

## 2.5.C(12).The Son of Man Restores Rest as the Lord of Shabbat. Mark 2:23-38.

Read Mark 2:23-28.

<sup>27</sup> And he said to them, “The **Sabbath** was **made for man**, not man for the Sabbath. <sup>28</sup> So **the Son of Man** is **lord even of the Sabbath**.” Mark 1:27-28

Background:

**Sonship or Service:** Why was man made?

Earlier, it was discussed that *earthly religions* imposed upon God an identity that emerges from human experiences and expectations. For, our fleshly nature eschews uncertainty, mystery, or intimacy when it comes to our deities. So, the

mystery that starts out the first chapter of the Bible, “b’reishit bara Elohim et hashamayim v’et ha’aretz” is a grammatical conundrum, for *Elohim*—the name of God, is morphologically a plural form of *Elohe*, singular “god.” Yet, this plurality of “God” creates—bara—as a perfect oneness. So “God created” is an act of a Plurality creating as One.

So, Judaism’s teachers have openly seen this a mistaken usage, suggesting that it would better align with their sensibilities if Elohim were actually revealed as “Elohe.” If this “plural unity” we see in the Bible is our standard for what we would call a “Biblical monotheism,” then Judaism would prefer something different, a “monadism” when thinking of the Godhead. A singular, detached, and peerless deity, unapproachable and resistant to any influence. Such a solitary being, from the

beginning ever alone, would create human beings as mere tools to serve a purpose.

Such an extreme “monadism,” resisting even the labelling of God as *echad*, “one,” preferring instead the solitary isolate “yachid” to describe God’s holy isolation. Such a monadism agrees with Islam in this view of God, for the word the Muslims use to call on God is a term akin to *elohe*, the Arabic word *allah*. As the Quran states, “God has no son, nor does he beget.” In saying this, Muslims share in the reasoning of Judaism that God exists in unapproachable detachment, undefiled by human contact.

Both positions impose upon God a very utilitarian and functional purpose for man’s creation, and a detachment closer to a toolmaker’s feelings for his tool than the Biblical picture of God who exists eternally as a Father,

saying to Mashiach: “ You are my son. Today, I have begotten you” (Psalm 2: ) and to David concerning the Seed to be raised up as Mashiach, “I will be a father to him, and he will be a son to me” (2 Samuel 7:14).

For, the Biblical monotheism seen in Scriptures presents God not as an unapproachable and forever-alone and sterile being, but rather as a Father who shares his name and nature with even “man,” first sharing with humanity his “image” and “likeness” as a family resemblance, given to those who would receive his Father’s blessing, and even breathing into the founders of his chosen line his very “breath” (Genesis 2:7) that they might even be called the “sons of God” (Genesis 6:2). In fact, he says of those who are the family of His coming Mashiach, “You are *Elohim*, sons of the Most High” (Psalm 82:6).

Thus, for the *monadists*, God makes man to serve his higher purpose, in the same way that a toolmaker fashions a tool to work toward a set end. For Judaism and Islam, this *end* is to *serve* a religious system and sets of laws he has ordained. Man is meant to serve and obey these laws perfectly, with those failing in this service receiving the most merciless of punishments. This is the way of human religion, a heartless dispensing of punishments and penalties service to the system wanes.

Now, consider the rationale behind Biblical Monotheism. If God-Elohim is indeed a Father, originally to Mashiach as his Firstborn Son, then to the next and other sons to be born of him, he does not subjugate and demean in sons as mere *tools* in the service of a *dehumanizing religious system*.

Rather, he treats his sons as he would his Firstborn Son, as heirs to be lavished upon with his grace and inheritance.

For, fathers and sons are meant to identify and know one another. Family is not meant to be avoided, shunned, nor neglected. Rather, a God-Elohim accustomed to saying, “Let us” (Genesis 1:26) is a Father who creates “good” for his people rather than ruin, who expects to *share* in his holy rest and peace (Genesis 2:3) with his sons rather than use it as leverage to punish and subjugate them.

As Jesus and the Pharisees dispute the Sabbath, their underlying view of God is revealed—did God make man as a tool meant to serve a religious system, or did God make man to share in his life and nature, as those who would one day join the family of his Son as fellow heirs?

## Focus:

1. Enslaving Rules: Fallen World.
2. Entering House of God: Spiritual Reality
3. Enjoying Original Grace and Rest: restores plan

## Consider:

As we look into this interaction between Jesus and the Pharisees regarding the Sabbath, let's view this as glimpse into life in the Kingdom of God as it differs from human religion. For, as disciples of Jesus Mashiach, we likely have all come from some family or religious tradition. As heirs of the

Kingdom of God, we might see these religious past experiences as, Paul would say, a “tutor” that leads us forward to Christ and his Kingdom. But, once in the Kingdom, we acclimate to a new-found freedom and grace, being no longer under the authority nor subjugation of these old religious systems.

1. Enslaving Rules: Fallen World. 2:23-24.

The command calling for the honoring of the Sabbath was given to the Israelites to ensure that they share with the Lord God the “holy” and “blessed” time (Exodus 20:11) which the seventh day was created for (Genesis 2:3). Originally, God created Shabbat to be a “blessed” time that would be “holy” because he would share this rest with those who were his very own “holy” people, his *sons* whose “generations” would inherit the

“heavens” and the “earth” (Gen. 2:4) with His Firstborn Son and Heir, the Son-*Elohim*.

So, when we are reborn into the Kingdom of God as God’s “sons” (Galatians 3:26), our lives in the Kingdom are immersed in this Shabbat rest, for we live in the Kingdom in fulfillment of God’s promise to bring his people into His Rest, his “holy” and “blessed” eternity of Kingdom peace and rule. When the promised Kingdom overtakes the rule meant to foreshadow and prepare, then there is no need for the partial.

Instead, the Torah commands regarding “refraining from work” are meant to lead to *faith in Mashiach* by avoiding *fleshly work that* replaces the Lord’s redemption with a human Self-righteousness. But, having already been redeemed by the Lord Jesus Mashiach, these

disciples are not bound by Torah Law (Galatians 3:24-25).

Moreover, the Pharisees do not even cite the Biblical command to cultivate faith in the disciples but rather to impose rules to obtain compliance and control. For, of all the things in the world which are used to *enslave* people and keep them out of the Kingdom, whether sin, disease, or spiritual oppression, fleshly religion is likely the most insidious, because it disguises itself in religious terminology. But, unlike the original commands, given to *promote faith* in the “Lord your God who brought you out of Egypt, out of the house of slavery” (Exodus 20:20).

So, as a disciple of Jesus Mashiach, recognize the need to seek the *freeing* of people from this world’s bondages—whether chains of the soul forged from the trauma of our broken bodies; the

defilements of sin which war against our souls; or actual demonic oppression. But, of all these forms of bondage, it is bondage disguised in the righteous language of the Bible which is the most stubbornly resistant.

Consider how in the appearance of Godliness the monadic religions keep people from needing the redemption of Mashiach, whom the Lord God promised as the only one raised up to be “Yahweh Tzedekenu,” the **Lord our righteousness** (Jeremiah 23:6). For, only the One born as “The son of David” (2 Samuel 7:12) **and** “The Son of God” (2 Samuel 7:14) could redeem us with an infinite ransom for our infinite sin debt.

Yet, these monadic religions assure their people that “God does not have a son, nor does he beget” (as does Islam) or Mashiach is simply a human descendant of David (as does Judaism), despite

the Scriptures addressing Mashiach: “Your throne, O God, is forever and ever... so God, your God, has anointed you” (Psalm 45:6-7). Rejecting this God-anointed Redeemer, these religionists instead tell people to *fast* as a way of attaining a Self-righteousness of their own works, because they are well capable of Self-Redemption.

These adherents of Self-Redemption are Jews and descendants of the Israelites crushed under Pharaoh’s rule so that they would not even listen to God due to their “broken spirits” and ‘harsh slavery” (Exodus 6:9), yet these generations are so emboldened that they boast of a redemption by their own hands and a victory over a foe mightier and more impossible to defeat, being of spirit, the cursed Serpent (Genesis 3:15).

The Bible warns these self-redeeming monadists that there will be a day when they will

be at the mercy of powerful enemies. Will they still claim Self-redemption and rely on a frail, flesh and blood Mashiach made in their own image, a Mashiach to assail their enemies with Talmudic wisdom and a barrage of tractates? What “wall of fire” could such a Shneersen muster for them, as the hellfire of missiles and the weight of a million boots march through their streets?

So, as disciples of Jesus Mashiach, we must never consider life in His Kingdom merely an add-on to fleshly religion. Yes, the Kingdom fulfills what religion promised, but once we are reborn into the Kingdom Family of God, putting ourselves in bondage to our former traditions, habits, or customs is incompatible with the freedom we are called to under Mashiach’s rule. If we live in the fulfilled realm of *shalom* and *rest*, how can we

choose to labor under the fleshly control over those ruled by religion?

2. Entering House of God: Spiritual Reality. 2:25-26.

Responding to the Pharisees and their claim that religious rules are inviolable and immutable, Jesus refers to David and his companions, who ate bread dedicated to God in the “house” of God (2:26).

The Lord Jesus mentions David to show that the Lord’s *anointing*, whether it is recognized by the people or not, gives the anointed one authority from God. At this point in his life, David had already been anointed by Samuel (1 Samuel 16:13) but had not been anointed over Judah or all of Israel.

So, if this anointed predecessor had God’s blessing to *survive*, how much more does the

Anointed One to inherit humanity's original mandate and blessing from God, the Son of Man, have the right and freedom to act in life-sustaining ways?

This is a teaching opportunity for the Pharisees to learn that God prioritizes and authorizes his Anointed One and the Kingdom's life-saving mission. What matters for everyone, including the Pharisees, is to be redeemed and restored into the Kingdom. Ultimately, it is debatable that picking grain constitutes "working" on the Sabbath, for it is not unlawful to eat on the Sabbath, to pick a piece of bread off your plate and put it into your mouth. So, while Torah commanded people not to "work" but take time to "rest" in the Lord, anything beyond that is a man-made rule, rules which would eventually be compiled into books competing with the Torah's divine authority.

So, it is clear: it is better to accompany the Lord and have the sustenance to serve him, than follow out of fear man-made rules and abandon him in the mission!

### 3. Enjoying Original Grace and Rest: The Lord of the Sabbath. 2:27-28.

To make his point even clearer, Jesus states: “The Sabbath was made for man, not man for the Sabbath” (27). To make the point most broadly, the Lord’s original purpose, which takes priority over all else, is that He created “man” to be made holy, adopted to share in God-Elohim’s most holy nature, to enjoy an eternal state of *blessing* and *rest* in his family, sons sharing the inheritance with his Firstborn Son and Heir, Mashiach.

God is not *Elohe* (or Allah), a forever detached and lonely deity who constructs man a mere tool to serve a greater religious apparatus.

Rather, God is Elohim, a forever family unity of Father, Spirit, and Firstborn Son, who creates man to bear his image as a family resemblance (Gen. 1:26) that one day the sons of Adam might be *Redeemed* from their bondage of sin and death to finally become the “generations” of sons inheriting the “heavens” and the “earth” (Genesis 2:4).

Thus, in this Redemptive Mission to populate the Kingdom with sons, Mashiach has the right to ensure that his companions are provided for. For, they are entering the long-promised “Rest” which the Shabbat was meant to be.

Finally, to leave no room for doubt, Jesus plainly states: “So the Son of Man is lord even of the Sabbath” (2:28).

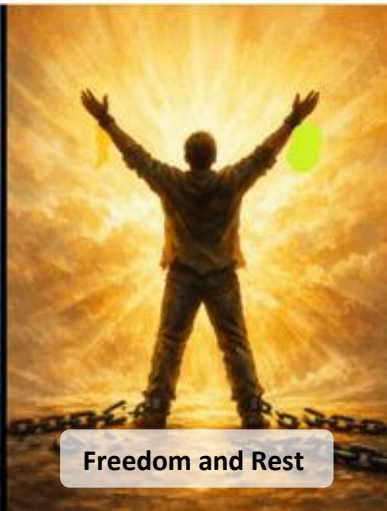
The mission of Mashiach to restore men to the Kingdom of God is *authorized* by his rights as “the Son of Man,” humanity’s Firstborn Heir, who has

the *redemptive right* to “crush” all the enslaving devices of the *cursed serpent* (Genesis 3:15) and restore God’s children to their original birthright of true “rest.”

Now, it is a good time to examine your life as a disciple of this Son of Man. Have you been freed of all the *enslaving devices* used by our enemy to entice and enslave your flesh, keeping you from the true *Shabbat* which is your birthright?



Enslaved and Bound



Freedom and Rest

Yes, the Lord Jesus Mashiach has freed me from the bondages of the world:

- ❑ **Free and Forgiven of Enslaving Sin:** I am not walking in sin. When I do sin, I confess it immediately and repent, removing any objects of stumbling from my life
- ❑ **Brokenness enslaving my Soul, Heart, or Spirit.** I have sacrificed to the Lord and asked him for his healing any areas of brokenness, hardness, or unforgiveness that would enslave me in soul, heart, or Spirit.
- ❑ **Unclean and Oppressive spirits.** I have rejected and rebuked any unclean and oppressive spirits.
- ❑ **Fleshly Religion and Falsehood:** I have left fleshly religion and human-designed rules in order to live in the Fullness of the Kingdom!

Question:

Further Discovery: