

The Sabbath Made for Man

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[0 : 01] Please take your Bibles again and turn to the book of Mark, second book of the New Testament, the book of Mark chapter 2. I will read from verse 23 through to chapter 3 verse 5.

One Sabbath Jesus was going through the grain fields and as his disciples walked along they began to pick some heads of grain. The Pharisees said to him, look, why are they doing what is unlawful on the Sabbath?

He answered, have you never read what David did when he and his companions were hungry and in need? In the days of Abiathar the high priest he entered the house of God and ate the consecrated bread which is lawful only for the priests to eat and he also gave some to his companions.

Then he said to them, the Sabbath was made for man and not man for the Sabbath. So the Son of Man is Lord even of the Sabbath. Another time he went into the synagogue and a man with a shriveled hand was there.

Some of them were looking for a reason to accuse Jesus so they watched him closely to see if he would heal him on the Sabbath. Jesus said to the man with the shriveled hand, stand up in front of everyone.

[1 : 16] Then Jesus asked them, which is lawful on the Sabbath, to do good or to do evil, to save life or to kill? But they remained silent.

He looked around them in anger and deeply distressed at their stubborn hearts and said to the man, stretch out your hand. He stretched it out and his hand was completely restored.

Amen. We have the privilege of hearing God's word preached. Let's do that now. Well, the Pharisees were down but not out.

What we've seen in Mark chapter 2 is early hostilities that arose for our Savior, as gracious and loving and kind as he was.

Last week we saw Jesus answer the carping criticism of the Pharisees for why his disciples were not holding to all the traditional fasts of the Old Testament like their disciples and John the Baptist's disciples.

[2 : 20] Jesus says that the new wine of the bridegroom's presence with his disciples cannot be poured into the Old Testament wineskins and traditions.

Christianity is not putting a patch of a little bit of Jesus onto Old Testament types and shadows. The coming of Christ has radically changed things, many things as we saw, but especially in the context that the grieving traditional fast days of the Old Testament, as the Pharisees kept every Monday and Thursday, those fast days were now turned to joyful days because the bridegroom was present.

How can they grieve when the bridegroom is with them? Well, the Pharisees had no comeback for Jesus' answer, but they pull themselves up from the mat and they're ready for another round of fighting against Jesus.

Now, this time, this morning, just as was read, we see that they're fighting with our Lord over the creation ordinance of the Sabbath day. By creation ordinance, I mean that this was an ordinance that came to man as man at the beginning and not something that was merely added for the Jews to keep on Mount Sinai.

And so we go back to creation in Genesis chapter 2 and verses 2 and 3. By the seventh day, God had finished the work that he had been doing.

[3 : 56] So on the seventh day, he rested from all his work. 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.

And so this seventh day was made holy, set apart from the other six days. And it was blessed, indeed, for man's good, for man's sake.

And so imitating God's rest, man too was to set apart the seventh day to rest from his labor of the other six days. And like many of the other moral laws originally given to Adam and Eve and written on the heart of man in the garden, this day of rest will later become enshrined in the Ten Commandments that God spoke audibly from heaven and engraved with his own finger on stone tablets.

We have the account of it from Mount Sinai in Exodus 20, 8 through 10, the fourth of the Ten Commandments. Remember, remember the Sabbath day by keeping it holy, set apart.

Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work. Now, this was not just a command to inactivity as if that was all that was encompassed by this day, just to do no work.

[5 : 30] It was rather rest unto worship. And that is seen as we go through the Old Testament. This day was set apart to rejoice in the Lord, in his creation, and later on in his redemption of having brought Israel out of Egypt.

It was a joyful day to focus the mind on our great and good God, to focus our mind on him.

And this was a day that over and over in the Old Testament, there was called a holy convocation when God's people would assemble to worship.

Well, the Pharisees, they were not content just to receive this commandment from God. They had to add to it all their own interpretations and applications, their rules and taboos, as if those were just as binding as God's command itself.

And in so doing, they made the law of God a burdensome thing instead of the blessing that it is. They made it a heavy yoke instead of the light and easy yoke of our Savior.

[6 : 51] And so, to the great irritation of the Pharisees, Jesus wasn't buying it. He wasn't walking in lockstep with all their rules and additional taboos about Sabbath keeping.

And so, they've dusted off their robes and are ready for the next round of hostilities against Jesus. And so, we come to our text in Mark 2, 28, and he tells us it was a Sabbath day.

Jesus and his disciples were probably either on their way to synagogue to worship or on their way back from synagogue worship. Jesus never missed.

And we're told in verse 28, one Sabbath, Jesus was going through the grain fields. And as his disciples walked along, they began to pick some heads of grain, probably wheat or barley.

Matthew's account tells us they were hungry. Stomachs perhaps growling like yours do after service. And you're ready to get home and eat, aren't you?

[7 : 56] And so, as they're walking through the fields, they're just pulling some heads of grain off the stalks. Luke adds that they were rubbing them in their hands so as to crush the kernel out of the husk and then to blow the husk away and to pop the kernels in their mouths.

Wasn't much of a meal, was it? But it was too much for the Pharisees, nitpicking critics that they were, who immediately said to Jesus, look, with their bony fingers pointed, why are they doing what is unlawful on the Sabbath?

We wonder, did they just pop up out of the wheat field suddenly? Aha, we got him. Amen. As if picking heads of grain is the work of harvesting on the Sabbath.

As if rubbing them in their hands, oh, well, that's the work of threshing, you know. As if separating the grain from the husk, well, that's winnowing, the work of winnowing, you know.

They're guilty of working on the Sabbath. Interesting that in Deuteronomy 23, 25, God's law says, if you enter your neighbor's grain field, you may pick kernels with your hands, but you must not put a sickle to his standing grain.

[9 : 29] Not a context of Sabbath keeping at all. But what's interesting is that the law made a distinction between this and going and get the sickle, the combine out, and harvesting the field.

That's two different things according to God's law. But these righteous overmuch Pharisees had raised the standard even higher than God intended.

And so they turned the day of rest and gladness into a rigorous day of sadness, focusing on the endless, ever changing list of things that they could not do on the Sabbath, like eating an egg that had been laid on the Sabbath.

Healing the sick on the Sabbath. Only walking so many steps, they had determined how far was allowable to walk on the Sabbath.

As if God wanted us counting steps on his day. Instead of enjoying the frost on the trees as we make our way to worship and hearing the birds and enjoying the creation that he's made.

[10 : 42] Now, we're to be remembering how many steps have we taken? And so missing the whole purpose of the day. They specified many, many other things that were forbidden on Sabbath.

And it was destroying the very intention of God for the day. Isaiah 58, 13 says that we're to call the Sabbath a delight. Now, you know what delights you.

That's what the Sabbath is to be to you. Never meant to be something other than that. A delight. And the Lord's holy day, honorable.

And in dedicating the day to the Lord, we will find our joy in the Lord. As John Newton writes, day of all the days, the best. Emblem of eternal rest.

A day set aside for worshiping and delighting in the Lord. For his work of creation and his work of redemption. But there was no joy or delight where the Sabbath was overshadowed by the picky legalistic taboos of the Pharisees.

[11 : 49] So Jesus defends his disciples. And he proves their innocence by five irrefutable points. Three of them are found here in the Gospel of Mark. The other two we're going to find in Matthew's account of the same event.

So the first point of argument from our Savior is the example of David. Notice it in verses 25 and 26. Have you never read?

Now, we need to remember who he's talking to. He's talking to the scribes and Pharisees. These teachers of the law who boasted about their knowledge of the Bible. That they were the eyes for the blind.

We will teach them. And the commoners, they're a bunch of know-nothings. And Jesus says, have you never read what David and his companions did when they were hungry and in need?

In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.

[12 : 48] You find that count in 1 Samuel 21. Each Sabbath, 12 new loaves would be put out on the table before the Lord in the temple.

And the old bread then was left for the priests. It had been consecrated, so it must be eaten by the consecrated priests. But when David and his men, David running from the Lord, or I'm sorry, not running from the Lord, running from King Saul who wanted to kill him and had some men with him, when they came by and had no other bread, the high priest, Abiathar, the high priest then gave them the consecrated bread and they ate it.

So what was unlawful in normal circumstances became allowable under circumstances of necessity. And Jesus cites that very event.

What David, the man after God's own heart, did when hungry and no other food was around. Haven't you read this? You who say that there's to be nothing of a breach of this law.

Well, silence. His second argument is not here in Mark's account, but is found in Matthew.

[14 : 08] An example of the priests in the temple. Matthew 12, 5 to 6. Or haven't you read in the law that on the Sabbath, the priests in the temple desecrate the day and yet are innocent?

I tell you, one greater than the temple is here. Now, once again, Jesus is pointing to the word of God and their ignorance of it. That's why you're criticizing the innocent because you're ignorant of what God has said.

It's obvious that on the Sabbath, the priests were working in their service to God and his worship. There was a lot of work involved in slaughtering.

Some of you men have slaughtered deer. And you know what's involved when you take an animal and you have to prepare it. Think of all the sacrifices that the priests were going to prepare these animals for sacrifice and then sacrificing them all in a very orderly way that God had laid out in his word.

The priests were working on Sabbath, desecrating, in quotes, the day, and yet were innocent, Jesus says.

[15 : 20] For it was necessary work, part of the worship. And so Matthew Henry says, Sabbath rest is to promote and not hinder Sabbath worship.

And so this was allowable. This was not something that they were guilty of working on the Sabbath. The Pharisees are demanding no physical exertion whatever on Sabbath.

And they were inflexibly applying it across the board. And Jesus shows that is not what God requires. Haven't you read about the priests in their works of service in the temple?

And I am one greater than the temple. And my disciples are doing their work in service to me. His third argument is also found in Matthew.

It's not here in Mark. And it's that God, it's God's desire for mercy, not sacrifice. Jesus says to them, if you had known, there it is again.

[16 : 26] If you'd known what these words mean, I desire mercy, not sacrifice, you would not have condemned the innocent. Pointing to his disciples. This quotation from Hosea 6.6 was Jesus declaring his disciples innocent when they ate the grains.

And once again, the Pharisees' ignorance is the reason for condemning the innocent. If you'd known what these words mean, you wouldn't have condemned them because they're innocent.

You who claim a corner on the market of understanding, you've missed the boat completely again. For the Pharisees exalted ceremonies above all else, even at the expense of mercy.

Their motto, let mercy to man be overlooked, but the rituals must be served. But God desires mercy, not sacrifice. And so God's laws must not be applied in ways that trample on the law of love.

For he who loves his fellow man has fulfilled the law. Love indeed is the summary and the fulfillment of the law. God's love manward, God's laws toward man cannot be summed, can be summed up in this one royal law.

[17 : 44] You shall love your neighbor as yourself. Romans 13, 8 to 10. But the Pharisees had no mercy on these hungry disciples because harvesting, threshing, and winnowing are not allowed on the Sabbath.

As if that's what they were doing. Now the fourth argument is here in our text in Mark. Notice it in verse 27. And it has to do with the divine purpose of the Sabbath.

Then he said to them, the Sabbath was made for man, not man for the Sabbath. So Jesus is giving us his inspired commentary on Genesis 2, 2 and 3.

Taking us back when the Sabbath was originally made by God. And he's pointing out that the Sabbath was made for man and not the opposite.

Man was made first, then the Sabbath was made for him. It was made for man's good, for his advantage, for his benefit, for his enrichment, to enhance his well-being and so to refresh his body and soul.

[19 : 03] Romans 7, 12, Paul says, That's true of all God's commandments. They're holy like he's holy.

They're righteous like he's righteous. And they're good like he is good. And that's true of the Sabbath command. It was not only holy and righteous, it was good. And good for man for whom it was made.

Man was not made to serve the day, but the day was made to serve the good of man. But the Pharisees had turned that order on its head, you see, as if man existed for the well-being of the Sabbath.

Man is expendable, but long live the Sabbath. And these sticklers, for their many and harsh applications of the law, completely miss God's kind intention for man's good in making the Sabbath.

God was blessing man with a good gift when he gave them the Sabbath. One day in seven for rest and worship, just what he needed for the benefit of his body and soul.

[20 : 15] Know how the Lord or the devil would take God's blessings and turn them into burdens. At the hands of the Pharisees. Oh, but his commandments are not burdensome to the renewed heart.

They are rather our delight and our joy. It's interesting that during the French Revolution, back in right around the turn of the century in the 1800s, the French government was wanting to de-Christianize the nation, to throw off all shackles of religion.

And so they changed the seven-day week of the Bible to the ten-day week. Work nine days and rest one. Well, how'd that work for them?

Well, you get more work done, right? You've got nine days of work in between each day of rest. Well, wrong.

It did not lead to greater productivity, but to less, to weary and disgruntled laborers. And it only lasted for 12 years when they went back to what?

[21 : 22] The Bible's seven-day work week. Isn't that interesting? Though they hated God. They hated his law. Let us break their bands asunder and cast away their cords from us.

That's what we think of God's law. They returned to them. It's almost like the creator of man knew what was best for his son and designed a day that was perfectly proportioned to him between work and rest.

Work and rest. One day off between six days of work. All for his good. The Sabbath was made for man. Not man for the Sabbath.

And God's overflowing goodness to his creature shines out in his purpose for the day. And the nitpicking Pharisees were fighting against that gracious purpose of God and making it work against man.

The last of the arguments from our Savior is that Jesus is Lord of the Sabbath. Jesus' favorite way of referring to himself is the phrase, the Son of Man.

[22 : 39] And that's what he does here in verse 28. So, here's the sum of it all. The Son of Man is Lord even of the Sabbath. Jesus is the Lord of everything, including the Sabbath, even the Sabbath, that they're ruining with their rules.

Robertson says, the Son of Man is not the slave of the Sabbath, but the Lord and Master over it. Isaiah 33, 22 says, the Lord is our judge.

The Lord is our lawgiver. The Lord is our king. It is he who will save us. And so, as Lord and lawgiver, Jesus is the one who made the Sabbath and therefore knows better than anyone its purpose and applications for it.

I've not come to abolish it or to let you destroy it with your endless additions, but to interpret and apply it correctly and so to accomplish my good purpose for the day.

You see, as Lord of the Sabbath, it was his commandment. It was his day. Indeed, that's exactly what Isaiah 58, 13 calls it, the Lord's holy day.

[23 : 49] And what Revelation 1, 10 calls it, the Lord's day. So, it's none other than the Lord of the Sabbath who declares his disciples innocent of any wrongdoing by popping handfuls of grain in their mouths as they walked along the way.

And Jesus' arguments left the Pharisees in embarrassed silence. They have no reply, only increased hatred and desire to be rid of Jesus, as is seen in the event that follows.

And so, the first five verses of chapter 3, briefly, I want to run through it because it's just more accusations from the Pharisees over Jesus' use of the Sabbath. Here, the point of contention is his healing on the Sabbath.

That, too, was a work forbidden and condemned by the Pharisees, even though the work involved was just to speak a word, as if that was working on the Sabbath.

So, because of that, they'll want Jesus dead. Verse 1, another time, chapter 3, verse 1, another time he went into the synagogue and a man with a shriveled hand was there.

[25 : 07] He's unnamed. We don't know this man. He's only known as the man with the shriveled hand. But he's ever so precious to Jesus. And some of them, Pharisees, as we'll see, were looking for a reason to accuse Jesus.

So, they watched him closely to see if he would heal him on the Sabbath. Makes you wonder if the Pharisees had planted him there. They put him right there to watch. And so, they're watching carefully like an eagle and waiting to pounce if Jesus should heal him.

And Jesus knows exactly what they're up to. And he said to the man with the shriveled hand, Stand up in front of everyone. This is a lesson not just for the Pharisees, but for all of you.

Stand up in front of everyone. And then Jesus asked them, Which is lawful on the Sabbath? To do good or to do evil?

To save life or to kill? Which that very day, they were going to be plotting to do to Jesus. So, it's wrong to heal on the Sabbath, but it's just okay to plot to kill Jesus on the Sabbath.

[26 : 24] Well, they remained silent, the text says. Of course they did. What could you say? The Sabbath to do evil? The Sabbath to kill?

They were too proud to admit defeat. And Jesus looked around at them in anger. Must have been surrounding a house full of them that day. And he looked around at them in anger and deeply distressed at their stubborn hearts.

Stubborn hearts that banned what was good for the man. That served the very purpose of the Sabbath. It was made for man's good. Deeds of love and mercy and kindness.

Ministering life and health to his body. Jesus said to the man, Stretch out your hand. And he stretched out his hand. And it was completely restored with just a word from Jesus.

Verse 6. Then the Pharisees went out and began to plot with the Herodians. How they might kill Jesus. Herodians were the bitter enemies of the Pharisees.

[27 : 29] But they found common cause in a common foe. Jesus of Nazareth. And two years later, they would kill Jesus.

So a few lessons about Jesus and the Sabbath day. The first thing I want to say is the creation ordinance of a Sabbath day to keep holy has not been revoked. Under the direction of Christ and his apostles, the day has changed from the seventh day to the first day of the week.

The day of Christ's resurrection, which is part of the new wineskins, of the new covenant, the Christian Sabbath, or as it's referred to in Revelation 110, the Lord's day.

He's the focus. It's all about him, his salvation. We worship by the Spirit. We glory in Jesus Christ and have no confidence in the flesh.

And so believers, and so believers, we still have a day of rest and worship to keep holy the first day of the week. Secondly, I want you to notice that there is a ditch on both sides of every commandment of God.

[28 : 38] Here's the narrow way. And on either side of the narrow way of truth, there are errors that we can fall into. Listen to what Deuteronomy 5.32 says.

So be careful to do what the Lord your God has commanded you. Do not turn aside to the right or to the left, as if there's more than one ditch to fall into.

There's a ditch on either side. And that's true of the fourth commandment, to remember the Sabbath day by keeping it holy.

The Pharisees fell into the ditch on the right side of the road. They ruined the day by wrong focus and added taboos and overly strict laws, missing the very purpose that God intended for man's good, stealing the joy and delight in the Lord that he meant for this day.

This overly strict ditch is not so much the problem of American evangelicals of our day. Oh, there are those that may fit into that ditch.

[29 : 50] But there are far more that are falling into the other ditch on the other side of the truth in neglecting to keep the Lord's day holy, set apart to the Lord.

For many, the Ten Commandments have become the Nine Commandments. Sunday is treated not as the Lord's day, a day set apart for the Lord, whose day it is, but as a day to finish all the work that we didn't finish this week, we didn't get done, or a day to sleep in till noon, or just putz around the house and maybe go somewhere else.

Maybe to give the Lord an hour if we have nothing better to do. But people who wouldn't dare to rob the Lord's offering boxes would think nothing of robbing the Lord of his day.

So our Lord was not abolishing the Sabbath. He was protecting and guarding it from the heirs of the religious leaders who were there in his day leading people into that ditch.

But I'm convinced that if he were to visit us again, he would have some other things to share with the church about the way that this day is being neglected altogether and people are falling into the other ditch of neglecting to keep it apart to the Lord.

[31 : 17] Two ditches then for the fourth commandment. Adding to the commandment or neglecting to keep the commandment. Third lesson.

Keep the right spirit of this day. Keep the right focus of the day. The focus should not be what can't I do today?

Yes, the command calls us to rest from our ordinary work and activities of the week that we might give ourselves in a unique and special way to the Lord's worship on his day.

But if what can't I do today is your approach to the Christian Sabbath Lord's Day, you're more like the Pharisees, then you are like Jesus in this matter.

For they turned it into a drudgery rather than the advantage that it is. A burden instead of a blessing. And what have we seen both last week and this week?

[32 : 20] Jesus is restoring joy and gladness that the Pharisees were stealing. Stealing from the people by their rules about fasting. Traditional fast.

We must keep these. We must keep these. And instead of the joy of the Lord, they're being forced into grieving to Mondays and Thursdays. And also the way that they stole the joy and gladness from the people by their strict and petty taboos about keeping Sabbath.

That religion produced by the Pharisees was nowhere close to the true religion that Jesus Christ preached.

Jesus is out to restore the gladness and joy of our salvation. Christ has died for our sins, that he's risen, he's alive.

And all who turn to him from sin and trust in him to save us from our sins. Receive him and eternal life in him.

[33 : 23] Enjoy fellowship with him. The promise of eternal life with him. Ransomed, healed, restored, forgiven. Who like me is praise should sing.

Sing for joy to the Lord, you righteous. And so the right approach to the Lord's day is to regard it as the blessed gift that it is. God set it apart and blessed it to be a source of blessing to us.

So let's ask not what can't I do today, but how can I keep it holy? How can I set this day apart from all the other days of the week and get the most out of it?

The most blessing from the Lord. How can I make the most of this day to increase my delight in God, my creator and redeemer, to worship and serve him and his people?

Well, if we're to do that and keep that spirit according to Jesus' view of the Sabbath, then it will mean, first of all, that we must guard this day from all the intruders.

[34 : 26] And there are many in our world that would encroach upon our day of worship. I don't need to tell you that. We'd expect that from the world.

So we need to treat robbers of the Lord's day as you would treat robbers in your home. You're not welcomed here. This is my treasure. You're not going to take this from me.

And then if you're to get the most of it, prepare yourself for it. And we begin preparing for next Lord's day, Monday and Tuesday and Wednesday and Thursday and Friday and Saturday.

Because those who walk with God throughout the week are the ones who will gain the most benefit from walking with him on the Lord's day.

And then it will mean getting to bed early enough on Saturday night. Now, we lost an hour. Okay. But perhaps they're even feeling a bit of that drogginess.

[35 : 34] That's a good illustration to you. You see what happens then? What if we just carelessly stay up late? And in the morning, we are just dragging. And our minds are not sharp and ready to listen to Christ who comes to meet with his people.

We're not ready to sing with all of our hearts to the Lord. We're groggy. And our minds are weary. No, prepare.

Preparing begins back on Saturday night. We want our minds to be the best. To meet with our Savior. And then take time on the Lord's day morning to prepare your heart.

Doesn't need to be a long time. But just to remind yourself of the good gift that this is today. We've heard it in the prayers already. Thank you, Lord, that we have this day to gather together and worship.

We're viewing it as it is. A blessing. A blessing. A blessing. And so as you're preparing to come and to meet with Christ and his people, pray that you'd have grace to receive the word.

[36 : 42] That it would bear fruit in your life. Draw me nearer today, Lord. Nearer to you. Pray for your preachers and teachers.

Pray for your family as they're gathering for worship. Lord, don't let any distractions diminish this day for us. Please. And then come. Come to the public means of grace.

Ready to meet the Lord himself and to encourage your brothers and sisters. I just had to think of the blessings that have come to me over my lifetime.

By being present on the Lord's day for Sunday school, morning and evening worship. I've received 150 Bible messages every year of my life.

What a blessing that has been to my heart and life. I've seen the glory of my God and Savior. I've seen his greatness and goodness and unfailing love.

[37 : 43] I've got to know him much better. Whom to know is eternal life. I've got to trust him enough to enjoy him in every situation.

I've been humbled and thrilled. I've been encouraged and rebuked. I've been shown the evil of my sins and the greater grace of Jesus. I've seen how rich I am in Christ.

I've had my faith strengthened in the unseen things this day has arrested my fears it's relieved my burdens it's grown my love it's built my hope it's increased my joy and peace it's directed my steps it's prioritized my life to keep the main things the main things I've been warned, comforted, spurred on I've met the Lord Jesus here and tasted the glory of his presence and my heart has been lifted to joy in song and prayer and in fellowship with you my load has become lighter and I've been taught to rejoice with those who rejoice and weep with those who weep and I've seen just how much more I have to learn and how wonderful heaven will be which is called an eternal Sabbath of being with the Lord face to face and enjoying him and his new creation and his everlasting salvation what a gracious gift from a gracious God is the Christian Sabbath

I can't imagine what I'd be without it actually so if it was designed and made for our benefit the benefit of both our bodies and our souls then we must receive it and use it for the benefit of our bodies and souls by keeping it set apart as a special day for rest and worship there's much more blessing to receive from this day than I have yet drawn out of it think of the body that the one who made the body knows it needs rest and has designed a day to give it that rest that's a kind master that we have he's no slave driver he would save you from overwork he would save you from constant busyness that you might be refreshed and restored and as we understand God's purposes for man in the Sabbath can you see then why eating grains in the field as they walk through fit right into God's purpose for the Sabbath day it was no violation whatsoever so is taking a nap to rest up for the stresses of the coming week but the Sabbath was made primarily for the good of the soul that capacity in man to know God to trust Him to obey Him to love Him to delight in Him to enjoy Him and so the rest you see isn't just idle doing nothing it's rest in order to worship and to enjoy God a day to draw near to Him fellowship with Him to listen to Him to talk to Him for the good of your soul as the Puritans called it the market day of the soul so load up today load up today at the public meetings of the church load up by the fellowship with God's people and then go home and enjoy a meal with your family and talk about the things of God have others in and share what God has taught you today and pray together there are works of service to those who are shut in their acts of mercy then go out and have a walk and talk with Jesus get outside walk with your spouse walk with your family share and enjoy

God's gifts as you enjoy Him in them this is to honor and glorify the Lord on His day so what a happy privilege to start every week this is the first day of a new week what a privilege is ours to start every week with a day to be refreshed in body and soul in a relationship with God and with one another and then at the close of each Lord's Day to ask how is my soul better because of this day what have I experienced a fellowship with Christ and His people on His day and then to thank Him for it so what's Mark showing us in chapter 2 well do we not see how Jesus Christ gets the better of His hostile opponents every time every time we've seen about 5 or 6 events and every time He leaves them speechless fast forward two years to His trials before the Jewish

[42 : 47] Sanhedrin and Governor Pilate and King Herod you know He could have just as easily silenced all His accusers there as He had done all His public ministry but then how would the scriptures be fulfilled that said that He was to atone for our sins by dying on the cross for us that we might be forgiven and be reconciled to God hallelujah what a Savior what what power of love to restrain Him all of His wisdom He could have just silenced His critics there but no He'd gone there on purpose to lay down His life for us He was oppressed and afflicted yet He opened not His mouth He was led like a lamb to the slaughter and as a sheep before her shearers is silent so

He opened not His mouth to the point that Pilate marveled at Him all that we hell deserving sinners might have a Savior who has died for our sins and risen victorious over sin death and hell having died the righteous for the unrighteous to bring us to God suffering the wrath we deserve well this is a wonderful salvation and it is a wonderful Savior is He yours have you come to Him have you cast all of your trust on what Jesus has done for sinners throwing yourself on His mercy and then giving yourself up to be ruled by Him as your King well if not do so now let's pray together Father thank you for the Bible that shows us not only what you say but you've given us

Jesus' interpretation of it and the apostles that we might know your mind and intention behind your laws it is a straight and narrow way and we ask you to save us from the ditches on either side of truth and especially we want to thank you for the goodness of the Lord's Day the weekly rest and worship and we want to praise you for all the blessings we receive week by week for having thought of us and knowing what we need having given us this day forgive us that we've ever viewed it as something less than the blessing that it is would you teach us them to get the most out of it by drawing near to you drawing near to your people giving you the glory and praise you deserve we might indeed rejoice in the Lord and enjoy him on his day we ask these mercies in Jesus name amen yes thank you

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