
Lord of the Sabbath

Mark 1:23-28

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Transcript By: <https://riverside.fm/transcription>

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We are now looking at the next section in Mark's gospel. It's found in chapter two, verses 23 through 28. It's in this passage that we learn that Jesus is the Lord of Sabbath. Mark chapter two. Listen as I read that section of scripture.

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It says, And it happened as he was passing through the grain fields on the Sabbath, and his disciples began to make their way along while picking the heads of grain. The Pharisees were saying to him, Look, why are they doing what is not lawful on the Sabbath? And he said to them, Have you never read what David did when he was in need? And he and his companions became hungry, and how he entered the house of God in the time of Abiathar, the high priest?

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and ate the consecrated bread, which is not lawful for anyone to eat except the priests. And he also gave it to those who were with him. Jesus 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.

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Mark has been telling us since chapter one and verse one who Jesus is. He said in Mark 1 1 that he is the Son of God. And from there he has set out to prove his claim.

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In the verses that follow, Mark identified Jesus as the Lord. That's verse 3 of chapter 1. Described him as the coming one. That's verse 7. The one who baptizes with the Holy Spirit. That's verse 8. The beloved son of the Father. That's verse 11. The one who offers the gospel of the kingdom. That's verse 14. And the Holy One of God. And that's verse 24. And all that's in chapter 1.

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By the time chapter two is reached, it becomes evident that Jesus had the supreme ability to validate these lofty titles. As he displayed unparalleled authority over Satan and temptation. Remember that was in chapter one, verses twelve and thirteen. Also, authority over demons and their possession. That's in verses twenty five and twenty six.

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and over illness and disease. That's verses 29 to 34. Then in chapter 2 he demonstrated his authority over sin and its consequences. That's verses 5 through 12. And even over the societal labels of first century Judaism. And that's verses 13 through 17. What he did strongly supported what he said, leaving no doubt that he was the Son of God.

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Now Mark gives us another title for Jesus and it's the title, it's found in verse twenty eight, Lord of the Sabbath.

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And to illustrate this, we're brought to a situation that occurred on the Sabbath with Jesus and His disciples. The disciples, according to the Pharisees, were violating the Sabbath. And what were they doing? Well, you just heard in the reading of it, they were picking the heads of grain and they were eating them. And since they were doing this, the Pharisees consider them not keeping the Sabbath. Now, just a little bit of information about the Sabbath. Keeping the Sabbath was the fourth commandment.

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in the list of the Ten Commandments is found in Exodus 20. We even hear in Exodus 20 verses 8 through 11, he says, Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall not do any work, you or your son or your daughter, your male or your female servant, or your cattle or your sojourner who stays with you. For in six days the Lord made the heavens and the earth.

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the sea and all that is in them and rested on the seventh day. Therefore the Lord blessed the seventh day and made it holy." You'll notice there it's based on God resting on the seventh day from his work of creation. It's like what Jesus said there in verse 27,

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So as you can see, the term Sabbath has its roots in the creation account in the book of Genesis as well as in Exodus 20 and verse 11. The Hebrew word that's used here for Sabbath is Shabbath. It's derived from the root word Shabbat, which means to rest or to cease. And it's really important to note that Shabbat is derived from the Hebrew term Shiva.

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So it further highlights the significance of the seventh day as a day of rest. Now when you come over to the New Testament, you have the Greek word for Sabbath, which we're seeing here in Mark, and it's the word sabbaton. And that's really a transliteration of the Hebrew term shabbat. This word is used in even the Greek translation of the Old Testament, which is called the Septuagint.

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and it's used in the New Testament to refer to the seventh day of the week.

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You know a lot of times when I run into people and they are sabbatarians and they talk about keeping the Sabbath,

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But as they're talking about it, they fail to realize that the Sabbath is Saturday. It's the seventh day. Sunday is not the seventh day. Sunday is the first day. But the reason why the church worships on Sunday is because of the resurrection. Jesus resurrected on Sunday, the first day of the week. And so they began to worship.

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Instead of on Saturday, they worshiped on Sunday. This day was a holy day. It was a day of rest for the people of Israel. We even identify a need for rest in our culture.

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I mean, there was a time, and I remember it as a young child growing up, that there were a lot of things that you couldn't do on Sunday, because it was a day set aside to go to church, to worship God. Even the liquor stores were closed.

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until one by one they began to get the ability to open up and then stores would open up and I think really Christians have messed this up in a lot of ways because you know we do after church we go to the restaurant and all those people that could have been in church too are at work because we Christians can't stay out of the restaurant on Sunday you know? I mean that's just a thought you couldn't tell now in our culture that

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Sunday was a day that was revered. Because now on Sunday you can do everything that you can do on the other. Six days.

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But this day was a holy day of rest, originally for the people of Israel. Isaiah emphasized the Sabbath when he wrote in Isaiah 58, 13, and 14, where keeping the Sabbath was associated with delight and blessing. It says, If because of the Sabbath you turn your foot from doing your own pleasure on my holy day and call the Sabbath a delight, the holy day of the Lord, honorable and honorate,

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desisting from your own ways, from seeking your own pleasure and speaking your own word. Then you will take delight in the Lord, and I will make you right on the heights of the earth, and I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken." I was reading that, you know, and I was thinking, we don't even do that with Sunday! Some people think Sunday is something to be dreaded.

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Going to church is something to be dreaded. Of course, now with online experience, people just stay home. They don't go to church. That's one of the things I don't like about streaming on Sunday. Because for those who can come, they won't come. And they'll watch the stream. The stream, to me, this is my thoughts about it, for Sunday morning, is streaming right now, is to reach out to people who can't come.

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and of course this will cover people that are in other states can't get here we're waiting on him the white while but i look at it that way it's almost like a shut in ministry you know you remember that you get a cassette tape of the

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service and you would take it to a shut-in and if they didn't have a way to play it you take them a player as well and the church would invest in players and well that changed it turned into CDs and then you hand off CDs then that change it turned into DVDs but then you got to make sure I had a video player and so you would do all that now it's changed into MP4s which are basically what DVDs are but it's played online we're doing all that

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because we want to use every channel possible to get the Word of God out. And so we have the ability to do all of those things. And many times what we say and hear may eventually end up on the radio, with the radio program. Or a new ministry that we're doing right now is a six-day live stream of past messages and their video messages. And so...

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I read this passage and I was thinking, you know, he says there, treating this as a holy day, treating this as a day of delight. Because again, what was it supposed to be? Yes, rest, but not just rest, but worship. Worshiping God. Every Jew observed the Sabbath.

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Even Jesus is depicted as observing the Sabbath in the Gospels. In Luke 4:16 it says, He came to Nazareth where He had been brought up, and as was His custom, He entered the synagogue on the Sabbath and stood up to read. We find in the book of Acts, we see the early Christians gathering on the first day of the week. Again, what was the first day of the week? Sunday. And what were they doing? They were breaking bread and worshiping.

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And it was linked to their celebration of the resurrection of Jesus. And that's why we meet on Sunday. And here's your verse if you want to write one down. Acts 20 and verse 7. It begins this way. On the first day of the week, when we were gathered

together to break bread, Paul began talking to them intending to leave the next day. I like this last line. And he prolonged his message until midnight.

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You think I speak long? No comparison whatsoever. Even in the book of Hebrews it emphasizes the significance of entering into God's rest through faith in Jesus. Listen to what Hebrews 4, 9 and following says. It says, There remains a Sabbath rest for the people of God. For the one who has entered his rest has himself also rested from his works as God did from his.

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Therefore, let us be diligent to enter that rest so that no one will fail or fall through following the same example of disobedience." See, in Jewish culture, the Sabbath was considered a day of solemn rest where work was prohibited and time was set apart for worship and reflection. But the Pharisees believed that the Sabbath should be observed strictly and meticulously.

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So what they did, they placed a great emphasis on the proper observance and they held detailed rules and rituals about what actions were actually considered permissible and what were not. They believed that engaging in any form of work on the Sabbath was forbidden, including activities like cooking, lighting a fire, and healing the sick.

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that's not all. In the Melachot, which was developed and compiled by the Talmudic rabbis and later Jewish authorities, they gave 39 primary categories of specific types of work or activities that were traditionally prohibited on the Sabbath. It was things like this. Sewing, plowing, reaping, binding sheaves, threshing, winnowing,

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Selecting, grinding, sifting, kneading, baking, shearing wool, washing wool, beating wool, dyeing wool. What do they got against wool? Spinning, weaving, making two loops, weaving two threads. Taking a thread and sticking it through a needle, that's work. Now it would be work for us guys, right, that don't have the ability to do that, but I mean it just goes on and on.

14:14

I mean they would do things like tying or untying. You could tie your shoe. You couldn't untie it. You couldn't undo the sandal strap.

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You couldn't sew two stitches together. You couldn't tear anything. You couldn't trap anything. You couldn't kill anything. You couldn't flay it. You couldn't salt it. You couldn't salt your meat. You couldn't cure a hide. You couldn't even scrape the hide or cut the hide. You couldn't even write two letters. You couldn't even erase the two letters.

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You couldn't kindle a fire, you couldn't strike with a hammer, you couldn't transport an object from the private to the public domain or even the reverse.

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I picked out a few that were even more specific.

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And it was stuff like this. You couldn't add water to a vase. You couldn't cut flowers because that was considered sewing. You couldn't sharpen a pencil because that was considered cutting to shape. You couldn't open an umbrella. You might need one today. Because that was called building. You couldn't switch off an electric light because that was extinguishing a fire. I mean, this is observed today.

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You couldn't throw a toothpick in a fire because that was burning.

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You couldn't rub soap in your hands to make lather, because that was rubbing.

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That's how meticulous they were. And this is how the Pharisees viewed the Sabbath and what they had in mind when they encountered Jesus and his disciples. Notice the scene again in verse twenty-three. There was a Sabbath. This is the second time that Mark mentions the Sabbath. The first time was in chapter one of verse twenty-one, which says they went into Capernaum, and immediately on the Sabbath he entered the synagogue and began to teach.

16:23

Mark says Jesus was passing here through the grain fields with his disciples. Let me just stop for just a minute there and just explain to you that in first century Palestine, the main roads were like major highways, but when you got off those main roads, you were walking down wide paths that went through pastures and fields of grain. And so the law would allow that if you were hungry, that you could pick the heads of grain, and you could eat it.

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But you couldn't put like grapes in a basket. You couldn't take a sickle and go to the neighbor's field and just start cutting down grain. This is coming from Deuteronomy 23 verses 24 and 25, which says, when you enter your neighbor's vineyard, then you may eat grapes until you are fully satisfied. But you shall not put any in your basket. When you enter your neighbor's standing grain, then you may pluck the heads with your hand.

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But you shall not wield a sickle in your neighbor's standing grain.

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So the scene is this, is they're making their way. This is exactly what the disciples were doing. Our parallel passage, which is found in Mark chapter 1, says, they became hungry, and they were picking the heads of grain. The parallel passage in Luke 6, 1, says that they were rubbing them in their hands and eating the grain.

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Now apparently the Pharisees were traveling the same road to see this. Right? They're like CNN, they're everywhere. And I guarantee CNN will be in the tribulation. I'll tell you later what I mean by that.

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So they were apparently traveling the same road. They saw the disciples doing what they were doing. Immediately verse twenty-four says they give this accusation that they were breaking the Sabbath.

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My question would be, who could keep it based upon all of the rules and traditions that they came up with?

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And so they ask, look, why are they doing what is not lawful on the Sabbath? My question is, were the disciples breaking the Sabbath by picking the heads of grain and eating them? What's the answer? No. And we know the answer is no because of what

we just heard in Deuteronomy 23, 24, and 25. The law allowed them to do what they were doing. But the Pharisees...

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they wouldn't accept that. They said they were breaking the Sabbath, which is interesting that they would not accept that. I remember Deuteronomy because they were so into Moses, so into the Mosaic Law.

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So the truth is they broke what they added to the law. They didn't break the law itself. They broke the man-made traditions.

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You remember they had developed thousands of petty rules and regulations saying that all work was forbidden. And even classified it under 39 different headings. And four of these were reaping, winnowing, threshing, and preparing a meal. And so they were guilty of all four. And they were lawbreakers, according to the Pharisees. But I want you to notice how Jesus responds to this.

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Wouldn't you have just loved to have been there in the crowd and hear Jesus counteract his enemies? Oh, wait a minute. I think I said this last time. We are there in the crowd because we have it right here in our Bible. And we can read exactly what happened, right? And if you didn't get it the first time, you can read it again. You can read it however many times you want to read it.

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But notice his response, and it picks up in verse 25.

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He first points the Pharisees to 1 Samuel 21 and he asked them this question, have you not read what David did? Not only did they not remember Deuteronomy 23, 24, and 25 that I read earlier, but they also forgot about 1 Samuel 21. What is 1 Samuel 21? Well, Jesus says, remember what David did?

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1 Samuel 21 tells us what David did. This was during the time when David was fleeing from Saul. Remember, Saul wanted to kill him. Saul was jealous of David. Saul has slain his thousands, but David his ten thousands. Oh boy, that ate up Saul's jealousy right there. And so Saul spent actually, I don't know if you know this, twelve years chasing David, wanting to kill him. David had a couple opportunities to kill Saul.

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He even had one situation where Saul came into the cave to relieve himself and David snuck up behind him. How he wasn't hurt is amazing, but he snuck up behind him and he cut a piece of his robe off and then went hid back in the shadows of the cave.

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And then Saul finished his business, he walked out, went and rejoined his men and David comes out and says...

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calls out to him.

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that day Saul stopped pursuing him.

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because Sorbet lost his life.

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But David's heart was smoked with conviction because you were not to put your hand against the Lord's anointed. And even though Saul had presented himself as an enemy to David, David would not hurt him or kill him. And David had the ability, the power, he had God on his side.

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But David had to endure 12 years of running from him.

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So David arrives at the town of Nob, according to 1 Samuel 21. He's hungry. So he asks the priest named Ahimelech for food. And Ahimelech says to David, there's no ordinary bread on hand, but there is consecrated bread. And you might be saying, well, wait a minute. He can't eat that. Consecrated bread was only for the priest. They were the only ones that were allowed to eat it.

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And according to Leviticus 24, 9, it states that the consecrated bread or the showbread is reserved for the priest. It says, It shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him from the Lord's offerings by fire, his portion forever.

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Matthew, in the parallel, he says in Matthew 12, 5, Or have you not read in the law that on the Sabbath the priests in the temple break the Sabbath and are innocent? Now that right there should have been enough rebuke for them, enough correction.

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Well, Himalek says, I don't have any food, but there is this consecrated or showbread. You can eat this on one condition.

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1 Samuel 21, 5. If only the young men have kept themselves from women. He said, what's that about? David responds, verse 6, surely women have been kept from us. And so verse 6 says, the priest gave him the consecrated bread, for there was no bread there but the bread of the presence which was removed from before the Lord in order to put hot bread in its place when it was taken away. By the way, that consecrated bread or that show bread,

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they would put out twelve loaves of unleavened bread. It represented the twelve tribes of Israel. They were placed on the table in the sanctuary and at the end of the week they would be replaced with fresh ones and the old loaves were to be eaten by the priest. And of course while it wasn't normally lawful for David and his companions to eat this show bread, I didn't want them to starve. And nowhere in Scripture

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Does God condemn them for eating it? That's very important. And I believe that's why Jesus brings this up. We could actually call this the law of necessity and mercy. Matthew writes in Matthew 12, 7, but if you had known what this means, I desire compassion and not sacrifice, you would not have condemned the innocent.

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See, the only requirement was that they had to be ceremonially pure. That's why Ahimelech said, if only the young men have kept themselves from women, because Leviticus 15, 18 says, if a man lies with a woman so that there is a seminal emission, they shall both bathe in water and be unclean until evening. Everything has a reason. Everything has a purpose.

26:00

But have you not read? Did you not read what David did? Now it says that this occurred in the time of a biathor of the high priest. The little phrase in the time. It could mean during the lifetime. Now you probably already noticed that Mark doesn't even mention Himalek. Not anywhere there. You know the parallels don't mention it either.

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who is mentioned, a biathor. Who is a biathor? A biathor is the son of Himalek, who later became the priest after his father's death.

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If you remember in 1 Samuel 21, one of Saul's men was there, saw David, saw what the priest did, giving them the bread, gave him also the sword of Goliath, because David had asked if he had any weapons.

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And then Saul's man went back and reported it to Saul. What did Saul want him to do at that point? Kill all the priests.

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And that's exactly what they did. Saul had them all executed because he was so jealous and he thought that they were colluding with David.

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So Jesus' reply, by quoting a scriptural example, would be a story that they couldn't deny. The great King David had committed a far greater breach of Sabbath laws when he was in need, and he was not blamed for it. See, rebuke. That was a rebuke to them.

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So Jesus says this to emphasize this point, verse 26, the Sabbath was made for man and not man for the Sabbath.

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But they had turned it around.

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That was evident by what David did, by what God allowed, only for the priest. Man was created before the Sabbath law came even into existence. He was not created to be the victim or the slave of Sabbath rules and regulations. The Sabbath was created to make his life fuller and better.

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God had instituted the Sabbath to benefit man by giving him a day of rest from all of his labors and to be a blessing. But the Pharisees had turned it into a burden. They made man a slave to their myriad of manmade regulations. You know that some rabbis even believed and taught that humans were created in order to keep the Sabbath. That's ridiculous.

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And Jesus even showed how absurd this was, teaching that the Sabbath was God's loving provision for rest and worship.

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Ahem.

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So Jesus' response demonstrates in verse 28 that the Son of Man is Lord of the Sabbath. He's Lord of the Sabbath.

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If there had been any ambiguity about his earlier claim that something greater than the temple is here, it was gone. He was clearly identifying who he is. Notice the two titles that he gives himself. First, he says, The Son of Man. Get that in verse twenty eight. This is a messianic title. It comes from Daniel seven verses thirteen and fourteen, which says, I kept looking in the night visions and behold,

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with the clouds of heaven one like a son of man was coming. And he came up to the ancient of days and was presented before him, and to him was given dominion, glory, and a kingdom that all the peoples, nations, and men of every language might serve him. His dominion is an everlasting dominion which will not pass away, and his kingdom is one which will not be destroyed."

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So, Son of Man, that was a title that Jesus used of himself. Nobody else used it of him. Jesus used this title. And again, it has messianic, Old Testament roots. Look at the second title. He calls him the Lord. That's the Greek word, kurios. And when it's used of Jesus, it refers to supremacy. The word kurios could also be translated, sir.

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But like I said, when it's used of Jesus, it's not used of Sir, it's used of supremacy. It's used as potentate or deity or master. It's used in Joel 2.32 as Yahweh. But it's quoted, Joel 2.32 is quoted in Romans 10.13 and in the Septuagint, which is the Greek translation of the Old Testament, the word that's used there is Yahweh.

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And this time it's used in reference to Jesus.

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Yes, there is still distinction in the Godhead. This is not modalism. This is not what T.D. Jakes believes that, he doesn't even believe in the Trinity. He says it's one God takes on three roles. That can be any further from the truth. The Bible is very clear, there are three distinct persons. Jesus said to his disciples in John 13, 13, you call me teacher and Lord.

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and you're right for so I am. And so he's claiming here in Mark 2 28 that he is God. That's exactly how Thomas saw him after his resurrection. Remember in John 20 28 where he said, My Lord and my God.

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So when Jesus said he is Lord even of the Sabbath, he was giving a direct statement to his deity as well as to his authority. And he wanted the religious leaders to know that he not only had authority to forgive sins, but also that he was and is the Lord of the Sabbath. And since he is Lord, he's sovereign over it. And he's greater than the Sabbath.

32:47

John 1 3 says all things came into being through him and apart from him nothing came into being that has come into being and that's a reference to Jesus and it says they're all things and all things would also include what? The Sabbath. He's Lord of the Sabbath. He is the divine king who created the Sabbath and he defined its perimeters.

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You know, the Pharisees prided themselves on being the authoritative interpreters of God's Word, as well as God's will. And in their midst stood the one whose interpretation was infinitely more authoritative, the Son of God Himself.

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So Jesus rejected the Pharisaic regulations concerning the Sabbath. And what he was actually doing was restoring God's original intention for the Sabbath, observance, to be a blessing and not a burden.

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So as God in human flesh, he condemned their self-righteous attempts to please God. See, he was characterized by grace. They prided themselves on their works. He demonstrated mercy and compassion to people. They cared only about protecting their petty customs. He exemplified the true purpose of the Sabbath.

34:16

they twisted a divine blessing into a dismal day of drudgery. For the Pharisees the Sabbath belonged to them and for centuries they had been working out all of its rules and when Jesus elevated himself far above them and far above their rules by declaring himself to be the Lord of the Sabbath their hostility and their hatred could not be satisfied until they had him murdered.

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exactly.

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what they thought. Look at Mark 3 in verse 6. By the way, this is not the only time we're going to be hearing about the Sabbath, because in the next passage that we pick up in Mark 3, it's again on the Sabbath, and he heals a man with a withered hand. But if you'll notice down in verse 6, it says,

35:21

destroy him.

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They didn't support what he did. He healed a man right in front of them. Instead of them being amazed at the miracle that occurred right then, they were offended and wanted to kill him because he didn't keep their Sabbath rules. But in reality, he did keep the Sabbath. Not their Sabbath, the Sabbath that he was Lord of, the Sabbath that he instituted. All the way back in Genesis.

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So think about this, if he is the sovereign Lord of the Sabbath, then he is also the sovereign Lord over your salvation. He created it. He preached it. He called on everyone to repent and believe it. In Acts 2 38, Peter said to those who were convicted by his preaching at Pentecost,

36:17

He said, Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit. And even later in chapter 3 and verse 19 we hear them giving the same response to the gospel. Excuse me. They said, Repent! Turn to God so that your sins may be wiped out and times of refreshing may come from the Lord.

36:46

Paul even told the Philippian jailer, in Acts 16-31, believe in the Lord Jesus and you will be saved, you and your household.

36:58

Paul said in Acts 26 20, first to those in Damascus, then to those in Jerusalem and all Judea, and then to the Gentiles, I preach that they should repent and turn to God and demonstrate their repentance by their deeds. Are you kinda getting the message here, the idea?

37:17

This is what God has called us to proclaim.

37:23

Yes, He is Lord over our salvation. He is the source of our salvation. And I personally believe that the whole preaching the gospel and it's going to everyone, but in the everyone that's there, not everyone is the elect. And only the elect are going to be able to receive it when that time comes when God opens their heart.

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like he did Lydia there in Philippi. But they would preach, and they would call for repentance. And that's what Paul did in Thessalonica when he wrote to them in 1 Thessalonians 1, 9, and 10.

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He says that others had reported what kind of reception you gave us. They tell us how you turned to God from idols to serve the living and true God and to wait for his Son from heaven whom he raised from the dead, Jesus who rescues us from the wrath to come.

38:29

You know, beloved, can I just kind of say this as we bring this to a close?

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Even though that you may be a child of God in here, that doesn't exempt you from ever struggling with sin.

38:48

That doesn't exempt you from trials. That doesn't exempt you from trouble in your life or trouble around you.

39:00

Sometimes you may feel like it all comes at one time and sometimes it does feel like that.

39:09

I said earlier I had my moment yesterday and the life of a Christian is a life of repentance.

39:19

If you think repentance is just one time that you're fooling yourself, it's all the time, isn't it? It's all the time.

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We still have to deal with this flesh. This flesh that Paul identifies in Romans chapter 7 is that which condemns you.

39:46

Things you want to do, you don't do. The things you don't want to do, you do.

39:55

As we bring this to a close and we think about Jesus being the Lord of the Sabbath and thinking about the Sabbath, listen to what the writer of Hebrews says in chapter 4, beginning at verse 1. He says, Therefore let us fear if while a promise remains of entering his rest, any one of you may seem to have come short of it. For indeed,

40:21

We have had good news preached to us, just as they also, but the word they heard did not profit them, because it was not united by faith in those who heard. For we who have believed entered that rest, just as he said, as I swore in my wrath they shall not enter my rest, although his works were finished from the foundation of the world."

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Our rest is in Christ.

40:52

That's where you get your rest. And it doesn't come to anyone unless they come to Him.

41:02

It doesn't come to anyone unless they repent and believe. It doesn't come to anyone unless they deny themselves and take up their cross and follow Him.

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If any of that describes you this morning, then I urge you to repent.

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Heavenly Father, we thank you for this opportunity this morning to open up the Word of God and to learn another truth about our Savior who is Lord, who is Kurios, who is Master, who is Sovereign, who is King, who is God in human flesh.

41:48

Thank you for what we've learned this morning.

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thank you for what it means. If you're Lord over the Sabbath, you're Lord over every single day of the week, you're Lord over our lives. And my prayer is Lord if there is anybody here still dead in their trespasses and sins, would you wake them and grant them life, eternal? Would you make them alive?

42:23

is they can't make themselves alive on their own.

42:27

We thank you for this opportunity today to worship you here with this family of God. We pray this in Jesus' name. Amen.