

# “Jesus Lord of the Sabbath”

## Luke 6:1-11

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### I. Introduction

- A. Since the beginning of Jesus’s public ministry and the rejection of the hometown crowd in Nazareth, Luke has carefully spotlighted six events that point directly to Christ’s authority:
1. His authority over demons (Luke 4:31-37)
  2. His authority over sickness and disease (Luke 4:38-44)
  3. His authority over nature (Luke 5:1-11)
  4. His authority over Leprosy (Luke 5:12-26)
  5. His authority to forgive sins (Luke 5:27-29)
  6. His authority over the tradition of men (Luke 5:30-39)
  7. His authority over the Sabbath (Luke 6:1-11)
    - a) All these displays of authority brought him into conflict with the religious authorities (the Scribes and Pharisees)
    - b) Of all the conflicts that Jesus had with the Jewish authorities, the one thing that really angered Him was their breaking of the Sabbath Day
    - c) Also, that Jesus showed love, mercy, grace, and forgiveness to sinners
      - 1) As the Physician- new life
      - 2) As the Bridegroom- new joy
      - 3) New wine
- B. Our text today unveils two separate Sabbath Day controversies, both showing us that Jesus is Lord of the Sabbath
1. The legalists, with their minute and meaningless restrictions, had made the Sabbath a burden rather than the blessing God intended it to be. Jesus came to strip away traditions with which the Sabbath was encrusted and restore the true Sabbath rest

### II. In the Grainfields (Luke 6:1-5)

- A. The occasion (vv. 1-2)
1. (Matthew 12)
  2. (Mark 2)
  3. Old Testament (Deuteronomy 23)
- B. The lessons (vv. 3-5)
1. Have you not read?
  2. You don’t want to go one-on-one with Jesus
  3. A lesson from David (vv. 3-4)
    - a) God is more concerned about meeting human needs than He is about protecting religious rules
  4. A lesson from a priest
    - a) “Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?” (Matthew 12:5)
  5. A lesson from a prophet

- a) “But if you had known what this means ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless” (Matthew 12:7).
- 6. A lesson from Jesus’s identity (v. 5)
  - a) Jesus is our true Sabbath rest
    - 1) (Hebrews 4:9-10)
- C. Lessons on verses 1-5:
  - 1. The religious legalists become judgmental and fault-finding
    - a) Jesus said, “Strain at a gnat and swallow a camel”
    - b) So blind to their own sin (covetousness, extortion, jealousy, hatred, unforgiveness) (Matthew 7:1)
  - 2. Must we keep the Sabbath today?
    - a) No
    - b) (Colossians 2:16)

### III. In the Synagogue (Luke 6:6-11)

- A. The occasion (vv. 6-7)
  - 1. The Pharisees were utterly lost, and they were utterly unmerciful
  - 2. “A merciful spirit is a sign of having received mercy, while an unmerciful spirit is a sign of not having experienced mercy”
  - 3. “Blessed are the merciful, for they shall be shown mercy” (Matthew 5:7)
  - 4. No matter how religious you are, if you have no care about the welfare of others, if you have no concern about the salvation of the lost, then you are lost.
- B. The lesson (vv. 8-11)
  - 1. “Man was not made for the Sabbath; the Sabbath was made for man.”
    - a) The legalists turn it into a burden; God made it to be a blessing
  - 2. True faith produces mercy
    - a) It is no surprise that the Abolitionist movement was rooted in evangelical Christianity
  - 3. Contrast the Legalists and Jesus
    - a) Legalists were interested only in precepts
      - 1) Jesus was interested in people
    - b) Legalists used people for their selfish gain
      - 1) Jesus served people and gave up His rights for others
    - c) Legalists shut up the Kingdom of God by their man-made rules
      - 1) Jesus opened the Kingdom of God by exposing and stripping away man-made rules
    - d) Legalists put people under bondage
      - 1) Jesus set the captives free
    - e) Legalism is one of the most serious problems facing the orthodox Christian church today. One of the most serious problems facing the church in Paul’s day was the problem of legalism. In our day it is the same. Legalism wrenches the joy of the Lord from the Christian believer, and with it goes his power for vital worship and vibrant service. Nothing is left but a cramped, somber, dull, and listless profession. The truth is betrayed, and the glorious name of the Lord becomes a synonym for a gloomy killjoy. The Christian under the law is a miserable parody of the real thing.

## **IV. Conclusion**

- A. “Come to Jesus and find rest for your souls” (Matthew 11:28-30)
- B. Jesus is Lord of the Sabbath. He is our Sabbath rest
  - 1. Reach out by faith, He will make you whole
- C. The Sabbath was to be a blessing, not a burden
  - 1. It did not prohibit a work of necessity or a mercy