by comparing Exodus 20 With Deuteronomy 5.

In Exodus 20. The point is that the creation is all about the Creator. In six days, the Lord made all of these things within the Seventh he rested. And we are made not for the things of the six days. Those are the things that are under us. We are made for him who rest it on the seventh day.

It's the Sabbath of and for and unto Yahweh. Your God, you are not created for Do Monday through Saturday. You're created. The one unto whom you are consecrated all day on the Lord's day. But then a different reason is given in Deuteronomy, 5, verse 15. Is because you were slaves in Egypt, but God delivered, you And it's not so much that he saved you from Egypt as that he saved you for himself.

So that you could enjoy the difference. Between the bondage. Of Egypt and the liberty of belonging to him. And so he has added to that. Now that these things are fulfilled, even greater in the Lord Jesus Christ. Jesus was the creator of the original creation. Yeah, John Juan and Colossians 1 and Hebrews 1 all all teach us that He's the creator of the original creation, but he's especially the creator of the new creation and he has created us new for himself.

And so in his work through throughout the history of the world, he has done all these things. But now he himself has come and lived and died and risen again. And Sabbath is kept unto him in the same way according to the same logic as Exodus 20. And he has delivered.

Think about the logic of Deuteronomy 5 15. And his delivering us from sin, and And unto himself. And so this is stated in the positive. That you would consecrate the Sabbath so that we should not focus on what we may or may not do. There are lots of things that we're not supposed to do.

In it you shall do no work, Etc. But the focus. Is on what we are to do. A couple illustrations. Suffer me for a few more. Uh, moments. Um, larger catechism 117, who's always forgotten by people who are so focused. On, you know, whether they can do this or whether they can do that.

Who cares? What they want to do? It's not the point, it's a consecrated day. It's not about what it's not for. It's about what it's for. The Sabbath or the Lord's day is to be Sanctified by and holy resting. All the day, not only from such works as our at all times sinful.

But even from such worldly, employments and Recreations as are on other day, lawful other days, lawful and making it, our Delight. Not just spending on the whole time. You can hear

Isaiah 58 years. Uh praise God, our standards are so scripturally. Rich making it, our Delight to spend the whole time except so much of it as is to be taken up in works of necessity and mercy.

The public and private exercises of God's worship. So, the whole day, Is for the public and private exercises. Of God's worship. Can I do this? Can I do that? Well, that's that's not what it's about. We want to worship him in public and private as well as we can and those things that are necessary for that, we do out of that necessity out of that desire.

To be as fit as possible. Body and Soul, mind and heart. For the worship of God. And so you say, well, you know, sometimes my kids have wiggles and we'll find. Engage them in a way. That is aimed at the worship. Don't say well, we've got the list of approved activities now because they can be approved on The rationalization of getting wiggles out.

So, Uh, you know, now we have our, our list of approved activities and we're all King James again. And, uh, each of us has our List of sports, that That are permissible. On the Lord's day. It's for the public and private exercises of God's worship. I remember. Um, I remember quite vividly and maybe it's because I've been using it now as an illustration for Uh, some 20 years or more.

The first time that this really came home, to me, it was in Courage. It's called Genesis to Deuteronomy, but it's kind of like 10 weeks of Genesis two weeks. Exodus and one week of numbers, Leviticus to Deuteronomy. And we were, Uh, we're doing the fourth Commandment and The Exodus part and he was Expositing not unlike what we have done.

And one of the Um, One of the students raised his hand if it was, I I would take the blame Um, Well, one of the students raises his hand and says Would it be breaking the Sabbath if I wanted to? And he didn't get to finish a sentence. Because Dr.

Card folds, his arms and looks down at him in the way that only he could, he was never happy to be with us. He'd rather be in Eastern Europe, somewhere with ministers, who'd hitchhiked, 300 miles to come, Not sleep for a week so that they could study and learn Uh, we were pathetic by compared to.

Folds his arms, it's not even the Sabbath and you just broke the fourth Commandment He says. Who cares? What you want? Is breaking the Sabbath. To do on it. According to what you want, instead of according to what God wants, What you need to do. Because, He has created you.

With those physical needs. Or maybe those mental needs in order. To consecrate the whole of the day to worship. You must do. So that you can worship. Because the whole day is for him. So the Lord's day, Is now, the day on which the resurrected Lord, Jesus, the Creator, the deliverer, the one whom for whom we were made the one for whom we were redeemed.

Gathers, his people to himself. And, Um, We're out of time. Uh, at least Uh seven places in the New Testament, he refers to the first day. Sabbath it's translated first day of the week. Um, but it's the word Sabaton. Uh, if you look in the Septuagint, They had another word for week, that was Uh, was actually a combination of The Greek number seven.

Um, Hat, and a suffix. That meant today, the New Testament is using a transliteration Of the Hebrew number seven because it's Saint Sabbath. The first day of the Sabbath, maybe considering weeks, in terms of sabbaths, Uh, but the genitive could also be There's a first day Sabbath now. And there's a Sabbath keeping that remains Hebrews.

4 9 when it says a Sabbath-keeping remains entering his rest. The word for rest is cutapauses  
The word for what remains in Hebrews 4. 9 is sabbatism. There's a Sabbath keeping that  
remains and of course it's the Lord's day. You and I desperately need to have a right attitude  
about God that he is not a burden.

And the things that he gives us to do are not a burden. And we definitely need to have the right  
audience for all of our religion, God himself. And he has given us the Lord's day. To shape that  
attitude and to direct our heart to that audience. And it is not merely coincidental.

That in the decline of keeping the Lord. Stay well. There has been a decline of joyous, genuine  
god-directed religion in the hearts of his people. May he give us to recover it. I mean, let's pray.

Father, thank you. Giving us. Thank you for giving us your day. Thank you for giving us your  
word. And thank you. Now that your son, our Lord, Jesus is especially the king of the day. And  
the one who addresses. By your. Not only in his divine nature as he has always been the Uh,  
but even in, and according to his human nature, as he is our last and forever, prophet in these  
last days, you have spoken to us by your son.

And so we pray that by his word, you would conform us to your son. Which we ask in his  
name, amen.