

Christ Our Sabbath (Rest)

Gospel According to Luke

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I'd like to invite you to look with me in your Bibles to Luke 13 and I'm going to read from verse 10 down to verse 17. I'd like to speak with you about "Christ Our Sabbath." That word "Sabbath" is a transliteration of the Hebrew word but it means "rest," so you could say "Christ Our Rest." I hope that as a needy sinner, the Lord has brought you today to rest. I know that's not typical in a lot of congregations. Preachers stand up to give their adepts more work to do and that's the trouble with works religion, it's never enough. It's like Pharaoh in Egypt when he had the Israelites in bondage and gave them a certain allotment of bricks to make; he provided the straw for them initially and they just had to make the bricks but he noted one day that they were still having too much time to go out and have babies so he figured that's not going to work, we don't want the population multiplying, we don't them having too much fun so let's just make them go gather the straw on top of it. That's what works religion does. There is going to be always something more for you to do; never to the satisfaction of men, in particular, but most importantly never the satisfaction of God. There is no amount of work that you could ever do that could satisfy a holy God so it's a dead end street both ways, but our flesh still thinks that somehow something we do is important and if we let that weed grow, it'll eat up the whole garden and eventually the whole garden is eaten up with it.

And here our Lord in Luke 13, we find him in verse 10 teaching in one of the synagogues on the Sabbath. Wouldn't you have desired to have been there to hear him teaching in that synagogue? You say, "Well, if he was the teacher, why on earth didn't people see him for who he is?" Well, it's because there's a veil, the Scripture says, on the heart of sinners that unless that veil is removed, you'll never see. Think about how many years you and I have read this Scripture and even having been taught of the Spirit knowing that it's all about Christ, we still read it blindly? We still need the Lord to remove the veil, but I'm thankful because the Lord is teaching us. That's who we see. What is every portion, what does this have to teach me, O Christ? You wouldn't have that desire were it not the Spirit of God giving it to you.

But we find our Lord "teaching in one of the synagogues on the sabbath." A synagogue, that word just means an assembly place. People talk about going to church, church isn't a place, church is a people. It's those that Christ came to redeem. And so in this synagogue where the Lord was teaching, and notice, "on the sabbath." That was the seventh day of

the week. Today there are some that say, "Well, we need to keep the Sabbath." They keep insisting on that and there are some around that you've met that they meet on Saturday still. They still believe that that's the day to meet. There is a congregation not too far from here. You can drive down there on Saturday and the parking lot is full. Today you go by there and there is no one there. It's their thinking. You'll see signs on the billboard on I-20 there from time to time, "Obey the Sabbath." Keep the Sabbath. So to this day there are some that are legalists to that point. That root goes all the way back that we've got to keep the law.

But now in verse 11 is an important observation. Remember I said before when the Scripture says "And, behold"? In the middle of all this legalism, all these people busy about requiring of men and I can imagine what it would have been like to have somebody other than Christ in that synagogue, they were coming up with new interpretations of the law and they all couldn't get along. That's why there are different synagogues. They would separate over observance of the law. It's like congregations today that are all works religion but they can't get along because they can't agree on something and so they head down the road and they start a new place of worship but in reality it's the same old works, just a different outfit, that's all. The same thing.

But verse 11 when the Scriptures say, "And, behold," this is to catch our attention. In the middle of all this "there was a woman which had a spirit of infirmity eighteen years." Now in these synagogues back in the day, the women had to sit in the back. There was a division even amongst men and women, and especially having an infirmity, she would have been way in the back, but she's the one that our Lord looked upon and I will tell you, knowing our Lord and why he came to serve, that's the whole reason he was there anyway. It wasn't for all these other legalizers. One of the worst things is for the Lord to leave you to yourself thinking that somehow you've got somewhat like these were.

But here, "behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." So this was a pretty physical infirmity. We've seen people walking around today I've observed some that were just bent over and you think, "Well, why can't they just straighten their back?" Because it's a disease. It continues to cause them to bend over.

But here's the glorious Gospel right here in verse 12, "when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her." It wasn't that he couldn't have just spoken the word because there were times when he did, but when he laid his hands on her, that was a laying on of his blessing. That's what laying on of hands was. It wasn't any kind of grace that had to come through those hands, but his word alone was sufficient.

But "he laid his hands on her," in a way of blessing, "and immediately she was made straight." I would have loved to have seen that. Imagine, 18 years in the midst of these law legalizers and I'll tell you their attitude toward such a woman was that she was cursed. That's anybody diseased. That's why you find them sitting outside the temple waiting for alms. They looked upon such people as cursed. But now wait a minute, isn't

that how we see others? When you find somebody, don't you automatically think, "I wonder what they did to get God upset?" Just because we're walking upright doesn't mean we're the Lord's. Just because one is bent over doesn't mean they're not the Lord's. There is nothing outwardly physical that's ever going to show that somebody is the Lord's or isn't and here's the proof. Here was a woman that religion couldn't help. You know, she kept showing up and, again, it was the Lord drawing her because one of the good things about these synagogues was at least the Scripture was read. Whether anybody interpreted it aright or not, the Scriptures were read.

I have a friend, an acquaintance, that the Lord dealt with his heart. He was in a congregation where the preacher was preaching out of Romans 9, of all things, he was going through Romans 9 and where it says, "Jacob have I loved, Esau have I hated," and it's pretty clear in there that it's talking about God's sovereign will in choosing whom he will save and condemning whom he will. But this preacher was trying to show that this really had to do with nations and Jews and Israel and Gentiles and not individuals. Now, if he had just listened to the interpretation, he would have never known otherwise but while the preacher was babbling down another road, the Spirit of God was directing him to read the word and in reading the word, his eyes were opened.

Don't think it depends upon a preacher. I'm so thankful for different times where the Lord has directed me to preach from this word but some of you, and it may not be immediately, have come up later and said, "You know, back when you were preaching that message, the Lord directed my heart to another Scripture from there and it so blessed me and the Lord gave me some light from that Scripture." I'm not going to be jealous. Who am I to be jealous? You know, sometimes I kid with you and say, "Now don't read ahead," but in reality I'd like you to read ahead. Keep reading because this word has a lot of light to shed on my commentary and on yours or any man's. The one thing I want you to see is if the Lord has purposed to save a sinner, he is going to cause his word to break through. It will not return unto him void. And really this word accomplished God's purpose whether it was for the saving of this one who was infirm or whether it was for the blinding of all the rest. The Lord is sovereign in it all. That's God.

But I love that it says there at the end of verse 13, "and glorified God." How do you know that God has done a work? Well, who gets the glory? When someone says to me that they believe they're the Lord's and yet all they can talk about is I, me and my, there is something wrong there. At one time I heard this person overseas, it was in one of these meetings where they believed in speaking in tongues and they were all carrying on and I finally reached up, I was supposed to preach there and it was getting noisy and I finally reached in front of the leader and just tapped him on the shoulder and he stopped babbling and I got up and preached. Afterward they said, "Well, how come you stopped our leader there while he was speaking in tongues?" I said, "Because it's not according to Scripture." And he said to me, "Yes it was." I said, "Well, what language were you speaking? Who was it for?" He said, "I was speaking in English." He's telling me this in his dialect. I said, "Well, English is my mother language and I didn't hear one word of English." People think that by their profession they're the Lord's and yet what they speak

is not the language of the Lord. It makes no sense. It's just babble, especially when it starts with me, my and I.

When you see here and the Spirit of God put it here, didn't he? It could have put a period, "immediately she was made straight," just like the ten lepers that the Lord healed. What is significant about that? One came back to thank him. There were many the Lord healed that weren't the Lord's. He did it to demonstrate his power to deliver.

But when you read here "and glorified God," who was glorifying God? She was. So this was more than just a physical healing. This was the Lord drawing her to himself as a needy sinner. And don't you know that when she was brought to see the Lord because that's who drew her, all those 18 years of infirmity made sense because the Lord was directing even in that to bring her low, to put her in a place where her path would cross with the Lord and he'd be pleased not just to heal her physically but reveal himself in her else she would not have glorified God.

Now, here's the division that comes because verse 14, "the ruler of the synagogue," it could just say answer but, "answered with indignation." Why is it so upsetting when we declare to friends and acquaintances that we have of the glory of Christ? You'd think, well, they're going to enter in and rejoice. Don't they have the same Bible as we do? Don't they read the same thing? But if you want to find out in a hurry what is just simple religiosity in an outward form versus what is a true work of God, just give Christ all the glory just like this woman here.

What were they all upset about? Look at the next sentence, "because that Jesus had healed on the sabbath day." One of their traditions had been violated and this ruler, "said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day." What is this ruler doing? Here's Christ, he's still there with this woman that he's just healed and now the preacher is standing up to try to correct what they just saw. "There is no way this could be of God because there are six days that this could've been done. It didn't need to be done here on the seventh day."

I've been in two situations in preaching in some congregations where I've been invited where the preacher has been so upset after hearing me preach because somebody in the congregation had invited me, the Lord had given them an ear. And I told them before going, I said, "This isn't going to make your preacher happy." And they said, "Come on." And they basically just said, "The congregations around here are looking for preachers to fill the pulpits all the time." If I wanted to put my name in a hopper, I could do it right now online but you wouldn't see me here, though and that's why I don't want to leave here but I could really stir up some trouble because there are pulpits that are empty and they're looking for preachers. And I've been in two situations after preaching where the preacher has been so indignant with me sitting there that they have stood up and told the people outright, "Don't listen to a thing you just heard."

That's what this was doing but that's one thing to do it with me, it's another thing to do it with the Lord sitting there. But I'll tell you, even that the Lord was directing. There

wasn't anything men could do to our Lord but what he was directing all the while. He'll bring out of men and women their indignation, their rebellion. That front goes away and that just shows just how much of a rebel we are by nature to God and his glory and we'll come up with a reason. You know, the reason wasn't just that he healed this woman on the Sabbath, the real reason was they hated Christ. They hated him. People will come up with reasons why not to hear the Gospel declared in all of its truth and glory but the real reason is they hate Christ. They'll have a Jesus of their own making. They love that Jesus, but not the Christ of Scripture.

And you can see here, he addressed that word to the people that were there, but verse 15, "The Lord then answered him, and said, Thou hypocrite." Now today, probably not politically correct. You're in someone else's congregation, be careful what you say. That's how men reason but the Lord, he's the truth. He speaks it, "Hypocrite." Acting one way and saying another.

And he points out something very simple. I love the Lord's logic, wisdom. And you notice many of our Lord's statements were really questions. That's a good way to come back on people. Don't try to convince them. You can't convince a person against their will but you can ask them some questions and that's what he says, "doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?" The Lord knows men by nature. They're not going to say it's the Sabbath so I'm not going to feed and water my livestock today. You got up and you fed them, you watered them, you let them out in the field and you were working.

Verse 16, "ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" What better representation of what the Sabbath day is all about but rest.

Notice here in verse 17, "when he had said these things, all his adversaries were ashamed." That word means "to be disgraced; dishonored; embarrassed," would be another way; red-faced. What I want you to see is people can get red-faced without being converted. They just go out and figure out another way around it. You know, you get shown up somewhere and by the time someone gets home and starts trying to explain to all their buddies about what happened, the whole story change, doesn't it? They're going to turn it around to where in the end they're made to look good. That's what man does by nature. But there was nothing they could say.

"When he had said these things, all his adversaries were ashamed," but it says, "the people rejoiced for all the glorious things that were done by him." Left to himself, man would see this as being an evil thing because it violated some way their tradition. There are plenty of people around right now, like I said, that believe that the Sabbath is still Saturday. They think it's an evil thing that we're meeting on Sunday. If you don't believe it, today you can Google it on the internet. You'll see what they think about it because they're tied to that law; tied to that tradition.

But for those caused to see, as you see in verse 17, "all the people rejoiced." That's all those in whom the Spirit of God put this rejoicing to see "all the glorious," and "things" is in italic. It really has to do with the personal work of Christ, all that is glorious concerning him, "that were done by him." That's the difference. Why does one man see and one doesn't? Well, it's the Lord. He gives us eyes to see.

So coming back here looking at this subject of Christ our Sabbath, verse 10, our Lord came to fulfill the law, not set it aside, because you might wonder, "Well, what was he doing in the synagogue on a Sabbath day? Especially knowing that these were blind and perverted leaders of the blind?" Well, it was because he observed the Sabbath. Our Lord, just like the law required, set that day apart. He wasn't throwing this in anybody's face to say, "Well, I don't have to go to the synagogue." That's where they were directed on the Sabbath to go and read the word, hear the word read.

So he did so that's why you find him here in the synagogue on the Sabbath day, but now the difference is how men viewed the Sabbath. If you look over in Mark 2 and this is not just one occasion, this truly was a point of contention between these and Christ. In no way did Christ violate the Sabbath in anything he did but he violated many of men's interpretations about the Sabbath. You see, that's where the problem is.

Our Lord here in Mark 2, you can see in verse 23 another example, and this gives us a clear view of just what legalism will do and I don't know how you were raised, but I was raised like this only I was raised and taught that Sunday was that Sabbath. So if you're going to fill up your car, fill it up on Saturday. You shouldn't be encouraging stores to be open on Sunday. If you have to get bread, make sure you have plenty of it on Saturday. Don't get caught on Sunday having to go down and buy bread from the local grocer because what you're doing is encouraging him to be open on Sunday. There are Sunday laws all around. People still think that way.

I remember one time preaching for a friend of mine and he purports to be a grace preacher but he's a Sabbatarian and I can remember visiting him. I was a nine hour drive back to where home was and so after I preached, I said, "Well, I think I'll just hit the road." Now, he didn't have a problem with me traveling on Sunday, a nine hour drive, that's fine, that's the ass in the pit, you've got to stop and pump your gas. But when I suggested that, he said, "Well, what are you going to do for food? Do you have food already prepared?" I said, "No, I'll just stop at McDonald's or something on the way back." You would have thought I cursed. "McDonald's? You're not going to do that. No, no, no, no. I'll tell you what, why don't you come by the house and eat with us at the house first and then you can hit the road?" Well, I was trying to be polite and I really needed to get on the road but I said, "Alright, I'll stop by the house." Well, guess what? He had his wife in the kitchen working preparing for nearly an hour and a half to make sure that the food was prepared and I'm sitting there the whole time thinking, "You've got to be kidding me. You're going to make your wife work here in the kitchen to prepare this meal and you were offended because I was going to stop at a McDonald's on the way back?" Do you see how this legalism reasoning?

Here Mark 2:23, "it came to pass, that he went through the corn fields on the sabbath day," and I believe the Lord is directing in all of this. There is nothing that happens by chance. He could've taken another path but he goes through the fields knowing what he's going to direct in this and it says, "his disciples began, as they went, to pluck the ears of corn." Now, if you read the law, that was legal. If you were hungry and going through somebody else's field and they had some corn, you could pick it and eat it and no one could arrest you for trespassing.

But that wasn't the issue. What was the issue? Verse 24, "And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?" You see, that was the issue. What they were criticizing his disciples of was harvesting of all things and that's when the Lord said unto them, "Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them," you see, they would have criticized David for that, but the Lord didn't. He didn't condemn David, he said unto them, "The sabbath was made for man, and not man for the sabbath." In other words, it was never meant to be a bondage. It was always meant to be really a type and picture of the Lord Jesus Christ and the rest that comes in him and that we're not to mingle any works of our own with his work.

That's what the Sabbath is all about. That's why in the Old Testament they weren't even to pick up a stick. It was a day of rest and of worship, it wasn't to be an obligation and where there was need, that need was to be met and that's why he says there in verse 28, "Therefore the Son of man is Lord also of the sabbath." Don't you think the one that set the law would be the one to interpret it? But men aren't even happy with that. They're not going to take Christ and he's the one that wrote the law, and yet they would not hear.

So coming back to our text in Luke 13, these verses 11 through 16 are really an outflowing of verse 27, Mark 2. How is it that Christ is the Lord of the Sabbath? Everything he did was to illustrate what true rest is. Can you understand that? It wasn't to clamp a yoke on somebody and drag them down, "Oh, you'd better keep the Sabbath." If you want an answer to people today that ask you, "Do you keep the Sabbath?" The answer is simple, "Yes." And then if they say, "Well, don't you meet on Sunday?" "Yes." And don't say anything, just look at them. Let them come out with their indignation because sooner or later they're going to say, "Well, then you don't keep the Sabbath," and that's when you can say, "Yes I do." Say yes to all three. "I keep it on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday. There is never a day that I don't keep the Sabbath because the Sabbath is not a day, the Sabbath is a person and Christ said he's the Lord of the Sabbath. He means he's the one that gives sinners rest." And the only reason why people have a fuss with that is because they've been left to themselves. They're still like these Pharisees in this synagogue gathering to read and go through the motions of religion and everything else you can imagine and still as blind as could be, blind as a bat. Even worse, they're blind spiritually.

But, oh, to be this woman here because our Lord in this chapter right here in verses 11 through 16 and this is the heart of the message, he illustrates how he came to fulfill the Sabbath; how he came to be that rest for needy sinners. First of all, in verse 11, you wouldn't know your need were you not bowed down. You see, that's the problem with these. They were physically healthy. In fact, their mindset was like so many today in popular religion of health, wealth and prosperity that, "I'm being prospered because I'm God's child." They don't know how to deal with somebody and if you don't believe it and you haven't been in one of these works religion mills in a while, just talk to some people that are going through hard times and find out how the preachers treat them. Initially they're going to kind of say, "Yeah, well, let's be in prayer about it." But if it goes on too long like this lady, 18 years, they're thinking, "This lady has done something serious." They're thinking, "She's...God has condemned her." That was their thinking.

But what was to them a condemnation for her was a blessing. Maybe not when she was going through it, to be bowed down, I can't imagine what it is to walk that way and have to look up and talk to people bowed down, can't ever get comfortable. But there's a reason in the end in verse 13 where it says she glorified God because I know how the Lord has dealt in this poor sinner's heart that when you are caused to see Christ and your eyes are opened, you look back at every turn of that road, broken as it is, but you thank God that he brought you to that place, that place where you were caused to meet Christ. And had you not been bowed down, had he not bowed you down, you would have had no interest. You would have just kept going down the path of condemnation.

The Lord purposed it just like he purposes everything in our lives but a woman bowed down with, it says there, a spirit of infirmity 18 years, and she had no power in herself to straighten herself out, nor did these legalizers. They couldn't help her. It sounds pretty much like what the Scripture says, doesn't it? Romans 8. When it says she glorified God, I believe this would have been coming up of her heart through her lips. "There is therefore now no condemnation." Delivered. "Christ has made to them which are in Christ." These legalizers looked at her as condemned but in reality they were condemned because they didn't see their need. And walking out "after the flesh to the law of the spirit of life in Christ Jesus," when he spoke that word and told her to be healed, that law of the spirit of life in Christ Jesus, this was one that he came to save, "hath made me free," that word "free" means "justified forever," "free from the law of sin and death." She was under the law of sin and death until he made her free. That's the illustration.

And notice, "For what the law could not do." She sat in the synagogue and heard the law read every Sabbath day but it had no power to deliver her. But what the law could not do "in that it was weak through the flesh," it's not that there's anything wrong with the law, it declares the glory and holiness and honor of God but the problem is with this flesh. "God sending his own Son in the likeness of sinful flesh." He didn't send him in sinful flesh, but he sent him in the likeness of those that are of sinful flesh. That's us. He was a man. "And for sin," because of sin, that word because of, "condemned sin in the flesh." How did he condemn sin in the flesh? By his death. He bore it for his people. This lady here that he healed was one for whom he would pay the debt and I often wonder if she

wouldn't have been in that crowd hearing and thinking, "That's my Lord and Savior." That's why he came.

It says, "That the righteousness of the law might be fulfilled in us." Actually that word means "on our behalf; through us." You say, "I wasn't even there." It's probably a good thing because if we had, we would have messed it up. But this was done before I even knew anything about it. I can honestly say that the righteousness of the law, I have fulfilled. You say, "How can you say that?" In my substitute. When he died, I died. When he rose again, I rose. That judgment took place there at the cross.

And it say, "who walk not after the flesh, but after the Spirit." It's not a condition. This righteousness will be fulfilled if you walk. But what it's saying is, "Do you want to know if that righteousness of the law has been fulfilled on your behalf?" Well, you'll not walk after the flesh, in other words, by your own personal obedience trying to keep the law, but after the Spirit. Where does the Spirit direct you? To Christ. Look to Christ. The Spirit always directs the sinner, the needy sinner to Christ. He gives him a cry for Christ. He gives them eyes to see Christ. He gives them ears to hear Christ. He gives them a mouth to speak of Christ. But most people we run into today that have Christ on their lips, if you listen to them long enough...that's why I say just ask a question and be quiet. Let them talk. Isn't that what detectives do? When a detective is on somebody and they've committed a crime? The detective is not doing the talking, they're just asking questions. People are talking away, talking away, talking away. Sooner or later, they're going to expose what's in here. That's the way people are. If you want to know whether the Spirit is in them, I'll tell you one thing, they're going to speak of one glory alone, one righteousness alone, one salvation alone, one faith alone and it's Christ.

If it was left to us, you can see down there in verse 6, "to be carnally minded is death." We're talking about people in religion, carnally minded, fleshly. They're always thinking of the works of their hands. They're always talking about what they're doing. That's all they can talk about. That shows that their still in blindness.

It says, "but to be spiritually minded," you see in verse 6, "is life and peace." In other words, one who is spiritually minded, who minds the things of the Spirit is what that means. And what things does the Spirit mind? He minds Christ. That person has life and what? Peace. We're not talking about inner peace here because we all have turmoil but it's talking about that legal peace that Christ came and established by his work, his life and his death, for his people.

And it says in verse 7, "Because the carnal mind is enmity against God." When it says here that this religious leader spoke, answered with indignation, that's an indication right there of a carnal mind. I remember, again, going to preach at one of these places where we sat around the table before I was to preach and the preacher couldn't convince me enough of just how much he loved God. I just wanted to take a sock and put it in his mouth but, you know, we were at his table and I was sitting there trying to eat but it was just my stomach was turning and I thought if I tell him what I'm really thinking right now, then he's probably not going to let me preach so I thought maybe there's a sheep

there that's going to hear so I just bit my tongue. That's all he could do was talk about how, oh, how he loved Jesus, how much he had done for Jesus, all these things. Again, this was a place where somebody in his congregation had been, you know, the Lord had moved to invite me to come up there so for him I was just like any other preacher.

And I can remember it was a Thursday night and the Lord directed me to preach through the book of John and Old Testament. My goal as the Lord directed me was to preach Christ from the book of John. A hot night. They didn't have electricity. There were lanterns around and the congregation was full and there sat the preacher up on the platform just as pompous as they come. Then when I got up to speak, you should have seen him turn into a raging animal. You could just see him just churning inside the more I spoke of Christ. And just like I'm telling you that our works are nothing, he'd been preaching up works. His mindset was if you preach Christ to them, they're going to stop giving. You see, that's what they think. And I need to live off of what they give so I need to keep the ten prong whip out here. That's his thinking.

But anyway after the meeting, this was the guy that said, "Oh, I love Jesus," I went back to the house there because he said they were going to have some refreshments and whatnot and the preacher wasn't there. So I asked somebody, I said, "Where's the preacher?" Because I wanted to hear what his language was after the message. And someone came over and whispered and they said, "Well, he is really upset with the message and he's going around to the people's houses right now and just telling them, you know, he didn't know what they were going to be hearing, so just ignore what you heard."

You say, "Well, how can people do that?" That's that indignation. That's that enmity right here, verse 7, "Because the carnal mind is enmity against God." I'll tell you, until the Lord teaches you or me just how evil this flesh is, we've not been taught of God. I had to be shown my own enmity of this flesh.

But it says there, "for it is not subject to the law of God, neither indeed can be." You can whip this flesh all you want to but it's not going to be subject to the law of God. It's going to find a way to wiggle out of it just like these here. They had their interpretations. They rather a woman remain in need because it was the Sabbath than they had more care for their ox and their asses that they'd get up in the morning and let out and go feed than they did this woman. That's just that mindset. It's what legalism is.

But, again, to sum it up here coming back to Luke 13 because our time is gone, but all the power to heal and give rest. He didn't require a thing of this woman. You hear preachers, again, putting conditions on people, "If you'll just get right with God, if you'll just do this, then God will do that." None of that. It's just that the Lord saw her, verse 12, called her, drew her, spoke to her and what words of grace, "Woman, thou art loosed from thy infirmity." We know that all infirmity comes from our sin. We wouldn't be infirm were it not. So to say to her, "Be loosed from thy infirmity," that wasn't just the physical infirmity, he was letting it be known this was one of those that he came to pay the debt and free indeed. When the Lord is that substitute, how free we are as sinners.

Christ our Sabbath. Do you see what it is, Christ our rest? I'll tell you, if he's ever taught you, there's no religion, there's no legalist or anybody that's going to move you out of that. I think about this woman there with all this nay saying going on, she knew how the Lord had taught her. She didn't have to say anything. Someone told me the other day when something is obvious and you don't have to answer anything, just say, "JADE." I like it. JADE. Do you know what it stands for? I don't have to justify, I don't have to answer, I don't have to defend, I don't have to explain and no is a complete sentence. This lady didn't have to speak. She didn't have to justify herself, the Justifier was there. She didn't have to answer, he answered. She didn't have to defend anything, he defended her. That's what it is for him to be an advocate. She didn't have to explain. Now, how do you explain? He did all the 'splaining. That's what it is to rest. Just hang that "Do not disturb" sign on that door if Christ is your rest. That's all you need. May God grant us his Spirit to rest.