

MARK 2:23-28 LORD OF THE SABBATH

REVIEW:

INTRO:

Read **Mark 2:22-28**

- What to call the Christian Sabbath?

VS. 23:

- Based upon the Jewish regulations of the Sabbath the Pharisees condemned Jesus and His disciples because, according to them, the Sabbath had been broken.
- They plucked heads of grain, then rubbed them in their hands to separate the berry from the chaff. To the Pharisee they had reaped and threshed.
- The picking of the grain was approved by the law of God, Dt. 23:25, but to the Pharisee the disciples went too far.

VS. 25: & 26

- Jesus is saying "yes the Sabbath day is holy and sacred, but so was the show bread in the tabernacle, but they were both made for man.
- Vs. 25, 26, Even as Saul pursued David to destroy him, so the Pharisees pursued Christ to destroy Him.
- The showbread: twelve loaves baked fresh every week. Each loaf contained about 6.25 # of flour.
- At the end of the week it was replaced with new bread and it was then the priests exclusive possession. (lev. 24: 5, 9)

THE SABBATH:

- Sabbath: Cessation, to cease. The double "b" in Sabbath has a intensive force, implying a complete cessation.
- The word Sabbath shows up in the New Testament a total of 10x.
- 9X in the book of acts and once more in Col. 2:16.
- 6X the preaching of Paul is the reference.
- Never to a day the saints met on, however the term "first day of the week" does show up as a day the saints gathered.
- The sanctity of the Sabbath was that it was specifically made by God for man. God Said!
- It was a designed gift from God our Creator to mankind. It is sacred and holy, with God intended purpose, rest and restoration.
- The original intent for the Sabbath was to cease from work and laborious activities in order to be refreshed, rested, body soul and spirit.
- The main idea is not that of relaxation or just rest, but cessation from activity and in that there is rest for body and soul.

- It was not that the “day” in itself was holy, it was the command and the will of God that made the day holy.

Where did this originate?

- God rested or ceased creating on the 7th day.
- God worked then rested.
- Then 2500 years later it was given to Israel as a nation to keep. **Ex. 16:23, 20:8-11, 31:12-17**
 - No mention to Enoch, Noah, Abraham, etc...
- This God authored day of rest fell victim to rabbinical rules. For the next 15 centuries since Moses to the time of Jesus they added endless rules and restrictions.
- This made observing the 7th day an over powering burden.
- No less than 24 chapters of the Talmud, (the main texts for rabbinic Judaism) focus on Sabbath regulation.
- **READ MACARTHUR**..... pg 139-140
- Question: How was it that the Pharisees could travel along side of Jesus without breaking the Sabbath restriction of not walking more than 1999 paces, 3000 ft.???
- Israel never found rest. They continually broke the Sabbath and Gods laws so they never came to rest in God.
- Rest was to be a relationship with God.
- **Heb. 4:1-11** Spend time on these verses.
- We see from this God’s intended rest was not found in the keeping of a day, the day was only a type, a picture of the true.
- The end was to enter and experience a Rest in God. Rest is relationship in Jesus.
- For this Jesus died and proclaimed from the cross “It is finished.”
- This cry looked two directions, the old was closed up, finished, and the new way opened and all that needed to be paid was paid, and the law of God satisfied. It was finished! The new way was opened.
- We are now able to enter into the rest of God through the Lord of the Sabbath, (**Heb. 4:10**)
- We do not work our way, 6 days of labor to gain this rest we are born into it on the first day of our salvation.

THE CHRISTIAN SABBATH:

- **WHY DO WE MEET ON SUNDAYS?**
 - Tertullian, Justin Martyr, Constantine.
- The Christian Sabbath is not the old Sabbath, our day of rest is a new thing. The command to keep one day out of the 7 is still in force.
- Sunday has become our day of rest, the Lord ’s Day, a Sabbath. (cease)
- The only direct mention to the New Testament church regarding the word Sabbath is found in **Col. 2:16**.

- Sabbath in the first covenant was a picture of works or the law wherein a man labored to keep right and then after doing so he could rest.
- It was a works based relationship or religion.
- If I worked first, doing well regarding all the law then on the 7th day I have earned my standing, my rest.
- While the new covenant is grace based. Grace then peace and rest.
- Here we begin our relationship with our creator not with works, but by entering into the rest of Christ, our Savior, the gift of the new birth.
- Thus we now rest on the first day of the week a picture of our rest in Christ through the new birth which we experienced from the first day.
- The Sabbath is more than just a day to remember it is a day of keeping the design of the Lord.
- We must not, should not, treat the Sabbath as just an ordinary week day. Just another day, for it has special significance and purpose.
- God made and gave it as a special day, as a blessing to His people. (Neh. 9:13, 14, Eze. 20:12-20)
- Man was to work 6 days then on the Sabbath to rest. No work distractions to occupy ones time, a time to rest the body and restore the soul. Focusing on the spiritual.
- Our bodies, souls and spirits are refreshed when we take advantage of the divine purpose in the Lords day, a day set aside to honor God, a day instigated by God.
- The Sabbath was a means to an end. Not the end!
- The rest and restoration of the whole man, to enjoy God is the end.
- One of the blessings of the Sabbath is it is a tool to reset our souls and minds on heavenly things, for our citizenship is in heaven. (Phil. 3:20)
- The world pulls us away from the heart beat of heaven, but on the Sabbath we are refocused on that "one thing which is needful."
- Even as the other days of the week help in the advancement of our temporal gain and interests, so on the Lord's day we are to be occupied with attaining higher degrees of understanding of the things of God, holiness, faith and fellowship.
- The working 6 days give us ample time to consider, plan and improve our earthly pursuits, let the Sabbath be a day to examine and improve our eternal souls.
- In Matt. 12:7, Jesus again quotes Hos. 6:6 and thus points to the fact that God created the Sabbath out of mercy for His people, that they may have a day of rest, spiritual reflection and physical and mental recuperation.

LORD OF THE SABBATH: VS. 28

- "The Son of Man." Second time of the 14X in Mark.
- This declaration is a messianic title pointing to the incarnation, the God Man.
 - A reference from Daniel **7:13, 14**; (Daniel's vision.)
 - For Jesus to say He is Lord of the Sabbath, He is declaring Himself to be Divine for it was God Who established the Sabbath.
- He is Lord of the Sabbath. He is its Owner.
- Both to Adam, (Gen. 2:2) and Israel through Moses. (Ex. 16:23)
- See **Ex. 20:2**; The Lord thy God. "Jehovah Elohekah," Jehovah thy Triune God.
 - As in the previous verses where He called Himself the Bridegroom, Jesus again declares Himself to be Divine. (2:19)
 - He does not flinch from stating the truth of God.
- Notice Mt. 12:6 In this place there is one greater than the temple.
- Jesus again establishes Himself as God. (Mk. 1:1, the Son of God.)
- The temple symbolized the presence of God among His people, yet Jesus tells them He is greater than the temple.. He is God, He is the presence of God... Emmanuel, He is "God with us!"

References about not worshipping special days.

- Rom. 14:5, 6, Gal. 4:9-11, Col. 2:16

Verses showing the first day of the week as the N. T. churches gathering day.

- Acts 20:7, 1 Cor. 16:2,

The Sabbath was to be a sign between God and the Israelites.

- Ex. 31:13-17

CONCLUSION:

- It is not the day in itself it is the purpose and the intent and the fulfillment of its creation that is the emphasis
- We are still to keep a day holy and the church was led to use Sunday.
- A day to be separate unto the Lord. This is true in a lesser way each day.
- But Sunday is set aside expressly to cease business, fix our hearts and minds on the things above.
- It is not to be legalistic as Jesus shows in these scriptures and also in Matt. 12:11 a sheep falling into a pit on the Sabbath.
- It is not to be a burden but a blessing.
- Not a restriction but a restoration.
- Not a legalism but a life.
- Let Him be Lord of our Sabbath.