

The Rejected Gift

The Mini-Fundamentals series

by Bill Aumack

As we get started this morning, I must warn you, it's 20 till. I have this much information (arms spread wide), and this much time (hands close together). I told Linda, I was going to start taking auctioneer lessons, you know, you ever been to the auction? Those guys talk real fast that way I get more words in.

All right, we're starting a new series called The Mini-Fundamentals. And this is our July sermon series, where we covering a few things that make Adventist uniquely Adventist. Because when you look at all the denominations, we agree on most things, there's a whole pile of stuff that we agree on. And there's only a few things that we kind of disagree on. And so we're gonna be talking about those couple of few things that we disagree on. And this week, we're talking about Sabbath, The Rejected Gift, because it seems like most of the world has rejected that. And this is kind of the most obvious thing that makes Adventist, Adventist. If anybody knows anything about Seventh-day Adventists, like, Oh, you're the guys who go to church on Saturday, right? By the way, we're not the only denomination that goes to church on Saturday, the seventh day Baptist, Church of God, there's the Church of the Great God, there's the Creation church, there's several other denominations. They're all smaller. We are the heavyweights in this category. But that's there are other ones that do that.

And I don't know about you, but don't raise your hands. Don't raise your hands. But if you ever kind of struggled with the Sabbath, like you don't know what to do, maybe sometimes, there's all these rules. Don't do that. Don't do this, how do I do that? And you kind of wonder what am I supposed to do with this day? I've told you guys before that I grew up in a very rural part of the world. And our Saturday afternoon go to activity was generally take a walk or take a hike. By the way, there's a difference between a walk and a hike. A walk (move straight) or a hike (move up and down). Okay, we would go on a walk or a hike. And often times that involves going to where water was. We'd go to the river, we'd go to the lake, or you might have to cross a couple of streams to go where we were going. And it was a very conservative time in the world. And so you weren't allowed to get too

wet on Sabbath. Like you could take off your shoes and socks and roll up your pants. And that's how wet you could get like, no material could get wet. And I never understood why my skin could get wet, but the material couldn't. So next logical step is let's all go skinny dipping, alright, but they didn't like that idea either. So you just were stuck getting wet up to about your knees. That was all you could do. And it seemed very weird. And you may have struggled with the Sabbath in some other way. But sometimes, you know, we struggle with like, what do we do with this? How does this work?

So we're going to talk kind of three parts of the sermon today. First part we're gonna talk about why the Sabbath, then we're gonna talk about why Sunday, and then we're going to talk about how do we observe Sabbath just real quick at the end. Okay. So get out your notes and your Bibles with me starting out, why the Sabbath?

Why do we keep the Sabbath. And if you were here, during the welcome and our responsive reading, they read all the things that I wanted to tell you this morning. So you heard it all already. So we'll go real quick through this. Open your Bibles with me to Genesis 2:2-3. We're not going to look up all the texts today, but I put a bunch of them there in your notes. So you have them and you could look at them later. But Genesis first book of the Bible, second chapter verses two and three, and Genesis one, we have the six days of creation, top of Genesis two, we're starting on the seventh day. Genesis 2:2, it says By the seventh day God had finished the work he had been doing. And so on the seventh day he rested from all His work. Then God bless the seventh day and made it holy, because he rested from the work of creating that he had done. Now a lot of times we say God didn't do anything. On the Sabbath He rested. But according to this, God did three things on the Sabbath. Number one he created rest. He rested. Number two, what it's say, He blessed it. And number three, made it holy. So there's three things that God did on that day. Right? He created rest. He blessed it, and he made it holy.

All right, let's turn over real quick to Exodus chapter 20. Next book of the Bible, Exodus 20. Many astute among you will recognize Exodus 20 as what? The 10 commandments. And verses 8 through 11 in particular are the fourth command. By the way, when you look in your Bible, does it say this is commandment one and this is commandment two? And this is commandment three? No, it does not. And

be aware that if you talk to people from other denominations, sometimes they group those commandments differently. And you may say, the fourth commandment says, and they are looking at you like, no it doesn't. Okay, so just be aware that different groups group those differently and there's not necessarily a universal agreement to how those are grouped and put together. But let's look at what we consider the fourth commandment number eight through 11, verses eight through 11. It says, Remember the Sabbath day by keeping it holy Six days you shall labor and do all your work, but the seventh day is the Sabbath to the Lord your God on earth. On it thou shall not do how much work? ANY work, neither you nor your son, or your daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns, For in six days, the Lord made the heavens and the earth and the sea and all that is in them, but he rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy. Where did that come from? Genesis that we just read. Right? Now remember, anytime the Bible repeats something, what do we know? That's important? Right? Here, we've got word for word, the same thing. Pay attention. This is important, okay? It's important. And we see that God created rest, and the Sabbath. Okay. And it was important, because God gave us these truths.

Now, the next ones, we're not necessarily going to look up, but I want to kind of go through them pretty quick. In Deuteronomy 4:2, it says, Do not add to the command I gave you, and do not subtract from it. But keep the commandments of the Lord your God that I give to you. Was in Deuteronomy. So God doesn't change his law. Right? We know that God's the same beginning to the end, right? Unchanging. He says, I'm unchanging. And I don't want you to change it either. In Psalms 89:34, he says, I will not violate my covenant, or alter what my lips have uttered. So God gave us the law, he's not going to change the law. He doesn't want us to change the law. Okay. We also know that Jesus, in Luke 4:16, it says he went to Nazareth where he'd been brought up. And on the Sabbath day, he went to the synagogue, as was his custom. How many times did Jesus go to temple? We don't know. Did he go every single week? Maybe not. But he usually went, it was his custom to go, maybe there was some weeks where they were traveling, and he couldn't go or he didn't make it. They were far away from a temple. There wasn't necessarily a temple on every street corner in his day. Okay. But it was his custom to go as often as he could. So we know that Jesus kept the Sabbath. Okay. And we

know that the disciples kept the Sabbath. Now, we're going to talk about that a little more later. But in the book of Acts, there are 84 references to the Sabbath that the disciples kept. And this is after Jesus's resurrection and he goes back to heaven. We know that the disciples kept the Sabbath. Okay. So reviewing the first part, right, God created rest in the Sabbath. God doesn't change his law. Jesus kept the Sabbath, and the disciples kept the Sabbath seems like a pretty strong argument, right.

So the next natural question is why Sunday? Why do people keep Sunday what happened? And there's this little cartoon popped up. I don't know if you can see this. There's one little guy there at the bottom, and he's facing like a mass of people, like everybody else in the whole world. And he says, Yes, you are all wrong. All right. I don't know if you've ever felt like it seems like everybody. If you've ever looked at the math problems that people post on social media, can you solve this? Everybody's wrong. I am shocked at the number of people that can't do simple division and multiplication problems. And sometimes it feels like we're all wrong. It seems like everybody worships on Sunday. Now, some people claim that it was changed that the resurrection I can find no verse in the Bible that says that. And so normally, I would show you some verses, and I say, look, but there's no verse that says this. It's hard to prove a negative, right? There's no verse that says this. And by the way, almost all of the resources that I use for this lesson, were non Seventh-day Adventist. And I did that intentionally. Because if a Seventh-day Adventist comes to you and says you should keep the Sabbath and you like, well, of course, that's what you would think. Right? Let's kind of circular logic. So I use people that were not Seventh-day Adventist in my resources here, okay, by and large. So, I couldn't find anybody that said that there was a verse in fact, we'll get a couple quotes later on, that will show that it's different. And so some people say that, you know, Jesus was rose on Sunday. And so that's why we worship on Sunday. And it's true, Jesus rose on Sunday, no denying it. But that doesn't change the Sabbath. Like we talked about earlier, the book of Acts, covers 84 times that the disciples kept the Sabbath.

We know that John the Revelator, kept the Sabbath. Now John writes five books in the New Testament. He's the probably the oldest living disciple he lasted the longest, he passes away around 100 AD. That's almost 70 years after Jesus's time. And we know that he kept the Sabbath. And there's nothing in his writings to

indicate that he didn't. Some people say Romans 14, 5-6 says all days are the same. I want you to open your Bibles with me. Let's look at that. Romans chapter 14, verses 5 to 6. This is Paul, he wrote the book of Romans. And there's a lot of people that use this verse to say, This is why we can worship on Sunday. Give me an amen when you're there. All right. Romans 14, five to six one person esteems one day above another, another esteemed everyday alike. Let's each be fully convinced in his own mind. He who observes the day observes it to the Lord, and he who does not observe the day to the Lord, He does not observe it. He who eats eats to the Lord, for He gives God thanks. And he who does not eat to the Lord, He does not eat and gives God thanks. This is not talking about the Sabbath. In fact, the book of Romans does not mention the word Sabbath one time. What he's talking about, here are the days that the Jews had started to institute that were feast days and fast days. There were some days you were supposed to feast and celebrate and give thanks to God. And there were some days that you were supposed to fast and no eat and give thanks to God. And there were some days where you weren't supposed to eat meat. Except fish. I don't I don't know why people always think fish is not meat. But you can eat fish but not other kinds of meat. Vegetarian days, I don't know what they call them. And there was all these days. And what Paul's saying here is, Listen, this is not God's law. If you think God is calling you to feast and give thanks, then feast and give thanks. Right He says, Eat. If you think God's calling you to fast, then fast. If God's not calling you to fast and don't fast, right. You can read the passage above and after this he is not talking about Sabbath here. Okay, so this, this does not show that Paul says you can worship any day you want. Okay? In fact, just a few chapters before this, Paul says he delights in the law, and that the people who keep the law will be justified. Why would he say that? And then a little bit later say, if a by the way, if you don't want to keep the fourth commandment, you don't have to. That makes no sense. That's inconsistent. Right? Context matters. Okay. So some people claim that Romans 14, five, six says all days are the same. I disagree.

Now, the New Testament mentioned the first day of the week, eight times. And by the way, the entire Bible only refers to the day we call Sunday as the first day of the week. The entire Bible, whenever it's referring about Sunday, says the first day of the week. So the New Testament references Sunday, or the first day of the week, eight times, six of those have to do with the resurrection. Right? Jesus met

Mary on the first day of the week, they went to the tomb on the first day of the week, the disciples are hiding and fear from the Jews on the first day of the week. Okay, so six of those all have to do with the resurrection. The last two is one of them is in 1 Corinthians 16, where Paul asked church members to take account of their money on the first day of the week, and set aside a sum for the poor in Jerusalem. Now, I think the assumption is here that you go to church on Sabbath, you collect the offering, on Sunday, you count it, and you decide how much you can set aside for the poor in Jerusalem. There's no mention of meeting on Sunday, and then collecting money. It all has to do with just you know, seeing how we take care of the poor by the way, it's super cool how the church in Acts takes care of the poor. Seems like the church sometimes has gotten away from that a little bit. We I think we need to figure out how to do that a little bit better. The last one is in Acts chapter 20. And Luke speaks of Paul preaching on a Sunday. He's giving a farewell Sermon. He's been in a town. He's been an evangelist there. He's been meeting every day at night with the people. And on a Sunday night, it's his farewell Sermon as he's getting ready to move on to another town. This does not change Sabbath to Sunday. Okay, we've all been to evangelistic series where the evangelist comes to town, and you go to the evangelistic series 5, 6, 7 days a week, right? We've all gone to midweek services or prayer meeting on Wednesday night or small groups on another night. It's okay to gather and worship and meet with other believers and Bible study and pray and all those things on other days. That's fine. That doesn't make it Sabbath. Amen. Okay.

So none of these scriptures seem to indicate that the apostles intended for us to stop observing the Sabbath day, there's no change, no mention of a change from Sabbath to Sunday. So how did that happened? And it does not happen. That, you know, everybody's worshipping on Saturday, you know, through history, and all sudden somebody makes a decree in the next week, we all worship on Sunday. That's not how it happened. This happened very gradually over a couple of centuries. Okay. And so, you've heard people refer to Sunday as the Lord's day. Okay. And that kind of comes from Revelation, chapter one, verse 10, where John is writing. And he said, I was in the spirit on the Lord's day, and heard behind me a great voice. And he goes on to talk about his vision that he has. The original language does not say the Lord's Day. It says, The Day of the Lord. Now, the day of the Lord is very well known what that is the day of the Lord. Whenever the Bible

talks about the day of the Lord. It's talking about the end time where things get chaotic, and everything's going bad, and it climaxes with Jesus' second coming. That's the day of the Lord through the entire Bible. But this one place in the Bible, they translated the day of the Lord to the Lord's day, and it's the only time in the Bible, the term the Lord's Day is used. Okay, and in some translations, you don't even see it because they translate it more correctly.

And so you can see as a modern reader who grew up, and people were telling about the Lord today, the Lord's day, the Lord, we worship on the Lord's day, and they read their Bible, it says, The Lord's day, they say, Ah, see, right here, he says, The Lord's day. Except he didn't. It's really a mistranslation of the day of the Lord. And there's nothing in that chapter before or after that, that can help us determine whether this happened on Saturday, or Sunday or Tuesday. Okay. It's just he was having a vision. Okay. There's a great, great commentary by E.W Bullinger. It's called the commentary on Revelation. And he talks about this a lot. I can't read it all. It's like five pages long. But it's a wonderful, wonderful read. And he talks about how the Bible never uses the Lord's day to refer to Sunday, that doesn't occur until much later in history. But, you know, we start seeing this gradual change. And the Bible always uses the first day of the week to refer to Sunday. And he goes on to talk about how Sunday worship begins, because they're trying to include some of the sun worshipers. So it's a great read, by the way, if you want to go look up, E.W. Bullinger commentary on Revelation, you know, if you're bored or something, all right, anyway.

The change on the Sabbath takes place after Jesus dies. After all the apostles dies, about 100 years later, the first documented time we can find their mention of Sunday worship occurs in Italy in the first century, and the Christian started worshipping on Saturday, you know, as the Bible said, and they started worshipping on Sunday, because that was the day they were celebrating that Jesus has resurrected. So some worship on Saturday, some worship on Sunday, some worshiped on both days. And you see this kind of growing thing of the Saturday and Sunday happening. Now, we all know of the event that happens a little bit later here. getting ahead of myself here.... trying to get done on time. So you know, I, I gotta stop here.

I really went down the rabbit hole on this one, okay, you know how you get on the internet, you start Googling something, and then you're this and then you're, you know, well, I had read all these pro Sabbath documents. So I said, well, I need to read a bunch of pro Sunday documents. Only fair, right? Both sides. And I gotta be honest, there's some pro Sabbath documents that are not very kind to one denomination in particular. And when you read the pro Sunday documents, some people returned that favor to them, rightly so. That you can get a little bit of this, you know, it's kind of you know, before Twitter, it would have been a Twitter war, right. But this all happened before Twitter. Okay. And I don't want to go there. Because I don't like to make fun of any other body or any other denomination, any belief. And that's not my goal. I believe that the Catholic people are good people. There will be Catholics in heaven. I have friends that are Catholics, I love Catholics. I have no issue with Catholics. I have issue with some of their beliefs. Okay. And so just let's, let's go there, and I'm going to make you guys all repeat this again with me because I keep saying this, and we're all going to learn it if it's the last thing I do at this church. Okay, so I'm gonna say it and then you're all gonna say it with me. It's God's job to judge... the Holy Spirit's job to convict.... Jesus's job to save.... I don't have to do those things.... It's my job to love.... Okay. So we I love everybody, including people we disagree with. We can disagree with people and not hate them. Okay.

So as I'm going down this rabbit hole, I'm finding lots of stuff. And there's some stuff going on. And I found one document that actually said, even if we couldn't prove that Jesus changed it, even if we couldn't prove that the disciples change didn't change it, even if we can prove that the Bible doesn't change the fact that everybody's doing it makes it okay. Really? Didn't your mom ever tell you if everybody was jumping off a cliff, would you do it too? Right? So if we all start killing each other, it's okay. No, that's the worst logic I've ever heard. Tradition says it's okay. So we'll do it because it tradition. That's not okay. All right.

Vincent J. Kelly in the Forbidden Sunday and Feast Day Occupations. It's published by the Catholic University of America press says a history of the problem shows that in some places, it was really only after some centuries that Sabbath rest was entirely abolished. And by that time, the practice of observing a body rests on Sunday had taken place. So they claim that tradition changed it. I don't believe tradition can change God's law. Of Course of believers didn't stop doing this. And

we see in the middle of the second century in Italy, we see some Sunday keepers going along. And of course, then March 7, AD321. Constantine the Great issues the first Sunday laws were familiar with this date. Constantine was a Roman emperor who was born a pagan, converts to Christianity. And there's a whole debate out there about whether he was really a Christian or not, or whether this was just some kind of political stunt to gain him clout. Because he does some things afterwards, that shows either he's not a very good Christian, or he doesn't fully understand what it means to be a Christian because he his behavior doesn't match with what a Christian would do in some sometimes. But anyway, he issues this first Sunday civil law that compels everybody except farmers to rest on Sunday. Okay. Farmers still have to work. Farmers, that's a seven day job. Okay. Then a few years later, in 336, we have the Council of Laodicea that says not only do you have to rest on Sunday, but you have to work on Saturday. Because when they said you have to rest on Sunday, or is it okay, well, I'll rest Saturday and Sunday. No problem. Right? Yay, for me two days off a week. But now they said no, you have to work on Saturday, and then you can you have to rest on Sunday. So that became more problematic. Okay. And I have at home a couple of Word documents that I have collected, comments and sayings and quotes from people. And we definitely cannot read them all today. But I have two of them here that I want to read for you. The first one comes from the Catherine Church Sentinel. I'm sorry, the St. Catherine church Sentinel newsletter in 1995. And it says perhaps the boldest thing, the most revolutionary change the church ever did, happened in the first century, the holy Sabbath was changed from Saturday to Sunday. The day of the Lord was chosen, not from any direction noted in the scriptures, but from the Catholic Church sense of its own power. People who think the Scripture should be the sole authority should logically become Seventh-day Adventist and keep Saturday holy. And another quote from Rome's challenge at the Immaculate Heart says most Christians assume that Sunday is the biblically approved day of worship, the Catholic Church protests that it transferred Christian worship from the biblical Sabbath of Saturday to Sunday. And that to try to argue that the change was made in the Bible is both dishonest and a denial of Catholic authority. If Protestantism wants to base its teachings on only the Bible, it should worship on Saturday. And I could I have, like I said, three pages full of documents, like have quotes like this.

So the last one is, they claim that the authority of the Church changed it and that's correct. Catholics believe that the Pope is God's representative on earth, and He has vast authority. I disagree. Okay. But if you're a Catholic, he has the authority to do that. And they kind of poke at the Christian church a little bit and say, Hey, look at you guys. We changed it and you went with us. And you don't even believe what we believe. Right?

Last real quick, I know I'm overtime. I'm sorry. How do we observe the Sabbath? I want to talk about something real quick here, I want to use two terms that I kind of hate to use because these terms come with baggage. And that is conservative and liberal. And I'm not talking politics. So just try and get that out of your head as best you can. I know, that's hard sometimes. But when we talk about Sabbath and keeping the Sabbath, so we can be conservative. And we try really hard to keep and do everything right, and follow the rules. And sometimes it seems like there's a lot of don'ts and we don't, don't don't and it's okay to do and don't, don't, don't, it's okay to do it. And you keep getting more and more conservative. And you end up way over there in this ultra ultra conservative. That's a bad place to be.

Because I don't think Jesus is over there. And so the liberal sides of who Yeah, we're here. Now, it's not all rainbows and unicorns over here, either. Because over here, we say it's okay. If you do that. It's okay. If you do this, it's okay. If you do this, it's okay. It's okay. It's and you end up way over there. And Ultra liberal side. And Sabbath looks just like every other day of the week. And that's not right, either. And I think we have problems when we go way, way, way over there. and way, way, way over there. You cannot find Jesus there. He is not there. Nowhere in the Bible does Jesus do that. He doesn't go way over there, he doesn't go wherever he always has a very central approach. Now it seemed like he was really radical, because everybody was so far over there, that he seemed like he was a crazy man. Where he was was central. And the Adventist Church gives us a little bit of freedom here are some of us might be a little more conservative. And some of us might be a little more liberal. But that's okay, as long as we're, you know, kind of more central oriented, and not way out there on the extremes. It's good that the Adventist Church allows us to do that. I really liked that.

See, because ultimately, Sabbath is about your relationship with God. It's not about what you do that salvation by works. It's about who you know. So how do you get to know Jesus on Sabbath? Best example I have, and it's not perfect, but

the best I have. Imagine that you grew up with a friend and you guys were buds, and you know, time and life changes, and you live in different states now. But he's going to come visit you and you're looking forward to spending some time with your bud. And he shows up first day, he's like, alright, well today, we got to go to the grocery store and get some food for the barbecue tonight. I gotta go to the bank. We can go by the cleaner, it's right by the bank, we come home, we're going to work on the backyard and clean it up. So it's ready for the barbecue. Then we have a barbecue tonight. What's your friend gonna say? I didn't come all this way to help you do chores! Right? I thought we were gonna spend the day together, you know that we were going to go to the beach, I thought we were going to do something fun, go bike riding, go to Museum, something. Not do chores. Would you be honoring your friend by treating them that way? No. I think about your Sabbath day that way. Are you spending time with your friend?

Now some of us might be able to do certain things, that you're able to spend time with your friend and others couldn't do that same activity. I'll give you one example we already talked about. I think and this is my opinion. It's not in the Bible. I think that you can go out to your backyard on Saturday afternoon, put on your swim trunk and get in the pool and still spend time with Jesus. Okay, I can imagine myself floating around in the pool talking to Jesus having a conversation asking him stuff. And fabric got wet.

There may be other things that for me personally would be harder for me to do and say I was spending time with Jesus doing that activity. Okay, so you have to evaluate that on yourself and say, what can you do? Real quick. Last thing we're going to look at and then I promise I'm done. Mark 2 verses 23 to 28. Let's look at this real quick, is a great story. And hopefully this will illustrate the point I'm trying to make you've probably heard this story before. Give me an amen. When you get there, Mark chapter 2 verses 23 to 28. says One Sabbath Jesus was going through the grain fields and his disciples walked along, they began to pick some heads of grain. And the Pharisees said to them, Look, Why are they doing what is unlawful on the Sabbath? And he answered, Have you never read what David did when he and his companions were hungry and in need, and the days of Abiathar the high priest he entered the house of God, and he ate the consecrated bread, which is lawful only for priests to eat, and he gave some to his companions. And then he being Jesus said to them, the Sabbath was made for man, not man for the

Sabbath. So the son of the Man is Lord of even the Sabbath. When we read the story, we see the disciples picking some grains as Hey, what they're doing is wrong. We say, Yeah, stealing from the farmer. That's not true in their day and age. If you went past the field, and you're hungry, you were allowed to grab a little snack. It was okay. I'd never plant alongside a road, it just seemed like you would get stripped dry, right? I don't know. They're not talking about civil law. They're talking about religious law. And I think what Jesus tries to say here is, we're not harvesting the field today. Right? It was, it was work to pick the food and harvest the field. I agree. But is it work to pick a few grains and pop them in your mouth? No, that's not work. It's okay to pick up you know, a little snack and eat it. Right. And so this is what Jesus is saying, Sabbath was made for man, not man for the Sabbath. And if you ever watched kung fu movies, you feel like the old wizard is telling the young child prodigy, some bit of wisdom, grasshopper. Sabbath was made for man, not man for the Sabbath. What does that mean? How do I deal with that? How do I know what to do with that? This much I know, if Sabbath has become something that you just hate, because of so many rules or I can't do anything, then you're doing it wrong. Okay, and you're doing it wrong. context matters.

Imagine if you were an artist and you make your living by painting beautiful pictures and selling them. On Sabbath, should you paint a picture? Probably not, seems an awful lot like work for you. But what if you're an office manager? And you like to paint it's a little hobby? Is painting for you okay? Probably, right. painting a picture. That's nice little hobby, and I find it nice nature picture painting and maybe the hanging out in the foyer at church. Right? Context matters. It's not just the activity. It's not just picking grains, but the context matters. So think about that. Just think about what it is you do on Sabbath. Do some good write some cards. Tell somebody you miss them. Send cards to injured soldiers or to people who are ill or shut ins. Visit somebody, go to the mountains, go to an animal sanctuary. Go to the beach. I don't know go for a bike ride. Go swimming and get some fabric wet because it makes me feel good.

Reflection, is Sabbath something you enjoy? Or does it control you and sap out all the joy out of it? Find some fun things to do on the Sabbath. Make it a special day for you and your family. Do some things on this day. You don't do other days. Make it special. Make it fun. Make it a day that just spend with your friend.

Let's pray. Heavenly Father, thank you so much for the gift of the Sabbath that you give us. Thank you so much for what you do for us, Lord, help us to accept that gift and to understand it and not to let it rule over us. But to let it help us that was made for us to help us rest to help us recharge to help us spend time with you, our family and our friends. To do some good in the world Lord. Help us to know how to handle it how to deal with it how to to true truly enjoy this wonderful gift you have given us Lord thank you so much for all that you do for us Jesus name amen