

P.M. OUTLINE
9/20/2015

LORD OF THE SABBATH

(Matthew 12:1-21) and (Mark 2:23-28; Luke 6:1-12)

(v1) "Sabbath day" - (Ex. 20:10; Ex. 35:2-3; Lev. 23:3; Num. 15:32-36; Deut. 5:12-15)

"Disciples hungered and began to pluck the ears of corn, and to eat"

(Luke 6:1) "... rubbing them in their hands"
It was lawful: (Deut. 23:25)

(v2) "Pharisees saw it ... thy disciples do that which is not lawful ... " - a false charge.

Jesus answers them (reasons) in three ways:

1. (v3-4) **"Have ye not read what David did ... which was not lawful ... "**

(1 Sam. 21:1-7) tells the story.
(Lev. 24:5-9) tells the law.
David was wrong; yet, the tradition of the Pharisees held that it was OK.
Jesus did right, and it will be explained in (v8).

2. (v5) **"the priests in the temple profane the sabbath, and are blameless"**

Priests did not "profane" the temple by doing their duty on the Sabbath.
Exception in the law was made for priests in the temple: (Lev. 24:8; Num. 28:9-10)
i.e. Law enforcement, with lights and sirens, speed, and are blameless.

3. (v6-8) **"I say to you, That in this place is one greater than the temple ... "**

"one greater" - it's Jesus; he is "Lord even of the sabbath day."
Jesus' death will establish the end of the whole OT and establish a NT (Col. 2:14).

(v7) **"if ye had known this ... ye would not have condemned the guiltless"**

Jesus gave a quote from (Hosea 6:6)
This is a prelude, a foretaste, of the coming change in the OT law.
Jesus and his disciples are "guiltless."

(v8) **"For the Son of man is Lord even of the sabbath day."**

Jesus is "greater" and "Lord" of the sabbath, and the sabbath was not known till
the law was given, and the Giver is greater than the gift.

other side →

(v9-13) later, a sabbath day, in a synagogue, the lesson is taught again. (a 4th reasoning)

(v10) “... they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.”

(v11) “one sheep, and if it fall into a pit on the sabbath day, will he not lay hold of it, and lift it out?”

“heal on the sabbath day” vs. “sheep ... lift it out?”

(v12) “... wherefore it is lawful to do well on the sabbath days.”
Jesus draws an argument from their own conduct of mercy on a sabbath day.

(v13) “... and it was restored whole, like as the other.”

(v14) “Then the Pharisees went out, held a council against him, how they might destroy him”

(v15) “But when Jesus knew it, he withdrew himself ... multitudes followed ... “

(v16) “Charged them that they should not make him known” - wants to avoid the plots.

This charge is given 5 times in Matthew: (8:4; 9:30; 12:16; 16:20; 17:9)

Why? - perhaps to eliminate situations of physical battle (John 18:36) “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from here.”

(v17-21) “That it might be fulfilled which was spoken by Isaiah the prophet” (Isa. 42:1-4)

“my servant” - Jesus was “servant” (Phil. 2:7; John 13:1-16; Matt. 20:28)

“my beloved” - (Matt. 3:17; Matt. 17:5; John 3:16)

“my Spirit upon him” - (Matt. 3:16; Luke 4:1; John 3:34)

“shew judgment to the Gentiles” - (Matt. 20:19) “Go ye, and teach all nations ... “

“He shall not strive” - not shouting as a warrior, just going about His work.

“bruised reed shall he not break” - the poor, oppressed, down-trodden will be helped.

“smoking flax shall he not quench” - will continue and finish his work.

“victory” - (John 16:33) “... be of good cheer, I have overcome the world”

“trust” - we sing “Trust and Obey”

CLOSE