

THE TEN COMMANDMENTS “The Day of the Lord”

Ex 20:8-11 (NIV)

8 "**Remember**¹ the Sabbath day by keeping it holy.

9 Six days you shall labor and do all your work,

10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.

11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Strong's definition-

2142 **zakar**³ (zaw-kar'); a primitive root; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from 2145) to be male: KJV—X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, X still, think on, X well.

Before we dig into the Sabbath day, there are some references available to you that I would like to make mention.

1. “Remember the Sabbath Day, to Keep it Holy” tape by Dale Sides, LMCI, L/P Tape 015.
2. “Jesus, Lord of the Sabbath” tape of lecture done by Nikolas Larum for OSA meeting on June 13, 1998.
3. “Sabbath Healings: The Lord's proclamation of the Kingdom of Heaven on the Sabbath Day” tape series from Maranatha Church.
4. “The Week of Redemption: Scriptural Documentation of the Week of Millennia” paper done by Timothy Keyes.

When God proclaimed the fourth commandment from the top of Mount Sinai, he correlated its foundation to the creation week itself. All of the laws of the then commandments can be found (explicit or implied) in Genesis. In the book of beginnings we see God's condemnation of Cain's false worship, his judgment on murder, Laban's accusation of Jacob's theft, Joseph fleeing adultery, Jacob's denial of covetousness and his exile for lying. God's requirements for holy living were well known by the patriarchs. This is why Scripture says of Abraham:

Gen 26:5

because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws." (NIV)

The ten commandments were a codifying of God's requirements. Before Sinai, the breaching of moral principle fell primarily into the category of sin. After Sinai, the breaching of moral principle became trespass, the willing revolt against a known and written law. In this sense, all the laws predate the Mosaic law and are immutable principles. Only in Christ are we free from

the judgment of the law and empowered to walk in the good works they prescribe. The law is the standard by which the world is judged and found short of the glory of God.

Rom 3:19-20

19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.

20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. (NIV)

Having said all this, I want us to understand that no other law in the Decalogue appears in explicit form earlier in Scripture than the Sabbath day.

Gen 2:1-3

1 Thus the heavens and the earth were completed in all their vast array.

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. (NIV)

Verse 3 is a tremendous statement Truth is truth, whether we believe it or not. Reality is reality, whether we see it or not. Simply because Don Quixote thought the windmill was a giant, it didn't make the windmill a giant. Reality was the windmill. No matter what you think and feel about the seventh day, the truth is that it is a blessed and holy day. The question for us is, as always, how will you handle the holy things of God? (2 Tim. 2:20-21; Heb. 10:29 and below)

Ezek 22:26 (NIV)

Her priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach that there is no difference between the unclean and the clean; and they shut their eyes to the keeping of my Sabbaths, so that I am profaned among them.

Ezek 44:23-24

23 They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean.

24 "In any dispute, the priests are to serve as judges and decide it according to my ordinances. They are to keep my laws and my decrees for all my appointed feasts, and they are to keep my Sabbaths holy. (NIV)

*When we talked about the name of the Lord, we mentioned the Lord who makes you holy (as in "be ye holy, for I am holy. I am the Lord who makes you holy). The first thing that we are explicitly told that God ever sanctified, made holy, imparted his own character to was a place in **time**. This is marvelous indeed. But what, pray tell, is time?*

Albert Einstein defined time as the motion of matter through space. For him, matter in motion defined space and its relative speed to light defined mass and time. This was not a sole revelation to him, rather he inherited his view of the creation from his ancestors. All of our calendars and clocks define time this way, matter in motion through space. The rise and fall of the Sun tells us of the passing of a day. The phases of the Moon tell us of the passing months. The changes in

the constellations tell us of the passing year. We are used to viewing time as matter in motion, linear and unalterable.

Gen 1:5

God called the light "day," and the darkness he called "night." And there was evening, and there was morning — the first day. (NIV)

Note that here we have night and day but no earth, no heavenly luminaries and, as far as we know, no matter in motion. And yet, absent of all by which we define and measure time, time sits in the beginning as the first day.

It is not until the fourth day (Gen. 1:14-19) that God sets in the firmament a means by which time can be marked (not defined) into seasons, days, and years. The heavenly luminaries do not mark a week because the seven day week was created by God and started before the celestial clock was put into place. Scientist agree with the record given by God that there is no astronomical basis for the seven day week. How like God to provide us with something that must be believed with the heart though we cannot see it with our eyes!

The first sanctuary provided for man by God then is the Sabbath day. Man was to understand that his worship of God belonged more to the realm of time than it did to space (temples) or matter (idols). The heathen would in the history of man always try to confine and define their worship of God or gods through the use of space and/or matter. They would build temples and idols and declare that their gods lived there, that a building could be "God's house". To be sure, God would have a temple built. But look at Solomon's declaration when it was dedicated.

1 Kings 8:27

"But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built! (NIV)

The absolute definition of space, "the heavens and even the highest heaven", cannot contain God!

*The particles of creation and the vast space of the firmament and beyond were not and are not the defining sphere for worship. Time was before space. The firmament was established on the second day, within time. Time was before the earth was defined. The Earth came to be on the third day, within time. **By its ethereal nature, time holds the same relation to space and matter that spirit holds to soul and body.** And thus time was the perfect "spirit type" sanctuary devised by God for man to facilitate their communion.*

That time is only measured and not defined by astronomical motion is exemplified by two well known Biblical events. During Joshua's "long day" both the Sun and the moon stayed their course (if it had simply been the Earth that stood still, the moon would still have moved). When Hezekiah was given a prophecy of healing, he asked for a sign. The sundial of the court moved backwards which means that by scientific standards, the earth would have had to reverse its course. And yet, we cannot say that time stood still for Joshua anymore than it went backward for Hezekiah. Just because we set our clocks backward in the fall doesn't mean that we've

traveled back in time. Matter in motion through space is a means by which we measure the passing of time, but it is not time itself.

So you see, time is a perfect venue within which to worship God. Like the spirit, you can't hear it, taste it, smell it, see it, or touch it. But you can see the effects of its passing.

*The Sabbath stands as God's completion of creation. His resting was a completion of the six days work. [The Hebrew word **sabbat** actually means "cease," more than "rest" as understood today. It is not a word that refers to remedying exhaustion after a tiring week of work. Rather, it describes the enjoyment of accomplishment, the celebration of completion.¹] The seventh day did not exist until God declared it and hallowed it. The day after the Sabbath would never truly be the eighth day. Forevermore, the day after the Sabbath would be the first day of the week.*

To the Jews, the Sabbath is and was of supreme importance. The ancient Rabbi's would dress in their finest vestments to greet the Sabbath as a bride coming at sundown. In their thought and literature, the Sabbath was seen as the soul of creation [because God breathed = rested in Ex. 31:17], the bride of Israel and the Creator's Queen.

*Abraham Heschel, in his great treatise on the Sabbath, writes "Judaism teaches us to be attached to **holiness in time**, to be attached to sacred events, to learn how to consecrate sanctuaries that emerge from the magnificent stream of a year. The Sabbaths are our great cathedrals; and our Holy of Holies is a shrine that neither the Romans nor the Germans were able to burn;...the Day of Atonement...*

The main themes of [our] faith lie in the realm of time. We remember the day of exodus from Egypt, the day when Israel stood at Sinai; and our Messianic hope is the expectancy of a day, of the end of days."²

This day, the end of days as Heschel calls it, we know as the day of the Lord. The language of creation in the first two chapters of Genesis becomes the language of redemption. As light was called out of darkness and order out of chaos, God showed in the six days of creation his redemptive character. But what he did was also prophetic of the history of the world.

2 Peter 3:8

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. (NIV)

Ps 90:4

For a thousand years in your sight are like a day that has just gone by, or like a watch in the night.
(NIV)

¹ Allen P. Ross, *Creation and Blessing, a Guide to the Study and Exposition of Genesis*, Baker, Grand Rapids, Michigan, 1996, p.113-114

² Abraham Joshua Heschel, *The Sabbath, Its Meaning for Modern Man*, The Noonday Press, New York, N.Y., 1951, p.8

Once again, I would refer you to Timothy Keyes' paper on the week of millennia. The basic premise is this: The time allowed by God for the redemption of this planet is 6,000 years. The final day, the day of the Lord, is the 1,000 year reign of our Lord on earth known as the Millennial Kingdom.

Rev 20:4

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. (NIV)

Dr. David Jeremiah of Turning Point has this to say about the day of the Lord:

“The expression ‘on the Lord’s Day’ is the subject of considerable controversy among theologians today. Some contend that the expression refers to Sunday, but there is no real evidence to support this view. The term “on the Lord’s Day” is never used in the Bible in reference to Sunday is ‘the first day of the week.’

‘The Lord’s Day’ is surely a reference to ‘the Day of the Lord’ which is that period of time when God deals in judgment and sovereign rule over the earth.”³

³ Dr. David Jeremiah, *Escape the Coming Night – Study Guide, Volume 1*, Turning Point Ministries, San Diego, CA, 1994, p. 33