

Raise your hand if you knew that song that was just played there. Yeah. 525,600 minutes. That was not Stevie Wonder playing, but I'm grateful for Abby taking the wild card as I jumped in. My name is Josh, and I've been reading my bible in preparation for this Sabbath series, and I found a number that we haven't mentioned yet.

It's not 525,600. It's 1560. And even though you may have read your bible for years and years, I am afraid you might have missed 1560. It showed up in Luke four. And that's where I want to anchor off of this morning.

If you are familiar with the story of Jesus, he had a cousin named John the Baptist who was sent to prepare the way for him. Jesus stepped into the water of baptism, which is something that we celebrate here in our church. And then Jesus was pushed into the wilderness. It was a hardship season. As Jesus came out of the wilderness, we find Luke, chapter four.

Jesus returned to Galilee in the power of the spirit. The news about him spread through all the surrounding districts. He began teaching in the synagogues, and he was praised by all. Here comes the line for us this morning as he came to Nazareth, where he had been brought up, and as it was his custom, he entered the synagogue on the Sabbath, and he stood up to read. If you guys know the story, from there on, he grabs Isaiah 61, unrolls the scroll, and he reads this chapter out of Isaiah that is proclaiming the year of the Lord's favor.

Now, David taught last week about celebrations on Sabbath, and he mentioned three different ones. The year of Jubilee was the last feast, and it was to last for an entire year. And so Jesus is essentially proclaiming that the year of Jubilee that Isaiah wrote about has been inaugurated. When he came home and began his public ministry, this year of Jubilee was incredible. It's Leviticus 25 if you get bored with my son sermon, it's two chronicles 36 21 if you get super bored and you can find some problems.

Jubilee was intended for all of God's people to know who they were. But more than that, it was designed for all the servants who were in the land around God's people. It was designed for the animals who were in the land that served God's people. And it was for the land itself to experience rest, to experience Sabbath. And so when Jesus sits down in the synagogue, unrolls the scroll, and pronounces, the year of the Lord's favor has begun, he's inviting everyone to taste Eden.

For a moment, this idea sparked my imagination. Cool. Josh, what's that got to do with 1560? You're muttering under your breaths, and I appreciate that. I'm here to tell you that if Jesus began his public ministry at 30 and there's 52 sabbath weeks in a year, you do the math and it turns out that's 1560.

But when I read the gospels, I see over and over Jesus making bad choices on the Sabbath. I know five different times he heals someone and breaks the Sabbath. And all you church

people got real mad about it. Another time he went and harvested grain along with his disciples because they were hungry and everybody really got up in arms. So what's the deal?

Why does the gospel story continually talk about Jesus breaking the Sabbath if his entire life has been him participating in the Sabbath and something is happening that I want to help open up the scriptures in this morning. The Sabbath that Jesus proclaimed was an opportunity to experience Eden. Eden. For the man with the shriveled arm and being able to stretch it out, that was a taste of absolute restoration. For the man with a swollen belly who was restored.

For the person who was blind, for the invalid who was laying at the pool waiting on an angel, his life transferred to him carrying a mat and jumping. And that got him into some serious trouble. I want to look this morning at how Jesus tells us to practice and experience the Sabbath because it's a story that's been ongoing for over 3000 years. So we're gonna rewind really quickly and make sure we all are on the same page, biblically speaking, about where the Sabbath was given. We know that God instituted Sabbath in Genesis, chapter two, verse three.

The story, it goes like this. God blessed the 7th day and made it holy because on it he rested from all the work of creating that he had done. That's Genesis two, the second chapter of the book. You have to wait 70 more chapters to get where the Sabbath becomes a command for God's people. You have to wait 70 chapters.

So maybe it wasn't a big deal. No, there was a new identity that had to be given to the people of God, and that's what Sabbath was about. You remember who received the commandments? They were the newly emancipated Israelites, the former slaves, the ones who understood that their value was in how many bricks they could produce and how high they could build the pyramids. In fact, Pharaoh, who commanded this, said, you guys are so good at it that we're gonna build store cities.

They had to make entire cities to store all of the things that the slaves were capable of making. And it's at Mount Sinai, where God looks at his people and says, I have to give you a new identity. And it is a call to remember what I did in Genesis two. I worked. I created all of this.

And now I'm going to rest. I'm going to set this day apart and call it holy. And you are to participate with me. I need that to sink in for you and me. In this season.

God wants to communicate to us that our identity is found in relationship with him. Not that the work that we do is invaluable, but it is not our deepest truth. It's not our identity. And God says this to you and I. Your value comes from your adoption and your identity as a son or a daughter of mine.

So that's Genesis two into Exodus 20. The question is, why does Moses change the commandment by the time we get to deuteronomy?

Exodus 20, he says, remember the Sabbath. By the time you get to deuteronomy five, it says, observe the Sabbath. Something has changed. They want to run you through it. Moses and Joshua were up on the mountain getting those first set of commandments when Joshua heard war in the camp.

It wasn't war. It was a little thing that rhymes with the two words. Golden cow was happening in the camp. Moses got emotionally elevated, and as he came down the mountain, the commandments were shattered, highly breakable in that moment. By the time deuteronomy five comes around, it's BeEN 40 years, and it is time to step across the Jordan river and enter the promised land for a new generation of people.

They're still God's people, but they were either not old enough to participate in that thing that rhymes with golden cow, or they weren't even born yet. And as they enter the promised land, this place of milk and honey, a place of rest, a place of Sabbath, a place where they were headed to, there's a new change in the command. Moses says this, observe the Sabbath by keeping it holy. And we've twisted. We've gone from remember it in participating with God and what he did, the work as an identity.

But now there's a call to action. Observe the Sabbath and keep it holy. We Americans are super good at observation. Think about the preparation that goes into Christmas and Easter. This season is graduation.

We've got caps, we've got gowns. We have people traveling in from out of town. We have copious amounts of food. And in my house, we have even more copious, copious pictures. Like every other day, Laura is running to cv's to print more pictures, and we have got them.

Another thing that we are good at as a nation is remembering and observing Memorial Day.

For some people, it's remembering Memorial Day because the countdown ticker for the Indianapolis 500 is ongoing. And you're like, wrap it up. Preach. And for some of us, we have a story in our family line and an honoring and an observation of what Memorial Day means. I've been able to preach a couple different times on a couple different memorial days.

And I love bringing out my pictures and telling the story of my gramp James, who was a naval aviator. And I know I love telling the story of my grandpa Reynolds, who was in world War Two. See, to observe a holiday, to observe holidays is all about not only remembering it, but it's planning for it and then participating in the action. We know how to do that with holidays, and that's what God is calling his people to in Sabbath. Observe the Sabbath day and keep it holy.

Neat, Josh, where's Jesus and all this? I know you're thinking it. I'm gonna get to that right now. That's what got Jesus in trouble. There had been so many protections of how to keep the Sabbath holy built up over hundreds of years that as Jesus stepped into Sabbath to break it by bringing Eden, he really stepped on people's toes.

But if Jesus was offering Sabbath to the brokenness around him, the people who were blind, the people who were invalid, who were sick, but also to the pious religious people, and also to Mary and Martha, and also to his disciples, as he stepped into 1554 sabbaths without breaking it, he was calling us to remember. Something deep is that our identity is found in rest and participating, planning for, and keeping the Sabbath. That's the call to you and I. It was the call that was given to the early Israelites. It was the call given to the next generation.

And it is the call that Jesus practiced and we are called to participate in as well, because of the reality of the brokenness that is around us.

One of the ways that Jesus entered brokenness was by not giving people an escape, but by participating in the brokenness with them. Jesus said, I am the way, the truth, and the life. And we church folks are really good at believing Jesus is the truth, but we have a really hard time walking out. Jesus as the way to practice, to observe, and to keep the Sabbath is a way of us participating in that truth. And if we can do the truth and the practice, then he becomes our life.

The part where this gets real for all of us is that the lives you're living is a byproduct of your lifestyle. So I hope over this series of sabbaths, you've been able to take stock of the experience that you guys are having right now and the results that your life is giving you. The way that you organize your routine, the way that you think about your relationships, your relationships to your phone and technology, all of those are producing in you the way you observe, those things are producing in you the life that you are living. And the solution is simple. It's to take on the yoke of Jesus.

Now, the imagery of the yoke in our world is kind of weird because we think about it. Yoke is for farmers. Farmers are always working. Workers need rest. Therefore, Jesus gives them better equipment.

Don't they need a vacation or a mattress? The answer is no, because Jesus is not thinking about farming in the moment. He's looking at a broken world around him, and he's saying, there is a different way that we need to walk and move in a world that is hurting. See, Jesus knows that the most restful gift that he can give you and I is to be partnered with him, yoked with him, moving into brokenness, not escaping brokenness, but actually staying at his pace, staying by his side, and trusting that when he says, if you live in the way that I have lived, then your burden is light. He doesn't remove burden.

He just says, it will change when you participate with me. And this is not easy. Even in the story of Jesus, he is surrounded and constantly interrupted by people. He's surrounded and constantly interrupted demonically. He has work to do.

He's constantly surrounded and traps and snares are put out in front of him. Politically. I mean, there's landmines that Jesus is constantly navigating. Jesus is navigating his family. Jesus is navigating his friends and his disciples.

And he says this. He says that even though there will always be constant conflict, that the way that you and I can move through that is with an easy yoke. He invites us to stay rooted in each moment because we are in the same equipment. The yoke of Jesus, we can be connected to the Father because we're always intimately connected with the sun. He said, the way that we are going to navigate relational stress and the hardship of the life around us, it will be hard.

And yet, the way that you navigate those places are not by escaping, but by partnering with me. See, Jesus followed the rhythms of Sabbath in his own life, and he built margin into his day to day. When I look at the life that Jesus lived and what that would mean for me, I see Jesus stealing away early in the morning to go be alone with his father. At other times, I see Jesus sleeping in and his disciples have to come wake him up. I see him taking long, extended dinners, cracking open a bottle of wine, sharing laughter, getting called a drunkard, weeping with his friends, and constantly restoring people to relationship.

What an invitation for you and I. I have seen some brokenness in the past few months as I've transitioned from campus ministry to being a global pastor for missionary care with New International. New International has this calling to make disciples globally and to proclaim Christ. It's been something that has really challenged my experience of Sunday morning because I have been one of a team that is sending young students globally. This summer, we're sending to eight different countries.

The next picture. Picture. This was last year. We sent students and a young family over to Tanzania, Africa. One of the things that I've been able to do is to help equip and train these young people to follow the call of God on their lives with my giftedness of pastoral care and equipping, and they have walked into some really hard things.

It is so sweet to be on the other end of Zoom and to meet them in those places. Another opportunity that has come up in the last few months is I've been invited to help equip and train pastors in rural and the slums of Hyderabad, India. You talk about seeing brokenness all around you. This bottom picture is one of our pastor's churches who was destroyed by a radical Hindu just two months ago.

The brokenness that is in your life, in your family's life, is the same brokenness that's around the world. It just has a different context. And the same Jesus who invites you to walk

with him is the same Jesus who's inviting these men and women to walk with him all over the world. Now, let's be real. When we gather together, I'm telling stories.

I can see your faces. Some of you are smiling, and I really appreciate that. And then, as I jump onto the zoom, whether it be one on one with a student or with 85 Indian pastors who I cannot pronounce their first names or their last names, I have to trust my translator. But even more sweetly, I am trusting that the Holy Spirit is gathered in our midst, just like he is now, just like he is when we use technology. I have had to change the rhythms of my life in order to grow and deepen my experience.

As I've been called to this in the coming summer, what I'd love to do with you guys, is invite you as a church to participate in some summer rhythms of rest. Lots of times in a sermon context, there's not a dialogue. We'd like to change that June 16, 23rd and the 30th. And what I'd love to do is like to think through and have conversation and some equipping about what it looks like, like to stay yoked to Jesus and to experience Sabbath. When I read the stories of Jesus, I find him saying, my will is to do the will of my father.

And so there's an identity piece that I think that we need to hold onto. And then I never hear Jesus saying, read your Bible. I never hear him say, and now pray. What I hear him say is, when you pray, pray like this. I hear his disciples ask Jesus, how do I pray?

There's this sweetness of spiritual disciplines that put us into a groove and a rhythm of how to deepen in intimacy with our father. I'd like to think through that with you guys on June 23, and then on June 30, I'd love to invite us as a church to have a conversation about what does it mean to have a deepening spiritual life. See, a deepening spiritual life says, not only am I connected with the father as my identity, but I'm practicing these spiritual disciplines in order to know him more. A deep spiritual life says, I'm also learning to articulate the life that is within me as I walk into broken places. The only way we do that well is by participating and carrying the yoke of Jesus, because the burdens are out there, but they change their weight.

Whenever we are tied with Jesus in a discipleship way, over and over, I just see Jesus practicing the way, and then we get to participate with him. One of the ways that Jesus most deeply and personally practiced the way is by heading to the cross. In the cross, he took on the brokenness of sin, not the brokenness of the world around you, but the penalty of what sin provides us. He took that on himself, and then he gave up his spirit, and he said, the blood that is going to come from me is going to give you righteousness. And as we take communion, we participate in that story.

We tell it again and again. As we hold the bread, as we hold the cup, we participate with Christ and the practice that he. That he took on at the cross. So there's going to come some space here to participate in communion. There are people around in the different places to pray together.

What I would encourage in this moment is the pace that you even stand up to walk and get communion. I think sometimes we get finished with a sermon and we're on to the next thing. And I wonder if there's a spirit moment personally for you in this moment where you hold the space and you ask Jesus personally, what does it look like if I really was yoked by you? If I was by your side, in what way would I walk to the table to tell again your story of what you've done for me? That's the invitation of Sabbath rest.

To take each moment, to plan for it, to observe it, but then to participate in it like you're yoked with Jesus. And it changes the pattern and the way you walk into the world so the lights will go a little softer. I'll pray, and then when you're ready, participate with Jesus to the table.

Holy Father, that is the deepest call of our life, is to be at your side as a son and a daughter. So we praise you for the work done by Jesus at the cross, in his death, in his burial, and in his resurrection. We ask that your spirit fill us again and that we participate with you moving forward. Amen.