

- C. Our Sabbath looks backward and forward (18-21).
- i. We look back to Jesus and His mission: *He proclaimed justice and we still proclaim.*
 - a) *Justice is setting wrong things right.*
 - b) The Sermon on the Mount is Jesus proclaiming justice!
 - ii. But we also look forward.

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- How might full stomachs and healthy bodies keep us from hearing this text as Matthew's first audience would have?
- Why do you think Jesus didn't just tell the man with the withered hand to wait until sundown?
- How does Jesus answer the question concerning the disciples picking grain on the Sabbath? What does this reveal?
- How does Jesus response regarding healing on the Sabbath reveal the wickedness of these Pharisees' hearts?
- How had the purpose of Sabbath (rest) become a burden rather than a means of grace in the practice of the Pharisees? What was the original purpose of Sabbath?
- In what sense are we to look back and also into the future in our practice of the Sabbath principle in Christ?
- Are there particular ways this message spoke to you regarding how you are to live under Christ as Lord of Sabbath?

DISCIPLE 1.0 – A Sabbath of Justice and Hope

Jerry Cisar — September 8, 2019

Text: Matthew 12:1-21

Introduction

I. Lord of the Hungry and Hurting (12:1-2, 9-10, 20a)

A. The three scenes of our text are interwoven: *The hungry and hurting are the bruised reeds and smoldering wicks.*

B. To feed or not to feed? (1-2)

i. Genesis 1:29

ii. "The Separatists" or, "the Serious" (Bruner)

C. To restore whole or not to restore? (9-10)

The Sabbath was for giving rest! For the hungry that means food. For those with withered hands and lives, that means wholeness!

II. Lord of the Law and the Prophets (12:3-7, 11-12, 19)

A. Jesus does not quarrel or cry out!

- i. The Pharisees, on the other hand, are striving to define right and wrong for everyone involved, a job reserved for God alone.
- ii. Jesus won't fulfill their conception of the Law, but only the true meaning of the Law (5:17).

B. Lord of the Law and the Prophets (3-7)

- i. Jesus begins with the *Former Prophets*.
 - a) The point is simple: David and his companions were hungry and in need.
 - b) They ate the consecrated bread which was not permitted, or lawful; the same issue the Pharisees had raised).
- ii. The Priests Working on the Sabbath in the Temple (Law)
 - a) They are not excused; they are *blameless* or *innocent*.
 - b) The implication is that David and his companions were innocent, and that His disciples are innocent too.

C. Greater than the Temple (6-7)

D. Lord of Our Hearts (11-12)

Jesus exposes their willingness to do good to themselves, but not to others. They are not loving their neighbor as they love themselves!

III. Lord of the Sabbath for Justice and Hope (12:8, 13, 18-21)

A. Lord of the Sabbath for Rest (8)

- i. Sabbath isn't as much about what you don't do as it is about rest and restoration.
 - a) Sabbath was meant to be restorative, it was healing, it was good news to the poor!
 - b) Isaiah 58 (esp. 58:9-10)
- ii. For the Israelites, the Sabbath had an eschatological element. It was, for them, an enactment of the future.
- iii. Our week grows out of Jesus' first coming and resurrection.

B. Rest Requires Restoration (13)

- i. Jesus is a shalom-maker, in the full sense of the word – restoring to the completeness that God made us to exist in – and He meets this man who is mourning loss (of an arm) and makes him whole on the Sabbath.
- ii. Sabbath is about restoration and wholeness.
 - a) Sabbath is a ceasing of our labors as an acknowledgment that God is our provider, and that we labor for something other than just getting more.
 - b) Sabbath is about recognizing that we were not made to be slaves to productivity. We were made to be whole persons in relationship with God and one another.