***Lights in the World - PH44-01

Advanced Bible Doctrine - Philippians 2:14-15***

Please open your Bibles again to Exodus 20. We are looking currently at the third moral principle which forbids the use of God's name for trivial and deceptive reasons. God's name, as you know, represents His supreme authority and sovereignty in the universe. It represents His character of truth and of absolute righteousness. Therefore, we've been talking about using God's name in a trivial way, such as in swearing and using it in foul language or in false oaths (perjury), both of which are condemned. We tried to point out to you that swearing takes a variety of expressions. It will be profanity, which profanes spiritual things; it will be cursing which calls upon God to act in terms of the lake of fire; or, it may be blasphemy, which is a debasing and a discrediting of God Himself.

We also tried to point out to you that swearing (foul language) always moves from words which are associated with God as the power and authority in the universe downward to words which are associated with Satan as an authority and power in the universe. We begin with God as the power base above, and we move down the line to Satan and his demons as the power base below.

The issue in using foul language and swear words is that we begin with God's name, which expresses itself as profanity, cursing, or blasphemy. Then the language always moves downward from God as your frame of reference of authority by which you are using strong language. It always moves downward toward Satan's power and base of authority. So it goes through mild swear words like "hells" and "damns", and then it moves through vulgarities and obscenities expressed in sex, excrement, and sexual perversion. Each step goes farther and farther down the line. You can perhaps count four or five levels there. Some of my band boys suggested yesterday that people could swear just by saying" "Level one," or "Level four," or "Level five," in order to express the degree to which you are expressing your reactions. That may be a euphemism you may want to consider, but I don't think you should explain to people what the levels are. Just tell them that it just gets worse, and don't go any further than that.

They always move from the innocuous, simple, trivial use of God's name down to where you are really recognizing Satan as the authority in your language. At the lower end of the scale, it becomes naturally more and more words which are associated with Satan, and which Satan does associate with himself, interestingly enough. This is because they are words which are so in contrast to God that they help establish him as an authority and a supreme being in the universe, which is what he wants to do.

So you find that Satan is not at all opposed to using the most vulgar obscenities that the human mind can devise, and which, as a matter of fact, he has devised for them. In other words, in the angelic warfare, Satan wants people to use swear words which desecrate God and which recognize him as a power base in the universe.

So, in other words, swearing recognizes and dignifies the idea that there is somebody else in the universe to contend with than Jehovah Elohim. Satan actually likes to give people the idea that he is a king ruling over hell. There is nothing farther from the truth than that. Satan is not sitting on a throne in hell with the flames coming up all around him as the supreme commander-in-chief who is dispensing his demons to carry out his activities. Hell is going to be as painful for Satan when he is cast into it as it is for any human being who has rejected the grace of God and the salvation that that grace has brought through the Lord Jesus Christ.

The descent in level of swear words, we pointed out, is also accompanied by a moral degeneration in society. As the words go down, the practices of a society using those words go down. This is clearly reflected in our public entertainment media. So the movies, TV, and the stage freely use foul language at the lower levels at Satan's level of expression, and also along with it, they display public nudity, public morality, and that which is again forbidden by the Word of God in conduct, which is on the lower level of the scale.

So pagan societies in the past recognized that swearing was an offense against the gods, and that it was subversive to social institutions. That's why even in pagan society, rules were laid against swearing because it was viewed as an attack upon the gods. The language of a society and of its leaders in all fields of life reveals the degree of rebellion by that society and by those individuals against God and against His standard. Worse than that, it reveals the degree of cooperation with Satan's power base. I don't care what you do with language. I'm simply trying to show you that this third moral principle has a very definitive application in all language which is used in a foul way because it all has associations either with God or with Satan, at one end or the other. There are no trivial words.

So I am aware that some of you may, for one reason or another, want to defend swearing. For example, one of the defenses that people put up is that, "Well, I don't mean that when I say the words. I don't mean that when I 'damn' somebody, I don't mean I'm asking God to judge him and to reprobate him to eternal punishment in the lake of fire. I don't use 'hells' and 'damns' like this. I'm just using them as expletives (expressions) because I want to communicate to people, and people understand this."

That means that you have a kind of a limitation on your language, and therefore you can't get across to people. You don't know how to put words together in order to make people sit up and listen and remember what you say. What you are actually saying is, "If I appeal to people from Satan's power base of authority, I'll really be able to impress minds. I can't appeal to them from God's base of authority--which is whatsoever is pure; whatsoever is lovely; whatsoever is of good report; etc., like Philippians lays out for us in the latter part of the book. I can't communicate from God's frame of reference, but when I communicate from Satan's frame reference, oh, boy, I get Bible doctrine into the soul. I get divine viewpoint into people's minds."

Well, you don't impress minds spiritually by using Satan as your frame of reference and words which are associated with him. Actually, what you're saying is that the end justifies the means. You might even agree: "Yes, people think these are swear words. When a person says "hell" or "damn," our society understands that as a curse word, but I get good things across to people. So the end justifies the means." The Bible forbids this. Romans 3:8 says, "And not rather, as we are slanderously reported, and as some affirm that we say, 'Let us do evil, that good may come.'" Some people are accusing Paul, in his case, because he was teaching the freedoms and liberties of grace, that Paul was telling people to do what is evil, because God's grace then would be able to be demonstrated to the one who is doing evil, in forgiveness, and, so on. Paul says, "That's a slander which is not true. We never say, 'Do evil in order that good may come.'"

In James 3:8, we have this again condemned: "But the tongue can no man tame. It is an unruly evil (and the tongue is what we're talking about), full of deadly poison. Therewith, bless we God, even the Father, and therewith curse we men who are made after the similitude of God. Out of the same mouth proceed blessing and cursing." Now, get it. "My brethren, these things ought not so to be."

So the Word of God is very clear that if you're going to praise God and if you're going to want to communicate divine viewpoint to people, then don't be using the words that are associated with Satan's power base, and don't be using the words that people recognize as foul language because the end does not justify the means. Out of the same mouth should not proceed praising of God and foul language (cursing of men).

1 Thessalonians 5:22 adds another verse to that. It says, "Abstain from all appearance of evil." There are words that people view as being bad language. You think they are simple words and that you don't mean that. What they mean does not make any difference. All meanings of words are determined by the way people use them. The fact that you say that, to you, it doesn't mean that it does not in any way justify your using the word. When you use it, it connotes what people mean by it. So now I hope you understand that.

For example, you've heard the expression, "I don't give a damn." The expression actually came from India. It was brought from England by the Duke of Wellington. The expression that the Duke brought over was the word "damn" spelled as "dam." "Dam" was the name for the smallest Indian coin. It was like people have said, "It isn't worth a sue," which used to be the smallest French coin. Or, it's like we would say, "It's not worth a penny." So the expression, "I don't give a damn" meant "I don't give a penny." That's what the word meant. However, you know that you can't go around saying, "Well, I'm using it in the sense of the Duke of Wellington's meaning from India." When you use it, they're going to spell it "damn," not "dam." It is pointless for you to say, "I don't mean that. I'm using it in a different way." No, you're not. The only way you can use language is the way people understand language.

So when the American says it, it comes out asking for divine reprobation of a soul: a casting of a soul into the lake of fire for eternity. People who use this word mean it as swearing. That's the only intent they have with it.

It is wishful thinking to say that we can justify the use of selected mild swearing words, and the people will not go downward from them. If you acclimate people to what you call the mild words, I want you to understand that they're going to go down from that. That's why you don't want to let your children use bad language. This is because they may use only the nice words that they hear you use at home, but they're going to go down from there to the words that maybe, at this point, you wouldn't think of using, until somebody really gets you mad, and then you let loose with all of the things that you know too.

However, anytime you do, please remember that swearing honors his majesty the devil. I don't care how you explain it, you cannot get around that. Either you are doing it at the extreme worst end of using swear words that include the name of the Lord ("Christ") and so on, all the way down the line to words that you wouldn't want to use in mixed company.

There is another way of swearing, and that is by using euphemisms. Euphemisms are a nice sounding word for a bad thing. For example, people who don't want to say, "Damn" say, "Oh, darn it." People who don't want to say, "God" say "Golly" or "gosh." People who don't want to say, "God" and "damn" together say, "Dad gum." People who don't want to say, "Jesus" say, "Gee," or like Archie Bunker, "Jeez." People who don't want to say, "Hell" say. "Heck." Then there are many synonyms, ordinary words of the English language, which have a swearing connotation of even an obscene and vulgar connotation. There are many more that would be too offensive for me to list. Since we are in church, I won't list them.

However, I do want to help those of you who feel you need strong words. Here are some expletives perhaps you can use. There is, "Fish heads and rice," when you really feel strongly. Or perhaps, "Ham bone," or "Minnesota Fats." That's a good one when you're really put out. Or, "Great honk." If you really want to sock it them: "Bippity Boppity Boo." "Fat momma" is not bad. Of course, we're all acquainted with, "Cotton pickin."

You can hear many more I'm sure. These are off the top of my head. But here are a few. You can mark them down. There are several others that you could invent, and add to these, as well as, "Level one," "Level two," "Level three," or, "Level four."

**Perjury**

Along with this, there's also the problem of the taking of a false oath. We would not want to dismiss that as not being important. That's at the heart of this third moral principle also. This is the taking of God's name in vain in terms of taking an oath and swearing. It says, "I am now going to speak the truth in the same way that God speaks the truth." Then you tell a lie. That's called perjury.

God is the ultimate standard for truthfulness in the universe (Isaiah 65:16, Hebrews 6:13). This is just as Satan is the ultimate standard for lying in the universe (John 8:44). So here you are again, recognizing two power bases. God, the Bible says, is the ultimate standard of veracity, of truthfulness. Satan, the Bible says, is the father of liars, and he was a liar from the beginning. You recognize one power base or the other when you take an oath and you swear falsely. You perjure yourself. In that moment, you again are honoring and recognizing Satan.

So oaths are taken in the name of God, and they are to be taken in the name of God. The Bible tells us to do this in Deuteronomy 6:13 and Deuteronomy 10:20. The Bible says that you are to take an oath of truthfulness in the name of God. Godly oath taking declares that your words are going to be compatible with the truth as God is compatible with the truth. Of course, you can see that this is the foundation of our whole legal system and our whole governmental system. We declare the truth on the basis of an oath in God's name. All vows that you may take have their value, as a matter of fact, from this same basis. This is like when two people get up to be married. When you say, "I do," in response to the minister's question, what you are doing is saying, "I hereby swear before almighty God that I will take this person in marriage, so long as we both shall live, till death us do part, so help me God." That's what you're saying. A lot of people obviously don't realize that what they're doing is taking an oath in the marriage ceremony.

The United States government, at various levels, permits people to have divorces, considering it merely a legal matter. It never seems to occur to them that on the one hand, only a legally authorized person can officiate at a marriage ceremony, one who is recognized by the law as entitled to perform the ceremony. Thus, it is a legal act. What he is performing is asking the people to take an oath before God. But I've never heard of anybody whom the government prosecuted for perjury, for getting a divorce. Every divorce is an act of perjury. I have yet to hear of anybody who has ever suggested that people who are divorced have perjured themselves, and thus should be prosecuted for that. But that's what you do.

As a matter of fact, when you buy a television set and you have agreed to pay so much per month on it, that is a vow that you have taken. Your signature is, in effect, a statement before God that you are vowing to do this. Then, if you don't pay, you have perjured yourself. You have taken God's name in vain, without ever mentioning His name, because He is the basis upon which all truth is oriented. He is the frame of reference. Anything that you legally sign your name to, you are signing it in the presence of God as the witness to what you are doing, and to your declaration before Him that you intend to be faithful to your commitment.

Perjury, thus, is an expression of the highest contempt for the person and the authority of God. It is an act of anarchy and an act of revolution. Associated, of course, with perjury in practice is the use of God's name in swear words, and this descent, in profanity, to the world of evil associated with Satan. As we pointed out, you can just recognize in the Watergate transcripts, the deletions of words that they could not get themselves to print for public reading. These were words which were vulgar and obscene, and all the way down the bottom of the scale toward Satan's power base. This was being done in the highest office of this land. Along with it, with the vulgarities; with the obscenities; and, with the blasphemy laws, many times God's name came into the words of the governmental leaders that those transcripts were recording. Along with that came their perjury again and again. You have to connect the two. Foul language and perjury go together. Foul language and all other immoral expressions in practice of a society go together. The lower a society tolerates in its public communications foul language, like in entertainment, the lower will be the practice of morality which society will also accept. The two go together.

The Lord Jesus Christ forbad a trifling use of oaths in Matthew 5:33-37 and James 5:12. So the Lord says, "In ordinary conversation, just say, "Yes" and "No." Don't throw in these words that take in God's name such as, "God as my witness," and so on. Just say, "Yes" and "No." But He says, "When you do take an oath, then take it with the full consciousness of the solemnity of that act, and what it is that you are doing, and what it is that you are declaring."

The principle, as it is set forth here in Exodus 20:7, adds something else. The latter part says, "For the Lord will not hold him guiltless that takes His name in vain." This is the other part of using foul language, and of taking a false oath (of perjuring yourself.) It says, "For," and this is the Hebrew word "ci" which is a little particle which means "because." It introduces the judgment on the violators. The reason you shouldn't do this is because, and now He's going to tell you what you have to lose by using foul language. The LORD, which is "YHWH," is the Hebrew word for "Jehovah." Again, that is the sacred Tetragrammaton, that four-letter word referring to the highest sovereign authority in the universe. This is God's highest name. This is the highest authority in this universe against whom you are using this language, and whose authority you are discrediting.

It says, "Will not hold him guiltless," and is the word "nakah." "Nakah" means to leave him unpunished, or "to absolve him." God will not absolve you. God will not leave you unpunished if you do this. It is in the Hebrew "piel" stem which means it is intensive. You may be absolutely sure that God will not leave you unpunished for perjuring yourselves, or for using foul language which discredits His authority base, and which recognizes and honors Satan's authority base. It is active which means Jehovah himself will perform the discipline. It is imperfect which means repeatedly in the future God will do this. "God will not hold him (the one using His name in vain) guiltless that takes." The word "takes" is "nasa." "Nasa" is a statement of fact. It's the individual's choice. It's imperfect. This means any time in the future that he takes His name in vain, as we have been describing: using God's name in a trivial way.

God's name is legitimately connected with official oaths; it is legitimately used in prayer; and, it is legitimately used in worship, in praise, and in thanksgiving. But it is not legitimately used in swear words, and it is not legitimately used in perjury. A society or an individual who is using God's name in vain is negative to God's authority. That's the bad thing about it. When you are negative to God's authority, you are negative, then, to freedom. You have endangered freedom. Remember, all of these moral principles are to protect freedom. So the language of people threatens the freedom of a people, or else it protects it.

In other words, this verse says that violators of the third principle of morality may be certain of divine discipline. God will bring divine discipline in some degree upon those who use the words. A person's relation to God's name is the evidence of what that person is. This is the same as a person's relation to Satan's base in that that gives an evidence of what that person is.

**The Fourth Commandment**

Let's go on to the fourth moral principle. Here is another one that is also of great interest to us. It's in Exodus 20:8-11. We have more verses about this one than the others. So we have a considerable area of instruction on this one: "Remember the Sabbath day to keep it holy." This is the "day of rest" principal. The word "remember" is the Hebrew word "zacar." "Zacar" means "to keep this in your memory." Here it is in the sense of observing a special day during the week. It is in the "Qal" stem which is a statement of principle. It is active. The Jewish people themselves are to do this. It is infinitive which indicates that this is God's purpose for them, that they are to observe this particular day.

I want to point out to you that this commandment (this principle) was given to the Jews shortly after they had come out of their slavery in Egypt. From the time of the Garden of Eden, up to this point that the Jews had been released from slavery, there had been no such thing as observing the Sabbath (the seventh day of the week) in any way whatsoever. We have no record of the people of God observing the Sabbath day. The Sabbath day always existed, but it wasn't a holy day from the creation up to the point of Sinai. That's when it became a holy day. Up to then, it was entirely a different operation before the people of God.

In Nehemiah 9:13-14, we have this indicated to us: "You came down also upon Mount Sinai, and did speak with them from heaven, and gave them right ordinances and true laws, good statutes and commandments, and made known unto them the Holy Sabbath, and commanded them precepts, statues, and laws by the hand of Moses, your servant." It was at the point of their release from Egypt that the Sabbath day was made known to them as a holy day, as being a special kind of day. Up to this point, the Sabbath day had no connotation to people whatsoever. The Jews knew about the fact that God had created the world, and then there had been a cessation on the seventh day of His work, but it had no connotation to them, nor in their practice. God had set apart and sanctified the seventh day. Genesis 2:3 tells us that, but there was no connection to people up to the time of the exodus.

However, with the giving of the Mosaic Law on Mount Sinai, the Sabbath day was established as a moral obligation for the Jews to keep. That's what we have here and our passage in Exodus 20. However, Israel was prepared for the fact that this day was going to come into effect and be a special day in their experience. Just a short time previous to the giving of the law on Sinai, we have explained in Exodus 16:22-30 about the provision of the manna from heaven. One of the things that they were told was that they were not to plan to gather manna on the Sabbath day. At this point, it was not a holy day, but God was preparing them for what was soon to be established concerning this day.

So he told them, "You'll gather twice as much on Friday, and you will have enough then to go all through Friday and all through Saturday, and then Sunday morning, the manna will again fall. On Friday, the double portion will not turn wormy. Any other day that you get a double portion, by the morning, it will be wormy. You are going to learn to depend on the grace of God whether you want to or not. That's in effect what God was saying: "You're going to learn how to trust me to provide for you, and every day you're going to have to look to me to give you the food that you need here in the wilderness. But already He was beginning to indicate to them in this passage that Saturday was going to become a special day in their week.

So Exodus 20:8 says, "Remember (observe) the Sabbath day (Saturday) to keep it holy. The word "Sabbath" is the Hebrew "shabbath." It comes from the Hebrew word "shavath." "Shavath" means "to rest" or "to cease." So Sabbath means "cessation." It just means to quit working. It means to sit down. The primary idea of "Shavath" is "to sit down;" "to just stop;" and, "to cease what you're doing." The word "day" is the Hebrew word "yom." This Sabbath day refers to the seventh day of the week, as we find from Exodus 16:26 which very clearly identifies that: "Six days shall you gather the manna, and on the seventh day, which is the Sabbath, in it there shall be none."

So let's dispose right now of anybody talking about the Sunday Sabbath or the Christian Sabbath. Those are phrases alien to the Word of God, and alien to this concept that we are studying in this moral principle. There is no such thing as a Sunday Sabbath. Sabbath is only one day of the week, and that is Saturday. So get Saturday in mind. With the Jews, it begins at sundown Friday, and it goes to sundown Saturday. That constitutes the period of the Sabbath day. If you were to travel through Palestine today, at sundown Friday, everything ceases, and the Sabbath is observed until sundown Saturday. The Sabbath is the seventh day, clearly so declared in Scripture. You also have this in Exodus 16:29-30.

So the Sabbath day, a day of cessation, the seventh day of the week, is to be kept holy. The word "holy" is "kathash." "Kathash" is in the "piel" stem which makes it intensive. It means you are to very seriously regard this day as holy, with no "ands," "ifs," or "buts." It is active. You are to do it. Infinitive means that it is God's purpose. This is important. These grammatical factors give us the exegesis. This is the only way you know what God the Holy Spirit meant when He had Moses write this Scripture. It is on the basis of the language He used and how He used it. God's purpose is clearly expressed here that it is to be kept holy, and the word "holy" means "to set apart." So he says, "Observe (remember) to recognize the Sabbath day, the seventh day of the week (Saturday), and to use it as a set-apart day."

Then in verses 9-11, he gives us some information about Sabbath observance. He says, "Six days shalt you labor and do all your work." Sunday through Friday are to be normal work days for the Jews. They had six days for earning their living; six days for their household chores; and, six days for recreational and social activities. These are the days in which they shall labor. The word "labor" is "avath." It is the opposite of "shavath" which means "to rest." It is brought in contrast to the word we saw earlier, "shabbath," which means "to rest." The opposite is "avath" which is to labor. It is a statement. They are actively to do it. It is imperfect. They are to continually be engaged in labor during these six days. But you are not to catch up on your work on Saturday. When Saturday comes along, it is a set aside day, and not a day for you to labor. The Sabbath is God's day, and the Jews were in no way to use it for their own activities. That's the point.

Verse 10: "But the seventh day is the Sabbath of the Lord thy God." Now what were they to do on this day? Everybody was to be freed from work. Notice what verse 10 says, "In it, thou shalt not do any work: you; nor your son; nor your daughter; nor your manservant; nor your maidservants; nor your slaves; nor your cattle; nor a stranger that is within your gates." The male and the female slaves were to be freed from work. The Israelite and his children were, of course, to be freed from work. The animals which were used in transport and plowing were to be freed from work. The foreign laborer who had settled down among the Israelites was to be permitted to rest. "Within your gates" refers to their cities; their towns; and, their villages all over the land. The word "work" is the Hebrew word "melacah." "Melacah" is importantly a word for "work" which is general. There are other words that mean "heavy work." This is just the general work, where it is light or heavy, and this meant no work of any kind. It was absolutely extreme.

You could not plow (Exodus 34:21). You could not press wine or carry goods from one place to another (Nehemiah 13:15). In fact, the rabbis who carried this to an extreme designed rules to be sure you didn't break the Sabbath. One of the rules is that if you were transferring fruit from one basket to another, and you have a piece of fruit in your hand just as the Sabbath day begins, the rabbi said, "Drop it." If you carried it and put it over in the other basket, you've done work on the Sabbath day. You could take a radish and eat it by dipping it in salt. But you had to dip it in salt and eat it quickly. You couldn't dip it in salt, and then sit and talk to somebody for a minute or so, because you had then permitted the radish to be pickled, and you had done work on the Sabbath day. A woman was not to look in the mirror on a Sabbath day because she might see a white hair and reach up and pluck it out, and that would have broken the Sabbath by doing work. They meant "just stop."

Remember that it was not a day of worship. We have a confusion here. It was not a day when they gathered in church in worship. Worship was done in the home. It was led by the father. It was a home operation. That's where worship was done. The idea of the synagogue came after the captivity period, and in the intertestamental period. That's when the synagogue situation developed so that they had this gathering together on the Sabbath day in the study of the Word of God. But that was incidental. The primary thing of the Sabbath day was just to "stop and rest," and nothing was done.

You couldn't bear a burden (Jeremiah 17:21). You couldn't carry on trade (Amos 8:5). You couldn't hold a market sale (Nehemiah 13:16). You could not go out and collect manna (Exodus 16:26). You were not allowed to gather wood, even if you needed it (Numbers 15:3). There was the story of the man who did that, and thus he broke the Sabbath. And remember that breaking the Sabbath was serious because it was a capital crime. When you broke the Sabbath, you died. And this man did, for going out and picking up some sticks to build a fire. He was executed. He was stoned. You couldn't kindle a fire to cook (Exodus 35: 3). Throughout the Old Testament, there were these stringent restrictions upon any activity on the Sabbath day.

**A 24-Hour Day**

Verse 11 gives us the basis for the Sabbath day rest. It says, "For in six days the Lord made heaven and earth, and all that is in them and rested the seventh day. Wherefore, the Lord blessed the Sabbath day, and hallowed it. The phrase "six days" is "shishsha yom." In the Hebrew, when you have the word "day" ("yom), and you have a word modifying it (some adjective; that is, some word that is qualifying that "yom"), such as here we have the word "six" modifying "yom," it indicates that this is a 24-hour day. That restricts the words "yom" to meaning 24 hours. Of course, the Bible uses the word "day" in terms of larger eras of time also. This is like when we say, "In our day, such and such is true." But when it has a number before it ("six days"), it is indicative that this is not an extended period of time, but a limited 24-hour period.

**Creation**

This is rather important because Genesis 1:2 and following records a recreation (a restoration work of God) in a period of six days, and that is six literal 24-hour days. What Genesis is telling us from Genesis 1:2 on is about God restoring a previous creation, which we have described in Genesis 1:1. This is when God created the heavens and the earth--the whole universe. The Bible elsewhere tells us that He did not create it without form. He did not create it void. He did not create it in a chaotic condition. Yet in Genesis 1:2, it is in a chaotic condition. Something happened. Well, we have good reason to believe that it was because Satan got involved with planet earth. The result was that God permitted the earth to go into its chaotic condition where it had lost its livability.

When He comes on the scene in Genesis 1:2, He is recreating, but in periods of 24 hours: the first day; the second day; the third day, etc. Again the word "yom" is used, but with a qualifying word in front of it. In this very passage here, it says "in six days," meaning that in six literal 24-hour days, God put together again (restored) His creation. The word "LORD" is our sacred Tetragrammaton again, our four-letter word for "Jehovah," identifying again here that it is the Lord Jesus Christ. Colossians 1:16-17 tells us that Jesus Christ is the Creator. The word "Jehovah," when the Tetragrammaton is used, applies to one member of the Trinity: the Father; the Son; or, the Holy Spirit, while "Elohim" refers to the Trinity as a whole. So here it is specifically the Lord Jesus Christ that is described as LORD who restored this creation.

It uses the word "made." Verse 11 says, "For in six days, the Lord "made." That's the Hebrew word "asah," and that's the word that means to make something out of something that already exists. This is the same word that we have in Genesis 1:26 in speaking about the making of man. He was made out of materials that existed. God created man in sense of his soul and spirit, but God did "asah" man in terms of his physical body. He put it together out of existing materials.

So for six days, God proceeded to take existing materials previously created and restored the creation which had fallen into disrepair, so to speak. In six 24-hour days, God restored heaven, earth, and sea, with its animal and its human life forms. Having done that, there came a seventh 24-hour period. And, on that one, God rested. The word is "nuuach" which means "to sit down." It is "Qal." It is a statement of fact. It is active. God did this. It is imperfect. God continued resting. He finished. He sat down. He rested. Why? Because there was nothing more that needed to be done for man.

Here is one of the clues as to the meaning of the Sabbath day. The Sabbath day was significant. The reason God hallowed it; sanctified it; and, blessed it was because it was a demonstration of the grace of God. There was nothing more to be done for man. When God finished the six days of re-creation work, everything was perfect. Do you remember what He said about it? God looked at His creation, and from His omniscience, He said, "It is very good." It was absolutely perfect. So this was the fantastic demonstration of the grace of God. Man had nothing more that he needed to have provided for him to have in order to have absolute perfect happiness from here on out. It is a day commemorating the grace of God. This is the seventh day of the week. "For in six days, the Lord made heaven and earth and all that is in it, and rested on the seventh day, wherefore." "Wherefore" is the Hebrew word "alcan," and it means "therefore." Here is the reason that the Sabbath day is to be observed. Because God's grace had done this for man.

God did something to the seventh day, having no relationship to human beings at this point. There was something he did now for the seventh day. He did two things. One, it says, "He blessed the Sabbath day," and this is the word "barac" which means "to bend the knees" or "to bless" in the sense of being prospered. The Bible speaks about the valley of Beracah, which means "the valley of blessing." It's in the "piel" stem, which is intensive. God pronounced a very great intensive blessing upon the seventh day. It is active. It is God who did it. It is perfect. It is a theme which exists and continues as a completed fact.

Furthermore, He hallowed it, which is the Hebrew word "kathash." "Kathash" is also "piel," so it's intensive--to be holy or to declare holy. To declare holy means to set apart. God Himself set this day apart, and it continues to be set apart (imperfect). He continues to set this day apart as a special day in the future. The Sabbath was set apart as a day for holy purposes.

There are reasons for observing the Sabbath day, and there is a very fantastic relationship between the Sabbath and the Lord's Day, and we shall go into that next time.

Dr. John E. Danish, 1973

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