

**Day of Worship 7,
"Applying the 4th Commandment Jesus's Way"
2020.11.08 Sabbath School, Hopewell ARP (Culleoka, TN)**

When we apply the fourth commandment in the way that Jesus taught us to apply all of the commandments, we realize that the Isaiah 58 understanding of the Sabbath had always been, and always will be, the proper understanding of how to apply the fourth commandment to heart, speech, and behavior.

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All right good morning everyone.

Good day to be alive, it's a good day to be here praise. God for his goodness to us. Let's go ahead and pray and then we'll open up. Let's pray. Dear God or Jesus and heaven. You are the God who created this day, you're the God that gave us it to us in your love the love of which he gave the Lord Jesus to be our savior and our sacrifice for our sins and to fulfill all righteousness for us.

I pray that we would take joy and your day here today and that you would receive our worship may it be made acceptable because of the Lord Jesus and whom's name we asked this in Jesus name. Many men.

All right.

So we've stuck to this point just to catch everyone up up to this point we have spent about four chapters in details. Gone through Isaiah 58, I've called Isaiah 58:1 and 2 not meaning verse 1 2, but the general the presuppositions and then the application 58 and then we've done two chapters on worldliness which have been an application of Isaiah 58, so we're gonna take a step back today.

I'd like to start with an example the way he starts. I think is good he says not all glasses allow people to see clearly. One pair of glasses may allow you to see it close another pair of glasses may help you. Help those of you that have trouble seeing see better further out.

At some point someone invented bifocals. And you little kids you may not know what this this is what they are but ask your parents they'll be sure to know. But by vocals allow you to see it two different distances, right? I don't I don't know this yet but I'm sure my days coming the same is true with scripture and that's the that's the link here one argument or one conclusion can be reached several different ways.

This is true the Sabbath. So hypothetically what what we're going to be doing today and in this chapter is if we assume that Isaiah 58 with we're just not going to talk about it for a little bit assume that it never was written which that's not possible and of God's providence but in hyper if that was hypothetically true we can still get to the same conclusions by looking at the general principles of scripture and in particular how Jesus interprets the law and other places.

So that's kind of the tagline that's the objective of the we can we're going to get to the same place we got to with Isaiah 58, but now using a different path using the path of the general

principles of scripture this chapters for skeptics for those who are convinced of the binding nature of the fourth commandment on all men for all time and everywhere but are not convinced of the particulars of Sabbath keeping if you're in that category this chapter invites you to refocus your gaze on how we get there from the rest of the Bible.

But we didn't have Isaiah 58, how would we get to the principles of Sabbath keeping what would be the logical conclusion of the rest of scripture so Christian compares scripture when scripture right and this is that essentially the exercise we're going through today's comparing scripture with scripture to see is Isaiah 58 something new that's a new commandment or is it something old something that was ingrained in the very fabric of the commandments when they were given?

Wilford well first start by just clarifying the Westminster confessions position on the Sabbath that's you know, formally the standards of the church which is that the Sabbath had asked how's the Sabbath to be sanctified the answer who could tell me the answer to this time? I'm gonna who can tell me how is the Sabbath to be sanctified?

Any anyone enterprising enough to want to give it a give it a shot okay, yes enough. I see your hand.

Right fairly fairly complex definition there, but spinning the whole time in the public and private exercises of God's worship. I think is the kind of caption that that sums up the position. So like I said the objectives how do we how would we get there for the rest of Scripture if we didn't have Isaiah 58?

Dr. McGraw makes talks about three different aspects and the kids. I'm the speech and debate as a kid. I have to have three points. I was taught that so the three points are how can we keep the Sabbath in our hearts? How could we keep the Sabbath the second point is how could we how do we keep the Sabbath with our speech and the third addresses how to scripture say that we keep the Sabbath with our behavior and specifically our behavior towards others, so if you're familiar with the catechism as I know the kids are heart speech and behavior occurs in another place and should be easy to remember.

As far as a text we want to be speaking from the Bible and so that's what we're going to turn our attention to first all right, we're going to read a rather linking section from Matthew chapter 5 and then we'll go through the the points and kind of do the explanation but as we read this section Matthew chapter 5 probably the quintessential section the longest section certainly following the Beatitudes where Jesus takes time to address the law and and in particular the fifth.

Verses misapplication of the law, and as we read it I want you to think how do we keep the law or how does Jesus saying that we keep the law with our hearts how is he saying that we keep the law with our speech and how is the Lord Jesus saying that we keep the law where she keep the law with our behavior?

So what I'm going to do is ask for volunteers and there are sections there's about five sections we'll start with Matthew chapter five verse 17 and read through the end of the chapter so I didn't print anything it's just one we're really going to focus our efforts around one passage today, so I if I see you have a Bible open I might just call on you and I see Russ looking at me so Russ, can you start with Matthew chapter five verse 17 and read through twenty so that first section there.

To abolish them all the prophets. Built. Truly. Nerve passed away. Not the smallest letter or stroke shall pass from the law until all is accomplished. Whoever then annulled one of the least of these commandments and teaches others to do the same shall be called least in the kingdom of heaven, but whoever keeps and teaches them.

Because great in the kingdom of heaven where I say to you is less your. That will describe who Pharisees. You will not enter the kingdom of heaven. Peter can you start with verse 21 and read through 26? You have heard it that it was said to those of old you shall not murder and whoever murders will be in danger of the judgment but I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment and whoever says to his brother.

Ragga shall be in danger of the council the whoever says you fool shall be in danger of hellfire. Therefore if you bring your gift to the altar and there remember that your brother has something against you leave your gift there before the altar and go your way. First be reconciled to your brother and then come and offer your gift agree.

With your adversaries quickly while you are on the way with him. Judge hand you over. To you be thrown into prison, assuredly I say to you you will by no means get out of there till you have paid the last penny Pastor hiking verse 27 through 30.

You have heard that it was said to those bold. And shall not commit adultery. But I say to you that whoever looks at a woman to lust for her. Is already committed adultery with her in his heart. If you're right, I causes you to sin buck it out and cast it from you.

More profitable for you that one of your members perished into your whole body. To be cast into hell. And if you're right hand causes you to sin cut it off and cast it from you. Vern is more profitable for you that one of your members parents. Than for your whole body to be cast into hell.

Thomas first 31 and 32. Divorces is why let him give a certificate. Everyone.

Verse 33 through 37, please.

Enoch.

Just as your father in heaven is perfect is a good summary of Jesus teaching up into this point. And so through that passage you see that Jesus took aspect took these sayings they were five or six sections where it started with you have heard that it was said and then he fills that in with whatever the Jews were saying and he he takes the law and he applies it and so we're going to now step through the Sabbath commandment.

So if Jesus took murder and he applied it to the heart. Is it reasonable we're going to ask to take Sabbath and apply it to his heart? So that's kind of where we're going. Let's talk about keeping this out with our hearts. I want you to hear our guests the reason that I did the extended reading was you can hear the words of Jesus when he applies the commandments because it really doesn't matter.

One wit one way or the other what I say what the Lord Jesus says is convincing. Keeping the law with our hearts begins with recognizing that the law is from the heart of God given with the love of God for our benefit. Second John four through six says I rejoice greatly that I have found some of your children walking in the truth as we receive commandment from the Father and now I plead with you laid not as though I wrote a new commandment to you but that which you

have from the beginning that we love one another and this is love that we walk according to his commandments and this is the commandment that as you have heard from the beginning.

You should walk in. John here takes the New Testament believers back to what they heard from the beginning. Now what is it kids if they would have heard from the beginning, what did they hear from the beginning what you talking about?

The answers. Yes crazy the scriptures that's right, you know, they were I guess the the written scriptures right there was an auditory tradition for a number of years who were written scriptures may not have been as of certainly we're not as available as they were so the reference to hearing speaks to that with that so I said would they not have heard the scriptures?

So the reference to hearing from the beginning is a reference to hearing the scriptures also the phrase from the beginning implies that the Holy Scriptures include the Old Testament because God's revelation did not start with Jesus at the cross it started with Jesus rather at in the beginning. John says that this is love that we follow the teaching of scripture from the beginning what he is doing is acknowledging that God defines what love is indeed.

God is already defined what love is and that. Definition is contained in the scriptures. So in summary kind of the law of God is not a third-party test this is my summary that's administered by the devil for us to see if we pass or to see if we pass or fail but it is an extension of the expression of the care in the heart of God for us.

Likewise the Sabbath since it is an eternally binding part of the law of God was given with the love of God for our good and it's not ours to say what a misery it is. It's remarkable oh so the second thing kind of moving on from that point is remarkable about the law in particular we're on the law in general that Paul where he says some of the most disparaging things about the law and the same passage will say some of the most glowing things about the law, for example, he says the law in Romans 7 12, he says the law is holy and just and good in Romans 8 3 and 4 the law is said to be a mirror that reflects the glory of God into Jesus Christ.

The law of the Lord is perfect in converting the soul now that's not Paul that's David from Psalm 197 the law is of God is exceedingly broad. Psalm 1996, that's why no one can ever say they have ceased from sin. James 1:24 five calls the law the perfect law of liberty.

Jesus. This is important for me and my thinking Jesus was the perfect in scripturation of the law. Think about that. I found that fascinated to just contemplate the scriptures commands us furthermore to be like him. Paul sums it up in Romans 3:31 by calling the law the law of Christ.

So I guess the summary some of my summary here is that the law serves as a blueprint that allows us to retrace the steps of Jesus and walk even as he walked. Who else familiar with the footprints in the sand fully? I guess you've seen it before right all right, so.

So I thought well okay so yeah there's not really theologically correct but there's an analogy here right that we should walk just like Jesus law, we should there should only be you know, there's two sets of footprints and then there's only one set of footprints in the guy asking why is there one set of footprints and in the poem?

Jesus said I carried you or something, well there should only be one set of footprints, but it should be us retracing the steps of the Lord Jesus and walking as you walk and that blueprint for those set of footprints is the law. That's how it fits into our union with the Lord Jesus.

Was okay, sorry except that down some so how so all this begs the question of how did Jesus handle the wall that's really what we want to get at right that's the heart and the meat of today's discussion so Jesus contradicted the traditional Jewish interpretation of the sixth commandment and this is where Matthew 5 comes in.

So the Jews had relegated the sixth commandment to the outward act of murder, let's look at Matthew 5:21, let me go back there and I'll just read the section for you.

You've heard that it was said to those of all you shall not murder and whoever murders will be in danger of the judgment but I say to you that whoever is angry with his brother without a cause shall be in danger of the judgement. All right.

So they had relegated it as Pharisees had relegated murder to the outward act of murder.

Jesus, however, demonstrates in that passage. Matthew 5:21 that the commandment not to murder also forbids unjustified anger in the heart just as much as murder by the hand when he says I say to you that whoever is angry with his brother without a cause shall be in danger of the judgement.

So he's picking up on a principal interpreting the law, which is why the chapters called the reformed application of the law. He's picking up on this principle and he's extending it and applying it to other aspects of life. So picking up on this pattern, the larger catechism says this about the law says under one sin or duty, maybe Justin or Peter noticed by now.

It's question 6 or 99 not there yet, okay. All right, well press on. Under one sinner do the all of the appearances appearances there are probably. Some sorry. I'll be back up under one sinner duty all of the same kind are forbidden or commanded together with all the causes means and occasions in appearances thereof and provocations there, too.

Question 99. Why or this is why when dealing with the sixth commandment which is thou shalt not kill the larger catechism answers the question of what's required in the sixth commandment and it concludes that it requires all lawful endeavors to preserve our own life in the life of our neighbors and it forbids the taking away of our own life or the life of our neighbor unjustly or whatsoever to.

So you see the commandment just says I shall not murder but Jesus takes it and he opens it up. And he says the commandment applies to your heart. Commandment applies to my heart in terms of unjustified anger. So when this is applied how does this apply to the fourth commandment Well what when it applied to the fourth command we can see that out we're acts of work are violation of the commandment, but that's just the prohibition the requirement of the commandment is we've seen is heat the Sabbath holy.

So if we limit the commandment to not doing any work we miss the purpose of the commandment. I think this is really insightful quote from Thomas Shepard the founder Harvard University, that's included in the book. He says the words Sabbath properly signifies, not common but sacred, Reps. The Lord therefore enjoys this rest from labor upon this day, not so much for the rest say but because it is a medium or means of the holiness which the Lord requires upon this day.

Otherwise, the Sabbath is a day of idols, not a holiness. He says our cattle rests but a common rest from labor as well as we and it is therefore and therefore it is man sin and shame if he improved the day no better than the beasts that perish. He's saying you are not a cow okay, but

it goes to Sabbathkeeping you heard a person you're made in the image of God and what are the implications of that?

Is that you need to keep the whole of the day holy in a way that's special and nothing like what? Can. How the cows may not get to let's say file the field on the day, you're a person. All right. Any interpretation of the fourth amendment that makes cessation from labor the sum and substance of the commandment is not in harmony with Jesus manner of a blind the decal office summary statement no commandment of God contains a prohibition alone the requirements are always implied.

In this case the case the sabbath requirements given keep the day holy therefore it should be our objective in line with the commandment to keep the Sabbath holy and this of necessity would exclude and this is where the application goes how does it connect to the Westminster confession it would exclude the worldly employments and worldly recreations that are good on other days.

Let me ask in with the question if it's possible that murders adulteries and other abominable crimes proceed out of the heart and that's Matthew 15:19 if it's possible those things proceed out of the heart is it possible or do we have a category for Sabbath breaking that also proceeds from our hearts are we've been consistent about the way we apply the Sabbath?

So that was the long point that was the first point about our hearts we're going to talk about our speech now so we'll pivot talk about our speech unjustified anger is murder in the heart because it is out of the heart that murders adulteries and other abominable crimes proceed it is also out of the abundance of the heart that the mouth speaks right that's a critical link.

So we turn from keeping the law the Sabbath with our hearts to keeping it with our speech, you'll find that it's the same basic principle that applies here. Jesus adds in the Matthew file account. And whoever shall say to his brother Rappa shall be in danger of the council but whoever shall say you fool shall be in danger of hellfire.

Jesus applies it the commandment to what we say as well as what we think what's in our hearts. Jesus point out is not here adding a new commandment, this is not new yes.

What is Roca mean? Not sure. I remember. Him okay, but something down from you fool. I guess you fool is like the the pinnacle of. I guess what you could say nasty about someone you remember the sticks and stones the right my bones but names will never hurt me and we know how false that is, right?

Yes. I should have looked that up. Jesus is not here adding a new commandment and Jesus is not holding his followers to a higher standard than the Jews of the Old Testament would have been held. Jesus is explaining to the Jews of the Old Testament the Old Testament law itself and how it applies.

Dr. McGraw remarks are so how should we keep that sabbath with our speech? Dr. McGraw remarks if we occupy our time with worshiping the Trion God in the corporate assembly in family and in private as well as edifying conversation with his people then our speech will correspond to what is in our hearts.

This is why Isaiah 58 refers not to speaking RO or to not speaking our own words. The corollary is enjoying that we speak the words of Christ, but our speech often betrays us how many times has our Sunday conversation been predominantly about what's happening in the office or sporting events, and if so how can our hearts be how could my heart be inside of keeping?

If the sixth commandment forbids angry speech, is it not reasonable to say that the set that upon the same principle that the fourth commandment requires. Godly speaks to the flip side of the same point. This is not to say that everything that we say has to be about the Bible think brush to cover that.

Last last week or the week before or rather. You know, if not not saying everything you say has to be about the Bible but it all does have to have a purpose.

It all has to be profitable and we should seek to avoid idle and worthless talk. So my closing analogy for this point or I have a I have a closing analogy for this point. So if you think you're going to heaven to play golf. Or what put in whatever other sporting event you like your mistaken, all right?

Airsoft, okay. I should use their right? You think you're going to have to play aerosol or your mistaken? Likewise if you think you're going to heaven to talk about golf. You say. You are going to heaven to see Jesus love him talk about him delight in him seeing about him and have fellowship with him.

And no place in Scripture does it tell us thou shalt not golf in heaven? We know it. It's not even necessary to send because the principle is implied. All right last point is keeping the law and the Sabbath with our behavior toward others. The last way we keep the Sabbath is through our behavior towards others.

Matthew 5:32, we're going back to Matthew again, whoever divorces his wife or any reason except sexual immorality causes her to commit adultery. Now, I don't think Jesus is saying he's not committing adultery as well, right? I think the emphasis is that what he has done has caused other people to have to sin.

So Dr. McGraw specifically zeroes in on a relation to our neighbor. And he asked how many church go in Christians have no problem going out to eat on Sunday and causing their neighbors to work. Quite a few of them. So, let's make it analogy. Okay, if you hired someone to kill for you, you're guilty of.

Murder. If you hire someone to steal for you, you're guilty of theft stealing, okay? If you hurt if you bribe someone to act as a false witness, you're guilty of. Baron false witness lying or perjury, okay. It works with all the other commandments, all right. So if you hire someone to work for you on the Lord's day, the break the Sabbath and your place, what are you guilty of Exodus?

In light of what we have talked about is it not strange when Christians don't hesitate to hire pilots and flight attendants to break the fabric for them. Is it not strange when they go to grocery stores gas stations for the sake of convenience? Can we in good conscience invite people to church when we are the very cause of hiring them to work for us on the Lord say?

If that's something to to really think about or before God in our hearts. Scripture does not stop it requiring heart conformance. It requires active conformance to the law. That's why James talks about being justified by works. It's the devil that tells us that as long as our intentions are good we can't sin.

A lot. It's very important how we keep the Sabbath with our actions towards our neighbor. Hey, those are the three points of sunrise. The pattern by which Jesus and the New Testament interprets the old testament commandments is a broadening pattern. He reacts against the

narrow and restrictive legalism of the Pharisees that seeks to narrow down the law into something we can keep.

And isn't that the problem of the legalist fundamentally is it not that they have a law that they cannot keep? And since their justification depends on keeping the law they have to narrow it to something that becomes in their mind capable. But Jesus makes the point that the Sabbath was given for man's benefit.

In light of that are we not robbing ourselves when we occupy the day with things that do not keep it holy. Well in with this example, remember in the New Testament, the example of Martha and Mary remember that Mary was serving or Martha was serving she used me. She was doing the things that were right and good and up themselves serving.

Jesus fixing foods serving the other two tables. But she didn't stop to listen to the teachings of Jesus. Mary on the other hand sat at the feet of Jesus and listened. And it was Jesus who commended Mary that she had chosen the better thing and that what she had would not be taken away.

The Sabbath or Sunday is our chance to sit at the feet of Jesus to put aside the work that has that could be a distraction to us on the other days that we do on the other day and to listen to the word of our Lord. Are we missing the better thing when we occupy the day that God has called holy and said keep it holy with entertainment idol gossip football games travel in the life.

Is God worthy of our worship? If you worthy of our time.

So this is. You've been of course very convicting to me as I consider how great of God we have and how much he loves us and how what he has given us and I I was just thinking this morning I didn't put in my outline but I believe it will be part of the condemnation of the wicked and the day of judgment and they look at the law God in particular the Sabbath and God gives them all these good gifts and they spit in the face of God by rejecting the gifts and by not keeping the day.

It's a gift of God to us for our good and it will show the glory of God that when He has given us a good gift and if not when the unbelievers or Christians, don't keep it. So these are the reasons that the Westminster confession concludes that the Sabbath is to be sanctified by a holy resting all that day even from such worldly employments and as worldly recreations as our lawful on other days in spending the whole time in the public and private exercises of God's worship except so much as is to be taken up in the works of necessity.

When you're in heaven. You won't be taking up in the worldly employments in the recreation should be taken up. To Jesus. And I think that's how we get to the Sabbath from the rest description. That's where we would land anyway. Isaiah 58. Something that in its essence we should have already known we should have already got to and that's the that's the thrust that the emphasis of this chapter, so let's pray.

Lord Jesus help us to delight in you. Help us to take our joy from hearing your word from learning from you from praying to you and forgive us for our coldness when we approach the front God. When we give you the minimum that we think we can get away with when we our hearts are so easily drawn to the distractions.

Other the distractions and recreations and employments that you have given us six days and said go do them, but are not drawn like they should be to you Lord forgive us and help us to

refocus our attention on keeping the Sabbath holy and delighting in the good gift that you have given us amen.

Thank you, thank you for the.Convicting helpful.