

Christ as the Lord

Mark 2: 27. 28.



"And He said to them, 'The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is also Lord of the Sabbath.'"
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I. Introduction

The Lordship of Jesus is one of the most important aspects of His ministry and of our understanding of the salvation. He is the Lord of Lords. He is the Lord of Sabbath, the Lord of all creation, the Lord of the universe. When He becomes the Lord of our life, we start to have a meaningful, endless experience of love in a perfect unity with the source of truth, grace, and peace.

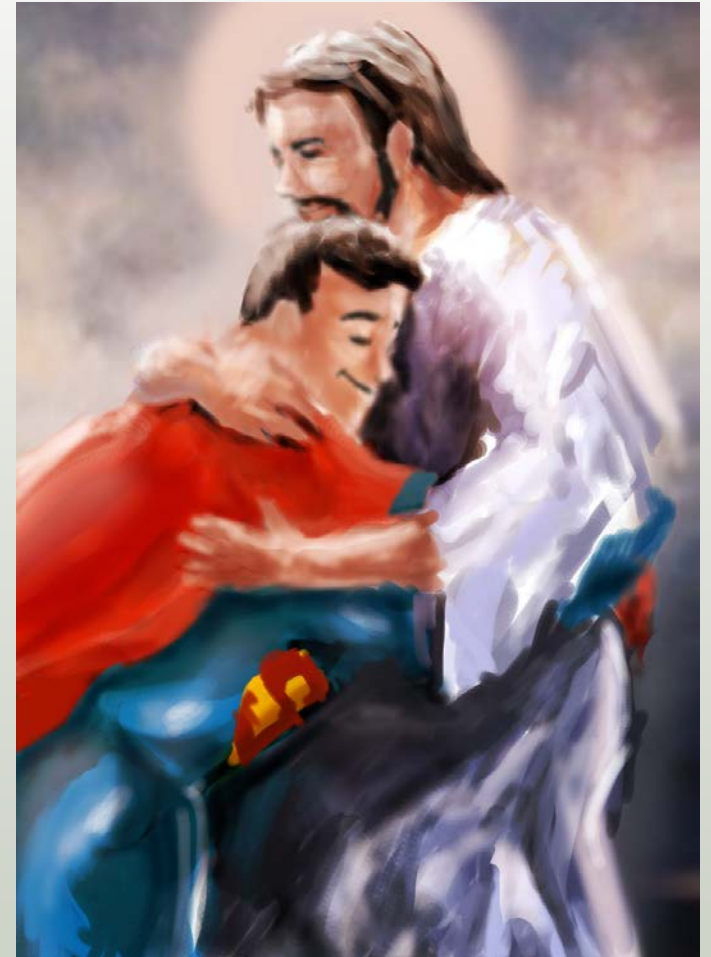


“Until the will and the affections are brought under the authority of Christ, we have not begun to understand, let alone to accept, His lordship.”
Elisabeth Elliot



Fundamentally, our Lord's message was Himself. He did not come merely to preach a Gospel; He himself is that Gospel. He did not come merely to give bread; He said, "I am the bread." He did not come merely to shed light; He said, "I am the light." He did not come merely to show the door; He said, "I am the door." He did not come merely to name a shepherd; He said, "I am the shepherd." He did not come merely to point the way; He said, "I am the way, the truth, and the life."

J. Sidlow Baxter



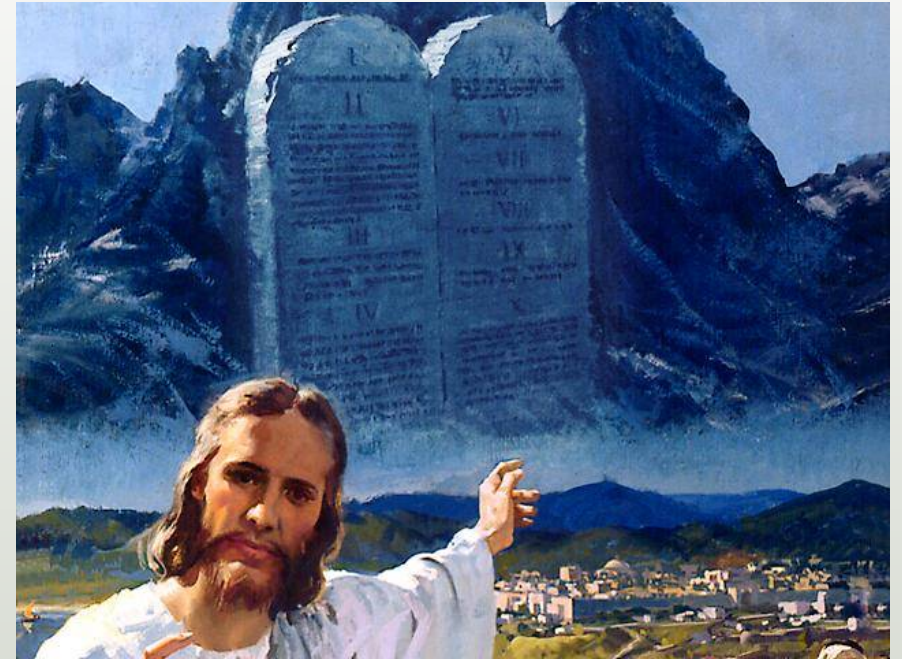
"When you cultivate a
godly thought life your
soul will shine and you
will exhibit the
presence of the Lord in
you."

Elizabeth George, *A
Woman's High Calling*



“Christ would teach His disciples and His enemies that the service of God is first of all. The object of God’s work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the “Lord of the Sabbath,” — One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating.”

Ellen G. White, Desire of Ages, p. 285.



"The discipleship is living out the gospel every day by being fair with employees, paying taxes, paying a fair wage,... and starting the day in prayer for everyone. It involves building relationships, caring for families, and even weekend camping trips with employees. It means talking about the real issues of life and showing them who Jesus is and how a follower of His really lives. Some call it discipling people into the kingdom..."

Dale Losch, A Better Way, 2012



“When individuals are close to God, love and desire to serve the Lord, the usual strategy of the devil is to cause them to lose their peace of heart, whereas God, on the contrary, comes to their aid to give them peace. But this rule is reversed for those whose hearts are far from God, who live in indifference and evil. The devil seeks to tranquilize such individuals, to keep them in a false sense of quietude, whereas the Lord, Who desires their salvation and conversion, will trouble and disquiet their consciences in an effort to get them to repent.”

Jacques Philippe



“There is no neutral position in the Lord. You are either becoming more like Christ every day or you’re becoming less like Him. That’s because whether you realize it or not, you’re never standing still.”

Stormie Omartian, *The Power of a Praying Woman*



II. Context



The Gospel of Mark starts with the introduction of the ministry of Jesus, His baptism and temptation, as well as the beginning of His Galilean ministry (chapter 1). Starting with chapter 2, Mark is introducing the adversaries of Jesus: scribes and Pharisees.



There is a part of the Gospel of Mark composed of 5 narratives. The main point is a transformational message of Jesus, changing lives of people.



The enemies of Jesus are opposed to His ministry. This text (2: 1 – 3: 6) is written in such a way to show their gradual resistance. At the end, (verse 6), they are ready to kill Him.



Four times the enemies of Jesus are insisting with their questions. The fifth time it is Jesus who asks an essential question: Is it allowed to do good on Sabbath?



The legalistic approach is precluding of doing good. The legalism cares more about the law than about people. And God, in His goodness, gave the law to protect people, not to give the opportunity to human beings to control others.



The structure of the Gospel of Mark 2: 1 – 3: 6

A	2: 1 – 12	Jesus and Paralytic ("Jesus saw their faith") spiritual and physical healing Scribes' question: "Why is Jesus blaspheming?"
A'	2: 13 – 17	Jesus and Levy ("Jesus saw Levy") spiritual healing and call to discipleship Scribes' and Pharisees' question: "Why is Jesus eating with sinners?"
B	2: 18 – 22	Disciples and the Bridegroom Pharisees' question: "Why don't your disciples fast?"
C	2: 23 – 28	Jesus and Sabbath (Disciples plucking grain on Sabbath) Pharisees' question: "Why do they do what is not lawful on the Sabbath?"
C'	3: 1 – 6	Jesus and Sabbath (Healing in the synagogue) Jesus' question to the Pharisees: "Is it lawful on the Sabbath to do good or to do evil?"

The structure of the Gospel of Luke

In	1: 1 – 4	Search for Authentic Narrative about Jesus
1	1: 5 – 2: 50	Incarnation (Prophecies, John the Baptist and Jesus)
2	2: 50 – 4: 30	Nazareth (Baptism, Temptation, and Ministry in Nazareth)
3	4: 31 – 7 : 50	Capernaum (Headquarters of Jesus for his Ministry in Galilee)
4	8: 1 – 9: 50	Every City and Village
5	9: 51 – 19: 27	Trip to Jerusalem (Jesus' Ministry on the road, Samaria and Judea)
6	19: 28 – 21: 38	Jerusalem (Fulfillment of Jesus' Mission)
7	22: 1 – 23: 56	Jesus' Passion, Death, and Burial
8	24: 1 – 24: 53	Jesus' Resurrection, Post-resurrection Teaching, and Ascension

The Narrative of the Gospel of Luke and the Book of Acts

Jesus' Birth (Decree of Caesar Augustus, Roman Empire)	Jesus in Galilee (Country of Gentiles, with important Jewish presence)	Jesus in Samaria and Judea	Jesus In Jerusalem	Passion, Death, Burial, Resurrection and Ascension	Church in Jerusalem	Church in Judea and Samaria	Church among the Gentiles	Church in Rome
Luke 1 - 2	Luke 3 - 9	Luke 10 - 18	Luke 19 - 21	Luke 22 - 24	Acts 1 - 7	Acts 8 - 10	Acts 11 - 26	Acts 27 - 28

III. The Blessing of Sabbath and of the Lord of Sabbath



1. The meaning of Sabbath

"The Sabbath was made"



“The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.”

Abraham Heschel, *The Sabbath*,
p. 10.



"Sabbath still matters and we need the challenge it offers against impatience and idolatry. We need the practiced dependence it requires. And we need rest! We need God! And most of the time we are moving too fast to answer his call to be with him. This is the silver lining of the Sabbath cloud...the profound security of his presence... stopping long enough to remember how much he loves us. These help us to wait in larger ways."

Marcia Lebhar



“A world without a Sabbath
would be like a man without a
smile, like a summer without
flowers, and like a homestead
without a garden. It is the joyous
day of the whole week.”
Henry Ward Beecher



“Sabbath ceasing means to cease not only from work itself, but also from the need to accomplish and be productive, from the worry and tension that accompany our modern criterion of efficiency, from our efforts to be in control of our lives as if we were God, from our possessiveness and our enculturation, and, finally, from the humdrum and meaninglessness that result when life is pursued without the Lord at the center of it all.”

Marva J. Dawn



“Sabbath is not primarily about us or how it benefits us; it is about God, and how God forms us. It is not, in the first place, about what we do or don’t do; it is about God – completing and resting and blessing and sanctifying. These are all things that we don’t know much about.....But it does mean stopping and being quiet long enough to see – open-mouthed – with wonder – resurrection wonder....we cultivate the “fear of the Lord”. Our souls are formed by what we cannot work up or take charge of. We respond and enter into what the resurrection of Jesus continues to do.”

Eugene Peterson



The Sabbath is the link between the
paradise which has passed away and the
paradise which is yet to come.
Andrew Wylie



2. Serving man

"The Sabbath was made for man and not man for the Sabbath"



“Legalism is focusing on rules. True Christianity is focusing on God’s grace. Legalists fight against sin. Grace centered people fight for God’s presence.”
(DS)



“Legalism says God will love us if we change. The gospel says God will change us because He loves us.”

Tullian Tchividjian



Sabbath and its rest are made
for us

“Ultimately, our ability (or our inability) to rest shows us how much we trust (or don’t trust) that God is in control.”

Ann Swindell



The perfection of the sanctification by faith is our only hope

“The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come halfway to its requirements, and not render perfect and true obedience, will avail nothing.”

Ellen G. White, Testimonies to the Church, vol 1, p. 416.



3. The Lordship of Jesus over the Sabbath

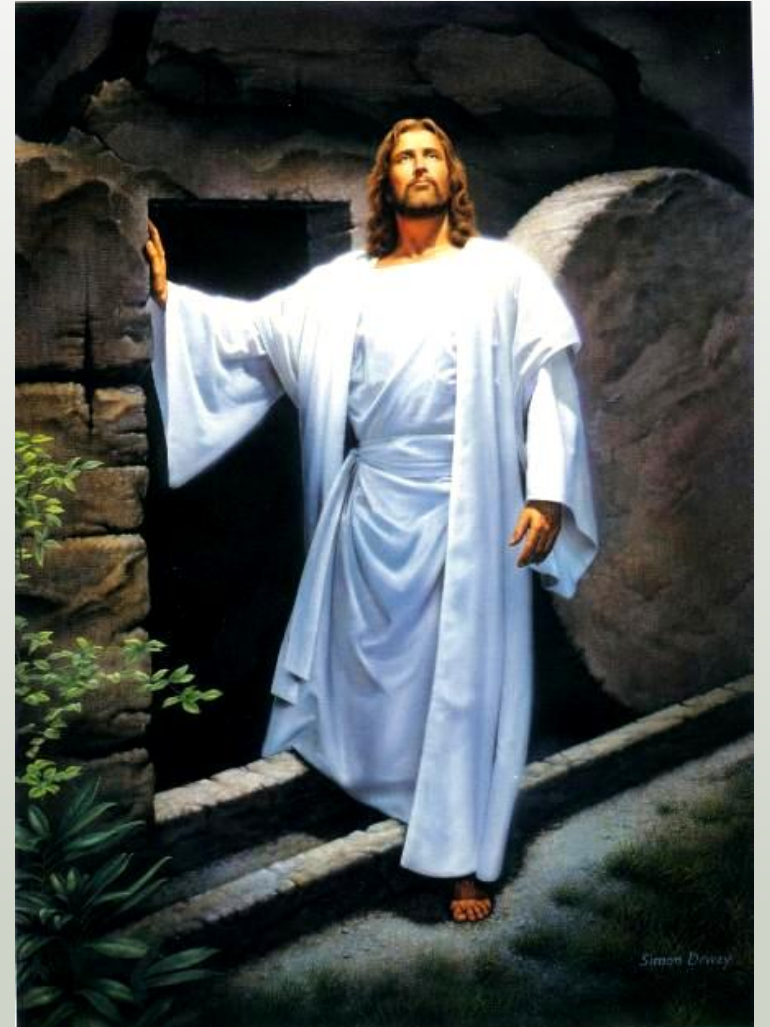
"Therefore the Son of Man is
also Lord of the Sabbath"



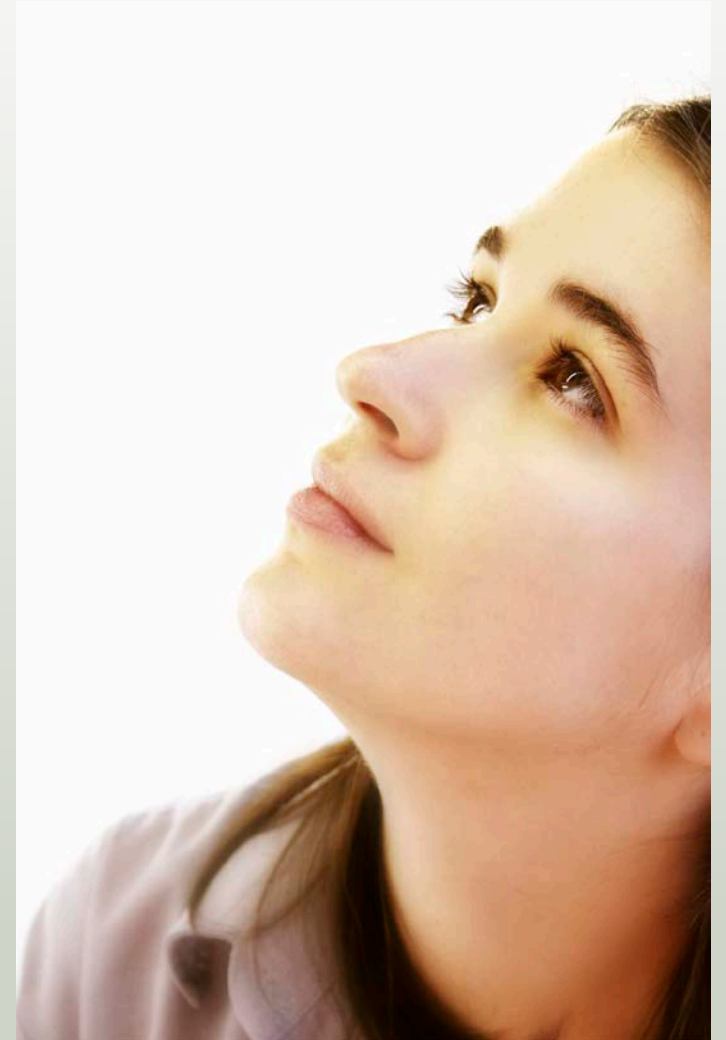
“People who think that the Scriptures should be the sole authority, should logically become Seventh-day Adventists, and keep the Saturday holy.”
Catholic Church Sentinel, May 21, 1995.



"It was the Catholic Church that decided Sunday should be the day of worship for Christians, in honor of the resurrection."
Karl Keating, Catholicism and Fundamentalism, 1988, p. 38.



“The seventh day He (God) did sanctify for Himself. This had the special purpose of making us understand that the seventh day in particular should be devoted to divine worship. Although man lost his knowledge of God, nevertheless, God wanted this commandment about sanctifying the Sabbath to remain in force.”
Martin Luther, Comments on Genesis 2:3,
Luther’s Works.



“It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath.... The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday.... There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”

Dr. R. W. Dale, *The Ten Commandments*, p. 106- 107.



V. Conclusion



“This is not the time for half-hearted faith: it is time to plead with the Lord for genuine revival and reformation which can only be produced by the Holy Spirit. This is not some legalistic initiative but is centered in Christ and Him alone. The sanctuary service and Christ’s ministry as portrayed in the three angels’ messages of Revelation 14 call us to humbly accept Christ’s righteousness as we face His judgment and soon coming. This message has been entrusted to Seventh-day Adventists as His last-day remnant church. It is a heaven-born call of Holy Spirit power.”

Ted Wilson

“The Sabbath is a pledge given by God to man – a sign of the relation existing between the Creator and his created beings. By observing the memorial of the creation of the world in six days and the rest of the Creator on the seventh-day, by keeping the Sabbath holy, according to his directions, the Israelites were to declare to the world their loyalty to the only true and living God, the Sovereign of the universe. By observing the true Sabbath Christians are ever to bear to the world faithful witness of their knowledge of the true and living God as distinguished from all false gods, for the Lord of the Sabbath is the Creator of the heavens and the earth, the One exalted above all other gods.”

Ellen G. White, *Selected Messages*, vol. 3, p. 256.

“In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature, and also deprive ourselves of the free, invigorating air of heaven. We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord which he has sanctified. We should not allow even our minds to dwell upon things of a worldly character. The mind cannot be refreshed, enlivened, and elevated, by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord has been put to a wrong use, if thus celebrated...

... The object is not attained for which the Sabbath was instituted. The Sabbath was made for man, to be a blessing to him, by calling his mind from secular labor, to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in the word of God, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out of doors."

Ellen G. White, Review and Herald, May 30, 1871, Art. B, par. 2}

"It is impossible to enslave, mentally or socially, a Bible-reading people. The principles of the Bible are the groundwork of human freedom."
Horace Greeley



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