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*TEACHING THE WHOLE COUNSEL OF GOD*

# Mark - Lesson 2D

## Chapter 2:23-28

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- I want to briefly recap the four analogies that Jesus used in our last teaching, as they will bear weight in the building up of His ministry and teachings.
  - Let's take a look at the graphic. Here are some key points.
    - Refer to Slide 2D-1 for explanations.
    - 1. The Wedding Analogy – Messiah has come to bring salvation, but for that to happen it will require Him to be crushed.
    - 2. The Garment Analogy – The teachings of Jesus and that of the Pharisees are opposing teachings and interpretations, and cannot be mixed.
    - 3. The Wineskin Analogy – The new teachings and new era Jesus brings requires a New Covenant (This covenant will be of a perfect blood sacrifice.)
    - 4. The Old Wine Analogy – The Torah points us to Jesus whereas the Pharisaic law points us to failed attempts of righteousness.
  - Tonight, we are going to see this continual unfolding of the Kingdom program.
    - More specifically, we are going to witness Jesus reaffirm for the religious leaders that He holds the authority and that His Kingdom program exceeds the rabbinical instructions and interpretation.
    - The tag for tonight's teaching is simple – Jesus: Lord of the Sabbath.
    - Pick me up in Mark 2:23-28

**Mark 2:23** And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain.

**Mark 2:24** The Pharisees were saying to Him, “Look, why are they doing what is not lawful on the Sabbath?”

**Mark 2:25** And He \*said to them, “Have you never read what David did when he was in need and he and his companions became hungry;

**Mark 2:26** how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?”

**Mark 2:27** Jesus said to them, “The Sabbath was made for man, and not man for the Sabbath.

**Mark 2:28** So the Son of Man is Lord even of the Sabbath.”

- Let's Pray
- Dr. Sinclair Ferguson in his book: “The Whole Christ: Legalism, Antinomianism, and Gospel Assurance – Why the Marrow Controversy Still Matters” (pg.94), said this regarding legalism:

**“It's commonplace to say that one can have a legalistic head and a legalistic heart. But it's all too possible to have an evangelistic head and a legalistic heart”**

- Legalism is the very thing that diminishes the graciousness and mercy of God.

- He exalts the attempts of strained righteousness and diminishes the perfect authoritative work of Jesus.
  - We must come to grips with the reality that legalism is costly whereas God's gift of grace is free.
  - It does not diminish His Power or authority. If anything it exalts Him all the more.
- Tonight, we will see Jesus address the legalistic criticism of the Pharisees as He addresses their failure of perfect righteousness.
  - Let's begin by starting at verse 23 together.

**Mark 2:23 And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain.**

**Mark 2:24 The Pharisees were saying to Him, "Look, why are they doing what is not lawful on the Sabbath?"**

- The scene has now switched from being at Matthew's home to Jesus and His disciples, now on the move.
  - The text mentions that they were passing through the grainfields.
    - But notice when this is happening. It's happening on the Sabbath.
  - This detail becomes important for us to know because it gives way to understanding, yet again, the Pharisees' dilemma with Jesus and His disciples.
    - The Pharisees see the disciples picking heads of grain.
  - Verse 24 mentions that the Pharisees posed a question to Jesus regarding the disciples' activities in the field.
    - Here was their question: "Look, why are they doing what is not lawful on the Sabbath?"
  - Now, if we simply look at Mark's account in isolation we can surmise, based upon a general understanding of Pharisaical law that there was a problem here.
    - At first glance, we can see a few issues that the Pharisees could possibly have had: For instance:
      - 1. The disciples are passing "through" grain fields on the Sabbath.
      - 2. The disciples are "picking" grains on the Sabbath.
  - Why do I mention these 2 instances?
    - I bring this to our attention because as we have witnessed between Jesus and the Pharisees, there are differences in interpretation of the Law.
    - We will come back to these two observations momentarily so let's put a pin here.
  - As we learned last week, Jesus is focused on the Torah, most importantly the "heart of the Torah": what is God truly instructing and showing us?
    - Whereas, the religious leaders are focused on creating more hurdles and obstacles in an attempt to explain what the Law is saying.

- But at the heart of the issue is, who truly has the authority to rightly and perfectly interpret the scriptures?
- So, what we see at the onset from the last two teachings is that these issues are interconnected. We have two things to consider in today's teaching:
  - 1. What is the purpose of the Law (The Torah)? / Who determines, ultimately, what is lawful vs. what is unlawful (Pharisees or Jesus/ man or God)?
  - 2. What is the purpose of the Sabbath?
- Tonight, we will address these 2 questions in detail as this will be how we will understand Jesus' response from verses 23 to Chapter 3, verses 1-12.
  - Let's begin with the first question: What is the purpose of the Law?
- In one short statement, "The purpose of the Torah is educative, as it teaches man truth about God."
- The Mosaic Law (613 commandments) outlined what was permissible and what was not for God's people.
  - So, when we see the Pharisees ask Jesus the question regarding what, in their minds, seemed unlawful, we need to know what the Law truly said.
- In order for us to do that we need to go to Deuteronomy 23:25 to see what the Law stated regarding picking the head of grain
  - Was this lawful or not? Let's go to the text and see.

**Deuteronomy 23:25** "When you enter your neighbor's standing grain, then you may pluck the heads with your hand, but you shall not wield a sickle in your neighbor's standing grain.

- The text makes it clear that no law is being broken regarding the activities of the disciples picking heads of grain.
  - The only exception that the Law makes is that the individual does not wield a sickle in their neighbor's standing grain.
  - To best explain this, it would help to know what a sickle is.
    - A sickle is a short-handled farming tool with a semicircular blade used for cutting grain.
  - So if an individual is hungry, they can take an appropriate hand size for their portion, but don't get greedy and cut the owner's share (snacking portion).
    - The heart of the Law here is really to not be greedy and to only take what is allowed and not to overdo it.
  - This is the Law that Jesus is referring to. This is why it is permissible.
    - Luke's account gives us the reality that Jesus' disciples are hungry and wanted a snack to eat. Pay attention to the details. Check out Luke 6:1.

**Luke 6:1** Now it happened that He was passing through some grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating the grain.

- So if Jesus has deemed their need to eat permissible, then why do the Pharisees have such consternation with the disciples' activity at the moment?
  - The answer is found in the second part of the first question and the second question in its entirety regarding the Sabbath.
  - The Pharisees' issue has nothing to do with them being hungry, it has all to do with their man-made regulations and rules placed upon the Sabbath.
    - To understand the depths of the Pharisees' problem, let's first understand what the Sabbath is and what it means.
  - The Sabbath is a day of rest and worship at the end of the seven-day week cycle, lasting from Friday evening until Saturday evening.
  - The major concept of the Sabbath in Judaism is that of the *menuchah* which is the Hebrew word for rest or resting place.
    - We first see the Sabbath mentioned in Genesis 2:2-3. Check out the text.

**Genesis 2:2** By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

**Genesis 2:3** Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

- ◦ The word for rested here in Genesis is the Hebrew word *shabbott*. It literally means to cease, stop, or come to an end.
- God did not rest because He was tired, he simply stopped His work for that time.
  - So the emphasis on the Sabbath is to rest and cease from work.
- Herein lies the issue that the Pharisees focused explicitly on.
  - They dismiss what Jesus is allowing for the sake of their rules and regulations they set up according to their Mishnaic Sabbath rules of their day.
- The rabbis came up with nearly 1,500 different rules and regulations concerning the Sabbath derived from the Hebrew scriptures, completely out of context.
  - And they eventually divided them into 39 areas of prohibited work.
- Due to time, I want us to look at Luke's account again and compare it to that of the 39 acts of labor derived from these man-made rules.
  - Let's see what we find.

**Luke 6:1** Now it happened that He was passing through some grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating the grain.

- We are going to focus on the following 4 terms:
  - Passing through some grainfields
  - Picking the heads of grain
  - Rubbing them in their hands

- Eating the grain
- The Pharisees questioned Jesus and His disciples because according to Pharisaical Law they were involved in the following “work” on a Sabbath:
  - Reaping
  - Threshing
  - Winnowing
  - Storing
- Here’s an example of how trivial the Pharisees were regarding human necessity versus rigidity in trying to uphold the law. Here is a brief breakdown from one scholar:
  - When the disciples took the wheat off the stalk, they were guilty of reaping on the Sabbath.
  - When they rubbed the wheat in their hands in order to separate the chaff, they were guilty of threshing on the Sabbath.
  - When they blew into their hands to blow the chaff away, they were guilty of winnowing on the Sabbath.
  - And when they swallowed the wheat, they were guilty of storing the wheat on the Sabbath.
- In the words of Holdcroft from his book “The Four Gospels”, the disciples had:

#### **“four distinct breaches of the Sabbath in one mouthful”**

- Check out this description from the Talmud regarding the rabbinical explanation of how even walking in the grass on the Sabbath was costly:

**“If someone asked such a rabbi, “What is wrong with walking on the grass on the Sabbath day,” his answer would be, “Nothing. It is permissible to walk on the grass on the Sabbath day.” However, there is a problem. What looks only like a grassy field might have one stalk of wheat growing wild in it. A person walking through the field of grass might inadvertently step on that one stalk of wheat, separate the wheat from its stalk, and become guilty of reaping on the Sabbath day. Furthermore, if his foot came down and twisted the wheat just enough to separate the wheat from the chaff, he would be guilty of threshing on the Sabbath day. If he continued to walk, the outer hem of his garment might cause just enough breeze to blow the chaff away, and he would be guilty of winnowing on the Sabbath day. Finally, once the person had gone, a bird or rodent might see the exposed piece of wheat and swallow it, causing him to be guilty of storing the wheat on the Sabbath day.”**

- These rabbinical rules became a “creation of barriers” in an effort to demonstrate righteousness for the sake of being religious.
  - This is why Jesus took issue with them and had to correct them on several occasions.
    - What they were doing now with Jesus’ disciples wasn’t any different than

before.

- Prior to this, the Pharisees created a barrier at Peter's home when the paralytic was being carried by four men to be healed.
  - And the Pharisees asked Jesus' disciples, at Matthew's house, about why they weren't fasting while boasting about their own fasting.
- For the Pharisees, it became more about keeping rules for the sake of looking righteous rather than truly seeking the only One who is righteous and makes us righteous.
  - As believers, we find ourselves in this awkward pendulum swing between legalism and a true relationship with Jesus.
  - We have a tendency to be the "keepers of the gate" in that sense where our words and actions serve as a hindrance to others simply trying to get to Jesus.
  - Understand that this, in no way, condones means of sin or freedom to sin. (See Romans 6:15)
- Our lives should point people to Christ and serve as a means to cause jealousy to the Jew and the Gentile that they may know the Father.
  - Check out how Jesus responds to the Pharisees' remarks.

**Mark 2:25** And He \*said to them, "Have you never read what David did when he was in need and he and his companions became hungry;

**Mark 2:26** how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?"

- Notice Jesus' question. He is once again using their rabbinical logic, the *kal v'chomer* (light to heavy).
  - He answers their question with a question.
    - So this means that some type of example is going to be given so that they may draw the proper conclusion on the matter.
  - You have to love Jesus' response because this question He throws back at them is dripping with sarcasm to say the least. "Have you 'never read'".
    - Remember, that the Pharisees and their scribes were committed to reading the scriptures which consisted of the Hebrew Bible.
    - However, as I mentioned last week, toward the end of our time, the traditional teaching of Jewish students has less time in the Torah and more time in the Mishnah and the Talmud.
  - So, Jesus' response is to have them go back to the scriptures (the Torah) and re-read what they have overlooked.
- Jesus recalls, from the Hebrew scriptures, David and a particular instance where he and his companions were in need of food because they were hungry.
  - Check out verse 26 again:

**Mark 2:25** ... "Have you never read what David did when he was in need and he

**and his companions became hungry;**

**Mark 2:26 how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?"**

- Jesus' example in verse 26 consists of a rather interesting setup.
  - He references a story recorded in 1 Samuel 21.
    - Due to time, I'm going to give us an overview of 1 Samuel 21:1-6.
- David has recently been anointed by the prophet Samuel as the next King, but there is a bit of a dilemma.
  - King Saul is trying to kill David to prevent him from taking the throne.
    - At this point David is captain of Saul's army.
  - David arrives at the tabernacle with some of his men.
    - Ahimelech is fearful because he is aware of the upheaval that is happening between David and Saul.
    - So David's presence takes him by surprise.
  - To disarm Ahimelech, David lies and tells the priest that "the king" sent him on a mission for the supplies.
    - David, being in need of food and refuge for rest in the midst of his escape, asks the priest for what he has on hand.
  - The priest lets David know the only thing that was available was consecrated bread (showbread). No ordinary bread was available.
    - The bread of presence (consecrated bread) was set out by the priest once a week for the Sabbath, which means the bread was made on Friday.
    - And it remained in its location until it was replaced or eaten.
  - The most important thing to note is the consecrated bread was reserved only for the priest according to Leviticus 24:5-9.
    - However, the only stipulation the priest gives regarding the bread of presence was that the men be ritually clean – not having engaged in sexual activity while in war.
    - David reassures the priest that he and his men are holy.
  - After the priest was informed that David and his men were ritually/ceremonially clean, he gave David the bread.
  - Here is where we need to lean into the text – the Law did not permit others outside of the priesthood to eat the showbread.
    - And this is the point that Jesus makes using this story, but more than that Jesus is looking to the Pharisees as if to say, "Where was your judgement towards David?"
  - Matthew's account takes it a step further regarding how the Law was disobeyed, not only by David, in whom they highly esteemed, but also the priest themselves.
    - Check out Matthew 12:5

**Matthew 12:5 Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?**

- ○ Here are two instances where Jesus calls out the Pharisees on their hypocritical preferences.
  - In the minds of the Pharisees, there was more emphasis on the ceremonial aspect of keeping the Law than the true intent of the Law.
- This is Jesus' point: According to the Law, David broke the Law, but yet David was not condemned nor was the priest, rather God showed mercy towards David's need.
  - This brings about a huge internal dilemma for the religious leaders.
- The Pharisees' understanding and interpretation of the purpose of the Sabbath was completely missed.
- D.A Carson in his book, "Jesus and the Sabbath in the Synoptic Gospels" says this:

**“Jesus is not suggesting that every individual is free to use or abuse the Sabbath as he sees fit, but that Sabbath observance in the Old Testament was a beneficial privilege, not a mere legal point—an end in itself, as the Pharisees seemed to think.”**

- Jesus uses this situation to draw some parallels to point to the bigger picture. For example:
  - 1) Both Jesus' disciples and David's men have a physical need – both groups have a physical need.
  - 2) Notice who the individuals are that provide the need for their respective groups – both King Jesus and the newly anointed King David.
  - 3) Jesus referencing David (the precursor of Messiah) in this sense is one of several references to Jesus' Messianic role as King.
  - 4) But most importantly it leads us to see that Jesus holds the highest authority above all, even on the Sabbath, because He is Lord.
  - I find it interesting that within Matthew's gospel, he uses the same scriptural reference from Hosea 6:6 in Matthew 12:7.

**Matthew 12:7 But if you had known what this means, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent.**

- The word “known” here in the Greek is *ginosko*. It means to perceive or to distinguish in a sense of familiarity.
  - Simply put, the Pharisees could not see that God demonstrating mercy all along was always the picture that was pointing to the Son.
  - The purpose was never to have a consistent need for sacrifices, because the reality was, without God, there would forever need to be continual sacrificing.
    - That was not the heart of the Law. The heart of the Law was to point the

people to the One who is able to cleanse us all from dead works.

- As Carson stated, “Human need is a higher law than human ritual”
  - Hebrews 9:13-14 says it this way.

**Hebrews 9:13** For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh,

**Hebrews 9:14** how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

- If our measure of righteousness was always based upon what we do and how good we think we are, we would lose sight of why Christ came to die.
  - The implications of the rules and laws point us to the Law giver, Himself.
  - Jesus is the Only Begotten in whom we are to live through and because Jesus got it right, by Him being our substitute we are being made right.
  - By Jesus perfectly obeying and loving the Father to the nth degree, He was able to love us perfectly and fulfill the law.
  - This is why when the lawyer asked Jesus what the greatest, most important commandment was, Jesus responded this way in Matthew 22:37-40:

**Matthew 22:37** And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’

**Matthew 22:38** This is the great and foremost commandment.

**Matthew 22:39** The second is like it, ‘You shall love your neighbor as yourself.’

**Matthew 22:40** On these two commandments depend the whole Law and the Prophets.”

- How we love God is reflective in how we love, treat, and care for those who are around us (Service for the sake of the Savior). This is the heart of the Law!
  - Friends, where do we see this patterned exceptionally well? In the very person and work of Jesus Christ.
  - This pattern of love has been made visibly known through the incarnation of Jesus into this world, that we may behold the very Glory of God in all of His goodness and mercy (John 3:16).
  - Jesus sums up this conversation with the Pharisees. Check out verses 27 and 28.

**Mark 2:27** Jesus said to them, “The Sabbath was made for man, and not man for the Sabbath.

**Mark 2:28** So the Son of Man is Lord even of the Sabbath.”

- Jesus provides the religious leaders with this conclusory statement regarding the true purpose of the Sabbath.

- He states that “The Sabbath was made for man, not man for sabbath.”
  - In other words, the rules were not God’s point, it was for the heart to be positioned in the right posture to receive the right person.
- The Sabbath was created to be a blessing, not a burden.
- The Sabbath was to be what the consecrated bread was for David and his companions – a blessing because the Lord provided.
  - However, it became a burden with time as men and their rules became more authoritative and prominent over the very Creator God Himself and His words.
- The point of the Sabbath being made for man speaks to the reality that God has made all provisions, rest, security, etc. through Him.
  - Check out one way in which the Sabbath pointed God’s people back to Him. Check out Deuteronomy 5:14-15:

**Deuteronomy 5:14** but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.

**Deuteronomy 5:15** You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day.

- If you notice in verse 15 alone, the wording is very direct and pointing to a person who is solely responsible for the thriving and success of the Israelites.
  - Who does Moses record as being the provider for God’s people?
  - God Himself. And, God uses Moses to meet the needs of the people.
  - Moses is a picture of The Father who, at His appointed time, would provide the ultimate deliverer: Messiah Himself (Christ).
    - It is Jesus who is our Sabbath rest.
    - The author of Hebrews gives us a picture of Christ as our Sabbath rest:

**Hebrews 4:14** Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

**Hebrews 4:15** For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

**Hebrews 4:16** Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

- The only way in which one may enter this rest from works and regulations is if they are in Christ.

- The only way in which we can be justified and made right before our Holy God is if God Himself makes us Holy.
- The burden of the Sabbath came about through the means of men’s attempts at their own righteous deeds versus relying and depending upon God.
  - The objective of sabbath is not to necessarily cease from your manual labor, but rather to cease from our need to strive in our own strength.
- For example, Saturdays for my family and I are so enjoyable because as we spend time with one another, it feels like time has stopped in a way.
  - It almost feels as though there is more time to spend with one another.
- In the same way, the Sabbath rest points to a greater time in which we will be with Jesus in His Kingdom where there will be no end of His reign and power.
  - God doesn’t need our striving, advice, or suggestions, or personal perceived righteousness. He simply wants our obedience and dependence to Him.
- In Christ, we are able to exchange our burdens for His divine blessing.
  - However, the only way in which one can receive this blessing of eternal rest in Christ and freedom from the wrath of God is through and by repentance and forgiveness of sins.
- What was Jesus letting the Pharisees know in short words: Your striving will never suffice.
  - Jesus in Matthew 11:28-30 says it this way:

**Matthew 11:28** “Come to Me, all who are weary and heavy-laden, and I will give you rest.

**Matthew 11:29** Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

**Matthew 11:30** For My yoke is easy and My burden is light.”

- Jesus ends in verse 28 stating the following words:

**Mark 2:28** So the Son of Man is Lord even of the Sabbath.”

- This statement is yet again a mic drop moment in Jesus’ ministry because He uses the term, “Son of Man”.
  - This term “the Son of Man” is interesting, most intriguing is the definite article (the) in front of the phrase. It distinguishes itself from simply saying “Son of Man”.
    - “Son of Man” within Ezekiel refers to a human or man, however when we see Son of Man in Daniel 7:14 it speaks to a unique vocation as the Son of Man with divine authority and power – Jesus Christ the God-man.
  - We can further see this understanding of the Son of Man solidify because right after it is the word “Lord”.
    - The Greek word for Lord here is *Kyrios*. It means one who is in charge by virtue of possession. They are the Owner.

- So what better way to deem your authority over the Sabbath than by letting the Pharisees know that the reason the sabbath is made for man is because I (God) made it to be so. (Genesis 2:2-3)
  - Jesus' very words, dominion, and authority transcends time itself and establishes the true understanding and instruction of the Law (*Halakah*).
  - Jesus establishing His authority in this way confirms what we discussed last week regarding this “New Era” this New Covenant.
- This is where we evidently see Jesus' use of the “lesser to greater”.
  - If the Pharisees could violate a divine prerogative, then Jesus could most definitely violate their man-made prerogatives. He is God!
- Not only is Jesus the servant of God that meets the needs of His people, but He is the Savior and King who will usher in a new way that was always promised.
  - Jeremiah 31:1-4 speaks to what God was unfolding through time all along. Check out the text:

**Jeremiah 31:31** “Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, **Jeremiah 31:32** not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. **Jeremiah 31:33** For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. **Jeremiah 31:34** And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.”

- Indeed a greater day was coming where the Law of Christ would soon be written upon the hearts of the Father's children.
  - From the beginning (Genesis 1:1-2), this was designed.
  - This New Era, this new way, this new wine, this new wine skin, would be what the Hebrew scriptures had always pointed to: Culmination (Fulfillment) in Christ
  - As we move into Chapter 3 of Mark, we will see that Jesus' assertion of authority, even over the Sabbath will begin the plot to end His very life.
    - I pray you join us next week as we explore Mark 3:1-6.
    - Let's Pray

#### Citations:

- Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Ariel Ministries, pg.212, Volume 2.
- D. A. Carson, [“Jesus and the Sabbath in the Four Gospels,”](#) in *From Sabbath to Lord's*

*Day: A Biblical, Historical, and Theological Investigation*, ed. D. A. Carson (Eugene, OR: Wipf & Stock, 1999), 65.

- James R. Edwards, [\*The Gospel according to Mark\*](#), The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 97.