

119

MINISTRIES

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Lord of the Sabbath (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5)

Yeshua the Messiah—more popularly known as Jesus Christ—was a Torah-observant Jew. This means that he kept the Law of Moses, which includes observing the Sabbath day every week. Luke records that it was Yeshua’s “custom” to attend the synagogue services on the Sabbath:

Luke 4:16

[And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.](#)

Yeshua not only attended synagogue services on the Sabbath regularly, but also participated in the public reading and teaching of Scripture. Yeshua’s customary participation in the synagogue services is evident throughout the gospels (Matthew 4:23; 9:35; Mark 3:1; 6:2; Luke 4:44; 6:6; 13:10; John 18:20).

In the Book of Acts, we see that the apostles likewise regularly attended and participated in the synagogue services on the Sabbath, alongside Jews and Greeks (Acts 13:14, 44; 16:13; 17:2; 18:3). Luke records that this was Paul’s custom (Acts 17:2), just like it was Yeshua’s custom (Luke 4:16).

Not only did the apostles themselves continue to regard the Sabbath as God’s holy day, but they also expected Gentile followers of Messiah to meet on the Sabbath alongside the Jewish believers. During the Jerusalem Council in Acts 15, James implies an expectation that the Gentile believers would take part in the synagogue services *every Sabbath* to be instructed in Moses’ teaching (Acts 15:21).

For more on this, see our teachings [The Lord’s Day Part 1: Sabbath and Sunday in Scripture](#) and [Acts 15 - Obedience or Legalism](#).

If Yeshua intended to get rid of or change the Sabbath, we would reasonably expect him or his apostles after him to have made that clear. Instead, throughout the gospels and the Book of Acts, we see the Messiah and the apostles continuing to observe the Sabbath. This is precisely what we would expect if they considered the biblical commandment to still be relevant.

Nevertheless, the Synoptic Gospels do record an incident involving the Sabbath (Matthew 12:1-8; Mark

2:23-28; Luke 6:1-5). This event has led some to conclude that Yeshua endorsed violating the Sabbath. Here is a summary:

- Yeshua and his disciples were walking through the grainfields on the Sabbath, and his disciples plucked heads of grain to eat (Matthew 12:1; Mark 2:23; Luke 6:1).
- The Pharisees confronted Yeshua and his disciples and accused them of violating the Sabbath (Matthew 12:2; Mark 2:24; Luke 6:2).
- Yeshua defends his disciples, giving the example of David entering the house of God and eating the bread of the Presence, which was meant only for the priests (Matthew 12:3-4; Mark 2:25-26; Luke 6:3-4).
 - Matthew includes Yeshua's additional example of the priests being guiltless even though they work in the temple on the Sabbath (Matthew 12:5) and Yeshua's statement that "something greater than the temple is here" (Matthew 12:6). Matthew also includes Yeshua admonishing the Pharisees that they would not have condemned the guiltless if they knew what it means when Scripture says, "I desire mercy, and not sacrifice" (Matthew 12:7).
 - Mark includes Yeshua's additional statement that the Sabbath was made for man, not man for the Sabbath (Mark 2:27)
- Finally, Yeshua declares that he, the Son of Man, is lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5).

In addition to saying Yeshua permitted violating the Sabbath, some even argue that this incident demonstrates Yeshua's intention for the Sabbath to eventually be abolished entirely. For instance, while commenting on these passages, popular Christian pastor and theologian John MacArthur says this:

Jesus, rather than acquiescing to their concern over a violation of the Sabbath, points to other violations of the Sabbath. In verse 8 [of Matthew 12], He says, "The Son of Man is Lord of the Sabbath." He can do anything He wants with the Sabbath. He can institute it. He can make commands for restrictions. He can require death for violation of those commands, as in the Mosaic law. Or He can set it aside, totally. He can abrogate it. He can nullify it. And there is the transition that is taking place in the New Testament [...] Jesus is announcing the end of the Sabbath.

-John MacArthur, "Understanding the Sabbath," *Grace to You*. www.gty.org

Does this incident really suggest that Yeshua is announcing the end of the Sabbath? That interpretation is unlikely for several reasons.

First, as we've already seen, it appears that the apostles continued to observe the Sabbath long after Yeshua's resurrection and ascension. Again, this is what we would expect if they thought observing the Sabbath was still required of them.

Second, in Matthew 24:20, Yeshua presupposes the Sabbath's ongoing relevance for his followers during the historical events surrounding Jerusalem's destruction in 70 AD, decades after Yeshua's earthly ministry. For more on this, see our teaching, [Fleeing on the Sabbath \(Matthew 24:20\)](#).

Third, Yeshua unequivocally affirmed the continuing authority of the Sabbath commandment as part of the Torah in Matthew 5:17-20. He said not a single iota or dot would pass away from the Torah until all is accomplished—that is, until the end of the age and consummation of the kingdom, when heaven and

earth pass away (Matthew 5:18; Revelation 21:1ff). So all of the Torah, including the Sabbath, remains essential for today. He also admonished his followers to do and teach even the least of the Torah's commandments (Matthew 5:19). This was only a few chapters before the confrontation recorded in Matthew 12. Why would Yeshua announce the end of the Sabbath commandment shortly after he affirmed its enduring validity? For more on this, see our teachings [The Lord's Day Part 1: Sabbath and Sunday in Scripture](#) and [Heaven and Earth and the Law of God](#).

Fourth, since sin is transgression of the Torah by definition (Romans 7:7; 1 John 3:4), breaking the Sabbath is considered a sin. Yet, Scripture teaches that Yeshua was without sin (Hebrews 4:15; 1 Peter 1:22). Thus, Yeshua being "lord of the Sabbath" surely can't mean that he is free to disregard this biblical commandment since that would make him a sinner by definition. For more on what sin is, see our teaching, [What is Sin?](#)

Fifth, Scripture defines a false prophet as one who tries to turn God's people away from doing what God commanded them (Deuteronomy 13:5). Since God commanded his people to observe the Sabbath day, anyone who comes as a prophet and announces the end of the Sabbath is a false prophet by definition. Since Yeshua is not a false prophet, he can't have endorsed the violation or abandonment of the Sabbath. For more on this, see our teaching, [The Deuteronomy 13 Test](#).

With all of that considered, let's take a closer look to see what is actually going on in these passages.

Matthew 12:1-2 (Also see Mark 2:23-24; Luke 6:1-2)

At that time Jesus [Yeshua] went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath."

As we can see, the controversy was not that the disciples were plucking heads of grain, which the Torah permitted (Deuteronomy 23:25). The problem, in the minds of the Pharisees, was that the disciples were plucking heads of grain *on the Sabbath*. But why was this an issue? Do the Sabbath laws in the Torah prohibit such an activity? No. Nowhere does the Torah prohibit plucking heads of grain on the Sabbath.

When we look at what the Torah *does* say about the Sabbath, we see that regular work was forbidden (Exodus 20:8-11), and this included harvesting (Exodus 34:21). Apparently, the Pharisees considered the disciples' activity to be a type of harvesting. In the later rabbinic literature, particularly the Mishnah, there are thirty-nine classifications of prohibited "work" on the Sabbath (m.*Shabbat* 7.2). These prohibited activities include "reaping" and "threshing." The Talmud elaborates on these prohibitions:

It was taught in a Tosefta with regard to the labor of reaping: One who reaps, and one who picks grapes, and one who harvests dates, and one who collects olives, and one who gathers figs have all performed one type of labor, as they all involve picking fruit. Rav Pappa said: One who threw a clod of earth at a palm tree and severed dates is liable to bring two sin-offerings: One due to severing, which is a subcategory of the primary category of reaping; and one for extracting, which is a subcategory of the primary category of threshing, as he removes something edible, the date, from its cover, its cluster.

-b.*Shabbat* 73b:7 (William Davidson Edition, www.sefaria.org)

So, according to rabbinic literature, removing fruit from its source was considered a prohibited activity on the Sabbath, as it was considered a type of harvesting. Based on the Pharisees' accusations, it seems

likely that at least some—perhaps many—of these Sabbath restrictions were already in force in the first century. So, according to these rabbinic restrictions, the disciples’ act of plucking heads of grain constituted a violation of the Sabbath.

However, the disciples’ activity was a violation of only man-made restrictions, not the Torah. In fact, in the Torah itself, plucking heads of grain *is a distinct activity* from harvesting!

Deuteronomy 23:25

If you go into your neighbor's standing grain, you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.

The reason for this law in Deuteronomy was to foster a community of love and trust between neighbors. Owners of fields were not to be greedy with God’s blessings produced from the land. Instead, they were to allow hungry passers-by to pick some of the grain or fruit from the fields for their personal needs. However, these travelers were not to be greedy either. They couldn’t disrespect the owners of these fields by taking a sickle to the grain and harvesting large amounts of their neighbors’ produce. That would be tantamount to stealing.

As the scholar Jeffrey Tigay writes:

Since a sickle cuts several stalks at once, this could easily yield more than one can eat on the spot, which is all one is entitled to take.

-Jeffrey Tigay, *Deuteronomy* (Jerusalem: The Jewish Publication Society, 1996), p. 220

The Bible clearly indicates that harvesting involves gathering much more produce than what one would be able to eat on the spot (e.g., Leviticus 19:9-10). Thus, unlike the rabbinic rulings, the Torah itself indicates that harvesting, which involved taking a sickle to the grain (Deuteronomy 16:9), *is something different* from merely plucking heads of grain with your hand!

The disciples were not “harvesting,” and therefore, they were not violating the Sabbath according to the Torah. The Pharisees were condemning the disciples based on their own unreasonably strict man-made rules.

That Yeshua’s disciples were, in fact, *not* violating the Sabbath makes the most sense in light of Yeshua’s response to the Pharisees. As we continue, you’ll notice that Yeshua defends his disciples against the Pharisees’ accusation. He says his disciples are innocent of wrongdoing (Matthew 12:7). His argument is *not* that the Sabbath is no longer important or that he has the authority to abolish it. No, his argument is that his disciples are not violating the Sabbath at all, and that the Pharisees’ accusation is baseless.

Furthermore, it’s not a coincidence that this controversy immediately follows Yeshua’s invitation in the previous chapter of Matthew to take his yoke of teaching upon oneself and to learn from him (Matthew 11:28-30). Yeshua’s yoke is easy and his burden light. His yoke provides real rest. This is in contrast to the heavy burden of the Pharisees’ teaching (Matthew 23:4), and this confrontation with the Pharisees is intended to highlight that difference.

Let’s continue:

Matthew 12:3-4 (Also see Mark 2:25-26; Luke 6:3-4)

He said to them, “Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?”

In defending his disciples, Yeshua appeals to when David and his men were weary from battle, and they entered the house of God and ate the Bread of the Presence. This act violated the Torah since that bread was for the priests alone to eat (1 Samuel 21:1-6; Leviticus 24:9). How does this example support Yeshua’s argument?

While David’s act was a violation of the Torah, the Pharisees likely considered it to be justified in light of the situation. David and his men were in the midst of battle, and their lives may have depended upon acquiring the sacred bread from the high priest for food. Most Jewish teachers agreed that some laws of the Torah could be justifiably suspended based on the principle of *pikuach nefesh*, or “preservation of life” (b.Yoma 85a-b).

Again, the Pharisees likely considered David’s situation to have been a necessary exception to the laws governing the Bread of the Presence. Preservation of life justifies the transgression of laws that should otherwise be kept. It appears that Yeshua himself agreed with this principle, as he uses it a little later to support his argument that it’s lawful to do good on the Sabbath:

Matthew 12:11-12

He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.”

When Yeshua mentioned David eating the Bread of the Presence, he was highlighting the Pharisees’ neglect of the Torah’s “weightier matters,” which is something he regularly criticized them for (e.g., Matthew 23:23). Yeshua wanted to demonstrate that even though Sabbath observance is important, mercy and kindness are more important. Matthew records that the disciples were “hungry” (Matthew 12:1), and human needs must be prioritized above other rules. This is especially the case if those other rules aren’t clearly expressed in the Scriptures themselves, like these rabbinic rules against plucking grain.

In their effort to safeguard the Sabbath, the Pharisees ended up condemning the innocent on the basis of their man-made restrictions that didn’t emphasize human wellbeing. Yeshua’s appeal to David also exposed the Pharisees’ inconsistency and hypocrisy. The Pharisees understandably would have considered David’s actions to be justified even though he violated the Torah. How much more ought they to have considered the disciples’ actions justified, when all they violated were man-made rules?

Yeshua gives another example in defense of his disciples:

Matthew 12:5-6

Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? I tell you, something greater than the temple is here.

The priests were required to do some work on the Sabbath, such as administering the Sabbath sacrifices (e.g., Numbers 28:9-10), and yet they are considered innocent. However, nowhere does the Torah indicate that it’s a violation of the Sabbath for priests to perform their duties. The Pharisees likely

reasoned that the laws of the sacrificial system supersede *their laws* pertaining to the Sabbath, and thus Yeshua simply used their logic. Here is what we read in the rabbinic literature:

[T]he Temple service overrides Shabbat, as Shabbat offerings are sacrificed at their appointed time.

-b.*Shabbat* 132b (William Davidson Edition, www.sefaria.org)

Yeshua's argument is simple. According to the Pharisees, the requirements of the temple service are of greater importance than their rules regarding the Sabbath. In light of this, the priests are justified in disregarding the Pharisees' rules regarding the Sabbath. Yeshua is greater than the temple. Therefore, Yeshua's disciples are justified in disregarding the Pharisees' rules regarding the Sabbath.

Remember, this confrontation is about whether or not Yeshua's disciples violated the Sabbath. Yeshua wants to demonstrate that the Pharisees have unjustly condemned his disciples, who are "guiltless" (Matthew 12:7). If the Pharisees were willing to consider the priests innocent of transgressing the Sabbath, since Yeshua is greater than the temple, how much more ought they to have considered Yeshua's disciples innocent?

Let's continue:

Matthew 12:7

And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless.

Here, Yeshua quotes Hosea and says that if the Pharisees had understood Hosea's message, they would not have condemned his disciples. What is that message? That mercy or compassion must take precedence when it comes to Torah observance. Again, the issue seems to be the Pharisees' neglect of the Torah's "weightier matters." The Pharisees were so fixated on safeguarding the Sabbath that they abandoned the greater principles of the Torah, namely compassion. The irony of this is that the Pharisees' approach actually distorted the very purpose that God intended for the Sabbath to begin with.

This is ultimately Yeshua's point: the Pharisees, through their misplaced priorities and excessive regulations, had turned the Sabbath into a meaningless and burdensome ritual. This is not what God desires. The Sabbath is intended to be a day of joy and rest. It was a day to express one's love not only toward God but also toward one's neighbor. The Sabbath is to be enjoyed as a gift from God, observed with heartfelt gratitude. If the Pharisees understood this, they would not have condemned Yeshua's disciples.

Once again, Yeshua's point in giving these examples is to defend his disciples as being innocent of any Sabbath violation. If Yeshua meant for these examples to support some supposed right to disregard the Sabbath, he wouldn't say his disciples were guiltless. Rather, we would expect him to perhaps *agree* with the Pharisees and say something to the effect of: "Yes, my disciples are guilty of breaking the Sabbath, but it doesn't matter because the Sabbath isn't important anymore now that I'm here."

He doesn't say anything like that. Instead, he goes to some length to show that his disciples did *not* violate the Sabbath. Yeshua does not disregard the Sabbath, only the Pharisees' improper interpretation of it. The quotation from Hosea is meant to indicate that the Pharisees failed to understand what God really desires with regard to the Sabbath.

As the scholar J. Andrew Overman writes:

Matthew stresses that the disciples of Jesus are guiltless and have not violated the law. The problem is that the Pharisees do not understand the law properly. This is made explicit by the application of Hos. 6:6 in this context by Matthew. Jesus and his disciples do not break the law. They break with the Pharisees **over interpretation of the law**, but not with regard to its validity or importance. The law and its application, in Matthew's view, are to be understood primarily in terms of Jesus' demand for compassion. It is this "core value" that guides the application of the Sabbath laws.

-J. Andrew Overman, *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community* (Minneapolis: Fortress Press, 1990), p. 81

God did not intend the Sabbath as a day to scold others for not conforming to man-made rules. God desires the Sabbath to be a day for joy and healing and mercy. The Sabbath is a day to show compassion and do good, as clearly demonstrated a little later with the story of Yeshua healing the man's hand on the Sabbath (Mark 12:9-13; Mark 3:1-5; Luke 6:6-10). And that brings us to another statement from Yeshua, which is found in Mark's account of this incident:

Mark 2:27

And he said to them, "The Sabbath was made for man, not man for the Sabbath."

Yeshua's point here is that God made the Sabbath to benefit humanity. This approach counters the Pharisaic approach to the Sabbath, which had turned the day into a burden through unreasonable man-made rules and a disregard for important principles like mercy.

As a side-note, what's fascinating about Yeshua's statement in Mark is that it expresses the Sabbath's universal and permanent nature. Yeshua essentially says that God established the Sabbath at Creation for *all mankind*, not just those physically descended from Abraham. Numerous scholars have recognized that this statement in Mark affirms the Sabbath as a creation ordinance. Creation ordinances are commandments that God gave in the beginning, before the fall, and are widely regarded as being binding on all mankind at all times.

Roger Beckwith writes:

Jesus, however, does not say that the Sabbath was *given* to *Israel*, but that it was *made* for *man*, the word "made" suggesting a connection with the "making" of the world, and the word "man" suggesting humanity as a whole. What Jesus's choice of words seems to imply, therefore, is that when God made the world, he also made the Sabbath, and that he made it not just for Israel but for mankind. If so, he endorses the natural interpretation of Gen. 2:3, in the manner of Aristobulus and Philo, and declares the Sabbath, like marriage, to be a creation ordinance of general and permanent validity.

-Roger T. Beckwith, *Calendar and Chronology, Jewish and Christian: Biblical, Intertestamental and Patristic Studies* (Brill Academic Publishers, 2001), p. 17

Samuele Bacchiocchi echoes these remarks:

By this memorable affirmation then, Christ does not abrogate the Sabbath commandment but

establishes its permanent validity by appealing to its original creation when God determined its intended function for the well-being of mankind.

-Samuele Bacchiocchi, *The Sabbath in the New Testament* (Berrien Springs, MI: Biblical Perspectives, 2000), p. 27

Roy Gane also writes the following:

It is clear that God instituted the Sabbath for all human beings on planet Earth because He instituted it in the beginning, long before Israel existed, along with basic elements of human life such as marriage and labor.”

-Roy Gane, “Sabbath and the New Covenant,” *JATS*, 10/1-2 (1999), p. 316

Finally, scholar and Presbyterian minister O. Palmer Robertson has some worthwhile remarks:

As Jesus indicated pointedly, “the Sabbath came into being (*egéneto*) for the sake of man (*dià tòn anthrōpon*)” (Mark 2:27). Because it was for the good of man and the whole of creation, God instituted the Sabbath. Neither antinomianism nor dispensationalism may remove the obligation of the Christian today to observe the creation ordinance of the Sabbath.

O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1980), p. 69

So, far from abolishing the Sabbath, in Mark, Yeshua affirms the Sabbath as a creation ordinance. He teaches us that the Sabbath is part of the creative order; it was established from the beginning as a gift intended to benefit all of mankind forever. Let’s continue:

Matthew 12:8 (Also see Mark 2:28; Luke 6:5)

[For the Son of Man is lord of the Sabbath.](#)

Yeshua’s concluding remark in this exchange with the Pharisees is to announce that he is lord of the Sabbath. Pastor John MacArthur thinks Yeshua was declaring that he had the authority to nullify the Sabbath, but as we’ve seen, this doesn’t align with Yeshua’s overall argument. Yeshua defends his disciples and says they are innocent of the Pharisees’ charges. If he were making the argument that he and his disciples had the right to disregard the Sabbath, he would have simply said so. Instead, he denies the Pharisees’ accusation.

A better understanding is that Yeshua declares himself to be the lord—that is, the ultimate authority—regarding *how to interpret* the Sabbath. He, not the Pharisees, has the authority to determine what it means to keep the Sabbath.

This interpretation fits the overall theme that can be traced through all of Yeshua’s conflicts with the religious leaders of his day. The gospels present Yeshua as the supreme interpreter of the Torah. Yeshua possesses the definitive interpretation and true meaning of the Torah, in contrast to the teachings of the scribes and Pharisees.

We see this clearly in the Sermon on the Mount. Yeshua fulfills the Torah—that is, brings it to its intended meaning and application. In contrast to the shallow or outright erroneous interpretations of the

Torah from the Pharisees, Yeshua explains what it really means to keep the Torah's commands. He teaches that one's righteousness must surpass that of the scribes and Pharisees, and then goes on to explain what that means by expounding on various Torah laws, contrasting his teaching with theirs.

Consider the very end of Yeshua's Sermon on the Mount. When he finishes his teaching, the people were amazed and already beginning to recognize his authority:

Matthew 7:28-29

And when Jesus [Yeshua] finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.

Yeshua was not just another religious teacher like the scribes and Pharisees. He didn't just give his opinion. Yeshua's teaching on the Torah carried authority—an authority the Pharisees lacked. The Pharisees' teachings were merely words of men, whereas Yeshua's teachings were the very words of God. Recall God's promise to raise up a prophet like Moses:

Deuteronomy 18:18

I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.

When Yeshua taught, he spoke as the very Prophet foretold by Moses, whose words were God's own words. Yeshua's possession of this divine authority does not indicate that he usurps or disregards the authority of the Torah, as we've seen. Rather, he establishes the Torah and, because of his authority, is able to clarify its true meaning and application.

This theme is clearly evident in the confrontation with the Pharisees in Matthew 12, Mark 2, and Luke 6. In contrast to the Pharisees' improper interpretations of the Sabbath, Yeshua explains the purpose of the Sabbath and what it really means to keep it in accordance with God's will. He explains that his disciples are not guilty of breaking the Sabbath; they violated only the Pharisees' improper *interpretation* of the Sabbath laws. Yeshua concludes his answer to the Pharisees by asserting his authority explicitly: he, the Son of Man, is lord of the Sabbath.

By the way, it's not a coincidence that Yeshua calls himself "Son of Man" in this context. This title brings to mind Daniel's prophecy, where one like a son of man is seated alongside the Ancient of Days and given full authority and power over all creation (Daniel 7:13-14). Later in Matthew, we see that Yeshua's resurrection settled indisputably the reality of his ultimate authority for all to see. Just prior to his ascension, he declares, "**All authority in heaven and on earth has been given to me**" (Matthew 28:18). This authority includes giving the definitive interpretation of the Sabbath laws. As the scholar I. Howard Marshall writes:

[S]urely the point of the saying is that here Jesus claims an authority tantamount to that of God with respect to **the interpretation of the law**.

-I. Howard Marshall, *Luke* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1978), p. 233

Once again, the issue comes down to interpretation. The Pharisees dared to accuse Yeshua's disciples of transgressing the Sabbath based on their misplaced priorities and added man-made restrictions that had turned the Sabbath into a burdensome yoke. Yeshua defends his disciples, says they are innocent, and asserts his authority as the rightful interpreter of the commandment.

In conclusion, contrary to the Pharisees' accusation, Yeshua's disciples did not violate the Sabbath. They violated man-made restrictions developed by the Pharisees on the basis of their improper interpretations of the Sabbath instructions. Yeshua defended his disciples using examples from Scripture to demonstrate their innocence. Far from nullifying the Sabbath, Yeshua affirms its universal and permanent validity. Finally, Yeshua declares his lordship over the Sabbath. He, not the Pharisees, has the authority to interpret the true meaning of the Sabbath and how to keep it.

We pray you have been blessed by this teaching.

Remember, continue to test everything.

Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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