



## **Title: More Oppositions to the King (part 1) – The Issue of the Sabbath**

**Text:** Matt. 12:1-21

12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day.

### **Introduction:**

1. The Sabbath was a special day to the Jews. Matthew wrote to the Jews (particularly the church members of the Jerusalem Baptist Church) and so this section explains why Matthew included this in his book.
2. 12:1-8 – Is about man’s relationship to the Sabbath; 12:9-21 – Is about “doing well” on the Sabbath.

### **I. The Sabbath and Man (vv.1-8)**

- A. The Opposition of the Pharisees – “not lawful to do upon the sabbath day.” (vv.1-2)
- B. Jesus refutes the Pharisees by citing David’s eating of the shewbread. LOGIC: Since David was a rejected king and that he was in need; the shewbread was insignificant as a “sanctified” bread (besides man’s hunger satisfied is more important than religious ceremonies). [I Sam. 21:5] – Parallel this with King Jesus, the rejected King, therefore nothing in all of Israel was sacred (including the Sabbath Day).
- C. Jesus makes another refutation in vv.5-6; the priests in the temple performed ministries during the Sabbath day – therefore, the Messiah’s ministry work is “one greater than the temple” which itself supersedes the Sabbath.
- D. (vv.7-8) Jesus’ third refutation – He appeals to Hosea 6:6. The Pharisees fail to discern that the Lord Jesus was the Messiah – and if He is the Messiah, that meant that His disciples were given special exemption from the Sabbath restriction. The Pharisees were so spiritually blind – all they knew to do was to accuse the brethren.

### **II. The Sabbath and Well Doing (vv.9-21)**

- A. It is lawful to do good even on the Sabbath Day (vv.9-13). Rather than to leave things undone.
- B. (v.14) – The Pharisees decided how to destroy the Messiah.
- C. (vv.15-16) – The Lord’s pattern: opposition, withdrawal, and continued ministry.
- D. (vv.17-21) – The Lord’s pattern fulfills Scripture [Isa. 42:1-4].

### **Conclusion:**

1. In the face of Jewish rejection, Matthew prepares his readers for the universal Messiah who will save the Gentiles, therefore giving the Gentiles the hope of eternal life, the forgiveness of sins, and an entrance into the Kingdom of Heaven.
2. Though the Lord Jesus remains a hidden Messiah, He is increasing in His push back against the religious hypocrites – thus increasing His steps towards the cross. And in doing this He is fulfilling the Father’s plan of Salvation.