

INTRODUCTION

At creation, God ordained the Sabbath Day

- to be one day out of every seven,
- to be holy unto Him,
- to be for our benefit
 - so that our bodies can rest from work, and
 - so that our souls can focus on worshipping God.

When we sinned in Adam, God allowed us to continue enjoying the things He had ordained for our benefit, even though our enjoyment of them now is marred by sin; by His grace, we still enjoy the benefits of

- marriage and childbearing
- work and sabbath keeping

In the Ten Commandments, God commanded us to remember the Sabbath Day, to keep it holy

- to do our work on the six other days
- to rest from our work on the one holy day

When our Lord and Savior Jesus Christ came, he taught about and observed the Sabbath Day perfectly, correcting false ideas and setting the definitive example of what it is to remember the Sabbath Day to keep it holy.

When Christ Jesus had died for our sins, and been buried, He rose again on the first day of the week. In so doing, He made the first day of the week to be the new Sabbath Day. As the Lord's apostle Paul has both modeled in written for us, we now practice on the first day of the week what Israel had practiced on the last day of the week. As the Lord's apostle Paul has written, we call the first day of the week "The Lord's Day."

On the first day of the week, the Lord's Day, the Christian Sabbath, we heed the word of God given by the prophet Isaiah: we call the Sabbath a delight and delight in the Lord; we call it honorable and honor the Lord

- not doing our own ways, nor finding our own pleasure, nor speaking our own words
- instead, observing a holy rest all day from our own works, words, and thoughts, about our worldly employment and recreations
- our feet do not go all the same places they go on other days
- our eyes do not look for all the same things they look for on other days
- our mouths do not say all the same things they say on other days

Yet we recognize that we are not lords of the Sabbath to make rules by which to judge everyone else. Instead we acknowledge Jesus Christ as the one and only Lord of the Sabbath. So, on the Lord's Day, we do what He showed us to do by his example, and told us to do in his doctrine.

-We give animals the necessary daily care

-We get food ready to eat

-We transport ourselves to the place of worship

-We assemble to worship

-We worship and lead and serve in worship

-We teach and learn from the scriptures

-We prioritize mercy, and so we do good for those who are in need

-We set people free from the bonds of Satan, by the preaching of the gospel, and we seek and receive that setting free

-We rejoice in the glorious things done by the Lord Jesus

In months of teaching and learning, we have considered these things together, making much of our study of the fourth commandment as we learn from The Ten Commandments.

Yet it may be that, after all of this, your conscience says, in reply:

That is all well and good. But what if I have to work on the Lord's Day? What if my employer, my boss, schedules me and requires me to work on the Sabbath Day?

There is information about that issue in the Old Testament scriptural record. When our Lord Jesus came, he pointed it out to us. He also made a broad statement of the principle. You now can use both that historical account and our Lord's broad statement of the principle to make sound, informed judgments about what to do if the boss requires you to work on the Sabbath Day.

TEXT

1 Samuel 19:9-12

1 Samuel 20:1

1 Samuel 21:3-6

Mark 2:23-3:5

BODY

I. The Effects of Sin Produce Need

- A. Even before sin entered the world, we needed things for our bodies; but when sin entered the world, it came to be that people sometimes found themselves in a state of need; that is, they lacked the things they needed; they did not have the basic necessities
- B. Terminology
 1. need; needed; needful - Old English
 2. necessity; necessary - from Latin through French
 3. usually with reference to food; sometimes with reference to other things we have to have for the body
 4. often used like this: if someone lacks the basic necessities, he is needy, or he is in need of something, or he is in a state of need
- C. That state of need is an effect of our sin; it is caused by man's sin
 1. Sometimes indirectly
 - a) someone needs care because he is sick
 - b) someone needs care because he has died
 - c) death entered the world through sin
 2. Sometimes directly
 - a) a boss sinfully wrongs an employee
 - b) e.g. Saul attacked David, causing him to flee for his life, during which flight David lacked the necessary food

The effects of sin produce need

II. We May Legitimately Do What Need Demands, Even on the Lord's Day

A. Biblical example

1. David is thrown into a state of need because of the sinful actions of the man over him in authority; of his boss
2. the priest recognizes that an important aspect of using something holy to meet man's need is the principle that the man should otherwise maintain holiness
3. David did not say, "You know this worked out pretty well. I think I'll stop by and eat the holy bread every week"

B. Derived principle: what God has sanctified, we may treat as common in a case of necessity

1. what God has sanctified is still essentially just the common thing it was before it was sanctified;
 - a) bread is bread even if it has been declared holy bread
 - b) a day is a day even if it has been declared a holy day
2. therefore, it can be treated as common in a case of necessity

C. Application of that principle to the Lord's Day

1. this is true of the Lord's Day, the Christian Sabbath
2. in essence, it is just a day, like all the other days
3. God has sanctified it, set it apart as holy; we are commanded to keep it holy; but it still is essentially just a day
4. so, we may treat it as common if we truly need to

D. Broad statement of principle: The Sabbath was made for man, not man for the Sabbath.

E. Application of that principle

The effects of sin produce need

We may legitimately do what need demands, even on The Lord's Day

III. Yet We Must Guard Ourselves from Abuse of This Principle

A. Pleading a case of necessity for working on the Lord's Day requires that a person otherwise maintains holiness

1. 1 Samuel 21:4 And the priest answered David and said, "There is no common bread on hand; but there is holy bread, if the young men have at least kept themselves from women."
2. we're talking about something that God himself has declared holy, and using it as common, because you are in need; if you in general are not living holy, you are ill suited to use God's holy day to meet common needs
3. Titus 1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

B. We are not to bring the need upon ourselves or others by neglect or forgetfulness

1. not by failing to remember the Sabbath day
2. not by failing to do all our work on the other six days

C. Above all, guard your heart!

CONCLUSION

What if I have to work on the Lord's Day? What if my employer schedules me and requires me to work on the Sabbath Day?

Our Lord recognizes that the effects of sin produce need.
He allows that we may legitimately do what need demands even on the Lord's Day.
Yet we must guard ourselves from abuse of this principle

Remember the Sabbath Day to keep it holy

Nathan - Call to Worship and Opening Prayer - Isaiah 61:1-11

Alvin - Scripture Reading - Luke 4:14-21

Thad - Congregational Prayer

Ava - Prelude

Ava - Trinity 370 "We Have Heard the Joyful Sound"

Allison - Trinity 69 "Lord, With Glowing Heart"

Allison - Trinity 406 "I Hear Thy Welcome Voice"

9:30 Bible Study 2024-07-28

1 Samuel 21:1-2 Now David came to Nob, to Ahimelech the priest. And Ahimelech was afraid when he met David, and said to him, "Why are you alone, and no one is with you?" 2 So David said to Ahimelech the priest, "The king has ordered me on some business, and said to me, 'Do not let anyone know anything about the business on which I send you, or what I have commanded you.' And I have directed my young men to such and such a place.

Psalms 119:28-29 My soul melts from heaviness; Strengthen me according to Your word. 29 Remove from me the way of lying, And grant me Your law graciously.

Geneva:

These infirmities that we see in the saints of God, teach us that no one has his justice in himself, but receives it from God's mercy.

Trapp:

Some go about to excuse David's lying here: but that cannot be. The consequences of it were very sad, viz., that bloody massacre of the priests, and all the inhabitants of Nob, {1Sa_23:18-19} which he could not but foresee and suspect, when he saw Doeg - that flatter - present, {1Sa_22:22} and afterwards it made his soul melt for very heaviness, whilst he bewailed it, and begged pardoning and prevailing grace. {Psa_119:28-29}

Clarke:

All said here is an untruth, and could not be dictated by the Spirit of the Lord; but there is no reason to believe that David was under the influence of Divine inspiration at this time. It is well known that from all antiquity it was held no crime to tell a lie, in order to save life. Thus Diphilus: -

Υπολαμβάνω το ψευδος επι σωτηρια
Λεγομενον, ουδεν περιποιεισθαι δυσχερες.

"I hold it right to tell a lie, in order to procure my personal safety; nothing should be avoided in order to save life."

A heathen may say or sing thus; but no Christian can act thus, and save his soul, though he by doing so may save his life.

We classify three kinds of cases: worship, mercy, and necessity.

But I think we could rightly say that in all three cases, we are talking about necessity.

1 Samuel 21:5b ...and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

Poole:

Heb. and this (to wit, the bread; which is easily supplied out of the former verse, because that was the thing about which the present discourse was, and against the giving whereof the priest started an objection, 1Sa_21:4, to which David here giveth an answer) is in a manner, or, after a sort, common, i.e. considering the time, and our necessity, this may be asked in a manner like common bread, and so is used by others. For though for a season, whilst it is to stand before the Lord, it be so holy, that the priest himself might not eat it; yet afterwards it is eaten by the priest, and by his whole family, as their common food; and so it may be by us, in our circumstances.

...if it were but newly put into the vessel, it must give place to the great law of necessity and charity, because God will have mercy preferred before sacrifice.

Henry:

He pleads that the bread is in a manner common, now that what was primarily the religious use of it is over; especially (as our margin reads it) where there is other bread (hot, 1Sa_21:6) sanctified that day in the vessel, and put in the room of it upon the table. This was David's plea, and the Son of David approves it, and shows from it that mercy is to be preferred to sacrifice, that ritual observance must give way to moral duties, and that may be done in a case of an urgent providential necessity which may not otherwise be done.

Gill:

inasmuch as it was taken off of the shewbread table, and was now common to the priest and his family, though not to others, yet in case of necessity through hunger might be allowed to strangers

even though it had been set but that day on the shewbread table, and so became holy to the Lord; and yet even in such a case and circumstances as David and his men were in, it might be taken from thence and eaten of; for, as Abendana observes, nothing stands in the way of preservation of life, but idolatry, adultery, and murder; everything else may be done for the sake of that but them: or as in the margin of our Bibles, "especially when there is this day other sanctified bread"; that is, since other bread is this day put upon the shewbread table, in the room of that which has been taken away, whereby it is become holy to the, Lord; then that which is removed may be eaten, and be allowed to us in our circumstances. It seems by this that this was the sabbath day; for on that day the removal of the shewbread loaves was made, Lev_24:8; and R. Isaiah says, that it was at the going out of the sabbath that David came there; and which still makes it a more appropriate case, as produced by our Lord to justify his disciples in plucking ears of corn on the sabbath day, Mat_12:1.

JFB:

the bread is in a manner common — that is, now that it is no longer standing on the Lord's table. It is eaten by the priests, and may also, in our circumstances, be eaten by us.

yea, though it were sanctified this day in the vessel — that is, though the hallowed bread had been but newly placed on the vessel, the ritual ordinance would have to yield to the great law of necessity and mercy (see on Mat_12:3; also see Mar_2:25; Luk_6:3).

Poole:

this seems to be a plain lie, extorted from him by fear and necessity. But as it was officious for himself, so it was pernicious to all the priests there. Whence David afterwards declares his repentance for this sin of lying, Psa_119:29.

Henry:

Here David did not behave like himself. He told Ahimelech a gross untruth, that Saul had ordered him business to despatch, that his attendants were dismissed to such a place, and that he was charged to observe secrecy and therefore durst not communicate it, no, not to the priest himself. This was all false. What shall we say to this? The scripture does not conceal it, and we dare not justify it. It was ill done, and proved of bad consequence; for it occasioned the death of the priests of the Lord, as David reflected upon it afterwards with regret, 1Sa_22:22. It was needless for him thus to dissemble with the priest, for we may suppose that, if he had told him the truth, he would have sheltered and relieved him as readily as Samuel did, and would have known the better how to advise him and enquire of God for him. People should be free with their faithful ministers. David was a man of great faith and courage, and yet now both failed him, and he fell thus foully through fear and cowardice, and both owing to the weakness of his faith. Had he trusted God aright, he would not have used such a sorry sinful shift as this for his own preservation. It is written, not for our imitation, no, not in the greatest straits, but for our admonition. Let him that thinks he stands take heed lest he fall; and let us all pray daily, Lord, lead us not into temptation. Let us all take occasion from this to lament, (1.) The weakness and infirmity of good men; the best are not perfect on this side heaven. There may be true grace where yet there are many failings. (2.) The wickedness of bad times, which forces good men into such straits as prove temptations too strong for them. Oppression makes a wise man do foolishly.

Gill:

a downright lie, and was aggravated by its being told only for the sake of getting a little food; and especially told to an high priest, and at the tabernacle of God, and when he was come to inquire of the Lord there; and was attended with a dreadful consequence, the slaughter of the Lord's priests there, which afterwards lay heavy on David's mind, 1Sa_22:22; and is the very sin he is thought to refer to in Psa_119:28. This shows the weakness of the best of men, when left to themselves; David who as much hated lying as any man did, fell into it himself

Clarke:

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A heathen may say or sing thus; but no Christian can act thus, and save his soul, though he by doing so may save his life.

Barnes:

A fresh instance of David's unscrupulous readiness of invention (compare 1Sa_20:6).

JFB:

This was a direct falsehood, extorted through fear. David probably supposed, like many other persons, that a lie is quite excusable which is told for the sole purpose of saving the speaker's life. But what is

essentially sinful, can never, from circumstances, change its immoral character; and David had to repent of this vice of lying (Psa_119:29).