

Mark: The Words of Eternal Life
The Lord of the Sabbath
Mark 2:18-28

My name is Scott Redd. I'm the lead pastor here. And if you're visiting Briarwood for the first time, I just want to personally welcome you to be a part of this service. We are thrilled that you're here. And you have a special treat tonight, because we do have an ordination service for Bob MacGregor. Now, Bob has been serving already at Briarwood, but this is an important moment. And it's not just a ceremony. It is actually a thing that happens. This is what we call a kind of performative event, and that we do a thing here that actually changes his relationship to the church, and that is his ordination, his being set aside through the laying on of hands for the service to the church. And that's particularly fitting this evening because we're talking tonight out of the gospel of Mark two. We're continuing on in that series, and we're going to be talking about how Jesus thinks of himself in relationship to the old covenant. And it really raises this question of how is Jesus new? And how is Jesus old? What is Jesus doing that is new for the church and for redemptive history? And what is he doing that is merely continuing on the things of the past?

When you are ordained into eldership in the Presbyterian Church, you are ordained unto the work of word and Sacrament. When we talk about the word, we talk about the whole counsel of God. And so it's important for us as elders to recognize we are elders within the New Covenant and to understand what that means, particularly in light of the whole counsel of God, the old and the New Testament. So please turn with me now to mark chapter two, verses eighteen through twenty eight.

Now John's disciples and the Pharisees were fasting, and people came and said to him, why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast. And Jesus said to them, can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast in that day. No one sews a piece of unshrunk cloth to an old garment. If he does, the patch tears away from it. The new from the old and the worse tear is made, and no one puts new wine into old wineskins. If he does, the wine will burst the skins and the wine is destroyed, and so are the skins. But the new wine is for fresh wineskins. One Sabbath he was going through the grain fields, and as they made their way, his disciples began to pluck heads of grain. And the Pharisees were saying to them, look, why are they doing what is not lawful on the Sabbath? And he said to them, have you never read that what David did when he was in need and was hungry, he and those who were with him, and how he entered into the house of God in the time of Abiathar the high priest. And he ate the bread of the presence, which is not lawful for any but the priests to eat, and also gave it to those who were with him. And he said to them, the Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord, even of the Sabbath.

Let's pray. Heavenly father, as we do come to your word this evening, we pray that the Spirit of Christ would be evident in our own hearts and our own minds as we hear these words, Lord, that we would not just hear the words of a book, but that we would hear the words of our Shepherd Lord, that the plan of salvation that the father has set into place, that was procured by the work of the son, and now communicated to us in enlivened in us through the work of the spirit. Lord, we pray that that plan would be efficacious in us tonight as we consider these words. Lord, let us find hope. Let us find rest, because we find our rest in you. In Christ's name we pray. Amen.

Well, for those who have been following along with us in Mark, you know that Mark is beginning his gospel and kind of a fast paced way. He's going from event to event. And here we see two more events that he's put together in order to give us kind of a fast, rapid fire. It's kind of a just the facts, ma'am kind of approach to the gospel. And we've talked about the fact that he's really not just giving us random stories, but he's painting for us a picture. He's putting together a collage for us, it's just a series of events that will help us understand what it means for Jesus to be Christ. And one thing we've noted in here is that throughout these early stories, Jesus is never called Christ. As a matter of fact, it's not until chapter eight when he finally presses his disciples on it and he says, who do you say that I am? That they finally name him as Christ? That is Messiah. But up until that point, we're instead just getting conversations, events, teachings that Jesus gives. And in each case, we're being asked, what does this tell us about who Jesus is? So in a way, he's showing us who Jesus is before he's telling us who Jesus is. And so it's a very subtle text. It's kind of put together in almost like a lawyerly way, as you would expect, kind of a finishing argument of a lawyer as he as he develops a narrative that leads you necessarily to a particular conclusion. And Mark is a very good lawyer. He's a good writer. He's a good artist, like good narratives. He's drawing us to the conclusion that will come to. With Peter in chapter eight when he says, you're the Christ. So in today's passage, we have an interesting thing happening. If you remember last week, we talked about the man who was a paralytic and how he was lowered down in the. The Lord walked up to him and everybody was expecting him to heal the man. And yet he says he doesn't say you're healed right away. What does he say? Immediately he says, your sins are forgiven. And it raises this question, who is this man that he forgives sins? Only God can forgive sins. Well, now we move on to a new topic here with this, with these two stories. And the question here really is how then does Jesus relate to the old things, the matters of the old covenant? Some people, and we know that even in the early church, some people saw Jesus was totally new. Everything he was doing was brand new. It's like a new religion. And others were saying, no, no, Jesus is just a continuance of the past. He's just another organic development out of Abraham, Isaac. Jacob. Moses, David. He's just the next step in redemptive history. And so he's just a continuance of what came before. And yet, as we listen to Jesus, and if we listen to his own apostles when he talks about what he is actually doing, we notice that we will get that old and that new language as we do here, but it's not there's not a harsh break. And yet there's also not a straight continuance either. There's both discontinuity and there's also continuity. As a matter of fact, the term that they like to use the most to talk about how Jesus relates to the old and what Jesus is doing now is this language of fulfillment. If you think about Jesus in the speaking in the sermon on the Mount, he talks about the Old Testament. He says, don't think that I've come to

cancel out the Old Testament. I haven't come to cancel it out with one stroke. I'm not abrogating it. I'm not throwing it out. I'm not saying that's an old religion. I've come to establish a new religion. Rather, he says, I've come to fulfill the law and the prophets and the writings. And when he talks to the apostles on the road to Emmaus, you remember he opens up to them all of the scriptures. And then he shows how all of those scriptures are pointing to him. We sometimes ask, like, I'd love to. I'd love to know what Jesus told them on the road to Emmaus. Wouldn't that be a great seminary education? To be able to just walk with Jesus on the road to Emmaus and have him open up all of the scriptures and show us exactly how they all point to him? And yet, I would argue, I think we have that seminary education. We find it in sermons like Peter's sermon in acts two. The last time we'd seen Peter, he was denying Christ in the courtyard of the priest, and the next time we see him, he's standing out there and he's opening up the whole Old Testament, and he's showing how it points to Jesus. Where did he get that information? When we look at Stephen and we see Stephen's long redemptive historical sermon, we want to ask, where did where did this young man get this training? I even go so far to say, if we open up Paul or any of the apostles in the New Testament, and they're showing us how Jesus is a fulfillment of the Old Testament words, we're getting examples. We're getting the fruit, the produce of that seminary training that the Lord gave them in between his resurrection and his ascension. But here we're still early in the story. We haven't seen the cross. We haven't seen the empty tomb. Jesus is just preparing us. He's planting seeds that will grow into full blossom later on in the life of the apostles. So notice we have really three parts here. We have the story about the bridegroom and the fasting. And then and then Jesus gives us two more analogies. He's a good teacher. And notice Jesus teaches through analogies. He first says, I'm like a bridegroom in eighteen and twenty eighteen through twenty. And then he goes on afterwards and he says, well, let's think about this in a different way. And he gives the example of the cloth and then the example of the wineskins. And then we move on to a little bit more of an extended story about how Jesus relates to the Sabbath day itself. But notice each one of these are questions about how the new of Jesus relates to the old, of the law and the prophets, and the writings. And I want to establish this idea Jesus is fulfilling those things. He's like a building in its relationship to its blueprint. You know, think about if you want to build something, if you want, if you want to do some plans, if you want, if you want to renovate a space, what do you do? You don't just walk out with the materials and just get to work. But what do you do first? You start laying out the plans for the thing that you choose to do. You have a blueprint. You sit down and you start working on it. Remember, my wife and I were up in Pennsylvania recently, and we got to go visit one of Frank Lloyd Wright's houses, and we got to go visit and see it. And it was on display there as a museum, the great architect. And we got to see the blueprints of the building. And you think about it as an architect, as you're designing a building, you know this. If someone comes and says, I hear you're building a building, I'd like to see it. You don't take them out into an empty field and then just kind of point at the empty field, do you? You take out the blueprint and you show it to them, and you put it on the desk, and you take out the magnifying glass and you have a pointer, and you can show them all the things in the blueprint. And no one is going to say, what are you talking about? I thought you were building a house. This is just a piece of paper with ink on it. Like no one would say that. No one would think, oh, is this going to keep me dry when it rains like it did here in

Birmingham last night? Can I can I go outside? As long as I put the blueprint over my head, I'll be kept dry. I'll be given shelter. No. No one. Everyone recognizes that. That's not how blueprints work. But what are blueprints doing? They're pointing forward to the project's completion. Now in the same manner, once you build the building and people come to see the building, they say, we hear you've been working on a building, what do you do? Do you take them to the blueprint? If you did, they'd say so. You haven't built it yet, huh? No. You take them to the building because that's the project that you've been working on. And you show them the building. And yet, does that mean that you throw out the blueprint? No. We've even talked about doing some renovations around here in this building. And what do we do first when we think about doing renovations? What do you do? You go look at the blueprints again, because you got to know what to do with these, these pesky pillars. Okay. Don't get afraid. We're not doing anything about the worship center right now. Okay? But you look out and you see. Okay, what about these pillars here? Do we need them? Do we depend on them? Well, only the blueprint tells us what's load bearing and what's not. The blueprint tells us where the wiring is. The blueprint tells us where the foundation is strongest. It tells us where the electrical is laid. See? The blueprint is crucial to showing how the building works. And as Jesus is coming and he's establishing his new covenant, as we see in passages like this one, he's not throwing out the blueprint, but he's showing us this is what the blueprint is drawing us to. This is how the blueprint works, and the blueprint tells us quite a lot. For instance, the Bible says very little. The New Testament says very little about what it means for Jesus to be Messiah. We have to go back to the blueprint, as Jesus does here in these passages, tells us very little about what it means for Jesus to be temple as he says that he is in John two. He says, I'm the temple. What's the temple? We have to go back to the blueprint. What about sin, the sin that Jesus is saving us from? If I want to understand what that is, I have to go back to the blueprint. You see, the New Testament, the New covenant depends on the old. And yet it's not merely a continuance of the old. It's not just another blueprint. Rather, it's the building itself. So we look at this first passage and here we see this very interesting thing. There's an interesting comparison and contrast to be made between the ministry of John and the ministry of Jesus. It comes up at multiple times in Jesus ministry. John is in many ways the last of the old covenant prophets. Jesus is the first of the New Covenant prophets. Even more than that, the New Covenant administrators see, Jesus is the one who's establishing a new moment in redemptive history. He's moving the redemptive ball forward down the field. John is the last of the old way. Jesus is the first of the new. And so we have these interesting passages where, for instance, Jesus is going about his ministry, and he receives a letter from John, and John says, are you the guy? I thought you were the guy. We grew up knowing each other. I baptized you in the Jordan. And yet I've got to ask, are you the one? And Jesus says, oh, I'm the one. We have other times, like this one, where people are observing John the Baptist and his disciples and the ministry of repentance that John the Baptist was about, because he was ushering in this restoration community that Jesus is now establishing. And so what was John the Baptist doing is we already talked about in the gospel of Mark. John was doing a baptism of repentance. And so the manner of his ministry was one of fasting. It was one of recognizing the faults, the absence, acknowledging the reality of exile and longing for the restoration. So his disciples were marked by fasting. John was out in the wilderness. He was wearing his, his, his, uh, his hair coat, and

he's eating locusts and honey, much like an Old Testament prophet, because he is declaring the repentance of sins so that the New covenant might be established. And yet then we see Jesus and his friends and they are out, as we already saw in the cities. They're going to marriage feasts, wedding feasts. They're talking with people in large gatherings and large crowds. They're relaxing. Jesus is depicted as laughing at times with his friends, and they say, how is it, Jesus, that your ministry is the same as John's? And that's where Jesus uses this image of the bridegroom. Now we all recognize it would be an odd thing if you walked into a wedding party and as you walked in through the door, there were people on one side who were kind of disheveled with their heads down. And they were they were weeping into handkerchiefs. And as the bride and the groom arrive, no one took note of them. But people were rather, rather were having just prayer groups around where they were offering up prayers of lament. If you walked into that kind of wedding, you'd say, there's something wrong here. There's something that's not quite connecting, right? Because the time for grieving and for lament and for fasting is not the same as the time for celebration and joy and arrival. The Hebrew intellectual Jewish intellectual of the twentieth century, Abraham Heschel, in his book on the prophets, he talks about how the prophets have this special duty, this special responsibility, and that is to understand the time. He says, so often in the prophetic ministries of the Old Testament, it's the prophets and the prophets alone who understand what's actually happening in the world around them. The kings are going merrily on their own way. The people are doing their own thing. They're falling into syncretism. They're turning away from the Lord. And it's the prophets who seem to alone understand the import of the time. You see, Jesus is telling us here. It's important for you to recognize the import of the time when John the Baptist was doing his ministry. It was a particular era. It was the sunset of the Old Covenant. Now that I'm doing my ministry, there is a new time. There's a new moment. It's a redemptive moment. It's the bridegroom's arrival at the wedding. It's a time of celebration. Now, you notice in here that Jesus hints at the crucifixion again. We've gotten one glimpse of it already in the last passage where the Pharisees say, who is this? Who can forgive sins but God alone? And Jesus says, which one do you think is harder to say, stand up and walk, or your sins are forgiven? We and we noted how at that moment Jesus was the only one who knew the answer to that question. He's the only one who knew what was actually harder to do. It's comparatively easy to say, stand up and walk to a paralytic compared to going to the cross and dying for the sins of the people. But here we get a hint again. He says A prophet understands that this is a time of celebration. This is the wedding party. The bridegroom has arrived. This is a time of breaking out the celebratory paraphernalia. But there will be a time when the bridegroom is taken away, and that will again be a time of fasting. That'll be the right time to offer up prayers of supplication. But as it is now, this time, right now, at the inauguration of this new redemptive moment, this is a time of celebration. So notice the gospel message here begins with us just reveling in the joy of God's presence in Christ. Jesus ministry begins as a ministry of joy because of his presence here on earth, that the second person of the Trinity did not consider his communion and his fellowship within the Trinity something to be grasped or hoarded to himself, but rather emptied himself, taking on the form of a man and walking amongst us, disadvantaging himself to the advantage of others that we might be saved. And guess what? That's a cause for joy. And so we shouldn't be surprised to see Jesus alongside his disciples

and those who had gathered around him as he was teaching in the countryside and celebrating, and to see a community of celebration. There's nothing wrong with celebrating the bridegroom when the bridegroom arrives. Now notice Jesus explains it a little bit further. He then gives us these two other elements. He gives us the picture of the new, the new fabric and the old garment. And then he gives us this other picture of new wine in old wineskins. And everybody understands anybody who's put a patch on old jeans knows what it looks like when you put new fabric onto old fabric, unless you do something particularly good, which I don't know how to do, what will happen as soon as you wash it and dry it, that new fabric is going to shrink up, and it's going to pull at the stitches and tear away from the cloth. Jesus is saying, that's what it would be like for us to fast now, and to take those old covenant arrangements and to enforce them now, at the time when Jesus is walking amongst the people that he created and has now come to redeem, it would be an inappropriate recognition of the moment. The fabric would pull away, it would tear at the stitches. It wouldn't make sense. And then notice he uses again this other image now of the wineskin, which is also a vivid one. And as you know, wineskins were often made out of the, the, the intestines of animals. And you could dry them out and clean them, and then you could stitch them together and it would make a nice, you know, um, waterproof, flexible fabric that you could use to hold wine within. Now, of course, wine needs to have a flex in it, doesn't it? Because as the fermentation process goes on, gases are produced. And so you can't just put it in something and leave it there. Otherwise it'll burst. You need something that will stretch with it. And so these kinds of these, these kinds of intestines that, that that material was particularly good at holding wine. And yet what happens over time? The skins dry out, they become rigid, they atrophy. And so if you pour new wine, which is still fermenting into those old wineskins, what's going to happen? They're going to they're going to stretch and push. And then finally, like the new fabric on the old fabric, they're going to burst. See, Jesus says, the extravagant joy that I am bringing through my work in the New Covenant is so great that if you tried to force it into those old covenant arrangements, those Old Covenant sacraments and practices, they would burst them open. It wouldn't be appropriate. It wouldn't fit. It wouldn't make sense. This kind of tells us something, by the way, about the New covenant work that Jesus is doing. He's not just advancing the old covenant things, though he is continuing them, but he is now expanding their fulfillment. As a matter of fact, you can you can take this. As a rule of thumb, every blessing that we have in Christ is a blessing that is offered in the Old Covenant, but is now expanded out in a much more extravagant and fully orb'd way, the Old Testament. What was the mark for us Presbyterians here? What was the mark of entrance into the covenant community? It was the mark of circumcision, but that was only for the males in the community. Notice now, as we saw this morning, baptism is for all members of the community. It's more extravagant. The old covenant, your blessings and your curses came in the form of warfare and in nature, so you would expect to have good crops when you're being blessed. You'd expect to have victory in war when you're being blessed. You would lose in war when you're being cursed or disciplined, you would lose. You'd have famines and you'd have droughts when you were being cursed or disciplined in the Old covenant. But what is the New Covenant blessing? It's not this earthly warfare and nature blessings, but rather it is everlasting life in the new heavens and the new earth. The old covenant. This is what the author of the Hebrew book of Hebrews is trying to

impress upon us. The old covenant would say, you can be forgiven of sins, and here's the sacrament that you need to go through regular participation in the sacrifices in the temple. And yet, as the author of Hebrews tells us, we have now had the once and for all sacrifice that need never be repeated. The one that all of those were looking forward to, the one that is actually acceptable to the Lord. The sacrifice of Jesus himself for the forgiveness of sins. You see the blessings of the Old Covenant are now fulfilled in a much more extravagant way. Like new wine. It would burst out of the old wineskins of the old Covenant. So again, we see it's not a matter of strong discontinuity. It's not as if the Old covenant is being thrust off and disregarded and thrown in the trash, but rather it informs the New Covenant like a blueprint informs the building that fulfills the blueprint. You see, the new wine is still wine. The new fabric is still fabric. But it's better, it's more extravagant, and it's beyond. And that's why we say, as we are ministers of word and Sacrament, we are teaching the whole counsel of God. It will be a part of Bob's calling to not just teach the New covenant in the New Testament texts, but to be able to go back and to study the old and show how it looks forward to the person in the work of Jesus Christ. Well then lastly, verses twenty three to twenty eight we see now Jesus confronted again on an old covenant arrangement. Now here we have an interesting passage. It's one of those passages we have to ask the questions what is? What are they asking of Jesus? And then why is Jesus responding the way that he does? Now you notice what are they doing there, walking in a grain field on the Sabbath day. So on the last day of the week, they're walking in a grain field. And as they walk, in order to sustain themselves, they are plucking the heads of grain and presumably chewing on it, kind of mashing it up in their teeth, getting a little bit of sustenance as they go. And the Pharisees see this, and they say, that's working on the Sabbath. You're breaking the Sabbath command. How can Jesus be a righteous prophet if he's out here breaking one of the Ten Commandments after all? You see, in the Old Testament arrangement, the Sabbath was offered, but it was offered as a gift. It was a gift to God's people, it's supposed to be a kind of reevaluation of time, reevaluation of our workweek, to recognize that the end of every week after having labored for the Lord as unto as unto the Lord himself. As we labor throughout our daily labors, we come to the end and we receive the gift of rest. You see, our work kind of earns our rest in the Sabbath theology. But not only that, our rest on the Sabbath kind of earns our work. We don't have a right to go back to work unless we unless we have well rested. And so we see in the Old Testament there's a constant temptation, just as there is today, in our observance of the Lord's Day, to try to ignore the rest and to take the work week into our own hand and just work all the way through. It's interesting, isn't it? Someone saying, rest, just take a rest. And we struggle with that. That starts to feel like a burden. Now the Pharisees and those in many in the Second Temple Jewish society. Not all, but many, had started to attach special parameters and guidelines for how to do proper Sabbath rest, and as a result, the Sabbath stopped being a thing of rest and it started to be another constraint. Another thing that was holding people back. So they made rules like you can only walk a certain distance. Some rules are still observed today in Jewish communities. As a matter of fact, uh, when we used to live in Bethesda, Maryland, I learned about the important market force of Sabbath laws because, uh, one apartment that we lived in was within about a mile or walking distance to a local synagogue in the real estate prices all around that neighborhood just went way through the roof. I mean, it was already Washington, D.C., so it was already

expensive, but they just went through the roof because of Orthodox Jewish families who wanted to live within walking distance of their synagogue, because to drive a car would be to break Sabbath. You see these strong impositions of the law making very specific legalistic parameters about the observance of the Sabbath had already become a regular practice in Jesus day. And so things like this just basic acts of necessity, which the Sabbath law never, never prohibited, never forbade this basic acts of necessity. The fact of finding food, of taking care of your child, have become things that were strictly regulated according to Second Temple Jewish practice. But notice what Jesus is saying here and how he could have responded. He could have responded like a good Presbyterian and said, well, no acts of necessity, acts of mercy, acts of worship are all acceptable on the Sabbath day. But isn't it interesting that Jesus doesn't go that route? He could have. He could have opened up the Old Testament and shown how this is actually not a breaking of the Sabbath. And they need to, you know, get off their legalistic high horse. He could have said something like that, but he does something, as Jesus often does, that none of us would have expected. Instead of going back to a proper exposition of the Ten Commandments, he instead takes us to a story that at first seems unrelated. It's a story out of the Book of Samuel, and it's about David. When he's with his men and they're in the countryside and they've become hungry, they've become in need of of sustenance, and they come upon the tabernacle. This is in first Samuel twenty one and they come upon the tabernacle, and they are given access to the tabernacle, where they go in and they take the showbread, the bread that was a part of the the temple ornamentation that was there to mark, kind of shared a shared meal with God. That's one of the things that the Tabernacle shows for us, is that we're able to again, share a meal with God. It's a mending of our broken relationship because of sin. But interestingly, David the King, the one anointed to be king has access to the temple. And even more surprisingly, the author of Samuel does not say, and the Lord was displeased because David did this thing. As a matter of fact, there is no censure of David for going into the tabernacle and eating of the bread. Nowhere does it say, and this is where David showed that he was not in, you know, he was acting in bad faith or something along those lines. As a matter of fact, he is encouraged and he is allowed access to the tabernacle. So it's interesting. Why does Jesus take us to that story? And you see, he's making a broader point. All of these things the fasting, the prayer, the laments, the celebration, the observance of the Sabbath, all of these things are related to the Old covenant arrangement of the tabernacle and things that are set aside as holy and things that are not set aside as holy. And he's making this point. The king has access to the temple. The king has credentials. The king has prerogatives that the others do not have. David, who dances before the ark as it's brought into Jerusalem. David, the righteous king who offers sacrifices like all good righteous kings do. David, the writer of the Psalms that would become the liturgy for the temple. The David the King has prerogatives with the holy things of the Lord. You see what Jesus is doing? He's not questioning their exposition of the Ten Commandments. Rather, he's questioning their understanding about who he is. He's saying, I'm not just doing a thing because it's an act of necessity. He's again showing us his true identity as Christ, as Messiah. And Mark is doing the same thing by giving us this story. He's pointing out to us Jesus is no ordinary rabbi. He's no ordinary prophet. He's no ordinary priest. He is the one in whom all of those offices reside at once the prophet, the priest, and the king. And when he travels with his cohort, when he travels

with his entourage, he is like a traveling group of priests who are doing the work of the Lord. Notice what he says the Son of Man is Lord of the Sabbath. Notice what he's pointing out there. He's not drawing attention to how we ought to observe the Sabbath. Rather, he is drawing attention to his special status vis a vis the Sabbath. The Sabbath is made for man, not man for the Sabbath, and he is the Lord of the Sabbath. Of course, confounding as Jesus is often wont to do his interlocutors, because how do they walk away from that? At one point they might say, well, well, this is all true. And they might recognize, yes, the Sabbath is for rest for humans. And so he's right in that regard. But then what does it mean for him to be Son of Man? And we've already talked a little bit about how Jesus uses that phrase son of man, which can either mean regular human being, as it does in the book of Ezekiel, and Ezekiel is called over and over again the Son of Man. But it can also be referencing the Book of Daniel, or one like the Son of Man descends out of heaven and is identified with God, and then is then presented to the Ancient of Days as he comes, then now down to earth to establish his kingdom. You see, Jesus at this point is still developing his argument about what it means to be Messiah. And more often than not, it confounds those people he's talking to. It leaves them kind of flummoxed, trying to figure out what does he mean by that? And yet, in light of the whole of the gospel story, we get to see what he means by that, he is not just a regular Second Temple Jewish observer who's trying to figure out how to honor the Sabbath, but rather he is the Lord himself, Messiah, prophet, priest, and King who has come to fulfill the Old Testament like a building, fulfills its blueprint and has come to establish a new people, a new line in the line of Israel, to establish a new people who look forward to a greater, more extravagant hope. That is communion with the Godhead Himself through faith in Jesus Christ and ultimately everlasting life. You see, to be a minister of the whole counsel of God is to recognize that we are here, not to just proclaim redemptive history, or just to just to lay out theological inventory so that our people can have a lot of bullet points in their minds on how to think about the things of God, but rather it is at the end of the day no greater call than this, and that is to proclaim the name of Jesus, the prophet, the priest and the King.

Let's pray.

Heavenly father, as we come before you, we pray, Lord, that you would, through the power of your spirit, draw our eyes to you. Messiah. Lord of the Sabbath. As the Lord's Day closes on us today. Lord, I pray that we would find deep rest in you, not just in the rest from our duties, but our rest in stopping and taking a moment to reflect on who you are and what it is you are accomplishing in us, Lord. We observe the Lord's Day because we look forward to that eschatological Lord's day, that final rest that will come when all fasting and all lament will be put aside, and we will be reunited with the bridegroom as his precious bride. And that will indeed be a day of celebration. It's in Christ's name we pray. Amen.