

Sabbath Rock - Sermon Transcript

May 17th, 2026

Good morning, everyone. Today I'd like to start in Psalm 37:5 through 8. The Lord is a rock. There's a scripture that says, "Look to the rock from which you were hewn, to the quarry from which you were dug." And those that are called in the name of the Lord, they have the name of the Lord upon them. It says in 1 Corinthians that you were bought at a price.

What was the price? The very blood of the Savior who bought you. He couldn't buy you with gold. He couldn't buy you with silver. He had to use his own blood as a ransom for your life. Life for life. Life for life.

And the Lord is unique. He is a strong tower. He is a mighty fortress, but He is not domineering. He is a refuge. He is an oasis in the desert. And He is a rock for you to become. It says in 1 John that when we see Him, we will become like Him because we will know Him as He is. And so if you know Him as the rock of your faith, the rock of your salvation, then you yourself will become steadfast.

And it is the desire of the Lord that His children remain steadfast through every season. A rock is a rock in every season. And it doesn't change. Yet we can be in the weathering. You can be in that season. You can be in that place but yet not be moved by the transition. Does this make sense? It does not mean that you are oblivious to the season. It does not mean that you are naive to the season. It does not mean that you are blocking out or ignoring the season that you are in.

But you do not have to be tossed to and fro. You do not have to be buffeted back and forth. You do not have to be high and then low and then high and then low. You can be the rock in Christ.

One of the disciples was nicknamed the rock. His name was Peter, and the rest of the disciples called him Cephas, which means rock. Why? Because God looked at him and said, you're a rock. Jesus gave a lot of nicknames. He has called you by name, and He has a name for you. And one of the attributes of His church is that they will be built upon the rock, Jesus Himself, the rock of our faith, the rock of our salvation.

And so when we take on His characteristics, then the church itself is not buffeted to and fro. It is the same. It stays along the plumb line. You know what a plumb line is? It keeps the straight way. It keeps the building upon a 3D foundation. That no matter which angle

you go, it is correct. In whichever way the church goes, it is correct. It is built upon the rock. It's on the plumb line of correctness. This is the way of the faith.

And nowadays, it is more apparent that it is celebrated to be buffeted back and forth. To acknowledge that I've had a good day, I've had a terrible day. I'm a high, I'm a low. I have a toxic relationship, I have a thriving relationship. It is extreme to extreme. Extreme to extreme. You either have to be 1 extreme or not an extreme.

If you make a YouTube video, it has to be the best day that you've ever had. Or this is the worst thing that I've ever tasted. Or this is probably one of the most amazing sunsets I've ever seen. Or this is the least favorite place I've ever been in my life. You have to go from extreme to extreme.

But the church is pretty on the rock. You're supposed to be of your Savior who is the same yesterday, today, and forever. He's the same yesterday, today, and forever. He is the one who was, He's the one who is, and He is the one who will always be. And His church will be the same. And this is what He's making you into.

You don't have to be buffeted. You don't have to feel the extremes. Your emotions can be full of the zeal of the Lord. You're not supposed to be robotish. I'm not saying that. But I'm saying that you don't have to be stormed. You don't have to feel the storm. You can stand in the storm and feel the rain. You can stand in the wind and feel the wind, but it does not have to push you down. It does not have to change the joy in your heart. Because the joy of the Lord is your strength. You have to remain in that joy.

There was a time to grieve. There is a time to mourn. There is a time to be in the Garden of Gethsemane. I have preached this to you. There is a time to be upon the mountain. There is a time to see the transfiguration. And there is a time to be moved with emotion. And the church has to be full of emotion. I'm not saying that, but it cannot be the all-consuming factor of what the church looks like.

Jesus was full of emotion, and yet He was steadfast. He was full of zeal, and yet He stood silent before Pilate. He was full of confidence, and yet He was not persuaded by attacks of the Pharisees and the Sadducees. He was not tripped up by their deception. He was not shocked by their questions. There is a rock, and the church is to be stood fast in that rock. Steadfast in that rock. Do you understand?

We're in Psalm 37:5-8. "Commit your future to the Lord! Trust in Him, and He will act on your behalf. He will vindicate you in broad daylight, and publicly defend your just cause."

"Wait patiently for the Lord! Wait confidently for Him! Do not fret over the apparent success of a sinner, a man who carries out wicked schemes! Do not be angry and

frustrated! Do not fret! That only leads to trouble!” Fretting, being anxious, being high and then low will only lead you to anxiety and more trouble in your heart.

Let the Lord be God, right? Let the Lord be God. Do not fret. Wait upon the Lord. trust in Him. We've been talking about having confidence coming before the Lord, having boldness before Him, knowing Him in His fear of holiness, knowing Him and waiting upon the Lord. And this confidence makes you steadfast. This knowing of Him bonds you to Christ. This knowing of the Lord bonds you to His Spirit, which is a rock and is not going to change to and fro.

And when you know that you're not going to change to and fro in Christ, this makes you bold. That wherever I am, He is the same. And if He is the same, then He will make me the same. That my yes is yes, my no is no. This is the way, walk in it. That's Isaiah. You hear it? Don't fret. He will vindicate you in broad daylight. and publicly defend your just cause. Wait patiently for the ward, wait confidently for him. Do not fret over the apparent success of a sinner, a man who carries out wicked schemes.

Let's go to Psalm 46. This is a very popular one in talking about waiting upon the Lord, being in his presence and resting and waiting for him and having confidence to be there. Psalm 46:10 and 11, I think we've probably used it. The new English translation says it a little differently.

He says, “Stop your striving and recognize that I am God! I will be exalted over the nations! I will be exalted over the earth!” “The Lord of Heaven’s Armies is on our side! The God of Jacob is our stronghold!” You might know it as, “Be still, and know that I am God.”

In this passage, though, it's talking about a judgment to the nations. And the Lord says to the nations, cease from your storming. It's no different than when Jesus was on the water and He says to the storm, peace, be still. Stop raging. Stop storming. This is what the Lord is saying here. This is the climax of this entire Psalm. He's talking about how the nations are raging. The nations are making war against His people.

And He finally says, be still and know that I am the Lord. Be still and know who the Lord of the earth is. It's Me. And now, yes, you can take it and make it your own, as in, yes, I'm going to be still before the Lord. But in the context, this is what God is saying. He is saying, Do not fret. Do not keep being anxious. Do not keep being a storm. Quit raging. Be still and know who I am. That's what He's saying.

Stop your striving. and recognize that I am your God. I will be exalted over the nations and I will be exalted over the earth. There is a holy fear that causes you to be steadfast and remain in the rock. It's a holy fear. Holy fear means pure fear. Pure fear. And not the pure

fear that you might think of as terror or dread, but it's a purest form of fear. as in it's right, it's a good fear, a pure fear before the Lord.

This is the fear of the Lord. The spirit of the fear of the Lord is upon me. It's a pure respect and honor and caring about what the Lord thinks more than anything. I care more about what He thinks because I fear His—look, I fear having to go before Him and explain my sin. I fear going before Him and having to explain why I did what I did. Why? Because I love Him more than you. Is this me?

When someone asks you to do something that's the holy fear of the Lord, the pure fear of the Lord, that you go, but I know what the Lord would think about that. And I care more about what He thinks of me than doing this thing. This is the pure fear of the Lord, the holy fear of God. Yes, Isaiah 8:13. Isaiah 8:13.

We love Isaiah 8:18, but this is Isaiah 8:13. If I can get there. This is the prophet Isaiah, and he is giving an account from his own life. His own life is a prophetic act by the word of the Lord. And he is telling the people not to fret or not to be concerned with what the nation says is a conspiracy. Yes?

Isaiah 8:13 says this: “You must recognize the authority of the Lord of Heaven’s Armies. He is the one you must respect; He is the one you must fear.” The New King James says this, “The Lord of hosts, Him you shall hallow; let Him be your fear, and let Him be your dread.” I love that.

It's right after a very strange verse, verse 12. What does it say? Do not say conspiracy every time these people say the word. Don't be afraid of what scares them. Do not be terrified. You're hot and you're cold. You're up, then you're down. It's now a war. Now the gas is going up. Now this is over here. Now the inflation's over here. These things are real, and these things will increase, and these things will happen again, and these things will happen again.

And there will be famines, and there will be wars, and there will be nation against nation. And these things will affect San Angelo, Texas. And these things will affect our budgets, and these things will affect our housing, and these things will affect our taxes, because the more of a people that want more, the taxes have to go up. These things will affect us in our future. But do not fret. Do not be afraid. Do not do what the world is doing. Be a rock. That's what it says.

The Lord of hosts, Him you shall hallow. Have a holy reverence for, a holy fear. Let Him be your fear and let Him be your dread. That's it. The only thing. You hear it. You must recognize the authority of the Lord of Heaven's armies. He is the one you must respect. He

is the one you must fear. The very first section of 14 says what? And He will become a sanctuary. Isaiah 8:14a. If you fear Him, He will become a sanctuary. He becomes a rock. He becomes that fortress. He becomes what you need. A place of refuge, a place of respite, a place of restoration, yes. If you do these things. Yeah. This is anchoring your soul. Say, I'm being anchored in the rock.

Yeah. Let's go to Isaiah chapter 30. Isaiah chapter 30, verse 15. Brandy had quoted this a few weeks ago. For this is what the sovereign Lord, the Holy One of Israel says, if you repented and patiently waited for Me, you would be delivered. If you calmly trusted in Me, you would find strength, but you are unwilling.

For this is what the sovereign Lord, the Holy One of Israel says. Let's read it again. If you repented and patiently waited for Me, you would have been delivered. If you calmly trusted in Me, you would find strength, but you were unwilling. The key here is that we can put our hope in the Lord and say, God, I hope, I hope, I hope, but you're not calm. And you're not in faith, and you're wrestling, and you're anxious, and you're troubled in the waiting of the Lord, hoping that He's going to come through.

And He goes, no, there's an act of faith here. if you repented, changed the way you thought, if you came into Me and you repented and you asked for forgiveness and you are saying, God, help my unbelief, as the father cried out to Jesus, right? Help my turmoil. Help my angst. Help where I am distressed. Because that's what keeps me from faith, is the wrestling in my own soul, the the wrestling of doubt, the wrestling of stress, the wrestling of fear.

And He goes, No, calmly trust in Me, and you will find strength. But you were unwilling, meaning that you'd rather wrestle, because that's all that we've really ever known. We were born in the turmoil and the drama of our own soul. We're used to it. We're used to the highs and the lows of the soul. We're used to the anxiety to confidence, confidence to anxiety, fear to faith, faith to fear.

And God says, I am molding you more and more into the likeness of Jesus. I am molding you more and more into the likeness of Jesus. And Jesus is a rock, steadfast and true. Yes? And you can have confidence before Him. calmly trusting in me. There's a difference. It's a difference in the heart. There's a difference in the attitude of the heart.

The New King James says it the way you probably remember it. For thus says the Lord God, the Holy One of Israel, in returning and rest you shall be saved. In quietness and confidence shall be your strength, but you would not. You refused. So We have to understand rest. It's a little different than how we often think. Rest is not always sleep. Okay? We need to understand this. Yeah?

We know that there is a Sabbath in rest and in quietness, in returning, there is confidence to be returned to strength. There is a Sabbath rest. All right? We can read that. Exodus 20. It's in the Ten Commandments. That's where it originated. The Ten Commandments, though, are not a list of do's and don'ts. The Ten Commandments is the most important things of God's heart revealed.

These are the top 10 things that would hurt His heart. These are the heartbreaking things These are what would break God's heart if we were to do them. That's why like the first four are all about love. That's like, He's like, if you look at somebody other than Me, it breaks My heart. If you were to look at an idol, that's how it would hurt Me. It breaks Me. You're breaking His commandment. Yes, but you're breaking the part of His heart. He wrote these with His own hand. Yeah?

Exodus 20:8 through 11. Remember the Sabbath day to set it apart as holy. For six days you may labor and do all your work. But the 7th day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your cattle or the resident foreigner who is in your gates. For in six days the Lord made the heavens and the earth and the sea and all that is in them. And he rested on the 7th day. Therefore the Lord blessed the Sabbath day and set it apart as holy.

Let's go to Leviticus and kind of see a little bit more. Leviticus 23. This is when Moses was giving the instruction of what the Lord had appointed as feasts or times to celebrate, times to come together, holy convocations. And the Sabbath day is a weekly feast with God. That's what He is asking, a weekly time of gathering with the Lord.

In Leviticus 23, the first feast that he talks about, or says holiday, basically, Leviticus 23:3 says, six days work may be done, but on the 7th day there must be a Sabbath, or a holiday, of complete rest. a holy assembly. You must not do any work. It is the Sabbath to the Lord in all the places where you live. So this is the heart of it.

And we can talk about Sabbath rest, and we can talk about having a Sabbath. And there is a real blessing in this, but you must understand what rest is to receive the blessing. You must understand what rest really is to receive the blessing.

One of the ways that we can look back in the Hebrew in Genesis when it says that on the 7th day, God saw what He had made, and it was good, and He rested. One of those ways that the Hebrew word talks about celebrate. He looked upon what He had made and how good it was, and He celebrated. He celebrated. He basked. and delighted in what He had done.

Rest is not, He slept. God didn't take the 7th day to nap. He didn't take the 7th day to sleep. You're like, are you sure? Yeah, I know, because in the scripture, we're going to read it. In Psalm 121, what does it say? God neither slumbers nor sleeps. So what did He do all day on the 7th day? If He can't do anything, He can't work. I know. You feel that. Then we have missed the definition of rest. You're missing something.

He celebrated. He basks in it. He was like, this is awesome. What? He basked in the glory of His good pleasure. He didn't sleep. He didn't take a nap. I'm trying to tell you, this is the truth. I know that I was taught that in Sunday school. God slept. Because that was, I guess, the way they could explain it to a seven-year-old, but He didn't. He didn't sleep. Yes? It's not what you think.

Jeremiah 17, let's go there. It kind of delves into it a little bit more. Jeremiah's trying to get to the heart of the Sabbath. He's trying to convict the people of Judah that are working on the Sabbath for wages. And he's saying in a certain way here, Jeremiah 17:21. Yes, You with me?

Jeremiah 17:21. The Lord says, be careful if you value your lives. Do not carry any loads or burdens in through the gates of Jerusalem on the Sabbath day. Do not carry your burdens out of your houses or do any work on the Sabbath day. But observe the Sabbath day as a day set apart to the Lord as I commanded your ancestors. Your ancestors, however, did not listen to me or pay attention to me. They stubbornly refused to pay attention or to respond to any discipline.

Okay, it's a little bit deeper here. God's calling out the heart is that you are carrying your burdens into My city on the Sabbath day. You are not calmly trusting in Me. And remember, they did this all the way back to Moses, because Moses told them on Saturday, or whatever day it is, Friday, whatever day, that the double manna came. Do you know what I'm talking about? Please nod your head if you know what I'm talking about. Double manna, right?

Every day they were supposed to get just enough manna for that day. But then our Saturday, They were going to get double manna for Saturday and Sunday. So that God's like, then you don't have any burden to worry about the day that we're going to bask in the glory together. I'm going to remove that stress. I'm going to remove that anxiety. I'm going to remove that fretting. I'm going to remove that burden from your mind. And what did they do on the Sabbath day? They got up looking for manna, right? They were still worried.

And Moses got mad. Why did he get mad? Because you're not listening. You're still fretting. Your soul has not changed. You are still consumed with your daily bread. And I am your daily bread. I am your rock. you can be steadfast in Him. You understand? This is amazing, right?

They're doing it all the way here in Jeremiah. And that they are worried about how am I going to make my living? I must sell. today. I must work and sell and make a living today. I'm bringing in my burdens of goods to sell in the city today. And the Lord's like, it's not about the burden on your back, it's about the burden in your heart. It's not just about the burden on your back, it's the burden in your heart. I want a day to be with you and celebrate with you. That's what rest in the glory looks like. Yes?

God Himself does not sleep or slumber. He constantly is alert and awake. Let's go to Psalm 121. Yeah? Psalm 121. I jumped the gun, but hey.

Psalm 121:3 and 4. We're talking about how God is our watchman, He is our protector, but yet we know that this is His character and this is what He is. He's always been our protector, He's always been our watchman, and this is how He does it. Psalm 121, verse 3 and 4, may He, God, not allow your foot to slip, may your protector not sleep. Look, Israel's protector does not sleep or slumber.

Rest is not necessarily sleep and slumber. You can be restored through sleep. You can be restored and rejuvenated through sleep, but that's not necessarily a Sabbath rest. I'm changing the way that you think of rest. How do you come confidently and boldly through God's throne? You are in the Lord of the Sabbath. He is in you. He is the King of your rest. He is the Lord of the Sabbath.

And yet he's like, I go here and I go there, and there is no place for the Son of Man's head to sleep. There is no place for the Son of Man's head to sleep. He told Herod, tell that fox that I do cures today and I do miracles tomorrow, and on the third day I will be raised again. I am constantly doing work. I am constantly working. When did Jesus take a Sabbath?

I am here today. I will be there tomorrow, and I will be raised on the third day. When is His rest? I go here and there. Foxes have holes, sparrows have trees, but the Son of Man finds no place to lay His head. What is this? What are we talking about? He's Lord of the Sabbath. We have to find, we have to understand what it means to really rest. It means to be in Him because sleeplessness is going to be a part of your walk. Rest is more than sleep. Don't fall asleep on me now. This would be a very bad one to fall asleep on. Rest is not sleep. Yes?

Matthew 12. Jesus constantly tries to change the way Jewish leaders think about the Sabbath. Constantly trying to change the way that they thought about the Sabbath. Because they took those and they took it literally. And rest is not two things. We can be too self-righteous about rest and we can be completely lazy in rest. You can be two ways.

You can be so self-righteous like the Pharisees, where it's like, you got to take a Sabbath. You got to not do anything. You can't touch it. Because we are so self-righteous, and we cut all of our dill to tithe, you know, a tenth of our dill, and a tenth of our gift cards, and a tenth of this, and a tenth of our grapes to God. Right? That's that self-righteous, like, oh, Grant, he's that pastor down there. I saw him working on Monday when he was supposed to be off. Yeah, we can get like that. That's the self-righteous side.

And then you have this side that's just every day is a Sabbath. Right? The lazy side, right? Where we just, we gotta have, I gotta, I'm in a Sabbath. I'm just in that season of the Sabbath. Okay, that's a no. That's not what we read here. Right? But you can do that, where it's like I'm on a sabbatical, a never-ending Sabbath, a sabbatical. Do you understand?

Okay, and I'm not, I know, I'm stepping on toes here, but you have to understand Jesus was always working, and yet He was Lord of the Sabbath. How was He in the rest of God and yet constantly on the move for three years? How? was He rejuvenated if He had sleepless nights when they woke up and He's constantly praying and they saw Him go to the mountain all night to pray? And when He was in the synagogue, they would ask Him to teach, show us. Teach us. When did He rest? On the synagogue's day, on the Sabbath day. Oh, and then you know what? He had the audacity to heal on the Sabbath day. Right?

Yes, that's what we're reading in Matthew 12. Are you there? I'm here too. At that time, Jesus went through the grain fields on a Sabbath. His disciples were hungry and they began to pick the heads of wheat. and eat them. This is the self-righteous side.

But when the Pharisees saw this, they said to Him, look, your disciples are doing what is against the law to do on the Sabbath. But He said to them, haven't you read what David did when he and his companions were hungry, how he entered the house of God and ate the sacred bread, which was against the law for him and his companions to eat, but only for the priests? Or have you not read in the law that the priests in the temple desecrate the Sabbath weekly, and yet they are not guilty?

I tell you that something greater than the temple is here. What is He saying? He's saying, you're missing the heart of what the Sabbath rest is about, because if you're going to nitpick about them picking grains of wheat, Why don't you nitpick about the people in your own temple that work on the Sabbath to get the oil going and break the bread and set up the temple for God every single Sabbath? And yet they're not guilty? And yet these are ministers of Me. These are ministers of the Son of Man. You hear it?

We're missing something about what that rest is about, is what He's trying to tell them. And then He says, in any way, Yeah, and anyway, where am I? Chapter 12. Seven, thank you. Reverse, reverse. Okay, I tell you something greater than the temple is here. Seven. If you

had known what this means, I want mercy, not sacrifice. You would have not condemned these innocent. But the Son of Man is Lord of the Sabbath.

He says, this is a really big statement. This is what's going to twerk the Jews off if you read the account in John, which we will. This is what they're upset about, is that He goes, anyhow, I'm God, and I'm Lord of the Sabbath, and I say they can do it. Basically, is what He just said there. He said, but anyway, I'm the dad here, and they can do it. I'm Father, and they can pick grain on My Sabbath day because I am God of this day. And they're like, who are you to say that you can tell us what to do on the Sabbath? That's where they get on to Him.

But that's where we get that quote. He is God of the Sabbath. And He goes, it's about the heart. They are not trying to make a living. They are not worried about tomorrow. They are basking in Me. They are in My presence. They are spending the day with Me. And every day that you are with Him, He is God of your Sabbath. He is the Lord of true rest. And when you are in rest, you can confidently come before Him, boldly come before Him. Do not fret about anything. You are a rock as He is a rock. Do you see how this works together?

Every day can now be a Sabbath day in Christ. There isn't a specific day. You are to work six days max for your livelihood. And then the 7th day by the law of liberty, you pick one in Christ to bask in Him. Celebrate how good He has. Celebrate the blessings that He's made. But He is the blessing. He is the sustenance. He is the one. You bask and celebrate. God, You are so good. I am healthy this week. I am whole this week. I have a livingness. I have a full fridge this week. I have my children with me. I have my spouse with me. I am basking in the goodness of God on my Sabbath day.

And we have such a, God knew, like the age of the Gentiles was coming, where schedules and people have to work nights and people have to work days and people are going to be off and on. And how do the policemen celebrate the Sabbath if they can't get off on Sundays? And He goes, no, I'm going to make this a law of liberty. I'm going to set them free so that when they have their Sabbath, it's in Me, whether that's Monday or Wednesday or Thursday or Friday. I'm going to set free the day to be a day of the Lord. I'm coming to bring the day of the Lord, and I am Lord of the Sabbath. Do you see it? It's deeper.

You need to understand what rest is. Rest is basking in the glory. Rest is basking in the glory. Do you understand what I just said? Yeah. That's real rest. Basking in His glory. Basking in His presence. That's real rest. That's the real celebrate. That's the real Sabbath is being with Him and knowing Him and seeing Him and setting apart your mind and heart to say, You are everything I need, and I am here to be with You.

And we do that. We set apart times to offer that for you. But it's not just the two hours that you're here. It's not the two hours that you're here. It's that thankfulness. And I'm not going to worry about tomorrow, today, because I told Him that You are all I need, and You're all I want, and I am here for You. And that's all that matters today. That is the real Sabbath. That is real rest. You understand? Luke 13. This is another account where they got on to Him about healing on the Sabbath. Yes? You good? Okay.

Luke 13:10. Now Jesus was teaching in one of the synagogues on the Sabbath. He's working, guys. He's working on the Sabbath. And a woman was there who had been disabled by a spirit for 18 years. She was bent over and could not straighten herself up completely. When Jesus saw her, he called her to himself and said, woman, you are freed from your infirmity. And then he placed his hands on her. I love that. And immediately she straightened up and praised God.

But the president of the synagogue, indignant because Jesus had healed on the Sabbath, said to the crowd, not to Jesus, to the crowd, there are six days on which work should be done, so come and be healed on those days and not on the Sabbath day. And so he's taking Jeremiah's word, right? Don't bring your burdens into the house of God on this day. And Jesus is like, well, that's the one place they need to bring their burdens.

He said, now you're taking Jeremiah the other way too self-righteously. And that, yes, you're not supposed to bring your burdens into the city on the Sabbath day, but now you're taking it to the soul where they need to bring the burdens to Me. He has to correct the self-righteousness again. You see it. There are six days on which the work should be done. So come and be healed on those days, not on the Sabbath day. And then the Lord answered him, you hypocrites, Do not each of you on the Sabbath untie his ox or his donkey from the stall and lead it to water?

Do you not feed your dog today? I did not, actually. Note to self, right? Take it on a walk, right? Like we do, like you have to take care of the horse. You have to do things on the Sabbath. What is the difference of me untying a colt and untying this woman's infirmity? What is the difference of me bringing an ox of water and bringing living water to this woman who's been in drought for 18 years? It's a beautiful picture. It's about the soul. It's about the spirit of it. Yeah?

Keep going. You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from its stall and lead it to water? Then shouldn't this woman, a daughter of Abraham, whom Satan has bound for 18 long years, be released from this imprisonment on the Sabbath day? What's the Sabbath day? The day of basking with Me. A day of being with Me in My presence, a day of basking in My goodness, in My glory. How can I let her stay in this

place in My good day? Love it. And when He said this to all his advisors, when He said this, all his advisors were humiliated. But the entire crowd was rejoicing at the wonderful things He was doing.

Keep going in this chapter too. He keeps, because they keep getting after him. Verse 32, it says, but then he said to them, oh, that's that verse, Herod. But then he said to them, go and tell that fox, Herod, look, I am casting out demons and performing healings today and tomorrow and the third day I will complete my work or I will be perfected. Nevertheless, I must go on my way today and tomorrow and the next day because it is impossible that a prophet should be killed outside of Jerusalem. Jesus never stopped working.

Go to John 5. We need to read that He never stops working. He never stops working. John 5:16, this is Jesus. responding to the Jewish leaders again.

Now, because Jesus was doing these things on the Sabbath, the Jewish leaders began persecuting him. So He told them, My Father is working until now, and I too am working. What? God didn't take a nap. God did not take a rest. He did not sleep or slumber. The Father has been working till now, and I too am now working with Him. You hear it?

For this reason, the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God His own Father, thus making Himself equal with God. 19. So then Jesus answered them, I tell you the solemn truth, the Son of Man can do nothing on His own initiative, but only what He sees the Father doing. For whatever the Father does, the Son does likewise.

We read that to be in the ministry, Paul writes to the Corinthians and says that he was sleepless nights, toils and struggles and persecutions. Sleeplessness came upon us constantly, consistently for the gospel of Jesus. In 1 Corinthians and 2 Corinthians, sleeplessness was a part of being in the body of Christ. So then the Lord of the Sabbath is something different than sleep. It is an enduring rest. It is an enduring strength. It is an enduring rock. It is an enduring rock. It is an enduring sustenance.

And when they struck the rock, what came forth? Water. Living water came from the rock. He is the rock. He said, out of me comes rivers of living water. He is the rest. He is the Lord of the rest you need. It's not rest for your physical body. It's rest for your spirit. But your spirit never sleeps. Rest is going to look different. Rest is going to look different. Rest is going to look different.

How do we know this? Let's go and see what rest looks like in Ezekiel. Well, let's go to Revelation, right? The very end of the book, Revelation, this is in the age to come. So all of the earth, say, all of the heaven that we know, okay. Vamanos, okay? History done. New

age starting, which is what we call the new heaven and the new earth with the new Jerusalem. Okay, but that means this dirt, Okay. where we're at in history, on the timeline that we're all going to experience, if you be in Christ, and I hope you're there with me. Yes, Revelation 22:5. What is going to happen? Yeah.

Night will be no more. And they will not need the light of the lamp or the light of the sun because the Lord God will shine on them and they will reign forever and ever. Wait, If there's no night, when do we sleep? Yes. If there's no night, you're not sleeping in the future. Because God neither slumbers or sleeps.

Well, when do we rest? I need my rest, God. Right? This is the flesh that you're feeling. That's the flesh. That is the flesh saying, I need my rest. I have to have my time. And God goes, I am your time. I am your rest. I am all in all. I am all in all. And He wants you to know that starting today. That He can be all you need in all things, your all sufficiency, even in rest, because He is God or Lord of rest, the Sabbath. Wow, you see it? I love it.

In Ezekiel, he sees this new temple, which is when Jesus comes back. It's a temple that has not been built yet. It's at the last I think 5 chapters of Ezekiel. And it's a temple that's never been built, and it's going to be there when Jesus comes back, and He will rule and reign during that time. And there's a door that He says will only be opened on the Sabbath day, so the people can be with Me. And it tells it the opposite way. Instead of like, it's closed during the working days, but it's only open when it's time to be with Him.

And I just, I love that imagery, right? It's like the opposite of what everybody else does. It's like, we're opened six days out of the week, but closed on Sunday, which is great. But then God's like, no, we're going to have a door closed six days of the week, but open for Me. I just think that's awesome. You want to read it? Let's go to Ezekiel 46. because He is God of the Sabbath. And He says, I am the rest. I am this day. You with me?

Ezekiel 46. We'll end here. Ezekiel 46:1. And I want you to be here to see this. If you do not know the Lord, and He is not your Lord and master, you won't be able to see this. This is in His millennial reign when He comes down and makes the earth what it was always supposed to be. Ezekiel 46:1, this is what the sovereign Lord says, the gate of the inner court that faces east will be closed six working days. But on the Sabbath day, it will be opened. And on the day of the new moon, it will be opened. And the prince will enter by way of the porch of the gate from the outside and will stand by the doorpost of the gate. That would be Jesus.

He stands there, just like the ministers used to do when they stand at the door. Not giving us any suggestions where you have to shake the minister's hand as you walked out every single Sunday. Remember that? Anybody remember that? Yeah. I actually looked forward

to that. Not everybody did. because they pray and then they, as somebody's praying, they walk down the aisle to be there. So you can't sneak out. So you had to go during the prayer. Because otherwise you had to... Yeah, you know what I'm talking about? Don't do that now.

Okay. Jesus is going to do something similar. When the gate is open, you get to see Him. You get to shake His hand. You get to give Him a kiss. You get to do whatever it is, like you and Jesus. And He'll give you your nickname. He'll call you by whatever nickname He's given you. Right? His new name is yours. And you get to be in the feast of God that day. That's what we want. And that's what we're after. He is Lord of true rest. He is your all in all. Amen.

We have a water baptism today. so will you please celebrate with us? It's going to be in, I'm assuming, in the lot, or is it outside? Oh, it's outside today. Even better. So we will be in the courtyard down here. So don't go to your car. Celebrate with us our baptism today. Yes? Let's stand and let's pray.

The Lord God did not exert Himself for no reward. He worked hard and then He basks in that glory. So as you work, work hard and bask in the glory of God as He is proud of you and you are proud of Him. And Lord, we are, we are so proud of You. We are so proud of our Father who has made a way for us to enter in to His home, to His house, to His heart. And we do not want to break Your heart. We know that You want us to not fret, to not worry, to not bring our burdens before You, to not be hot and then cold, to not be lukewarm, but to be always on fire and love, to spend time with You. And You are Lord of our rest. And when we are in sleepless times, You're still going to sustain us. You are a rock of our rest. You're the rock of our strength. You're the rock of our flesh. And our spirit, man, is rejuvenated only in You, God. We thank You for even in the scriptures where it says there'll be no night. There will be no sleep. There will be no slumber because You will be our ever-present need. You will be our everlasting life. You will be our everlasting light and our everlasting source. And I thank You, Jesus, for this revelation today that we may attain and walk by faith in it today. In Jesus' name, I pray. Amen.