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Act 20 verses 1 through 16. These are God's words. After the uproar had ceased Paul called the disciples to himself embraced them. And departed to go to Macedonia. Now when you'd gone over that region and encouraged them with many words, he came to Greece and stayed there. Three months.

And when the Jews plotted against him, as he was about to set sail to Syria, He decided to return through Macedonia. And so Peter of Berea accompanied him to Asia. Also, Aristarchus and Secundus. Of the Thessalonians and Gaius of Derby. And Timothy and Tychicus, and Trophimus of Asia. These men going ahead, waited for us at Trois.

But we sailed away from Philippi, after the days of unleavened bread and in five days, joined them at Trois. Where we stayed seven days. Now, on the first day of the week, when the people when the disciples came together to break bread, Paul, ready to depart the next day.

Spoke to them. And continued his message until midnight. There were many lamps in the upper room where they were gathered together, and in a window, sat a certain young man named Eutychus. Who was sinking into a deep sleep? He was overcome by sleep. And as Paul continued speaking, He fell down from the third story and was taken up dead.

But Paul went down. Fell on him, and embracing him said, Do not trouble yourselves for his life as in him. Now, when he had come up, had broken bread and eaten. And talked a long while, even until daybreak. He departed. And they brought the young man in alive. And then we're not a little comforted.

Then we went again to the ship and sailed to Assos. They're intending to take Paul on board. For, so he had given orders intending himself to go on foot. When he met us at Assos, we took him on board and came to Italy. We sailed from there in the next day came opposite Kios.

The following day, we arrived at Samos and stayed at Troas. The next day, we came to Miletus. For Paul had decided to sail past Ephesus. So that he would not have to spend time in Asia. For he was hurrying to be a Jerusalem. If possible. On the day of Pentecost.

Oh man, that sends this reading of God's inspired and an air into art. We rejoice to look to him to add his blessing to it. Please be seated.

Although, we read very slowly and deliberately The events and chapter 20 and 21 actually, take place at a frenetic pace. We know from first Corinthians 16 that Paul initially leaves Ephesus. Uh, after Pentecost, after the feast of weeks. And by the end of our passage and verse 16, we see he's trying to make it back to Jerusalem by the day of Pentecost.

It doesn't tell us how long he spent in Macedonia. But by the traveling companions that we have just read that he picked up along the way. He seems to at least have visited Berea Thessalonica Derby and Philippi. Encouraging them with many words, this is something we've seen Paul do on a number of occasions.

Now, After he has planted churches, or if he's in the area, where there are churches that he has planted, he goes through and he encourages them, he speaks many words to them. Not words necessarily that. A. Church. That is Alien to christ, and his suffering and of the way of walking with him, not with words that Those sorts of churches would necessarily consider encouraging.

You remember the first great instance of this, at the end of his first missionary journey, his encouraging them was going around telling them how through many tribulations we must enter the kingdom of God, And yet, this is how we are helped, how we are comforted instructed, corrected rebuked, spurred on exhorted.

Counseled all of these different Uh, words that sometimes depending on content context, translate this encouragement. And this happens by god's words. It is true that We may come for someone by being with them. There is gladness and seeing one another's faces. We just read and prayed about that between paul and timothy and second, Timothy chapter 1, Um, But this ministry of presence is not the great encouragement ministry in the church.

The great encouragement and ministry in the church is the ministry of god's presence. And our fellowship with god, as we'll see, as we come through the passage as primarily. And fellowship that comes by way of words. He makes his sheep to hear his voice. He makes his sheep to recognize it his voice as his, he makes his sheep to follow him, and to know that they are with him to want to stay with him and to go wherever he is taking them by his voice by his words.

And so worship of god and fellowship with god, and encouragement from god, Is full of words. Which does make us grieve, doesn't it? And times and places. Where the worship is not. So full of words, But he spends however long it is and it's apparently a fairly long time because After the time in those cities in Macedonia, he's in greece, which is Also, we have heard it in the letter, or yeah, in the second volume of Of luke's gospel here in acts.

Called Akaya, the main city. You remember there where they had planted the church was Corinth? And he's there for three months. And as he's getting ready to go, that we don't even get, you know, details of this particular plot, it seems to be happening gold. The time everywhere. And the lord keeps.

Giving his apostle a heads up, he finds out about a plot of the Jews. And so He decides not to go by boat after all. But to go back through Macedonia, to get to Syria. Persecution changes his route. He spends seven days introas a few days on foot and asses a couple days sailing to mitilene.

One day, sailing to kiosks one day sailing to samos one day at trigllium. He arrives at my leaders. He doesn't have time to go to Ephesus the Ephesian, elders, come to him there. And we have a great long. Uh treatment of or description of is final interview with those elders and then we go into chapter 21 and it continues like this describing a day here, the day there.

How many days and we have this frenetic pace? As a whole. And so in what is really? An economical account where he's not telling us much. He's just kind of checking off the itinerary as it were. When you spend several verses describing a lord's day introas. When he spends a great number of verses describing his final interaction with the Ephesian elders.

The holy spirit, both helps us see that. This comes in the context of a phonetic pace, which is important to us, especially today, as we consider this lord's day, that he spent to throw s, But he also reminds us that he's not giving us a lot of details. And so the details that he gives us, we should pay close attention to.

There are intentionally theologically chosen for our good, for our knowledge of god for our walking with god. This is not just history, it is historically true. But it is our father and we know him, especially in the sun. That is our shepherd. Speaking to us. So that we may hear his voice.

So we may have fellowship with him. So we may follow him. This is something that in the midst of a life that has lived at a frenetic base. Can be a very difficult thing to slow down. And do. But as Uh, as we often find with the lord, When?

We do not have the spiritual health to be mindful of him. He has often mercifully, give a given us spiritual habits. Which restrain the negative effects of those unhealthy seasons in our lives. And one of those spiritual habits is the keeping of his day. The keeping of evenings and mornings.

The way the scriptures have taught us to Think of them and to understand god's purpose for them and the life. Of his creatures and especially of his christians. But especially The lord's day. I think we have sometimes a, a false view, many false views. Of our fathers who are not.

So, Remotely distant from us as we think. Someone of the That's one of the disadvantages of millions of years and A stupid evolutionary thinking. That, that those who came before us were somehow unintelligent and lived life in a series of grunts and didn't have real relationships and didn't understand things.

And That we're the first really busy people, whoever came into the world not realizing that we're the first people whose machines are Are doing so much of the work to keep us alive. And our fathers were far busier than we are. And i think when it comes to this, The subject that is treated primarily in this, passage this lord's day introas is helpful to us to see how busy paul was.

The frenetic pace that he was keeping the hurry that he was in how he could not afford time to be spent on. On anything unnecessary. And how he spent 24 hours then. On that, which was most Necessary. It is against the backdrop of this frenetic pace. That this lord's day in trois and the final interview in my leadus with the Ephesian elders, stand out by stark contrast so that the holy spirit highlights to us this passage and then the next one that is really one sermons worth, but is so rich that we'll have to take it in at least four.

Sermons. Of what his ministerial life was like in Ephesus. And apparently is is like also here Introas with the believers who are probably a church plant that came out of emphasis. And, What it looks like when a church has a First love. Sort of church life. The sort that the ephesian church was being called back to.

By the lord jesus and the opening verses. Of revelation chapter 2. And we'll hear a lot about that when we get to my latest and the Ephesian elders, meet paul there. But i think we have a great window. Into it here. Because that's what the first day of the week the first day sabbath is about, it's first love day.

It is the lord's day because we are made not for the creation but for the creator. We are redeemed. Not primarily in order to. Live out our life in this world although we do that. Praise god. But defined our life in. The lord. He is primary. The creator and the redeemer.

And so, he introduces This interruption to the travel schedule in verse 7, and if you have grabbed an outline, you can see that we're spending most of our time in verse 7. And specifically in this. Or a little bit more generally in this. Section verse 7 to 12 that cover this lord's day at throw ass.

He begins. Now on the first day of the week, Or does he? Because literally, it says on the first of the sabbaths, Plural. The there's a Greek word for week that comes from the Greek word for seven, but that's not the word that is used in the new testament, usually.

The, the Greek word. Um, used as a transgender transliteration of the Hebrew word sabbath. And where it refers to a particular week, it's usually in the singular. But when it refers to the lord's day, starting with that first of the sabbaths, the first time we see this particular phrase used for the first day of the week is On the day that the lord jesus rises from the dead.

And sabbath appears there in the plural. It's a strange sort of phrase. Now, it may be first of the week. If you've got a new king james, you can see that day is not italics. At least the translators helped you to know that the word day isn't even there, but the first of the weeks, Or more.

Transliterary. The way it sounds. The first of the sabbaths,

Now, this may be translated first day of the week, it may be translated. Um, Exegetically. The first, which are the sabbaths. Or if day is implied, it may be the first day sabbath But it's a special title. It does not. It's not just the way we would say. God forgive us sunday.

Naming it after the sun.

It is the first of the sabbaths. Now, this comes on the heel of an entire bible, full of a doctrine Of the sabbath. It's one of the first things we're introduced to way back and genesis chapter 2, thus the heavens and the earth and all the host of them were finished and on the, on the seventh day, God ended his work, which by the way, is the number seven and the word for stop and the word sabbath.

All the same in hebrew. So on the stopping day or on the sad sabbath day, or on the seventh day. God ended his work, which he had done. The rested on the seventh day from all his work, which he had done. Then god blessed. The seventh day and sanctified it.

So it's a day of joy. And it's a consecrated. Holy day, holy and set apart in a way that none of the others are. God blessed the sabbath day and sanctified it Because in it, he rested from all his work. Which god? Had created and made. And so even before man sinned, even when man was a holy creature to created in the image of the holy god and set apart to him from all the creation special from all the creation because man alone is made in the image of god.

God had given man, this day that was set apart from the rest of the week as holy unto God. Even in a way that the others weren't And you remember when, Israel was. Um, Coming out of egypt and the lord had just drowned the Drowned, the egyptians in the red sea, and then They are hungry and he gives them the man and he's giving them instruction about collecting the mana and you couldn't keep manner overnight.

You couldn't keep too much. Because it would rot in the morning, but there was one day a week when it didn't you. Remember children, which day that was? It's been a few months since we were there in excess, An exodus 15. He says to them, Exodus 15:23 This is what yahweh has said.

Tomorrow is a sabbath rest, a holy sabbath. Unto yahweh. Yes, it's a day of rest but it's a day of rest. With a goal with a purpose with a name with a direction. It is joyous because it's unto your way it is. Holy because it is unto Yahweh. It's not just today for.

Catching up and taking a break and resting. That's why we've titled the sermon, the lord's day. The lords way. Because, if something else is restful, More to more restful to you than the lord.

Then you're not functioning as you are designed. In the creation. And if you're a believer and something else is more restful to me than the lord, That i'm not functioning in the way that i was redeemed to function.

Thank god. I'm not redeemed by how i function. Redeemed only by what christ has done. But i was redeemed to find my rest in the lord to find my gladness in the lord. To say, this is a day of the greatest gladness and the greatest rest because it is The lord's day.

This is incidentally, something that really comes out. When the lord and his good providence, we just remembered last lord's, day evening, didn't we about the The difference in significance of the moral law. The ten commandments spoken by god. Not moses written on stone. Not parchment written with god's finger not pen.

And in the first table of the law or the first side of one of those tablets, if you were paying attention, less, lord's day evening, We have the summary of the first great commandment. You shall love the lord. Your god. This is a difference. For israel from all of the other nations.

Because Yahweh was their covenant, god. He had called israel, his firstborn son. He was he was taking them out of egypt to constitute them. A nation of his very own, a church of his very own and so the moral law does not just come abstractly in light of the fact that god is creator, but it comes personally In light of the fact that god is redeemer and that he's taken for himself a people And so the first commandment i am yahweh.

Your god who brought you out of the land of egypt? You saw. No other gods before me second commandment. You shall not make for yourself any carved image for. I yahweh. Your god. The jealous god visiting the iniquity. The father is upon the children and then that hate me.

Makes us want to worship only in the way that he is designed third commandment. You shall not take the name of yahweh, your god. It's wrong for anyone to blaspheme but these are his people whom he redeemed for himself. He's theirs. Fourth commandment. Remember the sabbath day. Remember the sabbath day.

It's already been instituted. To keep a holy to consequent. God does the one who blessed it and consecrated it six days. You shall labor and do all your work. The seventh day is the sabbath of yahweh. Your god. It's a covenantal day. Yes, it's it's the creator day for all men perpetual moral commandment.

If you're a human in this world you have to keep the sabbath. Because you're made for him. You're not made for this world in which you work. Which he gave us to enjoy him and his goodness and then he gives us the day. To enjoy him by acting, not upon the creation, but upon the creator.

And so there's this, there's this. Increase in the significance. Of that sabbath from genesis 2 that applied to all men. But now from fallen man, he gathers to himself a church, And yet they came to view the sabbath as a burden. Isaiah 58. I'm sure they thought they had been through a reformation.

He begins in the passage. To telling Isaiah cry out cry aloud. Spare, not lift up your voice like a trumpet, tell my people, their transgression, the house of jacob, their sins yet, they seek me daily and delight to know my ways. So this is, this is a nation that thinks they've been through a reformation.

They seek God daily. Least superficially on the surface. That delight to know his ways as a nation that did righteousness. And did not forsake, the ordinance of their god. They ask of me

the ordinances of justice. They take delight. So they say an approaching god. Well, they take the lightening, they're doing.

Because they immediately turn in verse 3 and say, why have we fasted And you have not seen why have we afflicted? Our souls? And you take no notice. In fact, in the day of your fast, you find pleasure. You can see they, they were trying to, as he goes on to say, strike heaven with a wicked fest, to use sabbath keeping because they were pleased with themselves and what they did and they wanted to know what God said.

So that they could do what god said and get from god, what they wanted.

And so it wasn't God's actions and god's goodness. And god's gifts. And the worst part of it all was that god was not their pleasure. He was an amine to an end. Why after we spend these miserable days just with you? Are you not giving us these other things that we wanted to get from you?

And we read about israel and i looked Very offensive. But is it not the same? Often with us. I've been keeping your day, lord. And i haven't gotten better at this and things haven't gotten better at work and the finances haven't gotten better. I thought if i you know, decided not to work on this day, you'd bless the other six and We're just not hearing ourselves.

Say you are not my pleasure. I kept the day so that i could feel good about myself and my keeping of the day. Feel good about myself being better than those others who don't know how to keep it as well as i do. So that having put in my time.

On the most important thing you learn to Yeah, not your head in your heart and say, yes, it's the most important thing. And now that i've done this, i should really get these other things out of life that i really wanted more.

Then he says, verse

Well he starts in verse 6. Describing on his way back to her right view of sabbath. Keeping that is that god is merciful and we enjoy his mercy and those who are enjoyers of his mercy or merciful to others. And so forth. Verse 11. So, we kind of do this.

Sweeping rapid overview. Yahwe will guide you continually. Satisfy your soul and drought, strengthen your bones. He will be your power. He will be. Your pleasure. You shall be like a watered garden and like a spring of water. Whose waters do not fail. The keeping of the sabbath as the people who have been redeemed to belong to god.

Is supposed to be a return to eden. Do you hear it there in verse 11. The water garden. Whose waters? Do not fail and eden. And in genesis 2, bordered by the river's fed by the rivers. But eden is not about the trees in the middle or the the rivers around the edges.

Eden is about the lord. Fellowship with him communion with him, delight in him. That's the point. Of the sabbath. Now, not just given to creatures, but to saints to those who have been redeemed by god who hear his moral law, not just, you shall have no other gods. You shall not make for yourself card images.

You shall not. You shall not blasphemy. You shall not. You take the name of the lord. In vain. You shall remember the sabbath to keep it holy, but Your god your god. Yahweh your god. Yahweh your god. For for israel, it was supposed to be in for believers. Now, it's supposed to be This isn't just the sabbath of the lord.

This is the sabbath of my lord. We might even. Appropriate it that way. If we may reverently and you say the lord's day, you say my lords. Day. Is mine. I am his.

I am my beloveds and my beloved is mine. He is my delight. And he has taken me me. His redeemed me to be his delight. If you turn away your foot from the sabbath from doing your pleasure, on my holy day, And how sad it is when we keep having to say that, Because eventually what we want is for the, for the, the sabbath to take its effect for the lord's day to take its effect.

And our pleasure would be the things that he's given the day to do. But if he is not the great pleasure, then whatever. That other pleasure is, if we turn your foot away from the sabbath from doing your pleasure, On my holy day. And call the sabbath a delight, the holy day of yahweh, honorable and so honor him not doing your own ways nor finding your own pleasure and are speaking.

Your own words Then. You shall take. You then you saw delight yourself in yaha. So you call a delight first and then you start to take delight in the day and by the delighting in the day he forms the heart to delight in him whose day it is. Then you saw delight yourself and yahweh.

I will cause you to riot in the high hills of the earth. I will feed you with the heritage of jacob, your father, The heritage of course, which is not just a land. But the lord. The mouth of y'allah has spoken. And so is it any surprise? When you come and you see, jesus keep an entire sabbath, and we won't take the time to go all the way through, luke 4, and see how jesus kept sabbath.

Especially it was his custom to go to synagogue and to open god's word and proclaim god's gospel, and, and identify himself as the lord, who gives life and gives joy and turns back sin and destroys misery. Luke 6. Those pharisees who are really channeling the first half of Isaiah 58.

I'm so self-impressed by how well they do all of the stuff and here, the lord who loves them and has come to die for them, is in front of them. And his disciples who the reason they're in the grain field is because they're with the lord jesus in that grain field.

And they don't actually reap. There's a difference. It doesn't it's not that important to, to us here, but there's a difference between harvesting and leaning. And they just take some grains and rub them in their fingers and eat eat the grain raw. The first user very upset. This is.

You guys are the guys. Who when David and his men are hungry. Would totally overlook that. The anointed of god is in front of you. And that these men are within and you'd be like, no, no one, but the priests may have this bread. It's the lord's anointed. It's it's the type of christ that they're with And now, one greater than the type is here.

The one of whom david was a type is here the lord's day was four being with jesus. And the pharisees were spending spending it, looking for a reason to reject jesus. They weren't the great sabbath keepers of the bible. They were the greatest sabbath breakers. In the bible. And when you reject the pharisees, and you don't reject sabbath keeping You reject a Pseudo-sabbath, keeping.

That focuses on the rules of the day, rather than the lord of the day and delighting in him. The rules are important but they're important because he is And if we're missing that, we're missing everything. And then it's on the back of that. That luke and luke 24, following the resurrect.

If you read, Luke 24, It looks like. The entire thing was just one sabbath day. He appears to the women in the morning, he appears to the men on the road to Emmaus in the afternoon. The men that same day that same hour. Hurry back. And, They're back with the disciples telling them their experience, and then the lord jesus appears in the And you have that.

This occurrence of that. That phrase, the first of the sabbaths there. So whether or not we recognize in these particular words, this particular phrase, the first of the sabbaths What is probably? The church's original name by which they called the day, the first of the sabbaths. Or we have the translation first day of the week.

And if the novelty of just translating it, super literally, is. There's a difficulty, it's fine just call it the first day of the week, but no, that that's what the church was calling it They're calling it this and eventually it came to be known as the lord's day. These are two different new testament names for the day.

Whether or not we recognize its significance as the first of the sabbaths. Uh, linguistically. We cannot deny theologically. The place of the first day of the week. In scripture, the place of the first of the sabbaths. That the sabbath as intended from the creation comes to its height in jesus christ.

Not not. It's elimination. You see man's first day, was a sabbath. The seventh day of the creation week was the seventh day for the creation was the seventh day, forgot. But man was actually created at the end of the sixth day. The first time, Adam wakes up from sleep, he wakes up on a Lord's death.

With sabbath day. And so this isn't actually some Uh, some change. In which Moses is being rejected. This is the height of how it was designed to be in the first place and why would it surprise us? When god has, Weighted until the sending of his son to give the clearest and fullest and ultimate demonstration of himself, declaration of himself in jesus, That the fullest and richest, keeping of his day would come.

With jesus. This is one of the reasons why people have difficulty with the trinity, don't they? Say well. You know, if God has triune, why doesn't he say that all along? And we knowing ourselves can answer in part. Well, because if he had said that all along, we would think that there were three gods.

But he spends thousands of years driving home. That he is one. And then he comes and the person of his son, And he makes the fullest and clearest. Declaration. Of himself in jesus. Revealing himself in the sun. As father, son, and holy spirit. So, let us have done. When we read the first of the sabbaths, and we understand what is being said, just at the beginning of verse 7, Let us have done with this idea that no sabbath keeping remains.

Because hebrews 4 verse 9. Also literally says therefore a sabbath keeping remains and the word there is sabotism on and you can hear sabbath there. You didn't even know, Greek. The word for rest in the rest of that. Passage the remainder of that passage. Is cut up houses. Which doesn't sound like rest at all, but What you need to know is hebrews 4 verse 9.

Says, i sabbath keeping remains for the people of god. And it's in the middle of a book that's announcing to us. Jesus is god's final, ultimate climactic revelation of himself and this gathering of his church is led by him from heaven. He is the one who preaches his word, he is the one who sings in the assembly, he atoned for it, by his blood, there wasn't the blood of a bowl, or a blood of goats, but he spilled his blood at the cross and consecrated, the worship that he is the priest, whose priest forever leads.

He is the one who gathers his people. He is the one who gives them faith and joins them to himself and gives them to be able to perceive invisible heaven and eternal glory. In the rather plain and simple worship that takes place on earth. In Jesus is the ultimate display of God himself.

And the day of delighting, in Jesus, the day of delighting, in our Lord. Jesus Christ. Is the ultimate day of delighting. And God himself. Now, on the first of the Sabbaths, when the disciples came together, to break bread, Paul ready to depart the next day. And we're going to come back to some of those phrases in the middle.

But the reason we're taking as a Taking next ready to depart. The next day is because that had to happen first. Paul had to get ready. To depart the next day. I mean you read in his letters and you find out he has books and parchments and different garments for different times of the year.

And we know also that he had a trade that he would work in different places. We saw him especially doing that when he was Uh, when he was in in Corinth and and before Corinth with

I've lost their names. Priscilla and Aquila. Thank you. You know, he's got a lot of stuff. He's got a lot of baggage. Thankfully, he didn't have to deal with customs.

But he's prepared. To leave the next day. And that gives us a window into how the apostle, how the church following the Lord Jesus, and his recognition of the consecration of the day as the day of joy in fellowship with the Lord, in a way that we can't have the other six days.

The first part of keeping the Lord's day happens before the Lord's day. You can't go careening through your life at a hundred miles an hour and get to the Lord's day and slam on the brakes and suddenly be able to keep 24 hours. And the one who knows this best man is your wife.

Because food has to be prepared and dishes have to be done. And a little mess left on the day before the Lord's day, has, somehow transformed itself to a giant dragon of a mess. When you wake up the day after the Lord's day, So there's something very practical here, Paul, ready to depart the next day.

Preparation in this particular week, this was no small amount of preparation for himself. And suddenly, We find ourselves disabused of many of our excuses. Because there's actual effort that goes. Into Lord's day. Keeping the happens on other days. But often we say, oh well, I just have to get this done on the Lord's day or it wouldn't be done in time.

For the next day I'm trying not to name any days after the sun or the moon or Votan or four or Freya or Saturn. Thought of mercy on us.

What sort of preparation is necessary in order to spend be able to spend the Lord's day like the one in this passage Now, thankfully We can know by comparing scripture to scripture. That, although this Lord's day that Paul keeps with the the congregation in Troas is exemplar, has a lot to teach us that it isn't normative that we should not eat except for the Lord's supper and that we may sleep.

Because that's actually what happens in the passage. Isn't it? They gather together break a day, they come together. And they keep the day and the sermon goes until midnight. Which, You know, next time, you're concerned that the sermon went till 12 30 in the afternoon. And they only end up taking the clue that it's time to have the Lord's supper when someone has to be resurrected from the dead, and after they have the Lord's, supper the sermon continues until daybreak.

But we know that the lord's day is a day. Not about what we can do for the lord, but by what the lord does. For us. And Jesus defends his Disciples for Eating when they're with him. Whatever enables us to worship the lord better. There's a man with a withered hand.

Everyone's watching the man with the withered hand, see if the lord is going to restore him. But you know what, when you're in pain and when you're humiliated embarrassed and everybody's watching you, sometimes it's hard to worship. So, the lord removes that obstacle for the man. And he makes the man whole You see a cow in a ditch?

Doesn't know that it's missing out on worshipping, the lord Jesus. But we have mercy on cows, and ditches. And that's not an excuse to call everything you feel like doing instead of worship a cow in a ditch. But when you have mercy on people, you have mercy on those who have eternal souls.

Who are created for this one. Who having been God from everlasting? To everlasting added to himself. Humanity, entered time entered space took on the form of the bond slave, and being found in appearance as a man also that he could go to die on the cross for us. And when it's realized who he is and what he has done, the lord gives him that name that is above every name.

And it's not just knees and tongues in earth, but in heaven. We're angels worship a man. And, This is his day. What sort of preparation is necessary in order to spend a lord's day like the one in this passage, Thankfully. The lord. Establishes for us, that Whether it's a deed of necessity or a deed of mercy and the only difference between those two things is Is for whom it occurs.

If it's a deed of necessity, it's something for you that was necessary in order for you to attend better upon the worship of the lord Jesus Christ. If that's the idea of mercy, it was a deed that wasn't necessary in order for others. To be able to attend better upon the worship.

Of the lord Jesus Christ.

But, Now, what sort of preparation is necessary for this? And certainly if earthly and temporal preparations necessary, being ready by the seventh day of the previous week for the second day of the coming week to start. Then how much more necessary is our spiritual preparation. Because you and I too we know how hard it is.

In our partially sanctified state to stir up our hearts to the lord. To be mindful of him. To love him. And so there's, you know, there's not less here than being okay, with simpler food that you can prepare ahead and plug in and hopefully not plug. So many of them in that it trips, the power, the fellowship hall But praise God for crock pots.

And if I wasn't crock pots, you know sandwiches, fruit, boiled eggs, whatever. I mean, it's low maintenance and earthly things as you can. So that we can devote ourselves. To delighting in the lord in his worship. But preparation is much more than that. It's not less than that.

It's keeping short accounts with God. Confessing your sin quickly and turning from it, finding fresh forgiveness. Getting from him by his spirit in that forgiveness I have been forgiven much. I have been loved much. Let me love the one who loves me. Let me love the one who has forgiven me.

Rather than Yeah, I don't even know if people keep checkbooks anymore. It's dangerous to make this illustrations with the young people who may have never seen one. But but you'll, you'll let it go for a long time and you're not keeping it balanced. Well, the illustrations lost. But,

If you're just in a, in a habit of Of not interacting with god in your life and you get in a habit of being, okay, with sin.

And every once in a while you come to him with the long list. Of how badly it's gone. Since the last time you, you bothered to have dealings with god. How are you going to keep a Lord's day? We have the gospel of Jesus Christ with his atoning blood for the full forgiveness of our sin and union with him, as the mechanism by which we got that forgiveness by believing into him and his spirit who applies Christ to us so that we can immediately turn around and live for him out of love for him by his life in us.

And so you keep short accounts with god. This is one of the reasons why, you know, it's so Enjoyable. You you read? Jeremiah Burrow's gospel worship and you should read Jeremiah Burrow's gospel worship, talk about that later. Don't want to spend time on it now, but in the, in the section of it on being prepared, for the Lord's supper, And knowing that he's ministering in a context where Lord's supper observants was rare.

Because of how, how much the ministers of the day, good ministers, better than most, we have better than the one in your pulpit. The ministers of the day said you how much you needed to do to prepare for the Lord's supper, and Mr. Burrow saying we should always be living in a way to be prepared for the Lord's supper.

Communion with the Lord. Jesus fellowship with him. Yes, it's holy. But isn't that incentive to always live? Holy And to be, instant and constant in our repentance and faith. So that whenever the Lord appears, we might be ready for him.

And so ready to depart the next day, preparation. For the Lord's day and not just earthly and temporal preparation, but spiritual preparation, preparation of the heart preparation of the mind. If you've got little ones and you happen to go to a church where you know, the passages ahead of time, you know, the songs ahead of time.

And maybe someone cares about you and your little ones and wants to give you as much as possible so that they may be prepared to worship God and not be sent. Out. What does that tell? This creature? This boy or girl who's been made in God's image and who's a sinner and needs Christ.

And ought to find all of their purpose in him and all of their joy in him and need his forgiveness. What is it? Tell them. He's a well. We're going to worship God now so you go hang out with the other kids. But what does it tell them when you say, You need forgiveness and you need to worship God.

And I am really good at it because of all of my experience and all of my understanding and I understand that that you don't know that much yet and that it's next to impossible for you to sit still. So, without having prepared you at all, Come and sit next to me and for two hours and be still and don't make noise.

So there's you don't embarrass me and everyone will think that we're a Christian family. No. We prepare. So that we can give ourselves to this. Well. Now, in the first tip, the week, when the disciples came together, And it says, when the disciples came together, that's implied, it's just the the part of it there, more literally, again.

Now, From the first of the sabbaths, the disciples having come together to break bread. It's just assumed that this is what happens on the first of the sabbaths. You know, it's called the first of the sabbaths. Or if you will, first day of the week here, in the new testament, it's called the Lord's day of the new testament.

Now, it's not called this specifically, in the new testament, but it's taught to be this and the new testament, we could call it disciples coming together day. You know, all of these. Churches, everybody wanting a new mission statement, and their own unique vision statement, and starting to rename everything.

Well. As long as we're giving you names, we can call it disciples coming together today. Don't actually call it that. Call it the first day sabbath or the lord's death. The lord's day is best, right? That's what the new testament ends on.

In hebrews the sabbath keeping that remains in verse chapter 4 verse 9 that we discussed earlier is referred to in chapter 10 and verse 25. As that assembling of ourselves together that we must not forsake. It is the day on which the lord assembles. On earth. Congregations to join the assembly in heaven.

The assembly of the firstborn. Note that it's the disciples who come together. The lord's day assembly is not an assembly that is to be aimed at unbelievers. Their presence is considered the possibility of there being present is considered first corinthians 14, verses, 24, and 25. That we do everything in a known tongue.

So that as the wonderful works of god, Are spoken and sung and prayed, and preached and read from the bible. God's own words in all of those things. In plain language. That someone who the lord brings among us and is bringing to faith. We'll find a different world and they'll be convicted of their sin and they'll say, god is among you and they'll fall on their face before the god who is among us.

This is why in church we shouldn't try to make the invisible visible. Because the substance of worship takes place in glory. It does not take place on earth. And the lord had very visible, very sensory worship. But when he himself came and has ascended to heaven and leads that worship from heaven, He has removed much of the outward visibility and the outward glory of worship.

And even worse. We shouldn't take that which is unappealing to the flesh and try to make it appealing to the flesh. Well, unbelievers, just don't enjoy that. Yes, that's the point. They don't enjoy him. They don't perceive him. And it doesn't do them any good to replace him. With things that they can see.

If he's not visible, don't try to make invisible. If they don't find him attractive. Then don't you dare try to use anything else to attract them. In order for attractional ministry. To be actually ministry. Then the lord himself must be its attraction. We believe in attractional ministry. But we believe that there is nothing more attractive than the lord jesus christ.

And that he gives himself. Through his word and sacrament. That we wish. That if there are outsiders or unbelievers among us that they would see that there is a christ to be had and that those who have him delight in him in a way that cannot be understood. Any other way, except that he himself is delightful.

That their hearts will be drawn. To delight in this lord to have him as lord and they will fall on their face and believe in him who is preached to them.

And he has perceived only by spirit given faith. Christians ought to be simultaneously, the most loving people unbelievers have ever met and the most perplexing. Because that which they cannot see is more real to them than that, which they can. And they don't seem to know that that's weird to the world.

When we know it's weird to the world, but We don't seem to know it as far as they're concerned. Christian worship is when the disciples come together. Verse 7. And so the worship as we see in the rest of the passage is full of word and sacrament. The word should be spoken plainly.

So that those Who are able to perceive christ in it. Have the opportunity to find him alone attractive. But those who don't find christ attractive or perplexed, As to why these people would sit or stand or gather in this place and do these things for this long.

And just wonder, If for us, we think of the first day of the week as the coming together with the disciples day, Or is it a day on which we get the coming together? Part out of the way? So that we can get back home where we actually wanted to be the whole time.

Or do those other activities that we actually wanted to do. The whole time. On the first day of the week when the disciples came together to break bread, We know, we even have it in in english, vernacular still breaking bread as fellowship. And the breaking of bread, here is a description of a fellowship.

The fellowship is particularly fellowship with the lord. And so this is helpful to us, because it helps us understand what's the point of all of the speaking until midnight and speaking again until daybreak and continuing speaking. Even when Utica was in deep sleep in the window, Well the point is god gives us fellowship with himself primarily with his by his word.

But, The way verse 7 is described. We find that the height of the day. The height of that fellowship is when we come and we break bread with the lord jesus at his table. The great fellowship meal. The great fellowship me on the lord's day is the one that takes place here.

We should probably rename them. Yeah. The fellowship hall, and the deeds of necessity building. Because this is the place. Where he breaks bread with us. Where he invites us to the table. Where he gives us the instructions about the meal. Where he himself is the meal. Where we have communion fellowship like the word communion.

A lot of people don't know what it means. It just means fellowship. But it's A word that comes. With some of the sense of what it is. To have jesus to enjoy our union with jesus. That's our fellowship. You know, you can have fellowship with your wife, just living near each other and trying to keep the world from ending in your home.

Most of marriages that sort of fellowship. But then there are those times when you come and you enjoy your union together. You go on a date. Which is english for Hopefully not spending too much money or doing anything to unhealthy but giving yourself something else to do with nobody else around.

So that you can actually enjoy. Just the two of you. The lord's day is for fellowship with him, it's the breaking of the bread day. You would think by the introduction in verse 7 and the disciples came together to break bread that they were going to spend the whole day, taking the Lord's supper and they actually spend the whole day receiving the bread of the word, But it is the height, isn't it?

You see it's a consecrated day because it's holy unto fellowship with the lord and it's a blessed day because there is nothing more blessed. There is nothing more happy than fellowship with the lord. And he displays this most, palpably, most visibly, most tastibly, most smellably. I know not, all of those are words.

But they are all senses. That he employs at his table for you. That you wouldn't just perceive with your ear by the explaining of the words of scripture. But that he would employ all that you are. When you come to his table to enjoy a meal with him, This is one of the many indications in the new testament that That indicate to us a weekly lord's supper.

But the way it's described here is exactly opposite, the idea that it should be common. Frequency does not mean common. This frequency here is a consecrated a holy frequency. And, yes, it's possible for our hearts to treat the supper is common. But how much to our hearts? How often do our hearts treat his day is common?

So we have it less frequently. Because we're prone to treat it as common. And we treat his word as common. And fellowship with him in any of these ways is common. But it's not this day and his word and this meal The high points. Of our life. Despite their frequency and praise god, then for the frequency.

The lord's supper here, it's implied as a high point. Even in the lord's day, the holy of holies. When we come, To him, who is our anchor beyond the veil? Who has provided a new and living way through his flesh. And cleansed our consciences to enter by his blood And he brings us.

As close to himself as we come. In this life, and in this world, The cup that we bless, he tells us as a fellowship with his blood, the bread that we break as a fellowship with his body. The cup will still be a cup. The bread will still be bred.

But the fellowship is real fellowship with the real christ who sits in glory. And he brings us to his table to have fellowship with himself. That's one of the reasons why it's so spiritually, disastrous to come, not discerning the lord himself. To come to a table where we're to have fellowship with him and be obsessed with bread, or obsessed with wine, or even obsessed with ourselves and our sin.

Any sort of inward focus any sort of creaturely focused not perceiving him and having fellowship with him. Oh, and we come to this table and in a little while. Let us come to have fellowship with our beloved, Who made us for himself and redeemed us for himself? And this is what life forever is about and because it's what life is forever is about.

It's what our life now is about. Yes, afterward he will receive us into glory and whom have we in heaven, but him But in addition to that, we are continually with him, he takes us by the hand and he guides us by his counsel. And so, not only whom have i on earth, but heaven, whom, am i in heaven, but you, but there's also nothing on earth that desire besides you.

Now, there are things on earth that are necessary, and we're called to do all sorts of things. With what he has made. But it's that fellowship with him. In those particular moments with him. Just as it was for asap. Who got himself all, tangled up in and not of envy.

And then he went to worship and god untangled the knot. With the knowledge of who, It was who had created him. For himself.

Well, what did they do for most of the day, if they didn't do it, if they were an eating Paul spoke to them, He continued, his message until midnight. The word is our primary means of our fellowship with god. He speaks to us by an unders shepherd. In this case, the under shepherd is an apostle, but when peter speaks to elders he says your fellow shepherd Your fellow elder talking about separating rather first peter chapter 5.

He speaks to us by his undershepherd and the preaching and teaching he speaks to us by one another and the singing as we admonish, one another with psalms, and hymns, and spiritual songs and God puts his words on all of our lips. And amidst us. Our beloved, the Lord Jesus.

Speaks his word and addresses, our hearts to fill us with his spirit and make his word dwell on us richly. And how spiritually disastrous in an age in the church, where the discussion and music is over, is that what I wonder what he wants. When it's fellowship with the Lord by his word, His word is the main thing in the singing.

He even. Uses his word to shape our words by which we may address him. He continues his message until midnight. Because, That primary fellowship with God. And with one another, with which the day is filled is the fellowship of hearing his word. So that if I was to, Be biblically thinking correctly and saying, I wish we could have more fellowship on the Lord's day.

You might have to get more men for this. We have. But, I wish we could have fellowship more fellowship on the Lord's day. I wish we could have. More connection with God through his word being addressed by his servant. Whom he has sent so that I would perceive as the word is opened.

That Jesus is addressing me. Do you perceive that when his word is opened and addressed to you, that the reason we are doing this, is because the Lord Jesus designs to have fellowship with you fellowship with his people, If you ever had that experience, do you regularly have that experience?

Of knowing that the Lord himself is addressing you from his word.

And yes. This means that there are Absolutely things of necessity and mercy that need to be done. There are many lamps in the upper room. He tells us in verse 8, Of necessity. Why? Because he spoke until pastor got dark. We're not going to speak until past when it gets dark.

But, When the lamps needed to be lighted, someone got up someone attended to it. Someone did it. Do you think that that assembly was not full of babies and children and toddlers? There was nursing and feeding and getting up and walking around. Do you think that they didn't have senior citizens?

Who even if they had gone potty right before they started, I promise you. They had to go at least a half a dozen more times. Probably more. Some of you who are. Well, in that season or doing the math, and thinking about how many times you would have to go.

While Paul was breaching that day intros. But you get up and you go and you come back. And do everything as orderly as possible. Euticus, maybe. Maybe it was the pride or arrogance who have youth, the thought he could really do it. And so he sat in the window. When he got tired, he probably should have stood up and Who went and put his back against a wall and stood.

You know, done as well as he could. It's all right. We're human, we're weak. In Iowa. You know, the farmers. You know, we're often just physically exhausted on the Lord's day. And they had a tradition, only only a couple of them and, you know, still felt comfortable doing it.

The tradition was from many generations ago. But farmer, who started falling asleep in his seat would just stand straight up. Right there, the ones in our church, they walk to the back and They didn't want to. Bother the people sitting behind them. It's okay. Deeds of necessity, there are things that have to be done.

And deeds of mercy. He does pause the surface service to resurrect Utica's. Although raising him is kind of an afterthought because in verse 11, it's just a transition to get to the supper. Paul goes down falls on him. Embracing him says do not trouble yourself for his life as in him and when he had come up and broken bread and eaten, okay, there's the lord's supper, he talked a long while evened until daybreak and it's not until verse 12 that you find out that he'd survived.

But mercy and necessity are facilitators. The day is a delight because the lord himself is a delight and he has given himself to know him primarily through his word. His sheep hear his voice. His sheep know his voice, his sheep follow him. Is the day, your delight and does that?

Is that what drives your desire to hear the word of god preach. You know there's a desire to to be right about things and gather information, we're created that way but that is different than the desire to know him who has made us for himself. And to experience more than the accumulation and the increasing accuracy of your body of theological knowledge or your body of bible knowledge,

And you kept talking a long while even until daybreak, This corresponds, of course, to the The resurrection, which occurred at day break and initiated the first of the first of the sabbaths. His speaking until day break, thankfully as we said, Is not indicative of a rule that you shouldn't waste any time sleeping on the lord's day.

Although, if you can get more rest before so that you can spend more day more of the day awake and fellowship. That's not a wrong application.

But this particular, Keeping of this particular lord's day in throw as does seem intentionally to indicate to us how to measure the day. He was ready to go. He was ready to depart. The whole time. But he doesn't do it until the daybreak. They keep that worship going for the 24 hours.

We suggest to you. If it has been important to you to find out, well is it evening to evening? Is it morning to morning? Is at midnight. To midnight, midnight to midnight is the least possible one. But they measured the hours of the day from six of the more six in the morning in the society.

And the lord jesus initiated the first day sabbath. At day break on the day that he arose from the dead. And here, you have an apostle. Who very intentionally keeps the day, right? Up until the daybreak. And as soon as daybreak comes, he's off, We're back into. Non-consecrated time.

Trouble time. Travel day.

And again. The fact that he talks until daybreak indicates, the primary fellowship that we were to have in the day, Hearing the word of christ. Remember. When we were in ephesus, not too many passages ago. And one of the ordinary days. Included morning and evening in the home, and then five hours of preaching and teaching.

In the middle of the day. What must a lord's day have? Looked like if those were the ordinary days. What would the consecrated one look like? Well. This is throw s, not ephesus and we'll get to considering them next week. The lord's sparing us to one another. But it is an indicator to us of the apostle's own lord's day-keeping.

Which follows the lord jesus and finds in him that original purpose of sabbath keeping To spend the day in that consecrated blessed, fellowship with god. It is what it looks like when

Ephesus returns to its first love. Or when a hope well or other congregation in our day, would find its first love.

You know, it's pretty amazing when you look at that, passage in Revelation 2, all of the things Ephesus had going for it. If we could find a congregation like this, Like ephesus that was about to be abandoned by christ. I would almost say everyone should leave hope well and join that church.

Was jesus talks to them. In verses 2 and 3 of revelation 2. He says that they were full of good works that they were diligently in their labor. They were persevering through suffering. They exercise church discipline, they didn't tolerate sin, they're careful to discern false teaching so that they could call false teachers liars.

They endured and gospel work and good works. And in church, work, And yet, despite all things they had left, the love that they had at first. He says, in verse 4 of that chapter. And he warns them that he is on the verge of leaving them. Because, despite all of those good works, all of that.

Good doctrine. The church dissom calling out heresy, all of it. That had left their first love. What is the first love? Of a christian. Of a church. Is it not the lord who has loved us? We love him, because he First loved. Us. And it's him whom we are to love.

In the doctrine. In the labor, in the endurance. In the worship.

What is all the rest of? What a church can have worth? If it does not delight in him and fellowship with him, Isn't that what he's getting at in that passage in Ephesians 2? All the rest of what they had, what is it worth? If they don't have their love for him.

If you don't have your love. For him and his love for you. But what is he himself worth?

Our creator. Our redeemer. Our lord, our love our delight. That's what the sabbath was about when it began. That's what the sabbath was going to when it reaches its climax. In the look, keeping of the lord's day. That's what the first of the sabbath is about, that's what the lord's day is about.

That's why the apostle kept it this way. That's why the spirit. Within all of this frenetic pace, going to jerusalem. Recorded for us. How the apostle kept it? On that particular. Lord's day introas. Oh man, let's pray.

Father, thank you for making us for yourself. Thank you for your determination. From before the world began. To adopt for yourself children. Whom you would save through union with price. That we might have that communion with you that fellowship with you. As beloved children. Of a father who is beloved to us?

In a beloved savior who has given himself for us and called us his beloved. By fellowship communion. With a beloved spirit. Who makes us, holy. And blameless in love. And who pours out in our hearts, your own love for us. And so we pray our triune god, that you Would buy your spirit blessed to us.

This portion of your word. So that we would love you. Because you have loved us. And find fellowship with you. Enjoyment of you. Glorifying you. As the great purpose of our existence. Granted we ask through jesus christ. Amen.