

“Greater Than...”– Matthew 12:1-14

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take your Bible and meet me in Matthew 12...

This is Memorial Day weekend, as you likely are aware, a long weekend where people often enjoy some extra rest and take time to remember those who have lost their lives in the service to this country. For those of you who have served or are part of families where people have been deployed, I can only imagine the unique challenges that such service has required of you. We are thankful for you though. We do pray for you and give thanks for you. And I'm grateful for weekends like this and the various testimonies we hear of self-sacrifice for the welfare of others. It's very moving. It's very inspiring. We are a very blessed people.

But I hope we will also recognize that the reason such accounts strike a nerve with us at times is because they tap us unto the greatest story in human history—the story of Jesus and His redeeming work. His is the ultimate story of sacrifice for the good of others. His work alone is the reason we, as God's people, can enjoy God's rest—not just for a weekend—but in an inaugurated way throughout life and in a consummated way into eternity when Christ returns. Today we have an opportunity to think about this rest that Jesus offers and the sacrifice that He has made. God's Word will point us to Him. And indeed, when we share the Lord's Supper together, we will remember His sacrifice for us as well.

Here at Southern Oaks, in recent years, we have developed a rhythm of sharing the Lord's Supper together at least on the last Sunday of every month. Perhaps you are here today, and you can't say that you know Jesus and His salvation in a personal way, perhaps you have questions about Jesus or skepticisms that He could save a person like you, perhaps you were dragged here by a loved one but before our time today ends some questions will emerge in your mind...if so, we would love to discuss such things with you either after the service or some other time at your convenience. To that end, you can either speak with one of our pastors at each of the exits after the service or fill out one of those response cards (on the back of the guest card in the pew in front of you), give us a way to contact you, and we will reach out this week.

We are so glad you are here today and while the Lord's Supper may seem strange to you and is not really something you will want to share in this morning, you can share in something greater. You can share in what the Lord's Supper points to—namely, Jesus—and trust in Him alone to save you. That's really what this ordinance is about. It doesn't save us. But it reminds those whom God has saved what it took for their salvation to be made real. It took the Son of God, taking on our humanity, offering Himself on the cross as a substitute for sinners like us, bearing the judgment we deserved for our sins, that we might be saved not by our works, but by His work on our behalf. The bread and wine remind us that Jesus' body was broken (like bread) and His blood was shed (like wine) that we might know forgiveness of sin and have everlasting life. You can know that salvation today. It's found in Jesus. And like every Sunday, we will be focusing on Him.

The verses we are about to read relate to what is lawful to do on the Sabbath. In them we read of two separate exchanges that Jesus has with the Pharisees of His day. These encounters likely occur in Capernaum and may have occurred on the same day. Let's pick things up in verse 1. Follow along as I read. This is God's Word.

“At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat.”² But when the Pharisees saw it, they said to him, ‘Look, your disciples are doing what is not lawful to do on the Sabbath.’³ He said to them, ‘Have you not read what

David did when he was hungry, and those who were with him: ⁴ how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? ⁵ Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? ⁶ I tell you, something greater than the temple is here. ⁷ And if you had known what this means, “I desire mercy, and not sacrifice,” you would not have condemned the guiltless. ⁸ For the Son of Man is lord of the Sabbath.”’ ⁹ He went on from there and entered their synagogue. ¹⁰ And a man was there with a withered hand. And they asked him, ‘Is it lawful to heal on the Sabbath?’—so that they might accuse him. ¹¹ He said to them, ‘Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? ¹² Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.’ ¹³ Then he said to the man, ‘Stretch out your hand.’ And the man stretched it out, and it was restored, healthy like the other. ¹⁴ But the Pharisees went out and conspired against him, how to destroy him.” (Matthew 12:1-14)

What I would like for us to focus on this time is what this text teaches us about Jesus (Christology). Then, next Sunday, we will shift to the argument of Jesus and how it exonerates both His disciples’ actions and His own. So today we will see why Jesus should be taken seriously and then next week we will see how taking Jesus seriously can help us avoid making the same fundamental mistakes that the Pharisees do here (which are common mistakes in our own day).

So who are these Pharisees and why do they think they can accuse Jesus and His followers regarding what is lawful on the Sabbath? Well, the first thing we should note is that this is not the first time they have been referenced in Matthew’s gospel (3:7-10; 5:20; 9:9-17, 32-34), but this is the point where they begin to set themselves up as one of Jesus’ chief opponents and “conflict with the Pharisees will be the unifying motif of chap. 12.”¹

The Pharisees were a subgroup (or sect) within Judaism. Essentially they “were religious students, teachers, and defenders of God’s law who sought to apply that law in every single detail of life.”² Our knowledge of what they were like in the first century comes almost exclusively from three primary sources. First, there is rabbinic material, but this is notoriously difficult to date, which makes it a challenge to know how reliable it is at sketching out their defining marks during the time of Jesus’ earthly ministry. Josephus, a Jewish historian, is another source of information, but he is definitely biased to favor the Pharisees. And then we have material contained in the New Testament, which by and large casts them on the wrong side of Jesus more often than not. Thus when someone is called a “pharisee” today, they should take it as insult, usually insinuating that they are too rigid in their insistence on certain moral dos and don’ts. But we must remember that this would not have been the case in the time of the New Testament. The Pharisees back then were highly regarded by many of the Jews. They were seen as a group that took seriously the things of God and as models of godly virtue. And, as Michael Green points out,

“Matthew was very interested in [the Pharisees]—not only because of their activities in the time of Jesus but also because they continued to be influential in the synagogues of Matthew’s own day. After the destruction of Jerusalem in AD 70, when the separation between the church and synagogue had taken place, Sadducees and Essenes were gone: the only part of the Jews to survive was the Pharisees. They exercised great influence on the emerging rabbinic tradition, and helped to determine its later development. So the Pharisees in this chapter probably represent not only Jesus’ opponents but those of Matthew’s churches. His readers could find them in the synagogue down the street. But not exclusively so: [since] the characteristics Matthew records are all too often to be found within the churches as well.”³

Yet while the Pharisees think they are the authority on the matter of Sabbath, Jesus’ comments and biblical citations are designed to show, first, how their view is not consistent with *all* the Scripture says on the matter and, second, that they are therefore wrong to criticize the disciples for eating the grain or Jesus for healing the man on the Sabbath. But what I would like for us to focus on this morning, before we consider these

corrections, is why Jesus has the right to make these corrections. In other words, I would like for us to consider why Jesus is the authority on the matter, which can be seen in the way that His words here position Him as superior to King David, God's temple, and the Jewish Sabbath.⁴ First, this text is teaching us that...

Jesus Is Greater Than David

First, consider how David factors into Jesus' reply. In verses 3 and 4, Jesus says, "*Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?*" This is a reference to events that are described in 1 Samuel 21:1-6. And the wording of the question in the original language makes it clear that Jesus believes they have read this story.⁵ It's as if Jesus is saying, "Surely you Bible scholars are well acquainted with the story of 1 Samuel 21:1-6?"⁶ They knew the story. They just hadn't learned its lesson.⁷

We will consider that story a bit more next time and what it has to do with the innocence of Jesus' disciples, but for now just notice the parallels. In 1 Samuel, the prophet Samuel had anointed David at God's instruction to be the next King of Israel. However, this happened when Saul was king, and, not surprisingly, Saul was not too thrilled with David. In his jealousy, Saul attempted to have David murdered, which led David to flee with his men. Without supplies they eventually come to Nob, where he encountered a priest by the name of Ahimelech. David requests food from this priest to sustain him and his hungry men, but the priests only had "*holy bread*" (1 Sam 21:4) or "*bread of the Presence*" from the tabernacle (21:6), which legally was not to be consumed by soldiers like his. Yet, given the circumstances and the one asking, the priest allowed it, and David and his men ate with immunity.

So essentially this is a story where David takes bread for his men that would have been unlawful for them to eat under normal circumstances, and yet neither the biblical narrator or the rabbis the Pharisees respected suggested that the actions of David rendered him or his men guilty before God. On the surface it may have looked unlawful by the letter of the Law, but given the unique circumstances and the purposes of God at work in David's life, his actions were not held against him or his men. Neither the priest nor David is censured in Scripture for these actions. The Pharisees in Jesus' day would have been forced to acknowledge this or else be critical of God's anointed, King David.

Why does Jesus call that story to mind? Because there is an analogy. He is allowing his disciples to do something that the Pharisees considered unlawful to do on the Sabbath. Jesus is suggesting that they have misdiagnosed the situation because they have failed to recognize who He is. He is inviting these religious leaders to consider that there is something happening in their midst that is exceptional, something akin to what God was up to in the days of King David. If they could only see who Jesus is, they would not be critical of the actions of His disciples any more than they were critical of the actions of David's men.

Of course, this would have given any Pharisee pause. Is Jesus putting Himself on the level of David, the man after God's own heart, Israel's most esteemed king? Yes and no. Yes, in the sense that inasmuch as David's men were innocent because they were engaged in a holy mission, so too Jesus' men are innocent because their mission is just as sacred. But also no, in the sense that Jesus is not *merely* on the level of David, He's on a level above all others. He is greater than David. He is the promised "son of David" (Matt 1:1) who would reign forever and ever. And just because they did not recognize Him as King, didn't change the fact that He is God's anointed, not unlike how David was God's anointed king when his men fed on holy bread, though most of Israel at that time did not consider him God's appointed king yet, with Saul still occupying the throne. If Jesus is David in this analogy, then are not the critical Pharisees acting like Saul and his minions? I'm sure they were not thrilled by that association.

But the point is that Jesus is greater than David, so if the Pharisees weren't willing to come at David with accusations of lawbreaking, then they better think twice before coming at Jesus. And it is worth noting that later Matthew is going to make far more explicit *why* Jesus is greater than David, namely, that Jesus is David's Lord. So, for example, in another exchange He has with the Pharisees we read the following at the end of chapter 22:

"Now while the Pharisees were gathered together, Jesus asked them a question, ⁴² saying, 'What do you think about the Christ? Whose son is he?' They said to him, 'The son of David.' ⁴³ He said to them, 'How is it then that David, in the Spirit, calls him Lord, saying, ⁴⁴ "'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet'"? ⁴⁵ If then David calls him Lord, how is he his son?' ⁴⁶ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions." (Matthew 22:41-46)

Hopefully we will have opportunity to consider that text in greater detail on another occasion, but the point is clear enough. Jesus is the "son of David" in the sense that, humanly speaking, He descends from David given the genealogies we find in New Testament. But the citation from Psalm 110:1, which David wrote, pertains to the promised future Messiah, who would descend from David (i.e., a son of David), and yet David refers to this descendent as His Lord. This is another way of showing that the Messiah is greater than David. He is David's Lord.

But not only is Jesus greater than David, second, we must see that...

Jesus Is Greater Than the Temple

Again, we will consider the import of Jesus' second illustration more next time, but I want us to catch the Christological implications of what He says a bit this morning. Look again at verse 5: "*Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless?*" Jesus is so clever! The Pharisees take issue with Him for allowing His disciples to do what the Pharisees considered to be "work" on the Sabbath. In their mind, a person who works on the Sabbath is breaking the Jewish Law. In general, this is true. But Jesus' example involving the priests provides an undeniable example of an exception to the rule. The priests were busy making sacrificial offerings and offering temple service throughout the Sabbath. Would the Pharisees consider the priests lawbreakers for this? Of course not! They were doing God's appointed work. So Jesus is inviting the religious leaders to consider that His disciples were similarly engaged in God's appointed work that would make similar legal concessions appropriate.

Yet you can easily see why the Pharisees would have been shocked by such an analogy. No doubt they wondered, "Are you saying that the ministry offered by the disciples in your service is akin to the ministry of the priests offered in service of the temple?" Yes. That's exactly Jesus' point. And more. Because He adds, in verse 6, "*I tell you, something greater than the temple is here.*"

Now there is a translational issue here. If you brought, for example, the NLT, KJV, or NKJV, then the translation is going to read that "one" or "someone" greater than the temple is here. Most English translations read "*something*" greater because technically a more literal translation because the Greek subject is neuter. I'll spare you the technical discussions, but the "*something*" in question is probably the "messianic ministry and messianic office of Jesus" in this context,⁸ things related to the kingdom of God, but when you really get down into the nitty gritty of parsing out what that entails it's difficult to escape that Jesus is saying that He—in both His person and work—is greater than the temple and all its trappings.⁹ Therefore, "if the priests who serve the temple are innocent, how much more the disciples who serve the One greater than the temple."¹⁰

So what are we to make of this? Well to grasp what Jesus is saying we need to remember the significance of the temple. "The temple, like the tabernacle before it, represented the presence of God in the midst of His people."¹¹ Therefore, all religious practice within Judaism centered on the temple. So if Jesus is One greater than the

temple, then would He not demand the greater priority as the center of our worship. This would have been terribly offensive to these religious leaders, but that is precisely because they didn't understand who Jesus was and the shadow that the temple was meant to be. The temple (or tabernacle) pointed beyond itself to a greater fulfillment of the presence of God among the people, namely the arrival of God the Son. And in the incarnation—when God took on our humanity—the biblical writers correctly describe this as God “tabernacling” among us (John 1:14; cf. 2:21). As R. C. Sproul explains,

“Everything in the tabernacle and later in the temple, all the symbolism that God so meticulously prescribed for these magnificent sanctuaries, pointed beyond itself to the living temple. To the living presence of God in the midst of His people, to His incarnate Son.”¹²

Or as Daniel Doriani put it:

“The temple merely *represents* the presence of God. Jesus is greater than the temple because he *is* the presence of God with us. Again, the temple *represents* the sacrifices that reconcile us to God, whereas Jesus *is* the sacrifice that reconciles us to God. The disciples are free to reap on the Sabbath, because, like the priests in the temple, they must be free to serve him.”¹³

In light of all of this, we see that Jesus is greater than the temple. He is the Lord of the temple. No mere servant in God's house, but the Son over the house (Heb 3:1-6). But His greatness is further extolled here in Matthew 12 in that we are shown that...

Jesus Is Greater Than the Sabbath

He is “*the Lord of the Sabbath*.” And if He is “*the Lord of the Sabbath*,” then He has the ultimate authority to delineate between what is right to do on the Sabbath and what is wrong to do on the Sabbath. He is the one who instituted the Sabbath day. He is its Creator. This is nothing less than a Jewish way of asserting His deity. Are these Pharisees really going to lecture or rebuke the Lord God regarding proper Sabbath observance? Since when did their authority on the Sabbath transcend that of the Lord of the Sabbath? It never did. It never would. This is not their jurisdiction.

On the other hand, Jesus is God among us—Immanuel (Matt 1:23)—and, therefore, He has the authority to regulate the Sabbath practices of His disciples. “This authority goes beyond the mere exceptions to the law that gave David the right to eat in the tabernacle or priests the right to work on the Sabbath.”¹⁴ He has divine authority. He is divine. And His disciples will not be counted innocent because their adherence to the Law—much less the Pharisees faulty interpretation of the Law—but by virtue of their trusting relationship to Jesus, who fulfilled the Law for God's people. This is no less true today. Friends, you will not be made right with God by keeping religious rules. You can only be made right with God by trusting in Jesus Christ as Lord. He is the Lord of the Sabbath. He alone can save. He alone can give us rest. And when you trace this theme of rest throughout the Scriptures you discover that it is part of the rich matrix of language that is used for salvation.

And now we have come full circle. Before these confrontations with the Pharisees, what is it that Matthew had just described Jesus as saying? Look at chapter 11, verses 28 and 29...

“Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.” (Matthew 11:28-29)

He is the source of true rest. In Him we find rest for our souls. And then immediately after this we have quibbling about the Sabbath, the day the Lord gave His people for rest. Jesus is the Lord of the Sabbath, the Lord of rest.

That means that when we go back to the beginning of our Bibles, Genesis 1 and 2, we are seeing God the Son at work in creation. He is the One through whom all things were made and without whom nothing was made that has been made (John 1:1-3). And after the Lord creates the heavens and the earth, He rested on the seventh day, not because He was exhausted, but to communicate its perfection and His satisfaction in what He has made. Adam and Eve are invited to enjoy with Him this perfect Sabbath rest (cf. Heb 4:9-10). And there they existed, in the Garden of Eden, at perfect peace. Shalom, to use the Jewish language. All was well because their relationship with God was unhindered and right. Adam and Eve walked with God among them, living under His rule and care. And not only did they have a right relationship with God, but also with one another and with His good creation. Sabbath rest. Peace. Shalom.

But when they sinned their experience of that rest was forfeit. Cornelius Plantinga famously called the fall of mankind into sin and its consequences “the vandalism of shalom.” They were exiled from the Garden, removed from the experience of God’s presence they had enjoyed, and burdened by a yoke of “toilsome work and broken relationships.” But God had a plan to redeem His people. And this plan, as noted, is often couched in the language of rest. As Josh Black explains,

“God made a way for Israel to come again into His presence and to be restored to a right relationship with him. God’s presence with his people in the land is described as rest from enemies (Deut. 12:9-10). The tabernacle and temple are described as a resting place....When God redeemed Israel, he established a covenant with them. And the sign of that covenant was the Sabbath. The Sabbath was meant to point backward to God’s rest in creation and the rest in redemption. And it was meant to point forward to a future rest. Actually, all these pictures of rest were meant to point forward. To a final and full rest where God’s people would live again in perfect peace with God, with others, and with creation. When Jesus shows up, he says, ‘Come to me, all who labor and are heavy laden, and I will give you rest.’ He’s saying he’s the one that the land, the temple, and the Sabbath all anticipated. The purposes of redemption are fulfilled in him.”¹⁵

In other words, “Jesus is the fulfillment of the rest theme in the Bible.” And if we would see Him as such, as the Lord of the Sabbath, who offers us rest—the forgiveness of sin, righteous standing with God through faith—we should come before Him, take His yoke upon us, trusting Him alone for these gifts of God’s grace. But how does He save us? How does He restore shalom and lead His people into the rest of God? His blood. Through His suffering and death.

And this brings us to the Lord’s table. Let me invite you to take the elements of this meal in hand, if you’ll be participating with us today.

As we prepare our hearts, I would like to read a passage of Scripture from Hebrews 3 and 4. This is a text that is important to me, not least of which because I have written extensively on it, but more importantly because it reminds us of several things that we should bear in mind when we remember the Christ and His work. As I read these words—God’s Word—I want you to listen to God’s offer of rest. Pay attention to how this rest is tied to faith. Hear how it centers us on Jesus, the great high priest, who made an offering for our sin—which we remember through this bread and wine, recalling his broken body and blood offered on the Cross. Confess if you must. Believe if you will. Remember the risen Christ who suffered and bled that He might lead His people into God’s rest. Hear the Word of the Lord.

“Therefore, as the Holy Spirit says, ‘Today, if you hear his voice,’⁸ do not harden your hearts as in the rebellion, on the day of testing in the wilderness,⁹ where your fathers put me to the test and saw my works for forty years.¹⁰ Therefore I was provoked with that generation, and said, ‘They always go astray in their heart; they have not known my ways.’¹¹ As I swore in my wrath, ‘They shall not enter my rest.’”

¹² Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. ¹³ But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin. ¹⁴ For we have come to share in Christ, if indeed we hold our original confidence firm to the end. ¹⁵ As it is said, ‘Today, if you hear his voice, do not harden your hearts as in the rebellion.’

¹⁶ For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? ¹⁷ And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸ And to whom did he swear that they would not enter his rest, but to those who were disobedient? ¹⁹ So we see that they were unable to enter because of unbelief.

⁴ Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. ² For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. ³ For we who have believed enter that rest, as he has said, ‘As I swore in my wrath, “They shall not enter my rest,”’ although his works were finished from the foundation of the world. ⁴ For he has somewhere spoken of the seventh day in this way: ‘And God rested on the seventh day from all his works.’ ⁵ And again in this passage he said, ‘They shall not enter my rest.’

⁶ Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, ⁷ again he appoints a certain day, ‘Today,’ saying through David so long afterward, in the words already quoted, ‘Today, if you hear his voice, do not harden your hearts.’ ⁸ For if Joshua had given them rest, God would not have spoken of another day later on. ⁹ So then, there remains a Sabbath rest for the people of God, ¹⁰ for whoever has entered God’s rest has also rested from his works as God did from his.

¹¹ Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. ¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. ¹³ And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.” (Hebrews 3:7-4:16)

There remains a Sabbath rest for the people of God. Do not harden your hearts in unbelief, like Israel at Kadesh Barnea. Trust in the one who offers rest for your souls. Let your faith rest in the one who invites us to come with our burdens to receive His yoke and the promise of rest. He is the Great High Priest who has passed through the heavens with His own blood to atone for our sin. He is the one who sympathizes with our weaknesses, having been broken in our place on the cross. Draw near to the throne of grace for grace and mercy. It is promised. Jesus has gone before us. Remember what He has suffered to secure our rest. And trusting in Christ alone—His sufficiency for your salvation—let me invite you to take, eat, drink, and remember Him.

Let’s pray...

¹ John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2005), 480.

² David Platt, *Exalting Jesus in Matthew*, CCE (Nashville: B&H Academic, 2018), 157.

³ Michael Green, *The Message of Matthew*, BST (Downers Grove: InterVarsity, 1988, 2000), 144-145.

⁴ Others who have made this point include David L. Turner, *Matthew*, BECNT (Grand Rapids: Baker Academic, 2008), 308; Charles L. Quarles, *Matthew*, BECNT (Nashville: B&H Academic, 2017), 125.

⁵ As Grant Osborne points out, “The presence of ‘not’ (οὐκ) here and in v/ 5 expects the answer ‘yes’: ‘You have read this, haven’t you?’” *Matthew*, ZECNT (Grand Rapids: Zondervan, 2010), 452.

⁶ Knox Chamblin, *Matthew: A Mentor Commentary* (Mentor, 2010), 1:641.

⁷ Daniel M. Doriani, “Matthew” in *Matthew-Luke*, ESVEC (Wheaton: Crossway, 2021), 187.

⁸ Osborne, *Matthew*, 453. Similarly, Jeannine K. Brown writes, “In the context of Jesus’ comparison between the situation of David (and the Old Testament priests) and the current situation of Jesus and his disciples (and in the wider context of 11:11-12; 12:25-28), the most likely referent for the ‘something greater’ is the kingdom.” *Matthew*, TTCS (Grand Rapids: Baker Books, 132.

⁹ See discussion in Quarles, *Matthew*, 124.

¹⁰ Osborne, *Matthew*, 453.

¹¹ R. C. Sproul, *Matthew*, SAEC (Wheaton: Crossway, 2013), 364.

¹² Ibid.

¹³ Daniel M. Doriani, *Matthew, Volume 1: Chapters 1-13* (Phillipsburg, NJ: P&R Publishing, 2008), 496.

¹⁴ Platt, *Exalting Jesus in Matthew*, 160.

¹⁵ Quote, along with the rest discussion in the preceding two paragraphs derives from Josh Black, “Lord of the Sabbath,” a sermon preached on June 20, 2021, and accessed online at <https://www.firstfreewichita.org/sermons/sermon/2021-06-20/lord-of-the-sabbath>.