

WHO DO YOU SAY I AM? – The Gospel of Mark

Mark 2:23 -- 3:1-5

Pastor Jän Teaching

Mark 2:23-28 One Sabbath Jesus was going through the grain fields, and as his disciples walked along, they began to pick some heads of grain. ²⁴ The Pharisees said to him, "Look, why are they doing what is unlawful on the Sabbath?" ²⁵ He answered, "Have you never read what David did when he and his companions were hungry and in need? ²⁶ In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions." ²⁷ 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."

The Sabbath was made for man, not man for the Sabbath (v. 27): Jesus here re-affirms the purpose of the Sabbath as a day designed for man that he could receive spiritual rest, reflect and worship God.

Exodus 34:21 Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.

Mistaken Ideas about the Sabbath

1. Jesus ended the need for a sabbath.

No, Christians have always gathered for corporate worship

Hebrews 10:25 not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

As a matter of justice, we owe God all things. However, because of His great generosity He ONLY commands us to corporately come before Him and worship one day per week.

2. Christians should be worshiping God on Saturday, the real Sabbath.

No, from the 1st century Christians have gathered on Sundays, the first day of the week, to celebrate the resurrection of Christ.

Acts 20:7 On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

Christians are free to worship on Saturday, but they are not allowed to bind others to this practice as a requirement.

Colossians 2:16-17 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. ¹⁷ These are a shadow of the things that were to come; the reality, however, is found in Christ.

Romans 14:5-6 One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind.⁶ Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord,

The Most Terrifying Thing About Jesus and Christians

Mark 3:1-5 Another time Jesus 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.

Jesus went into the synagogue (v. 1): It was Jesus' practice to go to the synagogue. The synagogue was both a place and the "gathered" people of God. The word synagogue is a composite ancient Greek word literally meaning "to assemble together." In short, it is the assembly of God's people.

Ecclesia (church) is also an ancient Greek word defined as a "political assembly of citizens." Both "church" and "synagogue" were used interchangeably to represent the gathered people of God and their sacred (dedicated to God) meeting place.

Stand up in front of everyone (v. 3): Clearly, one of the top virtues (and most terrifying) that Jesus consistently demonstrated was "fortitude" (courage).

Aristotle noted that courage "lies between the vices of cowardliness and rashness. Whereas the coward, when faced with danger, flees, the rash person rushes out headlong into the danger without thoughtful deliberation regarding the best course of action." (New World Encyclopedia)

Pharisees went out and began to plot with the Herodians how they might kill Jesus (v. 6): This is an amazing statement. In other words, Jesus' actions here so troubled and offended the Pharisees that they went out and began plotting with their sworn enemies to kill Jesus.

The Herodians were Jewish elites that lived a decadent lifestyle.

Jesus threatened the decadence of the Herodians with His call to righteousness. Jesus threatened the Pharisees with His God-empowered morality rather than the Pharisees' heretical man-centered moralism.

Mark 7:9-13 And he continued, "You have a fine way of setting aside the commands of God in order to observe your own traditions! ¹⁰ For Moses said, 'Honor your father and mother,' and, 'Anyone who curses their father or mother is to be put to death.' ¹¹ But you say that if anyone declares that what might have been used to help their father or mother is Corban (that is, devoted to God)— ¹² then you no longer let them do anything for their father or mother. ¹³ Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that."

There is a remarkable parallel here to modern secular elites collaborating with Muslims to destroy Christian civilization and faithful Christians.

The one thing that frightens these two groups the most is courageous Christians.

Luke 12:4-9 "I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. ⁵ But I will show you whom you should fear: Fear him who, after your body has been killed, has authority to throw you into hell. Yes, I tell you, fear him. ⁶ Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. ⁷ Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows. ⁸ "I tell you, whoever publicly acknowledges me before others, the Son of Man will also acknowledge before the angels of God. ⁹ But whoever disowns me before others will be disowned before the angels of God