

Mark 2:23-28

Mark 2:23 – “One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain.

2532 [e]	1096 [e]	846 [e]	1722 [e]	3588 [e]	4521 [e]	3899 [e]	1223 [e]	3588 [e]	4702 [e]	2532 [e]	3588 [e]	3101 [e]			
Kai	egeneto	auton	en	tois	sabbasin	paraporeuesthai	dia	tōn	sporimōn	kai	hoi	mathētai			
23	Καὶ	ἐγένετο	,	αὐτὸν	ἐν	τοῖς	σάββασιν	παραπορεύεσθαι	διὰ	τῶν	σπορίμων	,	καὶ	οἱ	μαθηταὶ
	And	it came to pass		He	on	the	Sabbaths	is passing	through	the	grainfields		and	the	disciples
	Conj	V-AIM-3S		PPro-AM3S	Prep	Art-DNP	N-DNP	V-PNM/P	Prep	Art-GNP	Adj-GNP		Conj	Art-NMP	N-NMP

846 [e]	756 [e]	3598 [e]	4160 [e]	5089 [e]	3588 [e]	4719 [e]
autou	ἔρχαντο	hodon	poiein	tillontes	tous	stachyas
αὐτοῦ	ἤρξαντο	ὁδὸν	ποιεῖν	, τίλλοντες	τοὺς	στάχυας
of Him	began	[their] way	to make	plucking	the	heads of grain
PPro-GM3S	V-AIM-3P	N-AFS	V-PNA	V-PPA-NMP	Art-AMP	N-AMP

1. Sabbath was:

- a. sunset on Friday until sunset on Saturday
- b. the fourth commandment
- c. the longest commandment
- d. Exodus 20 and Deuteronomy 5
- e. Based on Creation. God rested on the seventh day
- f. Jews needed to observe the Sabbath, as did their slaves, animals and vegetation
- g. But, many of these stipulations were developed after the Law was given to Moses and out of the practice of observing the Sabbath Law:
 - i. The Mishnah (collection of the Jewish oral traditions) and the Talmud (documents that comment and expand upon the Mishnah) develop guidelines on what is permissible. (The Torah was the first five books of the OT.)
 - ii. Dead Sea Scrolls say:
 1. Forbid carrying children
 2. Assisting animals giving birth
 3. Retrieving an animal fallen into a pit
 - iii. Pharisees and Rabbis were only a little less extreme to the Essenes who wrote the Dead Sea Scrolls
 - iv. Mishnah lists 39 classes of work not allowed on Sabbath:
 1. Plowing
 2. Hunting
 3. Butchering
 4. Tying or untying a knot
 5. Sewing more than one stitch
 6. Writing more than one letter
 - v. A general rule was not to do anything not necessary which meant unless it is life threatening

2. Jesus and his disciples were violating two areas:

- a. Travel – could walk no more than 1,999 paces or about half a mile.
- b. Reaping – Exodus 31:13-17; 34:21
 - i. Could pluck grain from a neighbor’s field – Duet. 23:25

ii. But, according later rabbinic ruling no plucking grain from a neighbor on Sabbath

2:24 – “And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?”

2532 [e]	3588 [e]	5330 [e]	2036 [e]	846 [e]	2400 [e]	5101 [e]	4160 [e]	3588 [e]	4521 [e]	3739 [e]	3756 [e]	1832 [e]					
kai	hoi	Pharisaioi	elegon	autō	Idē	ti	poiουσιν	tois	sabbasin	ho	ouk	exestin					
24	καὶ	οἱ	Φαρισαῖοι	ἔλεγον	αὐτῷ	,	Ἴδε	,	τί	ποιοῦσιν	τοῖς	σάββασιν	ὃ	οὐκ	ἔστιν	?	
	And	the	Pharisees	were saying	to Him		Behold		why	do they	on the	Sabbaths	that which	not	is	lawful	
	Conj	Art-NMP	N-NMP	V-IIA-3P	PPro-DM3S		V-AMA-2S		IPro-ANS	V-PIA-3P		Art-DNP	N-DNP		RelPro-NNS	Adv	V-PIA-3S

1. It might only be considered “unlawful” according to their regulations that guarded the Law
2. Jesus is going to go somewhere else with this question

2:25 – “And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him:

2532 [e]	3004 [e]	846 [e]	3763 [e]	314 [e]	5101 [e]	4160 [e]	1138 [e]	3753 [e]	5532 [e]	2192 [e]				
Kai	legei	autois	Oudepote	anegnōte	ti	epoiēsen	David	hote	chreian	eschen				
25	Καὶ	λέγει	αὐτοῖς	,	Οὐδέποτε	ἀνέγνωτε	τί	ἐποίησεν	Δαυὶδ	,	ὅτε	χρεῖαν	ἔσχεν	
	And	He said	to them		Never	did you read	what	did	David		when	need	he had	
	Conj	V-PIA-3S	PPro-DM3P		Adv	V-AIA-2P		IPro-ANS	V-AIA-3S		N-NMS	Adv	N-AFS	V-AIA-3S

2532 [e]	3983 [e]	846 [e]	2532 [e]	3588 [e]	3326 [e]	846 [e]	
kai	epeinasen	autos	kai	hoi	met'	autou	
καὶ	ἐπείνασεν	, αὐτὸς	καὶ	οἱ	μετ'	αὐτοῦ	?
and	hungered	he	and	those	with	him	
Conj	V-AIA-3S		PPro-NM3S	Conj	Art-NMP	Prep	PPro-GM3S

1. Jesus appeals to 1 Samuel 21 when David was fleeing as an outlaw from Saul. David stopped by the Tabernacle in Nob and was given the 12 loaves of bread from the altar in the tabernacle by the high priest
2. Ahimelech was the high priest that David spoke with in 1 Samuel 21:1
 - a. Abiathar was Ahimelech’s son (1 Sam 22:20)
 - b. There was confusion even in the OT concerning Ahimelech and Abiathar
 - i. 1 Sam. 22:20 Ahimelech is son of Achitub and the father of Abiathar
 - ii. In 2 Samul 8:17 and 1 Chr. 18:16 Zadok is the son of Achitub and Ahimelech the son of Abiathar
 - iii. 1 Chron 24:6 calls Ahimelech the son of Abiathar
 - iv. 1 Chr 24:3, 6, 31 Achitub, father of Ahimelech, father of Abiathar, father of Ahimelech
 - c. There were two Ahimelechs a grandfather and a grandson with Abiathar between them
3. The issue is what David the forefather of the Messiah did. The branch of David would come and fulfill all and establish a greater kingdom.
4. David and his men were hungry so the consecrated bread was given to them to eat.
5. The Law was subservient to David’s needs

2:26 – “how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?”

4459 [e]	1525 [e]	1519 [e]	3588 [e]	3624 [e]	3588 [e]	2316 [e]	1909 [e]	8 [e]	749 [e]	2532 [e]	3588 [e]	
pōs	eisēlthen	eis	ton	oikon	tou	Theou	epi	Abiathar	archiereōs	kai	tous	
26	πῶς	εἰσήλθεν	εἰς	τὸν	οἶκον	τοῦ	Θεοῦ	ἐπὶ	Ἀβιαθάρ	ἀρχιερέως	, καὶ τοὺς	
	How	he entered	into	the	house	-	of God	in [the days of]	Abiathar	the high priest	and the	
	Conj	V-AIA-3S	Prep	Art-AMS	N-AMS	Art-GMS	N-GMS	Prep	N-GMS	N-GMS	Conj	Art-AMP

740 [e]	3588 [e]	4286 [e]	5315 [e]	3739 [e]	3756 [e]	1832 [e]	5315 [e]	1487 [e]	3361 [e]	3588 [e]	2409 [e]
artous	tēs	protheseōs	ephagen	hous	ouk	exestin	phagein	ei	mē	tous	hiereis
ἄρτους	τῆς	προθέσεως	ἔφαγεν	, οὗς	οὐκ	ἔξεστιν	φαγεῖν	, εἰ	μὴ	τοὺς	ἱερεῖς .
loaves	of the	presentation	ate	which	not	it is lawful	to eat	if	not	for the	priests
N-AMP	Art-GFS	N-GFS	V-AIA-3S	RelPro-AMP	Adv	V-PIA-3S	V-ANA	Conj	Adv	Art-AMP	N-AMP

2532 [e]	1325 [e]	2532 [e]	3588 [e]	4862 [e]	846 [e]	1510 [e]
kai	edōken	kai	tois	syn	autō	ousin
καὶ	ἔδωκεν	καὶ	τοῖς	σὺν	αὐτῷ	οὔσιν ?
And	he gave	even	to those	with	him	being
Conj	V-AIA-3S	Conj	Art-DMP	Prep	PPro-DM3S	V-PPA-DMP

2:27 – “And he said to them, “The Sabbath was made for man, not man for the Sabbath.

2532 [e]	2036 [e]	846 [e]	3588 [e]	4521 [e]	1223 [e]	3588 [e]	444 [e]	1096 [e]	2532 [e]	
Kai	elegen	autois	To	sabbaton	dia	ton	anthrōpon	egeneto	kai	
27	Καὶ	ἔλεγεν	αὐτοῖς	, τὸ	σάββατον	διὰ	τὸν	ἄνθρωπον	ἐγένετο	, καὶ
	And	He said	to them	, The	Sabbath	on account of	the	man	was made	and
	Conj	V-IIA-3S	PPro-DM3P	Art-NNS	N-NNS	Prep	Art-AMS	N-AMS	V-AIM-3S	Conj

3756 [e]	3588 [e]	444 [e]	1223 [e]	3588 [e]	4521 [e]
ouch	ho	anthrōpos	dia	to	sabbaton
οὐχ	ὁ	ἄνθρωπος	διὰ	τὸ	σάββατον .
not	the	man	on account of	the	Sabbath
Adv	Art-NMS	N-NMS	Prep	Art-ANS	N-ANS

1. Two sayings of Jesus are made from this scriptural source:
 - a. The Sabbath was made for man, not man for the Sabbath.
 - b. The Son of Man is lord even of the Sabbath.
2. The first points out that the Law was given to benefit man. The Law enhanced, gave man well-being of life. The law was a blessing, not a burden.
3. Even a second-century rabbi said, “The Sabbath has been given to you; you have not been given to the Sabbath.”
4. The religious leaders had put man in bondage instead of allowing God’s Law to enhance the life of the Jews

2:28 – “So the Son of Man is lord even of the Sabbath.”

	5620 [e]	2962 [e]	1510 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]		2532 [e]	3588 [e]	4521 [e]
	hōste	kyrios	estin	ho	Huios	tu	anthrōpou	kai	tu	sabbatou	
28	ὥστε ,	κύριός	ἐστίν	ὁ	Υἱός	τοῦ	ἀνθρώπου	καὶ	τοῦ	σαββάτου .	
	So then	Lord	is	the	Son	-	of Man	also even	of the	Sabbath	
	Conj	N-NMS	V-PIA-3S	Art-NMS	N-NMS	Art-GMS	N-GMS	Conj	Art-GNS	N-GNS	

1. The authority that Jesus has to interpret the meaning and purpose of the Law and the Sabbath was:
 - a. Sabbath began at Creation when God rested
 - b. God established it for rest
 - c. Man was created before the Law
 - d. Jesus is God identified here as Son of Man
2. “Lord” begins the sentence in the Greek which means it is the focus of the point. It is emphatic.
3. Son of Man:
 - a. Does not refer to mankind in general
 - i. For example, this is not simply saying that since Sabbath was made for man, then man is lord of the Sabbath
 - ii. This fails to answer the Pharisees question
 - b. Son of Man is unique and used by Jesus to refer to himself as God in the flesh
 - i. Daniel 7:14
 - ii. In Mark “Son of Man” is only used by Jesus to refer to himself fulfilling (either suffering or glory) the plan of God for the Messiah
 - iii. The Son of Man created the world, created man, rested on the seventh day, gave the Law to Moses and now is here interpreting the meaning and purpose of the Sabbath for those who are attempting to follow the Sabbath