

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.**
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.
- Chps. 24-25 The Predictions of the King.
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

A good part of Christ’s earthly ministry involved presenting His Messianic credentials to Israel. His miraculous kingdom signs were undeniable, and they were so voluminous as to be overwhelming convincing. His miracles were kingdom miracles and were signs showing that He was the Messiah offering Israel the kingdom on the condition of repentance.

Alas, Israel largely did not repent but instead persisted in the legalism of their Judaistic religion as taught by the scribes and Pharisees. The indifference of the people and the antagonism of the religious leaders characterized Israel rejection of Jesus as their Messiah.

As we follow the ministry of Christ we see a rising hostility on the part of the religious leaders against Jesus. First they had a major problem with Christ’s claim to be able to forgive people (Mt. 9:1-8).

This was exacerbated by the fact that Jesus associated with tax collectors and sinners (Matt. 9:9-13). And then as we find in our study today Christ not having any regard for their legalistic sabbath rules claimed that He was Lord of the Sabbath which absolutely inflamed them (Matt. 12:1-14).

There is a thematic play on words here in context. Jesus promised REST to all those who come to Him as seen in 11:28-30. The Hebrew word translated sabbath means rest. God intended the sabbath to be a time of rest but the religious legalism of the Jews turned it into a burden. Jesus offers spiritual rest in contrast to Jewish legalism which corrupted the sabbath rest intended by God as seen in 12:1-14.

Circumcision and the Sabbath were the two most significant covenant SIGNS to the Jews. To be a Jew was to be identified with circumcision and the Sabbath. Circumcision marked the Jews as the covenant people of God as the descendants of Abraham (cf. Gen. 17:9-14). Keeping the Sabbath was a sign that they were the covenant people of God as seen in the Mosaic Law (cf. Ex. 31:12-18).

Thus, the Sabbath was deadly serious in the eyes of the Jews, and they all knew that in the OT the violation for breaking the Sabbath was the death penalty (cf. Ex. 35:2). Therefore, the rabbis tried to protect the sanctity of it by building “a wall of rules and regulations” around it. But this became their undoing.

The issue of the Sabbath legalism became a MAJOR point of contention between Jesus and the religious leaders called the Pharisees. And the first occasion for this ongoing conflict over the Sabbath is seen in Matt. 12:1-8 (cf. Mk. 2:23-28; Lk. 6:1-5).

Matthew 12:1–13 (NKJV)

1 At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat.

2 And when the Pharisees saw it, they said to Him, “Look, Your disciples are doing what is not lawful to do on the Sabbath!”

Here is the setting. Jesus and His disciples were passing through grainfields – probably either wheat or barley. It happened to be the Sabbath and the disciples were hungry and so they began to pluck a few heads of grain and eat them.

This was not stealing. The law instructed people to leave the edges of their fields so people passing by would have something to eat.

Slide # 2**Deuteronomy 23:25 (NKJV)**

25 When you come into your neighbor's standing grain, **you may pluck the heads with your hand**, but you shall not use a sickle on your neighbor's standing grain.

So the problem was not that they were eating out of these fields, the problem according to the Pharisees is that they were doing it on the Sabbath day.

The Pharisees were obviously dogging Christ's footsteps looking for anything they could find to criticize and thereby discredit Him. They had a sinfully CRITICAL spirit.

Well, here they thought sure they found something saying, ***"Look, Your disciples are doing what is not lawful to do on the Sabbath."***

However, as we will see Jesus NEVER ever broke the law (cf. Mt. 5:17-18). The disciples here were not actually guilty of breaking the law of Moses, but they were breaking the extra regulations of the rabbis.

The Pharisees and scribes saw the Sabbath as the sign of the Mosaic covenant which they took very serious – at least in a legalistic sense. To flaunt disobedience to the Sabbath in their minds was to desecrate the entire Mosaic Law. So, in order to protect it from being violated they had added MANY other rules and regulations in addition to Scripture which they saw as sort of a protective fence that would help guard against violating the Sabbath.

Here is a basic rule before God. Do not ADD to God's revelation. That results in manmade "legalism" and invariably results in serious error. God doesn't need any help in communicating and to add regulations for holy living to what He has said inevitably results in burdensome legalism.

In the MacArthur Study Bible in the concordance under BAPTISM it has all sort of headings. One of these is "Scriptures supporting infant baptism" with the reference of Prov. 30:6.

Slide # 3**Proverbs 30:6 (NKJV)**

6 Do not add to His words, Lest He rebuke you, and you be found a liar.

Any time we ADD legalistic rules to God's Word we make ourselves out to be a LIAR and before God that is most serious. Some forms of professing Christianity ADD tradition, they ADD rituals, they ADD the apocrypha, (etc.) and pretty soon everything is so corrupted that it is not according to the Word at all.

Jesus often rebuked the Pharisees for ADDING their traditions to the Word of God as legalistic requirements for the people to live by (cf. Mt. 5:43; 15:6).

What the law of Moses actually forbade was the harvesting of grain on the Sabbath (cf. Ex. 20:10; 34:21; Num. 15:32-36; Deut. 5:12-14). Harvesting is different than merely eating breakfast. But legalism takes it further than God ever intended. The Jewish rabbis had come up with 39 categories of work that were forbidden on the Sabbath with all manner of subheadings under that.

Three of these categories were threshing (plucking the grain); harvesting (rubbing it in their hands); and then winnowing (separating the grain from the chaff by blowing the chaff away). There you have it - that is UNLAWFUL work on the Sabbath – that is according to Pharisaic thinking.

Footnote on the Sabbath

God rested on the 7th day of Creation week (Gen. 2:2). The word Sabbath means “rest” and is related to the Hebrew word for seven. It became one of the 10 commandments (Ex. 20:9-11). It served as a reminder of God's covenant with Israel at Mount Sinai (cf. 31:12-17, Neh. 9:13-15). And it was a weekly reminder of the children of Israel's deliverance from Egyptian bondage (Deut. 5:15).

However, Gentiles were never COMMANDED to keep the Sabbath. Nine out of the ten commandments are repeated in the NT in conjunction with the New Covenant but not the Sabbath command. An abiding principle remains in terms of rest because Jesus said the Sabbath was made for the good of man (cf. Mk. 2:27). But in the NT, in the early church, a transition took place from Saturday to Sunday. We are now in a new order, under a new covenant, and therefore the church began to assemble on Sunday in honor of the risen Christ instead of meeting on Saturday. We are under no legalistic obligation to keep the Sabbath (cf. Col. 2:16-17).

Slide # 4**Colossians 2:16–17 (NKJV)**

16 So let no one judge you in food or in drink, or regarding a festival or a new moon **or sabbaths**,

17 which are a shadow of things to come, but the substance is of Christ.

Slide # 5***Note 3 things about the Sabbath.***

1. There was no command to keep it prior to the Mosaic Law.
2. This command was never given to the Gentiles.
3. It is specifically said to be a sign of God's covenant with Israel (Ex. 31:16-17).

Here is Jesus response to the legalistic critical spirit of the Pharisees.

3 But He said to them, “Have you not read what David did when he was hungry, he and those who were with him:

4 how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?

I love this about Jesus. When the devil did his best to tempt Him – Jesus took it right back to Scripture – over and over saying, “It is WRITTEN” (cf. Mt. 4:1-11). When the Pharisees were critical, He took them right back to Scripture and rightly dividing the Word. For Jesus the answer was always in the Word, and He consistently went right back there. It was all about properly understanding Scripture.

This was actually a very pejorative and insulting response by Jesus and since it comes from Jesus, we know it is RIGHT and HOLY. To ask these religious leaders: “***Have you not read***” was insulting. Of course, they had read. They were considered the experts in the BOOK. They would have taken this question as very demeaning as it challenged both their integrity and their authority. It should have jarred them out of their self-righteous, self-centered wisdom (cf. Mt. 11:25) – especially since they had no answer for it. Jesus always stumped the self-righteous – self-wise legalistic leaders.

I love that about Jesus. The self-wise were always stumped by the all-wise One. Why? Because Jesus in truth is LORD!

Pride gets humbled before Jesus. We saw this in 11:25 where Jesus thanked the Father that He has hidden His truth from the self-proclaimed wise and prudent and revealed it unto babes.

The incident about David that Jesus refers to in Matt. 12:3-4 is referenced in 1 Sam. 21:1-6 where David fleeing from Saul asked to eat the consecrated bread from the tabernacle which was only lawful for the priests to eat (cf. Lev. 24:5-9).

David in this case believed that the preserving his life and the life of his men was more important than a mere technicality of the law and it seems that Jesus agrees with him on this.

It is good to note that 9 of the 10 commandments were what we might call "moral law" the sabbath law was more ceremonial in nature which is one reason it is not repeated in the NT and not incorporated into the New Covenant commands given us. In Matt. 23:23 Jesus spoke of "the weightier matters of the law: justice and mercy and faith."

Human life is a very high priority before God – a higher priority than the technicality of ceremonial law. That is the spirit of things here. The Sabbath restrictions were never intended to apply to deeds of necessity. The Sabbath as intended by God was to be for man's benefit – not his detriment (cf. Mk. 2:27).

By recounting this incident Jesus showed that human need supersedes the ceremonial law of the Sabbath. That is a very hard concept for the legalist. The legalists want rules for everything and has a hard time with the spirit of MERCY ever superseding the letter of the LAW.

If you go to pass a slower moving car and suddenly see an oncoming car approaching what should you do? Not go over the speed limit and die in a head on collision? At least you kept the letter of the law by not going over the speed limit -right? WRONG! You should value life above the technicality of the law and speed to get around so that all will be safe.

There is a little bit of sanctified common sense here. The value of human life supersedes technical aspects of the law. That is Jesus whole point here and one that was not well received the legalistic Pharisees.

5 Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?

6 Yet I say to you that in this place there is One greater than the temple.

I doubt very much whether any of the Pharisees had ever thought this deep before about this issue.

If you are a legalist, you want 100% consistency with your legalism. But Jesus here presents an OT conundrum to these Pharisees. The law that established the Sabbath also established the duty of the priests on the Sabbath which technically required the breaking of the Sabbath law.

You see (technically speaking) the priests broke the Sabbath every week because the maintenance work at the temple required it. They had to change out the consecrated bread for a new batch (cf. Lev. 24:8); they had to present a double burnt offering; (cf. Num. 28:9-10) and so forth.

And yet Jesus says these priests in profaning the Sabbath were blameless. There were exceptions to the letter of the law. Sabbath rest was not legalistically absolute. The priestly duties for the sake of worship were not forbidden on the Sabbath – but indeed were required.

In this case the sacred duties of the temple overrode the sanctity of the Sabbath mandates. In that sense the temple was shown to be greater than the Sabbath.

And then Jesus makes this application saying, “***Yet I say to you that in this place there is something greater than the temple.***” The Jews had almost a idolatrous/mystical view of the temple.

Slide # 6

Jeremiah 7:4 (NKJV)

4 Do not **trust** in these lying words, saying, ‘The temple of the LORD, the temple of the LORD, the temple of the LORD are these.’

For the Jews the incantation “The temple of the LORD, the temple of the LORD, the temple of the LORD” was like a magic mantra. In their view the sacredness of the temple trumped everything else so it was understandable that the temple was exempt from Sabbatical regulations.

But now Jesus says something even greater than the temple is on the scene – which I take to be the ministry of the Messiah. The sense is this: If the ministry of the temple overrode the Sabbath how much more the even GREATER MINISTRY of the Messiah.

Some think the “greater” thing refers to the Messiah Himself, others to the kingdom truth being presented; but I tend to think it most probably refers to the ministry of the Messiah.

There are several reasons to think this: 1) The word “One” is in italics and not a part of a literal translation; 2) The word “greater” is neuter in gender which would indicate “something greater” is in view rather than a person; 3) the parallel thought is a contrasting of the ministry of the priests with that of something greater – which in parallel would be the ministry of Christ.

Slide # 7

If the ministry of the temple superseded the Sabbath rules, how much more does the work of the Messiah overrule the Sabbath.

- ***Stanley Toussaint***

7 But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.

Here was the “heart” of the problem (pun intended). Legalism tends to be merciless. It shows no grace. That is not like God. Even the law of Moses had a place for mercy. Legalism doesn’t!

The quote here is from Hosea 6:6.

Slide # 8

Hosea 6:6 (NKJV)

6 For I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings.

This is now the second time Jesus has quoted Hosea 6:6 to the Pharisees. The first time was in Matt. 9:13. The word “mercy” in Hosea 6:6 is the Hebrew word “hesed” often translated as “lovingkindness”. God is concerned about compassion over ritual. God is interested in the HEART of people – not just religious exercises and rituals (cf. 1 Sam. 15:22-23). The rabbis had succeeded in turning the Sabbath into a burden instead of the blessing God intended it to be.

Mercy takes into account the motives behind what is happening and not merely cold legalistic rules.

The quotation of Hos. 6:6 (7) is the denial of the right to judgment until the motives behind an act are known.

– ***New International Bible Commentary***

Obviously, as seen in Jesus' instruction God takes into account the motives what is happening. God is not just a "legalist" but considers whether action is just defiant or not. And there is a "mercy rule" with God.

Slide # 9

Jesus taught that Sabbath law was overridden by priorities such as (1) genuine human need (1 Sam 21:1-6); (2) worship (Num. 28:9-10); and (3) acts of kindness (Hos. 6:6). - ***HCSB***

8 For the Son of Man is Lord even of the Sabbath."

Here is the bottom-line issue in the whole matter. It's all about AUTHORITY! Who has authority over the Sabbath? Who gets decide on the fine nuances of what violates the Sabbath and what doesn't? Well, Jesus as the Son Man is Lord even of the Sabbath.

"***Son of Man***" is a Messianic title going back to Dan. 7:13-14. Son of Man was Christ's favorite designation of Himself as recorded in the gospels appearing about 80 times. Son of Man presents the Messiah as the great representative of humanity and yet He has divine characteristics such as having dominion over all and an everlasting kingdom. This is no normal "man", rather He is the "Son of Man".

As the "Son of Man" Jesus is of the order of Man. As the "Son of God" Jesus is of the order of God. He is both in ONE person. He is the God-Man! This is the essence of the Messiah!

"Lord" means Master – One Who has authority over. As the Son of Man Jesus is the MASTER over the Sabbath. That is a statement of deity because only God Himself has absolute authority over the Sabbath. God created the Sabbath; God ordained the Sabbath. God gave the law of the Sabbath.

As Lord of the Sabbath no one is more qualified to interpret the TRUE meaning of the Sabbath? When Jesus says human need does not violate the Sabbath – that settles it.

When Jesus says sacred duty does not violate the Sabbath – that settles it. He is Lord even of the Sabbath! That was a powerful statement of absolute authority – of the authority of God!

Slide # 10

Jesus does not challenge the Sabbath law itself but rather the Pharisee's interpretation of it. As Messiah Jesus authoritatively interprets every aspect of the law (cf. 5:17-48) and here points out the Pharisees' blindness to the actual intent of the Sabbath – to bring rest and well-being. – **ESV Study Bible**

It is the Son of Man Who rules the Sabbath – not the Sabbath that rules over the Son of Man. Jesus is totally in charge of the Sabbath. He determines the rules and He lived completely consistent with what He has ordained. It was the Pharisees who were inconsistent! At the end of the day it wasn't even so much Christ's violation of the Sabbath that greatly offended the Pharisees, rather it was His claim to have authority over it – it was His claim of absolute LORDSHIP! In the end this is the great issue the religious leaders could not tolerate.

The sabbath in the OT was only a picture as it anticipated the REST that is found ultimate in Christ and His completed work on the cross (cf. Jn. 17:4; 19:30). In the New Covenant our REST is found in the PERSON of the Lord Jesus Christ.

Slide # 11

Hebrews 4:9–10 (NKJV)

9 There remains therefore a **rest** for the people of God.

10 For he who has entered **His rest** has himself also ceased from his works as God did from His.

We now REST in the completed work of Christ. He is Lord of the sabbath rest and He is Lord of the salvation rest that the people of God enjoy. And note those that enter into HIS REST have ceased from any and all works of trying to save themselves. We REST in His finished work not in ours. We rest in His rest and this is His because He is the One Who accomplished it.

9 Now when He had departed from there, He went into their synagogue.

The parallel text in Luke 6 indicates this did not take place on the same Sabbath but thematically follows sometime later (cf. Mk. 3:1-5; Lk. 6:6-11).

10 And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?”—that they might accuse Him.

The word “withered” means “dried up”, “shriveled” or “useless”. Note the scribes and Pharisees were proactive here. It’s almost like they EXPECT Christ to heal on the Sabbath and are trying to set Him up so that they might accuse Him of doing something wrong when it happens.

I find this interesting because it shows that even they did not deny the legitimacy of His healing ministry – they were just quibbling about the details of WHEN it should happen.

No law in the OT actually forbade helping a person medically on the Sabbath, there was no law against healing or performing acts of mercy. However, the rabbis and the Pharisees had all kinds of laws against helping people.

The rabbis generally permitted attempts to heal people on the Sabbath but only if their life was in danger. “Otherwise, it was illegal to tie a bandage, set a broken bone, or administer medicine. Some rabbis even banned prayer for the sick on the Sabbath.” (HCSB)

How’s that for providing pastoral care? Where is the love here? Nothing like a good Sabbath REST you know! Crazy! No wonder Christ said, “Come to Me, all you who labor and are heavy laden, and I will give you rest.” (Mt. 11:28). There was NO REST under this kind legalism!

Obviously, this man with the withered hand did not have a condition where his life was in jeopardy – so it was high drama with this challenge before Jesus. They were really challenging Christ’s assertion to be Lord of the Sabbath! What would His response be? Well, He was always up to the challenge and here is what happened.

11 Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?”

The Jews commonly accepted that it was permissible to rescue one of their own animals that fell into a pit on the Sabbath.

This is something they would all do. Well, logic says that if they were willing to help a sheep, why could not a person, who is much more valuable than a mere animal, be helped. Therefore Jesus posed this question and answer.

12 Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.”

The logic of Christ here was impeccable and irrefutable! You can almost here the deafening silence!

Slide # 12

Mark 3:4 (NKJV)

4 Then He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” **But they kept silent.**

Every Jew knew that people were created in the image of God and therefore of MUCH MORE VALUE than a mere sheep. It was beyond argument! You would have to be an evolutionist not to get this – and the Jews didn’t believe in evolution.

Jesus therefore gave forth the logical conclusion: “Therefore it is lawful to do good on the Sabbath.” What a revolutionary concept. The Lord of the Sabbath says it is LAWFUL to do GOOD on the Sabbath. “It is always lawful to do good.” (MacArthur)

In fact, the entire purpose behind the Sabbath law was for the GOOD of mankind – not their detriment. In Mark 2:27 Jesus said, “The Sabbath was made for man, and not man for the Sabbath.” The legalists had it backwards.

13 Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other.

Jesus the Lord is ever in control of every situation. He commands the moment. He took charge. But before the action of healing took place Mark makes this notation that is not recorded here.

Slide # 13

Mark 3:5 (NKJV)

5 And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored as whole as the other.

Before Jesus dealt with the man and healed him, before that Jesus looked right through these hard-hearted people with ANGER. There is such a thing as a righteous anger and Jesus displayed it here.

Few things grieve our Lord more than hard-heartedness that doesn't care about people.

After giving them an intent look of anger Jesus then commanded the man, “Stretch out your hand”. And immediately he stretched it out and it was completely restored – instantly!

This was really a miracle of “creation”. To make a withered hand instantly whole was to basically take that which was “dead” and give “life” to it. It speaks of God's creation power to bring things to life that weren't there before. Since it was the Creator who instituted the Sabbath in the beginning as seen in Gen. 2:1-3 this miracle demonstrated that indeed Christ was Lord of the Sabbath.

He claimed it and then He proved it in this miracle which He performed on the Sabbath. Christ's miracles confirmed things. In chapter 9 Jesus claimed to be able to forgive sins and then He proved it by healing the paralytic (cf. Mt. 9:1-8. Here Jesus claimed to be Lord of the Sabbath and then He proved it through this creation miracle performed on this man with a withered hand. Thus, it served as confirmation of His claim to Lordship over the Sabbath and that as the Son of Man He is indeed the true Messiah.

14 Then the Pharisees went out and plotted against Him, how they might destroy Him.

Now this is telling! Jesus is doing GOOD on the Sabbath but in response to His doing good the Pharisees left the meeting and went out and plotted against Jesus on how they might destroy Him (cf. Mk. 3:6).

How ironic that in their theology it was wrong to do GOOD on the Sabbath, but it was not wrong to plot the death of someone doing good. That is some kind of twisted depravity.

Here they were so concerned about a mere technicality (a rabbinic technicality – not even backed by Scripture) violating the Sabbath, but at the same time they had no compunction about plotting murder on the Sabbath. Legalists are always grossly inconsistent.

Mark 3:4 is clear that when challenged by Jesus these religious leaders were SILENT. They had neither Scripture nor logic to refute Jesus, but at the same time they refused to repent. This shows a deep-seated heart problem. They didn't need more evidence. They had a heart problem. As it says in Mark 3:5 they had HARD HEARTS.

The problem with having a hard heart is that it can become irremediable as we see later on in this chapter. There is absolutely no answer, no hope, for a HARDENED HEART that absolutely refuses to repent no matter what. And because of their influence with people, it is especially tragic when it is seen in the lives and hearts of religious leaders.

Jesus restored – the Pharisees plotted to destroy. What a contrast. Jesus preached mercy – the Pharisees preached legalism.

One of the great evidences for the truth of Christ's ministry and that He truly was of God was that He went about constantly doing GOOD! That is God like!

Slide # 14

Acts 10:38 (NKJV)

38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, **who went about doing good** and healing all who were oppressed by the devil, for God was with Him.

In contrast the devil is always seeking to harm people. He seeks their destruction. No wonder Jesus in John 8 said to the Jews who wanted to kill Him, "***You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning...***" (Jn. 8:44).

Indeed, people are known by their fruits – just as Christ said.

Many years ago, my husband's friend Ken Campbell lost his 18-year-old daughter in a car accident. Ken pastored a church here in South Jersey, and Gwendolyn was a student at Word of Life Bible Institute in New York.

She had come home for the wedding of a friend who worked at The Friends of Israel (FOI) headquarters and had gone to Walmart to pick up a few things. As the car she was riding in emerged from the parking lot, another car slammed into it and killed her.

My husband visited Ken. Understandably, everyone was extremely upset. But Ken told Tom something I'll never forget. "I teach the sovereignty of God," he said. "I believe in the sovereignty of God. But now I've come to love the sovereignty of God."

Nothing can give an individual more peace than wholly trusting in God, who is in absolute control of everything. – **Lorna Simcox**

The ONE in Whom our soul finds true rest is the all-sovereign One. This is Jesus! He is "**Lord even of the Sabbath.**" He is Lord of the REST simply because He is Lord over all!

It's not all about rules and regulations, it's not about laws and legalism. It's about Jesus Who is gentle and lowly in heart and whose yoke is easy and His burden is light.

Our Lord is not a harsh taskmaster but a very loving Lord who truly has our greatest good in mind every step of the way! Legalism is burdensome, harsh, and unloving. Jesus our Lord is the very opposite of this.

He is not a God who wants dead formal legalism, but a God who wants us to know His heart and seek after Him. He wants us to take His yoke upon us and learn from Him that He is a God who desires mercy!

Slide # 15

Micah 6:8 (NKJV)

8 He has shown you, O man, what is good; And what does the Lord require of you But to do justly, **To love mercy**, And to walk humbly with your God?

It's really a Lordship issue. Will Jesus be our Lord or will legalism run our life. For us as Christians it's no longer about being under the Lordship of law or legalism; but rather being under the Lordship of Christ. And the Lord governs through LOVE. When Jesus is Lord we take His commandments seriously, but we also learn "mercy" from Him knowing that the greatest commandment is loving Him and then loving others.

It's all about following Him and learning from Him. Think of it – the all-sovereign One is merciful – and He calls His children to be the same.

The GREAT issue in the text is the LEGALISM of the Jews versus the LORDSHIP of Christ. Jesus demands that true faith turn from depending upon legalism to finding REST in Him alone. He is LORD of the REST!

There are two great emphases in the gospels; namely Who Christ is as LORD and Who He is as Savior! As Savior He died for all our sins and as Lord over all He arose the third day. This is the GOSPEL of Christ (cf. 1 Cor. 15:3-4).

And here is the point: It must be personal. John is the gospel of BELIEF. John emphasizes Jesus is God and that He is the Lamb of God Who takes away the sin of the world (cf. Jn. 1:1, 29). The climactic illustration of faith in the book comes in John 20 when “Doubting Thomas” who said he would not believe in the resurrected Christ unless he personally saw him for himself. Well, when Jesus appeared to him, Thomas said, “My Lord and my God!” and then Jesus said he had seen and believed (Jn. 20:27-29). This is what it means to believe in Jesus. It must be PERSONAL. We must believe in Him as “My Lord and my God!” We must believe in Him as “my Savior”.

On judgment day MANY will say “Lord, Lord” to Jesus and He will say, “I never knew you; depart from Me” (cf. Mt. 7:21-23). It was never PERSONAL – it was never real in their HEART (cf. Rom. 10:9-10).

Jesus is Lord! He is Lord even of the Sabbath! The ultimate question is this: Is He your Lord?

The Bible says, “Believe on the Lord Jesus Christ, and you will be saved” (Acts 16:31).

Jesus invites: “Come to Me...and I will give you rest.” Come and believe on Him as Lord and Savior and He will give you rest!