



Rice Memorial MBC

Pastor J. Harper, President of State Convention
Apostle Walter Camp, 1st Vice President
Minister Danny Current, Dean of Christian Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202

www.RiceMemorialBaptistChurch.org

Honoring the Sabbath

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **January 5, 2014**

***Worship with us at 3201 Mary St until we rebuild our sanctuary at 802 W. 15th,
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...***

Luke 6:1-11

Introduction: In this chapter we have Christ's exposition of the **moral law**, which he came not to destroy, but **to fulfil**, and to fill up, by his gospel. I. Here is a proof of the lawfulness of works of **necessity** and **mercy** on the **sabbath day**, the former in vindication of his disciples' plucking the ears of corn, the latter in vindication of himself healing the withered hand on that day, Luke 6:1-11. II. His retirement for secret prayer, Luke 6:12. III. His calling his twelve apostles, Luke 6:13-16. IV. His curing the multitudes of those under various diseases who made their application to him, Luke 6:17-19. V. The sermon that he preached to his disciples and the multitude, instructing them in their duty both to God and man, Luke 6:20-49.
(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Luke 6:1, *And it came to pass on the second sabbath after the first...*

NOTE: There is strong textual evidence that this should read, "on a second-first sabbath" (English Revised Version (1885) margin); but the prevailing ignorance of what such an expression means has led to the rendition here. Even a great scholar like Robertson said, "We do not know what it means." To any American boy raised on a farm, however, such an expression is not arcane (hidden) at all. From April or May into late autumn, farmers customarily gathered for a local auction called "the first Monday," an event taking place each month during a certain season. Thus, the first-first Monday was in April or May, and the second-first Monday a month later, etc. Now there were definitely **TWO first-sabbaths** recognized by the Jews: "One at the commencement of the **civil year**, which would be called "**first-first**," and the other at the beginning of the **ecclesiastical year**, called "**second-first**."
(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Deuteronomy 5:14, But the **seventh day** is the **Sabbath (intermission [REST])** 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.

Luke 6:1, *...that he went through the **corn fields (sown, planted field)**; and his disciples plucked the ears of **corn (head of grain)**, and did eat, rubbing them in their hands.*

NOTE: The word corn here means wheat or barley, and not maize, as in America. They rubbed it in their hands to separate the grain from the chaff. This was common and allowable. (Source: *Barnes' Notes on the New Testament classic.studylight.org/com/bnn/*)

NOTE: Plucked ... did eat, rubbing ... What Jesus' disciples did here **was legal**, being specifically permitted (Deuteronomy 23:25); thus, as Summers noted, "It was lawful to eat **grain** in this **WAY** when walking through another man's field." The charge of **illegality**, brought in the next verse, had regard to **WHEN** this occurred, and not to **WHAT** occurred. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Luke 6:2-5, *And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 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; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord (master [person in authority]) also of the sabbath.*

NOTE: The sabbath ordinance, rightly understood, was an expression of Jesus' own will; and, therefore, his expression of lordship over it was not in order to violate it, but to **uplift it** and **free it** from the folly of human abuse, and to restore it as a blessing to mankind. "The true sabbath rest," as Lamar said, "is found in him; it begins here in **rest** for the soul, and ends hereafter in the **eternal rest**."

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. It was God who was doing the work through Jesus on the Sabbath day.

John 14:10 ...the **Father** that dwelleth in me, **HE doeth** the works.

Luke 13:11-17 ...there was a woman which had a **spirit** of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art **loosed** from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had **healed** on the **sabbath day**, and said unto the people, There are **six days** in which men ought to WORK: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou **hypocrite**, doth not each one of you on the sabbath **LOOSE** his ox or his ass from the stall, and lead him away to **watering**? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these **eighteen years**, be loosed from this bond on the sabbath day? And when he had said these things, all his **adversaries** were **ashamed**: and all the people rejoiced for all the glorious things that were done by him.

Luke 6:6-7, *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. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an **accusation** against him.*

NOTE: Giving and receiving instruction from Christ is very **proper work** for a sabbath day, and for a *synagogue*. Christ took all opportunities to teach, not only his disciples, but the multitude. 3. Christ's patient was one of his hearers. *A man whose right hand was withered* came to **learn** from Christ. Whether he had any expectation to be healed by him does not appear. But those that would be *cured* by the grace of Christ must be willing to *learn* the doctrine of Christ. 4. Among those who were the hearers of Christ's excellent doctrine, and the eye-witnesses of his glorious miracles, there were some who came with no other design than to pick quarrels with him, Luke 6:7.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

Luke 6:8, *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.*

Thought 1. Some Christians believe that Jesus knew their thoughts because he was God

in the earth and was “Omniscient,” meaning “knowledge of all things.” However, scripture says when he came to earth, he changed his “FORM” and became a human being. This is why he had to be anointed by the Holy Spirit to do the work of “the Prophet”, like Moses spoken of in Deuteronomy 18. So, being a prophet, like ALL prophets, he knew only what his Father revealed to him by the Holy Spirit.

Deuteronomy 18:18, I will raise them up a **Prophet** from **among** their **brethren**, like unto thee...

John 1:1-2, 14, In the beginning was the Word, and the Word was with **God (supreme [Highest in authority] Divinity [Deity])**, and the Word was **God (a deity)**. The same was in the beginning with God.

...And the **Word** was made **flesh (human being)**, and dwelt among us...

Acts 10:38, ...how **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**.

Philippians 2:5-11, Let this mind be in you, which was also in Christ Jesus: who, being in the FORM of God, thought it not robbery to be **equal** with God, but **MADE** himself of **NO REPUTATION**, and took upon him the FORM of a servant, and was made in the likeness of men...

Made & No Reputation defined 2758, to make empty (1. containing nothing
2. devoid [destitute {not having or possessing}], **to abase** (reduce low; applied to rank, office).

Thought 2. He thought it not robbery when he sat as God the Son along beside his Father. He was not equal in position, even though he was equal (like) him in FORM: being a God. Father is greater, the “most High:” the ONE God.

Ephesians 4:4, 6, There is... ..**One God (supreme (Highest in authority) Divinity)** and **Father** of ALL, who is ABOVE all, and ...IN you all.

1 Corinthians 8:6, But to us there is but **ONE God**, the **Father**, of whom are all things, and we in him; and **one Lord** Jesus Christ, by whom are all things, and we by him.

Thought 3. As a human, Jesus had God’s nature, as do we. And he was still in essence the same person, but in a different FORM, with no attributes of a God.

Philippians 2:8-11, And being found in fashion as a **MAN**, he **humbled himself**, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a **name** which is **above** every **name**: That at the **name (authority)** of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Thought 4. While Jesus was in the earth, he confessed he does not know when the heaven and earth shall pass away. And now at the right side of his Father, he still does not know!

Mark 13:31-32, Heaven and earth shall pass away: but my words shall not pass away. But of that **day** and that hour **KNOWETH** no man, no, **not** the angels which are in heaven, **neither** the **Son (Jesus)**, but the Father.

Luke 6:9, 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?

NOTE: Jesus thus announced the principle that the withholding of good that may be done is

equivalent to doing harm, and that refusing to save a life that could be saved is the same as destroying it. The Old Testament plainly taught that the life, even of a **beast** which had **fallen** into a **pit**, could be saved on the sabbath; and Jesus extended the principle, as should have been obvious to the Pharisees, as applicable to men also. Here too is subtle appeal to their consciences. The Pharisees had already decided to kill Jesus (John 5:18); and here they were, on a sabbath day, laying a net to capture Jesus with the intent of killing him and yet **THEY** would allege sin against Jesus for healing a man on that same day. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Exodus 23:4-5, If thou meet thine **enemy's** ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Deuteronomy 22:4, Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to **lift them** up again.

Luke 6:10-11, 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. And they were **filled** with **madness**; and communed one with another what they might do to Jesus.

NOTE: They were filled with madness ... The expression here is very strong, indicating that those religious bigots were out of their rational minds with malicious fury. And why were they so angry? (1) Because he had shown his power to work a miracle; (2) because he had done so in contradiction of their rules; (3) because he had thus proved that he was **from God**, making them **WRONG** in their interpretations; (4) because Jesus had openly condemned **THEIR views**; and (5) because he had done these things in the sight of multitudes, - these were the reasons.

Evidently, Jesus deliberately challenged the religious hierarchy on **the question** of **their** sabbath regulations, the same being an excellent example of the manner in which they had made the word of God of none effect by **their traditions**. Trench observed that there were **seven** of these **sabbatical wonders**. These were:

- (1) Curing the demoniac in the synagogue of Capernaum (Mark 1:21);
- (2) healing Simon's wife's mother (Mark 1:29);
- (3) healing of the man at Bethesda (John 5:9);
- (4) curing the man with the withered hand;
- (5) giving sight to the man born blind (John 9:14);
- (6) curing the woman with a spirit of infirmity (Luke 13:14);
- and (7) healing the man with dropsy (Luke 14:1).

Before leaving this, we note the pseudocon arising from Luke's attributing the question, "is it lawful to heal on the sabbath day?" **to Jesus**, whereas in the other gospels, it is the **Pharisees** who ask the question. As Trench said, "**Jesus answers question with question**, as was so often his custom (Matthew 21:24; Luke 10:29)." Thus the true record is the composite of all that the sacred gospels recorded.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Matthew 12:10-13, 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. 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. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Mark 3:3-6, And he saith unto the man which had the withered hand, Stand forth. 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. 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.