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Teaching Notes

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The Ten Commandments: The Fourth Commandment

Exodus 20:8-11

The Story of Eric Liddell

On April 6, 1923, in a small town hall in Armadale, Scotland, Eric Liddell spoke for the first time of his faith in Christ. Eighty people came to hear Scotland's famous runner give his testimony.

"Shyly, he stepped forward and for a few seconds surveyed his waiting audience, then he began," writes Catherine Swift in her biography, *Eric Liddell*.

"There was no lecturing, no fist thumping on the table, no wagging or pointing a finger to stress a point, no raised voice to impress on them what he thought they should be doing. In fact, it wasn't a speech at all. It was more of a quiet chat, and in his slow clear words, Eric for the first time in his life told the world what God meant to him.

"He spoke of the strength he felt within himself from the sure knowledge of God's love and support. Of how he never questioned anything that happened either to himself or to others. He didn't need explanations from God. He simply believed in Him and accepted whatever came."

News of Liddell's talk was reported in every newspaper in Scotland the next morning. God was preparing Liddell to honor Him, and his testimony still reverberates today.

"The Lord Guides Me"

Liddell was an unorthodox sprinter. Coming out of trowel-dug starting holes, Liddell ran with abandon, head tilted toward the skies, knees thrust upward to his chin, feet rising high from the ground. Before each race, Liddell shook hands with each competitor, offering his trowel to fellow runners who struggled to dig their starting holes in cinder tracks with their cleats.

When asked how he knew where the finish line was located, he replied in his deliberate Scottish brogue, "The Lord guides me."

As word of his faith in Christ spread through England, many wondered if he would display the same zeal on the track. Liddell silenced any skeptics in the AAA Championships in London in July 1923, by winning the 220-yard dash and the 100-yard dash. His time in the 100 stood as England's best for thirty-five years.

He won the Harvey Cup for the best performance of the meet and readied himself for the Paris Olympics in the summer of 1924.

"I'm Not Running"

Liddell waited excitedly for the posting of the Olympic heats for the 100 meters and the 4X100 and 4X400 relays, his best events. He was stunned upon learning the preliminary dashes were on Sunday. "I'm not running," he said flatly and then turned his attention to train for the 200-meter and 400-meter dashes.

He considered Sunday to be sacred, a day set apart for the Lord; and he would honor his convictions at the expense of fame.

On Sunday, July 6, Liddell preached in a Paris church as the guns sounded for the 100-meter heats. Three days later, he finished third in the 200-meter sprint, taking an unexpected bronze medal. He quietly made his way through the heats of the 400 meters but was not expected to win. Shaking hands with the other finalists, he readied for the race of his life.

Arms thrashing, head bobbing and tilted, legs dancing, Liddell ran to victory, five meters ahead of the silver medalist. "The Flying Scotsman" had a gold medal and a world record, 47.6 seconds. Most of all, Eric Liddell had kept his commitment to his convictions of faith.

"It's Complete Surrender"

The next year, Liddell returned to China, where he had been born to missionary parents, as a teacher and missionary. In 1932, he was ordained as a minister and married in 1933.

He ministered pleasantly and plainly, often traveling on bicycle, braving constant fighting between Chinese warlords and Japanese in their growing conquest of China.

His decision to share Christ in isolated communities, forcing him to leave his wife and children behind, was the result of insistent prayer. "Complete surrender" was his description of this attitude.

In March of 1943, Liddell, along with other Americans and Brits, entered a Japanese internment camp. He was appointed math teacher and supervised a sports program. He arose each morning to study his Bible and was the cheer of the camp.

But his health deteriorated rapidly. A brain tumor ravaged his body with severe headaches. Shortly after his forty-third birthday in January 1945, Liddell collapsed. His last words, spoken to a camp nurse, were, "It's complete surrender."

Upon learning of Liddell's death, all of Scotland mourned. Heaven rejoiced.

Exodus 20:1-17 And God spoke all these words:

2 "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

3 "You shall have no other gods before me.

4 "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.

5 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,

6 but showing love to a thousand *generations* of those who love me and keep my commandments.

7 "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.

8 "Remember the Sabbath day by keeping it holy.

9 Six days you shall labor and do all your work,

10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.

11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

12 "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.

13 "You shall not murder.

14 "You shall not commit adultery.

15 "You shall not steal.

16 "You shall not give false testimony against your neighbor.

17 "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

I. The Fourth Commandment: Remember the Sabbath

A. A Complex Issue, Not Easily Resolved

B. On the Side of Freedom

1. The Only one of the Ten Commandments Not Repeated in New Covenant
2. Christ's Consistent Rejection of Restrictive Human Interpretations of the Sabbath, always on the side of Freedom
3. The "Fulfillment" of the Sabbath in Hebrews 3-4
4. Commands Concerning Christian Freedom: Romans 14 & Colossians 2

C. On the Side of Lawful Obedience

1. All other of the Ten Commandments Clearly Still in Force for Christians
2. Serious and seemingly lasting warnings about the Sabbath in Prophetic books of the Old Testament
3. Christ's statement that the Sabbath was made for man, and thus we still need it
4. Theological symbolism of Sabbath as a final eternal rest, and the need for weekly reminder
5. **MOST SERIOUSLY:** the reasoning given in Ten Commandments draws from creation itself... it is thus tied to something lasting and should not be changed... it is not just for Israel

D. Church History

1. Reformed tradition: strongly "Sabbatarian", strict on this issue

John Calvin

John Knox and the Presbyterians

English Puritanism

American Puritanism

Jonathan Edwards

Reformed Presbyterians like John Murray and B.B. Warfield

2. London Confession, 1689

Chapter 22: Of Religious Worship and the Sabbath Day

7. _____ As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

([Exodus 20:8](#); [1 Corinthians 16:1, 2](#); [Acts 20:7](#); [Revelation 1:10](#))

8. _____ The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

([Isaiah 58:13](#); [Nehemiah 13:15-22](#); [Matthew 12:1-13](#))

3. New Hampshire Baptist Confession of Faith, 1833

Article 15: Of the Christian Sabbath

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;[78](#) and is to be kept sacred to religious purposes,[79](#) by abstaining from all secular labor and sinful recreations;[80](#) by the devout observance of all the means of grace, both private[81](#) and public;[82](#) and by preparation for that rest that remaineth for the people of God.[83](#)

78. Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; 1 Cor. 16:1- 2 ([return](#)).

79. Exod. 20:8; Rev. 1:10; Psa. 118:24 ([return](#)).

80. Isa. 58:13-14; 56:2-8 ([return](#)).

81. Psa. 119:15 ([return](#)).

82. Heb. 10:24-25; Acts 11:26; 13:44; Lev. 19:30; Exod. 46:3; Luke 4:16; Acts 17:2, 3; Psa. 26:8; 87:3 ([return](#)).

83. Heb. 4:3-11 ([return](#)).

3. Baptist Faith and Message, 2000

Article VIII: The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

BFM 1925 & 1963:

The Lord's Day. The 1963 and 1925 statements both spoke of "**refraining from worldly amusements and resting from secular employments, work of necessity and mercy only being excepted.**" The proposed document states: "Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ."

Debate on the Floor of the SBC, June 12, 2001

In another motion related to the Baptist Faith & Message, Fred Malone of First Baptist Church in Clinton, La., urged amending Article 14 by adding the words, "informed by Holy Scripture" to the statement's comments on the Lord's Day.

Malone said the 2000 Baptist Faith & Message contains a significant change in the wording from both the 1925 and 1963 statements. "My concern is that this emphasizes personal conscience" rather than scriptural directive, he said. "We are losing the sanctity of the Lord's Day. It belongs to the Lord and not to us."

Al Mohler, president of Southern Baptist Theological Seminary and a member of last year's revision committee, spoke against Malone's motion.

"Every part (of the 2000 statement) is informed by Holy Scripture," Mohler argued. "We should not be in the business of continually debating the Baptist Faith & Message on the floor of the convention. ... On these truths we take our stand and we will not give an inch."

Adrian Rogers, pastor of Bellevue Baptist Church of suburban Memphis, Tenn., and a revision committee member, also spoke against the amendment, saying: "God does not lay down specific rules for the Lord's Day. Any revision is superfluous."

II. What The Commandment Says

vs. 8-11 *"Remember the Sabbath day by keeping it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. 11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.*

A. The "Sabbath Day"

1. Support for entire command found in Genesis 2

Genesis 2:1-3 *Thus the heavens and the earth were completed in all their vast array. 2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.*

2. Word "Sabbath" literally means "cease, desist, rest"

- a. verb used in Genesis 2:2: "he rested from all his work"
- b. same word used

Genesis 8:22 *"As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease."*

- c. Pharaoh's complaint

[NASB] Exodus 5:5 *Again Pharaoh said, "Look, the people of the land are now many, and you would have them cease from their labors!"*

3. First observance recorded in Scripture: when the manna was given

Probably because the Jews had entirely forgotten about the Sabbath in Egypt... they worked a ten-day workweek

God identified the Sabbath by the double-portion of the manna:

Exodus 16:23-30 *He said to them, "This is what the LORD commanded: 'Tomorrow is to be a day of rest, a holy Sabbath to the LORD. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.'" 24 So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. 25 "Eat it today," Moses said, "because today is a Sabbath to the LORD. You will not find any of it on the ground today. 26 Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any." 27 Nevertheless, some of the people went out on the seventh day to gather it, but they found none. 28 Then the LORD said to Moses, "How long will you refuse to keep my commands and my instructions? 29 Bear in mind that the LORD has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no one is to go out." 30 So the people rested on the seventh day.*

B. What They Were Commanded

vs. 8-11 *"Remember the Sabbath day by keeping it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the*

alien within your gates. 11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

1. Remember it

Think about God's creation of the universe

Remember it **BY** keeping it holy yourself

Think about God as King, Ruler of the Universe... and about your future rest in God's presence

2. By keeping it holy

- a. word means it is to be sacred, set apart unto God for His sacred purposes
- b. word stressed in verse 10: "a Sabbath to the Lord your God"

Genesis 2:3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Exodus 20:8 "Remember the Sabbath day by keeping it holy.

Exodus 20:11 the LORD blessed the Sabbath day and made it holy.

In other words, be like God in this matter... God set it apart and made it holy; so you also must set it apart and make it holy.

3. Essence: To Cease, Desist, Stop, Rest from Work

vs. 9-10 Six days you shall labor and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.

4. Secondary: work hard for six days

- a. the command to work hard the other six days is included
- b. the Jews especially had to work hard on the day that preceded the Sabbath, to provide food for the Sabbath
- c. Exodus 16:
 - i) they collected twice as much food the day before the Sabbath
 - ii) they baked, boiled and cooked ahead of time and ate leftovers the next day

5. Extent: everyone in the home must also rest
 - a. significant: God extended the Sabbath rest to everyone, whether they believed in Him or not
 - b. concern for those entrusted to our care: workers, slaves, animals
 - c. assessment of human limitation in this matter
6. Reason: honoring the Kingly creation of God, His rulership over all
 - a. present focus: submission to God's Kingly rule

Meredith Kline: Sabbath marked consummation of God's creation; it also marked the enthronement of God as ruler over all. "But this rest of God may be more specifically understood as a royal kind of resting. The royal nature of the rest follows from the royal nature of the work. God created the heaven and the earth to be His cosmic palace, and accordingly His resting is an occupying of His palace, a royal sitting on the throne. The dawning of the Sabbath witnesses a new enthronement of God."

Isaiah 66:1-2 This is what the LORD says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be? Has not my hand made all these things, and so they came into being?" declares the LORD.

- b. eternal focus: looking ahead to heaven's rest

III. Old Testament History of the Sabbath

- A. Repeated later at other places

Exodus 31:16-17 The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. 17 It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he abstained from work and rested."

NASB Exodus 31:17 "It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased from labor, and was refreshed."

2 Samuel 16:14 The king and all the people with him arrived at their destination exhausted. And there he refreshed himself.

Exodus 23:12 "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the alien as well, may be refreshed.

Deuteronomy 5:12-15 *"Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. 13 Six days you shall labor and do all your work, 14 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. 15 Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.*

B. Stern judgments for disobedience

Exodus 31:14-15 *"Observe the Sabbath, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people. 15 For six days, work is to be done, but the seventh day is a Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day must be put to death.*

Exodus 35:2-3 *For six days, work is to be done, but the seventh day shall be your holy day, a Sabbath of rest to the LORD. Whoever does any work on it must be put to death. Do not light a fire in any of your dwellings on the Sabbath day."*

Numbers 15:32-35 *While the Israelites were in the desert, a man was found gathering wood on the Sabbath day. 33 Those who found him gathering wood brought him to Moses and Aaron and the whole assembly, 34 and they kept him in custody, because it was not clear what should be done to him. 35 Then the LORD said to Moses, "The man must die. The whole assembly must stone him outside the camp."*

C. Consistent disobedience led to Judgment by God

One of the Israelites' most flagrant sins leading up to their national captivity was the violation of God's Sabbath. Even as the kingdom of Judah was self-destructing from its citizens' sinful behavior, God continued to warn it through the prophet Jeremiah to

"bear no burden on the Sabbath day...nor do any work, but keep the Sabbath day holy, as I commanded your fathers...But if you will not heed Me to keep the Sabbath day holy...then I will kindle a fire...and it shall devour the palaces of Jerusalem, and it shall not be quenched" Jeremiah 17:19-27

The prophet Ezekiel, speaking for God from Babylon after he and much of the kingdom of Judah had been taken into captivity, wrote:

"I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the Lord who sanctifies them. Yet...they greatly defiled My Sabbaths...They despised My judgments and did not walk in My statutes, but profaned My Sabbaths" ([Ezekiel 20:12,13,16](#)).

"Her (the nation's) priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known the difference between the unclean and

the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them" ([Ezekiel 22:26](#)).

D. Restoration to the Promised Land

Later, many of the Jewish captives returned from Babylon and were restored to their former lands several centuries before Christ's time. They knew from the messages of Jeremiah and Ezekiel that their nation had been destroyed for breaking God's law, and violating the Sabbath was one of their chief sins.

Nehemiah 13:15-22 In those days I saw men in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day. 16 Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the Sabbath to the people of Judah. 17 I rebuked the nobles of Judah and said to them, "What is this wicked thing you are doing-- desecrating the Sabbath day? 18 Didn't your forefathers do the same things, so that our God brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath." 19 When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day. 20 Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem. 21 But I warned them and said, "Why do you spend the night by the wall? If you do this again, I will lay hands on you." From that time on they no longer came on the Sabbath. 22 Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy. Remember me for this also, O my God, and show mercy to me according to your great love.

Once restored as a nation, they determined never to make the same mistake again. Consequently, over several centuries Jewish religious authorities crafted meticulous regulations that detailed exactly what they considered was and wasn't permissible on the Sabbath. They veered from one ditch to the other ditch—from ignoring and abusing the Sabbath to demanding an oppressive, legalistic observance of it.

IV. Pharasaic Extremes

The Zondervan Pictorial Bible Dictionary, in its article on the Sabbath, describes how extreme these measures had become by Christ's day. The religious code regarding the Sabbath listed "39 principal classes of prohibited actions: sowing, plowing, reaping, gathering into sheaves, threshing, winnowing, cleansing, grinding, sifting, kneading, baking...Each of these chief enactments was further discussed and elaborated, so that actually there were several hundred things a conscientious, law-abiding Jew could not do on the sabbath. For example, the prohibition about tying a knot was too general, so it became necessary to state what kind(s) of knots were prohibited and what kind not. It was accordingly laid down that allowable knots were those that could be untied with one hand...

"The prohibition regarding writing on the sabbath was further defined as follows: 'He who writes two letters with his right or his left hand, whether of one kind (of letter) or of two kinds,...is guilty. He even who should

from forgetfulness write two letters is guilty...Also, he who writes on two walls which form an angle, or on the two tablets of his account-book, so that they can be read together, is guilty..."

Definition of work

The religious authorities' definition of "work" that could violate the Sabbath command was vastly different from any ordinary definition of work. For example, plowing was a prohibited-work category, and few would dispute that plowing is difficult work. However, according to first-century rabbinic opinion, the prohibition against plowing could be violated by simply spitting onto the ground. The spit could disturb the soil, which in the rabbis' view was a type of plowing! Women were forbidden to look into a mirror on the Sabbath, because they might see a gray hair and pull it out, and that would constitute work.

Wearing nailed shoes on the Sabbath was prohibited, because in the authorities' view the addition of the nails meant they were carrying an unnecessary burden. Even walking through grass was not allowed, because some of the grass might be bent and broken, which constituted threshing, one of the forbidden categories of work.

The religious leaders taught that, if a house caught on fire on the Sabbath, its inhabitants couldn't carry their clothes out of the house to spare them from the flames, because that would be bearing a burden. However, they were allowed to put on all the layers of clothing they could wear and thus remove the clothes by wearing them, which was acceptable.

It was into this charged, hypercritical religious atmosphere that Jesus Christ came teaching and preaching. Today, without this historical background, many people draw wrong conclusions about how Jesus viewed the Sabbath.

V. Jesus and the Sabbath

A. Jesus Purposely Sought to Challenge the Extreme Views of the Sabbath

B. Christ Upheld Works of Piety on the Sabbath

1. Jesus consistently went to the Synagogue on the Sabbath

2. Jesus read the Scriptures and taught on the Sabbath

Luke 4:16-21 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. 17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: 18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19 to proclaim the year of the Lord's favor." 20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, 21 and he began by saying to them, "Today this scripture is fulfilled in your hearing."

3. Jesus pointed out that the priests desecrate the Sabbath day

Matthew 12:5 Or haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent?

C. Christ Upheld Works of Mercy on the Sabbath

1. Jesus healed on the Sabbath again and again... purposely challenging their false notions

Mark 3:1-6 Another time he went into the synagogue, and a man with a shriveled hand was there. 2 Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. 3 Jesus said to the man with the shriveled hand, "Stand up in front of everyone." 4 Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent. 5 He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored. 6 Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

Luke 13:10-17 On a Sabbath Jesus was teaching in one of the synagogues, 11 and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. 12 When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." 13 Then he put his hands on her, and immediately she straightened up and praised God. 14 Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath." 15 The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? 16 Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?" 17 When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.

D. Christ Upheld Works of Necessity on the Sabbath

E. Christ Made Stunning Statements About the Sabbath

1. Sabbath for Man, Not Man for Sabbath

Mark 2:27-28 Then he said to them, "The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is Lord even of the Sabbath."

2. Lord of the Sabbath
3. My Father is Always Working

John 5:16-18 So, because Jesus was doing these things on the Sabbath, the Jews persecuted him. 17 Jesus said to them, "My Father is always at his work to this very day, and I, too, am working." 18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

F. BUT Did Jesus Uphold the Sabbath Itself for the New Covenant??

1. One Could Argue... “Why would He need to?”

Matthew 5:18-19 I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19 Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

2. However, Jesus seems constantly to be challenging the idea of the Sabbath

3. Not once does He actively command “You shall keep the Sabbath”... but He does reiterate other commands:

- I) “No other gods”

Matthew 4:10 Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

- II) “No idols”

1 John 5:21 Dear children, keep yourselves from idols.

- III) “Honor the name of the Lord”

Matthew 6:9 "This, then, is how you should pray: "'Our Father in heaven, hallowed be your name..."

- V) “Honor Father and Mother”

- VI) “You Shall Not Murder”

- VII) “You Shall Not Commit Adultery”

- VIII) “You Shall Not Steal”

- IX) “You Shall Not Bear False Witness”

- X) “You Shall Not Covet”

Matthew 19:18-19 Jesus replied, "'Do not murder, do not commit adultery, do not steal, do not give false testimony, 19 honor your father and mother,' and 'love your neighbor as yourself.'"

Romans 13:9 The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule: "Love your neighbor as yourself."