

THE FOURTH COMMANDMENT

Exodus 20:8-11

By Andy Manning

The title of this sermon is “The Fourth Commandment.”

One of the greatest movies of all time is “Chariots of Fire,” the true story of Olympic sprinter Eric Liddell, the “Flying Scotsman.” Eric was a devoted Christian from Scotland. He was born in China, to missionary parents. His best race was the 100 meters, but the qualifying heat was on a Sunday, so he refused to run. He was criticized and pressured by people all over the country. At one point the Duke of Windsor said, “Come on Liddell. For the sake of your king and country, put aside these silly ideas about the Sabbath and the Lord’s Day.” But ultimately Liddell stuck to his convictions and said, “I would never set aside my king or my country save there was a higher power, a higher authority, the one who sets up kings, and the one who brings down kings, and I will not run.” Since he could not compete in the 100 meters, he decided to compete in the 400 meters, even though he wasn’t very good at it. On the morning of the Olympic 400 meters final, one of the athletic trainers handed him a note. It said, “In the old book it says: ‘He that honors me I will honor.’” Liddell went on not only to win the gold, but to set a new world record in the 400 meters.

That’s an inspiring story because it shows a man who was willing to obey God no matter the cost, and then the story has a good ending.

It brings to mind **James 4:1**. “Humble yourselves before the Lord, and he will lift you up.”

But the story raises some important questions.

- Is the Sabbath still binding on Christians today?
- If so, is the Sabbath on Saturday or on Sunday?
- What is allowed on the Sabbath?
- Can you do yard work?
- Can you stay home from church?

- Can you go fishing?
- Can you go to work?
- Can your kids play Little League on the Sabbath?

These are all questions that need answers. And that's what I hope to do today.

Today I want to look first at what the Sabbath meant to the Jews in the OT, and then what it means for us today.

Let's turn to **Exodus 20:8-11**. Remember, the Ten Commandments are also spelled out in Deuteronomy 5, but we're going to focus on Exodus 20.

8 Remember the Sabbath day, to keep it holy: 9 You are to labor six days and do all your work, 10 but the seventh day is a Sabbath to the Lord your God. You must not do any work—you, your son or daughter, your male or female servant, your livestock, or the resident alien who is within your city gates. 11 For the Lord made the heavens and the earth, the sea, and everything in them in six days; then he rested on the seventh day. Therefore the Lord blessed the Sabbath day and declared it holy.

Verse 8 says, "Remember the Sabbath day."

The Hebrew word for remember is zakar. It's not talking about recalling something from the past; it means don't forget to observe it; remember to keep it.

The fourth commandment in Deuteronomy 5:12 uses a different Hebrew word for remember (*samar*). It means watch, guard, observe, fulfill, keep, keep watch, spy out, pay careful attention to.

Mark Rooker said when you put the meaning of these two Hebrew words together the word "remember" means that "the Sabbath is not to be overlooked, not to remain unnoticed; observe it; keep it."

The fourth commandment is unique in several ways.

It is the most controversial commandment.

It is the longest commandment.

It is the first commandment stated in the positive.

It is the only commandment not affirmed in the New Testament.

And I'm going to show you that it is the only command that Christians are not obligated to obey.

But first, let's talk about what the Sabbath meant for the Jews.

WHAT DID THE SABBATH MEAN FOR ISRAEL?

1. The Sabbath was a day of worship.

Exodus 20:8 says, “Remember the Sabbath day, to keep it holy.”

The word “holy” means dedicated, or set apart for God.

Verse 10 says that it was a Sabbath to the Lord your God.

Verse 11 says that God blessed the Sabbath and declared it holy.

For the Jews, the Sabbath was not just a day from work, but a day for the Lord. It was a day of worship.

Look at **Leviticus 23:3**. “Work may be done for six days, but on the seventh day there is to be a Sabbath of complete rest, a sacred assembly. You are not to do any work; it is a Sabbath to the Lord wherever you live.”

Notice that the Sabbath was a sacred assembly. Another translation calls it a holy convocation.

So on the Sabbath, the Jews were commanded to set aside one day a week to stop working and instead focus on worshiping the Lord.

This is why you see Jesus going to the synagogue so often on the Sabbath.

Luke 4:16 says, “He came to Nazareth, where he had been brought up. As usual, he entered the synagogue on the Sabbath day and stood up to read.”

Notice the words “as usual. ” Going to the synagogue to worship on the Sabbath was Jesus’ custom; His habit; as it was the habit of all Jews.

The two versions of the fourth commandment tell us what the Jews were to focus on in their worship.

In Exodus 20 it says they were to worship God as creator – as almighty God. God created the world in six days and then rested on the seventh. So they were to worship God as creator.

And in Deuteronomy 5 it says they were to worship God as redeemer – the one who rescued them from slavery in Egypt.

Mark Rooker said that the Sabbath in Exodus is a creation celebration, and the Sabbath in Deuteronomy is a redemption celebration.

They are both creation celebrations.

Exodus looks back to God’s creation of the world.

Deuteronomy looks back to God’s creation of the nation of Israel.

And so on the Sabbath the Jews were commanded to stop working and worship Yahweh, their creator and redeemer.

2. The Sabbath a day of rest.

Not only was the Sabbath a day of worship, it was a day of rest.

The Hebrew word for Sabbath, *sabbat* (suh-bat), means to cease, or to rest.

It means to stop working and rest.

So on the Sabbath, no work was allowed.

Look at **Exodus 20:10**. “But the seventh day is a Sabbath to the Lord your God. You must not do any work—you, your son or daughter, your male or female servant, your livestock, or the resident alien who is within your city gates.”

Verse 10 lists eight classes that are not to work on the Sabbath. 1) Parents; 2) Sons; 3) Daughters; 4) Male servants; 5) Female servants; 6) Animals (Deuteronomy 5:14 adds oxen and donkeys); 7) Resident aliens. In other words, nobody was allowed to work on the Sabbath. It was a day of rest.

Exodus 35:2 says that the Sabbath was to be a day of “complete rest.”

No work was to be done.

And several verses even specified the kinds of work to be avoided.

Exodus 16:29 says they had to stay home.

Exodus 34:21 says they couldn't plow or harvest.

Exodus 35:3 says they couldn't kindle a fire.

Numbers 15:32-36 says they couldn't gather wood.

Nehemiah 10:31 says they couldn't conduct business.

Jeremiah 17:21 says they couldn't pick up a load and bring it through Jerusalem's gates.

Nehemiah 13:15 says they couldn't tread the winepress or load a donkey.

In other words, they weren't allowed to do any work.

Over time the Jewish rabbis tried to get more and more specific about what constituted work and what did not. So in the Mishnah it spells out 39 activities that are forbidden on the Sabbath: Planting, plowing, reaping, gathering, threshing, winnowing, sorting/purification, grinding, sifting, kneading, cooking/baking, shearing, scourging/laundering, carding/combing wool, dyeing, spinning, waring, making two loops/threating heddles, weaving, separating two threads, tying, untying, sewing, tearing, trapping, slaughtering, flaying/skinning, curing/preserving, smoothing, scoring/drawing a cutting guideline, measured cutting, writing, erasing, building, demolition, extinguishing a fire, igniting a fire, applying the finishing touch, and carrying.

The Jewish rabbis got a little carried away.

Some rabbis believed that if a wall fell on top of someone on the Sabbath, only enough rubble could be removed to find out how badly the person was injured.

If he wasn't injured too badly, then he must be left until the end of Sabbath.

Another one was that if an egg was found under the hen on Saturday morning, could it be eaten? Well, they decided that if the egg was laid before the Sabbath, then it could be eaten. But if it was laid on the Sabbath then it could not be eaten.

And so the rabbis created all kinds of rules about the Sabbath.

This is why on six different occasions Jesus was accused of breaking the Sabbath.

It wasn't because He was working, but because He wasn't following all of their man-made rules about the Sabbath.

He was criticized for allowing his disciples to pick grain (Mt 12:1-8); for healing a man with a withered hand (Mt 12:9-14); for healing a crippled woman (Lk 13:10-14); for healing a man with leprosy (Lk 14:1-6); for healing a sick man by the pool of Beth-zada (Jn 5:1-14); and for healing a man born blind (Jn 9).

So ultimately Jesus had to clarify the meaning of the Sabbath for the Pharisees.

First of all, He said that He was the Lord of the Sabbath, meaning He had the authority to give the definitive interpretation of the Sabbath law (Mk 2:28).

Then He said that the Sabbath was made for man, not man for the Sabbath (Mk 2:27). The Sabbath was not meant to be a drag, or a burden; it was meant to be a delight (Is 58:3).

And finally, Jesus said that it was lawful to do works of necessity and charity on the Sabbath.

He gave a couple of examples.

He said that if your sheep fell into a pit on the Sabbath, it was perfectly fine to rescue it (Mt 12:11). That would be an example of a work of necessity.

And then He said that the Sabbath was a day for doing good deeds, like healing the sick (Mk 3:4).

The Pharisees had created so many Sabbath rules that the rules were doing more harm than good; they were preventing people from doing necessary

things that were important and urgent, and from doing good deeds, but Jesus condemned them for that.

The Sabbath was a day of rest, but not to the point of using it as an excuse to not help someone in great need.

3. The Sabbath was the sign of the Mosaic Covenant.

You have to put the Ten Commandments in the context that they were given.

For us, the Ten Commandments are eternal moral laws; but for the Jews they were more than that; they were actually the summary of the covenant that they had made with God.

God promised to bless and care for them; and they promised to obey God's law.

Every covenant has a sign.

The rainbow was the sign of the Noachian covenant.

Circumcision was the sign of the Abrahamic covenant.

What was the sign of the Mosaic covenant? The Sabbath.

Exodus 31:16-17 says, “16 The Israelites must observe the Sabbath, celebrating it throughout their generations as a permanent covenant. 17 It is a sign forever between me and the Israelites, for in six days the Lord made the heavens and the earth, but on the seventh day he rested and was refreshed.”

The Sabbath was the sign of the covenant between God and Israel.

By keeping the Sabbath, they were affirming their commitment to the entire covenant.

And by neglecting the Sabbath, they were declaring their rejection of the entire covenant.

Back then covenants were very common between kings. They were called suzerain treaties.

The more powerful party was called the suzerain, and the less powerful party was called the vassal.

When covenants were made, it was common to include some sort of sign that would seal the agreement.

Breaking any part of the covenant could be forgiven, but if you broke the sign of the covenant, then it meant that you had rejected the covenant, and that the covenant was broken.

That was the significance of the Sabbath for Israel.

Exodus 34:28 refers to the Ten Commandments as the covenant; and the Sabbath was the sign of the covenant between God and Israel.

Keeping the Sabbath signified commitment to the entire covenant; breaking the Sabbath signified breaking and forsaking the entire covenant.

4. The penalty for breaking the Sabbath was severe.

Because the Sabbath was the sign of the covenant, the penalty for breaking the fourth commandment was severe.

How severe?

Look at **Exodus 31:15**. “Work may be done for six days, but on the seventh day there must be a Sabbath of complete rest, holy to the Lord. Anyone who does

work on the Sabbath day must be put to death.” The punishment for breaking the Sabbath was the death penalty.

Was this just an empty threat, or did God really mean it?

There's a scary story in Numbers 15. **Numbers 15:32** says, “While the Israelites were in the wilderness, they found a man gathering wood on the Sabbath day.”

Uh-oh. This man didn't just break one of God's commandments; he broke the commandment.

That's what some scholars said about the Sabbath. It was not one of the commandments; it was the commandment; it was the law. Why? The Sabbath was the sign of the covenant.

So what happened to the Sabbath-breaker? **Number 15:35** says, Then the Lord told Moses, ‘The man is to be put to death. The entire community is to stone him outside the camp.’” God was very serious about the Sabbath.

Many years later, because of their sin, God punished the Israelites by allowing them to be conquered by the Babylonians in 586 BC. The Babylonians destroyed the temple, and they took most of the survivors back to resettle in Babylon for 70 years. Then, by God's grace, the Jews were allowed to go back to Israel and rebuild Jerusalem. Under the leadership of Nehemiah, the walls were rebuilt, their homes were rebuilt, they were gathering for worship, offering sacrifices, repenting of their sins; they kept the feasts and reestablished the priesthood. After a while, Nehemiah had to go back to Babylon for a short time. Upon his return, he found the people breaking the law. Specifically, they were breaking the Sabbath – the sign of the covenant. Notice what happens next in **Nehemiah 13:17-18**. “17 I rebuked the nobles of Judah and said to them: ‘What is this evil you are doing—profaning the Sabbath day? 18 Didn't your ancestors do the same, so that our God brought all this disaster on us and on this city? And now you are rekindling his anger against Israel by profaning the Sabbath!’”

Usually when we think of the Babylonian Captivity, we think of the sin of idolatry. God punished the people because of their persistent idolatry. But Nehemiah is saying that that's not all. He said that a key reason for the Babylonian Captivity was that the Jews were breaking the Sabbath. God took the Sabbath very seriously.

So this is what the Sabbath meant for the Jews.

On the seventh day of the week, Saturday, they were commanded to devote one day for rest and worship.

By keeping the Sabbath holy (dedicating it to God), they were showing their commitment to the entire covenant with God.

WHAT DOES THE SABBATH MEAN FOR CHRISTIANS?

Now let's take a look at what the Sabbath means for Christians.

Remember that there are three kinds of laws in the Mosaic law:

Moral laws, which are eternally binding on everyone;

ceremonial laws, which included the sacrifices and dietary laws;

and the civil laws, which included property laws and specific penalties for lawbreakers.

Where does the Sabbath fall? It is a moral law, a ceremonial law, or a civil law?

There are basically three different views among Christians.

This is a second-order doctrine.

If you remember, first order doctrines are those you must believe in order to be considered Christian.

Second order doctrines are those that you must agree on to go to the same church.

Third order doctrines are those that you can disagree on and still worship and serve together in the same church.

The Sabbath is a second-order doctrine.

If we disagree about this, there's no way we can go to the same church.

Let's look at the three views.

1. Seventh-day Sabbatarianism: Observe the Sabbath on the seventh day.

According to this view, the Sabbath is just as binding as the commandment to honor your parents and to avoid murder and adultery. We must keep the Sabbath by resting and worshiping, and by doing so on the seventh day of the week – Saturday.

This view is held by Seventh-day Adventists, as well as Seventh-day Baptists.

The website of the Seventh-day Adventist denomination says this: “The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry.”

This is what the website of the Seventh-day Baptists says: “We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, a gift of God to all people, instituted at creation, affirmed in the Ten Commandments and reaffirmed in the teaching and example of Jesus and the apostles. We believe that the gift of Sabbath rest is an experience of God’s eternal presence with His people. We believe that in obedience to God and in loving response to His grace in Christ, the Sabbath should be faithfully observed as a day of rest, worship, and celebration.”

2. Lord's day Sabbatarianism: Observe the Sabbath on the first day.

After Jesus rose from the grave on a Sunday morning, the first Christians began to worship on Sunday instead of Saturday.

Acts 20:7 says, “On the first day of the week, we assembled to break bread. Paul spoke to them, and since he was about to depart the next day, he kept on talking until midnight.” So the church was gathering for worship on Sunday.

In 1 Corinthians 16:1-2, Paul commands the believers in Corinth to collect an offering on the first day of the week on behalf of the church in Jerusalem.

In Revelation 1:10 John calls Sunday the Lord’s day, and that’s when Jesus gave him the Revelation.

Ever since Jesus rose from the grave, Christians have been gathering for worship on Sunday, and they have always referred to it as the Lord’s day.

This is the problem with the first view. The early church in the New Testament didn’t even gather for worship on Saturday.

And some Christians believe that Sunday is the new Christian Sabbath.

The Sabbath command in the Ten Commandments is still binding, only we don’t keep the Sabbath on Saturday, we keep it on Sunday in memory of Christ’s resurrection.

So according to this view, it is a sin to do any kind of work on Sunday, and it would be a sin to have your kid in Tee-ball on Sunday.

This view is still popular today, especially among those in the reformed traditions.

It was very popular among the puritans in the 17th century.

Puritan **Thomas Watson** wrote, “The commandment of keeping the Sabbath was not abrogated with the ceremonial law, but is purely moral, and the observation of it is to be continued to the end of the world.”

Going back to 1647, the **Westminster Confession of Faith** says, “As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment binding all men in all ages, He has particularly appointed one day in seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week: and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.”

This view is held by popular preachers like Alistair Begg and Phillip Graham Ryken.

Perhaps you've heard of **Stonewall Jackson**, one of the most famous Confederate generals in the Civil War. So this was the mid-nineteenth century. Listen to how he kept the Sabbath. In his biography, his widow wrote the following:

“Certainly he was not yet scrupulous in obeying the divine command to remember the Sabbath day to keep it holy than he was in any other rule of his life. Since the creator had set apart this day for his own and commanded it to be kept holy he believed it was wrong for him to desecrate it by worldly pleasure, idleness, or secular employment, as to break any other commandment of the Decalogue. Sunday was his busiest day of the week, as he always attended church twice a day, and taught in two Sabbath schools. He refrained as much as possible from all worldly conversation. And in his family, if secular topics were introduced, he would say with a kindly smile, “We will talk about that tomorrow.” He never traveled on Sunday. He never took his mail from the post office, nor permitted a letter of his own to travel on that day. Always before posting it calculating the time it required to reach its destination. One so strict in his own Sabbath observance naturally believed that it was wrong for the government to carry the mail on Sunday; any organization which exacted

secular labor of its employees on the Lord's day was in his opinion a violator of God's law. And so his life was marked by a rigorous obedience to the law of God."

3. Fulfilled Sabbatarianism: The Sabbath was fulfilled by Christ and is kept by trusting in Christ and resting from good works.

This is where our church stands.

This is the view of John Calvin and Martin Luther.

According to this view, Christ fulfilled the Sabbath by His death and resurrection.

Look at **Hebrews 4:9-10**. "9 Therefore, a Sabbath rest remains for God's people. 10 For the person who has entered his rest has rested from his own works, just as God did from his."

The entire book of Hebrews is about Christ being the fulfillment of the ceremonial law.

The sacrifices were shadows of Christ's once for all sacrifice.

The priests were shadows of Christ, our great High Priest.

The temple was a shadow of Christ, through whom we now obtain access to God.

And this verse is saying that the Sabbath was a shadow of Christ.

Christ is our Sabbath rest.

Just as the Jews rested from their work on the Sabbath, so we rest from the works of the law by putting our in Christ.

Christ is our Sabbath because we don't have to obey the law to get to heaven; instead, we only put our faith in Christ, who obeyed the law perfectly and was put to death for our sins.

And since Christ fulfilled the Sabbath, we are no longer obligated to keep the Sabbath.

Let me give you several reasons why this is true.

First, the New Testament does not command us to keep the Sabbath.

The New Testament affirms all of the Ten Commandments except for the Sabbath.

Surely if the Sabbath was a moral imperative, if it was just as important for us as it was for the Jews, the New Testament would have made this abundantly clear.

Second, the New Testament does not say that Sunday is the new Christian Sabbath.

Third, when the Jerusalem Council in Acts 15 specified the rules that Gentile converts needed to observe, they didn't say anything about circumcision or about Sabbath-keeping. **Acts 15:28-29** says, “28 For it was the Holy Spirit's decision—and ours—not to place further burdens on you beyond these requirements: 29 that you abstain from food offered to idols, from blood, from eating anything that has been strangled, and from sexual immorality. You will do well if you keep yourselves from these things.”

Fourth, the new Testament explicitly states that the Sabbath was fulfilled and is no longer binding upon Christians. **Colossians 2:16-17** says, “16 Therefore, don't let anyone judge you in regard to food and drink or in the matter of a festival or a new moon or a Sabbath day. 17 These are a shadow of what was to come; the substance is Christ.” Not only does it say that the Sabbath was only a shadow of

Christ; it also commands us to not let anyone judge us for not keeping the Sabbath.

Fifth, the Bible says that we are free to treat every day the same. **Romans 14:5** says, “One person judges one day to be more important than another day. Someone else judges every day to be the same. Let each one be fully convinced in his own mind.”

So the Sabbath has been fulfilled by Christ, and we keep the Sabbath now by trusting in Christ and resting from good works. We put all faith in Christ, and no trust in our good deeds.

3 LESSONS FROM THE SABBATH

But just because the Sabbath is no longer binding upon Christians does not mean that it doesn't apply to us.

The Sabbath teaches us some important lessons about how to live wisely and abundantly.

We are not called to keep the Sabbath, but we are called to be wise.

Ephesians 5:15-16 says, “15 Pay careful attention, then, to how you live—not as unwise people but as wise— 16 making the most of the time, because the days are evil.”

The Sabbath teaches us to be wise and to make the most of our time. There are three timeless principles that we can learn from the Sabbath.

1. It is wise to worship weekly with your church family.

This was the purpose of the Sabbath. They were to gather weekly for worship. It was a holy convocation.

Why did God command them to gather weekly for worship? Because they needed it; it was good for their spiritual health.

And it's the same for us. Gathering weekly for worship is necessary for our spiritual health.

In the New Testament we see that not only did the early church gather on Sundays, but they gathered together just about every day of the week.

Now the New Testament does not tell us that we must attend church every week, but it does tell us to not forsake the assembling of ourselves together.

Hebrews 10:24-25 says, “24 And let us watch out for one another to provoke love and good works, 25 not neglecting to gather together, as some are in the habit of doing, but encouraging each other, and all the more as you see the day approaching.”

So we see two things in this passage.

First of all, don't neglect to gather together. Don't neglect church attendance and participation.

But then it also tells us to watch out for one another and encourage one another. You can't do those things without gathering together.

So the New Testament does not specify how often we must gather, but I think gathering weekly like the Jews did is a good starting place.

I've said it before, if church attendance is not a priority, God will not be your priority.

If you want to put God first, give Him the first day of the week, the first hour of your day, and the first ten percent of your finances.

2. It is wise to rest one day a week.

Why did God command the Jews to rest one day a week? Because they needed it.

This is the way God has made us.

Just your body needs 7 to 8 hours of sleep every night; just as your body needs enough food and water to stay healthy; your body needs one day of rest every week.

I believe that God revealed this in the creation week. Genesis 2:2 says, “On the seventh day God had completed his work that he had done, and he rested on the seventh day from all his work that he had done.”

God could have created everything in one day; in one instant. Instead, he created everything in six days, and then he rested on the seventh day.

By doing this God was establishing the calendar system that we still follow to this day – the seven-day week.

And God was showing us that we need to take one day off each week for rest. Not for God’s benefit, but for ours.

Think about it. God did not need to rest, but He rested, I believe, to set the example for us.

Now if you are smart, you will do what Christians have done for thousands of years and combine rest and worship on the same day.

That’s hard for preachers to do, but for most Christians it makes the most sense.

Take Sunday as your weekly Sabbath. Set that day aside for worship and rest, and discipline yourself not to work.

But it doesn’t have to be Sunday.

Charles Spurgeon used to take Wednesdays off. He called it “holy inaction” and “consecrated leisure.”

My family takes off on Saturday, because Sundays are a big work day for us.

The Roman Poet Ovid said, “What is without periods of rest will not endure.”

This means, by the way, that if you are a business owner or manager, you need to make sure and allow your people to take one day off a week.

Mark Rooker wrote that the Sabbath commandment teaches that “every human being, irrespective of social class, has the inalienable right to a day of complete rest every seven days.”

3. It is wise to work hard and be productive.

Something that most people miss in the Sabbath command is the command to work.

Exodus 20:9 says, “You are to labor six days and do all your work.”

Taking one day off each week is the Bible’s answer to workaholism, but hard work is the Bible’s answer to laziness.

You should work hard and be productive, whether you are a child or an adult, young or old. I’m not saying that you should always have a paying job, but you should always work hard and be productive.

There is always something more that God wants you to study; another project that God wants you to work on; another problem that God wants you to tackle; another person that God wants you to minister to.

God did not create human beings for non-stop leisure. In Time Magazine, Lance Morrow wrote, “When God foreclosed on Eden, he condemned Adam and Eve to

go to work. From the beginning, the Lord's word said that work was something bad: a punishment, the great stone of mortality and toil laid upon a human spirit that might otherwise soar in the infinite, weightless playfulness of grace."

This is not true. God created man to work before the Fall. **Genesis 2:15** says, "The Lord God took the man and placed him in the garden of Eden to work it and watch over it." The Bible dignifies work. It condemns laziness and idleness and praises hard work.

There is a reason God put you here on earth. There's a reason He hasn't taken you home yet, and it's not so you can travel more. He has work for you to do. Get busy.

CONCLUSION

Is the Sabbath binding on us today? No. Christ is our Sabbath rest.

But if you want to be wise and make the most of your time on earth, then learn the lessons of the Sabbath.

Worship one day a week. Rest one day a week. And the rest of the week work hard and be productive for the Lord Jesus Christ.