

- I) **V23-28 INTRO: Now it happened that He went through the grainfields *on the Sabbath***
- II) **As we have gone through Mark, we have seen that Jesus has grown in fame
He has become very popular, and many are following Him and listening to Him**
- III) **When Jesus cast a demon out of a man in a synagogue, the people there were amazed
They said What is this? What new doctrine is this? Even demons obey Him!
Mk 1:28 Immediately His fame spread throughout all the region around Galilee**
- IV) **After Jesus healed Peter's mother-in-law, great amounts of people began to come to Him
Mk 1:33 The whole city was gathered together at the door (of Peter's home)**
- V) **Peter had told Jesus Everyone is looking for You, and they were
Shortly thereafter, Jesus cleansed a leper and told him not to say anything
As we have seen he disobeyed, and the result was Jesus could no longer enter the city**
- VI) **This all occurred in Ch 1, and Ch 2 continued in the same way
When Jesus returned to Capernaum, people heard he was at Peter's home
The result was a crowd came and there was no room to receive them**
- VII) **Jesus revealed that He not only healed and cast out demons, but also forgave sins
Religious opposition began to grow in opposition to Him**
- VIII) **The religious leaders were unifying in a solidified rejection of Him and the message**
- IX) **FIRST: They have accused Him of blasphemy when He forgave the paralytic
Mk 2:7 Why does this man speak blasphemies like this? Who can forgive sins but God alone?
SECOND: They also inferred that He was guilty of living an unholy life
Mk 2:16 How is it that He eats and drinks with tax collectors and sinners?**

X) Today we will look at controversies that relate to the observation of the Sabbath

V23-28 Relate to physical labor being performed on the Sabbath
Ch 3:1-5 centers on Jesus healing a crippled man on the Sabbath

XI) To understand, I must take a moment to develop the concept of the Sabbath
SHABBAT: Literally speaks of the ceasing of work; inactivity, resting
Gen 2:3 God blessed the *seventh day* and sanctified it, because in it *He rested* from all His work which God had created and made

XII) From the beginning the Lord declared the sabbath to be a time of rest and remembrance

I) When God gave the Law to Moses, God commanded the Jews to observe the sabbath

Ex 20:9-11 Six days shall you labor, and do all your work: But the seventh day is the *Sabbath of the LORD your God*: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

II) It was set apart for the Jews in order that they would *remember Him* on that day

It was a day set apart for Israel to reverence God, and rest from labor

III) It was intended to promote *worship of God*, which produced love for Him and for others

When you love God, the fruit will be that you love others

IV) This is how you can know that you are a Christian

1 Jn 4:20-21 If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

And this commandment we have from Him: that he who loves God must love his brother also.

V) The sabbath rest was intended to give people opportunity to worship God

The fruit of such worship would be loving people

VI) This is the purpose of gathering together in worship services

It is intended to glorify God and unify people in the worship of Him

VII) Over the centuries the Jewish religious leaders had observed the Sabbath
This was in keeping with the commands God gave to Israel

VIII) Over the years they had added their beliefs to God's commandments concerning it

IX) All and any kind of work imaginable was strictly forbidden

In the Life and Times of Jesus the Messiah, Alfred Edersheim wrote:
Tailors didn't carry a needle for fear they might be tempted to sew; clothing could not be washed or dyed, fires could not be lit or extinguished; baths could not be taken, for fear water would fall on the floor and wash it; you could not carry anything heavier than a dried fig. Chairs could not be moved, because dragging them might make a furrow in the ground. Women didn't look into mirrors, in the event that they might see a gray hair and pluck it out; false teeth could not be worn, because they exceeded the weight limit you were allowed to carry. Sick people were only allowed enough treatment to keep them alive because any treatment that could improve their condition was work

I) The result was the Sabbath became a time of frustration and stress for the people

The people became tired of bearing the yoke of man-made oppressive regulations

The sabbath had become a burden placed on them because of the Pharisees

II) One final thought: We have been asked why we worship on Sunday and not Saturday

III) The brief answer is that the law of the Sabbath is for the nation of Israel

Ex 31:13 Speak also to *the children of Israel*, saying: `Surely My Sabbaths you shall keep, for it is a sign between *Me and you* throughout your generations, that you may know that I am the LORD who sanctifies you.

IV) The church observes Sunday as our day of rest because Jesus resurrected on Sunday

It became the regular practice of the church

1 Co 16:2 On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made.

V) This became known as the Lord's day

Rev 1:10 I was in the Spirit on the Lord's Day and I heard behind me a loud voice as of a trumpet

VI) Christians observe a day of rest and attend services because we are saved
The church would meet on the first day of the week for God's word and worship

Ac 2:42 They devoted themselves to the apostles' *teaching* and *fellowship*, to the *breaking of bread* and to *prayer*

VII) Jesus is about to give insight into the new wine He had just spoken about

VIII) V23 Now it happened that He went through the grainfields on the Sabbath
Mt 12:1 tells us that His disciples were hungry, so they began to pick the grain

IX) Immediately we might think that they were stealing, but they weren't
Dt 23:25 If you enter your neighbor's grainfield, you may pick kernels with your hands, but you must not put a sickle to their standing grain.

X) To harvest the grain would be stealing, but to pluck the grain was allowed

To take a few heads of grain as you walked was allowed, if you were hungry

XI) This was one of the ways that the Lord provided for people, including the poor
Lev 19:10 You shall not glean your vineyard, neither shall you gather every grape of your vineyard; you shall leave them for *the poor and stranger*. I am the LORD your God.

I) V24 And the Pharisees said to Him Why do they do what is not lawful on the Sabbath?

II) Earlier we saw how the Pharisees asked the disciples about why Jesus did something

Now they approach Him personally about what His disciples are doing

III) They accused the disciples of threshing grain, which was unlawful on the Sabbath

Lu 6:1 One Sabbath Jesus was going through the grain fields, and his disciples began to pick some heads of grain, *rub them in their hands* and eat the kernels.

They believed that rubbing the grain to remove the husks and shells was threshing

IV) They thought they were reaping, sifting, threshing, winnowing and preparing a meal

All of this broke their traditional interpretation of keeping the sabbath

V) The law never said this: This was their own tradition, which was *equal* to the Word

The actual charge: Your disciples have broken our regulations and traditions

VI) V25-28 But He said to them Have you never read what David did when He was sinners

This is similar to what He had said to Pharisees when He ate with

sacrifice

Mt 9:13 *But go and learn* what this means: I desire mercy and not

VII) *Have you never read* is a way of saying You know the facts, but not the meaning

You are teachers of others but haven't learned the lessons yourselves!

You profess to be experts on scripture but don't understand its meaning

VIII) Rather than arguing about their religious traditions, Jesus took them to God's Word

They were using its teachings to bolster their arguments so Jesus rebukes them

2 Ti 3:16-17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

IX) He refers to David when David was fleeing from King Saul (1 Sa 21:1-9)

David and his men had fled to the City of Nob, where the Tabernacle was

X) David and his men had no food, and were hungry

To feed him, he and his men were allowed to eat the showbread (bread of the presence)

XI) These were 12 loaves of bread, baked weekly, representing the 12 Tribes of Israel

Ex. 29:32 At the entrance to the Tent of Meeting, Aaron and his sons are to eat the meat of the ram and *the bread that is in the basket*. They are to eat these offerings by which atonement was made for their ordination and consecration. *But no one else may eat them, because they are sacred.*

I) The loaves of bread were put

They symbolized Israel's dependence of God to provide for their life and nourishment

They stood as an act of thanksgiving to God for providing for them

II) The bread was placed on a golden table in the Holy Place

The 12 loaves would remain a week, and then replaced by freshly baked bread

At that time, the priests would eat the loaves that had been replaced

III) Jesus made it clear: David and his men were not priests, but allowed to eat the bread

This is because the men *were in need*, and exceptions could be made

IV) V27 And He said to them, "The Sabbath was made for man, and not man for the Sabbath.

God allowed this ceremonial Law to be violated for David to be fed
Human need is more important than a man-made regulation to be broken

V) V28 Therefore the Son of Man is also Lord of the Sabbath

In saying this, Jesus announced He had authority over the Jewish religion

He knew the scriptures and they were arguing with the one who was *the center of them*

VI) It was God who gave the commandments and gave the command about the Sabbath

To claim to be *Lord of the Sabbath* was to claim deity

VII) V1-5 And He entered the synagogue again and a man was there who had a withered hand

VIII) Jesus enters a synagogue in an unnamed city: perhaps it is Capernaum

He is about to give a living illustration of the fact that He is the Lord of the Sabbath

IX) V1 There is a man with a *withered* (crippled, paralyzed) hand present in the service

Lu 6:6 tells us that it is the man's right hand that is crippled

X) The word that is translated *withered* is a word that is used to speak of atrophy
Some scholars say that the word indicates it was the result of injury

XI) V2 They *watched Him closely* whether He would heal him on the Sabbath so that they

Watched: To observe closely with evil intent; to look for something bad

XII) They are watching to see if He actually does *good* on the Sabbath

XIII) Jesus was so famous for doing good that people tried to catch Him doing so
This is going on right now: nurses are being watched in case they do good

Many worked throughout the pandemic without masks, and now they are being watched

I) They were trying to find Him in violation of breaking the Law of the Sabbath
There was a man in need, and Jesus was there and would see this
They knew that Jesus would not avoid ministering to a hurting man

II) Unless a person's life was in the balance, the most you could do was basic care

Doing anything more was considered working, violating their traditions

III) Luke tells us that Jesus delivered a woman with the spirit of infirmity, on the sabbath

The ruler of the synagogue became incensed when Jesus did so
Lu 13:14 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."

IV) To violate the sabbath was a crime punishable by death

Ex 31:14 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.

This would be a charge they could bring against Him before the Jewish religious court

V) Jesus knew He was being observed and He did not back down

VI) Mt 12:10 tells us that they asked Him Is it lawful to heal on the sabbath, to accuse Him

Mt 12:11-12 He said to them, "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore, it is lawful to do good on the Sabbath."

VII) V3 And He said to the man who had the withered hand *Step forward*

He took the offensive: He is about to do something in plain view of

everybody

VIII) He knew that this kind of thing would eventually be used against Him
Jn 18:19-20 Meanwhile, the high priest questioned Jesus about his disciples and his teaching. "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.

IX) V4 Then He said to the Is it lawful on the Sabbath *to do good* or to do evil to save life or to
If it is right to do good on any other day, why is it wrong to do good on the Sabbath?

X) **DOING GOOD:** Is actually the pattern of a believer because faith produces good works
Eccl 3:12 I know that there is nothing better for men than to be happy and *do good* while they live
1 Pe 2:15 For it is God's will that *by doing good* you should silence the ignorant talk of foolish men

I) V4 Notice: But they kept silent
The question really is: Which of us is doing good?
Me, if I heal him or you, if you keep him from being healed

II) It is so revealing to note that they knew Jesus could and would heal the man
Even though they knew this, they still would have kept him crippled
Sometimes hardness of heart blinds you: They were callused and hardened

III) V5 And when He had looked around at them *with anger* being *grieved* by the *hardness of*
He looked around at them: He surveyed the room; looked all around

IV) You can picture Jesus slowly looking at them, one by one

V) There is no doubt but that His face revealed to them what He was feeling
The callused unbelief of these Pharisees both angered and grieved Him

VI) He looked at them with anger: A justifiable passion and hatred for something
He also was grieved at their callused unbelief

VII) **GRIEVED:** To be moved to grief by sympathy; to sorrow at someone; anguished
He was grieved because they were rejecting the only way to salvation

Jn 5:24 Most assuredly I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into live

VIII) In rejecting Him they were placing themselves under condemnation

Jn 3:36 (John the Baptist) Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

IX) What is it that provoked both grief and anger? The hardness of their hearts

Hardness: Stupidity; callousness; stubbornness

Hearts: Their thoughts or feelings

X) This was the same hardness their ancestors had when they were freed from Egypt

Instead of rejoicing at the freedom they were given, they rebelled in the wilderness

Heb 3:15 As has just been said: "Today, if you hear his voice, do not harden your hearts as you did in the rebellion."

XI) Two things triggered this response of righteous anger and grief

First: Their fault finding, evil thoughts, and silence at his questions

Second: Their hardness to people's pain due to their religious legalism

I) They would rather this man remain crippled than to break their traditions

Once again, they were old wineskins and not open to the new wine of grace (V22)

II) When I shared on the new wine last week, I didn't refer to Luke's concluding verse

Lu 5:39 No one having drunk old wine immediately desires new; for he says The old is better

III) The old wine would speak of the old practices of the religious Jews of His day

This included the observation of Moses' law, the dietary rules, sacrificial system

IV) Jesus brought a fresh way of worship because He was fulfilling the requirements

Mt 5:17 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

- V) The Pharisees did not desire what was new: for them, the old was to be preferred
The problem with that way of thinking was that they chose legalism over love
- VI) This willful choice to reject grace and mercy grieved and angered Jesus
In doing so they chose to live without compassion and to come to final judgment
- VII) This kind of thinking closes the door of grace for those who would enter in
7th Day Adventists: We could not use the sanctuary: Electric guitars, drums
- VIII) V5 Jesus said to the man *Stretch out your hand*
How could he do so: it was withered, paralyzed and immobile
- IX) He could have said "Lord, my hand is withered; how then can I stretch it out?
Heal me first, and then I will do as say!"
This may appear reasonable, but in his case it would have been foolishness
- X) The man was healed with a word, without even a touch, the Sabbath was unbroken, even according to their most rigid interpretation of the letter of the law.
- XI) What is it that has crippled you? Perhaps today Jesus is saying: Stretch out your hand