

Bread & Wine



MAY 2007

BREAD & WINE

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Cover Picture: The Four Horsemen of the Apocalypse (Rev. 6:1 – 8)

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Editorial

Russ Atmore

For every Christian there are the promised resources from God to live the life He expects us to live. Such a life must surely make an impact upon our world. We are not to live as though the world is worthy of us (Heb. 11:38). It is not. Yet here we live and here God has placed us. He has put us here for a purpose. We are to magnify God and His glory. The church has lost focus on God as the supreme Ruler of this universe. He is now someone who must be at their beck and call because they are in need, and require His help. God is not someone who is simply at our beck and call to eliminate all problems from our lives. He is the Sovereign God who does as He pleases. God determines the end for the beginning for His own purpose (see Job 1:21; 2:10; 14:5; Ps. 24:1; 37:23; 115:2; 135:6; 139:16; Isa. 43:7; 44:28; 46:10, 11; 54:11; Dan. 2:21; 4:17, 35; Matt. 6:26; 10:29; Acts 17:24 – 26; Rom. 8:28; 11:36; Eph. 1:11; Rev. 4:11).

Change in the Church must come from God. God uses the prayers and cries of His people to bring about change. But what change do we want? Do we want to see God glorified among us? Do we want to abandon ourselves to His complete mercy for that is what we would have to do if God came among us? Yet it is apparent in the history of the Church that God has come in revival. This revival is not to be confused with revivalism (an emotionalism conjured up by revivalists). No! This revival is an extraordinary outpouring of the Holy Spirit in power upon the Church. It has happen in history. In this country it came about through George Whitefield and Jonathan Edwards in the late 1730's and early 40's. Many others were also involved. It spread from place to place. But just as quickly as it spread, so too did the work of Satan, and thus hindrances of man-made origin are mixed in with the true work of the Spirit. Edwards could speak of awful solemnity that came with revival. People were broken. Unbelievers came to Christ abandoning their sins. This is the power of revival. Is it possible that we cling to our sins because it might mean giving up some of rights? What a tragedy that would be! Revival is desperately needed, and we must seek God for it. We may not see it in our lifetimes, but we should expect God to reveal Himself to us in this manner.

We have included this month an n article about Samuel Davies. I came across Samuel Davies a number of years ago in my reading on Revivals in America and with the history of Princeton Seminary. There is no question that Dr. Martyn Lloyd-Jones was right when he claimed Samuel Davies as one of the greatest preachers in American history, if not the greatest. Who is Samuel Davies? He was certainly a great man who died at a young age, yet accomplished much for God. He is an example to all of us.

As usual the fiery furnace of the Bible Quiz awaits those who dare to brave it fires.

Soli Deo Gloria

Revival – Our Great Need

Russ Atmore

There are many claims that revival has come to the Church. Some have substituted the word “renewal” for revival, but this is a weaker word, and does not describe biblical revival. Revival today is often viewed as ‘going down to the front of a church and making a commitment’ but nowhere in the Bible is there a call to do this in the church. Any commitment we make is confession and repentance. Walking down the aisle for salvation promotes confusion, for many think that the actual walking is equal to conversion. Billy Graham has mastered the technique of calling people down the aisle, but of the many who have walked there is a large majority whose profession has proved spurious and false. Revival is not a surge of spiritual emotionalism that makes you feel good for a time. The church today has substituted revival for a revivalism. The roots of this go back at least two centuries, but there have been genuine revivals since. It is necessary to ensure that we understand this great subject correctly and that we make every effort to prepare for it. Four hundred and fifty years ago, Calvin understood that revival is not man produced, but springs entirely and solely from God Himself. He said, “*it is God alone who promotes the restoration of the church,*” and “*there is a fixed time of visitation, and it is dependent on God’s will.*”

George Whitefield was instrumental in the “Great Awakening” of the 1740’s along with Jonathan Edwards. Both men were supremely used by God during these times of revival. Whitefield experienced revival on both sides of the Atlantic, first in England and then in the American colonies. Jonathan Edwards has left behind a rich description of the revival that swept New England in two of his works, “*A Narrative of Surprising Conversions*”, and “*Thoughts on the Revival of Religion in New England.*” We would do well to consider the work of these two men. The American colonies went on to experience further seasons of revival forty or fifty years after the “Great Awakening” which has been described as the “Second Great Awakening”. One of the key issues in revival is the absence of emotionalism, not emotion. Many churches today promote emotionalism as a sure sign that God must be doing

something, but this is not biblical revival. Biblical revival produces an absolute awe of God. People come to see God for who God is. There is much conviction of sin, much sorrow over sins, deep repentance and conversion to God. Revival produces conversions and commitments. The churches are strengthened and give God all the glory. I am afraid that some who read these words will confuse what is happening in the Church today with these signs of the past. We seem content in our Christianity. We have no sense of the glory and majesty of God. We are too casual and flippant.

Revivals also produce an increase in the reading of the Bible and theology. Both the common man and woman read as never before. I desire to promote the reading of Scripture, the study of Scripture and of doctrine – this is what the Apostles did. Today, theology is viewed as dry and dusty and seen as belonging to another age. This is to every Christian’s shame. Some Christians have been believers for many years and have never read the Bible through. In the centuries past such an omission might be viewed as if the person had not experienced salvation at all. I am inclined to believe that as well. The Bible is our staple diet. I know of no person who goes without food. You can diet for a time here and there, but you still must feed yourself or you will die. If you are not reading the Bible you are starving and soon you must die. Christians seem unmoved by these arguments though.

The life of the Church today is reflected in the lives of individual Christians. Your commitment to your church is a reflection of your commitment to Jesus. The Church is slowly and surely staggering into the desert of spiritual ineffectiveness, and believers today seem biblically ignorant and unable to confront their world with the Word of Christ. I believe we are experiencing the displeasure of our Sovereign God, and He will not be trifled with. He loves us too much to allow us to fade away into spiritual weakness and ineffectiveness. He will intervene and I pray that He will intervene into our lives and transform us to be like our Lord. The Church needs to march again to God’s drumbeat and not to the world’s.

We need to get on our knees and pray that the Lord will reveal Himself to us again. We need to return to the Lord with deep repentance and humility. We need to see that our slothfulness is sin and God never ignores our sin. We must return to Christ and His Word. We must believe God. We need to remember that revival is a sovereign outpouring of the Holy Spirit (just like the Day of Pentecost). You cannot conjure up revival. God will bring about revival in His perfect time. However, we need to be on our faces before the Lord asking Him to change us and to use us.

Revival will bring about a restoration of the Word of God as occupying the supreme place in our worship. The Bible is restored to its rightful place. Revival brings about new understanding of what it means to follow Christ. We become willing to follow Him, to take up our cross and identify with Him. Revival spreads rapidly and the preaching of the Gospel produces results regularly, in amazing ways. Communities and countries can be morally changed in times of revival. Our churches will once again promote the glory of God and worship will be biblical. This is revival. We must pray fervently that the Lord will be pleased to visit us. We desperately need Him.

Samuel Davies: Apostle of Virginia

Thomas Talbot Ellis¹

Some years ago the late Dr. Martyn Lloyd-Jones said to an audience in the United States, 'You Americans do not know one of your greatest preachers'. He then pronounced a name almost unknown — the name, 'Samuel Davies'. Unhappily, we Americans still do not know one of our greatest preachers. Graduates of the finest seminaries in our land have not so much as heard of Samuel Davies. This is certainly not universally true, but those who have become acquainted with this man have found reason to agree with Dr Lloyd-Jones. Davies is indeed one of America's greatest preachers.

The life of Samuel Davies was remarkable in many respects. For one thing, he may be said to have preached his own funeral sermon when he was only thirty-seven. The occasion was a service in the chapel of the College of New Jersey at Princeton on New Year's Day, 1761, and his text, Jeremiah 28.16, 'This year thou shalt die'. The sermon was designed to alarm the careless and unconverted among the students. In that sermon Davies said: 'And it is not only possible, but highly probable, death may meet some of us within the compass of this year. Perhaps I may die this year'. He concluded: 'It is of little importance to me whether I die this year, or not; but the only important point is, that I make a good use of my future time, whether it is longer or shorter'. The preacher died one month later on February 4th.

Born in Newcastle County, Delaware, 1723, Samuel Davies was of Welsh extraction on both sides of his family. His parents were deeply religious, but especially did his mother exhibit an ardent piety. Years later Davies could say, 'I am a son of prayer, like my namesake, Samuel the prophet, and my mother called me Samuel, because, she said, I have asked him of the Lord'.

At the age of twelve, young Samuel received convictions of a religious nature that were abiding. In his fifteenth year, having a settled confidence of being justified by faith through grace, he made a public profession of faith, joining the Presbyterian Church.

His heart was impressionable; his conscience tender, his feelings lively; and in reviewing his own conduct, he became at this early period a severe and unsparing judge of himself 'in all things pertaining unto godliness', and continued so throughout his life.

When the Rev Samuel Blair opened his famous school at Flagg's Manor, Pennsylvania, Samuel Davies was put under him and there completed his formal education — both classical and theological. Many other men who later became eminent in the church also studied with Blair. These young friends received their education under the preaching and teaching of one who took a leading part in perhaps the greatest religious awakening this country has ever known. The piety, talents, and ministerial usefulness of Samuel Blair were renowned. Years later when Davies revisited the church in which Mr. Blair had preached, he says that he could not help crying out, 'Oh, how dreadful is this place! This is none other than the house of God, and this is the gate of heaven'. When mature, his own estimate of the preaching of Mr. Blair was that it was superlative. After returning from an extended tour of England and Scotland he was asked about the preachers he had heard while abroad. He replied 'that there was scarce one of them who exceeded, and most came far short of his old master, the incomparable Mr. Blair, both as to the matter of their discourses, and the impression produced by their delivery'.

The slender frame of the young man was very weak when he completed his studies; however, he was licensed to preach by Newcastle Presbytery in 1746. The same year he married, and the following year was ordained an evangelist for the purpose of visiting vacant congregations in Virginia. Due to his inexperience, feeble health, and a fear he would dishonor the ministry, Davies was reluctant to go. In obedience to Presbytery he set out.

¹ Reprinted from *The Banner of Truth Magazine*, No. 235, April 1983, with permission.

Before beginning to preach Davies first visited the Governor of Virginia and was favorably received. He was granted by the court at Williamsburg a license to preach as a dissenting minister, the first ever granted in that colony. I do not intend to go into the details, but a great and violent controversy raged in Virginia at this time over dissenting churches, The Established Church being the only one allowed in that colony. Those who did not attend the state church were greatly harassed. It was Samuel Davies who, by his prudent behavior and brilliant reasoning and oratory in the courts of Virginia, won a measure of tolerance for those who were outside the Anglican communion. It was a lifelong and uphill fight, yet by God's help and his own gracious deportment he was always able to continue the ministry God had given him.

After this initial missionary journey into Virginia the young evangelist returned home. Soon after his return great tragedy struck. His wife and son died in a sudden and afflicting manner. The brief notice in his own Bible beside the wife's name says, 'Sept. 15, 1747, separated by death, and bereaved of an abortive son'.

Grief broke his already weakened constitution, and his physical condition gave his friends great concern. One of them wrote of him: 'Finding himself upon the borders of the grave, and without any hopes of a recovery, he determined to spend the little remains of an almost exhausted life, as he apprehended it, in endeavoring to advance his Master's glory in the good of souls; and as he told me — he preached in the day, and had his hectic by night and to such a degree as to be sometimes delirious'.

In such a condition Davies was unwilling to receive a call to any congregation, but traveled from one vacant pulpit to another; his ministrations always being well received. In the spring of the next year, 1748, he began to improve slowly, but thought it only a brief respite before going to his early grave. Among many, earnest calls for his pastoral services, there was one from Hanover County, Virginia, signed by heads of about 150 families and delivered personally by one of their people. Although he might have settled close to home, his heart was moved to accept this call, and to go to what was then the backwoods of Virginia. He went, little expecting to live, only desiring to prepare the way for another who might come after him.

'It is scarcely possible', wrote William Henry Foote, 'for a missionary to have gone to Virginia in circumstances better calculated to make an impression in favor of the gospel which he preached. In his domestic afflictions and bodily weakness, Davies felt the sentence of death gone out and already in execution. His soul burned with the desire of usefulness, and his tongue uttered the earnest persuasions of a spirit that would reconcile man to God, and lay some trophies at the Redeemer's feet before his lips should be locked up in the grave. He longed to carry with him to the heavens some gems for the eternal crown'. He was indeed the living embodiment of Richard Baxter's admonition, 'To preach as never sure to preach again, and as a dying man to dying men'.

A wonderful, astonishing work began in Virginia under the ministry of this burning and shining light. He did not die, but lived to see God's work grow and expand under the divine blessing on his labors which were truly apostolic.

At first there were five meeting houses in which he preached, and then seven in six counties, and later as many as fourteen separate meeting places over which Davies had charge. Some of these were more than 30 miles from one another. Like Whitefield and Wesley, he read while riding on horseback from one charge to another, being all alone in that vast wilderness.

The meeting house closest to where Davies lived, was a plain wooden building in Hanover County capable of holding 500 people. In good weather this building was too small for the multitudes who assembled. The open air was then used, and they worshipped sheltered from the sun in the deep shade of the forest. One of the original frame buildings in which Davies preached is still standing in Louisa County. Robert L. Dabney's ancestors were connected to this, the Providence Church, and Dabney himself served this congregation in his first pastoral charge almost 100 years after Davies. In his writings Dr. Dabney often mentions Davies and always with the highest praise and in connection with the greatest men, men such as Augustine and Whitefield.

When asked by Dr Bellamy of New England to give an account of the Lord's work in that place, the Christian modesty of Mr. Davies dictated that most of that narrative be devoted to his predecessors. Certainly the beginnings of revival in that part of the country were remarkable indeed. When one, Samuel Morris, became

very anxious for his soul there was no one to preach. After attaining blessed relief in Christ Morris became zealous for the salvation of his neighbors and used means earnestly to awaken them. In his home he read aloud such authors as had been most useful to himself, such as Luther on Galatians and some of honest Bunyan. When the civil authorities demanded of these people what their religion was, they could not tell; but upon mentioning the writings of Luther it was determined that they should be called Lutherans. It was only after discovering a copy of the Westminster Confession, and finding that it expressed their own convictions as to what the Scriptures taught, that they began to be called Presbyterians.

In 1743 a copy of Whitefield's sermons fell into their hands, and in the absence of a preacher these were read aloud in the building which was called Morris' Reading House. In July of that year the Rev William Robinson who was itinerating in Virginia, came as the first preacher among these poor persecuted folk. Morris writes of Mr. Robinson's preaching, ' 'Tis hard for the liveliest imagination to form an image of the condition of the assembly on these glorious days of the Son of Man. Many that came through curiosity were pricked to the heart and but few in the numerous assemblies on these four days appeared unaffected. They returned alarmed with apprehensions of their dangerous condition, convinced of their former ignorance of religion, and anxiously inquiring what they should do to be saved. There is reason to believe there was as much good done by these four sermons as by all the sermons preached in these parts before or since'.

In his letter to Bellamy, Davies says little of his own ministry, but we know that in the first three years beginning in 1748 over 300 people united with the church and were admitted to the Lord's Table, while many others would not come even though Davies says there was reason to believe that many more were savingly impressed with the truth.

When traveling so extensively, Davies took every opportunity to be useful to his Master by preaching in the places where he lodged and by giving a lecture to the family and the servants where he stayed. These services were greatly blessed of God. Every visit enlarged his circuit and increased his hearers.

Nor were his labors confined to the whites. Large numbers of slaves attended on his ministry. He could number over 300 regular Negro hearers in the Virginia backwoods with over 150 black faces gathered at the Lord's Table at one particular communion season. Archibald Alexander in the next century could write that he had 'seen persons born in Africa who were baptized by Mr. Davies, and by his care had been taught to read; and have seen in their hands, the books given to them by this eminent preacher'. What these books were, we are told by the Rev John Holt Rice. They were Watson's Body of Divinity, Boston's Fourfold State, Luther on Galatians, Flavel's Works, Alleine's Alarm, Baxter's Call and Saint's Everlasting Rest, as well as Isaac Watts' Psalms. Rice also tells us that 'Davies' churches were schools in which the people were taught better things than the ancient sages ever communicated to their disciples.' Generous friends in England sent most of the books.

A frequent visitor to Hanover at this time observed that 'when I go amongst Mr. Davies' people, religion seems to flourish; it is like the suburbs of heaven'. His preaching was suited to the poorest slave as well as to the most educated hearer. A significant revival of true religion was going on, although Davies himself little felt his remarkable success. He always feared that he would prove to be a useless and an unprofitable servant at last.

How different from Davies' estimate of the work among his people was the comment of that cautious and judicious preacher, Jonathan Edwards! Edwards wrote in 1749, 'I have heard lately a credible account of a remarkable work of conviction and conversion among whites and negroes at Hanover, Virginia, under the ministry of Mr. Davies, who is lately settled there, and has the character of a very ingenious and pious young man'.

So great and steady was the progress of the church in that region that under the leadership of Davies the first presbytery in Virginia was organized in 1755 with five ministers. Hanover became the mother Presbytery of the Presbyterian Church in the South. Several who now shared the work with Davies had been raised up under his ministry and framed by him to some extent. When in 1752 the College of New Jersey, today called Princeton, needed financial help it was to Samuel Davies and Gilbert Tennent that the church turned. Consequently, these men spent two years abroad in England, Scotland, Wales, and Ireland seeking to raise funds for the fledgling

college. Their labors met with success far beyond all expectation. Davies especially was not only well received, but enthusiastically welcomed wherever he preached.

Davies' fame as a preacher was so great in London that news reached King George II that a dissenting minister from the colony of Virginia was attracting notice and drawing very crowded audiences. When the king expressed a strong desire to hear him, his chaplain invited Davies to preach in the royal chapel. He is said to have complied and preached before the royal family and many of the nobility. As Davies was preaching, the king was seen speaking at different times to those around him. While the king was speaking, Mr. Davies paused and became silent. He then looked in the direction of the king and is said to have exclaimed, 'When the lion roars, the beasts of the forest all tremble; and when King Jesus speaks, the princes of the earth should keep silence'. The remark was well taken, and afterwards the king explained that he was so impressed with the solemn manner and true eloquence of the preacher that he was constrained to express his astonishment and approval to those around him. He professed to feel anything but irreverence. Davies ever afterwards had a high regard for the king as may be learned from the sermon he preached on the occasion of the death of George II.

In 1759 the College of New Jersey at Princeton once again looked to Samuel Davies; this time to fill the vacancy left at the death of Jonathan Edwards. He twice refused the offer preferring to preach the gospel among his once destitute people in the forests of Virginia where he had labored so long and usefully. Upon a third overture from the trustees of the college, Davies committed the matter to the advice of the highest court of the Church. After careful deliberation and earnest appeals to the contrary from the people of Hanover, the Synod of New York decided it would be best for him to accept the vacant post at the College. Thus the evangelist of Virginia became the President of Princeton, but surely he always will be remembered as the Apostle of Virginia.

At Princeton Davies was eminently useful and popular as President and professor in the college. When he invited guests to preach in the chapel, the students often expressed their disappointment that he did not address them himself.

After only eighteen months at Princeton, Davies was taken from this world, God's work for him having been completed in 37 years. He was survived by his second wife, Jane Holt, of Williamsburg; three sons; two daughters; his mother; and a host of spiritual children who shall rise up in the last day and call him blessed. However, sad to say, it appears that only one of his natural children followed their Father's faith as adults.

By means of his printed sermons the desire of Davies for public usefulness was fulfilled long after his tongue was silent. The writings of few other men enjoyed such popularity and wide circulation on both sides of the Atlantic during the one hundred years following his death. As many as five volumes of his sermons with over twenty-five separate printings were published in Great Britain and America between 1762 and 1867. Since that time, however, not a single volume of his sermons appears to have been reprinted.

Words Still True

Various

“Revival means the work of God restoring to a church, in a manner out of the ordinary, those standards which the New Testament sets forth as being entirely ordinary.”

J. I. Packer

“We must rejoice in God, but still with a holy trembling”

Matthew Henry

“We are helpless to co-operate in our regeneration as we are to co-operate in the work of Calvary.”

Iain Murray

“Let them pretend what they please, the true reason why any despise the new birth is because they despise the new life.”

John Owen

“Remember Jesus for us is all our righteousness before a holy God, and Jesus in us is all our strength in an ungodly world.”

Robert M. M'Cheyne

“Time shall be no more when judgment comes, and when time is no more change is impossible.”

C. H. Spurgeon

“The Christian ought to be a living doxology”

Martin Luther

Bringing Joy On The Sabbath

(Mark 3:1 – 6)

Russ Atmore

Scripture

Mark 3:1 – 6

Key Verse

“...is it lawful on the Sabbath to do good or to do harm, to save life or to kill?...” Mark 3:4

Theme

The Sabbath is for service with gladness.

Exposition

The first six verses of Mark 3 continue the thought of Mark 2:23 – 28 regarding the Sabbath. In these verses the Lord is demonstrating that the Sabbath is to be used for the benefit and good of others. It is not to be used for evil purposes or selfish ends. The Pharisees had turned the Sabbath into a day of burden. They had removed joy from it and made it heavy to bear.

This is why we are told in verse 2 that “*they*” watched Jesus to see if He would heal on the Sabbath day. Legalism never sees the wrong that it does as far as others are concerned, and as far as self is concerned it is always right. The Pharisees were quick to oppose good done on the Sabbath because they interpreted the Law to mean that good deeds or works done on the Sabbath must equal work and therefore be wrong. Jesus has already dealt with this line of thinking in Mark 2:23 – 28. Deeds of mercy and acts of kindness are not forbidden works – they are always acceptable. No man would leave his beast of burden in a pit over the Sabbath.

Imagine if a child of a Pharisee had fallen into the pit – would they leave the child there? – I doubt it. In fact, where human life was threatened, the Pharisees would provide help, but the man’s withered hand is not life threatening, so they are unconcerned about his condition. This is a reflection on their attitude toward others less fortunate than themselves.

Jesus enters the synagogue in Capernaum (see 2:1) on the Sabbath day in verse 1. On this day, a man with a withered hand was there. It is significant that we are not given any great details about this man. Was this his regular practice on the Sabbath – to be in the synagogue? Had he being prompted by the Pharisees to be in the synagogue as part of their strategy to catch our Jesus? How long had he been in this condition? We are not told the answers to these questions. What we are told is that Jesus locates the man and questions the Pharisees about whether the Sabbath was to be used or good or evil (vs. 3, 4). The Pharisees are silent in response (vs. 4).

It is also apparent that the Pharisees were not observing the Sabbath themselves as a day for worship and joy. They were too busy trying to trap Jesus. Jesus’ question is rhetorical in nature because all would deny that the Sabbath day was a day meant for harm or to kill, therefore it must have been meant for good and to save life. In this question, Jesus exposes with precision the hearts of the Pharisees. They would never promote killing on the Sabbath or doing someone harm, yet when it came time to heal this man (something good and beneficial), they are silent and unresponsive. Their silence condemns them. Any response would have undermined their view of Sabbath observance.

Mark records for us the righteous anger of the Lord Jesus in verse 5. This anger is expressed in the context of Jesus being grieved at the hardness of their hearts, and in the penetrating thought-reading look He gave them. Their hearts were indifferent, callous and obdurate. Their hearts are blind to spiritual realities. In response to their hard hearts, Jesus heals the man's hand (Luke names it as his right hand – Luke 6:6). Both Matthew and Luke do not mention Jesus' anger at the Pharisees (Matt. 12:9 – 14; Luke 6:6 – 11). Mark is concerned to show up the Pharisees sinful hearts in addition to what the Sabbath was really about, whereas Matthew and Luke demonstrate the power of Jesus over physical infirmities, and that the Sabbath was also to be used for good. All three accounts communicate the same essential truth that the Sabbath was to be used for the good of others.

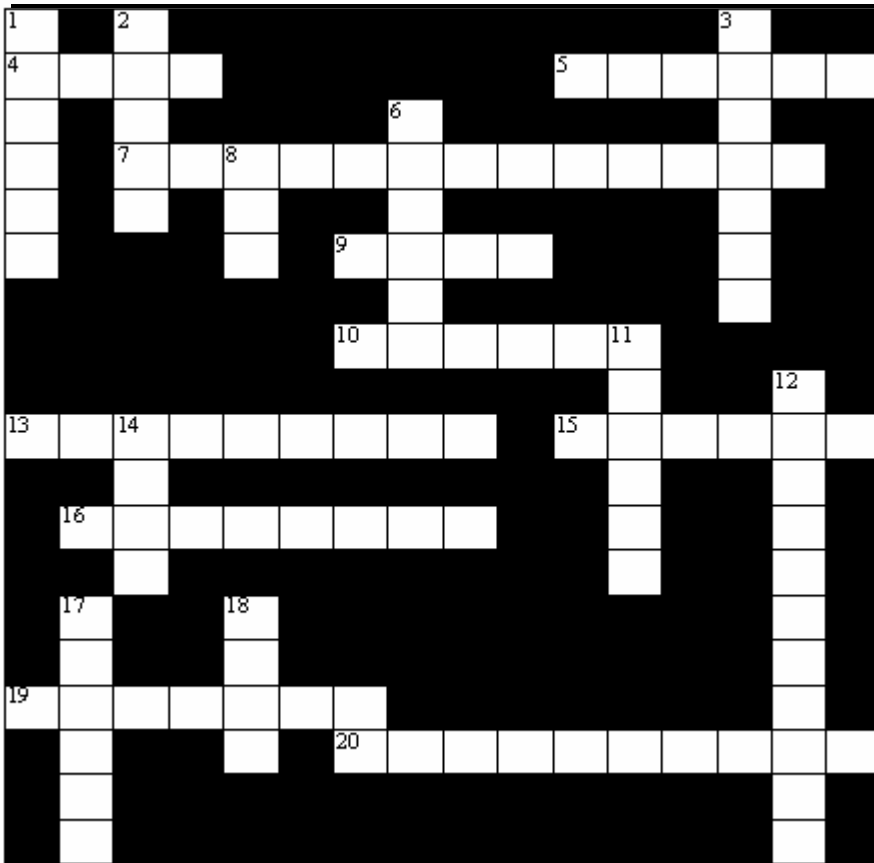
At Jesus' command to stretch out his hand, the man's withered hand is healed in an instant (vs. 5). The restoration of this man's hand was not through any visible means (that could be construed as work on the Sabbath), but was simply by the power of Christ. What a great thing to rejoice in. The Pharisees in verse 6, on the other hand find nothing to rejoice in – their hearts are hardened against the mercy of God and the misery of the man. They immediately begin to plot in their fury against Jesus. They also discuss these things with the Herodians (supporters of Herod). Opposition to Jesus will only intensify among the Pharisees because they are shown to be wicked and self-centered.

Application

The Sabbath was to be a day of great joy. Joy at being in the House of God to worship Him and joy at being able to serve others. The Law spoke to the effect that the Sabbath was a day for great joy for the man with the withered hand, yet the Law could not heal the man, only Jesus could. The Pharisees could not heal the man. Only Jesus could bring about joy for this man. Of all days the Sabbath was designed by God to bring joy to the people of God. This is true for us today. The Lord's Day is not designed to be a legalistic requirement that merits anything. It is designed for our good and benefit. It is in the place of worship among the people of God, that we experience grace and forgiveness from our Lord Jesus Christ.

It's a day of fellowship and service. It's a day for rejoicing and gladness. Let us use the Lord's Day for worship and service, and let us do it with joy for the Glory of God.

The Beatitudes



Blessed are the 4 [Across] in 1 [Down],
for theirs is the kingdom of heaven.

Blessed are those who 2 [Down],
for they will be 13 [Across].

Blessed are the 14 [Down],
for they will 19 [Across] the earth.

Blessed are those who 17 [Down] and 11 [Down] for righteousness,
for they will be 15 [Across].

Blessed are the 16 [Across],
for they will be shown mercy.

Blessed are the 18 [Down] in heart,
for they will see 8 [Down].

Blessed are the 12 [Down],
for they will be called sons of God.

Blessed are those who are 20 [Across] because of 7 [Across],
for theirs is the kingdom of 6 [Down].

Blessed are you when people 10 [Across] you, persecute you and 3 [Down] say all kinds of 9 [Across] against you because of me. Rejoice and be glad, because great is your 5 [Across] in heaven, for in the same way they persecuted the prophets who were before you.