

## Introduction

About six hundred years ago people in Scotland began playing the game of golf. As they went along, they made up their own rules of the game. In 1744, the first official rules for golf were written, and were known as the “Articles & Laws in Playing at Golf.” Later on they were known as the 13 Articles. These official rules were drafted by “The Gentlemen Golfers of Leith.” That group would eventually be known as the “Honourable Company of Edinburgh Golfers.” They were going to have a single day of competition at the Leith links and so the rules were written for that event.

These 13 articles written in 1744 were not predictive and as the equipment changed, and situations came up that were not clearly spelled out, different groups began making their own interpretations of these 13 articles. In 1897, the United States Golf Association (USGA) began providing official interpretations and decisions. In 1908, the Royal and Ancient (R&A) published an official decision book. By 1985 there were 933 decisions on top of the rules. By 2012, there were 1,275 decisions and the Decisions Book was 660 pages long. As a professional golfer, I had to know all the rules and also all the decisions. The Professional Golfers Association (PGA) held workshops to help professionals learn all the rules and interpretations. If they were going to officiate at tournaments for their club members they needed an excellent understanding of all these rules. On the PGA Tour, more and more golfers waited on rules officials to show up and give them official rulings, and the pace of play got very slow. The USGA and the R&A decided to make a complete overhaul of all these rules and decisions. In 2019, a new Rules of Golf was released. The 660-page Decision book was eliminated and the number of rules went from 34 to 24. Some of the key decisions were incorporated into the new rules book.

In Exodus 20, the Lord gave Moses the Ten Commandments. Pretty soon, like what happened in the golf world, other laws and decisions were given. The Pharisees came up with lots of interpretations of laws. Their interpretations are contained in the Talmud, which is 2,711 double-sided pages. For example, the fourth commandment is to remember the Sabbath and to keep it holy. God said that we are to work six days and do all our work, but the seventh day is a Sabbath of the Lord and we are not to do any work on it. The Lord set an example for us and created the heavens and the earth, and all that is in them in six days and he rested on the seventh day. The Hebrew word is Shabbat (Strong’s H7676), and it means to cease. On the seventh day we are to cease from our labors. The Pharisees came up with decisions about what constitutes work. In fact, in the Talmud, there are twenty-four chapters devoted to laws related to keeping the Sabbath.

(Ex 20:8-11) “Remember the sabbath day, to keep it holy. {9} "Six days you shall labor and do all your work, {10} 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, your male or your female servant or your cattle or your sojourner who stays with you. {11} "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

John MacArthur gave the following examples of some of these laws.

- You couldn’t travel more than three thousand feet. You couldn’t go more than nineteen hundred and ninety-nine steps. If you take the two thousandth step, you’ve violated Sabbath.
- Wherever there were narrow streets, according to the Talmud, you could lay a piece of wood or a piece of rope over the entrance to the street between the dwellings on each side, and you

could make the street like the entrance to a house so you could go another three thousand feet or nineteen hundred and ninety-nine steps beyond that.

- You could lift something up and put something down, but only from certain places to certain places.
- You could lift it up in a public place and put it down in a private place, or you could lift it up in a private place and put it down in a public place, or you could lift it up in a wide place and put it in a legally free place and on and on and on.
- No burden could be carried that weighed more than a dried fig, or half a fig carried two times.
- If you threw an object in the air and caught it with the other hand, it was a sin. If you caught it in the same hand, it wasn't.
- If a person was in one place and he reached out his arm for food and the Sabbath overtook him, he would have to drop the food and not return his arm, or he would be carrying a burden and that would be sin.
- A tailor couldn't carry his needle.
- The scribe couldn't carry his pen.
- A pupil couldn't carry his books.
- No clothing could be examined lest somehow you find a lice and inadvertently kill it.
- Wool couldn't be dyed.
- Nothing could be sold. Nothing could be bought.
- Nothing could be washed.
- A letter could not be sent even if it was sent via a heathen.
- No fire could be lit.
- Cold water could be poured on warm, but warm couldn't be poured on cold.
- An egg could not be boiled even if all you did was put it in the sand.
- You could not bathe for fear when the water fell off of you it might wash the floor.
- If a candle was lit, you couldn't put it out. If it wasn't lit, you couldn't light it.
- Chairs couldn't be moved because they might make a rut.
- Women couldn't look in a glass or they might find a white hair and be tempted to pull it out.
- Women couldn't wear jewelry because jewelry weighs more than a dried fig.
- A radish couldn't be left in salt because it would make it a pickle and that's work.
- No more grain could be pickled than you could put in a lamb's mouth.

Those are just a few of the thousands of Pharisaical laws about the Sabbath. Just as the rules of golf had become burdensome, these additional laws and legal decisions were burdensome and weighed men down. These laws were legalistic and rigid. Last week we saw that Jesus said you could not put an unshrunk patch on a garment or a worse tear would result. The Pharisaical legal system could not be patched. Jesus then said that you can't pour new wine in an old wineskin or you would lose the wine and the wineskin. The Pharisaical legal system was hard, rigid, inflexible, and could not contain the wine that God wanted to pour into His people.

Our passage today is Mark 2:23 through Mark 3:6. The translators broke this apart in Mark, but in the parallel passage in Luke and Matthew, they are all in the same section. I am covering both passages together. These were two different Sabbaths, and two different issues. But, the main idea of both passages is, "What Is Lawful On The Sabbath?" We will find out that it is lawful to feed the hungry, do good, and to save lives. These things upset the Pharisees and their strict laws, but Jesus told them that the Sabbath was made for man and that He was Lord of the Sabbath.

### What Is Lawful On The Sabbath?

1. It is lawful to feed the hungry (Mark 2:23-28)
2. It is lawful to do good (Mark 3:1-6)

(Mark 2:23-3:6) “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*. {24} The Pharisees were saying to Him, "Look, why are they doing what is not lawful on the Sabbath?" {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; {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?" {27} Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath. {28} "So the Son of Man is Lord even of the Sabbath. {3:1} He entered again into a synagogue; and a man was there whose hand was withered. {2} They were watching Him *to see* if He would heal him on the Sabbath, so that they might accuse Him. {3} He said to the man with the withered hand, "Get up and come forward!" {4} And He said to them, "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" But they kept silent. {5} After looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored. {6} The Pharisees went out and immediately *began* conspiring with the Herodians against Him, *as to* how they might destroy Him.”

#### 1. It is lawful to feed the hungry

Our passage begins with Jesus and His disciples passing through the grainfields on the Sabbath. We also notice that the Pharisees are speaking to Jesus, which means that they were also walking through the grainfields. Jesus’ disciples were picking the heads of grain and eating them. We are not told what type of grain it was; it could have been barley, wheat, or some other grain. The fact that the heads were ready to be picked tells us that it is harvest time. Experts tell us that this probably happened in the spring or summer. The disciples were satisfying their hunger by picking some of the grain as they walked.

(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*.”

In Deuteronomy 23:25 we read that people were allowed to pick from your neighbor’s field, but they could not use a sickle and harvest. You could pick some grains to feed your hunger. So, what Jesus’ disciples were doing was perfectly legitimate.

(Deut 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.”

But it was not okay with the Pharisees. They said to Jesus, “Look, why are they doing what is not lawful on the Sabbath?” What His disciples were doing was perfectly legal to do. They were not in any violation of God’s word. What they were in violation of was some of the legal descriptions and decisions made by the Pharisees. They were in violation of the laws of the Pharisees, not God’s laws. I gave you an example of some of the Pharisaical laws. Remember, they had twenty-four chapters of laws just related to the keeping of the Sabbath. They considered picking the heads of grain as harvesting, which would be considered work.

The Sabbath means a rest from work. Jesus' disciples came from various trades. Peter, Andrew, James, and John were fishermen, so farming was not their normal work. Matthew had been a tax collector, so this was not his work. I don't know if there were any farmers among Jesus' disciples, but picking a few heads of grain for personal needs was not the same as harvesting.

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

I must bring up another point about their question. Since Jesus and His disciples were traveling on the Sabbath, and had grown hungry, they had probably gone way further than three thousand feet, which was one of the Pharisaical laws. The Pharisees did not ask Jesus about this because they were in violation of that law. They picked the laws they wanted to confront Jesus about and overlooked their own violations. This account is rooted in hypocrisy. The Pharisees did not care about the disciples eating. They were looking to discredit Jesus.

Scholars tell us that this account took place after the account in John 5:1-17. That is where Jesus had gone up to Jerusalem for one of the feasts. While there, He was by the sheep gate, where the pool of Bethesda is. There was a man who had been ill for thirty-eight years. He was lame and withered and was not able to step into the pool of water. We read that an angel of the Lord would go down at certain seasons and stir the water and whoever entered it first would be healed. This man had never been able to get into the water first when the water got stirred. Jesus asked the man if he wanted to get well. Then, Jesus told him to pick up his pallet and walk, which the man immediately did. In verse nine, we read that it was the Sabbath on that day, and Jesus had just told this man to pick up his pallet, which, according to the Pharisaical laws, would have been considered working on the Sabbath. They confronted the man and told him that it was not permissible for him to carry his pallet. In verse sixteen, we read that because of this the Jews were persecuting Jesus. Let's be clear; it was not all Jews that were persecuting Jesus. This man who had been healed was telling everyone about what Jesus did for him. It was the Pharisees that were all upset and were persecuting Jesus. As we get to our account today, they were following Jesus like a bloodhound. They were looking for ways to condemn, discredit, persecute, and destroy Jesus. To them, they did not care that a man had been set free from this bondage he had been in for thirty-eight years. They did not care that Jesus told the man to sin no longer so that nothing worse happened to him. Jesus had told the man to repent of his sins and the Pharisees were not concerned about that. They were maliciously going after Jesus, and they were willing to overlook their own violations of their laws to attack Jesus because His disciples were in violation of one of their laws. Our text does not say that Jesus picked any grain. It was His disciples that picked the grain. The Pharisees should have been confronting Jesus' disciples, but their target was Jesus, not His disciples.

(John 5:1-17) "After these things there was a feast of the Jews, and Jesus went up to Jerusalem. {2} Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porticoes. {3} In these lay a multitude of those who were sick, blind, lame, and withered, [waiting for the moving of the waters; {4} for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.] {5} A man was there who had been ill for thirty-eight years. {6} When Jesus saw him lying *there*, and knew that he had already been a long time *in that condition*, He \*said to him, "Do you wish to get well?" {7} The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down

before me." {8} Jesus said to him, "Get up, pick up your pallet and walk." {9} Immediately the man became well, and picked up his pallet and *began* to walk. Now it was the Sabbath on that day. {10} So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." {11} But he answered them, "He who made me well was the one who said to me, 'Pick up your pallet and walk.'" {12} They asked him, "Who is the man who said to you, 'Pick up *your pallet* and walk'?" {13} But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place. {14} Afterward Jesus found him in the temple and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse happens to you." {15} The man went away, and told the Jews that it was Jesus who had made him well. {16} For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. {17} But He answered them, "My Father is working until now, and I Myself am working."

Jesus responded to their question with a question. He asked them if they had never read what David did when he was in need and he and his companions had become hungry. Of course they had read it. They knew the Scriptures very well. The account is found in 1 Samuel 21:1-6. The problem was that they did not understand the Scripture and the significance of it.

(Mark 2:25-26) "And He said to them, "Have you never read what David did when he was in need and he and his companions became hungry; {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?"

In this account, David was fleeing from Saul. He and some of his men came to Nob to Ahimelech the priest. In Mark, Jesus said it was in the time of Abiathar the high priest. Abiathar came right after Ahimelech, and that era is known for Abiathar. Ahimelech came trembling to meet David; he knew that something was wrong. David asked him for five loaves of bread or whatever could be found. The only bread available was the consecrated bread. There was a row of twelve loaves of bread that were brought into the tabernacle and placed on a golden table. These loaves were called the bread of the Presence. On the following Sabbath, these loaves were removed and fresh, hot loaves were placed there instead. The week-old bread was removed, and these consecrated loaves were to be eaten only by the priests. Ahimelech asked David if the men had kept themselves from women. He was verifying that they were holy or clean. David affirmed this and Ahimelech gave David the week-old bread. The priest made a decision to give this consecrated bread to David and his men. He understood that feeding the hungry was a higher priority than maintaining ritual. He made a choice between allowing David, the anointed King-to-be to starve and keep a symbolic ritual or to feed David and his men and put aside the ritual. Mercy and compassion was a higher priority than a religious ritual.

(1 Sam 21:1-6) "Then David came to Nob to Ahimelech the priest; and Ahimelech came trembling to meet David and said to him, "Why are you alone and no one with you?" {2} David said to Ahimelech the priest, "The king has commissioned me with a matter and has said to me, 'Let no one know anything about the matter on which I am sending you and with which I have commissioned you; and I have directed the young men to a certain place.' {3} "Now therefore, what do you have on hand? Give me five loaves of bread, or whatever can be found." {4} The priest answered David and said, "There is no ordinary bread on hand, but there is consecrated bread; if only the young men have kept themselves from women." {5} David answered the priest and said to him, "Surely women have been kept from us as previously when I set out and the vessels of the young men were holy, though it was an

ordinary journey; how much more then today will their vessels *be holy?*" {6} So the priest gave him consecrated *bread*; for there was no bread there but the bread of the Presence which was removed from before the LORD, in order to put hot bread *in its place* when it was taken away."

This was a sharp contrast to the Pharisees. They valued ritual over life. Their Pharisaical laws were more important than seeing a man healed who had been lame and diseased for thirty-eight years.

Then, Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath." They held their legalistic, man-made laws as more important than the welfare of people. They held their laws as more important than these disciples picking a few heads of grain and feeding themselves when they were hungry. When God made the Sabbath, He made it for our benefit. God did not need to rest on the Sabbath. Isaiah tells us that God never tires or grows weary. It is us, living as mortals here on earth, that get tired and worn out. We are the ones that need a day of rest every week. We are the ones that need to cease from our labors.

(Mark 2:27) "Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath."

I try to get my sermons finished by Friday every week. Why? I try to take Saturdays off and to rest. I work hard during the week. I start my mornings pretty early and work long days. I need that day of rest. I try not to do work for Murchison Drilling Schools and I try not to do much other things. I try to rest, study, and spend time with the Lord. It is a day to get spiritually and physically refreshed. God made the Sabbath for us, not the other way around.

Jesus concluded by saying, "So the Son of Man is Lord even of the Sabbath." This would have been the final straw for these Pharisees. They knew that God gave the Ten Commandments. It was God who commanded us to keep the Sabbath and to cease from our labors. Jehovah God was the Lord of the Sabbath. And Jesus has just told them that He is the Lord of the Sabbath, making Himself out to be God. By telling the Pharisees this, He was telling them that He would determine what was lawful on the Sabbath. The Lord of the Sabbath approved of feeding the hungry over keeping their Pharisaical laws.

(Mark 2:28) "So the Son of Man is Lord even of the Sabbath."

What was lawful on the Sabbath? It is lawful to feed the hungry on the Sabbath. God wants His people to be filled with compassion and to help those who are hungry and needy. We are to keep God's Laws, and the disciples had not violated God's laws. It was only the legalistic, Pharisaical laws that had been violated. Feeding the hungry was far more important than their laws. Notice how Matthew ended his account. He said, "I desire compassion, and not a sacrifice." He said if they had understood God's heart, they would not have condemned the innocent. He was letting them know that His disciples were innocent of any wrongdoing.

(Matt 12:7-8) "But if you had known what this means, 'I DESIRE COMPASSION, AND NOT A SACRIFICE,' you would not have condemned the innocent. {8} For the Son of Man is Lord of the Sabbath."

## 2. It is lawful to do good (heal and save) (Mark 3:1-6)

In Matthew, Mark, and Luke these two passages are together and in consecutive order. In Luke's account he said, "On another Sabbath," so we know that this was another Sabbath. This was not the first or second time Jesus confronted the Pharisees on a Sabbath. It was not the first time that the Pharisees watched Jesus. They were seeking an opportunity to accuse Him, so they were particularly interested in what He did on the Sabbaths.

(Luke 6:6) "On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered..."

On this particular Sabbath, there was a man whose hand was withered. It was not useful, and had not been used in a long time. Atrophy had set in and it was withered. The Pharisees were watching Jesus to see if He would heal him on the Sabbath. Healing someone was considered work, so it would have been a violation of the law to heal on the Sabbath.

(Mark 3:1-2) "He entered again into a synagogue; and a man was there whose hand was withered. {2} They were watching Him *to see* if He would heal him on the Sabbath, so that they might accuse Him."

They were watching Jesus but nothing was said. In Luke's account, he records that Jesus knew what they were thinking. He is omniscient. Jesus knows all our thoughts. He knows the days ordained for us before there was yet one. He knew us before He formed us in our mothers' wombs. He knows the hairs on our heads. He knows everything about us. He knew their thoughts, and that they were wondering if He would heal this man with a withered hand.

(Luke 6:8) "But He knew what they were thinking, and He said to the man with the withered hand, "Get up and come forward!" And he got up and came forward."

Jesus saw the man and said to him, "Get up and come forward." The man did not ask Jesus. Jesus was the One who was taking the initiative. Jesus knew what He was doing. He was confronting the Pharisees' value system and attitude. Then, before He healed the man, He asked the Pharisees a question. "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" That is the whole point of these teachings. Is it lawful for the disciples to eat some grains that they pick on the Sabbath or to go hungry? Is it lawful to heal this man with a withered hand? Or, should this man be allowed to suffer when help was available? The Pharisees kept silent. They did not verbally answer Jesus. Sometimes non-verbal communication is very powerful. Their silence spoke volumes. Their facial expressions spoke volumes.

(Mark 3:3-4) "He entered again into a synagogue; and a man was there whose hand was withered. {2} They were watching Him *to see* if He would heal him on the Sabbath, so that they might accuse Him." {3} He said to the man with the withered hand, "Get up and come forward!" {4} And He said to them, "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" But they kept silent."

Notice Jesus' response to their non-verbal communication and to the thoughts going through their minds. He looked at them with anger. This was righteous anger. God has righteous anger. James tells us that the anger of men does not accomplish the righteousness of God. But this was not the anger of men; this was the anger of God.

(Mark 3:5) “After looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.”

In addition to being angry, Jesus was grieved. The Greek word is *sylypeo* (Strong's G4818), which means to be united or joined with sorrow or grief. Jesus was angry and at the same time full of sorrow at the hardness of their hearts. They cared more about their religious and legalistic laws than the welfare of this man. They would rather see this man suffer than to have him healed on the Sabbath.

In our text Mark says that Jesus then told the man to stretch out his hand and he restored it. But, in Matthew's account, Jesus did not immediately heal the man. After being angry and grieved, He said to them, “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.” These Pharisees were more concerned about sheep than people. Their sheep had value, but this man with a withered hand had no value to them. They were not concerned about his withered hand. They were more concerned about their religious laws than doing good. Jesus was grieved at the hardness of their heart and their lack of love and compassion for those who were sick, hungry or needy.

(Matt 12:11-14) “And He said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? {12} How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath." {13} Then He said to the man, "Stretch out your hand!" He stretched it out, and it was restored to normal, like the other. {14} But the Pharisees went out and conspired against Him, *as to* how they might destroy Him.”

This week I saw in the news that a man received a two-year sentence for killing a rabbit named Petunia. The rabbit was at a pet shelter, and everyone loved the rabbit. The man said he was hungry and he slaughtered the rabbit and ate it. In our country, our value system is way out of line. You can slaughter innocent babies and that is okay, but to give someone a two-year prison sentence for killing a rabbit shows that we value animals more than human life. It was wrong for the man to kill this rabbit; it did not belong to him, but the sentence clearly shows our value system is corrupt. We value whales, dogs, and other animals more than human life.

After confronting and challenging the Pharisees about their values, Jesus told the man to stretch out his hand, and He healed him. He did not touch him. He did not say anything else. He just told him to stretch it out and as soon as the man stretched out his hand, it was restored to normal, like the other one. The man with the withered hand had faith that Jesus would restore his hand and he stretched it out in faith. Sometimes, we do not need others to lay hands on us or pray for us. Sometimes, in response to God, we just need to stretch out our hands in faith.

The result was that the Pharisees went out and immediately began conspiring with the Herodians against Jesus, as to how they might destroy Him. The Herodians were secularists and did not want anything to do with the Pharisees and Judaism. They also did not want anything to do with Jesus; they were secularists. They were politically motivated. They were supporters of Herod the Great, who represented Rome. Because they supported Herod and Rome, the Herodians were not friends of most Jews, and particularly of the Pharisees. But, the Pharisees and the Herodians began to work together. They had a common enemy, Jesus. They began conspiring together as to how they might destroy Jesus. Why would the Pharisees do this? They thought that if they could



get Jesus arrested by the Roman government for claiming to be the King of the Jews, that would be considered a threat against King Herod. If Herod got rid of Jesus, they would not have to deal with Jesus. So, they conspired together against Jesus.

(Mark 3:5) “The Pharisees went out and immediately *began* conspiring with the Herodians against Him, *as to* how they might destroy Him.”

Luke tells us that they were filled with rage and discussed what they might do to Jesus. Jesus had just healed a man, and the fact that He healed on the Sabbath, caused them to be filled with rage. They should have rejoiced that a man’s hand had been restored. Their hearts were hardened. Jesus could not put a patch of unshrunk cloth on this old garment. Jesus could not pour new wine into this wineskin. This hard, legalistic, inflexible wineskin could not contain the new wine that Jesus had to offer.

(Luke 6:11) “But they themselves were filled with rage, and discussed together what they might do to Jesus.”

### Conclusion and Applications

I tell people quite frequently that I take a Sabbath. I encourage people to take a Sabbath rest every week. I think we live in a very fast-paced culture, and I don’t believe most people get a rest. I encourage people to prioritize corporate worship. I don’t think we should stay home from church to catch up on rest or anything else. The Scriptures clearly teach us not to forsake the assembling of ourselves together (as is the habit of some). We need to make time for rest. The Sabbath was made for man.

But, the point of this passage was that we should do good on the Sabbath. It is lawful to feed those that are hungry. It is lawful to heal those who are lame or sick. It is lawful to save a life. We are not to be legalistic like the Pharisees who cared more about their laws and traditions than the life of a person. Jesus wanted them and us to know that it is lawful to do good on the Sabbath.

There is another Sabbath spoken about in Hebrews 4. It says that we need to be concerned about some people not entering God’s rest. It goes on to say that we have good news preached to us, but it will profit unless it is united by faith. We have to believe and receive Jesus into our lives in order to enter God’s rest. It is not by works that we enter into heaven. Jesus has already gone to the cross and paid for our sins. The work on the cross has been done. We just need to receive Jesus into our lives as our Lord and enter His rest.

(Heb 4:1-4) “Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. {2} For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. {3} For we who have believed enter that rest, just as He has said, "as I swore in my wrath, they shall not enter my rest," although His works were finished from the foundation of the world. {4} For He has said somewhere concerning the seventh day: ‘and God rested on the seventh day from all his works’”

There may be some today that have never received Christ. Let me encourage you to place your faith in Christ today. Let me encourage you to received Christ into your life. Simply pray with me.

“Father God, I believe that You sent Jesus to die on the cross and pay for all of our sins. I believe that You raised Him from the dead. I ask You today to come into my life and forgive me of my sins. I want to make You Lord of my life, and enter Your rest today. I pray this in Jesus’ name. Amen.

**Introduction** (Ex 20:8-11, Mark 2:23-28, 3:1-6)

1. **It is lawful to feed the hungry** (Mark 2:23-28, Deut 23:25, John 5:1-17, 1 Sam 21:1-6, Matt 12:7-8)
  
2. **It is lawful to do good (heal and save)** (Mark 3:1-6, Luke 6:6-11, Matt 12:11-14)

**Conclusion and Applications**