

Pick some corn, and heal some people.

### 12:1-2

**At that time** The time that Jesus spoke Matthew 11:28-30 concerning His easier yoke. We are about to see that this thing known as the **Sabbath**, which was meant to be a blessing, became a burden. The point of the passage is not “thou shalt keep the passage,” but maybe you should do it. One note: If the Sabbath is simply Jewish, then ask whether God is a Jew since He was the first to keep it (Genesis 2:1).

### 12:3-8

**But He said to them, “Have you not read <sup>c</sup>what David did when he was hungry, he and those who were with him: 4 how he entered the house of God and ate the showbread**

Leviticus 24:5 (and following) tells us about this table of showbread. Somebody is working, says this passage, on the Sabbath day. Deuteronomy 23:24 speaks of a person being allowed to eat as they wander through a neighbor’s field (so long as there are no gatherings), and doesn’t outlaw it on the Sabbath day. John 7:14 and following speaks of the need to circumcise on the Sabbath if the Sabbath happens to be the 8<sup>th</sup> day. In other words, you keep the “righter right” when you have conflicting “rights.”

**which was not lawful for him to eat, nor for those who were with him, but only for the priests?** Jesus is not saying “Do everything David does” as much as He’s saying “you wish for the ‘Son of David’ to come, and look what David did! He did far worse than the Son of David did in picking this corn.” **5 Or have you not read in the law that on the Sabbath the priests in the temple profane** the opposite of “consecrate” (or desecrate). That is, it was not “consecrated for the priests; It was not set aside.” Is Jesus not as good as Aaron? Jesus, is now comparing Himself to David and Aaron...and then the temple. **the Sabbath, and are blameless? 6 Yet I say to you that in this place there is One greater than the temple.** “I’m better than the table of showbread, the priest, king David, and the Sabbath. You appreciate the architecture. Appreciate me.” **7 But if you had known what *this* means,** He says to Bible scholars...“If you understood Hosea 6 and not merely read...” ***‘I desire mercy and not sacrifice,’*** Apparently, this is the “yoke” Jesus intended for His people (Matthew 11:28-30). If God has not changed, then you can well rest assured that if your actions come from “compassion” or “tender mercy,” you’re probably acting in a godly way.

Incidentally, many of us who think of ourselves as servants and see our service as sacrifice should take note that it is far more impressive to God to show **mercy**. The priest and Levite in the “Good Samaritan” illustration Jesus gave in Luke 10 were busy being “sacrificial” or “ministerial” and didn’t have time for **mercy**. We’ll know we’re under the same yoke when this takes place in our lives. This has nothing to do with “looking the other way,” but rather, it is about withholding what the evidence says belongs to the person. When we don’t profit from an act, we can say we are legitimately offering **mercy**.

**you would not have condemned the guiltless. 8 For the Son of Man is Lord even of the Sabbath.”** Jesus says “I was back there when the Sabbath was instituted...and I instituted it!”

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<sup>c</sup>1 Sam. 21:6

### 12:9-13

Now when He had departed from there, He went into their synagogue. On the same day, He goes to the place where He was sure would be even more confrontation.

**11 Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?”** “Everyone of you would rescue your pet. So not only am I better than David and Aaron and the temple and the Sabbath...; and not only is ‘mercy better than sacrifice’; but this man is better than your sheep.” This certainly goes well with chapters 6 and 10 where He declares that we are more important than sparrows and flowers. **12 Of how much more value then is a man than a sheep? Therefore it is lawful** in answer to verse 10’s question. By the way, He quotes Hosea in verse 7 and then calls it **lawful**. This means the whole of the O.T. is deemed as “the law” at times by Biblical authors.

**to do good on the Sabbath.**” Apparently, it was well within Moses’ intent—more than that, Jehovah’s intent, to do well on the Sabbath. It is, therefore, lawful and orderly and godly to do well on the Sabbath. **13 Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other.** Another great reference to Jesus being better than Moses who merely saw healing of leprosy from his own hand.

### 12:14-21

**Then the Pharisees went out and plotted against Him,** If you get more upset about rules than the care of people, you may be a **Pharisee. how they might destroy Him.** If you are like me and love order and rules, you may end up thinking you have more of a grasp of right and wrong because you can keep rules...God’s or any other’s (and that’s the sticky one).

**15 But when Jesus knew it, He withdrew from there.** It isn’t always time to die, and I can’t do everything, but I can “heal” some. **And great multitudes followed Him, and He healed them all.** On the Sabbath day...as **withdrew**, He was touching everybody as He went. There is a grand difference between giving all you’re your time to something and giving none of your time to something. In Jesus’ case, He can’t help but heal people; it’s a forecast of the kingdom promised in the Isaiah passage to be quoted (verses 17-21 out of Isaiah 42). In the grander context (since the beginning of the passage), we will be healed entirely on the ultimate Sabbath rest, and He will not say, “Don’t tell anybody.” **16 Yet He warned them not to make Him known,** why? Again, why? Because of what is quoted in the passage soon to be quoted by Matthew. Perhaps this privacy of ministry is to forgo his kingdom so that He buys more time for the people of Israel to repent? If everybody wants Him, and He’s made King, He will have to “crush their bruised reed?” Today, they get another chance...and so do their families.

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<sup>1</sup> Matt. 10:23; Mark 3:7