

The True Way to Keep the Sabbath Luke 14:1-6; Isaiah 58:13, 14

by R.A. Torrey

The proper way to observe the Sabbath is to honor and delight in it, to improve every occasion, and to perform acts of mercy to men and beasts.

Scripture: Luke 14:1

Topics: "Compassion and Mercy", "Sabbath Observance"

Description

R.A. Torrey emphasizes the true observance of the Sabbath as demonstrated by Jesus in Luke 14:1-6 and God's intention in Isaiah 58:13-14. He highlights how Jesus used the Sabbath to show compassion and perform acts of mercy, challenging the Pharisees' rigid interpretations. Torrey argues that the Sabbath should not be a day of mere rest but a time to do good and undo the works of Satan. He also stresses that true observance of the Sabbath leads to joy and blessings from God, contrasting it with the Pharisees' hypocrisy. Ultimately, the sermon calls for a heart-centered approach to the Sabbath, focusing on God's desires rather than human traditions.

Transcript

DISCOVERY OF THE FACTS

1. The Way Our Lord Kept the Sabbath, 14:1-6 How did our Lord come to be at the Pharisee's house to eat? Did He usually accept invitations to social gatherings and to eat? (7:36; 11:37.) Did He accept them when they came from other than the respectable classes? (5:29.) When He accepted these invitations how did He invariably improve the opportunity thus afforded Him? Ought Christians to accept invitations to dine and to social gatherings given by people who are not Christians?

If they are to follow the example of Christ what use should they make of such occasions? Were the Pharisees friendly to our Lord? What was this man's object in inviting Him? For what purpose were they watching Him? (6:7; 11:53, 54; 20:20.) Did they meet with very much success in their attempt to find something to condemn in Him? Are there any today who watch eagerly for something to condemn in our Lord? Do they succeed in finding it? Is there any purpose for which it is right for us to watch Him?

Upon what day of the week was it that our Lord accepted this invitation to dine? Does that throw any light upon the proper observance of the Sabbath? Did He make this Sabbath dinner merely a time for idle talk

or of religious instruction? Does that throw any light upon the proper observance of the Sabbath? Who especially attracted His attention on this occasion? Why? In whom was our Lord always especially interested? How did the dropsical man come to be there? Was there any help for him in man?

What two reasons were there why it would do him no good to seek help from the Pharisees? What two words in v. 2 show that there was hope for him though the Pharisees could not help him if they would and would not help him if they could? Whom did the lawyers and Pharisees imagine was on trial? Who were really on trial? Why does the record say: "Jesus, answering, spake"--had they asked any questions? (Mark 2:6, 8; Luke 6:7-9.) How did our Lord know their thoughts? What question does He put to the lawyers and Pharisees?

What did they answer? What did they think? Why didn't they say so then? (Matt. 21:25-27; 22:46.) Had this question ever come up before in the controversies between our Lord and the Pharisees? (6:9; 13:14-16; Matt. 12:10.) What three things did He do for the man? What does "Let him go" mean? (13:12--"loosed," same Greek word.) Who was it had bound the man? (13:16; Acts 10:38.) Whose work was our Lord undoing? (1 John 3:8.) Is it a proper use of the Sabbath to undo Satan's work?

By what argument did our Lord show them the folly of their position? Did He use similar argument on any other occasion? (13:15; 6:9; Matt. 12:11, 12.) Why was it they were ready to help an ass or an ox out of a pit, but not to lift a man out of Satan's power, on the Sabbath? Are there any today who care more for cattle than for men, and who would work on the Sabbath to save their cattle but who when they are called upon to exert themselves upon the Sabbath to save perishing men plead the necessity of Sabbath rest?

According to our Lord's argument and practice what is a proper use of the Sabbath? Why did not the lawyers and Pharisees reply to our Lord? (13:17; 20:26, 40.) Can we have a similar power to silence and put to shame the enemies of the truth and of Christ? (21:15; Acts 6:10.) 2. The Way God Wished the Jews to Keep the Sabbath, Is. 58:13, 14 What did God desire the Jews to turn from on the Sabbath day? Whose pleasure did He wish them to do? Whose words did He wish them to refrain from?

Whose words did He wish them to speak? Where will we find those words? (1 Thess. 2:13.) How did He wish them to regard the Sabbath? How do many regard it? Why is the Sabbath properly observed a weariness to many? What is it to the man who knows and loves God? (Ps. 27:4; 84:2, 10.) Of what then is the way in which a man regards the Sabbath a test? What did God wish them to do with the Sabbath? How? What would be the threefold result of regarding and treating the Sabbath as God wished them?

What made it absolutely certain that this would be the result? How sure are the promises of God? (Matt. 24:35.) Was the Sabbath in its essential idea intended for the Jew alone? (Mark 2:27.) Do the same general principles govern a proper observance of the Lord's Day as governed a proper observance of the Jewish Sabbath? Will God bless a due regard for the Lord's Day as He promised to bless a due regard for the Sabbath? CLASSIFICATION OF TEACHINGS

1. Our Lord

(1). His nature:

His deity--(a) divine knowledge, 3, (b) divine power, 4; His humanity, 1.

(2). What He did:

Accepted invitations to social gatherings even on the Sabbath day, 1-3; improved the occasion by imparting religious instruction, 3-5; read and answered men's unspoken thoughts, 3; silenced His opponents, 3, 4, 6; had compassion on the suffering, 3, 5; set Satan's captives free, 4.

2. The Sabbath

(1). What not to do on the Sabbath:

Our own pleasure, our own ways, our own words, Is. 58:13; let men or beasts suffer, Luke 14:3-5.

(2). What to do on the Sabbath:

Improve every occasion as our Lord did, 1-6; perform acts of mercy to man, 3, 4; and beast, 5; undo Satan's work, 4.

(3). What to do regarding it:

Honor it, call it a delight, honorable, Is. 58:13.

(4). Result of its proper observance:

Joy in the Lord, exaltation in the earth, abundant supply of needs, a glorious heritage, Is. 58:14.

3. The Man Which Had the Dropsy

(1). His condition:

Sick unto death, no help in man, no sympathy from man, 2, 3.

(2). What happened to him:

Brought before our Lord, 2; He had compassion on him, took him, healed him, loosed him from Satan's power, 4.

4. The Pharisees

Hated our Lord, laid in wait for Him, played the hypocrite to catch Him, 1; could not help the dropsical man if they would, and would not if they could, 2-4; would work on the Sabbath to save cattle but not to save men, 4, 5; silenced by our Lord, 4, 6.

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