Understanding the WORDS of JESUS

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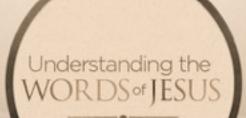
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Jesus is the Lord of the Sabbath (Luke 6:1-11)



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Luke 6:1-11

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? siched shall be cut off. abation of the righteous is c

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3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests ear of the rightcous is d alrength in the time of trouble. he LOND shall help them, and d

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5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, **Rise up, and stand forth in the midst.** And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.



Matthew 12:1-2

12 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. The Pharisees had determined that this activity was unlawful because it was construed as working on the Sabbath even though food preparation was allowed (Ex. 12:16), and the so-called work being done had nothing to do with their occupation in life (Lev. 23:7-8) them from the time of trouble.

Exodus 12:16

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. of the wicked shall be cut off.

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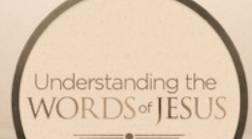
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Leviticus 23:7-8

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the Lord your God (Lev. 23:22).



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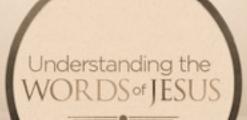
Matthew 12:3-4

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

At this point, we need to examine which law Christ was referring to when he said it was not lawful for David to do what he did. Was Christ referring to the 10 commandments and other laws related to those commandments, or was he referring to a different and separate set of laws? Whenever the term "law" is used, we need to distinguish which aspect of God's word is being referred to. For example, Christ used the term "law" when referring to the Psalms:

Jesus answered them, "Is it not written in your law [ref. Psalms 82:6], 'I said, "You are gods" (Jn. 10:34).



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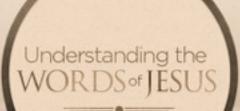
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Psalm 82:6

6 I have said, Ye are gods; and all of you are children of the most High.



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But this happened that the word might be fulfilled which is written in their law [ref. Ps. 35:19; 69:4; 109:3-5], 'They hated me without a cause' (Jn. 15:25).

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Christ referred to the writings of a minor prophet as being part of God's law; even though it was not part of the first five books of the Bible usually referred to as the Torah, or the Law.

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The people answered him (Christ), "We have heard from the law [ref. Micah 4:7] that the Christ remains forever; and how can you say, 'The son of Man must be lifted up'? (Jn. 12:34).

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The book of Isaiah was also referred to as the law. In the law (ref. Isaiah 28:11-12) it is written: "With men of other tongues and other lips I will speak to this people; And all that, they me" (1Cr. 14:21). yet, for all that, they will not hear the set of the man of the righteous is of the time of trouble

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Now we need to look at the example of King David to see what law he was guilty of breaking and whether this law was part of what, "was added because of transgressions" (Gal. 3:19).

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Galatians 3:19

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

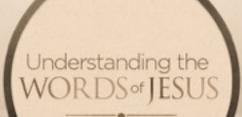
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Now therefore, what have you (ref. Ahimelech the priest) on hand? Give me <u>five loaves</u> of bread in my hand, or whatever can be found (1Sa. 21:3).



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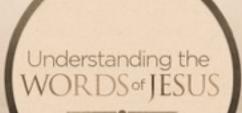
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It is unlikely that David's request for five loaves of bread was purely coincidental and it is also unlikely that David would have purposely and publicly broken one of God's 10 commandments over a food issue. As Christ was a son of King David, it is interesting to note that he (Christ) made a similar request that food be provided for ar request that loss with him. on of the righteous is c

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The number of loaves during Christ's ministry were also five, and these were multiplied miraculously to feed five thousand people (Mt. 14:16-21).



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Matthew 14:16-21 16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children use they trust in hi

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Consequently, we can look at David's example as being prophetic; pointing to his descendant (Christ) who would fulfill the symbolism of the showbread, and that the number 5 would be associated with this example.

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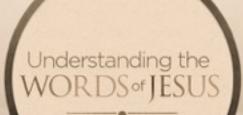
e salvation in the time of trouble.

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Christ is known, among other things, as the bread of life (Jn. 6:33-58), and he has the authority to impart eternal life to those the Father has given to him.



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John 6:33-58



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For as the Father raises the dead and gives life to them, even so the Son gives life to whom he will. For the Father judges no one, but has committed all judgment to the Son (Jn. 5:21-22).

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We see many examples of Christ being compared to this showbread. For instance, the application of frankincense to the showbread mentioned in Leviticus 24:7. Frankincense was an expensive and precious spice, and it was given to Christ, the bread of life (Mt. 2:11). the wicked shall be cut off.

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Leviticus 24:7

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. the wicked shall be cut off.

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Matthew 2:11

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; d my hall be destro gold, and frankincense and myrrh. vation of the righteous is a

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The prayers of those who have partaken of this bread are associated with frankincense (Ex. 30:34 cf. Ps. 141:2; Isa. 60:6; Rev. 5:8; 8:3-4), and both the prayers and frankincense are precious to the Father. The aroma of frankincense is released when it is burned. Therefore the fiery trials that Christ went through, as well as the trials of those who are faithful and obedient to the Only True God, end in a very pleasing result. the Lond shall help them, and a h in the time of trouble.

Ephesians 2:8-9

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast. niched shall be cut off. abation of the righteous is c

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