

## THE LORD OF THE SABBATH – PART 2

--MARK 3:1-6--

### INTRODUCTION:

Last Sunday we looked at the first of two incidents where Jesus declared that He was the sovereign Lord of the Sabbath. Our passage this morning is a continuation of the theme of last week's passage. Both passages focus on the conflict between Jesus and the Pharisees concerning behavior that is acceptable on the Sabbath. Last week, Jesus' disciples were violating rabbinic rules concerning the Sabbath. When the Pharisees confronted Jesus about it, He declared Himself to be the Lord of the Sabbath, which was a claim to be the Creator God, the One who created the Sabbath and established it for the people of Israel. Both these incidents are recorded together in Matthew, Mark, and Luke and it is believed that they occurred in a short period of time, possibly on two consecutive Sabbaths, the first took place in the grainfields, this morning's incident takes place in a synagogue.

### I. CONTEXT AND REPROACH (Mark 3:1-2)

- a. Mark does not specify for us the city or town that \_\_\_\_\_ is in when He entered again into a synagogue. (Luke 6:6; 19:48)
- b. Mark goes on and tells us that among those gathered at the synagogue on that particular Sabbath was a man whose \_\_\_\_\_ was withered. (Luke 6:6)
- c. It is possible that this disability made it impossible for this man to earn a \_\_\_\_\_ and because of this he may have been reduced to begging.
- d. In that same group of people gathered at the synagogue that Sabbath was a group of \_\_\_\_\_.
- e. Within the man-made rules and restrictions that had been added to God's law by the rabbis over the centuries were those that governed what level of \_\_\_\_\_ could be given to those who were sick or injured.
- f. On this basis, if Jesus decided to \_\_\_\_\_ this man, He would be doing what was unlawful on the Sabbath according to the Pharisees' rules and restrictions.

### II. CONFRONTATION AND RESTORATION (Mark 3:3-5)

- a. Jesus never shied away from a \_\_\_\_\_ with the Pharisees.
- b. It is worth noting that the man with the withered hand did not bring \_\_\_\_\_ to himself or seek Jesus out for healing.
- c. According to the parallel account in Matthew 12 it was the Pharisees who began \_\_\_\_\_ Jesus what He intended to do. (Matthew 12:10-12)
- d. Jesus knew that the Pharisees were trying to \_\_\_\_\_ Him and so He turned the question back on them, responding to their question with a question of His own.
- e. God's Word to the Old Testament prophets made it clear that God was more concerned with His people doing good and showing \_\_\_\_\_ and \_\_\_\_\_ to others than with their meticulous observance of religious ceremonies and rituals. (Isaiah 1:11-17)
- f. Jesus' question to the Pharisees \_\_\_\_\_ them when they had hoped to trap Him.
- g. What they had \_\_\_\_\_ to be a trap turned out to trap them instead of trapping Him.
- h. Having trapped them in their own \_\_\_\_\_, Jesus highlighted His point with a dramatic act.
- i. Out of His grief for the Pharisees' unbelief, Jesus said to the man with the withered hand, "\_\_\_\_\_ *out your hand.*" (Mark 3:5b, NASB95)

### III. CONSPIRACY AND RELATIONSHIP (Mark 3:6)

- a. How did the Pharisees \_\_\_\_\_ to the supernatural healing?
- b. Seeking for a way to kill the Messiah led the Pharisees into an interesting relationship, an unexpected \_\_\_\_\_.

### CONCLUSION:

The mercy and compassion that Jesus displayed toward the man in the synagogue stands in stark contrast to hatred displayed by the Pharisees toward their own Messiah. They hated Him so much that they were willing to join forces with their religious enemies to get rid

of Him, to destroy Him. They were willing to do whatever it took to eliminate Him.

There scheming and conspiring would one day end on the hillside called Golgotha outside the city of Jerusalem, where Jesus Christ, the Son of God would give His life. Though the religious leaders will think they have won, Jesus Christ will triumph, paying the penalty for sin and rising from the dead in victory. Because of the sacrifice of the Lord of the Sabbath there remains a Sabbath rest for those who repent and put their faith in Him. The author of Hebrews speaks of this future heavenly Sabbath rest when he writes in Hebrews 4:7-11, *“TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.’ For if Joshua had given them rest, He would not have spoken of another day after that. So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.”* (Hebrews 4:7–11, NASB95)