

INTRODUCTION

What is it to remember something? If that's what we need to think about today, maybe first I should ask:

What is it to forget something?

this is an Old English word made of "get" and "for"

get - to obtain; to gain possession of; to lay hold of

for - against or opposite

forget - not to have hold of something; used to mean not to have something in the memory, in the thoughts

"for" as meaning "against or opposite" we know from forbid, forbidden

-bid = tell someone to do something

-forbid = tell someone NOT to do something

forbidm, forbidden

forget, forgotten

so, to forget is not to have hold of something in the memory or thoughts

What is it to remember something?

this is a Latin-based word that goes back to a Greek root used in the Bible

re - again

member - a verb form of "memory"

what is a letter b doing in there?

apparently as a Latin word made its way into French and English, it would pick up that letter b

numeral - number

humility - humble

to remember = again to have memory of something

So, to forget something is to not have hold of it in the mind, in the thoughts, in the memory

For remember something is to again have memory of something

If you are forgetting something, what do you need someone to do for you? - to re-mind you

Re-mind really means to re-memory

Remind is a relatively new word in our language; Geneva Bible and KJV don't have it; instead, they say "put in remembrance" or "put in mind"

We may forget something, not have memory of it

Someone may remind us of it, so we have memory of it

Then for a while we remember it, we have memory of it

Part of our condition as the human race, since we sinned in Adam, is that we are very apt to forget things we really ought to remember. So great is God's compassion toward us, that He many times has said to us, "Remember."

As we study through The Ten Commandments, as we leave the third commandment and arrive at the fourth, the first thing we hear from God is "Remember."

TEXT

Exodus 20:8-11 Remember [H2141 *zakar*] the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For [H3588 *kiy*] in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

BODY

I. A Model for Us to Follow in the Matter of Remembering

A. 2 Peter 3:1-13 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, 3 knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. 8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

B. The unbelieving world forgets what the word of God says (verse 5)

C. The minister reminds the people

1. verse 1
2. verse 8

D. The people the minister reminds remember, and live in

1. holiness (verse 11)
2. hope (verse 13)

II. What Kinds of Things the Lord Charges Us to Remember

A. Remember what the word of the Lord already has told you

1. John 16:4 But these things I have told you, that when the time comes, you may remember that I told you of them. "And these things I did not say to you at the beginning, because I was with you.
2. Acts 20:35 I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "
3. Jude 1:17 But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:

B. Remember the great things God has done

1. Psalms 105:5 Remember His marvelous works which He has done, His wonders, and the judgments of His mouth,
2. Psalm 143:5 I remember the days of old; I meditate on all Your works; I muse on the work of Your hands.
3. 2 Timothy 2:8 Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel,

C. Remember the things recorded way back in the books of Genesis and Exodus

1. Luke 17:32 Remember Lot's wife.
2. Jude 1:5-7 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

D. Remember that God is the one true and living God, and nothing else is God

1. Isaiah 46:8-10 "Remember this, and show yourselves men; Recall to mind, O you transgressors. 9 Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,'
2. Ecclesiastes 12:1 Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, "I have no pleasure in them":

III. How We Are to Remember the Sabbath Day

A. Remember that God blessed it

1. so you are to remember it to enjoy that blessing

B. Remember that God hallowed it; He made it holy

1. God left six days to be for our normal, common use
2. God set one day apart from those other six, to be for our use, still, but unto Him
3. so you are to remember it to keep it holy
4. you are to remember that it is not a day for our normal work

C. Remember that God made it for everyone

1. He made it when all creation had been made
2. He made it when there was no distinction between Israel and the other nations

CONCLUSION

The world will forget on purpose; we will be tempted to forget; I will remind you; together we will remember the great things the Lord has done for us; we will remember the Sabbath day to keep it holy.

Rita - Prelude

Rita - Trinity 727 "When the Roll Is Called Up Yonder"

Haven - Trinity 579 "Be Still, My Soul" - Alex lead

Ava - Trinity 547 - "My Jesus, I Love Thee" - Alvin lead

Conner - Call to Worship and Opening Prayer - Psalm 103:1-2

Peter - Scripture Reading - 2 Peter 3:1-13

Andrew - Congregational Prayer

When it is remembered, other things also are remembered
-that God created

When it is not remembered, other things also are not remembered

Remember what the word of God already has told you, including those things from way back in Genesis and Exodus, including what it tells you on the second page about the sabbath day.

Remember that there is only one true and living God.

Remember the great things that God has done, including creating all things, and resting from that creation.

Remember, Keep

Calvin:

Hence we infer that it is no trifling matter here in question, since God enforces the sanctity of the Sabbath by these two words...condemning carelessness about it as a transgression He says, "all thy work," whereby He signifies that they have plenty of time, exclusive of the Sabbath, for all their business.

Poole:

This word "remember" is here very emphatical and

1. reminds us of a former delivery of the substance of this command, to wit, Genesis 2:3
2. insinuates the great necessity of consideration and preparation for the sabbath before it comes
3. shows the singular importance of this command, which is therefore placed in the heart and centre of the rest, to show that the religious observation of this is the best way to secure our obedience to all the rest, and that the neglect of this will bring in the violation of all the other, as common experience shows

Watson:

This word "remember" shows that we are apt to forget Sabbath holiness; therefore we need a memorandum to put us in mind of sanctifying the day.

Hopkins:

Now if we lay aside the positive command of God, there is no one day in itself better than other: and, therefore, there is a memento prefixed to the Command, (Remember, that thou keep holy the Sabbath-Day) which is not added to any other precept; intimating to us, that the observation of a special day is not a dictate of nature, but only an imposition of God, which he requires us to remember and bear in mind.

we are still as much obliged, with thankfulness to remember and meditate upon the great mercy of our creation, as they were.

Durham:

It is specially and singularly ushered in with a *Memento*, or *Remember*, which is not expressed in any other Command; and, Shall we think, that where God saith *Remember*, there is nothing to be taken notice of; or, shall we think, that it saith not Remember now as well as then; and if so, Who can warrantably for|get that which he biddeth remember? which is, not to keep the Seventh day, but the *Sabbath* holy unto the Lord

...these four:

First, a constant and continued duty at all times, and in all dates; that is, that we would remember, that God has set apart a seventh day for himself, and therefore every day we would remember to cast our Affairs so, as they may not be impediments to us in the sanctifying of that day, and we would endeavour always to keep our hearts in such a frame as we may not be discomposed, when that day shall come, and this affirmative part of this Command bindeth *semper* or alway, and its negative *ad semper*, or other dates as well as on the Sabbath.

2. It importeth a timely preparing for the Sabbath, when it is a coming, or when it draweth near, this remembering it calleth for something to be done in reference to it; before it come a man by this is obliged to endeavour to have a frame of heart, that he may be ready to meet the Sabbath, and enter kindly to the duties of it, when it shall come or otherways, if it come on him while he is in his common or course frame, and not fitted for it, it will say he has not been remembering it before it came.

3. Remembering importeth an intensesness and seriousness in going about the duties of the day, when it cometh, and that it should be with all carefulness sanctified, and that men should be mindful of the duties called for, lest their hearts divert from them, or slacken, bensil and grow formal in them; whereby mens inclination to forget this duty, or to be superficial in it, is much hinted at, this word we take to be moral, being a mean for furthering the great duty aimed at of sanctifying the Lords-day, or Sabbath coming.

4. Remembering may import this, that the Sabath even when it is past, should not be soon forgotten, but that we should look on the Sabbath past to remember it, lest by loosing the fruits of it, when it is by, we make our selves guilty of prophaning it.

Henry:

concerns the time of worship

It is taken for granted that the sabbath was instituted before; we read of God's blessing and sanctifying a seventh day from the beginning (Gen_2:3), so that this was not the enacting of a new law, but the reviving of an old law

A particular memorandum put upon this duty: Remember it. It is intimated that the sabbath was instituted and observed before; but in their bondage in Egypt they had lost their computation, or were restrained by their task-masters, or, through a great degeneracy and indifference in religion, they had let fall the observance of it, and therefore it was requisite they should be reminded of it. Note, Neglected duties remain duties still, notwithstanding our neglect. It also intimates that we are both apt to forget it and concerned to remember it. Some think it denotes the preparation we are to make for the sabbath; we must think of it before it comes, that, when it does come, we may keep it holy, and do the duty of it.

It is designed for a memorial of the creation of the world, and therefore to be observed to the glory of the Creator, as an engagement upon ourselves to serve him and an encouragement to us to trust in him who made heaven and earth.

Gill:

it was a command of positive institution, and not a part of the law of nature, and therefore more liable to be forgotten and neglected; for, as a Jewish writer (e) observes, all the laws of the decalogue are according to the dictates of nature, the law and light of reason, and knowledge of men, excepting this: wherefore no other has this word "remember" prefixed to it; there being somewhat in the light of every man's reason and conscience to direct and engage him in some measure to the observation of them.

Clarke:

As this was the most ancient institution, God calls them to remember it; as if he had said, Do not forget that when I had finished my creation I instituted the Sabbath, and remember why I did so, and for what purposes.

Edwards:

This expression "remember" was probably the rather used because this was not the first institution of the Sabbath; it had been too much forgotten, especially while the children of Israel were in Egypt. The sabbath had also been renewedly commanded (chap. 16). God here charges them to take notice of His institution of the Sabbath, and not to forget it as they formerly had done.

K&D:

presupposes an acquaintance with the Sabbath, as the expression "remember" is sufficient to show, but not that the Sabbath had been kept before this. From the history of the creation that had been handed down, Israel must have known, that after God had created the world in six days He rested the seventh day, and by His resting sanctified the day (Gen_2:3).

Hawker:

This is among the earliest precepts of God. Gen_2:3. And how much more ought its observance to be endeared to us, since the resurrection of the Lord Jesus!

Larger Catechism:

The word Remember is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion; and partly, because we are very ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

to keep it holy...hallowed it

Poole:

i.e. to use it holily, by a careful abstinence from servile works or worldly business, and by a diligent employing of the day in holy thoughts, words, and exercises, in the worship of God in public and private, and the celebration of his works, and the furthering of our own and others' sanctification and salvation. See Is 58:13

Henry:

As a holy day, set apart to the honour of the holy God, and to be spent in holy exercises. God, by blessing it, had made it holy; they, by solemnly blessing him, must keep it holy, and not

alienate it to any other purpose than that for which the difference between it and other days was instituted.

not only instituted by him, but consecrated to him. It is sacrilege to alienate it; the sanctification of it is a debt

He has put an honour upon it by setting it apart for himself; it is the holy of the Lord and honourable: and he has put blessings into it, which he has encouraged us to expect from him in the religious observance of that day. It is the day which the Lord hath made, let not us do what we can to unmake it. He has blessed, honoured, and sanctified it, let not us profane it, dishonour it, and level that with common time which God's blessing has thus dignified and distinguished.

Clarke:

the sanctification of the seventh day is commanded, as having something representative in it

Ellicott:

Thus only could the day be really "kept holy," with a positive, and not a mere negative, holiness.

Carroll:

The sabbath was made for man as man and not for the Jew alone. The sabbath given on Mount Sinai was part of the national covenant with the Israelite nation, to one people, but long before Moses was the sabbath of the creation and rest

Now Jesus is Lord of the sabbath. He does not change the sabbath; but he changes the day of the sabbath, which is substantially: Jesus is the antitype. Joshua was to give them rest; Joshua did not give them rest. Jesus gives them the rest. God created the world; the seventh day sabbath commemorated that. Jesus redeemed the world; the first day of the week commemorates that. As we learn from Hebrews 4, Jesus also rested from his work, as God did from his. Therefore there remaineth a keeping of the sabbath to the child of God.

when Jesus had abrogated, nailed to his cross, the Mosaic sabbath, and rested, from that day instantly they began to observe another day. Five times we read that "on the first day of the week" he appeared to his disciples and in all of these to at least seventy people; on that day the Spirit came; on that day the disciples assembled break bread, to pray, to keep the Lord's Supper, as you learn from Acts 2, on that day, according to the habit and custom of the churches, Paul gave commandment that collections should be taken; on that day, in banishment of the Lord's Day, John was in the Spirit.

Deuteronomy 5:12-15 Keep [H8104 *shamar*] the sabbath day to sanctify it, as the LORD thy God hath commanded thee. 13 Six days thou shalt labour, and do all thy work: 14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy

stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.
15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Remember...for
to keep it holy...hallowed it

“When I Can Read My Title Clear”

-Isaac Watts

-Andrew singing at home 2024-01-08

“he to rescue me from danger interposed his precious blood”

“Hallelujah, praise Jehovah”

-Andrew singing at home 2024-01-19