

TRINITY

BIBLE CHURCH DALLAS

The Sermon

Dr. Steven J. Lawson

Luke 6:1-5

"Lord of the Sabbath"

May 19, 2024

TRANSCRIPT

Well, we've got a great passage we're going to be looking at today. And even as we were singing that last hymn, what just flashed to my mind, a great quote by Charles Haddon Spurgeon, a great Baptist preacher of the 19th century, he said, "The simple preaching of Christ can never fail." And as we're going through the gospel of Luke, that's really what we're doing. It's just the simple preaching of Jesus. It can never fail to win souls to Christ. It can never fail to build up His people.

We are in the choicest part of the entire Bible. We're in the heart of the file as we're in the gospel of Luke. And so, this is a privilege for us to sit under the teaching and the preaching of the gospel of Luke. It's a privilege for me to have my mind saturated day by day with these extraordinary passages.

So today we come to Luke chapter 6, and we're looking at verses 1 through 5. And the title of this is "Lord of the Sabbath." And so, I want to begin by reading the passage, setting it in front of you. And I pray that our hearts will just melt as we are reintroduced again to this scene in the life of Christ.

Beginning in verse 1, "Now it happened that He was passing through some grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating the grain. But some of the Pharisees said, 'Why do you do what is not lawful on the Sabbath?' And Jesus answering them said, 'Have you not even read what David did when he was hungry, he and those who were with him, how he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?' And He was saying to them, 'The Son of Man is Lord of the Sabbath.'" This is the reading of God's word. May He give us understanding. Let's go to Him in prayer.

[Prayer] Father, this is Your word. It's not even Luke's word, it's Your word. You merely used him as an instrument, a tool in Your hand to research and interview so many people and then to record under the guidance of the Holy Spirit what took place so long ago. Here it is recorded for us, and it is as though we were standing in this grain field with our Lord and with His disciples and able to hear and observe what took place there that day. You are so good to have had this recorded, that it's not just oral tradition, but that it is the written record of what actually took place there that day.

So as we step into this scene, I pray this scene would step into us and have life-changing effect. We are in need of being yet further conformed into the image of Christ. None of us here today have arrived, me first and foremost, not I. And so work in us this day, in Christ's name. Amen. [End]

The title of this is "Lord of the Sabbath." And in these verses, Jesus makes a staggering statement. He claims to be the Lord of the Sabbath. Here the Lord teaches His own lordship. This is but one facet of the full breadth of His sovereign lordship that He is Lord of the Sabbath.

The fact is He is Lord over the entire universe. There is no realm of creation over which He is not Lord. He is Lord over heaven and earth. He is Lord over hell itself. He is Lord over the angels and Satan and demons. He

is Lord over every person. He is Lord over your life. Whether you recognize it or not, He is Lord.

He is Lord over life and over death. He's Lord over the Sabbath. He's Lord over Monday and Tuesday and Wednesday and Thursday and every day of the week. And in Philippians 2:9 we read that "God has given Him a name which is above every name, that at the name of Jesus every knee will bow, and every tongue will confess that Jesus Christ is Lord to the glory of God the Father."

That's where everything is headed. At the consummation, at the end, that every knee in heaven and on earth and in hell itself will declare the lordship of Jesus Christ, some in salvation, some in damnation. But there will be no atheists in hell, they will all acknowledge the lordship of Jesus Christ. And what we read here in this passage that He is Lord of the Sabbath is but just one sliver of the universal realm over which Jesus is Lord.

He is King of kings. He is Lord of lords. He is the Judge of judges. He is Lord over human history and over the nations and over empires. This truth, the lordship of Jesus Christ, is the cornerstone of Christianity. And all who enter into the kingdom of heaven, bow the knee and confess the lordship of Jesus Christ.

In Romans 10:9, Paul writes, "If you confess with your mouth Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved." And in verse 13, "Whoever will call on the name of the Lord will be saved." No one is in the kingdom who has not confessed and submitted to the lordship of Jesus Christ. So as we look at this passage that Jesus is Lord of the Sabbath, let me remind us all, He is Lord over everything. This is just but one spoke in the wheel of His supreme lordship.

So, let's walk through this passage, very interesting passage. And the first thing I want you to notice in verse 1, "The incident. The incident." It just begins, "Now it happened." Well, I just want to tell you nothing just

happens. And more accurately translated, it really should read, "Now it occurred, now it came to pass that He" - Jesus - "was passing through some grain fields."

What's going on here? Well Jesus, as you know, was an itinerate evangelist. That means a traveling evangelist. He's just constantly on the go from one town to the next town, to the next city, on a boat crossing the Sea of Galilee. I mean, there's no grass growing under His feet, He's just constantly spreading the message of the gospel of Jesus Christ and He's always en route from Point A to Point B. And in this particular incident, He's taking a shortcut to economize time to get to the next place, "So I can preach the gospel there."

And so even the road system, as you can well imagine, was not as fully developed as it is now, and so He is cutting through some grain fields that have been planted with seed, either for wheat or barley, and are now ripe and are now ready for harvest. And now here comes the rub, the next three words, "on a Sabbath."

"Sabbath," as you know, is not the first day of the week in which we worship the Lord on Sunday. Sabbath is the last day of the week, and it was designated in the fourth commandment of the tenth commandments that "you shall set apart the Sabbath for the worship of God, and to rest and to cease from labor." And so Jesus is leading His disciples through this grain field, and it's on a Sabbath when others would be resting. When others would be in a synagogue, when others would be in worship, Jesus is actually traveling on the Sabbath.

I have several friends who are leaders, evangelical leaders in the body of Christ. And when I preach in conferences, when I meet for board meetings, et cetera, we have to position our time around when they can be there because they will not get on an airplane on a Sunday and travel on a Sunday. Well, I now have the passage to show them, to show the weaker brother that Jesus traveled on the Sabbath, what they would call Sunday the Christian Sabbath.

And so, "His disciples were picking the heads of grains," plucking the heads of grain. Why? Because they're hungry. Because they need something to eat. They did not have the modern conveniences that we have today with a store on various corners. And so they are gathering food to eat on the Sabbath while they're traveling.

And it says, "and rubbing them with their hands," - that is to remove the outer chaff to make it edible - "and we're eating the grain standing there." Now, what they did was perfectly lawful. The law of God as given to Moses permitted the plucking of grain from another person's field. And in Deuteronomy 23:25 - I'm sure you remember that verse, don't you - Deuteronomy 23:25 - I've had all week to get prepared - it reads, "When you enter your neighbor's standing grain," - in other words, when you walk into a field where the grain is standing, that is to say, the seed has been sown, it has grown and is ready now for harvest - "when you enter your neighbor's standing grain, then you may pluck the heads with your hands." You may pluck it so that you may eat it while you're standing there. And this is a provision of the mercy and the compassion of God to make this provision.

However, the second half of the verse reads, "but you shall not wield a sickle in your neighbor's standing grain." So, what does that mean? Well, what that means is you can't pull out a sickle and just begin to cut a swath through the field and gather up enough food for the next month or the next two months and put it in some kind of a wagon and carry it around with you. No, you're being abusive of the privilege. So you may pluck the heads, just enough while you're standing there, to be able to eat it to move on to your next destination.

And so again, this was a mercy of the Lord to make this provision. So they are perfectly obedient to the law of God. And so, this whole scene is unfolding. And notice now, this whole scene is really a setup. I mean, Jesus could have directed them around the grain field. Jesus could have directed them down whatever would have been the main artery or the main highway. In fact, Jesus could have said, "Manna," and manna would have just fallen

out of heaven. Or Jesus could have just taken one little half of a head and say, "Multiply," which He did in John chapter 6 and fed 5,000 men with just five loaves. But no, Jesus has intentionally led them through this grain field because of the confrontation that is about to happen.

Now, there will be similar times in your life when the chosen path for you will lead you not away from conflict, but into conflict. You remember, even in John chapter 6, Jesus told His disciples to get in the boat on the Sea of Galilee and sail into the storm. And there is always a reason for why God sends us into a time of conflict or controversy. It's not always the easiest path that the Lord chooses for us. Sometimes He chooses the hardest path that is met with great difficulty, but God knows what He's doing. And just because you find yourself in a difficult place between a rock and a hard place or in one of the storms of life does not mean you are out of the will of God necessarily.

Look at Job. He was the most righteous man on the face of the earth, blameless, fearing God, upright in all of His ways. That was God's estimation of him. And God was the one who said, "Have you considered My servant Job?" So, Jesus is now leading His disciples through this grain field and, no doubt, aware of what is about to happen.

So, this leads us to verse 2, "The indictment." And in verse 2 we read, "But some of the Pharisees said," now stop right there. Here's the obvious question. What in the world are Pharisees doing standing out in the middle of a grain field? What are they doing there? And on a Sabbath? Well, you know what they're doing. They're stalking Jesus - no pun intended. I actually wrote that in my notes. I had a good chuckle yesterday.

And so they're trying to catch Him in committing a breaking of the law so they can seize on that because they're looking for dirt to be able to condemn the Lord Jesus Christ. That's what Pharisees do. They are oblivious to their own dirt, and they are experts with myopic vision on everybody else. They see the flaws, are looking for the flaws in everybody else, and they never look in the mirror and see themselves.

Jesus, in Matthew chapter 23, five times will call them "blind leaders of the blind." That's what Pharisees are, and that's what Pharisees do. And this is what they say in verse 2, "Why do you," now the "you" is in the plural. We can't see that in the English because "you" has no designation, singular or plural. It's in the plural, meaning this is addressed to Jesus and the disciples. I mean, "Jesus, You're responsible for Your disciples, and Your disciples are eating this wheat on the Sabbath. Why do you do what is not lawful on the Sabbath?"

Well, I've already told you from Deuteronomy 23:25 that it is lawful. What Jesus was breaking was not the law of God. It was the tradition of the elders. It was the law of the Pharisees, they're meaningless, human traditions that have been elevated to the same level of the inerrant, the inspired, the infallible word of the living God. In fact, they were elevated above the written word of God and became the interpreter of the written word of God as they continued to stack up rules and rules and regulations and regulations, one on top of another, such that the Sabbath had become utterly complex and completely impossible to keep. I mean, you couldn't breathe or exhale on the Sabbath without breaking some rule.

And all these rules are written in a book called the Talmud. And in the Talmud, there were 24 chapters of rules just for the Sabbath. Now again, not in the Bible, just in their tradition, and it was so burdensome. For example, in the Talmud, it said you could not travel on the Sabbath more than 3,000 feet. And if you wanted to go more than 3,000 feet, you had to put some food down and then pick it up, and then you could go another 3,000 feet.

And you could not carry certain items on the Sabbath, and certainly nothing that weighed more than a dried fig. And if you picked up an object in a public place on the Sabbath, you had to set it down in a private place. I mean, there's no reason for all of this. And I'll tell you what's really behind all this is control, to control people and to pull their strings and to manipulate them and to put them on their heels and to keep them on the

defensive so you as a Pharisee can always play offense and dominate the lives of other people.

And so Jesus said in Matthew 23:4 of the scribes and the Pharisees – and He said so many multiple times, "Woe unto you Pharisees." He said, "They tie up heavy burdens" – which are all of these rules and regulations – "and lay them on men's shoulders." And so people are having to walk around hunched over with the weight of all of these regulations, like trying to drive your car with the emergency brake on.

And that is why Jesus said in Matthew 11:28, "Come unto Me, all you who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and gentle of heart, and you will find rest for your souls. For My yoke is easy and My burden is light." What a contrast. The Pharisees just keep stacking up legalistic requirements, burdening the people, and Jesus says, "Come to Me, and I'll remove all these burdens. And My yoke is easy." It's called grace.

So, this is the indictment: "You, Jesus, are breaking the wall." So, third, "The instruction," verses 3 and 4, "the instruction."

"And Jesus answered them." I looked up the word "answered," I was just curious how it differs from the word "said," and I was enlightened. The word "answered" means to separate. And the idea is Jesus just cut through their legalism. Like parting the Red Sea, He just made a separation in the midst of the complexity of the maze of their rules and their regulations: "Jesus answered them."

I love the fact that Jesus always knows what to say. He always has the right answer. Wisdom shouts in the streets when He opens His mouth. He's never painted into a corner. He's never put between a rock and a hard place. He's never having to say, "I'll have to get back with you on this." In fact, the word "and" that starts verse 3 is an indication this is the continuous flow.

Their words are no more in the air, but Jesus is returning serve, and it's coming right back at them.

"And Jesus answered them and said, 'Have you not even read?'" That is a strong rebuke. "Do you have two eyeballs? Do you have brain cells touching between your ears? You haven't read your Bible enough, have you? Have you not even read?"

He charges them, really, with being guilty of ignorance of the most basic – one of the most basic biblical truths: "Have you not read what David did when he was hungry, he and those who were with him?" The reference goes back to the Old Testament to 1 Samuel 21:1-6, and it is an indication again of how well Jesus knew the Bible.

He's standing out in a field, He obviously doesn't have access to documents, and He pulls to the forefront of His mind this somewhat, what would be for us, not as well-known passage from the Old Testament, when He's caught in this crossfire. He makes His appeal to the word of God and He has just the right passage to cite. And I think this is a part of the ministry of the Holy Spirit upon the life of Jesus. We read about that earlier in Luke 4:18, "The Spirit of the Lord God is upon Me, for the Lord has anointed Me to preach, to proclaim liberty to the captives," et cetera. Jesus was anointed with the Spirit. And by the way, so are you if you are a believer in Jesus Christ, according to 1 John 2.

And the ministry of the Spirit of God is actively at work in Jesus and enabling Him in His humanity to recall this passage of scripture that perfectly fits the moment. And when you're witnessing to someone or when you are engaged in Christian fellowship and you take the role of a counselor, is it not amazing how at times God can bring to the forefront of your mind just the right passage, that like hand in glove fits this situation perfectly, and it might be a passage that you haven't thought about in a while. That's the work of the Holy Spirit within us to bring the Scripture to our remembrance.

And so, He said, "what David did when he was hungry, he and those who were with him." Those who were with him were his soldiers, and what is taking place in this passage is David is having to flee from King Saul who was after him. And David and his men, in an attempt to escape, come to a town called Nob that's one mile north of Jerusalem. And there they go into, it says in verse 4, "He entered the house of God." That's referring to the tabernacle. The temple has not yet been built by Solomon.

So he enters into the tabernacle and into the holy place and he asks for bread. to feed his men, and he asked for the bread that's on a golden table. And so the priest actually takes the bread that is for only the priests and gives it to David to give to his men. And again, it's an act of mercy and an act of compassion. So Luke records, "He took and ate the consecrated bread."

Leviticus 24 talks about this bread of the presence, this consecrated bread. It would be twelve loaves, and it would be lined up into two lines, six on one line, six on another, and it's for the priests on the Sabbath to eat. And so, "this consecrated bread" - Luke records - "which is not lawful for any to eat except the priest alone." Well, David's not a priest and his men are not a priest. And Ahimelech is the priest, and he gave it to his companions, David did. And so there is the breaking of this ceremonial law. And the point that Jesus is making in referencing this is that there are times of emergency that call for unusual action, and that mercy and compassion and meeting a human need are more important than a strict keeping of the ceremonial laws.

Now we who are so committed and believe in obedience to the word of God, it almost takes our breath away just for a moment to hear that David is a part of breaking the ceremonial law, and now that Jesus is actually using this as the example for His disciples to eat on the Sabbath. But here it is. And this account that we're looking at in Luke is also in Mark and it's also in Matthew. And in Mark's account of this, Mark adds this that's not in Luke's account.

In Mark 2:27, "The Sabbath was made for man, and not man for the Sabbath." So, man is the master and the Sabbath is the servant, it's not the other way around. The Sabbath is not the master dominating man who is a servant. No, God has created the servant to be the Sabbath, to minister to man, not bind man.

And then in Matthew's account, in Matthew 12:7, Matthew records this that took place in this very same scene. Jesus said, "If you had known what this means," - and now Jesus quotes Hosea 6:6 - 'I desire compassion, and not a sacrifice,' - in the sacrifice of part of the ceremonial law - "you would not have condemned the innocent. You Pharisees would not be condemning Me and My disciples if you had any compassion in your heart for their needs as well as the needs of Jesus," who He Himself also grew hungry and grew thirsty and grew tired, that compassion was elevated above just a strict rigid keeping of even the ceremonial law, to say nothing of the unbiblical laws of the Pharisees.

John MacArthur writes, "If a human priest could permit David to violate part of God's ceremonial law on the Sabbath, how much more could the Son of Man allow His disciples to violate unbiblical human traditions?" And so there are times in our lives when the Spirit of the law takes precedence over the letter of the law.

For example, I remember the Sunday night service that I was preaching in, and Anne was with me, and she had come to full maturity with our twin boys. And in the back of the sanctuary, the doctor took her blood pressure as the service is going on and said, "You need to go straight to the hospital." So as the service ended, I thought, I've waited my entire life for this to be able to speed. And if someone stops me, I can actually say, "I'm breaking the law for a far greater purpose, to get my wife to the hospital so that my two sons can be born." There are extreme situations where compassion is more desired than sacrifice.

So, this is the appeal that Jesus has made. And so this concludes in verse 5 with, "The identification." And having used now the Old Testament to justify His actions, "I've done what David did." Jesus now makes this staggering pronouncement, "And He was saying to them," – continuous flow of conversation to the Pharisees – "The Son of Man is Lord of the Sabbath."

Let's just look at this very, very carefully. It begins, "The Son of Man." Jesus is now identifying Himself as the Son of Man; and as I told you a couple of weeks ago, this was Jesus' favorite self-description. He referred to Himself as the Son of Man more than any other title.

Now, just to be clear, Jesus is His name, Son of Man is the title. Son of God is the title. Messiah is the title. Christ is the title. Lamb of God is the title. Matthew 1:21, "You shall call His name Jesus, for He will save His people from their sin." So, the title becomes the description of who Jesus is.

And Son of Man is used, really, a lot. It's used 83 times in the New Testament to refer to Jesus, and 78 of the 83 are used by Jesus Himself. So, what's in this title? He earlier said, "that you may know that the Son of Man has authority to forgive sin. I say to you, take up your pallet and walk," the continued reference back to Son of Man.

Well, we need to go back to Daniel chapter 7, and the reason I know to go back to Daniel chapter 7 is R.C. Sproul once corrected me for not going back to Daniel chapter 7. So, here's my mulligan. So, Daniel chapter 7:13-14, and you'll see "Son of Man" is a title for the Lord Jesus Christ. He says, "I kept looking in the night visions." This is Daniel. And the difference between a dream and a vision: in a dream, you're asleep; in a vision, you're awake. And so, in these night visions, it's almost like seeing a screen playing out in front of you.

"I kept looking in the night visions, and behold, with the clouds of heaven" – probably like the shekinah glory cloud – "One like a Son of

Man was coming." Now, "Son of Man" is obviously an indication of His humanity: Son of Man. That's obvious. But what will transpire after this, it's also obvious that He's more than just a man, He is God. He will be God in human flesh.

And so, "One like the Son of Man was coming, and came up to the Ancient of Days." The Ancient of Days is God the Father. He has existed from all eternity past without beginning and without end. And because of this eternality, He is full of wisdom and sovereignty and power, and everything has come from His fingertips.

"He came up to the Ancient of Days and was presented before Him." The Son of Man is presented before the Ancient of Days. Verse 14, "And to Him" – to the Son of Man – "was given dominion." That word means sovereignty. And it's used earlier in Daniel 4:34 to refer to the sovereign dominion of God the Father. And so, "to Him was given dominion, glory and a kingdom that all peoples, nations and men of every language might serve Him" that the whole earth would bow before Him and give Him glory.

He then says, "His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed." Jesus Himself will quote this very verse as He stands before His accusers in His trial the night before He was crucified. And it is what sent the religious leaders of Israel into a rage and said, "Blasphemy, blasphemy," because Jesus is claiming to be God in human flesh.

So, this title, "Son of Man," it combines both the humanity and the deity of the Lord Jesus Christ in this one title. He is the Son of Man, obviously humanity. He receives dominion in a kingdom that will endure forever. And He will receive glory. Only God is to be worshiped. Here is His deity. Here is in somewhat veiled form the hypostatic union of the Lord Jesus Christ, that He was truly God, truly man; fully God, fully man; perfectly God, perfectly man.

And so, as Jesus now refers to Himself in Luke chapter 6, "The Son of Man is Lord of the Sabbath," It is a statement of His humanity, that He is the humble servant of the Lord who has come all the way down from the heights of heaven as the Son of God to enter the human race through the womb of a virgin and to become one of us and to step into our sandals and live inside our skin and be surrounded with all the pressures and temptations that you and I face.

The Son of God became the Son of Man, and He had to in order to die upon a cross because God cannot die. God is immortal. And so He had to take on humanity so that He could fulfill His mission of salvation to die upon the cross for our sins. He had to become the Son of Man. But as He became the Son of Man, He never yielded His deity. He voluntarily chose not to exercise all of the prerogatives and rites that belonged to Him as God, but He never surrendered any of His deity.

And so in this title, He is both the humble servant of the Lord, the suffering Savior who would die upon the cross, but He is also the exalted King of Daniel 7, enthroned at the right hand of God the Father, and the fulfillment of this began at His ascension back to heaven where He is seated at the right hand of God the Father. And Jesus said, "All authority in heaven and earth has been given unto Me." What a statement: "The Son of Man." Don't let that pass you by without deep consideration of the staggering claim that He just made. He is the fulfillment of Daniel 9, Daniel 7, 13-14.

But then He adds this: "The Son of Man" - at the end of verse 5 - "is Lord of the Sabbath." Lord, *kurios*. It means absolute Deity. It means Supreme Authority. It means Sovereign Ruler. He is Lord of the Sabbath. He is Lord over the Sabbath. He rules over the Sabbath. He has the right to declare what behavior is acceptable on the Sabbath. He is the flawless interpreter of the Sabbath. He has authority over the Sabbath. And He will become the ultimate fulfillment of the Sabbath.

As our rest is in Christ, as we abide in Christ, He is our Sabbath rest. He did the work in His sinless life and substitutionary death to purchase our

salvation. And with this statement, He claims to possess equality with God the Father because He is fully God. He's Lord over every area of your life and my life.

There's not one component part of our lives that He is not Lord over. He is Lord over the use of our time. He is the Lord over the use of our talents. He is the Lord over the use of our treasure. He is the Lord over every aspect of our lives.

Now this begs the question: Why do we not worship on the Sabbath, the last day of the week? Why do we worship on Sunday, the first day of the week? And the answer is because Jesus was resurrected from the dead on Sunday. And the early church began to meet to worship on Sunday, which they began to call the Lord's Day because the Lord had been raised from the dead. And when they would greet one another, they would say, "Jesus is Lord," or, "Jesus is risen." And the response to the other believer would be, "He is risen indeed."

In Acts 20:7 it says, "On the first day of the week, they gathered together to break bread." In 1 Corinthians 16:2, "On the first day of every week, they took up the collection." In Revelation 1:10, John says, "I was in the Spirit on the Lord's Day."

The only mention of the Sabbath in the book of Acts is in a Jewish synagogue when Paul goes into a Jewish synagogue in order to preach the gospel of Jesus Christ, and he did so on the Sabbath because that's where the Jews were on the Sabbath. In Acts 13 at Pisidian Antioch, he went into the Jewish synagogue and preached the gospel, and then he said, "Come back next Sabbath and I will preach more to you," because it was a Jewish audience who were still keeping the Sabbath.

In Philippi in Acts 16:13, he came there and went to the riverside and met some unconverted women. It wasn't a church, it was a place of prayer. They were God-fearing ladies, they just were not converted. And so Paul went

there on the Sabbath, but it was not church. In Thessalonica in Acts 17:2, Paul came there and he went into the Jewish synagogue on a Sabbath. Why? Because that's where the Jews were when they would meet. And the same occurred in Corinth in Acts 18:4.

So it's important to note that there was no Sabbath keeping in any New Testament church. There was no teaching by an apostle in any one of his 21 epistles to keep the Sabbath as your day of worship. And in the 21 epistles of the New Testament, there was no correction for any church that you're not keeping the Sabbath. Yet Paul and Peter and James and John, they're all correcting heresies and they are correcting what's wrong in the church. They never once corrected the church for meeting on the first day of the week on Sunday. And when Jesus sent the seven letters to the seven churches, he never corrected any of them: "You're meeting on the wrong day of the week." No, there were other commandments they were breaking, such as Revelation 2:4, "You have left your first love," a drifting away from the first commandment.

And so as we continue to read the New Testament, we see that there was a shift, there was a turning from the last day of the week, where there's almost a sigh of relief after having lived for six days and worked hard, "Now I need to rest on the last day of the week."

Now for the church to meet on the first day of the week is actually the opposite. It is to put gas in your tank for you to go out into the world and to live the next six days so that you have a turbo charge in you to be able to walk in a manner worthy of your calling, and to be a city set on a hill that all can see. At the beginning of the week, you are to be edified and built up to go out and live, not the last day of the week where you come dragging in, it's just the total opposite. It is to send you out with full, dynamic energy in the Lord.

So, Jesus is the Lord of the Sabbath, but He's also the Lord of Sunday, and He is the Lord of Monday and Tuesday and Wednesday and Thursday and Friday. And Colossians 2:16 says that a Sabbath day is a mere shadow, the

substance belongs to Christ. And now that Christ has come, we don't cling to the shadow which has nothing to put our hands actually on. Now that we have Christ, we have the substance of the person and work of Christ living within us.

As I bring this to conclusion, we still prioritize Sunday, we just don't have all the rules and the regulations. You can eat in a restaurant on Sunday. You can go play golf on Sunday. You can go take a nap on Sunday. You just need to prioritize the lordship of Jesus Christ and to actually enjoy Him on Sunday.

If you have never committed your life to Christ, as you've heard this message, it should be an awakening for you that Jesus is Lord over your life. And you will confess Him as Lord either now or later; and if it's later, it'll be too late. And so the wisest thing you could do would be to humble yourself now and confess that Jesus is Lord and that God has raised Him from the dead, and you will be saved.

If you wait until the other side of the grave and you will be forced to confess Him as Lord, it will be too late, and you will then be cast down into the lake of fire and brimstone, and there will be no second chance. So why would you procrastinate? Why would you wait? Why would you put it off, when today is a day of opportunity for you to come to Christ and confess Him as Lord and Savior? May you do so this day. Let us pray.

[Prayer] Father, we praise You that You have exalted Your Son and given Him a name which is above every name. And we revel and glory in this exalted name of Jesus Christ. And we praise You for the titles that You have assigned to Him: Son of God, Son of Man. It makes our heart beat with excitement as we consider how glorious and how perfect He is. What a Savior. The Lord Jesus is able to save even the chief of sinners. And so I pray that this Sunday, that all that we do and say will be under the banner of the lordship of Jesus Christ. Father, we pray this in His name. Amen.