

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

† THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

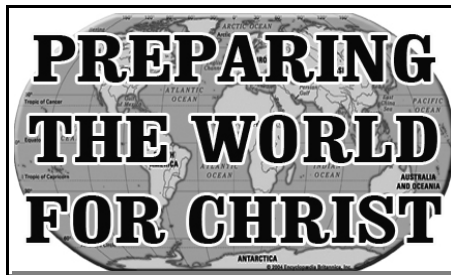
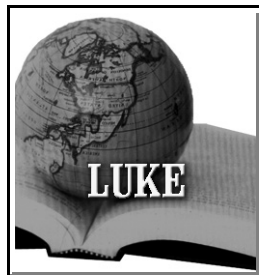
An overview of the Gospel of Luke, by Given O. Blakely

Lesson #20

COMMENTARY ON: 6:1-12

TEACHING IN THE FIELD AND IN THE SYNAGOGUE

On the second Sabbath, Jesus went through the corn fields, and His disciples plucked some of the grains and ate them. Certain Pharisees asked why they did what was unlawful. Jesus declared He was "Lord of the Sabbath," and asked them to answer some questions, thereby exposing their hypocrisy. On "another Sabbath" He entered into a synagogue and taught. There was a man there whose right hand was withered. The scribes and Pharisees watched Jesus to see if He would heal Him on the Sabbath day, so they could accuse Him. Jesus told the man to stand up, and then asked them some telling questions, then healing him. The accusers, not being able to do anything else, were filled with madness, and discussed among themselves what they should do. Once again, Jesus' enemies were frustrated in their attempts to trap Him. In those days, Jesus went out into a mountain to pray, continuing all night there. This appears to indicate the effects these man had upon the spirit of Jesus. He needed to spend tome with His Father, refurbishing His strength.

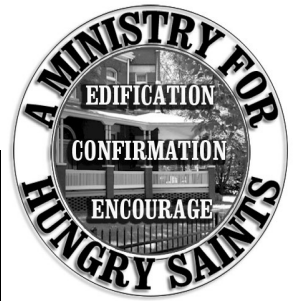


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 7/10/2015

Lesson Number 20



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED =Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV =English Majority Text (2002); ERV =English Revised Version (1885), ETRV = Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT =Goodspeed (1923), GWN =God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862)

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

TEACHING IN THE FIELD AND THE SYNAGOGUE

LUKE 6:1ⁿ And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. ² And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? ³ And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; ⁴ How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? ⁵ And he said unto them, That the Son of man is Lord also of the sabbath. ⁶ And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. ⁷ And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. ⁸ But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. ⁹ Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? ¹⁰ And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. ¹¹ And they were filled with madness; and communed one with another what they might do to Jesus. ¹² And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

..... Luke 6:1-12

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

On the second Sabbath, Jesus went through the corn fields, and His disciples plucked some of the grains and ate them.

Certain Pharisees asked why they did what was unlawful. Jesus declared He was "Lord of the Sabbath," and

asked them to answer some questions, thereby exposing their hypocrisy.

On "another Sabbath" He entered into a synagogue and taught. There was a man there whose right hand was withered. The scribes and Pharisees watched Jesus to see if He would heal Him on the Sabbath day, so they could

accuse Him. Jesus told the man to stand up, and then asked the scribes and Pharisees some telling questions, then healing him. The accusers, not being able to do anything else, were filled with madness, and discussed among themselves what they should do. Once again, Jesus' enemies were frustrated in their attempts to trap Him.

A trip through the field occasioned some teaching by Jesus, as well as in the synagogue – GIVEN O. BLAKELY

CONTENTS

- ▶ INTRODUCTION
- ▶ ON THE SECOND SABBATH (6:1A)
- ▶ HIS DISCIPLES PLUCKED THE EARS OF CORN (6:1B)
- ▶ WHY DO YE THAT WHICH IS NOT LAWFUL (6:2)
- ▶ HAVE YE NOT READ (6:3-4)
- ▶ JESUS IS LORD ALSO OF THE SABBATH (6:5)
- ▶ ON ANOTHER SABBATH (6:6A)
- ▶ HE ENTERED INTO THE SYNAGOGUE AND TAUGHT (6:6B)
- ▶ A MEN WITH A WITHERED HAND (6:6C)
- ▶ THE SCRIBES AND PHARISEES WATCHED HIM (6:7)
- ▶ HE KNEW THEIR THOUGHTS (6:8A)
- ▶ RISE UP AND STAND FORTH (6:9)
- ▶ I WILL ASK YOU ONE THING (6:9)
- ▶ LOOKING ROUND ABOUT HE SAID TO THE MAN (6:10A)
- ▶ STRETCH FORTH THY HAND (6:10B)
- ▶ THEY WERE FILLED WITH MADNESS (6:11)
- ▶ HE WENT INTO A MOUNTAIN TO PRAY (6:12)

In those days, Jesus went out into a mountain to pray, continuing all night there. This appears to indicate the effects these men had upon the spirit of Jesus. He needed to spend time with His Father, refurbishing His strength.

In commenting on Jesus' ministry

among men, Peter said, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:38). In this record, therefore, we have the following:

- ⇒ The working of the Man who was anointed by God with the Holy Spirit.
- ⇒ The working of the Man who was anointed by God with power.
- ⇒ An example of the Man who was anointed by God doing good.
- ⇒ An example of the Man who was anointed by God healing those who were oppressed by the devil.
- ⇒ An example of God being with the Man whom He anointed.

Yet, none of those things were detected by the scribes and the Pharisees. They did not have "eyes to see," and it was so because God had not given them such eyes (Deut 29:29). These were the kind of people among whom Ezekiel dwelt. God said to him, "Son of man, thou dwellest in the midst of a rebellious house, **which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house**" (Ezek 12:2). Paul said of unbelieving Israel, "God hath given them the spirit of slumber, **eyes that they should not see, and ears that they should not hear;** unto this day" (Rom 11:8). On the other hand, those who could see and hear correctly were

blessed. As Jesus said, "But **blessed are your eyes, for they see: and your ears, for they hear**" (Matt 13:16). When His disciples really saw what He was doing, He said to them, "**Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them**" (Luke 10:23-24).

When accounting for the unbelief of people, John wrote, "**Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him**" (John 12:39-41).

There are three reasons for men not believing God. Listed in order of their priority they are as follows – **and they always travel together.**

- ⇒ God has induced the condition by **not** giving them eyes to see, and hardening their heart (Deut 29:4; John 12:39-40).
- ⇒ Satan has blinded them (2 Cor 4:4).
- ⇒ They have hardened their hearts (Mk 6:52; 8:17; Acts 19:9).

All of these will be seen in this text. In them, there is a sense in which heaven and earth collide.

ON THE SECOND SABBATH

LUKE 6:1a "And it came to pass on the second Sabbath after the first . . ."

Other versions read, "a certain Sabbath," ^{NASB} "one Sabbath," ^{NIV} "on a Sabbath," ^{ASV/RSV} "on the Sabbath," ^{BBE} "the second-first Sabbath," ^{DARBY} "a second solemn Sabbath," ^{GENEVA} "on a day of worship," ^{GWN} "an after

Sabbath," ^{TNT} "the first Sabbath of the second month," ^{EMTV} and "the second chief Sabbath." ^{LITV}

The variant readers are owing to differing Greek manuscripts. Some contain the word translated "second," and some do not. The word so translated is "deuteropros," which

means "1) SECOND-FIRST 2) THE SECOND OF THE FIRST SABBATHS AFTER THE FEAST OF THE PASSOVER," ^{THAYER} AND "(1) THE FIRST SABBATH AFTER THE SECOND DAY OF UNLEAVENED BREAD IN THE PASSOVER SEASON." ^{FRIBERG} I will proceed with the understanding that the word described is in the text, and that "the second Sabbath" is a proper representation of the statement.

I gather that here “second” is associated with the previous Sabbath that commenced when Jesus “came down from Capernaum,” and began teaching “on the Sabbath days” (Lk 4:31).

The point to be seen is that **the Jews reckoned time in view of the Sabbath day**. In the Gospels alone, “the Sabbath” is mentioned forty-seven

times. It was the most prominent day of the week to the Jews. It is mentioned seventy-seven times from Exodus thru Amos.

Since the resurrection of Jesus, the “first day of the week” is most prominent for believers (Matt 28:1; Mk 16:2,9; Lk 24:1; John 20:1,19; Acts 20:7; 1 Cor 16:2). The word “Sabbath”

occurs in Acts three times.

The underlying principle is that the Sabbath day was typical of resting AFTER WORKING. However, under the New Covenant “rest” precedes working, for we that believe “do enter into rest” (Heb 4:3), after which we “work out” our own salvation with fear and trembling (Phil 2:12).

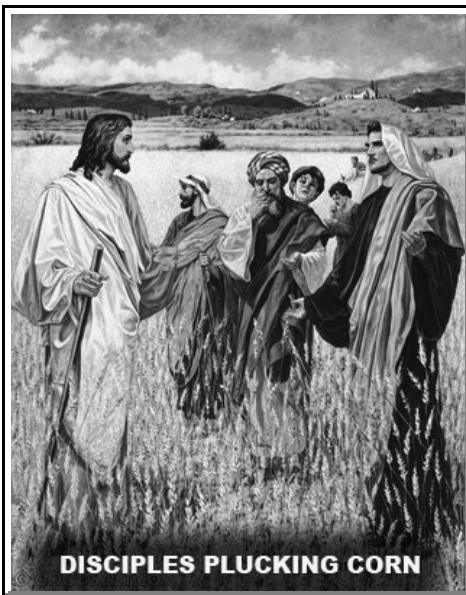
HIS DISCIPLES PLUCKED THE EARS OF CORN

PARALLEL TEXTS

“At that time Jesus went on the Sabbath day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat.” (Matt 12:1)

“And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn.” (Mark 2:23)

“^{1b} . . . that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands.” Parallel passages are Matthew 12:1 and Mark 2:23.



The Law allowed this practice. It is written, “When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor’s standing corn” (Deut 23:25). The same was true of a vineyard: “When thou comest into thy

neighbor’s vineyard, then thou mayest eat grapes to thy fill at thine own pleasure; but thou shalt not put any in thy vessel” (Deut 23:24).

This was the culture Divinely developed in Israel. It was not built around individual desires and needs, but in consideration of the entire Jewish community. They were taught to be unselfish, providing for any that had need. Yet, they were also taught to be considerate, not taking undue advantage of the provisions of their neighbor.

TUTELAGE IN UNSELFISHNESS

For example, when they harvested their fields they were instructed, “And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: **thou shalt leave them unto the poor, and to the stranger: I am the LORD your God**” (Lev 23:22). The same rule applied to harvesting their vineyards: “And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: **I am the LORD your God**” (Lev 19:10).

By way of contrast, our country

cultures people to be selfish, and self-centered, beginning with childhood. Apart from Christ and the influence of Scripture, this is easy to do, because man is basically self-centered by nature. Notwithstanding that condition, the people of God must not nurture that proclivity in themselves or their children. This will require diligence. The entire educational, career, and business cultures promote self-centeredness.

THE WORD “CORN”

The word “corn” does not mean the same as it does to American citizens. The word we would use is “grain.” By definition, the word “corn” means “A SMALL HARD PARTICLE; GRAIN: A SMALL HARD SEED; THE SEEDS OF A CEREAL GRASS AND ESPECIALLY OF THE IMPORTANT CEREAL CROP OF A PARTICULAR REGION (AS WHEAT IN BRITAIN, OATS IN SCOTLAND AND IRELAND, AND INDIAN CORN IN THE NEW WORLD AND AUSTRALIA).” MERRIAM-WEBSTER

Rubbing the grain in their hands removed the hull around the seeds, so they could be eaten. Yet, to them at this time, eating was not the main thing.

I like the idea of eating as we are traveling or journeying. That is not difficult to comprehend. However, the same rule applies to our journey to glory. We should eat as we travel.

WHY DO YE THAT WHICH IS NOT LAWFUL?

PARALLEL TEXTS

"But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day." (Matt 12:2).

"And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?" (Mark 2:24)

"² And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?"

CERTAIN OF THE PHARISEES

"And certain of the Pharisees said unto them . . ."

The other Gospel writers say that "the Pharisees" said these words to Jesus – "said unto Him." Luke records that "**certain** of the Pharisees said unto them." Other versions read, "**some** of the Pharisees." ^{NKJV}

The resolution is not complicated. Some of the Pharisees addressed this question to the disciples, while the Pharisees as a whole addressed the matter to the Lord Jesus Himself.

WHY DO YE THAT WHICH IS NOT LAWFUL?

" . . . , Why do ye that which is not lawful to do on the Sabbath days?"

The Law specified the following

for the Sabbath day:

⇨ *"Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do **any work**, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates" (Ex 20:9-10; Lev 23:6).*

⇨ *"Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for **whosoever doeth any work therein**, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the LORD: whosoever doeth any work in the Sabbath day, he shall surely be put to death" (Ex 31:14-15).*

⇨ *"Ye shall **kindle no fire** throughout your habitations upon the Sabbath day." (Ex 35:3)*

⇨ *"Six days thou shalt labor, and do all **thy work**: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou." (Deu 5:13-14)*

Lexically, the word translated "work" [mela'kah], means "OCCUPATION, WORK, BUSINESS; OCCUPATION, BUSINESS; SOMETHING DONE OR MADE; PUBLIC BUSINESS." ^{STRONG'S} This, then, had to do with **industrial, servile, or productive work**. That was the emphasis of the commandment. It was not dealing with necessities, as Jesus will confirm.

It was not the commandment of God the disciples violated, but the interpretation of the commandment that had been foisted upon the people. Human tradition was being violated.

HAVE YE NOT READ?

PARALLEL TEXTS

"But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." (Matt 12:4-7)

"³ And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; ⁴ How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?" (Mk 2:25-26)

³ "And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with

him; ⁴ How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to

eat but for the priests alone?" (Luke 6:3-4)

HAVE YE NOT READ SO MUCH AS

THIS:

"And Jesus answering them said, Have ye not read so much as this . . ."

Other versions read, *"Have you not even read this?"* ^{NKJV} *"Have you never read?"* ^{NIV} *"Have you not seen in the Writings,"* ^{BBE} *"Have ye not read this,"* ^{GENEVA} *"So you have not read,"* ^{NJB} *"Haven't you read in the Scriptures,"* ^{NLT} *"Did ye not read even this,"* ^{YLT} *"Don't you read the Scriptures?"* ^{LIVING} *"Do you remember reading."* ^{IE}

We must keep in mind that this is the Son of God responding to a question asked Him by religious leaders. **He expected them to have read the Scriptures.** This would be true of anyone claiming to have been a follower of Jesus for some time. I will tell you, that this answer of Jesus would not be received by the masses of Christendom today. It would be considered arrogant and impolite.

However, this does reflect the Divine nature. When an interrogator is a beginner, or a novice, they are expected to make inquiries, seeking direction. When they have been in Christ for a while, we expect them to have a working acquaintance with the Scriptures. If long-time professing Christians do not know what the Scriptures say, they are not serious about following the Lord, for man lives *"by every Word of God"* (Lk 4:4). This by no means suggests inconsiderate treatment of those who ask honest questions, having a genuine desire to have a proper understanding of things.

The people Jesus is addressing did know the Scriptures – that was their specialty, so to speak. However, they were not able to use them properly, or *"handle" them accurately* ^{NASB} (2 Tim 2:15).

While I have often observed the condition of the modern church, I am compelled to say a bit more about it. **Satan has foisted off on the church a concept of being a Christian that does not require the reading of, and familiarity with, the Word of God.** Millions today, and billions over the

centuries, have bought into this concept. What it has produced is a religious monstrosity that denies God, dishonors Jesus, and produces (at the very best) halting and stumbling Christians.

WHAT DAVID DID

*" . . . what David did, when himself was an hungered, and they which were with him; **How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him . . .**"*

Other versions read, *"took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?"* ^{NASB} and *"took and ate the [sacred] loaves of the showbread, which it is not permitted for any except only the priests to eat, and also gave to those [who were] with him."* ^{AMPLIFIED}

The account to which Jesus referred is recorded in First Samuel 21:1-6. Briefly outlined, this is what took place.

- ⇨ David was running away from King Saul, who was seeking his life (1 Sam 20:31-42).
- ⇨ David, and some men with him, came to Nob, and met Ahimelech the priest (1 Sam 21:1-2).
- ⇨ David requests five loaves of bread, or whatever food is available (2 Sam 21:3).
- ⇨ Ahimelech replies there was no common bread there, only the consecrated bread from the Table of showbread (1 Sam 21:4a).
- ⇨ No food would be given to the men unless they had kept themselves from women (1 Sam 21:4b).
- ⇨ David replied that the men had kept themselves from women. He also observed that, in a sense, the hallowed bread was common, for it had been replaced with fresh bread (1 Sam 21:5a).

- ⇨ The vessels that the young men had were also holy (1 Sam 21:5b).
- ⇨ The priest then gave them the hallowed bread, because none other was available. It was the bread that had been removed from the Table of showbread, and replaced with weekly fresh and hot loaves, as the Law commanded (1 Sam 21:6; Lev 24:5-9).

WHICH IT WAS NOT LAWFUL TO EAT
" . . . which it is not lawful to eat but for the priests alone?"

Concerning the loaves that were replaced, the Law stipulated, *"And they shall eat it [the bread that was removed from the Table of showbread and replaced] in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute"* (Lev 24:9). Yet, here was an instance where the bread was given to, and eaten by, those who were not priests. Yet, in having the account recorded in Scripture the Holy Spirit did not deliver a critical word about David on that matter. This is not how the Holy Spirit reacted to sins committed by people who had been accepted by God.

- ⇨ **THE SIN OF ONAN.** *"And the thing which he did displeased the LORD: wherefore He slew him also."* (Gen 38:10)
- ⇨ **DAVID'S SIN WITH BATHSHEBA.** *"But the thing that David had done displeased the LORD"* (2 Sam 11:27).
- ⇨ **WHEN DAVID NUMBERED ISRAEL.** *"And God was displeased with this thing; therefore he smote Israel."* (1 Chron 21:7).

Yet in the case Jesus cited, no such Divine displeasure was written. The Lord expected these critics to be familiar with that incident, and to have taken due note of it. Their cursory acquaintance with Scripture was not acceptable. **It was because of their lack of understanding of the writing in which they were professed experts, that led to an erroneous conclusion concerning the disciples of Jesus plucking and eating**

corn on the Sabbath day. In the institutional church this kind of circumstance occurs regularly.

Supposed religious experts give their advice about such things, and it is as foolish as the observations recorded in

this text. Further, there is a totally unacceptable level of understanding today on this very subject.

JESUS IS LORD ALSO OF THE SABBATH

PARALLEL TEXTS

"But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day" (Matt 12:7-8).

"And He said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of Man is Lord also of the Sabbath." (Mark 2:27-28)

MATTHEW'S RECORD Mercy Trumps Sacrifice

Some additional information is given by Matthew. He points out that Jesus traced their comment to their lack of understanding. They did not know the meaning of the saying, *"I will have mercy, and not sacrifice."* This saying is found in Hosea 6:6 – **SEVEN WORDS OUT OF 622,721 WORDS IN THE LAW AND THE PROPHETS.** One verse out of 23,214! Yet, the Lord Jesus expected these men to not only know the words were contained in Scripture, but He expected them to know what they meant! **It goes without saying that the nominal church simply does not expect enough out of its members, and especially its leaders.**

These words accent that men being merciful in a godly manner is of greater significance than a sacrifice made to God. Owing to their lack of understanding, these Pharisees were not merciful toward Jesus' disciples.

MARK'S RECORD

Mark adds the words, *"The Sabbath was made for man, and not man for the Sabbath."*

Other versions read, *"The Sabbath was made to meet the needs of people, and not people to meet the requirements of the Sabbath."*^{NLT} The Sabbath was made out of consideration for man, not to put him under a burden. God could have commanded man to work tirelessly seven days a week. Instead, He made provision for him to

rest one day a week, adding the advantage of being able to nourish his soul. These Pharisees did not comprehend this, and so they judged the disciples of Jesus, revealing how they were in fundamental disagreement with the Lord's Christ.

THE LORD ALSO OF THE SABBATH
"⁵ And He said unto them, That the Son of man is Lord also of the Sabbath."

THE SON OF MAN

"And He said unto them, That the Son of man . . ." What Jesus now says is true of Him in His humbled state. Having laid the robes of Deity aside for a season, **even in that state, He is greater than the Sabbath day. The particular meaning is that Jesus was not subject to the rules men had made concerning the Sabbath day.** Those men, who attached their traditions to the Law of God, had conducted themselves **as though they were over the Sabbath day,** and could impose their rules upon men at that time. However, Jesus would have nothing to do with their traditions. He did not subscribe to them, nor would He honor them. **For those who are able to receive it, no one in Christ is obligated to obey humanly devised religious rules that are imposed on them by men.**

LORD ALSO OF THE SABBATH
" . . . is Lord also of the Sabbath."
The Seventh Adventist people affirm that observing the Lord's Day instead of the Sabbath day is the mark

7TH DAY ADVENTIST TEACHING

⇒ **"Sunday-keeping must be the mark of the beast." ... "The reception of his mark must be something that involves the greatest offense that can be committed against God." (The Marvel of Nations, Elder U. Smith pages 170, 183)**
⇒ **"Here we find the mark of the beast. The very act of changing the Sabbath into Sunday, on the part of the Catholic church, without any authority from the Bible." (Ellen G. White, The Mark of the Beast, page 23)**
⇒ **"The Sunday Sabbath is purely a child of the Papacy. It is the mark of the beast." (Advent Review, Vol. I, No. 2, August, 1850.)**
⇒ **"The change of the Sabbath is the sign or mark of the authority of the Romish church." ... "The keeping of the counterfeit Sabbath is the reception of the mark." (Ellen G. White, Great Controversy, Vol. 4, page 281.)**
⇒ **"The mark of the beast is Sunday-keeping. A law will enforce this upon Seventh-day Adventists. They won't obey. Then they will be outlawed, persecuted, and condemned to death! Of all the wild Advent speculations in the prophecies, this deserves to stand among the wildest." (Seventh-day Adventism Renounced" by D.M. Canright, 1914)**

of the beast.

If the statement of Jesus is true, it would seem to me that the primary mark of the Beast is that of **"another Jesus"** (2 Cor 11:4), or a **"false Christ"** (Matt 24:24).

By affirming that *"the Lord also is Lord of the Sabbath,"* Jesus confirmed that sound doctrine does not revolve around the Sabbath day. **That simply is not the area where the validity of actions and doctrine are determined.**

By drawing attention to something

that was **“made FOR man,”** the implication is that what was “made for man” is, in fact, inferior to man. For some, this is an extremely sensitive subject, but it should not be. **If the Sabbath was truly made for man, then man is not to serve the Sabbath, but the One who made the Sabbath.**

The Lord so dominates the Sabbath day, that the apostle Paul wrote to the Colossians, *“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days”* (Col 2:16). Other versions read, *“a Sabbath day.”*^{NIV}

Nowhere did Jesus or the Apostles ever mention the profanation of the Sabbath day. We have no Apostolic doctrine concerning the keeping of the Sabbath day. There are no examples of a church meeting on the Sabbath day. No church was rebuked for not keeping the Sabbath day, or not keeping it correctly.

All of this reflects the powerful effects of the unalterable fact that the Lord Jesus Christ is truly, *“the Lord of the Sabbath,”* and that it was made for man, and not man for it.

FULFILLMENT OF THE SABBATH DAY

The Sabbath day has been fulfilled in the “rest” of the New Covenant. This matter is addressed in the fourth chapter of Hebrews. The “rest” into which God Himself entered was not ultimately fulfilled in the the resting of men on the seventh day. **Even though Israel kept the Sabbath day, they never entered into God’s rest.** In fact, it is written, *“So I swear in my wrath, They shall NOT enter into my rest”* (Heb 3:11). Under the Law, the reason for the Sabbath Day is clearly stated: *“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”* (Ex 20:11). Yet, in all of their Sabbath-keeping, Israel did not enter God’s rest.

God prohibited the Israelites from entering into His rest: *“For some, when*

they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief” (Heb 3:16-19). **Sabbath keeping or not, they could not enter God’s rest because of their unbelief.**

The New Covenant, however provides for entering into God’s “rest,” and it is **not by keeping the Sabbath day!** *“Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it”* (Heb 4:1).

In a sterling example of sound doctrine, the Spirit says the following. In this the word translated “rest” is the Greek word *katapausis*, meaning “cessation of work.” It is depicted as being put into the Sabbath day, or made an integral part of that day.

⇨ **THE MEANS THROUGH WHICH THE REST IS EXPERIENCED.** *“For we which have believed DO enter into rest [katapauo], as He said, As I have sworn in My wrath, if they shall enter into My rest [katapauo]: although the works were finished from the foundation of the world.”* (Heb 4:3)

⇨ **THE CESSATION OF WORK.** *“For He spake in a certain place of the seventh day on this wise, And God did rest [katapauo] the seventh day from all His works.”* (Heb 4:4)

⇨ **MAN’S PARTICIPATION PURPOSED.** *“And in this place again, If they shall enter into My rest [katapauo].”* (Heb 4:5)

⇨ **UNBELIEF DISQUALIFIES.** *“Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.”* (Heb 4:6)

⇨ **LIMITED OPPORTUNITY.** *“Again, He limiteth a certain day, saying in*

David, To day, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts.” (Heb 4:7)

⇨ **UNDER JOSHUA THE REST WAS NOT EXPERIENCED.** *“For if Jesus [Joshua] had given them rest [katapauo], then would He not afterward have spoken of another day.”* (Heb 4:8)

⇨ **A SABBATH THAT IS TO BE KEPT REMAINS.** *“There remaineth therefore a rest [SABBATISMOS: ‘KEEPING OF A SABBATH’^{THAYER}] to the people of God.”* (Heb 4:9)

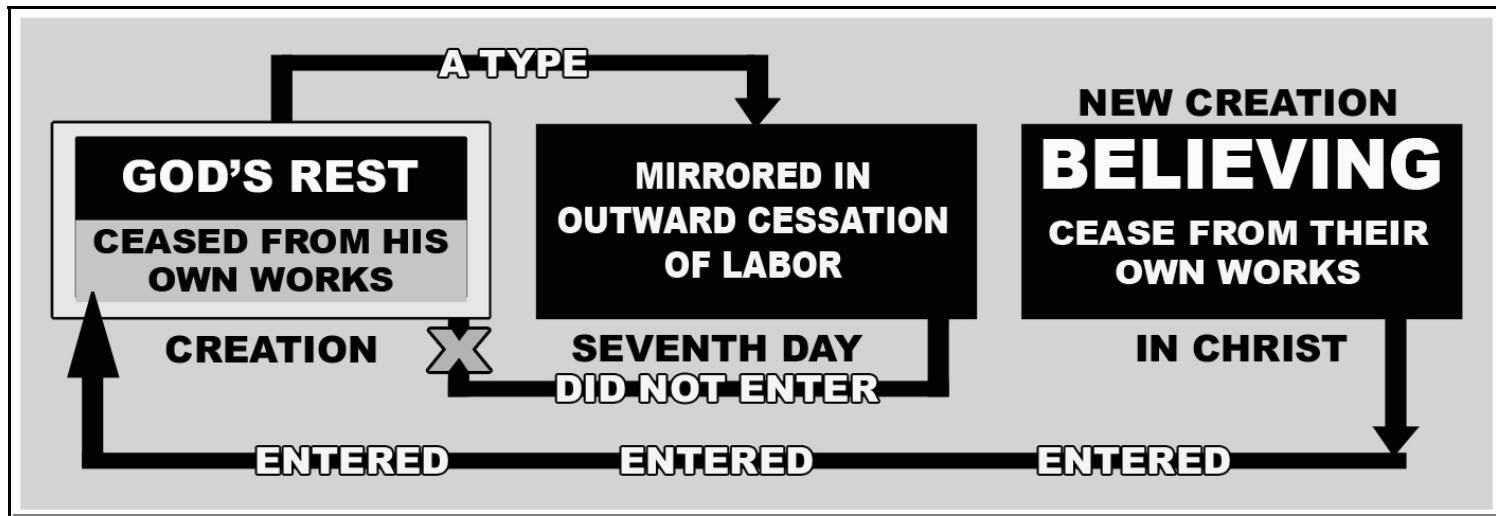
⇨ **CEASING FROM OUR OWN WORKS.** *“For he that is entered into His rest [katapauo], he also hath ceased from his own works, as God did from His.”* (Heb 4:10)

⇨ **LABORING TO BELIEVE.** *“Let us labor therefore to enter into that rest [katapauo], lest any man fall after the same example of unbelief”* (Heb 4:3-11).

The Pharisees concept of what was to be done or not done on the Sabbath day was bounded by their own tradition. Jesus knew the real purpose for the Sabbath day. It was made for man, providing him a time of rest from labor, as well as a figure of salvation.

The modern “Jewish roots” movement is restoring the Sabbath Day as it was instituted under the Old Covenant. In so doing they are only confirming their ignorance of life in Christ Jesus. It is not an innocent position, and ought not to be regarded as though it was. Solemnly believers are told **not** to allow any person to judge them in regard to Sabbath days. They are in the category of “**shadows,**” not of substance – and **shadows belong to Law, not to grace.** The substance, or reality is found in Christ, not Law.

Traditionally, the fourth commandment has been very difficult for some believers. Their difficulty will be resolved by a proper understanding of the fourth chapter of Hebrews. That properly defines the intended “rest.”



ON ANOTHER SABBATH

“^{6a} And it came to pass also on another Sabbath . . .”

Just a word here to emphasize the centrality of “*the Sabbath*” in the ministry of Jesus. The expression “*the Sabbath*” occurs forty-seven times in

the Gospels: ten times in Matthew; eleven times in Mark; sixteen times in Luke; and ten times in John. The word “*Sabbath*” occurs fifty times in the Gospels. Jesus honored this day, spending it in things pertaining to His mission. For Jesus, it was a time of

intense activity: preaching, teaching, healing, walking, etc.

Always, on the Sabbath day, you would find Jesus in one of the synagogues. That was His “*custom*” (Lk 4:16).

HE ENTERED INTO THE SYNAGOGUE AND TAUGHT

PARALLEL TEXTS

“And when He was departed thence, He went into their synagogue” (Matt 12:9).

“And He entered again into the synagogue; and there was a man there which had a withered hand.” (Mark 3:1)

“^{6b} . . . that He entered into the synagogue and taught . . .”

THE TEACHING JESUS

“. . . that He entered into the synagogue and taught . . .”

Other versions read, “*He entered the synagogue and was teaching,*” ^{NASB} “*and was teaching there,*” ^{BBE} “*entered a synagogue to teach,*” ^{CEB} “*began to teach,*” ^{NJB} “*and teacheth.*” ^{YLT}

There are forty references in the Gospels to Jesus teaching. He was a prodigious Teacher, proclaiming that He said what the Father directed Him to

say (John 12:49). This is an aspect of His indispensable ministry that is not stressed much in our time. However, it should be made clear that the teaching of Jesus is imperative. It is He, and He alone, who gives us an understanding of God (Matt 11:27; 1 John 5:20).

Apostolic doctrine apprises the church of Jesus’ continued role as a teacher. One rather provocative passage is found in the epistle to the Ephesians.

EPHESIANS 4:17-24
Do Not Live Like Other Gentiles
“This I say therefore, and testify in

the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. (Eph 4:17-16)

Jesus Teachers Us To Live
“But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.”

Other versions read, "did not learn Christ in this way,"^{NASB} "come to know Christ that way,"^{NIV} "not the teaching of Christ which was given to you,"^{BBE} "didn't learn that sort of thing from Christ,"^{CEB} "learned about Christ,"^{NLT} "the way you learned about Christ,"^{IE} "learned what Christ means,"^{WILLIAMS} "you heard about Him and learned about him,"^{CEV} "taught what Christ means,"^{GOODSPEED} "learned from Christ's teachings,"^{GW} and "if you have really heard His voice and understood the truth that He has taught you."^{PHILLIPS}

Contrary to the representation of several versions, the text is not referring to what has been taught ABOUT Christ. Rather, this is referring to what Christ Himself is teaching us. Jesus said He would manifest Himself to the person who kept His Words (John 14:21-23). Now, Paul affirms what Jesus teaches – teaches consistently, and with power. The only issue is whether or not we have heard Him, and been taught by Him.

What Jesus Teaches Us To Do

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new

man, which after God is created in righteousness and true holiness." (Eph 4:18-24).

The means of detecting the teaching of Jesus cannot be found in fleshly sensations or human imagination. There is a "fellowship" with Jesus into which we are called (1 Cor 1:9), and it is **within the context of that "fellowship" that the teaching of Jesus is realized.** Those who actually do "put off the old man" and "put on the new man," have been effectively taught by Jesus to do so. That is part of the process carried out by Jesus that is referred to as, giving "us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 John 5:20).

It is the business of every believer to come to comprehend what that means. **That word was written to believers, and salvation does supply the resources to arrive at a satisfactory and profitable understanding of what it says.** I realize that this text does not blend with the concept of spiritual life that is generally entertained. If that assessment is true, it provides proof of the spurious nature of much of, what is called, Christian



teaching.

The church of our time does not appear to be familiar with the teaching Jesus. I affirm that until this familiarity is realized, the said church will not have the Divinely intended impact on the world in which it is found. An untaught church is much like the man with a withered hand. It really cannot do much for the Lord.

A MAN WITH A WITHERED HAND

PARALLEL TEXT

"And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him." (Matt 12:10).

"And He entered again into the synagogue; and there was a man there which had a withered hand." (Mark 3:1)

^{6c} . . . and there was a man whose right hand was withered."

Other versions read, "whose right hand was shriveled,"^{NIV} "right hand was dead,"^{BBE} "was paralyzed"^{CSB} "was dried up,"^{GENEVA} "a deformed right hand,"^{NLT} "a crippled right hand,"^{LIVING} and "was wasted away."^{PHILLIPS}

The word translated "withered" [ow-tos] has the following lexical

meaning: "OF MEMBERS OF THE BODY DEPRIVED OF THEIR NATURAL JUICES, SHRUNK, WASTED, WITHERED,"^{THAYER} "DRY, DRIED (UP), OF A DAMAGED MEMBER OF THE BODY PARALYZED, WITHERED, USELESS,"^{FRIBERG} "PERTAINING TO BEING DRY - DRY, WITHERED."^{LOUW-NIDA}

While the hand was probably paralyzed, it was owing to being withered, or dried up, rather than a nervous disorder. The arm was not what was withered, but the hand, so

that the man could not hold anything with the hand, or use it in an industrious manner. His arm was therefore generally useless.

A CHURCH WITH A WITHERED HAND

While it is not at all a pleasant thing to consider, it appears to me that the modern church is much like that man with a withered hand. It may have the spiritual apparatus, so to speak, to work, but is powerless to perform the

functions for which God has placed it in the world.

A PHARISAIC QUESTION

Matthew records that “they asked” Jesus, “Is it lawful to heal on the Sabbath days?” This was not an honest inquiry, as the text will conform.

Those who have been engaged in the work of the Lord for any length of time know that people do ask questions for other than honest reasons. They are not always seeking to learn, or to know the truth of a matter.

The Spirit speaks to us concerning the matter of unprofitable questions.

⇒ “Neither give heed to fables and

endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.” (1 Tim 1:4).

⇒ “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but **doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself**” (1 Tim 6:3-5).

⇒ “But foolish and **unlearned questions**

avoid, knowing that they do gender strifes” (2 Tim 2:23).

⇒ “But avoid **foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain**” (Titus 3:9).

This teaching certainly lacks no clarity. People who bring up such questions pretend they are honest, and are really seeking truthful answers – but they are telling the truth. If believers are to avoid such questions, it is their business, and especially those who teach others, to be able to detect questions of this sort. The people of God, as indicated in the above texts are to avoid such involvements. That is not the statement of a mere option.

THE SCRIBES AND PHARISEES WATCHED HIM

PARALLEL TEXT

“And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him.” (Matt 12:10).

“And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him.” (Mark 3:2)

“⁷ And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him.”

THEY WATCHED HIM

“And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day . . .”

Other versions read, “*watching Him closely, to see if He healed on the Sabbath . . .*” ^{NASB} “*were looking for a reason,*” ^{NIV} “*watched Yeshua carefully,*” ^{CJB} “*were waiting to see,*” ^{IE} “*kept watching to see,*” ^{MONTGOMERY} “*kept close by Him, to see,*” ^{LITV} “*had their eye on Jesus to see,*” ^{MESSAGE} and “*kept watching Jesus to see whether He would [actually] heal on the Sabbath.*” ^{AMPLIFIED}

I do not doubt the possibility that these men saw to it that the man with the withered hand was in the audience. Notice how they gave no thought to the debility of the man with the withered

hand. They had no compassion on him at all, but saw him as a possible means of leveling an accusation at Jesus – namely that He did some work on the Sabbath day – “work” as they perceived it, not as God revealed it.

THAT THEY MIGHT FIND AN ACCUSATION AGAINST HIM

“ . . . that they might find an accusation against Him.”

Other versions read, “*in order that they might find reason to accuse Him*” ^{NASB} “*might be able to say something against Him,*” ^{BBE} “*They were looking for a reason to bring charges against Him,*” ^{CEB} “*find a way to accuse Him of doing something wrong,*” ^{GWN} “*they planned to accuse Him of working on the Sabbath,*” ^{NLT} “*they were eager to find some charge to bring against Him,*” ^{LIVING} and “*in order that they might get [some ground for] accusation against Him.*” ^{AMPLIFIED}

At once you see that they did not believe Jesus was sent from God, as He said He was. They did not receive Him as the Messiah. They did not receive Him as an authentic Teacher, nor as one who was working “*the works of God.*” **Those very circumstances revealed their persons and activities.** The Divinely appointed touchstone of the Kingdom is the Lord Jesus Christ. **What people think of Him reveals who they are, and if God receives them.** Jesus said, “*he that receiveth Me receiveth Him that sent Me*” (Matt 10:40). And again, “*he that despiseth Me despiseth Him that sent Me*” (Luke 10:16). And again, “*He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me seeth Him that sent Me*” (John 12:44-45).

By seeking an accusation against Jesus, these men confirmed their rejection of God Himself.

HE KNEW THEIR THOUGHTS

^{8a} *But He knew their thoughts...*

Other versions read, “*knew what they were thinking*,” ^{NASB} “*realized their intentions*,” ^{NAB} “*had known their reasonings*,” ^{YLT} “*was all along aware of their thoughts*,” ^{MONTGOMERY} and “*knew what they were up to*.” ^{MESSAGE}

Jesus was not like mere mind-reader. He not only knew what they were thinking, He knew **why** they were thinking those thoughts, and **what** they were planning to do. On one occasion it

is said that Jesus “*perceived their thoughts*” (Lk 5:22)–i.e. He discerned everything that was related to those thoughts. David told Solomon that God “*searched and understood all the imaginations of the thoughts*” (1 Chron 28:9). The forty-fourth Psalm contains these words, “*Shall not God search this out? for He knoweth the secrets of the heart*” (Psa 44:21). Apostolic doctrine affirms, “*Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do*”

(Heb 4:13).

It is good for us to remember that nothing escapes the attention of the Lord. No one in this world may know what you are thinking and why you are thinking it – **but God does**. As you ponder that reality, it will have an immediate impact upon what you think and what you say. Solomon said, “*Commit thy works unto the LORD, and thy thoughts shall be established*” (Prov 16:3). When you are living for the Lord, your thoughts will be affected.

RISE UP AND STAND FORTH!

PARALLEL TEXT

“And He saith unto the man which had the withered hand, Stand forth.” (Mark 3:3)

^{8b} . . . and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.”

RISE UP

. . . and said to the man which had the withered hand, Rise up . . .”

Other versions read, “*Arise*,” ^{NKJV} “*get up*.” ^{NIV}

When Jesus found Matthew, he was sitting, and he had to get up to follow Jesus (Matt 9:9-10). When Jesus left Jericho, there were two blind men “*sitting by ther wayside*” (Matt 20:30). When Jesus called them, they had to get up and go to Him (Matt 20:32-34).

When obtaining a benefit from the Lord, there is a sense in which men have to “*get up*,” arise, and exert themselves to stand before Jesus.

STAND FORTH IN THE MIDST

. . . , and stand forth in the midst. . .”

Other versions read, “*stand here*,” ^{NKJV} “*come forward*,” ^{NASB} “*stand in front of everyone*,” ^{NIV} “*stand forth in the midst*,” ^{ASV} “*come into the middle*” ^{BBE} “*stand where we can see you*,” ^{CJB} “*stand in the center of the synagogue*,” ^{GWN} and “*stand out in the middle*.” ^{NJB}

A person who seeks benefit from the Lord much eventually go public. It was so with this man, even as it was with the woman who had an issue of blood, was healed, then heard the penetrating words, “*Who touched Me?*” (Lk 8:45).

Even to this very day, it takes boldness to approach the Lord (Eph 3:12; Heb 4:16; 10:19).

Even concerning the day of judgment, it is written, “*Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world*” (1 John 4:17). That is certainly something worth pondering! There is grace, praise God, to overcome timidity before the Lord!

HE AROSE AND STOOD FORTH

. . . And he arose and stood forth.”

Other versions read, “*he arose and came forward*,” ^{NASB} and “*he got up and stood there*.” ^{NIV}

The man was obedient. **Remember, he had not made a public request of the Lord – the Lord had singled him out, and yet that man was not offended.** Jesus once promised, “*And blessed is he, whosoever shall not be offended in Me*” (Matt 11:6). That certainly will be true of this man, who, upon the word of Jesus, got up with his withered hand, and stood up front, in the middle of everyone, where he could be seen. **More precisely, where everyone could see Jesus work!**

For some, coming to Jesus is a private matter. For this man, it was a public matter – something that everyone could behold – and Jesus is the One whop made it that way. It seems to me that this indicates Jesus often desires for His work to be seen. That is a key factor in letting your light “*so shine*” (Matt 5:16).

I WILL ASK YOU ONE THING

PARALLEL TEXT

"And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." (Mat 12:11-12)

"And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace." (Mark 3:4)

MATTHEW'S RECORD

*"What man shall there be among you, that shall have **one sheep**, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?"*

These men, pretenders that they were, had enough intelligence to reason out the correctness of what they were witnessing. They knew very well how to apply the ordinance of the Sabbath to their own personal situation. They could not, however, navigate in the open with their theological views. Their religion was philosophical, and Jesus will force them to think about it.

It is obvious that there was not a man among them who, if their only sheep felling into a pit, would not lift it out on the Sabbath day.

*"How much then is a man better than a sheep? These men required that men, made in the image of God, be treated with less respect than the beasts of the earth. Jesus will not argue with them on this point, for their conclusion was foolish to the extreme. Matthew represents Jesus as simply affirming the truth of the matter. "Wherefore **it is lawful** to do well on the Sabbath days."*

MARK'S RECORD

"And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?"

Mark represents Jesus as asking His critics a rhetorical question. He did not intend for them to answer the question, for the answer was altogether obvious.

The choice to be made was not whether to do something or not, but whether what as done was good or evil. Concerning men, it was whether life was being saved or killed. On that particular Sabbath, what the Pharisees were doing was evil, and the ignoring of the man with a withered hand was tantamount to taking his life.

To this day, there are people who cannot handle this answer.

"But they held their peace." The men kept silence, because they knew their answer would be an exposure of their foolishness. Had they taken up the gauntlet and argued with the Lord, they knew how it would be viewed – and they sorely wanted the honor of the people.

"⁹ Then said Jesus unto them, I will ask you one thing; Is it lawful on

the Sabbath days to do good, or to do evil? to save life, or to destroy it?"

I WILL ASK YOU ONE THING

By asking *"Is it lawful,"* our Lord was referring to the Law of Moses, not to civil law.

These were professed experts on the Law. What will they say? The Law emphasized the cessation of personal labors on the Sabbath day, and did not command refraining from meeting the needs of other, or doing good, or saving life. **The commandment concerning the Sabbath day (Ex 20:8-11) had to do with interrupting the ordinary course of life, and refraining from industrious activities, and advancing personal causes.**

The choices Jesus set before them were doing good or evil, and saving life or destroying it. His critics did not put forth an answer. They knew very well that their position violated the obvious answer to that question.

It ought to be noted that when activities related to the maintenance of life were considered – like gathering manna on the Sabbath day (Ex 16:26-27), that a double portion was supplied on the sixth day, **so that there was no need** to gather manna on the seventh day (Ex 16:29).

LOOKING ROUND ABOUT HE SAID TO THE MAN

PARALLEL TEXT

"And when He had looked round about on them with anger, being grieved for the hardness of their hearts . . ." (Mark 3:5)

MARK'S RECORD

"And when He had looked round

about on them with anger, being grieved for the hardness of their hearts . . ."

Mark records the manner in which

Jesus beheld those before Him. Other versions read, *"in anger, deeply distressed at their stubborn hearts,"*^{NIV} *"He was angry, being sad because of their hard hearts,"*^{BBE} *"with anger, deeply grieved at their unyielding hearts,"*^{CEB} *"looking them over and feeling both anger with them and sympathy for them at the stoniness of their hearts,"*^{CJB} *"with anger and sorrow at the hardness of their hearts,"*^{CSB} *"looked round about on them angrily, mourning also for the hardness of their hearts,"*^{GENEVA} *"Jesus was angry as He looked around at them. He was deeply hurt because their minds were closed,"*^{GWN} *"He looked on them with indignation,"*^{MRD} *"Looking around at them angrily, for He was deeply disturbed by their indifference to human need,"*^{LIVING} *"He was angry, but He was sad, too, because their hearts were hard,"*^{IE} *"Grieved and indignant at the hardening of their hearts,"*^{WEYMOUTH} *"looked around at them with anger, for He was deeply hurt,"*^{ISV} *"Jesus looked around at them in anger, because He was pained over their stubbornness of mind,"*^{WILLIAMS} and *"He glanced around at them with vexation and anger, grieved at the hardening of their hearts."*^{AMPLIFIED}

Jesus did not look lovingly upon these critics, and it was obvious from His countenance. Jesus was not

impervious to the hardness of men's hearts, or their rejection of His person, and inconsideration of the infirm. Ponder some of His reactions to unacceptable manners.

⇨ *"And when He had looked round about on them with anger, being grieved for the hardness of their hearts. . ."* (Mark 3:5)

⇨ *"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled."* (John 11:33)

⇨ *"When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me."* (John 13:21)

⇨ *"And when He was come near, He beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."* (Luke 19:41-42).

There are things Jesus expects in people, and He is affected when they are not present. Sometimes He is angry because obstinance is involved. Other times He is grieved and disappointed.

Still other times, He is troubled. He is always pleased when attitudes and responses are found in us that are available in Him, and when people are around Him to really learn from Him (Matt 11:28).

LOOKING ROUND ABOUT
^{10a} *"And looking round about upon them all, he said unto the man."*

As noted, Mark reports that our Lord looked on the people *"with anger being grieved for the hardness of their hearts."* **This is the response of the Lord to those who are not merciful.** It also confirms that when the Lord is present with a body of people, He takes due note of those people, not being indifferent to comely or uncomely traits. **Jesus is never an indifferent visitor.** He is always watching, assessing, and judging. Further, what He sees, assesses, and judges, is always right. The reality of these things must not be viewed only with criticism in mind. Jesus is not particularly looking for faults, but for the real nature and attitudes of the people. He is pleased when He beholds humble, considerate, and earnest people. Such will be rewarded, not only by His lingering presence, but by benefits that are gracious and effective, and that will lend themselves to making the people of God better.

STRETCH FORTH THY HAND

PARALLEL TEXT

"Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." (Matt 12:13)

"And when He had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." (Mark 3:5)

STRETCH FORTH THY HAND
^{10a} . . . *Stretch forth thy hand. . ."*

Other versions read, *"stretch out your hand,"*^{NKJV} *"Put out your hand,"*^{BBE} *"Hold out your hand,"*^{CJB} *"Reach out your hand,"*^{LIVING} and *"Stretch out your arm."*^{WEYMOUTH}

Now comes the need for faith. The Lord has told the man to stretch out his hand – the hand that was withered, lifeless, and limp. There was no muscle tone, no nerve activity, no part of the hand that was moveable. Yet, Jesus tells the man to stretch the hand out. It was the man's *"right hand"* that was withered (Lk 6:6), and that is

the one that had to be stretched out. It would take faith to do this.

The word *"hand"* is translated from a word [khire] which means **"AT THE END), (FROM THE ROOT MEANING `TO LAY HOLD OF; THE HAND,"**^{THAYER} **AND "AS A MEMBER OF THE BODY USED FOR MOVEMENT AND ACTION; GENERALLY HAND."**^{FRIBERG}

Technically, the arm and the hand were considered as a single unit, with the hand being the portion that grasped, or took hold of, something. Apparently, the arm was not withered, but only the hand, which, from the practical point of view, would render the arm useless.

To stretch forth the hand would involve raising the arm, then turning the hand itself upward, probably displaying the palm. This, of course, was naturally impossible for the man to do – and yet, Jesus told him to do it.

AND HE DID SO

“ . . . And he did so: and his hand was restored whole as the other.”

Although it was naturally impossible, the man did what Jesus said to do, stretching his hand forth. Immediately, his hand was made whole. From the standpoint of appearance, he could not prove to any person who had not seen the hand before, that it was ever withered. We know this is the case, because it was *“restored whole as the other”* hand.

Obviously, the word of Jesus went forth with the power to do what was commanded. Elsewhere it is said, *“His Word was with power”* (Lk 4:32). The man tapped into that power, so to speak, when his mind took hold of what Jesus said, and his will constrained him to stretch forth his hand. It is precisely at the point that he determined to do what Jesus said, that the ability to do so was granted. That is faith in action.

A KINGDOM PRINCIPLE

This is a Kingdom principle. **The strength, or aptitude, that is required to do what the Lord says to do, is granted at the point the person actually**

endeavors to do what Jesus says.

If you can see the matter clearly, and from a practical point of view, the only thing the man with the withered hand could really do is WANT to stretch forth his hand. **Take Jesus out of the equation, and that is not enough.** However, when the desire is embraced, the power to do will be given.

THE WEAKNESS OF HUMAN WISDOM

Right here we face the weakness of human wisdom. There are those who now “coach” people in how to live for God. They give them tips and lessons that are really powerless, but through which some seeming progress can be made – progress that will not hold up under stress: progress that will not completely restore.

When Jesus commanded an impotent man, *“Arise, and take up thy bed, and go thy way into thine own house,”* the man instantly did it (Mk 2:11-12). That was because the word of Jesus was *“with power.”*

WHAT OF THESE WORDS OF JESUS?

There are other words that Jesus has, and still des, speak to the hearts of men. If we will believe them, and set out to do them, we will receive the power to fulfill them.

- ⇨ *“Fear not”* (Lk 12:32).
- ⇨ *“Be of good cheer”* (John 16:33).
- ⇨ *“Be not faithless, but believing”* (John 20:27).
- ⇨ *“Love one another”* (John 13:34).
- ⇨ *“Be not troubled”* (Matt 24:6).

⇨ *“Neither be ye of doubtful mind”* (Lk 12:29).

AND WHAT OF OTHER INSPIRED WORDS?

There are other words addressed to us that are to be carried out, and they **can** be fully carried out!

- ⇨ *“Put on the whole armor of God”* (Eph 6:10).
- ⇨ *“Put off the old man”* (Eph 4:22)
- ⇨ *“Put on the new man”* (Eph 4:22).
- ⇨ *“Be renewed in the spirit of your mind”* (Eph 4:23).
- ⇨ *“Set your affection on things above”* (Col 3:2).
- ⇨ *“Fight the good fight of faith”* (1 Tim 6:12a).
- ⇨ *“Lay hold on eternal life”* (1 Tim 6:12b).
- ⇨ *“Lay aside every weight, and the sin which doth so easily beset us”* (Heb 12:1a).
- ⇨ *“Run with patience the race that is set before us”* (Heb 12:1b).
- ⇨ *“Resist the devil”* (James 4:7).

At the point you are persuaded these must be done, and you extend yourself to do them, you will receive the strength to fulfill them. That is something of what is involved in living by faith (Rom 1:17; Heb 10:38), and walking in the Spirit (Gal 5:16,25). One cannot be taught by men to do these things.

THEY WERE FILLED WITH MADNESS

PARALLEL TEXT

“Then the Pharisees went out, and held a council against Him, how they might destroy Him.” (Matt 12:14)

“And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.” (Mark 3:6)

Both Matthew and Mark report that the Pharisees immediately consulted with one another concerning how they could “destroy” Jesus, or rid themselves completely of His presence. Other versions read, “kill Him,”^{NIV} “put him to death,”^{BBE} “do away with Yeshua,”^{CJB} “plot Jesus’ arrest and death,”^{LIVING} and “plotted against Jesus to kill him.”^{ISV}

The first attempt to kill Jesus was made by Herod, about two years after the Savior was born (Matt 2:13,16). **This is the first revealed effort to do this after Herod’s aborted attempt.** It took place during the first part of Jesus’ ministry, revealing the fierce antagonism of this body of leaders against the Lord’s Christ. It also revealed their alienation from God.

THEY WERE FILLED WITH MADNESS
 “¹¹ **And they were filled with madness . . .**”

Other versions read, “filled with rage,”^{NKJV} “were furious,”^{NIV} “filled with fury,”^{NRSV} “full of wrath,”^{BBE} “filled with mindless rage,”^{NET} “wild with rage”^{NLT} “became very, very angry,”^{IE} “filled with thoughtlessness,”^{ABP} “perfectly

furios,”^{GOODSPEED} *“beside themselves with anger,”*^{MESSAGE} and *“filled with lack of understanding and senseless rage.”*^{AMPLIFIED}

Although bearing a marred image of God, these men gravitated to a state that was more beastly than manly. After witnessing the instant healing of a man with a withered hand, they flew into a senseless rage. And why? Because the deed would not fit into their stilted theological stance. **They had interpreted the Law in such a manner as reproached its Author.**

When it comes to religious tradition, it eventually takes a stance against the Lord. Human tradition simply cannot remain neutral when the Lord acts in contradiction of it. If Jesus had not healed this man, or the disciples had not plucked corn on the Sabbath day, the tradition of these men might have seemed harmless enough. **When no work of God is apparently being done, vain tradition seems tolerable.** However, that is only because the hand of the Lord is not obviously present. That, of course, is the only reason dead religion continues to survive. **It is because nothing is being done that can be traced back to God.**

However, let the arm of the Lord be revealed, and someone chooses the Lord, obeys the Lord, or responds in some other way that is harmonious with the Lord, and **religious tradition becomes instantly hostile.** That is because it is actually set against God, no matter what defense men may present. The only way for such tradition to be tolerable is for Jesus to be absent, or the work of the Lord is no longer recognized.

AND COMMUNED WITH ONE ANOTHER

“ . . . and communed one with another what they might do to Jesus.”

How hostile can “the flesh” become? **Hostile enough to try and come up with a way to kill the Son of God!** If men were to theorize about this, they might argue that men would never rise up in opposition to the Son of God, be hostile enough to beat and slay His messengers.

There is no extent to which the flesh will not go to oppose the Lord if it is free to do so. The Lord can restrain these efforts – but He is the only one who can effectively do so.

HE WENT INTO A MOUNTAIN TO PRAY

PARALLEL TEXT

“But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all; And charged them that they should not make Him known.” (Matt 12:15-16).

“But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judaea.” (Mark 3:7).

Both Matthew and Mark draw attention to the fact that “great” multitudes followed Jesus when he left the synagogue. Matthew also reports that Jesus “healed them all,” solemnly charging them “that they should not make Him known” (Matt 12:15-16). This was because the popularity of Christ would eventually lead to His betrayal and crucifixion. Our Lord apparently did not desire His healing ministry to overshadow the real reason for His appearance on earth. Also, if

this is what Jesus did when He was leaving a place, one can scarcely imagine what He will do when deliberately coming to a populated area.

Mark also mentions that Jesus “withdrew Himself with His disciples.” His disciples were always with Him – always – with the only exception being some of His prayer vigils (Matt 14:23; Mk 6:46).

Concerning the “great multitudes”

that followed Him, Matthew records, “and He healed them all!” **What a contrast with the bigoted scribes and Pharisees that were taking counsel on how they could rid themselves of Jesus.**

One of the wonderful means of inducing people to follow Jesus is to have living people who have obviously been blessed by Him. When those early converts were together with one accord, and the power of God was obviously

among them, they were *"continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved"* (Acts 2:46-47). **An aggressively holy church can solicit the favor sober people.**

However, when a dead and impotent church is all people see, all of the feigned programs in the world will not induce the kind of interest it takes for people to pursue and inquire after Jesus. That is precisely what began to take place in the first century, and it continues to this very day.

There is no human expertise, program, or council that can produce the results effected by a believing, living, body of people who are living by faith and walking in the Spirit. Those are the only kind of people through whom Jesus is carrying out His purpose. O, that this was seen by all professing Christians! Let us pray for the remnant to grow and expand.

"¹² And it came to pass in those days, that He went out into a mountain to pray . . ."

Luke gives a summary of the events that followed, accenting the resorting of Jesus to prayer. For Jesus, this was a time of spiritual refurbishment. While the extent of this is unknown, when virtue was continually going out from Him (Mk 5:30; Lk 6:19), it apparently had some effects upon the humanity of Jesus. I realize it did not diminish His Deity, or put Him at a distance from the Father. However, He was in a humbled state, and therefore resorted to prayer and heavenly commerce to strengthen Himself.

HE WENT INTO A MOUNTAIN

" And it came to pass in those days, that He went out into a mountain to pray."

Jesus often resorted to a

mountain (Matt 15:29-30). The sermon on the mount was delivered when *"He went up into a mountain"* (Matt 5:1). He would go to a mountain to pray (Matt 14:23). He was transfigured while He was praying on *"an high mountain apart"* (Matt 17:1). After His resurrection *"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them"* (Matt 28:16). He chose the twelve apostles on a mountain (Mark 3:13-14). Once He sent His disciples across the sea, while He went into a mountain to pray (Mk 6:46). When Jesus fed the five thousand, He was in a mountain (John 6:1-13). When Jesus perceived the people were intent on taking Him by force to make Him a king, *"He departed again into a mountain Himself alone"* (John 6:15).

Moses was called on a mountain (Ex 3:1-3), and received the Law on a mountain (Ex 19:3-26). God showed Moses the promised land from a mountain (Deut 34:1). Joshua built an altar to the Lord in a mount (Josh 8:30). Think of the famous Scriptural mounts:

Baalath (Josh 15:11)	Moriah (2 Chron 3:1)
Bethel (1 Sam 13:2)	Naphtali (Josh 20:7)
Carmel (1 Kgs 18:19)	Nebo (Deut 32:49)
Ebal (Deut 11:29)	Olives (Matt 21:1).
Ephraim (Josh 17:15)	Olivet (2 Sam 15:30)
Ephron (Josh 15:9)	Paran (Deut 33:2)
Esau (Obad 1:8)	Paran Hab 3:3)
Gerizim (Deut 11:29)	Parazim (Isa 28:21),
Gilboah (1 Sam 31:1)	Seir (Gen 14:6)
Gilead (Gen 31:21)	Shapher (Num 33:23-24)
Halak (Josh 11:17)	Sinai (Ex 19:11)
Heres (Judges 1:35)	Tabor (Judges 4:6)
Herron (Deut 3:8)	Zalmon (Judges 9:48)
Hor (Num 20:22)	Zemaraim (2 Chron 13:4)
Horeb (Ex 33:6)	
Lebanon (Judges 3:3)	

I am not sure about this, but I would not be surprised if the history of Israel could be traced by events taking place on mountains. High places were prominent in Divine workings.

HE CONTINUED ALL NIGHT IN PRAYER

" . . . and continued all night in prayer to God."

Other versions read, *"spent the whole night,"* ^{NASB} *"all night he continued in prayer,"* ^{CJB} and *"He remained all night in prayer to God."* ^{WEYMOUTH}

I do not doubt that during seasons like this, the Father *"taught"* the Son concerning what He was to do. **He was taught because He had humbled Himself to the point where He had to learn, and be taught by the Father.** As He grew from childhood to manhood, He *"increased in wisdom"* (Lk 2:52) –another most remarkable experience associated with humbling Himself, and coming into the world to do the will of the Father– as a Man! That is a remarkable descent from the position He held prior to Him being *"made flesh"* (John 1:14). As Jesus Himself said, *"When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things."* (John 8:28). The Lord Jesus also *"learned obedience by the things which He suffered"* (Heb 5:8).

In the process of His life and ministry, Jesus was *"made perfect"* by the things that He suffered (Heb 5:9). It is not that He was morally imperfect, or had inherent inadequacies. **Rather, He was being prepared to empathize with those who were being tempted, and whose strength waned, and needed to be strengthened.** All of that is involved in the Savior saving His people. It involves more than simply taking away their sins. Once forgiven, being justified from all things (Acts 13:39), the believer must advance to glory in a fallen world, encountering the devil and his principalities and powers, while having a fallen nature within – *"the flesh"* – which must continually be put off, crucified, and refused the right to rule.

And, how was Jesus prepared to sustain such people? It was by experiencing weakness Himself, having to resist and overcome the devil. That is the reason why He often spent entire nights praying. It was equipping Him for His ministry after He left this world. It qualified Him to be a High Priest.

Our next Hungry Saints Meeting will be held on Friday, 7/24/15. We will continue our series of lessons in the Gospel of Luke. The twenty-first lesson will cover verses 13 thru 38 of chapter 6: "CHOOSING APOSTLES AND SERMON ON THE MOUNT." Out of the many who were following Him, Jesus chose twelve, whom He called "apostles" – ones sent out. He then began to teach His disciples, something that was integral to being one of His disciples, and being sent forth by Him./Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

Annual Refreshing Waters Renewal #26

AUGUST 4-5-6, 2015

**THE ASSOCIATION OF SANCTIFICATION
WITH THE GOSPEL OF CHRIST**

TO BE HELD AT
WILDWOOD BAPTIST CHURCH
JOPLIN, MISSOURI

Messages will focus on the various ways in which the Gospel
is identified or described by the Lord Jesus Christ and the Apostles