

Luke 6:1-11 The Lord of the Sabbath

Under the Lordship of Jesus Christ the Sabbath serves the redemption of man.

- 1) From creation the Sabbath has been an invitation into God's holy rest.**
 - a) Genesis 2:1-3 "So God blessed the seventh day and made it holy, because on it God rested from all His work that He had done in creation."
 - i) "seventh day" has an eschatological orientation—lifework progresses to the goal of rest
 - ii) "God blessed"—God's promise of delight (Isaiah 58:13-14)
 - iii) "made it holy"—it is time set apart for man to commune with God; the fact that all of time belongs to God and is under His sovereign rule does not negate the holiness of the Sabbath; even before the fall there was a distinction between sacred "good" (God's estimate of His creation); Westminster Standards: "a holy resting all that day"
 - b) Exodus 16:22-30 indicates that the Sabbath was known before the giving of the law as a creational ordinance: "So the people rested on the seventh day."
- 2) After the fall the Sabbath promoted the hope of redemption as New Creation.**
 - a) The Ten Commandments, including the Fourth Commandment, were given in a redemptive context.
 - i) Exodus 20:1 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery."
 - ii) Deuteronomy 5:15 "You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day."
 - b) Exodus 20:8 "Remember the Sabbath day, to keep it holy."
 - c) Exodus 32:16—The Sabbath is "a covenant forever" between God and His people.
 - d) Hebrews 3:7-4:13—Sabbath as a sign of entering God's redemptive rest
- 3) The Pharisees (and scribes) miss the redemptive significance of the mission of Jesus and of the Sabbath (6:2, 7, 11).**
 - a) v. 1—Pharisees interpret actions of disciples as "harvesting and threshing" grain
 - b) Under ordinary circumstances they would have a good case (Exod. 31:12-17; 35:2; Num. 15:32-36)—Sabbath breakers were to be executed according to God's law.
 - c) vv. 7, 11—Pharisees treat healing as a mere work
 - d) No case here, as the law did not exclude acts of necessity and deeds of mercy on the Sabbath (cf. Luke 13:14; 14:5).
- 4) Jesus corrects them by demonstrating the redemptive significance of His mission and of the Sabbath (6:3-5; 8-10).**
 - a) Demonstration of the Redemptive Significance of Jesus' Mission
 - i) David, as the Lord's anointed, was serving the redemptive purpose of God, therefore the showbread in the Tabernacle, with its exclusively redemptive purpose, was appropriately used to feed David and his men.
 - ii) Argument from lesser (David) to the greater (the Son of Man).
 - (1) Side note: Jesus is filling the title "Son of Man" with meaning as we move to the climax of the gospel at the crucifixion. Only at His trial before the Chief Priest does Jesus connect this title with the Divine figure in Daniel 7 (22:69). Thus far He has told us that "the Son of Man" has authority on earth to forgive sins and that He is Lord of the Sabbath. Both of these indicate that Lord refers to Yahweh.
 - b) Demonstration of the Redemptive Significance of the Sabbath
 - i) v. 9—good vs. harm; save life vs. destroy life
 - ii) v. 10—"and his hand was restored" ("restored/restoration" used in Synoptic gospels and acts of this healing and of the "restoration of the kingdom" and the "restoration of all things." Possibly intentional connection of this man's healing with the promise of New Creation.
 - iii) God's original blessing of the Sabbath is finding its fulfillment in the "works" of Jesus on the Sabbath.
- 5) How do we rest in the authority of the Son of Man who is Lord of the Sabbath?**
 - a) We observe the Sabbath on the "First Day of the Week," the day of the Lord's resurrection.

- i) Resurrection and New Creation belong together. The First-day-Sabbath testifies to the dawning of the New Creation with the resurrection of Christ.
- ii) This shift is communicated narratively in Acts and is assumed in the Epistles.
- b) We observe the Lord's Sabbath as a covenantal sign of our consummate rest with Christ in that New Creation.
- c) We observe the Lord's Sabbath with a holy resting all that day. The restoration of the body is important, but not the most important purpose for the Sabbath rest. "Holy" indicates devotion to God: worship, prayer, Scripture intake, intentional Christian fellowship, deeds of mercy.
- d) We observe the Lord's Sabbath with delight, zealously guarding it from being trampled by our addictions to business and recreation (Isa. 58:13-14).

Jesus is the Lord of all time. When we acknowledge His authority to budget our time, there is pleasant rest for our souls. The Sabbath Day is not lopped off from the work week. As we breathe in the blessing of the Sabbath under the Lord of the Sabbath, we find refreshment that carries us through the following six days.