

Audio Transcript of Sermon  
April 4, 2020  
Jesus-The Sabbath and the Pharisees

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. It's hard to believe, but the spring Holy Days are upon us. This next week we will have both the Christian Passover and the Christian Days of Unleavened Bread. The Christian Passover is going to be observed Tuesday night at sunset, April the 7<sup>th</sup>, and the Christian Days of Unleavened Bread will be observed on Thursday April 9<sup>th</sup> through Wednesday April 15<sup>th</sup>, of course with the Holy Days beginning at sunset the evening before. We'll have sermons for you for the Days of Unleavened Bread and information for you on the Christian Passover as well.

Leading up to this time, we've been studying the life of Jesus Christ, and we're going to continue that study this week beginning in Luke chapter five, verse twelve, Luke five verse twelve.

**Luke 5:12-39**

**12. And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.**

**13. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.**

**14. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.**

**15. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.**

**16. And he withdrew himself into the wilderness, and prayed.**

So, Jesus healed this person with leprosy, and leprosy is a disease that is commonly treated in today's modern medicine. Go back a hundred years ago, you would have found leprosy colonies. One of the islands in the state of Hawaii has a portion of the island that is physically remote and very hard to get to, and that portion of that island was set aside as a leper colony. People feared people with leprosy because they thought it was an incurable disease that would bring them immediate harm, and with Jesus touching this person, it was going way over and

beyond what anyone would have expected. Back in the day when people had leprosy, people wanted to greatly distance themselves from that particular person. Verse seventeen.

**17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.**

**18. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.**

**19. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.**

These were people who were so incredibly passionate about wanting their friend to be healed that when they saw an obstacle before them, that there was no way that they were going to get this man on his bed through the door, they came up with a plan B. It would be very difficult to carry somebody out of the front door in today what would be like a hospital bed. Unless your house has a very wide front door, you're not even going to have that availability today. Thankfully, many building codes require higher levels of accessibility, but there are still barriers for accessibility. People who use a wheelchair, people who have difficulty taking steps up or steps down, people who are visually impaired, people who are deaf or hard of hearing, are more able to clue you in on the different accessibility issues that they may face in their own life, and as you can it is important to build accessibility into your personal home for your friends who may need it, and in this situation there was no way they were going to get this person through the front door, and so they came up with an ingenious plan. They took him up to the housetop and basically dropped him in through the tiles to where Jesus was. No, I don't know if they simply let him crash through the roof into the floor below, or like if many houses, there was a skylight. In some of the homes back in the day, there would have been an interior courtyard, maybe that's what happened in this particular situation. But in verse twenty,

**20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.**

Persistence is important even in the area of faith, and here because these people were persistent, Jesus allowed this person's sins to be forgiven. And so, that brings up a very interesting question and point of discussion. Do people who have disabilities or who are sick have those disabilities or sicknesses because of sins? And the answer is no. When Jesus said, *"Thy sins are forgiven thee,"* every person, people with and without disabilities have sins, and Jesus was healing that person for his sins.

**21. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?**

**22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?**

**23. Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?**

Jesus could have easily said either phrase, *"Your sins are forgiven thee,"* or *"Rise up and walk."* And notice what he said in verse twenty-four.

**24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,)**

In other words, he was speaking to the person who was brought before him,

**I say unto thee, Arise, and take up thy couch, and go into thine house.**

Some people who have read this passage have mistakenly concluded that disabilities and illnesses are a result of sin. If that were the case, everyone would have an illness, and everyone would have a disability. The two are not connected the way some people have built that connection in their own mind. When Jesus Christ said, *"Your sins are forgiven thee,"* the person did not immediately get up and walk. In fact, that person, did not get up and walk until verse twenty-four when Jesus told him, *"Arise, and take up thy couch, and go into thine house."* Everyone has sins, and some people have illnesses and disabilities and Jesus Christ, God the Father, they have the power to forgive sins, and they have the power to heal illnesses, and to release people from a disability that they are living with.

**25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.**

I don't know what it would be like to be a person with cerebral palsy because I don't have cerebral palsy. I don't know what it would be like to be a person with blindness, because I don't have blindness. I don't know what it would be like to be a person who is hard of hearing or deaf, because I am neither hard of hearing nor deaf. I would not know what it is like to be a person who uses a wheelchair, because I'm not a person who needs a wheelchair. But, if I had a situation in my life that had caused me challenges and those challenges suddenly went away, I think I would understand why this person left glorifying God. Verse twenty-six.

**26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.**

From time to time, I've been told I have this strange religion, and people do not understand when they say that, that in their own back-handed way, they, too are glorifying God, based on what is written in the Bible, not necessarily their own religious faith.

**27. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.**

**28. And he left all, rose up, and followed him.**

So, even the tax collector became a disciple of Jesus. There are some who believe this Levi was also the person who was known as Matthew, with Matthew being the Greek name and Levi being the Jewish name. Verse twenty-nine.

**29. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.**

So, Levi had this huge feast, and invited people who he knew.

**30. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?**

So, the Pharisees had their standards. They hated the tax collectors. Most people dislike having to pay taxes. In El Paso, Texas I think our property taxes are way sky high, much higher than the percentage basis than most other parts of the country. So, not liking to pay taxes is a very normal thing, but paying taxes is an expected part of life. And so, the religious people didn't like these tax collectors, because they probably took money away from the people that otherwise could go to the temple. That's how the Pharisees probably looked at it. They also didn't like the fact that Jesus and his disciples hung out with sinners. They thought that Jesus and his disciples should only hang out with the religious elite. That's not who Jesus was. Jesus was there to save and bring salvation to all people, including those people who are not part in any way of the religious elite, including people who were thought of as sinners, including people who took money away from working people in the form of taxes.

**31. And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.**

**32. I came not to call the righteous, but sinners to repentance.**

Jesus answered them very straight forward telling them what his concern with their logic was. Religious people who only interact with other religious people, are not spreading the Gospel of the Kingdom of God, they are not helping bring other people to salvation. They are preaching to the choir, and here Jesus basically said, *"You don't need to preach to the choir."* Jesus came not to save those who were already righteous because righteous people don't have much need of salvation. They're righteous. He called people who were sinners to repentance, and that's a huge difference in the ministry of Jesus Christ. Verse thirty-three.

**33. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?**

So, here were the disciples of Jesus Christ. They weren't seen by others to be praying. They weren't seen by others to be fasting as the disciples of John were. They were eating and drinking, and by eating they were eating good food and by drinking they were drinking the alcoholic beverages, and verse thirty-four,

**34. And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?**

**35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.**

The disciples of Jesus Christ when Jesus Christ was living here on earth experienced the benefit of the Kingdom of God up front and personal. They were with their Lord and Savior Jesus Christ all the time. They weren't mournful in their day-to-day activities, they were very happy and celebratory, and that's why they would humanly focus on what we would focus on if we were in a celebratory mood. When we are celebratory, we want good food, we want wonderful drinks. That's part of being human. Verse thirty-six.

**36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.**

When repairing cloth and clothes, it's important to use comparable material. Some fabrics will shrink after you wash them the first time, so if you are repairing a hole in pants, maybe a child has put in, and you're repairing it with a piece of fabric, you want to make sure that if it is one of these fabrics that shrink after you wash it, that that fabric be properly washed first, if you're going to repair clothes that are already going to be washed. Verse thirty-seven.

**37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.**

The way wine is made is a fermentation process, the sugars are turned into alcohol and when that process happens, gasses are produced, and, if you seal up this new wine in a bottle, the gasses and the pressure will become so intense that the bottles will explode, and the wine will be spilled, and you'll have to throw away the bottles because you can't glue together broken bottles and use them for wine.

**38. But new wine must be put into new bottles; and both are preserved.**

So, when new wine is put into a bottle, typically in the modern time, you would put a temporary top on top to dissipate the gas. I've seen balloons used for that particular purpose, and the balloons are used because the gas that is produces

can have a very foul odor, and you don't want it stinking up the interior, you're letting the wine age and mature. Verse thirty-nine.

**39. No man also having drunk old wine straightway desireth new: for he saith, The old is better.**

Wine improves with age up to a point, and that after that point, wine, even the old wine begins to deteriorate. And so, Jesus Christ used examples from everyday life that people could understand. We'll continue this story in John chapter five verse one, John chapter five verse one.

### **John 5:1-47**

- 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.**
- 2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.**
- 3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.**
- 4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.**
- 5. And a certain man was there, which had an infirmity thirty and eight years.**

Imagine being sick or having a disability for thirty-eight years, and being at this pool because you knew if you were the first person to go into the water after the waters moved, you would be healed. People would be very quick wanting to be the first person in that water to be healed of whatever concern they had in their life. Verse six.

**6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?**

**7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.**

This was a person who desperately wanted to be able to be responsible for his own life, get up, and handle his own affairs, but he knew there was no one there with him to get him into the water and that other people would beat him to the

water and be healed before he would ever have that chance. And, how did Jesus answer that situation in verse eight?

**8. Jesus saith unto him, Rise, take up thy bed, and walk.**

**9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.**

Again, Jesus told this person simply to rise up take thy bed and walk. He didn't say this person was healed of his sins. So, for all the people who mistake that having an illness or having a disability is somehow related to sin, the Bible again, does not support that particular opinion. This person was healed by Jesus on the Sabbath. If I were sick, it wouldn't make any difference what day of the week I was healed, I would just be very happy and delighted that I was healed, but notice the response of the Jews in verse ten.

**10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.**

That was the problem, this person was healed and carried his bed with him back to his house. I think each and every one of us would do exactly the same thing. But, the Jews would have been much more happy if this person would have remained unhealed, laying on his bed next to the pool of water, they completely missed the point. Verse eleven.

**11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.**

This person did exactly what Jesus told him to do. He listened to Jesus, not the teachings of the Jewish faith.

**12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?**

You see, the Jews had a problem with the idea that Jesus told this person to take up his bed and walk. That's what they focused on. They missed the point that this person had been healed. Verse thirteen.



**13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.**

There was a lot of people there, Jesus had moved away, and he could not be readily found. Healing on the Sabbath was problematic for the Jewish people at that time, because in their mind it always involved some element of sin. The Bible says on the Sabbath day we are not to work, but the fact that we have Jesus Christ healing on the Sabbath day, tells us that those people who are in the healing professions, the nurses, the doctors, the EMT's, the first-responders, that there is mercy in their work and service on the Sabbath day. So, if you're a person who works in any of those fields, and you need to work on the Sabbath day, so that people can be made well, their lives can be protected, that's not going to be an issue with what we see in the New Testament. Let's take a look at verse fourteen.

**14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**

**15. The man departed, and told the Jews that it was Jesus, which had made him whole.**

**16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.**

They would have been OK with Jesus healing, they were just having a problem because Jesus told this person to do things on the Sabbath Day that went against their beliefs. People think that the Jewish faith is the faith that you would read about in the Old Testament. And, when Jesus called the Pharisees hypocrites, it's because these people had twisted and extended the law way beyond where it was ever intended to be. Continuing the story in verse seventeen,

**17. But Jesus answered them, My Father worketh hitherto, and I work.**

**18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.**

**19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

As parents, we can inspire our children to do great things in life. For many children, they are limited to live a life that is no greater or no less than the life their parents have lived. It's the exceptional child that is able to take leaps and bounds beyond the standard of living that the parent had and improve their own quality of life. But, most children, as an example given by Jesus, simply live up to the level the parent had. Years ago, we would see children growing up to do the same kind of work that their parents had did. Today, because of public education, community colleges, and technical schools, many people will grow up and move into a different career, because they have the opportunity to be trained to do something different. Verse twenty.

**20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.**

**21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.**

**22. For the Father judgeth no man, but hath committed all judgment unto the Son:**

**23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.**

We think about going before the judgement seat of God, and yet in verse twenty-two, Jesus tells us that the Father judges no man, that all judgement is committed to the Son. When we go before the judgement seat, we will be before Jesus Christ, it will be Jesus Christ the one judging us. Verse twenty-four.

**24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

Jesus did not come to condemn people. He came to bring the opportunity for eternal or everlasting life to all people. We have to believe the message of Jesus Christ, that he was sent by God the Father. If we do all of that, we will not by ourselves come into condemnation unless we deliberately choose to go against the will of God. We have this huge comfort in what is told us in the Bible. We're not going to slip up and somehow lose salvation. If we lose salvation, it's the result of deliberate and repeated actions on our part. So for everyone whose worried about somehow slipping up, doing something stupid, and losing

salvation, that's not supported by the many verses we're looking at in the New Testament. Verse twenty-five.

**25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**

Because of Jesus Christ, because of the opportunity for everlasting life, those who have died, will have this opportunity for life once again. That's a completely different study for a different time that's beautifully looked at through the Holy Days, through the Feast of Trumpets, through the Last Great Day. Verse twenty-six.

**26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;**

**27. And hath given him authority to execute judgment also, because he is the Son of man.**

**28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,**

**29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

Only those that have rejected God will be part of the resurrection of damnation. Everyone else will have a pathway to everlasting life. Verse thirty.

**30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.**

**31. If I bear witness of myself, my witness is not true.**

**32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.**

**33. Ye sent unto John, and he bare witness unto the truth.**

**34. But I receive not testimony from man: but these things I say, that ye might be saved.**

**35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light..**

**36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.**

- 37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.**
- 38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.**
- 39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**
- 40. And ye will not come to me, that ye might have life.**
- 41. I receive not honour from men.**
- 42. But I know you, that ye have not the love of God in you.**
- 43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.**
- 44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?**
- 45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.**
- 46. For had ye believed Moses, ye would have believed me: for he wrote of me.**
- 47. But if ye believe not his writings, how shall ye believe my words?**

Again, Jesus is calling the people hypocrites. He's telling them that the law of Moses was designed to accuse people of sin, much like Satan the devil is the accuser of the brethren, and it is Satan the devil that will go before God to accuse people of sins. Jesus Christ will not be the one to go the Father to accuse people. There's a huge difference in how that works. Let's continue the story now by looking at what's written for us in Luke chapter six verse one, Luke six verse one. We read a passage here about Jesus and his disciples walking through a grain field and the disciples do something which causes a lot of frustration and anger with the Pharisees. Verse one of Luke six.

#### **Luke 6:1-19**

- 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?**

The Pharisees were saying, *"You can't work on the Sabbath day. You can't harvest on the Sabbath day."*

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

It's very easy for us to use our opinions of what is written in scripture to come up with laws and regulations that we use to not only dictate our own lives, but the lives of other people. What Jesus Christ was showing here is there is nothing wrong with satisfying hunger on the Sabbath day. Throughout life, we will go hungry if we don't eat. For those of us who observe the Christian Day of Atonement, we know exactly how hungry we can get on that particular day when we go without food. These Pharisees were so strict in their following of the Bible and the scriptures that they did not consider how harsh their thoughts were. The Pharisees had come up with practices that went way beyond the intent of what was ever meant by the scriptures. They twisted, they turned it, and they used it for their own advantage so that they could find fault with other people. It's much like when we look at a person who is a reporter asking a question. Sometimes the reporters ask very straight forward questions where there is no intent involved except to get the truth. But, there are many times when reporters go into an interview and they structure their questions in such a way to get to a pre-determined answer that they have made up in their own mind. In my past experience working in the school district, I've seen instances where people were interviewed on one topic and the answers that they gave on that one topic were reused to answer another question. So reporters, sometimes, do act in unethical ways, and the reality is, it's not only reporters, but anyone who needs to make facts fit their particular situation will do exactly the same thing, and that's what the Pharisees did. They changed the facts to fit their structure on how the Sabbath should be observed. The reality is, if you're hungry on the Sabbath, take care of your hunger. There's not a restriction on eating on the Sabbath day, unless the Sabbath day in question is the Day of Atonement when we don't eat at all. So, enjoy the food on the Sabbath day. Verse six.

- 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?**

Here Jesus was challenging them. Verse ten.

**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.**

So, there was one time in my life where I was involved in an auto accident going back almost thirty years ago where it caused me to have a limited use of one of my hands for a period of time. I had to go through a lot of physical therapy, or maybe occupational therapy is the term, to get use of the hand back. And, from time to time, the and still hurts, and there are still issues with me being able to flex the hand to the same degree that I can use the other hand. Verse eleven.

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

So, they were angry because they had no response to what Jesus said, except they knew they should have agreed with Him, but if they agreed with Him, they would have betrayed their own teachings about what should be done on the Sabbath day. Again, the teachings of the Pharisees, different than what the teachings were in the scriptures. Verse twelve.

**12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.**

**13. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;**

**14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,**

**15. Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,**

**16. And Judas the brother of James, and Judas Iscariot, which also was the traitor.**

**17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;**

**18. And they that were vexed with unclean spirits: and they were healed.**

**19. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.**

Next time when we get together we'll take a look at what is called the Sermon on the Mount. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.