

Jesus, the Lord of Rest

2024.10.06 Morning Sermon in **Matthew 12:1–8**

¹At 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. ²And when the Pharisees saw it, they said to Him, “Look, Your disciples are doing what is not lawful to do on the Sabbath!”

³But He said to them, “Have you not read what David did when he was hungry, he and those who were with him: ⁴how 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? ⁵Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? ⁶Yet I say to you that in this place there is One greater than the temple. ⁷But if you had known what this means, ‘*I desire mercy and not sacrifice,*’ you would not have condemned the guiltless. ⁸For the Son of Man is Lord even of the Sabbath.”

Main idea: The Sabbath has always been about finding rest with Jesus and in Jesus, because Jesus is YHWH, Who draws us near to Himself and conforms us to Himself.

Introduction: Background on the Sabbath: its origin, its relationship to the covenant of grace, Israelite abuse... all coming to a head, now, in Jesus.

1. **The Pharisees’ Mistake**

1. They condemn the guiltless. The disciples (and by implication, Christ).
2. The ignorance that led to the mistake: not understanding David, the temple, or the relationship between mercy and sacrifice.

2. **One greater than David**

1. David as God’s anointed, who is being rejected by those in power
2. David as God’s anointed, who gathers people to himself
3. David as God’s anointed, who brings those people into his own portion
4. Have you gathered to the One greater than David to find rest with Him and in Him? Do you do that weekly?

3. **One greater than the temple**

1. The temple that looks forward to Jesus. The place where God puts His Name/glory, and within which men draw near to God.
2. The priests that look forward to Jesus. The persons who do the work of bringing near, of atoning for sin, and of consecrating worshippers and worship

3. The sacrifices that look forward to Jesus. The propitiation to which we are united, so that we may also ascend, bring tribute, and enjoy peace.
4. Those grainfields outside the town were greater, that Sabbath morning, in all of these respects than the structure at the core of Jerusalem and the God-commanded ceremonies that were being conducted within it!
5. Have you gathered to God Himself through Jesus to find rest in Him? Do you do that weekly?

4. **Mercy not sacrifice**

1. Sacrifice does not enrich or indebt God (already introduced by the reference to the temple).
2. Mercy does not enrich or indebt God either.
3. Jesus is the point of each. But in which is union with Him more evidently mature? True mercy displays the fruit of union with Him (cf. Hos 6:4–6)!

Conclusion: Jesus the Son of Man of Dan 7:13–14, the Lord of creation, the Lord unto Whom Sabbath was kept to distinguish Him as Creator, to direct us to Him as our chief end and joy and rest. Come to Him with your whole life/self to find this rest, and do this week by week, more and more, as you keep Sabbath with Him and unto Him.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 12 verses 1-8. These are God's words. At that time, Jesus went through the grain fields on the Sabbath. And his disciples were hungry and began to pluck heads of grain and to eat. And when the Pharisees saw it they said to him look your disciples are doing, what is not lawful to do on the Sabbath.

But he said to them, Have you not read what David did? When he was hungry. He and those who were with him, how he entered the house of God and ate the show bread, which was not lawful for him to eat. Nor for those who were with him, But only for the priests.

Or have you not read in the law that on the Sabbath? The priests in the temple profane the Sabbath. And are blameless. Yet, I say to you. That in this. There is one greater. Than the temple. But if you had known what this means, I desire mercy and not sacrifice.

You would not have condemned the guiltless. For the son of man. Is. Even of the Sabbath. Amanda sends this reading of God's inspired and inerrant word. We Rejoice to know that he blesses both the reading and the preaching of it and his worship. Please be seated.

In order to understand what is Going on between the Lord Jesus and the Pharisees. This passage, we need to have some background on the Sabbath. God's good Providence to us. We've just recently in our conference Had. A sermon on that and the recovery of biblical fasting and in The not too far recent history.

Our congregation together. We considered it in Matthew chapter 6. When the Lord Jesus addressed, the subject of fasting. And we went back to Isaiah 58 where the Lord had addressed, the subject of fasting in much the same way. A wonderfully reminding us that it is. The Lord Jesus, who has been Sending in as God the son prophets of his even before he came into the world as the last prophet.

And so The Lord, who spoke by Isaiah. The 58th, chapter of that book is the same Lord, who sat on the mountain and was preaching in chapter 6. Of this book. And it's important then to remember where the Sabbath came from. We want with as much understanding and ability to respond to our Lord as possible when it comes to, the end of this passage.

And he says that he is the Lord of the Sabbath. We want to know what that means about him and what that means for us in him. And you remember then that the the Sabbath is really the last thing that God created that he spent six days, creating the heavens and the Earth and all that is in them.

And at the end of the sixth day, he made the man. Remember, he had already made other beasts and such on The Sixth Day and towards the end of The Sixth Day, he forms the man from the ground and he breathes into Nostrils, the breath of And yet, he Has decided to make them male and female and so you have the whole of what's going on in Genesis 2.

And he plants the garden and shows his wonderful provision for the man that this man is not like the rest of the creatures. All of all of the, the trees already existed from a previous day of creation. All of the animals already existed from earlier on that day of creation and yet he brings the man puts him in a special place.

Grows, a special Garden brings particular Animals because it's not good for the man to be alone. And, And causes Adam by the whole process to discover. How alone he really was the uniqueness that he had of being made in the image of the Living God and able to know and be known by God and to have fellowship with God and to be loved by and to love God in this unique way.

And as much as we love, Dogs and horses and dolphins and no idea. If there were dolphins in Eden As much as we love none of those are anything like a man made in the image of God. And finally now it's getting late in the day but part of the reason for the extended illustration is so that you can get a feel for how late on day six.

Man, and especially women then And finally, He makes the woman, we have the first song, excuse me, in the history of the world. The Love Song of the first A creature made in the image of God rejoicing over and raptured with the second creature made in the image of God, this at last bone of my bone flesh, of My Flesh and she shall be called woman.

And here, they are the only two creatures made in the image of God. And then at that point, they received the instruction to be fruitful. And multiply that there wouldn't just be these two

image bearers and that as image bearers, who are being fruitful as image bears, who are multiplying.

They're also to take dominion over the rest of the creation and the rest of these creatures and imaging, God. And and how, what a conclusion created and knowledge, and righteousness and Holiness, the end of day six and and the Zeal that they must have had for this work that they would be be doing both.

A dominion over the the rest of the creatures and glorify the Creator who has given them such a place in the creation and that go to bed with that on their hearts and their minds and they get up on the seventh day.

But God rests on that day. And he consecrates that day. He makes it. Holy And it's not a day. For being fruitful and multiplying. And it's not a day. For taking dominion. Over the rest of the creatures. Because, They are made in the image of God. And children. Which do you think?

Is the greater part. Of being made in the image of God. How we relate to the creation. Or how we relate to the Creator.

Dear child, every one of you. Are created in the image of God. And when you come to Faith in Jesus Christ, You are redeemed. Into the image of God. And which is the greater part. Of the purpose for which you were created and the purpose for which you redeemed, you were redeemed.

Is that how you relate to the creature? Or how you relate to the Creator. And, On the seventh day. God rested. Not because God needed a break. Not because God is into making arbitrary rules and so he makes a day and its rules and creates man for that day, no man wasn't created for the the Sabbath.

The Sabbath was created from man to rest in God, what do you mean rest in God? Maybe Adam was a little tired. He had kind of a big afternoon. Eve. He was just just made and sung over and cherished and received a few instructions and went to bed. What does she need a day of rest for?

Well, there's not rest for. Her body is at his rest for her soul. Has rest for our soul. That's what the Sabbath is for, that's its origin. This was the great loss in the fall, this was the great death on the day that they ate of the fruit. When God had said in the day that you eat of it, you shall surely die.

The death on the day that they chewed and digested. The fruit of the tree of the knowledge of Good and Evil was far worse and far greater than the death. Some 900 years later or 920 for Adam. Because that was the day. In which they sinned away. Their fellowship with God.

And their knowledge and Delight in him as their purpose. So that the the meaning and purpose of Sabbath, And existing for God and delighting in God and resting in him and being refreshed in him in our souls far, more than we ever rest or refreshed or are delighted by any creaturely thing for our bodies that was all lost.

Now. Praise God. He immediately brought Adam and Has relentlessly. Newly named renamed wife, Eve to Faith. Naming her Eve because she's the mother of all the living and there would be some restoration there. But this is one of the great reasons why you have a restatement of this Sabbath, which was part of the moral law from the time that man was created and you have it restated in a covenantal context in the fourth Commandment.

The seventh day. Now he says is the Sabbath of and he uses a covenant name, Yahweh and the Covenant relation your God. The God Who saved you? The God? Who delivered you the God? Who gathered himself to you? So that far from when the Lord Jesus comes And God himself appears in the flesh.

And now the god-man is the prophet and priest, and King of the church, there is absolutely no expectation. Or there ought to be no expectation that he would do away. With that moral law, which has been from the beginning. Or that he would diminish the covenantal expression. Of that moral law.

Doing delight in God and find a refreshment and rest in him less as a church now. That the church belongs to God in Christ. Rather than being mediated by a sequence of prophets and a sequence of priests, and a sequence of Kings. None of whom could ever compare. Of course, not.

But Israel had not only failed to anticipate what would happen. When the Messiah came. Always remember when you read Isaiah 58. It's it's actually looking forward to the time of the Messiah. It's in that New Covenant section of Isaiah where it's anticipating, what it's going to be, like when the King comes, the servant comes and starts gathering in the Nations and transforming his people.

Not only did they fail to anticipate? What it would be like when when Messiah came, but they were abusing. They were abusing the fourth Commandment from the beginning, they were abusing the whole ceremonial law. They thought that if they Afflicted themselves enough with God's law, if they made themselves miserable enough, That they would in debt God, by all of these great burdens that they bore.

And they treated it, not as gift. But as burdened and then. So of course, Whose Pharisees? Not understanding. What the Sabbath is for. That it's not a burden. But a gift. That it's consecrated as holy not so much from all those things, although that's true, but unto resting in the Lord and rejoicing in the Lord.

Not recognizing who Jesus is. And that the Lord himself is there. And that right rightly understanding the Sabbath and and keeping the Sabbath is not so much About the rules that they have added. But uh, how about how they respond to that man in that grain field? So, all of the truth about the Sabbath, And its place in the Covenant of Grace is now coming to a head in Jesus Christ.

And so We'll consider this. Passage. Again, very much. The passage itself or using headings that are drawn from the passage itself with the, the Pharisees Mistake. Their great mistake. They have condemned the Guiltless for grabbing that from verse 7. But we're seeing the mistake in verses one through three.

And then we'll consider the one who is greater than David and the one who is greater than the temple and mercy not sacrifice. And we're just taking those three headings from the Lord Jesus. He in his correction, rebuke to the Pharisees alludes, to refers to three things that they should have known and understood from their Old Testament Bibles things that they have.

Things that they have read and yet not understanding and responding rightly. And you remember back when we were in The Sermon on the Mount, how he told the people you have heard, it said and referred to things that were many things that were actually from the their Hebrew Bibles or their Greek translation of the Hebrew Bible, whichever.

Uh, they had in synagogue, probably Hebrew Bible for those who are hearing Christ. At that time. But things that they had had read in synagogue, but then had been preached incorrectly to them and you remember when Jesus was making the correction, what did he keep? Saying, says, you have heard it said and then he would say But I say to you, And now he does it with the Pharisees who might have been the teachers in those synagogues as you look at verse six yet I say to you.

And so there's a have you not read? In verse 3 and have you not read in verse 5? And uh, if you had known what this means, and he refers to that, which they would have read, From Hosea. And then he's giving the I say to you and so we'll take each of those three in turn.

Looking to the Lord for help to consider the one greater than the, than David. Although he doesn't use that language. Exactly. But it's It's implied. Um David and those who are with him and now you have Jesus and those who are with him, And then the one greater than the temple and then Mercy and not sacrifice and You could have a whole nother head or a whole another sermon just for verse eight.

That Jesus is the son of man. From Daniel 7, that Jesus is the The Creator and that this is especially demonstrated by the fact that he's Lord also of the Sabbath. Or even, Of the Sabbath. Uh verse 80's Lord of the Sabbath but we'll hope by God's help to come and consider all of that in the conclusion, so much that we need to do.

And look to God by grace. To preach and to hear it preached thinking. Now then of the Pharisees mistake, well their mistake is they condemn the Guiltless they have condemned the guiltless, let's consider them doing that. Verse 1 tells us. Jesus went through the grain fields on the Sabbath and his disciples were hungry.

So already just by the way, Matthew by the Holy spirit is telling us What is happening here? He doesn't say they were going through the green fields on the Sabbath. Whom children. Whom does verse 1 say is going through the grain fields. It just talks about Jesus at first, doesn't it?

See the focus is on him? The reason the disciples are there is because they're with Jesus, the reason the disciples are hungry is, apparently Jesus skipped breakfast. They're they're on the way to synagogue. We'll see that. In verse 9, he departs from there, he goes into their synagogue. Why?

Because Jesus keeps Sabbath if Jesus didn't perfectly keep the fourth Commandment, then we would be dead in our sins. But praise God. He's perfectly righteous and and he was on his way to church. That's why he was in the field. That's why the disciples are in the field. That's why the disciples are hungry.

Now, the language, they began to pluck heads of grain and to eat and even in a parallel account, it tells us about them rolling, the, the heads of grain in their fingers which probably the Start plucking a head of grain and the Pharisees face turns red and then they start rolling the The Grain in their fingers and you know the the red gets a deep beat shade and then they put a piece of gray in their mouth and you know the the steam train and the smoke coming out of their ears.

Uh, they're they're mistaking, the Sabbath and they're mistaking Christ but they're even mistaking, the law of God. Jesus says you have condemned the Guiltless, you know, the fairest. The the disciples were actually permitted to do this. The civil law made a distinction. Between. Reaping and gleaning. Reaping was work.

You weren't allowed to do it in your neighbor's field. If you went into your neighbor's field and started pulling stocks or even worse, you had a sickle with you or a scythe and you were cutting stocks that was stealing unless you were one of the poor and it was one of the corners of the field that they were supposed to leave for you but reaping was work.

Gleaning any Israelite at any time could do if they're passing through their neighbor's vineyard or if they're passing through their neighbor's field and end of Deuteronomy, 23 tells us about this that, you know, they weren't allowed to work their neighbor's field for themselves but they were allowed to eat as much as their pleasure.

In their neighbor's field as they went through. And so, even the Pharisees' ignorance of the distinction here. Where there's a deed of necessity, which does not mean. Anything that is important enough to you that you feel it must be necessary. And so, you know, Christians turn everything into an ox in the ditch rather than asking the question is this necessary in order for worship today or in order to preserve the life of those who are worshiping today or will worship next week?

Lord willing, and Lord waiting. But they were permitted to eat but the Pharisees aren't treating the Sabbath. As a provision, they're treating it as a burden and so they've accumulated rules. They're tying up great burdens. You remember like we were talking about thinking about last week and uh and not lifting one finger to help as opposed to Jesus.

Who doesn't tie up great burdens and lay them upon us. He sees the greatness of our burden which is greater than we could ever imagine and he himself bears. It you could uh you could be happy preaching and hearing. Matthew 11 28-30 every week for the rest of your life.

But we come and uh the Pharisees condemn the guiltless. Because, they don't understand the word of God and they're not using it correctly. And not only do they condemn, the disciples. Who are guiltless in this particular act. But look at whom they address in verse 2. When the Pharisees saw it, they said to him.

Your disciples are doing. What is not lawful to do on the Sabbath? Now, there's a wonderful thing that subtly implied here. And that is that Jesus was in the habit of correcting. And rebuking, and directing his disciples. When they did sin. And so, the Pharisees were surprised. That Jesus wasn't correcting them, the Pharisees were wrong and Jesus was right.

But the implication here is that the Pharisees are not just condemning the disciples. They're condemning Jesus, aren't they? What kind of a rabbi are you? What kind of a teacher are you? Huge commandment this huge burden commandment that we all bear to show. What great servants of God. We are and you're letting this slide for your disciples.

Truly. It is the guiltless one capital G. Capital O. Whom they are condemning. Because they haven't just got commandment wrong. And then just got gleaning versus reaping and work versus breakfast wrong. They've got Jesus wrong. They've got Jesus wrong. They haven't understood their whole Bible. The whole Bible. Was about Jesus.

Jesus is the Lord, Jesus is the point of the Sabbath. Jesus is the son of man in Daniel 7 in the vision with the Ancient of Days. Jesus is the point of David, not just that David would have a son eventually, who would be Jesus but that Jesus was a type of Christ, a foreshadowing of Christ, God's anointed in whom all of the hope of the, Deliverance of his people would be found upon whom all of that hope would rest.

Jesus is the point of the temple. The great display of God's glory in the Earth, the great center and means by which God's people are able to approach him. Jesus is the point of the

priesthood. The one who offers the sacrifices and the, the The one who consecrates the worship by offering the sacrifices and making the atonement.

The one Jesus is the point of the sacrifice itself. Who alone? Is worthy. Who alone is valuable enough and able has blood to take away sin and in himself to ascend unto God. So that we having laid our hands upon him, might be able to genuinely draw near to God and not just have a pantomime of drawing near to God, which is what the outward ceremonies were.

But the actual drawing near to God was by faith in the Christ who was displayed in those ceremonies Is there ignorance? That their whole Bible, their whole existence. Was proclaiming to them. A coming one, who is God? And man in one person to save Sinners and bring them near to God, And so it wasn't just ignorance of Bible lessons.

It was ignorance of Jesus, who is the heart of the whole Bible. That was the reason that they condemned the Guiltless. So let us briefly consider. Then these Bible lessons. Great, David's greater son. Then the one greater than the temple and then mercy and not sacrifice. But he said to them, Have you not read?

Isn't this wonderful? This is really it's it's kind of good apologetics Uh, you'll often be in a conversation or if you God helping you and making. You want to reach your neighbors. You will begin to find yourself or maybe you already are Uh, you'll find yourself in conversation and they'll be bringing up things.

To attack and poke holes Etc. But never forget that. The problem is them themselves. The problem is between them and God. The problem is not that there's no evidence. It's that they're suppressing the truth in unrighteousness. You always have this wonderful ability in, you know, forget the forgive, the illustration, the the poker game.

Of evangelism. Um, God forgive me. But the the idea that, you know, you're each kind of holding cards and you're trying to figure, you know, what's in their hand, They've got a, they've got a full house of suppressing. The truth in unrighteousness. And so this, This is wonderfully skillful and also wonderfully pastoral.

Of the Lord Jesus. Have you not read? Here you are. You're accusing them and you're using them to accuse me. But your problem is that your Bible that you've been reading, you have not been understanding it. Your problem isn't that you are responding so well to the Sabbath and they so poorly.

It's that you don't even understand why they are here with me.

Have you not read? What David did when he was hungry. He and those who are with him. Now, a little bit of background. Uh, Than to. Into first Samuel with David and he's running from Saul and And, David is the anointed of God. And, Gathering to him himself. The off scourings of Israelite Society.

There's there's a rabble of Of people who are the outcasts in Israel at the time who are Starting to go around with David. And he comes. And he and his people are. He and the people with him are starving. And the priests aren't, you know, aren't really aware of.

Just how much Saul is is out for blood and to get him and that's going to get the priests killed for helping David. But, Uh, David is God's anointed. He's been rejected. By those who are in power, you wonder if the Pharisees can even see here. Jesus, God's anointed disciples from Galilee who are who are among the Pharisees, the sorts of outcasts.

They, you know, when they have an argument between themselves, you know, they tell Nicodemus, go back and read your Bible. Nothing good comes out of Galilee. Or nothing. Good comes out of Nazareth. And so David was God's anointed, who is being rejected by those in power and in that he was a picture of Christ, here's Jesus's God's anointed and those who are both in religious power, and those who are in civil, uh, Power are going to, uh, finally agree together.

Herod and Pilate were always at odds until it came to the day to execute Jesus and they become friends on that day. For the executing of Jesus Christ. And so here he has the anointed who is being rejected by those in power, the anointed, who is gathering people to himself.

And note the way he describes it. What David did? He doesn't say, David's men did. He says David did it's very similar to what we just saw. Jesus went through the grain fields, David entered the house of God, he arrives at the Tabernacle and ate the showbread, which was not lawful for him to eat.

We've just read that. That bread is as it's coming off. And it's being replaced by the new showbread. It would be for the, the priest and his family. Not for David and his men. But here, the ceremonial law being secondary being not moral law. For the sake of saving, David's life and particularly with David as the anointed, it's given to him.

And for those who are with him verse 4, Now, it's highly unlikely. That the rabble of Israel could show up at the priestly settlement. And Abbi Athar would be like sure you rabble here's the bread that I was going to feed my family that that is ceremonially only for the priests but I can see that you're hungry.

But it was, especially for David. And the way that those who are with him came into that portion is because they were with him. And this is, this is the way that it is for the disciples here. The reason they're in the grain field is because they are Jesus.

They are with Jesus and they have come into all of his portion. And not just the portion to be lowly and to be hungry. Which sometimes, in fact, the majority case in the course of church history is the Is what Believers in this life get with Jesus? We have.

A Christ who is humbled first as humiliation proceeded, his exaltation. He was a suffering servant. He lived in this world in a low condition. We should not expect to be treated better than the master. But praise God. Our portion is with him. As Romans 8 says, if we suffer together, we will inherit together with him if we suffer together with him, and then our glorified together with him.

And so David is God's anointed. Who brings the people who are with him into his own fortune. And this is what the Lord Jesus is doing for us. This is what the Lord Jesus is doing for the disciples here. Not just in being in a grain field. But the one that they're with on the grain field and the Sabbath, what is Jesus doing on the Sabbath?

Is he gloomy and dour like the rest of the pharisaical portion of their society was Is that what Jesus would have been like as he was going through the grain field, as he was on the way to synagogue as he read the word of God, as he explained the word of God, as he sang, the Psalms All that we would have Sabbath days with Jesus.

That we would wake up and Rejoice that it's the Lord's day and, and we're building expectation as we start to get ready for the worship, and we're coming to the worship and our hearts are being enlarged with gratitude and anticipatory joy for what we're about to do to

gather to God himself, and the means of his grace to offer him worship that he would be magnified.

Most of all, in all of the creation that he would that our God is going to be magnified in the display that he makes of himself among his people in his worship and that we get to participate in that and find our rest and refreshment in that display of his glory.

Jesus's righteousness. Is not. Antiseptic outwardly. Mechanical obedience to the latter of the law. He is God, the son. The righteous one. And that's the one with whom. These disciples would be keeping. These sabbaths.

Now, when God gives us great, David's greater son. Who becomes whom we come to know whom we discover from the scripture. Is his only begotten, God's only begotten son. And he says, come to me. All you, who are weary. All you, who toil? And are overburdened like we heard last week.

Do you not? The Lord Jesus inviting you into a fellowship with himself. Every day of your life. But specifically, Lord's Day by Lord's day. To keep Sabbath with him. The way that he keeps Sabbath.

Now Jesus says Sabbath keeping heart and life. We're not immediately implanted or infused into the disciples. They did not have the same joy in anticipation and desire and fulfillment. But they went with him. And he was using those sabbaths. To produce it more and more in them. And he was using that worship and he was using that preaching in the worship.

And isn't he doing it for you? Or won't he do it for you? When you come and you keep Sabbath with him and you're not like he is yet, but you you have access to what he is like in his word. And he is giving you in that Sabbath, keeping that remains to not forsake the assembling of yourselves together.

Because it's not just an assembling of yourselves with yourselves. It's assembling with him and in him and of going to heaven in him. For which your, your conscience has been cleansed. And your bodies have been sprinkled with, with the or your bodies have been your consciences sprinkled with, uh, the blood of Christ and your bodies are washed with the, with the pure water and you go in that new and living way, that is his flesh and you go through the curtain.

Have you gathered to him? Have you gathered to Christ? In that first great way. Coming out of yourself and coming out of your own yoke. And coming into him and being yoked in with him. And if you have, as we heard about last week, And of course, remember these chapter divisions, are you're not entirely arbitrary, but they're not from the Holy Spirit, they're they're fairly new.

Do you not see the Holy Spirit and the gospel of Matthew saying? And here is a weekly bolus. Here is a weekly extra infusion. Of finding your rest in him. Yes, come to him. And you will find rest for your soul. But then, on a weekly basis. Come to him.

Be with him. Enjoy your portion with him. This is his portion. That he would have his father and glorify his father in his church. The whole Psalm 22 thing where the first two thirds are that my God, my God. Why have you forsaken me? But then the joy of Christ in the last third of the psalm, especially at gathering his people for worship.

That he would declare his father's name. As we have quoted from several times already this morning that in the midst of the assembly, he would sing his father's. Praise. And here you are.

And God's name is being declared and here you are. And we have been singing the word of God and we'll keep doing.

So, and Jesus is singing his father's praise. And he's giving you bits and portions. Of your inheritance with him. Is one greater than David, he's also One greater than the temple.

Verse 5. Sorry verse Yeah, verse 5 or have you not read in the law that on the Sabbath? The priests in the temple profane the Sabbath and are blameless. Yet, I say to you that in this place, There is one or there is that which is greater than the temple.

Now, the temple looked forward to Jesus. The temple was where the pla the place where God to use his own language. In the Old Testament, put his name, or displayed his glory, When God took possession of or owned for himself, as it were the Tabernacle, he filled it with his glory, and then later, Solomon had built the temple and it was inaugurated again.

The Lord filled it with his glory. And this is what God has done in his son. The word became flesh and dwelt, dwelt among us and we beheld. His glory Temple is the place where God puts his name and his glory and within, which it's the place within which men draw near to God.

The priests of the temple looked forward to Christ, the sacrifices of the temple looked forward to Christ. We Made those points already. But now, He says. And I say to you or, but I say to you or yet, I say to you. That in this place. And he uses he doesn't just say here.

He uses language drawing attention specifically to the place. He uses the word for place. Yet, I say to you that in this place, there's one greater than the temple. Now you and I read that 2000 years. More thousands than that of miles away. And, Um, we think of it.

Theologically oh yes, there was the Old Testament Temple and there's Jesus and His body is the temple that was destroyed and rebuilt in three days and he gathers to himself a church who or his temple in the world. Now, so that there is the temple, which is the physical body of Christ that is in glory.

And then there is the temple. That is the, the mystical or spiritual body of Christ. That is the church. All of his people who are gathered in the earth. And that makes sense to us because it is especially in the church. Now that God declares his name and among whom we gather by faith in Christ into glory for worship.

And so, you know, all of that language of Temple makes sense to us. And we

Here's one greater than the temple. He's the point of the temple. But we failed to get. What a shocking statement that was about that Greenfield, that's outside of Capernaum. It is a Sabbath day in Israel. In ad 31, probably. It is a Sabbath day in Israel. And in Jerusalem, there is a temple.

And a priesthood and sacrifices. Where the glory of God and the name of God and Drawing Near to God in all the Is centered and displayed. And a little less than 100 miles to the north. There is a grain field. Outside a town. In Galilee. With a Wandering preacher and his unimpressive disciples.

And Jesus says, Everything you understand in your Bible? About the greatness of that Temple. Is actually surpassed in this green field right now. That is a shocking statement. About the glory. Of God in Christ, and being with him. And the nearness to God. In Christ. And being with him.

They're about to go to synagogue and they're about to hear the word preached. But the greatness of the glory of God and The Nearness of God is not being increased. By, they're making it into town and entering the synagogue. Because even in the grain field. It was greater than the temple.

Because of who Jesus is. And what Jesus had come to do. And bringing Sinners for whom he atones and cleanses. All the way to God. Ascending to God as or as it were by the Ascension Ascension, offering bringing tribute, that is fit to God, fit for God, which does not mean a handful of grain or your tithe check.

The tribute that you bring in hand is Jesus himself. Having peace with God. Which is much more than a meat portion. From an offering that was sacrificed. But having Union with the Lord Jesus Christ, Being born of his bone. And flesh of his flesh.

Everything that the temple had looked forward to. Was far surpassed in the Lord Jesus Christ. And what was true physically? In that grain field outside Capernaum. On that day. Is true for you by faith. You in whom the Holy Spirit, dwells as a temple. You who are not just individually United to Christ by faith, every one of you who believes, But you who are covenantally.

United to his church. For the scripture tells us that we are not only members of Christ, but members of one another This is why when the government says, Stop Gathering physically for worship. You say, well. It's the Lord's day. And I'm going to heaven one way or another. And if you're really right about what you're saying, which you didn't turn out to be, Maybe I'll go to heaven both ways.

But one way or another, I'm going to heaven. It's the Lord's day. One greater than the temple. Have you? Not just, Gathered to Jesus but gathered to God himself. In Jesus. To find your rest in God. And are you doing that Weekly? In the place now. The place says, but for you, the local congregation and don't forget the other location in Glory by faith.

Are you gathering to God himself weekly? Or is it just all externals for you? Like it was for the Pharisees. So that the idea of keeping Sabbath and resting in Christ and drawing near to God in him. It's all just theological talk.

Or are you experiencing right now by faith? Something greater than the temple. Because, Christ's body, Christ's Temple on Earth is gathered in congregations. To Christ himself in glory, who is our Temple? And whom we don't just wait outside. In the court of the Gentiles. Or maybe even if you got the, the Jewish blood to get past the wall with the death warning on it.

But we go all the way in. All the way into the holy. All the way through the veil. That we get to do something that holy every week. Because, There is here. Something greater than the temple.

And then, the last part of Their Old Testament Bible that they didn't understand. Verse 7. But if you had known what this means, I desire mercy and not sacrifice. You would not have condemned the Guiltless. He's quoting from Hosea, 6. Uh, taking the prophetic books and rough chronological order.

There's some difficulty with that, but we've started Amos this week and I'm pretty sure Hosea would follow next. So Lord willing not too long from now. You'll find I in Hosea 6. He's grieving over the Northern Kingdom and the, the southern Kingdom. Together. And, And there's already been some indication of repentance at least there's been a crisis moment, and wanting to return, to God, and offering some repentance.

And, and God is saying, You know what, what will I do your with your repentance. It's like the Morning Mist. It looks like it has some substance. But yeah, give it a minute and let real life shine on it. And it'll just evaporate. It'll, it'll disperse. I desire Mercy.

And not sacrifice. The point here is that the the point of the sacrifices we've already heard about and thought about in God's Providence, to us, we've been through Leviticus not to not too long ago, is Drawing Near to God in Christ. That was the point of the whole sacrificial system.

God didn't need or wasn't placated by or somehow enjoy, uh, the slaughter of, uh, of bulls and goats and, and the burning of the meat and, and all of that. Now, Christ is what is pleasing to God and the sacrifices, but which is, which is A greater display of Christ.

In our lives and in our Union with him, is it that we come and we participate in the externals of worship, or is it that the Life of Christ is actually being produced in our own heart in our own mind, in our own living? You see the point of the mercy is also Christ.

Now, it pleases God, that which is right and good. Pleases God. But that which is right and good and pleases God coming out of someone who until lately has been a sinner and an enemy of God, that is more than just that, which is moral. And as something moral, pleases the Lord.

It is the fruit and the evidence of his own saving work in his own son by his own. And this is what we should desire. As a display of who Christ is to us and whom Christ has made us to be to himself. That he would produce from our lives.

The fruit of love to God and love to brother and love to neighbor. This is, I hope the last Pulpit that you would expect to hear. Say anything that would diminish. What God has actually commanded. About the keeping of his day or the right way of worshiping him.

Come out. But there. Something far, greater. In the display of our genuine Union with Christ. Something that more honors and more pleases God than the mere externals of that. Is that there would be love to God and delighten him. In our sabbath, keeping. That there would be love to God and genuine offering of ourselves to him in the parts of his worship that he has commanded.

And let this love to God and delighten him would show up everywhere else in the life. That genuine life and genuine love shows up. And how we think about our brothers and sisters and feel about them. Let alone. What we do with them and how we interact with them.

And the same with our neighbors. Our works do not enrich God or in debt God. He is delighted with them for the sake of his son with the Delight that he has in his son from whom those Works. Come No, they didn't understand. If they didn't understand. 1 Samuel.

And Leviticus. And Hosea. They certainly didn't understand Jesus as the son of man. Daniel 7. And for this verse 8 for the son of man, This glorious one. Whom the Ancient of dazed gave the kingdoms of all the Earth and to be glorified to be the display of God's glory.

The forever came Over the over the nations. They don't understand that, Jesus is Lord of the Sabbath. Which is not as I heard in one of the One of the worst sermons. Never heard. Not because it wasn't expository, it was expository. Not because it wasn't application, it was applicational.

But it was on. I forget if it was here and Luke but it was on the son of man, as Lord of the Sabbath. And it was preached by a man who Was saying that. Jesus could violate the Sabbath whenever he wanted. And he came so that Because he could do in him, we could do that too.

And, Not only is that horrible and My children may not even remember this. But, you know, we went home and over lunch. I asked them if Jesus broke God's law, what would happen to us and, you know, that was the end of it if Jesus violated the Sabbath we are dead in our sins.

Every one of us. But one of the reasons why it was so bad is because it hid the true identity of Jesus. There are so many ways. Hundreds thousands of ways and places. That the Bible preaches to you, that Jesus is God. That he is your way Jehovah, the Creator.

The one who is God, from all eternity. The one who spoke the world into being is the one who came and lived and obeyed and died on the cross and rose again for you. But you could hardly imagine. A greater proof of the Divinity of the Lord Jesus Christ.

Than that, he is the Yahweh of the Sabbath. That day. That exists to draw distinction. Between the Creator. And all of the creatures. And Jesus says, I am the creator. I'm on the Creator. Side of that distinction. Can't be. An angel or a super angel or any of this nonsense.

Of him being such an exalted creature. That he is almost God by comparison to us which is absolute nonsense. When you're talking about the Creator and the creature. And Jesus says, I'm Yahweh of the Sabbath.

He is our creator. He is our God. Which means as those made in His Image and redeemed into His Image, Is our purpose? And he should be all of our pleasure.

It is not an abuse. Of the first answer of the catechism, To say man's Chief. End is to glorify Jesus. And to enjoy Jesus forever. Because Jesus says, It is not an abuse of the Sabbath. To say. Remember the Sabbath day. And keep it. Holy unto Jesus. For the Sabbath.

Is the day, the seventh day is the Sabbath of Jesus, your God. Who has redeemed you for himself? He is taking all of that identity. Of God as the Creator. In the origin of the Sabbath day and all of that identity of God as the Redeemer and the Covenant, God in the fourth Commandment covenantal formulation of the Sabbath day.

And he is saying that he himself is that God. He is the Lord of our rest. Come. Rest in him. With your whole life. And week by week on his day. No wonder The scripture comes to call it the Lord's day. Come week by week. To find your rest in Jesus.

Amen, let's pray.

Lord Jesus. If we don't get you right, we will get everything else wrong. Please help us by your spirit. Give us to know you, give each one of us individually to know you And us as a church to know you As our creator. As Our Redeemer. As our God.

Make us to keep Sabbath unto you. Not only that, we would not condemn the guiltless. But that we would not live in ignorance of you. From which that condemning. So we pray that Your spirit would keep using your own word. And that he would keep the veil off of our hearts.

So that the light of the knowledge of the glory of God, Would shine in our hearts. In your face. Our Lord. And our God. Jesus Christ. Which we ask in your own matchless name. Amen.