

Hopewell ARP Sabbath School, September 13, 2020

"The Day of Worship," chapter 1: The General Importance of the Sabbath

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So when I was a young man, we used to have fun using cookie cutters to make specially shaped biscuits most people make cookies, but we made biscuits. We had a snowman biscuit we had a starfish biscuit and so forth and we used to bake them and each imagine that our biscuit was just a little bit better than the others.

And some of this holds true with the the Christian life where Paul says that we are being pressed into the image presence of the shape of the Lord Jesus. And so one of the ways that we're being pressed into the shade of the Lord Jesus is through Him or the way is through His law and in particular the Sabbath day, there is a crisis in the Church of Sabbath breaking.

This is because we take the law of God and press it into the law of our own devising. So this this book starts on a very I would say negative notes and that's that's intentional here. Nowhere is this more clearly. Than in the church's attitude towards the Sabbath. The Sabbath has literally been made to order.

But the is the main to order Sabbath really the rest that God intended and that's what we're going to be studying. I hope today with the help of the Lord.

So before we begin to study for in Ernest, it's just our heads and pray Lord, please make this time we're going to spend together profitable and to Kingdom Problem to our own hearts and loving you and seeking to serve you for your. Jesus. Amen.

Alright, so today we'll talk about four different things, okay? First the price is the Sabbath breaking. It's a contextual thing. The basis of the Sabbath and creation and redemption three is the obligation of the New Testament Sabbath keeping upon us. And then four is the root cause of Sabbath breaking.

Okay so those four things. First we'll talk about the crisis of Sabbath breaking and it is a crisis in the church. We live in a times as Dr. McGraw with responses with respect to Sabbath keeping. Many Christians do not self-consciously make Sabbath keeping a matter of obedience to the Lord and even though they take it for granted that the fourth commandment is still binding on believers.

So basic premise Dr. McGraw has I think if for informs most of the book and why he's writing and how he's writing to. Most of Christian America spends Sunday afternoons watching football eating out or

traveling for spotting events. Have they seriously considered the obligations of Scripture? These are not wicked things in and of themselves, of course when they're done on the other six days, but they are distractions certainly from the purposes of the Sabbath day.

This book is a summary of the importance and the purpose of the Sabbath day so that Christians can understand what God would have them do on the day that he has given them. So I'd like to start with like an overview of the book a little bit more about the book and some context so chapter one is on the general importance of the Sabbath which I'll be covering also be covering appendix one which is a lecture by Dr.

Bibi Warfield and on the foundations of the Sabbath in the Word of God. So those are kind of the two things next up. I'll just give you the previews going to talk about the change of the day and then I think Oscar is going to take chapter two Russ's chapter three in Jordan is chapter.

Four I think that's the way it got to be correct me if I'm wrong. But that's how it kind of ordered the book goes. So let's get started. In contrast to the culture, the Bible views the Sabbath as a sign of the covenant of grace and breaking it as a heinous act.

So our our intention, I guess we should back up this to say how does the Bible view this happen? I mean, that should be the question that we're asking ourselves that we want to be shaped and molded into the to the image of Christ and there's only one way to do that right obedience to the law.

So the Bible views the Sabbath as they signed the covenant of grace and breaking it as a hatus act when one looks at the Old Testament we see that the Sabbath is mentioned at least in 159 different verses yet the most common path when talking about the Sabbath at least in modern books is to key in on the benefits of the Sabbath.

Of 17 thing and not really the commands and this book definitely keys in on more of the commands than the benefits and the reason it does that is because God's law itself is a delight to the people of God, you know, we all read or sing every week almost saw one 19, it's w in the in the blue book right and I wanted to read that or have someone read that so we can get the context look at every other line right something that's repeated in scripture is repeated because it's important all right, so do we have a volunteer?

This would be the first one on I guess your handout someone 119, all right, we'll go with Lowry first got lots of volunteers, that's great, go ahead and reel out.

Later.

Thank you every other line in that song, it's like a refrain the law of God while God the law of God. I do not forget your

commandments. You're to let your judgments help me and you can go on and on it's very clear that the law of God far from being the strictures of I guess some ogre is a delight to the psalmist here and so for the Christian the primary reason to keep the Sabbath day holy is because God commands it God says so making arguments about the profit or respondingly to drawbacks of the day is not really the fundamental question facing the Christian it is isn't it is a distraction from the far more serious.

Question the question is one of obligation to keep the law of God or not. Christians do not go around weighing the pros and cons of Sabbath keeping and making an unbiased decision about how to keep or not keep the day this is because the decision has already been made for them indeed the law of God is a delight to the believer it is inherently convincing to him it stands by itself and for itself and itself is the highest reason to keep.

The foot doctor all points out so we turn first to see the basis of Sabbath as an eternal deshabbath as an internally binding obligation on all men for all times we've talked a little bit about the the crisis of keeping so we'll see the bases of the Sabbath first in creation.

Reason for the Sabbath is given by God and founded on the principle of creation. Asa would you read Genesis chapter? 2 verses 1 through 3. This is the, World words of institution.

All right excellent So next time we read I'm just going to call you up here because even I know you have allowed voice, but this rain is just makes it very very difficult to read in here. Good job. Okay, so God created the day and you sanctify the day and that's important.

He rested on the day. The point of all that is that if God sanctified or made sanctified and rested on the day as the first thing or one of the first things he did in the first creation week, it sets the pattern for every other week thereafter. It's eternal.

Binding on all men and all times and all testaments. It doesn't just belong to the Old Testament as the people or for the people of God it belongs to people God in the New Testament. Also extra chapter 20. Yes, come on up here. Yes, he does might just make a line, you know, and I'll just call on you as we're going to have a lot of these go through.

These words saying I'm the Lord your God you brought you out of the land of Egypt out of the house of bondage. Remember the day to keep it holy. Six days, you shall labor and do all your work. The seventh day is the Sabbath of the Lord your God.

In it, you shall do not work you ignore yourself or your stranger who was within your gate. For six days, the Lord made the head to the

earth to see and all that is ending. The rest of the seventh day. Therefore the Lord bless the Sabbath day and how it is.

Pretty good. See the Bible itself and actually this chapter 20 talks about He says for in six days the Lord made to heaven in here to see and all that is in them and rest of December. The point of talking about this is that the Bible itself. Pattern that was set down in creation and continues into.

The time of the Israelites. So along with the Sabbath God actually gives two other creation ordinances. So my questions to the group is what are they? What are the two other creation ordinances that the Bible the Bible sets forth Jim? Marriage and exactly yes, let's see other one. Honea.

Dominion. Okay, he says he says later. Yeah, he says later, okay. So he related concept that right. Alright so yeah, he said marriage and labor are the two other creation ordinances and so along with the Sabbath they continue throughout all times and all men everywhere the nature of the creation ordinances is that it is binding all men everywhere for instance we can look at Jesus exposition of the marriage of marriage to the Pharisees where Jesus himself says regarding divorce that from the beginning it was not so so Jesus is making the same argument that actually is chapter 20.

But he making it in a new class of testament contacts and saying these creation ordinances didn't just apply to the people the Old Testament they carry forward and they applied to people from the beginning it was not so that's Matthew 19.

So the other point to make is that the Sabbath was not instituted at the beginning of the ten commandments, it says remember the Sabbath day to keep it holy the Sabbath was instituted at creation which makes it quite natural that the giving of the great summer of the law should include the command to remember what God had already from the beginning said in order so that kind of closes the section on creation on Saturdays.

Next we look at the Sabbath as based in a rounded in redemption now if you're following the book he doesn't exactly call it this but this is what it is he says that the Sabbath is a sign of the covenant threats that's how it's labeled in the book. Ezekiel chapter 20:12 and 13.

Upon here yeah, just get up and come on up come on up here yeah excellent, thank you.

For 20. Moreover I also gave to myself to be assigned between them and me they might know that I am the Lord who sank by him against me in the wilderness they did not walk in my statues, they despise my judgment, which is a man does he shall live and they greatly defiled my status then I said I would pour out my period on them in the wilderness to consume them.

Thank you. So the points of this. Is that the servants were assigned between God. Assigned functions to set those people apart as a holy people and to the Lord to mark them to the outside world. That they would know that there there's something different and to remind themselves every week when they participated in the Sabbath keeping that that God had a special claim and ownership of them.

But the first words out of the mouth of God and the exodus account the giving those two commandments are actually those of grace he says I am the Lord your God who brought you out of the land of Egypt out of the house of bondage and these not the words of redemption, so he's drowning the commandment in his redemptive work, so Deuteronomy chapter 5 the other place where the 10 commandments are set forth in the Old Testament scriptures as well as 20 add something to the 4th commandment, that's not there.

In the original in the Exodus passage and I'm just going to read this one it says observe the Sabbath day to keep it holy as the Lord your God commanded you six days shall you labor and do all your work of the seventh day is the Sabbath in it you shall do no work, you know, your son or your daughter nor your male servant nor your female servant nor your ox nor your donkey or any of your cattle nor that your stranger moved within your gates that your male servant and your female servant may eat and rest as well as you and remember.

That you were slain in the land of Egypt and that the Lord your God brought you out from there by a mighty hand and an outstretched arm, therefore the Lord your God man, you keep. The Sabbath day, so very very clear very very explicit in Exodus and the Deuteronomy five passages that the the command to keep the Sabbath is grounded.

So why do I say all this what's the importance of emphasizing this point is it just some erudite? I guess claim of scholars to you know, make. Points or something creation redemption is are we just looking at the balance of things no the reason that the it's important specifically to see that the, Institution I guess in the remembrance of the Sabbath is grounded in redemption is that it is important that we see the grace of God in the giving of the law so as Paul and this is a quote from Dr.

Saint Clair Ferguson, not in the book, this is extra as Paul as it pains distress the law is good and just and holy and we need to understand since and feel the delight in the grace of the law for unless we are persuaded that God has shown his grace in the law as well as in his son all we were here and see.

Sinai is thunder enlightenment. So perhaps that's where the church is as a whole perhaps that's what they look at the fourth commandment and perhaps that's what they see under enlightened from a God who has a narrow and legalistic framework.

And this I believe is the theme of the broader church that looks at Mount Sinai and says smoke and fire in Christ's legalism legalism with respect to the Sabbath. And is this not also the misunderstanding of the prodigal son when he recognizes his sin and says to the father make me like one of your higher service even the prodigal sons learning to even as he comes back he's in a repentant praying but he's learning as well when we approach God with the survival heart we misunderstand the purpose of the law and it's function as expressing the redemptive character of God, but God loves his elect and we see that by looking at what the father says.

Bring out the best robe and put it on him and put a ring on his hand and sandals on his feet and bring the fattened calf here and kill it and let us eat and be married for this my son was dead and is alive again his loss gracious heart of the father in the given the law was was to save me not to make him a servant in the house.

That's that's the issue that goes off they feel like the law makes them a servant in the house and when the Bible clearly says that we are sons and God has said the spirit of his son into our hearts that cries Abba Father. Okay, so even with the new heart the remaining sin that is within us suggests to us the law of God is a harsh master and that the Sabbath was given with a legal and servile spirit the fact that God rounds the Sabbath teaching of redemption proves the opposite to it so that kind of just ties up why is it important to see the Sabbath is granted redemption because of the love of God is is grounded in redemption and is part important to see the Sabbath was grounded in the love of God.

We begin this we begin to think of the law as coming from a God having a legal and servile spirit we also without realizing it break the connection for the seriousness of breaking the wall, which is that is a violation of the character of God because no longer is breaking the law of violation of God's fundamental character to those who believe that that it's given out of a legal and servile spirit.

And it's no longer putting the price to shame. It is not our sin is it not our sin that disconnects the grace of God in giving the law with the redemption that. That is in Christ so that we feel that a sin against the law is not really the sin against Christ.

If we don't believe that God's intentions towards us are good in the giving of the law, then we rob ourselves of the motivation to keep the law another summary state all right so that that kind of concludes wraps up the point about redemption and why it is important to see that next let's talk about the new testament obligation of Sabbath keeping the decolon so I'm going to ask for the young men this come on up three we're going to go through at least four passages here so come on up get formal line, please.

Okay, one, two, three, four, okay, so. Four just right before we get to the reading of those passages. The Jackalog was given to the people of

Israel it had specifics about the people of Israel and it but it's still applied just as much to us and this is you know from Dr.

Warfield's lecture at the back of the book so this is where I'm kind of picking up and tracking what? So for instance some of those specifics we find the preface of the people of Israel where people enslaved in each other, that's not true of us, right? Through them we find that the fourth commandment they had slaves they were aggregated they owned animals, they may not be true of them the fourth commandment also said that the Sabbath was on the seventh day of the week not true of us again through them, we will find that the fifth.

The fifth commandment God was giving them a promised land where the sound of their father and mother so that they days may be long in the land that the Lord thy God is is giving me giving me okay, so of course all these are specifics to the Old Testament people Israel, but they also in the New Testament the pattern is that it's generalized so Paul and Galatians chapter six.

I think it is talks about the fifth commandment being the first commandment with the promise and he doesn't say the promises that you'll live long and The land that God or the land of Canaan he says that it may be well with you and that you may live long through in so it's a generalization chapter six of what what the fourth commandment is saying and it's an application to the new government.

Shows that pattern okay what I like to do with the next four people here and show that the new testament writers. Also believe that the Sabbath was obligatory and binding for New Testament Christians, we'll start with Mark chapter 10 verses 17 through 19 to look at the words of Jesus.

He was going out on the road one being running now beforehand asked him good teacher what should I do that? I may inherit eternal life so Jesus said to him, why do you call me good no one is good but one that is God, you know this man do not commit adultery do not murder you're not steal you're not careful, you're not crossed honor your father and your mother.

So in the rich man who works comes to Jesus Mass how do I teach responses, you know the commandments now we have in our culture this philan work, you know this you know that you know, you know, you know, we all say, you know not but Jesus is not using it this is a filler work.

He's saying, you know. A man that's in other words that the commandments are the way that the Old Testament into the Old Summit in the New Testament that he inherits eternal life. He supports it's not for his keeping of the commandments. That's maybe what he doesn't understand is not through his keeping of the commandments his ultimately true.

Jesus. But it and through all this we see that the point is clear that Jesus acknowledged the continuation of the Old Testament commandments or the law unless we think that the law is to some general vague reference. Jesus as the end several examples do not commit adultery, do not murder do not steal where those come from.

Well the second table of the law. So, it's a specific reference to the commandments. Next is Matthew chapter 5 verse 5. Let your life so shine before men that they may see your good works and glorify your father. Do not think that I came to destroy the law or the prophets.

I did not come to destroy but you could still. Believe I'd say to you pass away one job or one kiddo will by no means passing the law till all is fulfilled. Whoever therefore breaks, one of the least of his commandments. Though shall become least. Ever does and teaches them he will be called great in the kingdom of heaven.

So I say to you unless your righteousness exceeds directions, you will by no means enter the kingdom of heaven.

So heaven and earth pass away not one jar or till pass away from the law to all is the build. And notice the warning there, it says whoever breaks the least of the commandments and teaches men, so shall be called least in the kingdom of heaven. The reference is got a logical it's forward looking it's the kingdom of heaven right is what's coming.

It's not backward looking as much as it looks forward. So, how can one read Jesus and come away with any other conclusion that? Ten Commandments the Decalogue and the least of the Ten Commandments. Not arguing that the Sabbath is the least of the commandments. I'm just saying that's what Jesus said the least of the commandments is applicable to us.

All right. James brings up a very similar point in James 2:10.

And yet stumble in one point he is guilty at all said not to an adultery also said do not murder. I am here. Oh, that's fine. That's that's me. I'm sorry. I didn't copy that one, right? So I'm adding here. Just to extend James point, sorry everyone. That the same God who said do not murder do not commit.

Also commanded for keeping the Sabbath hallway, again, it is a reference to the deck log the law here is a reference of that log we know that because it gives examples from the deck of log from the 10 commandments. And the logic again is clear. And so, I guess the last place here is we're going to look at Paul in the law of love in Romans.

So, come on Elijah and Romans 13 8 and 10 for us. Oh, no one anything except to love one another for he who loves another has to build a lot but. The commandments you show not commit adultery. We should not

murder you should not steal. You shall not covet and if there's any other community or summed up in the same namely you shall order me about yourself love who does no harm to the neighbor.

Therefore. I love is the fulfillment of the law called does not mean that again. I'm sorry. I was copying these I guess. My bad.

Those are coming after me, look at that do not repeat my mistakes. I'm warning you. Thank you, Jordan. Oh, it's not good. Is it is that distracting? Look at me definitely turn the volume down. Sorry about that. All right. Okay, so love is the fulfilling of the law according to Paul Paul does not mean that love supersedes the law.

Okay, the in fact is other way around is that the law essentially defines what love is.

So also Paul is speaking of the second table of the law here, but could anyone doubt that the first is a? How do we know that? How do we do that is not just talking about the last six commandments being equivalent to not the first four? Well, look at Matthew 22:37 through 40.

I'll just read it. Jesus said to him you shall love the Lord's your God with all your heart with all your soul with all your mind. This is the first and great commandment and the second is like you shall love your neighbor as yourself. On these, Two commandments came all the law and the, Right?

So the argument is that how much more are you, right? If the last six commandments applies your leader, how much more not the first four? Because on both these great commandments, you said paying all the law and the profits on all based first on the law of love. So love is not an antithetical concept to law, right?

They're not opposites. Love is the fulfilling of the law.

So we do not have a formal commentary and this is an answering an objection. We do not have a formal commentary on the eternal abiding nature of the fourth commandment in particular. Lips that's important to recognize Jesus doesn't address it but we do have the commentary of Jesus' life and so I want to look at for a second how did Jesus like informed what we think of about the Sabbath?

So Jesus instructs about the instructions about the Fourth Commandment are a reaction against the twisted mission interpretation of the Pharisees and not against the commands of Father. So what I hope to demonstrate the next few passages is that Jesus is confirming. The abiding nature of the fourth commandment even while he's reacting to the Pharisees of it, right?

Because you're going to react to the abuse of something you're also confirming what was set down from creation. When he says therefore it

is lawful to do good on the Sabbath the Matthew 12:12, he has reacting to the wicked fair sacrificial notion that the cessation the work on the Sabbath releases them of any obligation to love their fellow men by helping them.

Reactions and then the very fact that he's reacting against a misinterpretation's assuming. To make that argument. Likewise in John 5:17, he says my father has been working until now and I have been working. So what he's saying here is his reacting against the Sabbath is a day for idleness.

Imagine our hearts turning the command arrests in the command to sleep, you know. I'm guilty back. So we should be convicted by the Lord Jesus here but in doing so in this reaction, he's assuming that that works. Godly works the work of the Gospel should continue his commanded on the Sabbath day.

All right, that's why the preacher gets up and preaches. Study and we don't say oh I'm going to lay in bed and pick my feet back because that's not the pattern. In fact, the first floor today right again in the morning and ended in the late evening, right? We see that because of bracketed in the gospel of John where Jesus appears to marry today by preparing for the disciples.

All right, the conclusion is that the liking commentary Jesus do not aggregate the Sabbath as an eternal rule of God's and change no character but strengthening it. We must be not concluded that Jesus with Jesus that the Son of Man is more even on the side. I cannot imagine going into Attorney.

Who says on the Lord of the Sabbath not actually having a Sabbath makes no sense. All right. So the fourth the last point here is a reaction against something that a possible objection so if you read Paul and Colossians 2:14 through 16, he says having white out the handwriting of the requirements that was against us which was contrary to us he's talking about Jesus he has taken it out of the way having known to the cross having this arm principalities and powers he made a public spectacle of them trying to think over then in it, so he says let no one judge you.

In food. Or drink or regarding a festival or a new moon or sabbath which are a shadow of things to come but the substance describes and so the the Christian that wants to get out of the eternal nature of the Sabbath often goes to this verse and says see look he said it don't let anyone judge you in terms of the Sabbaths this is legalism.

And to that the Dr. Warfield just points out that the practice and observance and this is really I don't want to get too far into pastor hiking's territory but the practice and observance of the first day of the week, the Christian savage had been so strong at that point that Paul's reference to the Sabbath is a reference to the Old Covenant Old Testament keeping of the seventh day and not to the eternal dividing

Sabbath that is commanded in the, Commandment right so Paul's reacting against the Sabbath world but is a reaction against keeping the seventh day instead of the first okay, so when Paul comes to the topic of Sabbath, he is not here speaking the fourth commandment but of the seventh day seventh and have their committee said that what is remarkable is that Jesus himself was absent for the first Saturday Sabbath after his resurrection, the John accounts tells us his eight days later, they saw him well his eight of you include the day that he showed up.

In the day of the Sabbath and then there are six days in between so he showed up at the first day of the week. He rose and again at the first day of the week on the next day and he just Dr. Warfield says that the the argument from silence here can't be more persuasive than how could Jesus miss essentially the first celebration of the Sabbath.

All right so he sets the pattern right from the resurrection that the the first day of the week is the day the change of day, he also the New Testament church, they're very preferences, which I just lead to next time for us to go over but Jesus the the point here is that there is the appearance that the first of the week had come under the sanction of the risen Lord and was rightly recognized by the early church following the example of Jesus himself and these are quotes from parsley that didn't just the first day of the week.

On the first day of the week by gathering together, two great good in the spirit on the Lord's day are all praises, you'll find in. So that's just kind of a compilation to maybe a very very quick overview of some of the arguments for the change of the day, but suffice it to say that Paul is not talking about.

The Sabbath in Colossians. So finally I know I'm running out of time and I apologize Steve root calls the Sabbath breaking and we're wrapping up here. In the broader church is the problem with the people who deny the continuing nature of the Sabbath principle and evidence problem. I conclusions no it is often coupled with a view of the God of the Old Testament as essentially legalistic.

God with meager narrow and legalistic restrictions. Touch not taste not you may have heard the Old Testament referred to as the administration of law and the implication is that the law is fundamentally opposed or antithetical to the New Testament outpouring of the free grace of God in the gospel, but such as not the case, but it is not so because the law of God is part of the heart of God, this is a very very important point this is the heart of the point.

I want to make the law of God is part of the heart of God the law of God is the mold for our union with Christ who he for knew in Rome is 828. He also predestined to be. Depressed into the shape of Jesus and those he didn't stop there he though that we might be the first born among many brother and more of those who need predestined he also called we called the also justified he justified these he also.

Paul says that Christ is the end of the law for.

So when you hear someone talking about the grace of Christ the goodness of Christ think about that that the impression that we're supposed to be pressing the shape of Christ now that goodness and grace of Christ carries over to this giving of the law that's against the best. I can say that he is saying here not that Christ ends the law when he said Christ is the end of the law, but that Christ is the end of the law in other words the law finds its fulfillment and goal in the Lord Jesus, so there's no separation in Christ in his commandments furthermore scripture.

Characterize our very relation to Jesus is one of law talk. Paul talks about being a bond servant to Christ, which is which is a legal relationship and he also. Himself as in-law to Christ and almost true. Not in law to Christ and so must not silence false says must not silence fall and Paul says that he is in law to Christ we might all have expected him to say that he was in grace surprise.

To which. Every antinomian might have said I'm in but it is a remarkable thing that the law which is what he hold what is what Paul holds up and sees his on as the thing that bonds him he tries to remark. May we all be enabled by the spirit to say with Paul eyes of life in the law of God according to the name of.

So in conclusion the Sabbath is a joyous day, he turned your foot away from the Sabbath from doing your pleasure on my holy day and all this out of the delight the holy day of the Lord honorable and shall honor him not doing your own ways you're finding your own pleasure we're speaking your own words, then you shall delight yourself in the Lord Isaiah 58:13 and 14th, so just to recap we have covered all the points.

Which were the crisis of breaking the appearance of Sabbath the Sabbath community and in the New Testament obligation to keep us out of the root cause of satisfying I remember also remember making the and remaking the biscuits that I started with if there were a defect we rolled them out and recast them and that is indeed what the Lord Jesus is doing with us all as he transforms us from one degree of glory to another and the standard that God shapes us into this is that standard of his.

Perfect law. I'll leave you with this thought the Sabbath is the reason that God's sights for the people Israel who are in exile so that the land could enjoy arrests that the wicked Israelites did not allow it to point the doctor made quoting from Leviticus 26:34 through 35 and the land shall enjoy it saves us as long as it lies desolate and you are in your enemies land and then the land shall rest and enjoy it savage as long as the land is wise desolate it shall rest the time, it did not rest on your sacks.

Dwell in it so the concluding thought here is is it really a surprise that the culture where we are living is experiencing a dirt of hearing the words what does sadness what a great tragedy and that may be because or may that what is that not because there has been a corresponding neglect of the Sabbath day, which is the day that is above all others the special day for preaching hearing.

Dear God. I pray that it is you. Give okay. You write it on our hearts by the spirit, which is indeed the sign of the new test or that. The sign that's used in Jeremiah 31 if the new Christians. As you write your law on our heart. Move us to regard your day as part of that law and that we would be fully convinced and persuaded.

And that you would move our hearts to rejoice in your goodness to us through giving us one day and seven to be a holy arrest.