

Friday, June 5, 2020 ▫ Read Luke 6:1–5

Questions from the Scripture text: What day of the week was it in v1? Where was Jesus? Who was with Him, and what did they do? Who ask them what in v2? Who answers them in v3? About whom, and those who were with him, does Jesus ask in v3? What was their condition? Where had David gone (v4)? What had he eaten? To whom did he give? Why was this a big deal? What does Jesus call Himself in v5?

Luke established that it was our righteous Lord's habit to keep Sabbath in public worship, proclaiming Himself as the Lord's salvation for sinners (3:23a, 4:15, 4:16, 4:21, 4:31, 4:44).

Then, the evangelist drew the line of demarcation between: on the one hand, those who rejoice over the Savior from sinners and, on the other hand, those who are too busy with their own "righteousness" to rejoice over the salvation of the Lord Jesus (5:29–39).

Now, the Lord Jesus announces that He is not only the salvation of the Lord, but the Lord of that salvation. He is not only the righteous Keeper of the Sabbath, but the Lord unto Whom that Sabbath is kept!

It is evident that as Jesus goes through the grainfields, it is not only the disciples who are with him. The Pharisees are also there. They are on their way to or from synagogue, but the main thing is that they are with Jesus. And, in the course of being with Jesus, they are hungry. Praise God, let them eat! Being with Christ is not to be a hardship.

Ironically, they are even wrong about v2. Scripture makes a distinction between threshing and gleaning; the gleanings are charity and not work. In fact, Deu 23:24–25 makes plain that eating when you're hungry in your neighbor's standing grain is not stealing; Scripture draws a distinction between what the disciples did and what mustn't be done in order to keep the Sabbath.

The Lord Jesus knew this, of course. He could have defended His disciples on that basis. But keeping the Sabbath is about more than what mustn't be done in order to keep it. We are to remember the Sabbath *to keep it holy*, to consecrate it unto that particular fellowship with the Lord that is worship—whether private worship, or family worship, or especially public worship. The Sabbath is not so much about putting down the sickle as it is about picking up the Psalter. It is all about the Lord of the Sabbath.

This is why Jesus takes us not to Deuteronomy 23, but Genesis 2 by way of 1 Samuel 21 (v3). There, David was a type of Christ—under attack by the very kingdom that he had come to save. And those who were with him received special privileges for the sake of being with him. In David's case, the showbread that came off display was for the Levites, but the anointed king had been reduced to a stranger within the house of the Levites, getting scraps from their table (v4).

But God exalted David in due time, and so Christ will also be exalted. Every knee will bow, and every tongue will confess. And all will recognize that from Genesis 2 to Revelation 21, the weekly Sabbath has always, always been about gathering to the Lord Jesus. The Sabbath is not about resting from earthly things. This resting is necessary only as a means to the Sabbath's chief and true end: giving our undivided attention to Jesus. He is the Lord of the Sabbath.

What are you tempted to make the Sabbath about NOT doing? What else are you tempted to make it about doing? What can you change to make your Sabbaths about giving undivided attention to Jesus?

Suggested songs: ARP118D "Now Open Wide the Gates" or TPH151 "Lord of the Sabbath, Hear Us Pray"