

Mark 2; Lord's Day 38

THE SABBATH DAY

- I. Its permanence.
 - A. First, that the Sabbath is permanent and universal is seen from its origin as found in Genesis 2:1-3.
 - B. Second, the Sabbath's permanence and universality is also based on the fourth commandment.
 - C. Third, the Sabbath is permanent and universal because of our Lord Jesus calls Himself the Lord of the Sabbath (Mark 2:28).
 - D. N.B. that while Scripture declares the Sabbath's permanence, it did not identify it with any particular day of the week.
- II. Because the Sabbath was set apart by God's authority we "sanctify" it or "keep it holy."
 - A. Consider Jesus' behavior on the Sabbath: Luke 4:16; Mark 3:4; 2:27).
 - B. First, we sanctify it by cessation and rest, separating it from other common uses, from other days' activities.
 - C. Secondly, positive sanctification consists of inner worship (meditation, self-examination, heart-prayer, sorrow and joy) and outward (vocal prayers and singing, reading the Bible and other books, hearing the preaching), secret or public.
 - D. Thirdly, the Sabbath (the day of Christ's triumphant resurrection) celebrates His victory over sin and death.
 - E. Then our weekly Sabbath is an anticipation of heaven, where the joy of permanent communion with God is identified as the eternal Sabbath.